

*Pullen Memorial Baptist Church*  
**Strategic Planning**

# Environmental Scan



*FINAL Version revised*

# ENVIRONMENTAL SCAN

## Introduction:

*This Environmental Scan is a 360° look around Pullen Memorial Baptist Church, inside and out, to determine the context for strategic planning and examine the assumptions we bring to that process.*

*The study was conducted by the Deacon Council with help from many contributors throughout the church. It was done as objectively as possible; we did not mask difficult data or trends. The choices the church makes in our strategic planning will depend on an honest examination of our situation here in 2023. We do this in order to discern our internal strengths and weakness and our external opportunities and threats, but most importantly to help discern what God is calling Pullen to be and do in the next 5 years. Discernment is the responsibility of the entire congregation. It is up to us to consider and discuss this: Data can only inform dialogue, never replace it.*

*We started by developing “Driving Questions” (DQ’s) to help initiate the planning effort, focus it, and give it purpose. They ask, “what are the critical issues Pullen is facing in the next 5 years?” We framed an initial series of DQ’s based on input from the Coordinating Council, the ministers, and members of the congregation who made submissions online. We then refined and consolidated them based on feedback we received at an all-church meeting. While the Scan reaches broadly, we have tried to ensure it provides data relevant to our task. In a world of “TMI” (Too Much Information), the DQ’s bring clarity and thereby increase our chances for success.*

*The Deacon Council has worked for over three months to gather this information and get input. We are grateful to all who helped in the research, fact-checking, and editing. Church administrator Vicky Bass deserves a special commendation. We have also gathered information from some of the leading researchers in US religious life, including the highly respected National Congregations Study at Duke University, the Hartford Institute for Religion Research, the Pew Research Center, the US Census, and the Gallup Poll.*

*There has been no attempt to edit out challenging perspectives. This Scan is not a debate of what has been or what might be in the future, but simply what is now. We regret that there are gaps in the Pullen records, resulting in incomplete information in some areas. Nonetheless, we believe there is a breadth and depth here that will enable a good discussion of our plans for the future. You will, of course, draw your own conclusions as to the importance of the information for Pullen’s planning. It is an act of discernment.*

*The Deacon Council*

## TABLE OF CONTENTS

<b>Section</b>	<b>Page</b>
<b>Driving Questions</b>	3
<u><b>Part One: External - US and our Region</b></u>	
<b>A. Key Societal Trends and Challenges in America</b>	4
<b>B. Religion in America</b>	7
<b>C. Profile of the catchment area of Pullen</b>	11
<b>D. Religion in North Carolina</b>	12
<b>E. Religion in Raleigh and environs</b>	12
<b>F. Closely related Baptist groups</b>	13
<u><b>Part Two: Internal - A close look at Pullen</b></u>	13
<b>A. Pullen Membership</b>	13
Overview	13
Our status	13
Church demographics	15
<b>B. Worship</b>	16
Trends in avg. worship attendance	16
Special Services	16
Weddings and Funerals	17
Baptisms	17
Technology in Worship	17
<b>C. Finance</b>	17
Budget	18
Recent revenue trends	18
Recent expense trends	19
Expenses by group - last 3 years	19
Debt	20
Endowment	20
Business Operations	21
<b>D. Property and Capital Expense</b>	22
The Newest Building	22
Cox Ave. bldg.	23
Fixed Assets	24
Future capital needs	24
<b>E. Children and Youth</b>	24
Programs for children	24
Programs for youth	28
<b>F. Programming, Fellowship and Adult Ed</b>	30
Summary of class and group participation	31
<b>G. Missions</b>	32
<b>H. Music</b>	36
<b>I. Personnel</b>	41
<b>J. Staff Structure</b>	42
<b>K. Governance</b>	43
Governance Chart	45
Demographic look at councils and committees	47
<b>APPENDIX</b>	52

## DRIVING QUESTIONS

*Driving Questions help focus the strategic planning process and address the question of “What are the critical questions Pullen is facing in the next five years? They are not intended to limit the discussion, but rather enable it. The Environmental Scan was developed, in part, to ensure we have accurate data to address these questions and avoid speculation or isolated anecdotes in our planning process.*

*Pullen Memorial Baptist Church has a well-established and cherished regional, national, and international reputation for its faith-based witness to God’s love and justice. As the deacons sought input from the congregation about our future, it became clear that our members and clergy believe it is essential for us to find ways in which we can strengthen the infrastructure and resources of the church so we can sustain and advance this distinctive witness.*

*Here are the leading questions people are asking:*

1. **Membership:** How can we best understand the dynamics of Pullen membership so as to ensure excellence in the ways we attract, welcome, and engage our members in building a caring, safe, and loving community?
2. **Finance:** How can we ensure our financial future through an authentic approach to finances that both honors our mission and history and yet remains open to new methods and opportunities?
3. **Stewardship:** How can we be faithful stewards of our resources, seeking to fulfill our current institutional, environmental, and outreach responsibilities, while ensuring the church’s ability to do so in the future?
4. **Beliefs, Identity and Values:** In an increasingly diverse world, how do we nurture faith and spirituality, create a community where all are celebrated and welcomed, and honor our prophetic heritage through a quality educational program and dynamic worship?
5. **Governance:** How do we build an effective, transparent, and trustworthy governance structure and equip our leaders to work within it?
6. **Human Resources/Leadership:** How can we maintain, attract, value, and support a talented and prophetic staff and lay leaders to help lead us into our envisioned future?

# An Environmental Scan for Pullen Memorial Baptist Church

*With the Driving Questions in mind, what data & trends, both outside and inside our church, are important for us to understand as we make strategic choices about our future?*

## PART ONE: External – US & Our Region

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

#### A.1. Post-Pandemic: Church attendance is steady, but in-person down and virtual up.

- Five surveys conducted since the start of the pandemic (beginning July 2020) show a remarkably steady share of Americans – about 40% – who say they have participated in religious services in the prior month, either in person or virtually (i.e., by streaming online or watching on TV).
- Asked directly whether they now attend religious services more or less often than they did before the pandemic, more Americans indicate that their attendance habits have declined rather than risen. But it's complicated: As of November 2022, 20% say they are attending in person less often (only 7% say they are going in person more often). On the other hand, 15% say they are participating in services virtually more often.
- The share of all U.S. adults who say they generally attend religious services once a month or more has dropped from 42% in 2019 to 32% in 2022 (*General Social Survey*)

**A.2. Social Media and the creator economy.** Fifty-nine percent of the world's population and 74% of Americans have a social media identity. At this point, 48% of Americans get their news and information from social media (vs. television, radio, newspapers, or magazines), one-third of Americans get this information from *Facebook*, and 22% from *YouTube*. These numbers skew higher among younger and more liberal users. A related key driver in the use of social media is the quest for building a sense of community. (*Pew Research Center*)

A fast growing trend in America is the rise of the creator economy. Thanks largely to social media platforms like *YouTube* (72% of Americans), *Facebook* (68%), and *Instagram* (41%), people are spending more time consuming content created by individuals. Viewers are increasingly flocking to these platforms and others like *Snapchat* (brief IM posts) and *Twitch* (video/games) to watch amateur-created content instead of professionally produced television (*Snapchat* has over 300 million users and *Twitch* passed CNN in the number of viewers 5 years ago). It is estimated that there are now 50 million people around the world who consider themselves content creators and there are 51 million channels on YouTube, which is growing at a rate of 23% a year. As a result, YouTube *influencers* have become a \$16 billion industry – which didn't even exist 20 years ago. These influencers are amateurs who have built a sizable following on their sites and because of their expertise and

perceived authenticity can either endorse or recommend products or partner with companies to advertise with them. More children today want to be YouTube stars than want to be astronauts. *(Pew Research Center & Signalfire.com)*

**A.3. Marriage: Traditional marriage down, co-habiting up.** Following a decades-long trend, just 53% of U.S. adults were married in 2019, down from 67% in 1990. As marriage has declined, the number in cohabiting relationships (living with an unmarried partner) rose 35% between 1997 and 2017, from 6 million to 17 million *[US Census]*. Fifty-nine percent of adults under 50 say that have cohabited at some point. These relationships are both older and more racially diverse. The number of adults who have never been married has doubled. A related marriage issue: In the last 20 years there has been a dramatic shift in acceptance of gay marriage. 61% of cohabiting gay couples are now married – up from 38% before the landmark 2015 Supreme Court ruling. *[Pew Research Center]*

**A.4. Youth and Faith Formation. The challenge of parenting now.** Parents/caregivers stewarding their children’s faith formation today do so against the backdrop of intersecting crises. The enduring trauma of a devastating pandemic, deepening civic fracture amidst a racial reckoning, a youth mental health crisis, the dominance of social media, and the unprecedented existential threat of climate change all weigh heavily. The lives of children are at the center of most current national debates, whether over the content of high school history curricula, queer and trans students’ participation in sports, school safety amidst gun violence, family separation policies at our nation’s border, the sustainability of our planet, or drag queen story-time with children at public libraries. Relatedly, young people’s trust in public institutions – including churches – is falling rapidly.

**A.5. Race. Dissatisfaction everywhere.** Fifty-seven percent of the country & nearly sixty-four percent of African Americans say race relations are somewhat or very bad - few see them improving. Forty percent worry about race a great deal. Sixty-four percent of Americans are dissatisfied with the state of race relations and nearly half of young Black people do not feel like full citizens of the United States *[Next100 and GenForward]*. Fifty-nine percent of Americans feel similarly dissatisfied about the status of immigration in the US. Awareness of the impact of slavery is growing among millennials and re-entering the debate about race relations, as new Jim Crow legislation increases, especially in places such as Florida. *[2021, Gallup]*, yet collectively white people have great difficulty in discussing race issues.

**A.6 The changing reality of “church.” Old assumptions aren’t working for younger generations.** The decline in church attendance over the last 40 years or so, combined with "shelter in place" orders during the pandemic, may have ushered us into a time when congregations need to look at downsizing when it comes to buildings and staff because it isn’t clear that church attendance will recover. These issues combine with the fact that younger generations don’t support churches financially at the level of older generations, especially regarding general budget support and pledging (they prefer giving to specific causes and projects). Collectively, these changes invite consideration of bi-vocational ministry and partnerships between churches or other organizations. Counter-balancing these concerns is a growing search (especially for those under 50) for things in which the

church has traditionally excelled - a sense of community and meaningful spiritual experience,

#### **A.7. The Environment. The crisis everyone knows and isn't addressing.**

Environmentalism is on the rise and scientists say we are at a true crisis point. About three-quarters of U.S. adults (74%) said "the country should do whatever it takes" to protect the environment (although it has slipped some in the last three years and now ranks behind inflation, healthcare, violence, and terrorism). However, only 20% say they are actually making "green living" a part of their daily lives. The environment has exploded as a concern for youth in recent years (along with gun violence, poverty, and immigration/asylum). *[Pew Center for Research]*

**A.8. Aging.** In the next two decades the number of people above the age of 65 is expected to nearly double. In North Carolina alone the senior population was expected to increase 68% between 2014 and 2034. But Baby Boomers aren't retiring. Significant numbers of people born between 1945 and 1965 are opting to stay in the workforce, presenting challenges to millennials whose career plans are dependent upon the Boomers' exit from the job market. A driving force in this issue is the fact that 50% of elders do not have enough savings to retire on. In the last 35 years the percentage of companies offering retirement plans has collapsed from 62% to 17%. *[Boston College]*. Another indicator of the scope of the problem is that today a typical Continuing Care Retirement Community (CCRC), has a 5-7 year waiting list: some in the Triangle have waiting lists of 10-14 years. The corollary to this problem is seen in the millennial distrust of the corporate structures that their parents identified with and relied on for retirement benefits and yet which ultimately failed them.

**A.9. Children and youth in churches. Is it a priority?** The Barna Group, which specializes in research on faith and culture, has published insights on church programming for youth in the US. They note that the most unchurched Americans are millennials and their children, which has made youth ministry a priority for many churches. Six in ten senior pastors say youth ministry is "one of the top priorities" of their church, and 7 percent say it is the single highest priority. However, despite a clear majority, one-third of pastors (32%) say it is either somewhat or not at all a priority the church budget and staffing.

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

## B. Religion in America

There are approximately 350,000 religious congregations in the US, 90% of which are Protestant and Protestant-like and 7% of which are Catholic and Orthodox churches. But their share of the US adult population was 12 points lower in 2021 than it was in 2011 (63% vs. 75%). It is estimated that there are about 12,000 (3%) other non-Christian religious congregations (*e.g., about 2900 synagogues and 3000 mosques*).

The average attendance in America's churches on Sunday is 75. Church attendance in the south is highest, with Alabama and Louisiana ranking #1 & #2 in the US (North Carolina ranks #19; Vermont and New Hampshire rank the lowest). [*Hartford Religion Research Institute, Gallop Poll*]

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

The decreases are largely attributable to the “nones” - a fast growing minority - who say they do not belong to any organized faith. Six out of every ten young people who grew up in a church now end up walking away. [*Barna Group*] According to a 2012 *Pew Research Center* report, “Nones on the Rise,” nearly one in three do not belong to a faith community and of those, only 10% are looking for one. In essence, millennials (b. 1981-1996) are rejecting traditional religious affiliation, but not giving up on their religious feelings - often saying “I’m spiritual but not religious.” They are seeking a spiritual experience and a sense of community but have low expectations of finding it in traditional churches. [*How We Gather, a Harvard study*]

More than 33% of millennials and 28% of Gen X (1965-1980) belong to this group. Gen Z “nones” (1997-2012) are reaching 50%. “Nones” of all ages now form 23% of the US population (up 17% from 1972), putting them on par with evangelicals (23%), and ahead of Catholics (21%) and mainline Protestants (16%, down from 28% in 1972). [*Public Religion Research Institute (PRRI) and the National Congregations Study*]

Church membership is strongly correlated with age, as 66% of traditionalists -- U.S. adults born before 1946 -- belong to a church, compared with 58% of baby boomers, 50% of those in Generation X and 36% of millennials.

About a quarter of U.S. adults regularly watch religious services online or on TV, and most of them are highly satisfied with the experience. About two-in-ten Americans (21%) use apps or websites to help with reading scripture. (*Pew*)



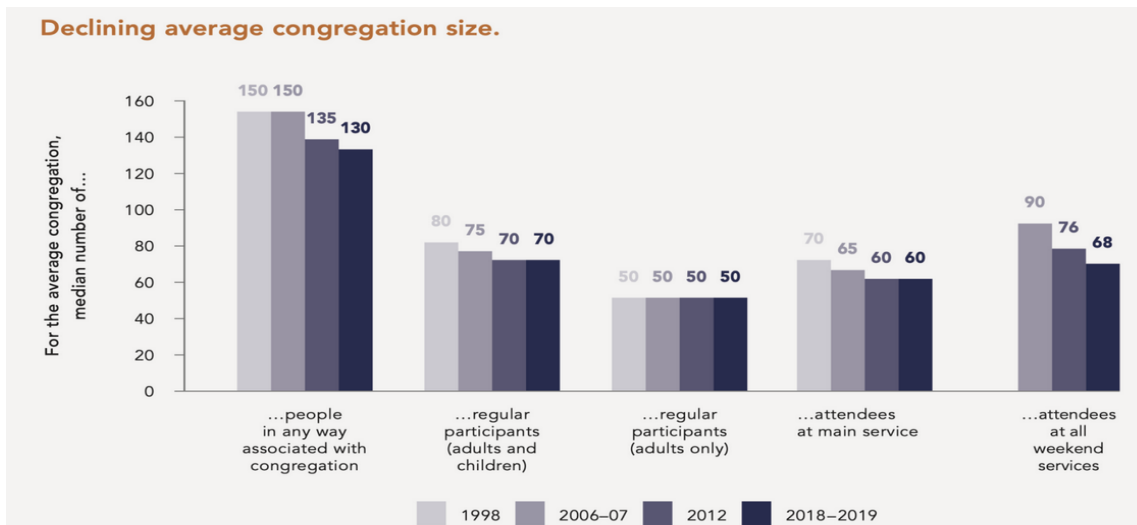
## B.1. Profile of US Churches and Attendance

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

- The #1 reason why people choose a church today is still dynamic preaching, #2 is feeling welcomed and a sense of community, #3 is location, #4 is programs for children and teens, and #5 focuses on volunteerism and outreach. [Gallup]
- For people new to an area (a primary reason for changing churches), the #1-way people look for a new church is now online, but the decision to join still rests on attending the services person and talking with clergy, members, and friends.
- Sixty-two percent of churches have 2 or more services
- Worship: only 45% of churches have a full choir and 42% have organ music (*a large drop over the last 20 years*), but 34% use drums and 29% use guitars in worship.
- Worship services have become more informal and expressive across all Christian traditions. Many congregations have incorporated new technologies, including smartphones, into their worship services.
- People in smaller congregations give more per capita and participate more in the life of their congregations than do people in larger congregations.
- Catholics and Black Protestants tend to employ fewer ministerial staff than white Protestant congregations.
- Fifty-five percent of churches consider themselves conservative politically (62% theologically so); 33.7% consider themselves “middle of the road,” and just 12% consider themselves liberal. Liberal Protestant churches have lost the largest percentage of members in the last 20 years; small and mid-sized evangelical churches have also seen a decline. It is the large churches that are growing.
- Sixty percent of all church members in the US are female. Acceptance of female lay leadership is widespread, with 89% of churches allowing women to serve on the governing board. In contrast, the Southern Baptists recently voted to ban women from pastoral leadership positions.
- Mainline Protestant churches have the oldest demographics (55% over 50), followed by Jews (52%) and Catholics (49%). Hindus and Muslims have the youngest demographics (90% and 81% under 50 respectively). “None of the above” or “Nones” are right behind them with 72% of their numbers under 50.
- Religion has become a consumer-oriented marketplace. Younger churchgoers engage in “church shopping” and demonstrate decreased allegiance to denominational identity.
- For the first time in history, the US median (*i.e., equal numbers above and below*) Sunday attendance was below 100: now about 80 – down from 129 in 2005.
- Serious conflict in churches crushes growth: fighting factions kill church life by forcing a “winner take all” mentality in which losing factions withdraw or leave.
- Growing churches have distinguished themselves from others in their community (brand distinctiveness becomes essential in a consumer-oriented market)
- Food assistance is by far the most common kind of social service activity pursued by congregations, with half (48%) of congregations that engage in social services listing food assistance among their four most important programs.
- Congregational acceptance of gays and lesbians as members and lay leaders has increased substantially in recent years, with a majority (54%) allowing openly gay or lesbian people to be full-fledged members and about one-third (30%) allowing openly gay or lesbian people to hold lay leadership positions. These acceptance levels vary

widely across religious traditions, with only about a dozen major denominations joining the UCC, PCUSA, UUA, and the Alliance of Baptists in ordaining LGBTQIA clergy and permitting gay marriages.

## B.2. Declining Average Size

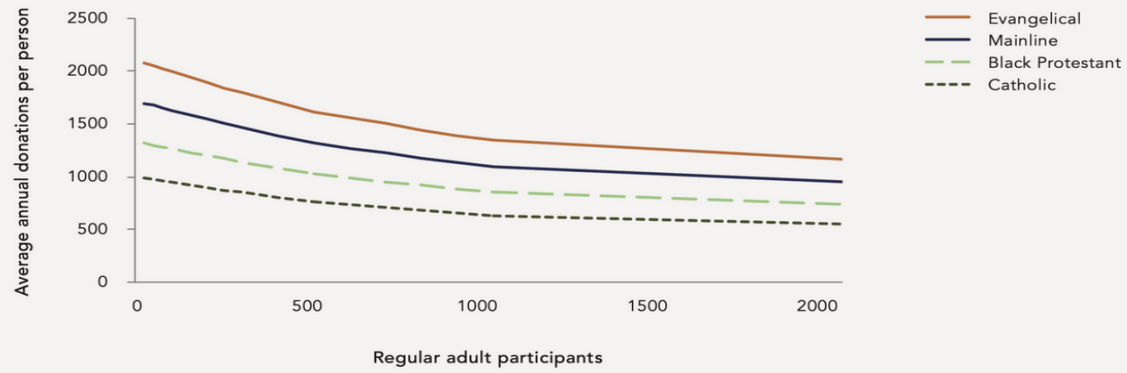


## B.3. Concentration of worshippers in larger churches

People are increasingly concentrated in large congregations. The average congregation is getting smaller, but the average churchgoer attends a larger church [*National Congregations Study*]. According to the *Hartford Institute for Religion Research*, 50% of all worshippers on Sunday AM attend only 10% of the 380,000 churches in the US. Over half of the remaining churches have worship attendance below 75. The large churches have 500+ attendees and multiple services each weekend (not just Sunday). They are increasingly multi-racial/multi-ethnic, are “wired,” and have weaker denominational ties. Those persons attracted to large churches are youthful, family-oriented, and solidly middle class. The highest percentage of attendees are in their 30s to 40s, and a full 68% are under the age of 50. This means the large churches are not just filled with middle aged or younger adults but with significant numbers of families with children and teens. Large churches generally provide higher quality worship (especially preaching, music and media), innovation, small groups, increased services for members, and youth programming, but fewer expectations for members to play multiple roles (*e.g., Deacon, choir & music committee member, and Sunday School teacher*). Counterbalancing this change is the reality that personal giving generally decreases as a church gets larger. [*Faith Communities Today, NCS, Hartford Seminary (HIRR) & ARDA*]

### People in larger congregations give less.

This graph is based on analyses that control for the socio-economic status of a congregation's people as well as their age demographics. It shows the situation in 2018–19, but patterns in 1998, 2006–07, and 2012 are qualitatively the same.



### B.4. The Use of technology in churches

There are conflicting messages on the use of technology in churches. It is no panacea. In some cases, it can be an enhancement to growth. But churches in decline often turn to technology to rescue them, only to see that it fails because there are underlying problems that sabotage it; the greatest being conflict within the congregation. The move to greater tech use can nurture growth when it is combined with willingness to change, contemporary worship, and a clear vision and sense of purpose. Then the potential presence of younger members and families increases dramatically. At the same time, without the intentional focus of using this technology in a ministerial strategy, and the full involvement of leadership, the potential gain is wasted. Churches are among the worst for having “stale” websites (not keeping information current) and not understanding their viewing audience (often oriented more to members who know the church than visitors who don’t). The largest churches have the greatest use of technology and the greatest presence in social media. (HIRR)

### B.5. The waning influence of Christians and of white Christians, in particular.

In 1944, 80% of Americans were white Christians. In 1984, that number had dropped to 70%. By 2021, they were only 43% of the US population (55% of which are Protestant). [Pew Center for Research and the Public Religion Research Institute]

Religious diversity is steadily increasing. Taken together, there are now about as many synagogues, mosques, and Buddhist or Hindu temples in the U.S. (9% of all congregations) as there are Catholic parishes (6% of all congregations). Only 13% of all congregations qualify as “multi-racial” – where at least 20% of members are of a different race.

The share of Americans (regardless of race) identifying with any Christian faith fell from 90% in 1972, to 78% in 2007, 71% in 2014, and to 63% in 2021. The Census Bureau projects that non-whites, now at 40% of the total population, will become the majority by 2044. The non-native (not a US citizen at birth) share of the population has doubled from 6% in 1980 to 13.6% in 2021, but it is important to remember that it was 14.6% in 1890. [US Census]

However, waves of non-white Christians are migrating to the US. The biggest challenge to Christianity's future in America is not declining numbers, but the church's ability to adapt to this migration. Latino evangelicals are now the fastest-growing group of evangelicals in the US.

## **B.6. US Demographics: We are all minorities**

For the first time, America's racial and ethnic minorities now make up about half of the under-5 age group: In 2012, Caucasians fell below the majority among babies born in the US. In 2044, they will be a numerical minority. It's a historic shift that shows how young people are at the forefront of sweeping changes by race and class. Evangelical Christians are a minority, as are liberal Protestants, Catholics, Jews, Muslims, Buddhists, agnostics, and atheists. There are more Muslims in the US than there are Presbyterians. As suggested above, seventy-five percent of the growth in the American population in 2017 was amongst Hispanics (51%) and Asians (24%); there was no growth in the white population. Fifty-two percent of Catholics under 30 are Hispanic. (*US Census*)

## **B.7. Alliance of Baptists (AOB)**

There are 217 denominational groups in the US, the largest being the Roman Catholic Church and the Southern Baptist Convention. Having disaffiliated from the American Baptists in 2021, Pullen is currently affiliated with, and a founding member of, the Alliance of Baptists (AOB), one of the smallest and youngest gatherings of like-minded churches, who eschew the title "denomination," but hold to the traditional Baptist tenets. The Alliance is a fellowship of progressive Baptist churches formed in 1987 as the Southern Baptist Alliance. It took the current name in 1992. Alliance churches are dedicated to preserving Baptist freedoms, traditions, principles, mission, and ministry, especially those they felt were threatened by actions of the Southern Baptist Convention. In reaction to the fundamentalist movement in the SBC, the Alliance promoted open inquiry, ecumenism, theological education, and social and economic justice. The AOB is a member of the National Council of Churches.

The AOB is made up of 140 congregations. The churches are concentrated in the South but have a small presence (2-6) in the Eastern and Midwestern states and California. The largest number of congregations is in North Carolina (22; 6 in Mecklenburg Co. alone), Virginia (15), Texas (11), and Massachusetts (7). The Alliance's 2022 income was \$782,000, and it finished the year with a deficit of \$143,000. Its total assets are about \$500,000. (*Alliance 2022 Fin. Stmt's*)

## **C. Profile of our catchment area**

*Wake, Orange, and Durham* [Sources: US Census; Wake County Government, *Comprehensive Development Strategy of Triangle "J" Communities*, 2017]

*Pullen Memorial Baptist Church is located at the corner of Hillsborough and Cox Streets in the Hillsborough section of West Raleigh, in a central area of the state known as "The Triangle" (ZIP Code 27605). It is situated adjacent to the campus of NC State University and abuts the Gregg Art Museum which is part of the university. This proximity significantly impacts our profile in many ways.*

- Consistent with the national trend, the Triangle region is experiencing the “browning of the population:” while the white population is shrinking, the black population is constant, and the Asian and Hispanic populations are growing. The Hispanic population in the state grew by 40% in the last decade (the most in Mecklenburg and Wake Counties). In Wake County, 59% of the population is White, 20% African American, 10% Hispanic and 7% Asian. However, in our ZIP Code the population is 80% White, 8% African American, 6% two or more races, 3% Asian and 3% Hispanic.
- The Triangle also has a “graying population” with the number of people over 65 growing, and the number of those 20-44 declining. In general, the region’s older population is predominantly white, and the younger generations are more diverse. However, the median resident age in our ZIP Code is 34.5, about 5 years younger than the state average (reflecting our proximity to NCSU).
- Over 1 million people live in Wake Co., and the numbers are growing rapidly at a rate of 62 people per day, but 46% of Wake County’s population growth came from people aged 55 and older. The general region (within 30 miles of Raleigh) is expected to grow by another 37% by 2030, ending with an estimated 2.3 million people.
- Twelve percent of Wake County’s population is in a severe housing crisis
- According to Wake county’s statistics, 8.52% (91,000) of the Wake Co. population lives in poverty, 8.3% of its children. *[This is the lowest % in North Carolina (northeastern counties are the worst with nearly 25% of the population living in poverty.)]* However, the Assoc. of Religion Data Archives (ARDA) says this rate is actually 16.7%.
- Sixty-seven percent of the people living in Pullen’s ZIP Code (27605) are renters – more than double the state average.
- Ninety-nine percent of the people living in Pullen’s ZIP Code have a high school education, 74% a college degree, and 37% a graduate or professional degree.

#### **D. Religion in North Carolina** *(Pew Research Group & ARDA)*

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

#### **E. Religion in Raleigh & environs** *[Assoc. Of Religion Data Archives]*

- Total churches in Wake County: 426; Orange County (Chapel Hill) 160; Durham 146; Chatham 128. Of those in Wake Co., 202 are Southern Baptist, 145 are independent Christian (Evangelical), 123 are Catholic, and 46 are United Methodist.
- Total churches in our 27605 ZIP Code: 60
- Mega churches: There are 60 mega churches in NC, most in the Charlotte area. However, eight of the 100 fastest growing churches in the US are in the Triangle: Elevation Church; World Overcomers Church in Durham, New Hope (with 5 campuses in NC); and in the closer Raleigh/Cary area are Point Church, Crossroads, Midway, Providence and Bay Leaf. All are independent churches. *[Hartford Inst. For Religion Research, Outreach Magazine & ABC News]*

## F. Profile of Baptist groups closely related to Pullen

*Pullen is an active or affiliated member of these organizations and supports them financially each year.*

- **Alliance of Baptists** (see B.7. above) There are 5 churches within 25 miles of Pullen, 10 within 50 miles. Pullen has been closely related to the Alliance from its start, including housing its first offices.
- **Baptist Peace Fellowship (BPFNA-Bautistas por la Paz)**  
BPFNA is a non-profit organization of peacemakers that serves over 4,000 members in four member nations: Canada, the United States, Mexico, and Puerto Rico. They are dedicated to supporting, equipping, and mobilizing individuals, groups and churches who are committed to peace. They are based in Charlotte, NC and known for their advocacy and the awarding of the Dahlberg Peace Award.
- **Association of Welcoming and Affirming Baptists (AWAB).**  
Since 1993 AWAB has been supporting churches in being and becoming welcoming and affirming of all people regardless of gender identity or sexual orientation. They are recognized as the leading advocate for LGBTQA people in Baptist churches. They have 147 member congregations in the US: one in Canada, with one church in Durham (Watts), and one in Chapel Hill (Binkley).

## PART 2: Internal View

*A mission effort of the First Baptist Church of Raleigh was begun in South Raleigh in May 1884, under the leadership of John T. Pullen. It was organized as “Fayetteville Street Baptist Church” on December 28, 1884. Nearly 30 years later, five days after the death of John T. Pullen on May 2, 1913, the congregation renamed itself “Pullen Memorial Baptist Church.” Following a brief co-pastorate with Jack McKinney, Nancy Petty (who had been on staff since 1992), was named as sole pastor in 2002. The data presented in this internal review covers the years since Rev. Petty took over the leadership of the church.*

### A. Pullen Membership

#### A. 1. Overview

Anyone may join Pullen. The church prides itself in its foundational commitment to inclusion regardless of gender, race, sexual orientation, or religious background. The sole criterion for membership is a willingness to affirm and support the mission of Pullen. The traditional membership mark of a Baptist, baptism by immersion, is not required. The church bylaws state that, as with officers, all at-large council members, and all committee chairs must be church members. Committee members serving on councils and committee members (other than the chair) are not required to be church members

Membership is one of the most traditional quantitative indicators of the health and vitality of a church: is the church growing? It does not, however, measure the qualitative dimensions of mission, meaning and satisfaction. On the quantitative side, the membership challenge is for a church to ensure that the number of people joining the church each year exceeds the number of people leaving the church through relocation, disaffection, or death. Then too, simply having new members doesn't always address the financial challenges, in that newer and younger families often pledge less than older well established families. Thus, growth has to be assessed in context with other key factors.

## **A.2. Status on Pullen membership**

According to available records, Pullen has seen steady growth in its membership for nearly twenty years. Over the last decade alone the church has received 239 new members, an average of 24 a year. Eleven more have joined so far in 2023. The numbers flattened during the COVID years during which (2021) we saw our lowest new member year (8). This ability to attract new members is a positive sign, one that many would envy.

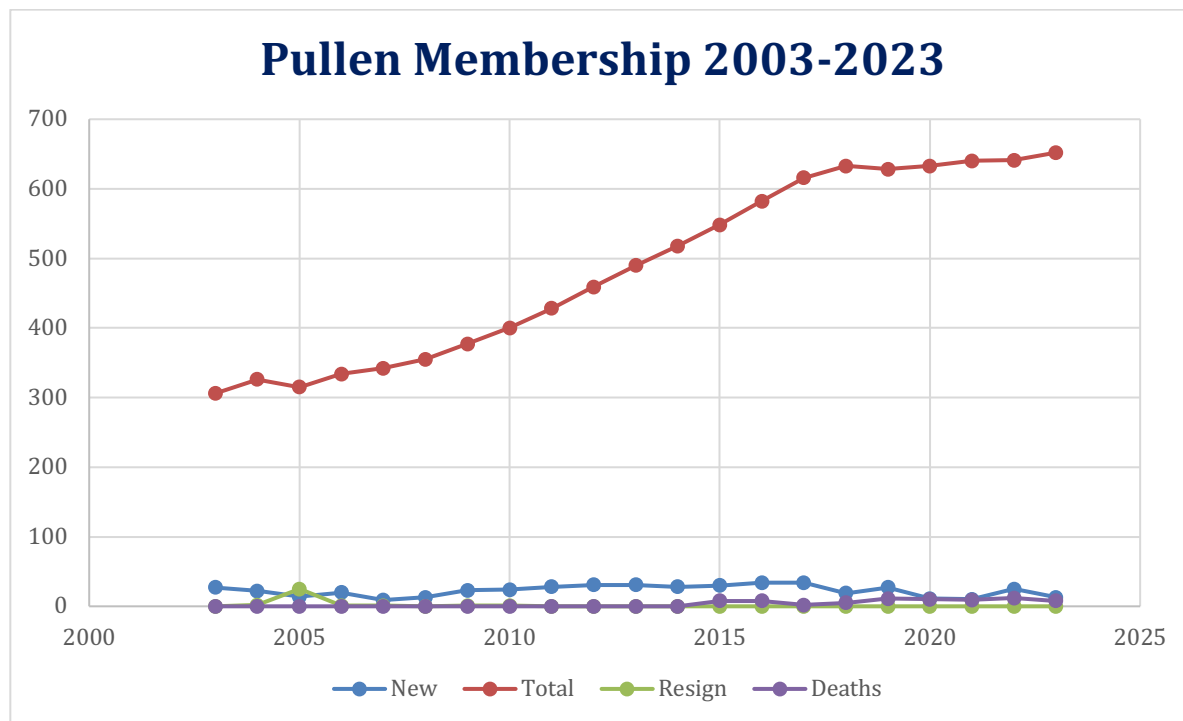
While the new member basic information is carefully kept, the full membership statistics are not reliable. The church has few accurate records on the other side of the ledger, which marks departures of people who relocated, formally resigned, or separated for reasons of discontent or disagreement. In the death category, the church has averaged 7-8 funerals a year, but the actual number of deaths is probably much higher, as not everyone uses the church for their funerals. There is no full record of members who have died.

The Church Administrator, Vicky Bass, has 798 people listed in the Realm database, but believes from her tracking that the Pullen membership is closer to 600-610, meaning nearly 200 should be in the inactive category.

The church has not updated its membership rolls in more than a decade, which would normally address these issues. The Constitution of Pullen states (*in Article IV*) that a member need only be "committed to the mission and purpose of the church" - no baptism or traditional confession of faith is required. Upon entering the membership (typically during a Sunday worship service), individuals remain members with no other measurement of standing or "active" status (giving, attendance, etc.) until they become candidates for removal. Removal from the membership hinges on the following: "*resident members who have absented themselves from the church for two years, and of whom no satisfactory information can be gained, and non-resident members who have failed to respond to communications for 2 years, may at the discretion of the Pastor and the Congregational Care Council, be placed on the inactive list.... Those on the inactive list cannot be counted in computing the membership on the church.*" We found differing reasons for the failure to follow through on this criteria over the years, ranging from changes in leadership and lack of clarity about responsibilities, to an awkward reluctance to complete the task. The result is that no clear formal measurement of the membership of Pullen exists other than what the Church Administrator has been able to estimate.

The church is currently conducting an every-member directory survey to restart the membership tracking process and establish a new baseline (expected completion of first stage is in September). As noted, early indications are that by using the constitutional criteria nearly two hundred may

need to be formally moved to the inactive list, if not dropped altogether. Until that is completed, the best guess of the membership is shown in the chart below:



### A.3 Demographics of the Pullen Membership

A comprehensive membership survey is currently underway. These charts will be updated as soon as the new information becomes available.

#### By Age (NB: Raleigh is 5-6% younger than NC and the USA)

Age	PULLEN In 2023	Raleigh 2023
Under 21	0.9	12.7
21-25	1.9	11.8
26-34	8.9	20.7
35-44	11.2	15.9
45-54	13.2	11.9
55-64	20.6	7.4
65-74	20.2	4.4
75+	18.5	3.9

#### By Gender Only 3% of Pullenites have entered this information previously.

Gender	PULLEN in 2023	Our Region 2023
Female	NA	50.9
Male	NA	49.1
Other*		

\* NB: Some reject traditional gender definitions.



**% By Marital Status** *Pullen numbers reflect only data that is currently available*

Marital Status	PULLEN in 2023	Raleigh 2023
Single	16.3	42
Divorced	1.5	10
Widowed	1.5	5
Married	39.0	43
Partnered	5.1	NA
Separated	1.4	NA

**% By Race/Ethnicity** *(NB: numbers equal more than 100% due to overlap in races). Pullen has not tracked this category in the past, but it is in the survey that is underway.*

Race/Ethnicity (Individuals)	PULLEN (Estimate)	Wake Co.	Durham Co	Orange Co	In US
Asian	NA	4.3%	6.0	7.7	5.8
African American	NA	28.8%	35.3	11	13
White	97%	59%	54.7	69.4	59
Hispanic/Latino	NA	10.9%	13.9	5.86	19
Pacific Islander/Native Amer.	NA	.014%	.1	.1	3
Two or more	NA	2.8%	2.9	3.5	.2

**B. Worship**

**B.1. Trends in Sunday Attendance**

Attendance records are not as well kept as one would expect, however in recent years a tally has been taken each Sunday. Attendance dipped during COVID but has begun to bounce back. As records are kept going forward the church can monitor trends more fully.

	2021	2022	2023 YTD
Avg. no. in Worship	110	150	175-180

**B.2. Special Services (estimated)**

• Christmas	350
• Christmas Eve	250-275
• Easter	375-400
• (Easter) Baptism Service	75
• Ash Wednesday	75
• Maundy Thursday	75
• Sunday in the Park	200

**B.3. Weddings and Funerals**

The church averages about 13-15 weddings each year, although those numbers dropped during COVID, and last year there were only four and there have been six so far this year. Members do not pay a fee for use of the building for weddings, but there are small fees for the custodian, organist, soloists, etc. It is also a common practice to give a small honorarium to the pastor leading the service. There are about 7-8 funerals each year. No one pays for funerals at Pullen. Whatever fees there occur are paid from Pullen funds. The Congregational Care Council provides volunteer support for these events.

#### B.4. Baptisms

There are an average of 4-5 baptisms each year. While we no longer require baptism for membership in Pullen, it is still a common and popular choice among those who are new to our church and to Christianity. The church maintains a baptistry sunken beneath the stage in Finlator Hall.

#### B.5. Use of Technology in worship

Pullen has a slightly above average presence in social media. The church Office Administrator and Communications Director work with the ministers to keep the site current. Currently we have:

Facebook followers:	1.5k
Instagram followers:	710
TikTok followers:	210
Twitter Followers:	494

The church live streams and posts videos of its worship services on YouTube and Vimeo, typically seeing 150+ views (clicks) on Facebook. Through the first 7 months of 2023, we saw 50-80 unique viewers on each Sunday to stream services. Considering the fact that some of these included two people watching, it is estimated that the total number of viewers of Sunday services could reach as high as 100 (we have no way of confirming this). Viewers tend to be older (over 50) and female (3:1). Funerals and weddings also produce a good following, averaging over 50 unique viewers for funerals (high was 98). There is also a small viewership around the world, which could be members traveling, but also include friends in Cuba and the nation of Georgia.

Pullen email list is 1,345 contacts (members and friends). The membership list as it stands today has 809 “members” (including inactive) and 679 of those have email addresses (84%). Eliminating the inactive the membership number drops to 602, of which 562 have email addresses (94%), meaning 6% of the active congregation does not receive electronic communications from the church. Once a month Pullen sends out an e communication from the Church Administrator, “*Updates from Vicky*,” which is focused on news about the church and its members. Communications Director, Kate Amesbury, sends monthly newsletters, weekly updates, Sunday emails (with worship bulletin), death notices, and other general information emails. Rev. Cook sends out emails to children and their families. Alternatively, Ms. Amesbury sends out regular printed communications to those who cannot access email or computers, including printed sermons and monthly newsletters.

The church also provides a QR code displayed in the pews for worshippers to access announcements about church activities, but, curiously, not the worship bulletin.

### C. Finance

The primary responsibility to oversee the church’s finances falls to the Finance Committee, and they report to the Coordinating Council. Finance has an informal relationship with the Treasurer, Assistant Treasurer, and the Trustees, who are all officers of the church. The trustees, who hold title to church property, consult with the Finance Committee on those and other matters. The Finance Committee reports that past record-keeping was

inconsistent, and some records are either incomplete or hard to find. The current finance leadership is working to update files and establish new disciplines.

Pullen’s finances have come under greater scrutiny in recent years as giving has plateaued, fixed costs risen, and capital needs have loomed large, increasing pressure to balance the budget. This has led to growing debate over church priorities. Despite every effort to manage expenses, and without significant reserves to draw upon, attention to revenue generation has come to the forefront.

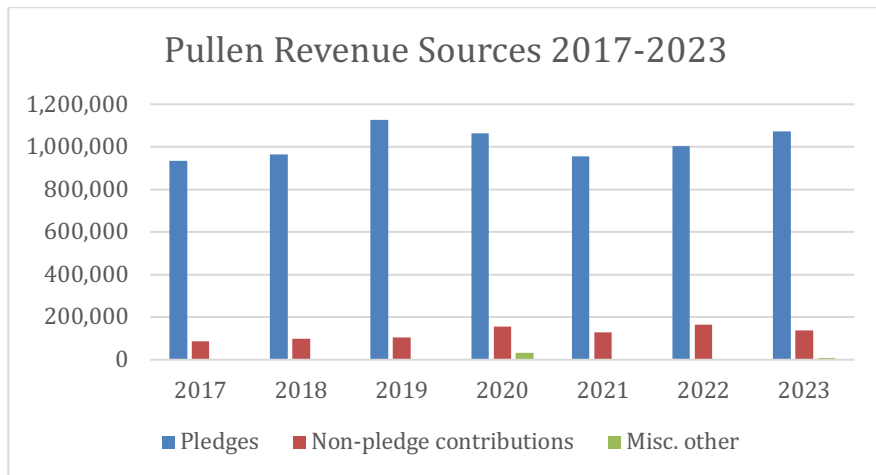
### C.1. Budget

Pullen’s 2023 budget is \$1,210,395 which is a slight (1%) reduction from 2022, which was \$1,225,402. In 2021, it was \$1,177,741. The budget for 2024 is anticipated to be similar to 2023 and the Finance Committee has already asked councils and committees to consider further cuts so that increases in fixed costs can be absorbed.

### C.2. Revenue Sources

The church finances are largely dependent on pledging, with 88% of revenue coming from that source. In the past seven years, pledging has grown about 15% but in the last 4 years it has remained nearly flat. The church takes in \$130,000 - \$150,000 each year in non-pledge contributions (cash in the plate on Sunday, miscellaneous gifts, etc.).

Each fall following the publishing of a draft budget for the coming year, the church conducts a stewardship drive, and then seeks pledges from the congregation. Based on the response, the budget is adjusted and then presented to the church for adoption. The mandate for fund raising and stewardship at Pullen is not clear, and the Finance Committee has struggled with this role, at one point even considered asking that the responsibility be shifted elsewhere. Mindful of this and the annual challenge of stewardship, the committee is currently seeking to revitalize its understanding, abilities, and commitments in this area and has directed Rev. Petty to recreate a “Development Committee.”



### Revenue sources detail

	2017	2018	2019	2020	2021	2022	2023
Pledges	934,364	964,044	1,128,013	\$1,064,600	955,194	1,004,000	1,073,855
Non-pledge contributions	85,506	99,010	103,367	156,608	128,331	163,746	136,540
Misc. other				32,710	3,162		7,500
<b>TOTAL</b>	<b>\$1,019,870</b>	<b>\$1,062,055</b>	<b>\$1,128,013</b>	<b>\$1,253,920</b>	<b>\$1,183,970</b>	<b>\$1,225,402</b>	<b>\$1,210,395</b>

**Notes on pledging:** If the best estimate of the current membership is 610, then the average annual per person pledge last year was about \$1,650 or roughly \$32 a week, but because of the lack of clarity on membership that average may be high. Complicating this assessment is the fact that most families give as a unit, and thus most churches track “giving units” not individuals. Pullen has averaged 280-285 giving units over the last several years, which would suggest \$3,550 a unit, but again this is only an estimate.

Nationwide at least 50% of pledgers do so by credit card, automatic bank withdrawal, or other electronic means. In an increasingly cashless society, some churches are moving away from “passing the plate,” but most still argue that giving needs to be part of worship. While the debate continues, Pullen offers a range of electronic options and maintains its traditional plate offering during worship. The church also provides a QR code displayed in the pews to enable online giving for those who prefer that option.

### C.3. Expenses

Pullen works hard to manage its expenses prudently while sustaining a strong missions, worship, and education program. The challenge is that while revenues have increased nearly 15% in recent years, expenses have increased 20% or more.

#### C.3.a. Budget breakdown for major areas in 2023

Activity	Budget	% of budget
Outreach	55,131	4.6
Education	46,750	3.9
Worship	17,348	1.4
Congregational Care	4,400	0.4
Ministry Support	58,850	4.8
Technology	30,000	2.5
Building and Grounds	80,850	6.7
Utilities	37,300	3.1
Financial	97,188	8.0
Personnel	779,707	64.4
<b>TOTAL</b>		<b>99.7</b>

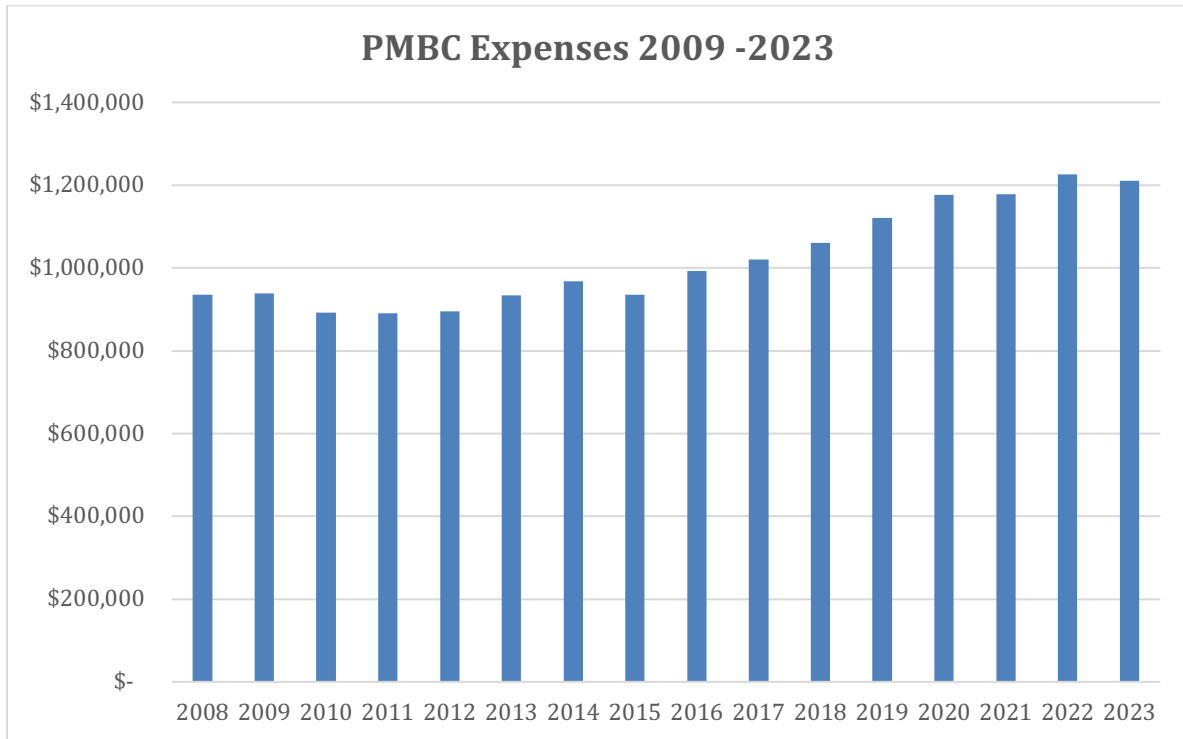
#### C.3.b. Close-up look at the trend in personnel expenses

As the single largest portion of the expense budget is in the area of personnel, scrutiny of it has increased. A review of the past six years reveals, however, that personnel's percentage of the annual budget has changed little, despite the inevitable cost of living increases.

PERSONNEL	2018	2019	2020	2021	2022	2023
<b>Total Expenses</b>	1,060,799	1,121,637	1,177,045	1,177,741	1,228,702	1,210,294
<b>Personnel &amp; benefits</b>	664,724	722,298	766,846	762,482	815,083	779,707
(Percentage of Total)	62	64	65	64	66	64.4

#### C.4. Trend in total expenses 2009-2023

Pullen's expenses have grown, particularly in the areas of property and finance. Increases in maintenance and repairs of a 100-year-old building are the biggest challenges.



#### C.5. Debt

The total of debt the church has as of August 1, 2023: \$1,227,317

Monthly payments: \$13,033

##### C.5.a. Mortgages

1. The remaining mortgage on the church is \$334,243, for which we currently pay \$62,676 a year in principal and interest, ending in June of 2029.
2. Pullen's other debt is for the Cox Ave. building mortgage of \$693,074 for which we pay \$66,840 a year in principal and interest ending in March of 2026 with a balloon payment due of \$557,706.

##### C.5.b. Line of Credit

The church has a line of credit of \$200,000 that was established in 2023 to cover repairs to the church. It is a ten-year note at 6.1%, due in 2034, and carries a monthly payment of \$2,176. It is hoped it will not be necessary to draw down the full amount.

#### C.6. Endowment and reserves

Oversight of Pullen's endowment funds is primarily the responsibility of the GEMS (Gifts, Endowments, Memorials and Scholarships) Committee which is accountable to the Finance Committee. However, there are more than 60 designated funds and reserves (*see "Temporarily Restricted funds" below*) that fall outside the purview of GEMS and are managed by the individual councils, committees, or activities that were the original object of the gifts. There is no independent review or accountability of these funds other than what may happen within the groups themselves.

An endowment is a collection of funds that have been left to the church (gifts, bequests, memorials, etc.) or raised by the church in a capital campaign. They are prudently invested to ensure long-term sustainability and support for operations and missions. Typically, there are three types of funds: a) Permanently restricted (monies given for a specific purpose from which only the interest can be used), b) Temporarily restricted (monies given or raised for a specific purpose, but whose principal and interest may be used at any time), and c) Unrestricted (monies given without a designated purpose that can be used for general support of the church).

Pullen has a small endowment and a number of reserve accounts, and they are largely oriented toward missions and designated funds for specific programs. In the last 15 years, there have been four major bequests (\$1.2m, \$600K, \$67K, and \$62K), for capital improvements or missions. The balance exceeds \$500,000, but there is less than \$50,000 in a reserve of general undesignated funds. Occasionally, efforts have been made to increase the endowment through the solicitation of gifts and bequests, but they lacked a consistent or sustained approach. The most recent endeavor was just prior to the onset of the pandemic, which lost steam. As of this writing, 49 people/families have indicated to the church they have included the church in their estate planning. There is no estimate of the dollar value or the timing of these commitments. A new deferred giving strategy is currently being considered by the Finance Committee. Pullen’s endowment of permanently restricted funds is invested with Morgan Stanley, the balance of Pullen’s funds remains liquid.

**C.6.a. Total Pullen church endowment**

Currently the church has roughly **\$525,000** invested in the following categories:

<u>Permanently Restricted</u>	<b>\$293,000</b> <i>(incl. Gen. Endowment funds)</i>
<i>(only interest, not principal can be used). Amount includes accrued interest of over \$80K.</i>	
<u>Temporarily Restricted</u>	<b>\$185,000</b>
<i>(principal and interest can be used, but only for a specific named purpose)</i>	
<i>This amount includes all of the designated program funds, mission and outreach funds, Siler Garden, and administrative funds.</i>	
<u>Undesignated Reserve Account</u>	<b>\$47,000</b>

*Year to date (August 2023) a little over \$17,000 endowment interest has been released from escrow. GEMS has specific guidelines (dated March, 2018) for each of the major endowment funds regarding how interest is to be distributed.*

**C.7. Business Operations**

Business operations are handled by church staff and vendors who are accountable to Rev. Nancy Petty, managed by the church administrator, and overseen by the Finance and Personnel committees as appropriate. The other ministerial staff and the custodian all have budget responsibilities, and each has a church credit card. The church offices are open Monday through Thursday 8:30-4:30 and Friday morning from 8:30-noon.

Other than the ministers, the key staff positions include:

- Pastoral Administrative Assistant (Vacant)
- Church Administrator
- Communications Director
- Custodian *[Note: the Custodian, Sylvanda Judd, also oversees the Cox Ave. Bldg.]*
- Maintenance Technician (Vacant)
- Bookkeeper
- Food Service Coordinator (Vacant)
- Food Service Helper

*(See Personnel and Staff chart on pp 28-29)*

### **C.8. Audit & Review**

As a tax-exempt church Pullen is not required by the IRS to have an annual audit. Most churches don't do audits because of the hassle and expense. In the past 20 years, Pullen has requested that two audits be done. However, in recent years there has been an annual review of the finances of the church and, separately, the Cox Ave. building operation by a Certified Public Accountant. Her work is paid for and submitted to the Finance Committee. The books are kept on a modified accrual basis and are GAAP compliant (which assures transparency and standard formatting in accounting).

### **C.9. Vendors**

The church engages approximately 20 local vendors for support services and skills like electrician, plumber, HVAC, etc. Efforts have been made to use minority and socially and environmentally responsible vendors, but it is recognized that more can be done in this area. A social justice audit of all vendors has been suggested.

## **D. Church Property and Capital Expense**

Pullen Memorial Baptist church has three primary pieces of property. The church building, at the corner of Hillsborough and Cox Avenues, was dedicated in 1923 and its new sanctuary (seating 500) and organ were dedicated in 1950. The stained glass windows were installed in 1952. The Pullen bylaws mandate the Building and Grounds Committee (B&G) to oversee the care and maintenance of the church buildings, most of the grounds, and plans for future needs in these areas.

### **D.1. New buildings and renovations**

In 2009, Pullen built Poteat Chapel and made significant renovations to the existing building at a cost of \$3.3 million. The projects included Poteat Chapel, Finlator Hall, a new elevator, kitchen, children's classrooms, mission space, and geothermal wells (for HVAC). Named for former pastor William M. Poteat, the Poteat Chapel is a multi-use structure which includes worship space, outdoor event space, and general gathering space. The building is Green Globe certified and includes a Green Roof with rainwater collection, passive solar for lighting, 20 geothermal wells to run the HVAC, low flow water fixtures, and low VOC construction materials. The total square footage for the newest building is approximately 10,000sf. Today, the combined fixed asset value of the church and chapel on Pullen's balance sheet is \$5.4 million (including \$750,000. for contents).

The church currently spends \$118,150. a year for ongoing maintenance and repairs of the church and chapel, up about 10% from last year. This amount with utilities included represents about 10% of the overall expense budget annually. Pullen has a dedicated capital reserve, and recently the Trustees reinstated a modest budget line for capital expenses (having seen previous attempts eroded or eliminated in times of financial belt-tightening).

The Siler Garden and the roof top Green Roof garden are not part the responsibility of the B&G Committee, and the subject has been a topic of debate. There is some discussion of the latter coming under its purview; a decision is expected in the coming year. Also, it should be noted that the consideration and recommendation for the acquisition or disposition of real property is the responsibility of the Deacon Council, and the legal

holding of title to property is the responsibility of the Trustees. Policies and procedures developed by these entities must ultimately be approved by the Coordinating Council.

### **D.2. Cox Avenue Building**

In 2015, through the leadership of a small group of members, “Friends of Pullen,” formed a limited liability company (LLC) that purchased a two-story office building adjacent to Pullen (112 Cox Avenue) for \$1,722,500. It was originally built in 1974 and has about 17,600sf of office space with parking for about 40-50 cars. In 2022, the “Friends” generously donated the building to the church (the LLC was dissolved), and it is now an asset valued on Pullen’s books at \$1.8 million, but with a tax assessment of \$2,122,812., resulting in a 2023 annual property tax of \$24,295. The donors assumed about \$1 million in debt and left a residual mortgage for the church which is currently \$693,074. at an interest rate of 3.95%, resulting in a monthly mortgage payment of \$5,570. (P&I). The ownership of the building is in the name of the church, with the Trustees as our legal representatives. Administratively, it is managed by the church administrator, Vicky Bass. and the oversight of the business and finances is handled by the church Finance Committee (there is a realtor for the 2<sup>nd</sup> floor). In 2022, a solar panel array was added which helps reduce costs. The building houses several mission-related groups and is managed by a property manager. These groups include:

- a. The Hope Center
- b. Repairers of the Breach
- c. National Farm Worker Ministry
- d. You Can Vote
- e. EcoMitigation Asset Advisors, LLC.

Although the original goal was to house only mission-related tenants, there are currently two renters who are not mission related.

The 2023 expense budget for Cox is \$171,246 against a revenue budget of \$155, 076 or (\$16,170), but most years it has shown a profit. This year some of the renters reached the end of their lease in July and the building had vacancies, which threatened to erode the profitability of the building. The use of a realty company to market the space has brought it back to near equilibrium. Some in the church believe that the Cox building should be sold, and the equity (now about \$1.5 million) used for the existing building and mission work. Others have argued that as long as Cox is profitable it can serve as another important part of Pullen’s mission outreach. Given the balloon payment due in 2026, this issue will have to be resolved in the next 2 years (keep and refinance at a higher rate or sell).

### **D.3. Solar panels & energy conservation**

In April of 2022, the church installed a solar panel array on the Cox Ave building. If the solar panels are operational for 10 years, the church will receive a solar rebate from Duke Energy on a \$75,000. contingency liability plan. As of this July, the obligation has been reduced to \$67,500. In the past year, the panels produced 88,560 KW of electricity, which was 6.7% more than expected and reduced Pullen’s electric bill by \$5,844. This avoided the emission of 138,364 lbs. of CO<sub>2</sub>, which is the equivalent of the emissions from burning 70,302 lbs. of coal or 7,062 gallons of gasoline. Solar panels are to be installed on the Chapel later this year.



The church has two gardens, Siler Garden and the “Green Roof” garden, the latter having been specifically envisioned for drain water abatement. The administration and financing of both spaces has been the subject of much debate.

#### **D.4. Fixed assets**

The church, the chapel, and the Cox Ave. building give Pullen a combined total of \$7.2 million in fixed assets.

#### **D.5. Future Capital needs**

The church sets aside about \$20-25,000 annually for capital needs and the current balance in the reserve fund is \$49,000. Earlier this year, the church had to establish a \$200,000 line of credit to be available to cover some of the more pressing capital needs. While there hasn't been a thorough assessment of the full capital needs of the church in some time, a sub-committee of the B&G Committee will begin one in September of this year. The working totals range between \$30,000 and \$100,000 (depending on insurance coverage) beyond what is currently budgeted. It has been suggested that when this work is complete Pullen will be facing a long list of expensive needs. Many feel a capital campaign will probably be necessary in the next few years.

### **E. Children and Youth**

#### **E.1. Overview of programs for children at PMBC**

The work with children, youth, and their families at Pullen has been important to the church for many years, however, currently participation levels are low - despite quality trained staff and strong program offerings. This work is overseen by the Children's Committee which is accountable to the Education Council. Rev. Cook serves as the Minister for Children and Families, working on a “full time” 32 hour a week schedule. Cook began at Pullen in November of 2017.

##### **E.1.a. Curriculum and Range of Programs**

Sunday Group - When Rev. Cook arrived, he and the Children's Committee chose to continue using the Workshop Rotation Model in Children's Sunday groups.

Children's Worship remained the same under the leadership of Vanessa Jeter. She and Rev. Cook recruited and trained several volunteers and continued the “Godly Play” curriculum with the K-12 group. Participation levels were low, ranging between 3 and 10. About five years ago, a decision was made to not have Children's Worship on the 1st Sunday of the month. During Covid, sessions were videoed and sent out each week for children to view. When children returned to Pullen, Vanessa took a break from leading, and Karen Sazani and Tommy led Children Worship. In the fall of 2023, Vanessa will resume teaching and training volunteers.

Wednesday Night Children's Programs - Kid's Quest works with various age groups attempting to blend music, activity, and play into a 90-minute time frame. Rev. Cook pulls from various resources in exploring loving justice and being compassionate alongside God. This January, older children (Grades 3-5) will be using “Imagine God,” a musical, and

curriculum written and led by Larry (and volunteers), to help children explore the images of God through song and activities.

Messy Church (Summer Sunday Group) - The summer of 2019, Pullen began the “Messy Church” (loosely based on a program and curriculum from UK churches). It invites children and families to a "come-as-you-are" experience of creativity celebration, and hospitality. They explore Bible stories through crafts and activities (sometimes messy). Rev. Cook uses the Messy Church Curriculum, but regularly writes and creates each lesson himself.

Our Whole Lives (OWL) is Sexuality Education for Grades 4-5 through a ten-week workshop curriculum designed to help children ages 9-12 gain the knowledge, life principles, and skills they need to express their sexuality in life-enhancing ways. Pre-Covid, parents expressed a need for a curriculum to assist this subject. Lynn Jarrard and Rev. Cook have been trained and will facilitate OWL for 4-5<sup>th</sup> grades this Fall (2023). In the future, it is planned to implement this program with K-1 grades and continue it on a 2-year rotation.

VBS/Summer Day Camp/Camp Pullen - Conversations between Rev. Cook and the Children’s Committee on the history of “VBS” at Pullen resulted in a decision to attempt a weeklong day camp. Knowing parents seek summer camps that coincide with their work schedule, they designed 4 camps using various curricula each year. Summer of 2022 was notable as many “hands” from Pullen worked with the children (*Including The Handy Corps and other volunteers*). Note: a fee for the camp was charged, and while initially accepted, some in Pullen preferred a no-cost offering, as VBS was in the past. For the past two years, there has been no fee for “Camp Pullen.”

Inclusion Specialist - In February 2019, Sandra Owens joined the team as Inclusion Specialist for all of our children. In keeping with Pullen’s commitment to be a welcoming institution, Sandra helps to find ways to make sure all are included in our teaching space.

### **E.1.b. Theology of approach**

The theology of Pullen’s children’s ministry is built around following Jesus’s way of love and justice. It stresses that faith formation in children is not so much having the knowledge and wisdom and teaching it to children, but rather more about having a conversation, wondering and being curious together - the creation of open-ended meaning together. An essential belief is that children are theologians - God is active in their lives and from their openness and since of wonder, they are making meaning of what that means.

### **E.2. Profile of Children at PMBC**

- A. Total children in the program as of August 2023: 28
- B. Breakdown by age group
  - a) Infants: 2
  - b) Ages 1-5: 6
  - c) Ages 6-12: 20
- C. Participation in Sunday Groups
  - a) Numbers: 18
  - b) Sunday Groups
    - Sept-Dec - 10-18 \* (Avg. 12)

Jan-May - 8-15\* (Avg. 10)  
June-Aug - 1-12 (Avg. 8)

*\*Pullen families tend to take advantage of school workdays and holidays for long weekend get aways. Also, several families have shared custody with children and are present only 50%*

### **E.3. Participation in other PMBC activities**

**E.3.a. Worship** At the most, 17 Pullen children attend a worship service (including 2 infants). This does not include about 6 children who stay in the preschool rooms. Notably, some families only participate in worship (including the infants). Trends are higher in Sept – May, ranging from 8 – 15 and lower in the summer months, ranging from 3 – 8. An acolyte program involving 3<sup>rd</sup> - 5<sup>th</sup> graders is a regular feature in Sunday worship. There are at usually 2 acolytes each week. Rev. Cook coordinates the calendar for acolytes and benefits from a weekly volunteer who assist and leads. Training is held in September for new acolytes, led by volunteer Rollin Kibbe.

#### **E.3.b. Children’s Worship**

Ranges from 2-8 participants in the school year. There are no programs in the summer months.

#### **E.3.c. Wednesday Night Family Suppers**

Presently, no more than 10 children participate on Wednesday nights: usually, 2 preschoolers and up to 8 children. Children’s music opportunities have been moved to Sunday morning where there is an attempt to involve more children.

#### **E.3.d. Camps, retreats, conferences, special events**

Overnight camps for Pullen children have been inconsistent due to weather and COVID. Prior to COVID, in 2019, Watts Street in Durham and Pullen Kids got together to combine a camp at Camp Chestnut Ridge close to Mebane, NC where 6 children in 3<sup>rd</sup>-5<sup>th</sup> grades participated. Efforts are currently underway to plan a camp with other like-minded church groups for Spring 2024. Also, this year an overnight in-church event and a weekend retreat for 4th -5th Grade children participating in the OWL program.

Camp Pullen - During the summers, since 2018 (excluding 2020-21) we have hosted a weeklong children’s day camp (now called Camp Pullen) for children in kindergarten – 5th grades. Participation has varied from 12 – 18 children throughout the years.

#### **E.3.e. Special Events**

In 2018-2019, Pullen Kids participated in serving at the Food Bank of Eastern & Central NC in Raleigh, with 12 in attendance. In March 2020, pre-Covid, there were about 30 participants, including children, parents and adult volunteers who prepared and served a breakfast at Oak City Cares in Raleigh. In July of 2022, a Magic Show in Finlator was held, with an attendance of around 30. In April of 2023, Pullen co-sponsored a concert featuring Children’s Hip Hop artist Pierce Freelon, although only one Pullen family participated. Pre-pandemic, a church wide talent show was hosted, featuring Pullen children. Earlier this year, about 20 youth participated in Raleigh City Tour with Dr. Forbes in which Dr. Forbes led a visit to his childhood home and talked of his youth experiences.

### **E.3.f. Special programs and events for children**

- Valentine’s Day (Feb) the church offers childcare and activities for children while parents enjoy a “date night.”
- Easter Egg Hunt (Mar/Apr) held on Palm Sunday
- Children’s Sabbath children help lead in worship; the Children’s Defense Fund is highlighted.
- Halloween Carnival (Oct) held during a Wednesday Night program.
- Parents Day Out (Dec) another day for childcare and activities enabling parents to shop.
- Christmas Children’s Play (Dec) Several Sundays for practice, a Saturday dress rehearsal and Sunday play following the Church wide Christmas Breakfast.
- Family Lunches after worship YMCA playground on Cox Ave. or in Finlator Hall. Up to 4 lunches a year with as many as 25 and as few as 12 participants

### **E.3.g. Special Ceremonies**

When needed, Pullen celebrates newborns or new young members and their families by a Children and Family Dedication at worship. There have been about 10 of these ceremonies in the past 5 years. There is also a Bible Dedication for rising or current 3rd Graders once a year, also during worship. Beginning in 2022, a welcome for kindergarten children to worship was included.

### **E.3.h. Kids Library**

Working with the Library Committee in 2022, a children’s library was created in room 125. With support from GEMS, the Handy Corps, and several other volunteers there is now an attractive space for children and families.

### **E.3.i. Overall trends in children participation**

There is greater participation of children in church activities from September to May, omitting school workdays and holidays. In the summer vacation months, regular participation is low, but can rise for special programs, events, and Camp Pullen, attracting visitors from the community connected with Pullenites. *NOTE: Since the Covid Break, attendance has been slow to recover as it seems many families have reevaluated their participation at church, and some changed their priority for their Sunday mornings.*

## **E.4 Children’s Budget**

### **E.4.a. Total dollars spent on children & average amt. per child**

<u>Year</u>	<u>Total Spent*</u>	<u>Estimated # of Children</u>	<u>Amount spent per child</u>
2020	\$20,292.90	28	\$724.75
2021	\$ 4,757.49	28	\$169.91
2022	\$14,946.45	28	\$533.80
2023	\$14,200.00	28	\$507.14

*\*This includes those involved in children’s programing, VBS, children’s discretionary fund, GEMS, children’s cash flow.*

### **E.4.b. Space & number of resources, books, and supplies available**

- 1.Space: 8 classrooms, a resource room, Little’s Loft, and a children’s playground.
2. Resources and Books

Most of the curriculum in use (for the Sunday Group & Children's Camp) is digital. In the children's library, there a wide selection of books for children and a growing selection of resources for parents.

#### **E.4.c. Expenditures for staff (other than Rev. Cook)**

From 2020-Present: Average of \$5,345. (*Childcare workers & Inclusion Specialist*)  
2020 total: \$3,306.25 (*Not including Inclusion Specialist*)  
2023 total: \$8,281.28

### **E.5. Staff and volunteers for children**

#### **E.5.a. Total paid staff and breakdown by hours**

September – May (Sunday Mornings) – 3 Staff (*w. Inclusion Specialist*)

2 Childcare Workers for 3 hours  
1 Inclusion Specialist for 2-3 hours

September – May (Wednesday nights)

2 Childcare Workers for 1.5 hours  
1 Inclusion Specialist for 1.5 hours

June – August (Sunday Mornings) – 3 Staff (*w. Inclusion Specialist*)

2 Childcare Workers for 3 hours

June – August (Wednesday Nights)

2 Childcare Workers for 1.5 hours for the 2nd Wed. of the month

Camp Pullen

1 Childcare Worker for 4 Hours for 5 days  
1 Inclusion Specialist for 8 hours for 5 days

Special Activities (Parent's Day/Night Out)

2 Childcare Workers for 4 hours

#### **E.5.b. Volunteers**

1. Total volunteers who assist with children: 11

2. Breakdown of volunteers by activity

Sunday Group:	3
Acolyte Volunteer:	1
Children's Worship:	7
Wednesday Night:	0
Parent's Day/Night Out:	2
Camp Pullen:	5 (3 youth helpers)

3. Trends and issues with volunteers –

Since Covid, enlisting volunteers has been difficult. Pre-pandemic, the same issue existed, but a campaign to enlist and support volunteers was beginning. Covid stymied the effort, although there were some a few who aided virtual events. A new recruitment and training effort is underway.

### **E.6. Youth**

Like its work with younger children, PMBC has high quality program for youth (12-18) with modest participation levels. The number of participants was higher in the past, but societal changes and the pandemic led to a decrease. Under the combined leadership of Ian, Chalice, and Tommy, there is a concerted effort to revitalize the program in a post-pandemic environment. The program will stress a faith foundation in love-centered, liberative Christianity and connect the youth with the rituals of faith and the Pullen congregation.

### E.6.a. Range of youth programs

- Sunday groups (Sep-May)
- Wednesday Night Live (Sep-May)
- Monthly fellowship activities
- 1-2 lock-ins each year
- 1-2 retreats each year
- BYC (summer camp)
- International trips
- Local Outreach

### E.6.b. Profile of youth at PMBC

A. Total youth under the age of 18:	41 (pre-pandemic)
Breakdown by age groups-	
1. Ages 0-11:	15
2. Ages 12-17:	26
B. Participation in Sunday School:	4-6
C. Participation in other PMBC activities	
1. Youth Choir:	
2. Youth group: Wednesday Night Live	12-15
3. Worship:	4-6
4. BYC	12
5. Spring Retreat:	10
6. OWL Retreat:	4
7. Festival by the Sea (youth choir): [NA]	
8. Winter Retreat:	8
D. Baptisms: NA	
E. Special programs and events	
1. Our Whole Lives - Sexuality Education	

### E.6.c. Youth Budget

A. Total dollars spent on youth (2023):	\$20,679.
B. Average amt. per youth:	\$ 435.
C. Space, resources, books, and supplies:	<i>[negligible]</i>
D. Amount spent on staff:	
1. 10% of Chalice's salary	
2. 37.5% of Ian's Salary	
3. Allie's salary	

### E.7.d. Staff and volunteers

A. Total paid staff by hours allotted to children and youth	
1. Chalice:	10 hours
2. Ian:	15 hours
3. Allie:	8 hours
B. Total volunteers who assist with youth:	3

## F. Adult Programming, Fellowship & Education

Pullen is a busy church. There are programs throughout the year, some seasonal and others that meet regularly. In any given year, apart from worship, roughly 350 people participate in these programs.

## F.1. Budget

Young adult programming:	\$ 1,250
Adult programming Sunday groups:	\$ 2,500
Adult programming total:	\$16,300

## F.2. Adult educational groups & programs

### F2.a. Groups

The church typically offers 4-6 classroom options for adults each Sunday morning. One or two are biblical studies led by members with scholarly backgrounds, the most long lasting of these is “Exploring the Bible.” Other bible study groups have included topics like “Bible Basics” and “Wrestling with the Bible’s Controversial Passages.” There is often a “Pullen 101” group for new members or folks considering membership, taught by one of the ministers. In addition, there are often one or more other programs on key topics like “Anti-Racism” or “Spirituality,” or groups designed to engage a guest speaker, such as a visiting theologian like Dr. James Forbes. The bible groups are well attended, averaging 10-20, with 5-7 on Zoom for some groups. Other groups average 8-12, although guest speakers can draw 50-100 or more. The programming budget is largely spent on outside speakers.

### F.2.b. Programs

- **Fourth Sunday Breakfast**

This group meets at 9:30am on the 4<sup>th</sup> Sunday of the month in Finlator Hall for breakfast and fellowship followed by a community service project.

- **The Table – Wednesday Nights**

An informal gathering of members and guests that dine together at 5:30 over a served meal (fee charged) and then engage in discussion over topics of faith, justice, and the human experience. Often the program can involve guest speakers or presentations. Average attendance: 28-52

Income (2023)

Income from attendees	5,097.42
Income from budget	6,900.00
Wed Night Dinner Fund ( <i>From Operating funds</i> )	<u>390.32</u>
Total Income	\$12,387.74

Expenses

Food and supplies	\$6,326.63
Cook/helper	<u>6,557.27</u>
Total Expenses \$	\$12,883.90

- **Handy Corps**

This group meets Wednesday mornings from 8:30-11:30 AM to perform minor repairs to Pullen while fostering a sense of fellowship among participants, often focused on current events, or pressing social issues. Participation: 4-6

- **Library**

Pullen has a library of over 2000 books. There is a library committee and a volunteer librarian. Children’s books were recently moved to the new children’s library located closer to the children’s activities and classes. Participation: 3

- **Kitchen clean-ups**

Small groups of adult volunteers aid in annual or semi-annual cleanup of the kitchen. Vicky Bass is the staff person working with this group. Participation 3-5.

### F.3. Young Adults

The Young Adult program typically involves area students and young professionals, ranging in age from 18-25. The church’s proximity to NCSU and the resulting high population of undergrads and graduate students creates a fertile ground for programming.

- **Brave Space**

This is a program for LGBTQIA+ college students (mostly NCSU) who are seeking a space of spiritual reflection. It is hosted in partnership with the Episcopal Campus Ministry-Raleigh. Rev. Ian McPherson co-leads with Rev. Caleb Tabor (Episcopal young adult missionary). Their primary focus is reconciling one’s faith and sexuality/gender-identity. Brave Space meets occasionally in our Chapel and draws support from the Young Adults budget or from a small gift donated specifically for this ministry. This ministry can expand but will require financial investments, coordinated outreach efforts on campus, and increased social media presence. Participation: 5-8

- **“Youngish” a.k.a. Theology on Tap**

This is a gathering of young adults at a local pub on Tuesday evenings for relaxed conversation. The group recently decided to move to the Poteat Chapel to facilitate fuller conversation and to rename the group “*Youngish*” as the average age of current participants is above 30. Participation: 8-12.

- **Social Activities**

The young adults’ social activities include hiking, attending sporting events, and participating in the Pullen Outdoor Weekend. The group also gathers on the 4<sup>th</sup> Sunday after church at a local restaurant for conversation and fellowship.

- **Holiday Worship**

There is a special Wed night Advent worship service hosted by the *Playmakers*.

### F.4. Summary of Pullen class and group participation

Group or program	Estimated level of participation <i>(Per wk or event unless noted)</i>
Adult Groups or Classes <ul style="list-style-type: none"> <li>• 4-5 groups on Sundays<sup>[SEP]</sup></li> <li>• Book groups</li> </ul>	75-80
Young Adult Groups <ul style="list-style-type: none"> <li>• Brave Space</li> <li>• Theology on Tap</li> <li>• Clean up</li> </ul>	4-12
Children’s Groups or Classes	4-28



Church-wide Meals	.15-40
Choirs and Music Groups	[TBD]
Handy Corps	4-6
LGBTQIA	10-12
Wednesday Night Table	28-52
Pullen Mission Women	12-14
Social justice & Public Advocacy	20
Fourth Sunday	

## G. Missions and Outreach

### G.1. Overview of approach & theology

A strong commitment to missions has been and remains a defining characteristic of PMBC. Doing justice in the world beyond the church’s walls is a priority that has been preached and pursued in the work of staff and congregants since the church’s founding. Unlike many others, the missions work of Pullenites is not about evangelism. Rather, it is chiefly about building relationships and connections through activism and outreach, and in so doing, helping to construct a better, healthier, and more just world – a “beloved community.”

Pullen has long made use of a model in which it has permitted and encouraged members to initiate and sustain a variety of mission groups under the general oversight of the Mission and Outreach Council (M&O). The Council directs financial support – usually in modest amounts – to Pullen groups, nonprofits, and other causes with which church members have a relationship. The overall M&O budget is roughly \$55,000. Of that amount, about \$15,000. goes to ecumenical and denominational support, \$11,000. to international partners, \$12,000. to community ministry (e.g., Round Table), and about \$14,000. in grants to community programs outside Pullen. M&O indicates that they are being more intentional as they prepare their budget for 2024. This has involved a review of previously supported groups and making sure there is still a Pullen connection. They report that they are learning to celebrate past giving and decrease (or eliminate) funding where the groups, projects, or missions have been so successful that they no longer need Pullen’s support to continue.

### G.2. Oversight of activities

#### G.2.a Profile of Mission and Outreach Council

The M&O Council consists of six at-large members elected for three-year terms, as well as one representative from Pullen Mission Women and one representative from each of the mission groups formed by the Council. A typical meeting might see several mission group representatives. Staff are included on the council as non-voting members. Non-church members may be members of mission groups.

#### G.2.b. Areas of responsibility

The M&O Council leads Pullen’s ministry beyond the church walls, with the goal of promoting peace, justice, and reconciliation in the community and around the world. To this end, it coordinates the efforts of all missions-related groups and committees; establishes outreach policies and procedures in collaboration with officers, councils,

standing committees, ministry groups, mission groups, and staff; prepares budget requests for missions and community outreach; considers requests for the formation of new mission groups; seeks to engage all members of the Pullen community in missions and outreach; and works with other councils to relate missions and outreach activities to the broader life of the church and its ministry in the world.

### **G.3. Groups or activities that oversee missions activities outside of the M&O Council**

Given the centrality of missions to Pullen, virtually every Pullen council, committee and staff member is involved in M&O work - be it through staff participation in a variety of social and political justice initiatives, the use of church facilities by community and advocacy organizations, or the involvement of other councils and committees in such work - both internally (e.g., the work of the Deacon Council to build an anti-racist church and the installation of solar panels on the Cox Avenue building as overseen by the B&G Committee.) and externally (e.g., the church's leadership in local creation care actions).

### **G.4. Primary PMBC outreach activities**

The list of domestic and local ministries in which Pullen and its congregants are involved is long and constantly evolving. The current list includes:

- **The Round Table Fellowship** Round Table offers people experiencing homelessness or housing insecurity to be the guests of Pullen on Tuesday and Thursday afternoons from 1:30-2:30 PM when it provides snack lunches and hospitality. Pullen supports this work with food donations, monetary gifts, and volunteers. About 100 attend each week. The church also participates in the "White Flag" program during the winter months, providing overnight warm shelter for the homeless.
- **Earth Ministry** This group studies and honors the interconnectedness of God's varied creation. Combined with the Care of Creation Sunday class, it serves as a place of support and inspiration for those who feel called to integrate their spiritual life with a lifestyle that is less consumptive, more ecologically sustainable, and more in harmony with all of life. Pullen's commitment to environmental protection is evident in the solar panels on the Cox Ave building (and soon on Poteat Chapel - see description of chapel above in D and D.2.a.) and in the Siler and roof-top gardens.
- **Housing All** In October 2020, Housing All began as a partnership between PMBC and First Baptist Church on Salisbury Street. These congregations assist their neighbors with rental and utilities assistance. It seeks to grow its fund into a multi-church, interfaith effort across Wake County. Three Pullenites regularly volunteer.
- **Resettlement and Sanctuary** The Resettlement and Sanctuary group provides sanctuary for immigrants in danger of deportation. Currently they are not taking on any other responsibilities but continues to support Hadi and family. However, with the easing of the deportation issue, the use of the church's residential space for temporary housing for those in need widened and continues to do so. It is expected that the church will be asked to vote on policy changes in the near future.

- **Congregations for Social Justice** Pullen is an active member of this multi- faith, multi-racial coalition of local faith communities working in solidarity to create a better Raleigh by affecting public policy that benefits all people. Task groups of CSJ focus on affordable housing and prisoner re-entry.
- **NCSU Host Program** Approximately 10 percent of students at NCSU experience homelessness; many report being food insecure. In response, NCSU faculty, staff, and community leaders have sought to address this problem. One initiative created a HOST (Housing Options for Students Today) program, that matches students facing homelessness or housing insecurity with members of the community who are willing to open their homes to a student for a full semester, or for a shorter periods. Pullen partners with HOST in three ways: 1) by providing an office space in the church for the coordinator of the program, 2) by engaging our membership in becoming HOST families, and 3) by raising support from the wider community.
- **Emmaus House** Emmaus House offers affordable and transitional housing for men in recovery. Pullen's partnership and support - both financial and in-kind - go back to the group's founding in 1984.
- **The Hope Center (THC) at Pullen** In 2008, Pullen created this nonprofit organization to oversee outreach being developed for the new dedicated missions space in our building addition. Today, the Hope Center provides mentoring and life skills training for more than 100 youth who are aging out of the foster care system. At THC, young people receive the support they need to access available housing and educational services along with counseling and support to help them become productive members of the community.
- **One Wake** ONE Wake is a non-partisan, multi-ethnic, multi-issue group of religious congregations, secular associations, and other non-profits in the Wake County area with aggregate membership totaling in excess of 50,000 households.

#### **G.5. International partnerships**

Pullen has long-standing relationships with a group of international partners - sometimes referred to as "holy partnerships." These relationships are intended to broaden knowledge of the needs of the world and enrich Pullen members, learning from the partners what it means to witness to God's love and justice in their settings. They are seen as mutual ministries of accompaniment and companionship. Financial support for these partnerships beyond the annual budget is received through the annual Advent Offering and other individual contributions and held in reserve funds. The four current relationships include:

**G.5.a. First Baptist Church of Matanzas, Cuba** Since 1989, Pullen has been in partnership with the First Baptist Church of Matanzas, Cuba. It began when Pullen members attended a Global Baptist Peace Conference in Sweden where they met Francisco "Paco" Rodes, pastor of FBC-Matanzas. They invited him to stay with them while he studied English at Wake Tech, and the partnership grew from that encounter.

To date, more than 100 Pullen people have visited Cuba, and many have returned multiple times. Today, groups of Pullen people travel to Cuba each year. In 2014, several Pullen adults were present for the church's 115th anniversary. First Baptist's Kairos Center is supported through the annual missions budget and the Advent Mission Offering. A scholarship at the ecumenical seminary in Matanzas is also supported. Groups have gone regularly (every other year involving youth), but the pandemic created a break in trips. The last group, with five participants, visited in 2022. Another trip is in the planning now.

**G.5.b. AMOS Health and Hope in Nicaragua** Pullen's most recent international partner is AMOS Health and Hope, formerly led by American Baptist medical missionaries Drs. Laura and David Parajón. After being asked by ABCUSA to support this missionary couple, the church learned about their ministry of developing community-based health care in rural Nicaraguan villages. Sensing that Pullen and AMOS were a good match, Pullen members traveled to Nicaragua in 2005 to see the ministry firsthand.

Since then, several groups from Pullen have traveled to Nicaragua to work on mission projects, including in 2008, constructing a health clinic, building additions to a clinic, digging a latrine, installing water filters, and providing simple eye exams and appropriate glasses. In 2019 and 2020, Pullen Mission Women collected baby supplies and layettes which were shipped to AMOS. A trip is planned this year for September 29-October 8. Rev. Cook will accompany them.

**G.5.c. Peace Cathedral in Tbilisi, Georgia** Our partnership with Baptists in the Republic of Georgia began developing in 1989 when Pullen members went to Georgia with the "Bridges for Peace" program. In 1998, Georgian Baptist Bishop Malkhaz Songulashvili preached at Pullen for the first time. After visits by our pastors and several members, a group of ten Pullenites visited Georgia for Pentecost in 2014. Pullen's financial contributions to the Peace Cathedral have supported community outreach and theological education.

**G.5.d. Community of the Cross of Nails** In 1940, the Anglican cathedral in Coventry was bombed and 500 local citizens were killed. In the rubble, several large nails were found melted together in the shape of a cross. When the cathedral was rebuilt, the ruins of the bombed-out structure were left as a reminder of the horrors of war. In response, the cathedral community created what has become a world-wide network to promote peace known as the Community of the Cross of Nails (CCN).

Pullen's connection to CCN began when Pullenites visited Coventry in 1974. A second group visited in 1976, and Pullen was named a Center of the Community Cross of Nails in 1978. A Cross of Nails hangs in the back of the sanctuary. Pullenites, mostly youth, participated in pilgrimages to Coventry every 3-5 years during the next several decades. In 2014, Pullen celebrated the 40th anniversary of this world-wide reconciliation community, and the Dean of Coventry Cathedral visited Pullen in June of 2015. Most recently, Ian McPherson represented Pullen there. The Cross of Nails Reconciliation Fellowship oversees this partnership.

## **G.6. Other Social Justice and Mission Activities**

### **G.6.a. Racial Justice & Anti-racism**

The church has made a strong commitment to anti-racism and, in 2020, published a bold anti-racism statement (available on church website), highlighting the intersectionality of race, gender, and poverty. It was supported by a 12-week curriculum on the subject and included an extensive list of resources. The church is known nationally for its partnership with Rev. William Barber and his Moral Monday Campaign. Rev. Barber has been a frequent preacher and speaker at Pullen.

In 2021, the Deacon Council appointed a special Anti-Racism Committee to examine this issue in Pullen. They have held a series of programs and discussion-groups involving more than 100 people. A report with recommendations is expected in the early fall of 2023.

In 2023, the church engaged Rev. James Forbes to serve as a Theologian in Residence for a few months, focusing on the church's gaining insight into racism and anti-racism. The Rev. Forbes preached, met with various groups, led the youth on a tour of his Raleigh roots, hosted a family forum, and will offer feedback to the Deacon Council at the end of his tenure (August 2023).

Nevertheless, the church continues to struggle with the fact that it remains a predominately white congregation (approximately 96% of the members and 92% of all church leaders are white).

### **G.6.b. Pullen Mission Women (PMW)**

Reaching out to each other and the world is the focus of PMW. In monthly circles, women meet for fellowship, support, devotions, and informative, inspirational programs. The Circles respond to local and international needs through financial assistance, in-kind gifts, and direct assistance. PMW also joins with other women through Church Women United programs.

## **H. Music**

### **H.1. Overview of music ministry**

In 2001, Larry Schultz became the first full-time Minister of Music in Pullen's history, allowing the expansion of the congregation's music ministry. This resulted in the development of ongoing music groups for all ages including Music Discovery for Preschoolers, Children's Choir, Youth Choir, Adult Choir, and the creation of the Pullen Orchestra that offers a multigenerational church group experience for youth and adults. An emphasis on congregational music and communal music-making supports the philosophy of Rev. Schultz's ministry that seeks to integrate all. Undergirded and inspired by the Pullen community, he curates and creates music, materials, and curricula to support the church's identity, worship, and ministry. Pullen's expanded music ministry in the early 2000s exceeded the visioning and expectations of the original Minister of Music job description. Larry worked with the Personnel Committee in revising the job description to its current

form that more adequately expresses the goals of the church's music ministry and the responsibilities of the Minister of Music (available on the church website).

Several years after Pullen developed a larger full-time ministerial staff, three of the positions (including Minister of Music) were reduced to 80% time with no cut in pay in an effort to bring salaries into a more appropriate range. While these adjustments addressed an important justice issue, they also placed time restraints on advancements of existing groups, creative ventures, and other aspects of Pullen's Music Ministry.

## **H.2. Involvement in the music ministry**

The music ministry functions with the philosophy that every congregant is a participant in the ministry. The 2022-2023 group numbers are below. Compared to pre-pandemic years, these numbers reflect a time of "rebuilding" that continues. Music groups alter schedules or take a break in the summer months, but a Summer Worship Choir offers worship leadership in June and August.

- Music Discovery for Preschoolers - 5
- Children's Choir - 10
- Youth Choir - 15
- Adult Choir - 30
- Pullen Orchestra (Youth & Adults) - 20

## **H.3. New organist**

Ju Hyun Kim serves as Pullen's Organist/Pianist (a 10-hour "non-ministerial" staff position). His duties are outlined in the recently updated church Organist/Pianist job description which is posted on the church website. Along with his developed skills, Ju brings a strong desire to offer his gifts at the keyboard meaningfully as an act of worship.

## **H.4. Music programs for children and youth**

The Children's Choir, Youth Choir, and Pullen Orchestra provide age-appropriate, ongoing music activities and worship leadership development for children and youth. Studying post-pandemic attendance patterns, a schedule shift was made mid-year to better accommodate participants in children's & youth music ministry groups. It was discovered that children attended church in greater numbers on Sunday morning and youth on Wednesday nights. The music ministry responded by moving Sunday Youth Choir rehearsals to Wednesday nights, and creatively integrated Children's Choir with Sunday morning children's groups. This schedule shift helped current participants more easily participate and attracted new participants. The Youth Choir achieved consistent, positive participation, and the Children's Choir experienced how music-making could be a unique way of engaging with the Sunday Group themes.

Children's Choir/Kid's Sunday Group plans for 2024 involve a curriculum: "Imagine God! reimagined" based on a Pullen-inspired published musical by Larry Schultz and Jann Aldredge-Clanton. This will offer children a multisensory approach to learning that results with a spring presentation of the musical for worship. The experience will be multigenerational as youth and adult artists, singers, teachers, and other leaders join the children at various points in the process. During the same season, younger children will be

using a parallel curriculum, “Sing and Dance and Play with Joy” created by Larry Schultz and Jann Aldredge-Clanton specifically for Pullen children.

An “acoustic search” activity is one of the enjoyable activities in Children’s Choir, teaching children about the sound properties in Pullen’s various spaces. They enjoy moving from space to space as they clap, sing, and speak in each space, experiencing and understanding how the Rehearsal Hall or Chapel, for instance, produce a very different experience from that of the Sanctuary nave. *[See notes below in H.6.g. Issues in the Music Ministry]*

### **H.5. Music retreats and camps**

Since 2001, the Pullen Music Ministry has partnered with other ecumenical music ministries in creating and producing two choral festivals for youth and adults. The events are usually held in January and March, when members of Pullen’s Adult Choir gather with 200 others in Charleston, SC, and Pullen’s youth with 250-300 in Myrtle Beach, SC, for “Festival by the Sea.” Larry Schultz designs worship for the youth festival which through the years has involved youth choir singers as well as many adult chaperones and Pullen guests. A small group of Pullenites have volunteered for several years as audio technicians for the youth festival. Larry Schultz also serves on the planning team for the adult festival. In the years immediately before the pandemic, the Pullen Adult Choir consistently took the most members of any church to the adult festival (30-35). In 2023, the first post-pandemic adult festival involved fewer numbers of Pullen adults (10) due to continued Covid concerns and sickness within the group. It is anticipated that participant numbers will grow as comfort levels return. The first youth choir festival also drew smaller crowds for the same reason, but Pullen’s Youth Choir eagerly participated with almost every member in attendance with 12 youth singers, 13 chaperones, and Pullen guests. Both festivals expect additional churches to participate in 2024 now that the first post-pandemic festivals were successful. Influenced by music ministries such as Pullen, a new invitational description of the festivals will include the festival’s progressive history and an inclusive welcome statement.

For 15 years before the pandemic, the Pullen Music Ministry partnered with several other Charlotte-area churches in creating and producing the Children’s Choir “Raise a Song Festival,” an overnight experience at Camp Caraway near Asheboro, NC. Following the pandemic, this festival has not yet resumed.

### **H.6. Pianos, organ, and other instruments**

**H.6.a. Acoustic Pianos** (6: Sanctuary, Rehearsal Hall, Finlator Hall, Chapel, Children’s Area, Third Floor).

- The Sanctuary grand piano was refurbished in recent years and is maintained with tunings 2 or 3 times a year. The Rehearsal Hall grand piano was gifted to the Music Ministry by a deceased Pullen Orchestra member and is maintained with tunings 2 or 3 times a year.
- The pianos in the children’s area and on the third floor are upright pianos gifted by Pullen members. They are maintained with one or two annual tunings, depending on need.
- The Finlator Hall upright piano is maintained with an annual tuning. Because of its age and condition, a replacement would serve the fellowship needs of the Pullen community more adequately. Of first priority for replacement is the Chapel piano.

- The Chapel upright piano is in disrepair and is need of replacement. Funds from the Phil Letsinger gift were going to be used for a replacement, but the financial needs from the pandemic caused the funds to be redirected. Pullen’s piano technician determined that someone either sat on or placed something heavy on the piano’s keybed causing it to separate from the rest of the piano. This used piano was originally purchased by Pullen before 2000. It also did not have wheels and the current wheels (to make the piano moveable) cause it to be lifted too high for ease of playing. Because repair of the piano is estimated at over \$5000, it is suggested a piano be purchased for use in this worship space.

#### **H.6.b Digital Pianos** (3: Rehearsal Hall, Youth Space, Minister of Music Office)

The digital pianos do not typically need regular maintenance but can be repaired if needed. The Youth Space electric piano is an old instrument that was gifted by a former member. It is functional but most likely no longer repairable. The Rehearsal Hall Digital keyboard was purchased by the Music Ministry to provide a moveable piano for the Pullen Orchestra and other purposes.

#### **H.6.c. Pipe Organ (1)**

The Sanctuary pipe organ is a 2-Manual, 30-Rank organ by the Austin Organ Company. In the early 1980s it was refurbished and named in honor of long-time director of music, Geraldine Cate. It is maintained with 2 annual tunings. Because the console is mechanical, there are repairs that periodically take place on the console or in the pipe chambers. It is hard to anticipate repair costs of the pipe organ, but as leather and other materials wear out, they are replaced. Pullen’s organ technician could provide a list of potential future needs. A liturgical artist has also suggested that the “lattice work” that covers the chambers in direct view of the worshipers be covered with acoustic fabric in order to visually declutter the worship space. (The “lattice design” covering is the only thing in the sanctuary expressing diamond shapes). Acoustic fabric covering may be one way of achieving this goal.

#### **H.6.d. Other instruments**

- Harpsichord  
Pullen’s harpsichord resides near the sanctuary and was crafted by Pullen member, John Steely, Jr. Because a harpsichord does not hold tuning very long, it must be completely tuned immediately prior to each use.
- String/Wind/Percussion Instruments/Handbells/Orff Instruments  
Pullen owns a variety of string/wind and percussion instruments as well as 3 octaves of handbells. Various drums and miscellaneous percussion are used in orchestra, choirs, and congregation. A full set of Orff instruments (Xylophones, Metallophones) are useful in choirs and worship and need refurbishing. Through the years Pullen participants and others have donated string and wind instruments for use by persons who may wish to play in the Pullen Orchestra.

#### **H.6.e. Robes and other music-related equipment (status)**

Choral vestments consisting of robes and stoles interpreting the Christian Year currently are of usable condition with minor repairs as needed (note: the Minister of Music needs a new and more functional robe). In 2022, the Music Rehearsal Hall installed a large 75”



monitor to replace an old system of media projection for rehearsals and events. New wireless speakers are needed to be added to this system to fulfill audio needs.

#### H.6.f. Budget

The total budget for music ministry at Pullen is \$14,275. It includes:

· Programming	\$8,775
<i>(Music, Materials, Equipment, Activities, etc. for the ministry and its groups)</i>	
· Accompanists/Other Musicians	1,000
· Instrument Maintenance <i>(tuning of pianos, organ)</i>	2,700
· Music Ministry transportation <i>(rentals or bus for Youth Festival by the Sea)</i>	1,800

#### H.6.g. Issues in the music ministry

- The deepest ongoing concern for the music ministry is the sanctuary’s acoustical properties. While choirs, orchestra and others who lead worship from behind the railing in the chancel enjoy a vibrant acoustic as they sing, speak and play, the rest of the congregation seated in the nave have a completely different experience. The acoustic experience there might be described as acoustically “muffled” or “dead” due to acoustic absorption caused by the space’s materials and shapes. Sound waves produced by congregational voices in the nave do not travel very far. Instead of being reflected and magnified, the opposite occurs. This produces a lonely experience for individual worshipers as they do not aurally “connect” with one another.
- Acoustic absorption can also limit worship creativity. For instance, it can hinder when the desire is for “spatially placed” speakers or singers whose words “dart around” the sanctuary. To place a mic on each speaker or singer would lose the “spatial” effect.
- Prior to the pandemic, plans were underway to have a Raleigh-based acoustical science group study the sanctuary space and make suggestions for improvement. The initial study was estimated at approximately \$500. With other needs and then the pandemic, it was put on hold, but such a study would be the starting point for future possibilities to enliven the space. Several possibilities are under consideration for altering, adding, or eliminating tiles, carpets, and wood floors.

## I. Personnel

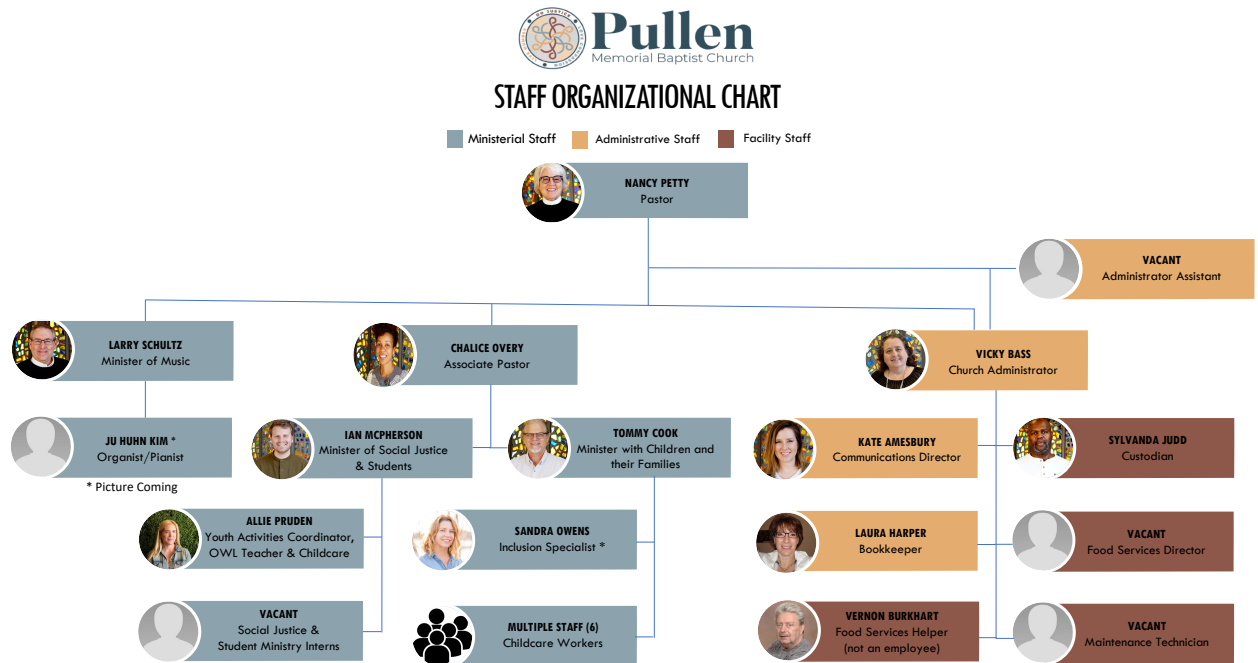
Pullen has a staff of 21, five of whom make up the ministerial staff, aided by two additional program staff and 14 support staff. **Rev. Nancy Petty** serves as the pastor, and she is teamed with **Rev. Chalice Overy**, **Rev. Ian McPherson**, **Rev. Larry Schultz**, and **Rev. Tommy Cook**. **Ms. Vicky Bass** serves as the Church Administrator, aided by **Kate Amesbury** and **Sylvanda Judd**.

*[Clergy, Program staff, Support staff]*

Position	Name	Ordained ?	FT/PT/Hrly	Yrs. Tenure	Race	Gender
Pastor	Nancy Petty	Yes	Full time	31	W	F
Associate Pastor	Chalice Overy	Yes	Full time	5	AA	F
Min - Soc Just. & Stdnts	Ian McPherson	Yes	Full time	1.2	W	NB*
Minister of Music	Larry Schultz	Yes	FT (32)	22	W	M
Minister Chldn/Fam's	Tommy Cook	Yes	FT (32)	5.6	W	M
Church Admin.	Vicky Bass	No	FT (40)	1.1	W	F
Admin Ass't	(Vacant)		PT (15)			
Organist	Ju Hyun Kim	No	PT	1mo	A	M
Custodian	Sylvanda Judd	No	FT	12.3	AA	M
Comm's Dir.	Katie Amesbury	No	FT	1.9	W	F
Inclusion Specialist	Sandra Owens	No	Hourly	4.3	W	F
Youth Activity Coord	Allie Pruden	No	Hourly	.76	W	F
Bookkeeper	Laura Harper	No	Hourly	1.7	W	F
Child Care	Bartola Garcia	No	Hourly	3.7	H	F
Child Care	Caleigh Norris-Bradshaw	No	Hourly	4.5	W	F
Child Care	Kelly Schultz	No	Hourly	4.5	W	F
Child Care	Madison Sellers	No	Hourly	1.8	W	M
Child Care	Cecelia Tenney	No	Hourly	1.1	W	F
Child Care	Ciara Gurganus	No	Hourly	0	A	F
Other - Wed. Night	Vernon Burkhart	No	Fixed fee	NA	W	M
Other - Maint. Tech	Vacant	-	-	-	-	-
<b>Personnel TOTALS</b>	21		8 FT 2 PT 10 Hrly			
By Position type	Clergy = 5	Program Staff = 2	Support Staff 14			
By Race	White=14	Hispanic = 1	Afr. Am =2	Asian =1		
By Gender	Male=8	Female =12	Clergy = 1 Male 3 Female 1 NB*	Prog. staff 1=M 1=F	Support Staff= 9F,3M	

\*NB = non-binary

## J. Staff Structure



Updated: 8.15.23

### J.1. Narrative on staff structure and personnel oversight

The Personnel Committee, which is accountable to the Coordinating Council, is charged with the responsibilities of Pullen’s human resources, including liaison with the staff, personnel policy development and oversight, compensation review, and performance evaluations. It also plays a role in the employment of non-elected staff, in conjunction with the “staff supervisor,” and directly hires the church administrator. The Bylaws indicate that all congregationally elected staff shall be defined as those with “Pastor” or “Minister” in their title. The Constitution and Bylaws provide for a pastor as the spiritual guide and administrative head of the church, but they do not include provisions for any other pastors/ministers other than by describing their selection process. Thorough job descriptions are kept by the Personnel Committee and are all posted on the website.

The position of Church Administrator is an important one at Pullen. The position is currently held by Vicky Bass, who began her position in May of 2022. This role involves oversight of the administrative, financial, record keeping, and maintenance functions of the church (and the Cox building), including the hiring and supervision of all staff related to those functions. She is hired directly by the Personnel Committee but reports to Rev. Petty.

## K. Governance

### K.1. History & theology

Pullen began as a mission of First Baptist Church on December 28, 1884. Its name at that time was Fayetteville Street Baptist Church. The church renamed itself Pullen Memorial Baptist Church in 1913, after the death of its prominent lay leader, John T. Pullen. The church moved to its current location at the intersection of Hillsborough Street and Cox Avenue in 1923.

Pullen's history is characterized by progressive theology and advocacy for civil liberties and social justice, choosing Micah 6:8 to express its social and theological mission. Although initially affiliated with the Southern Baptist Convention (SBC), Pullen charted a religious and social course that distanced it from the convention for decades. These decisions included allowing women to serve as deacons, supporting racial integration, accepting new members whose baptisms were not by immersion, and ordaining women. As Pullen's relationship with the SBC was increasingly strained, the church chose to also join the American Baptist Churches, USA (ABC) in 1967. In 1992, the SBC expelled Pullen from the convention for blessing a same-sex union. Prior to the expulsion, Pullen's relationship with the SBC was essentially non-existent. In 1987, Pullen played a role in creating the Alliance of Baptists as an alternate association for progressive Baptist churches. Pullen has since ended its support of American Baptist Churches because of the ABC's conservative position on gay rights. In addition to its affiliation with the Alliance of Baptists, Pullen currently supports the Association of Welcoming and Affirming Baptists, the Baptist Peace Fellowship of North America, Church Women United, and the Triangle Interfaith Alliance.

The evolution of Pullen's governance infrastructure has not followed a straight line, in many instances departing from traditional structures and processes. In some cases, changes in governance came as an expression of the prophetic witness of the church and a desire to chart a more just and inclusive design. Others came in reaction to the ecclesial structures Pullen sought to move away from during its difficult exit from the SBC. The desire to be non-hierarchical was strong.

### K.2. Adoption of Constitution and By Laws

Pullen's Constitution and Bylaws were adopted on April 20, 1958, and have been amended on 29 occasions. It was first amended on April 27, 1997, and most recently amended on June 4, 2023.

### K.3. Current structure of officers, councils, and committees

**Officers:** There are nine officers of Pullen: Archivist, Church Clerk, Assistant Church Clerk, Librarian, Treasurer, Assistant Treasurer, Trustees (3). Note: The leader of the Coordinating Council is not an officer, merely the chair of that group. Officers are only accountable to the congregation, not any council.

**Organization:** The infrastructure of the church includes six councils: Congregational Care, Coordinating, Deacon, Education, Missions and Outreach, Worship. They are not accountable to each other in a hierarchical sense but are each represented on the

Coordinating Council. Some of the Councils have committees, and each standing committee and its coordinator is accountable to a council:

Coordinating Council committees:

- Building and Grounds, Finance, Nominating, Personnel, Siler Garden, Technology
- Archives and History, Curatorial and Aesthetics, Fellowship and Hospitality coordinators

Education Council committees:

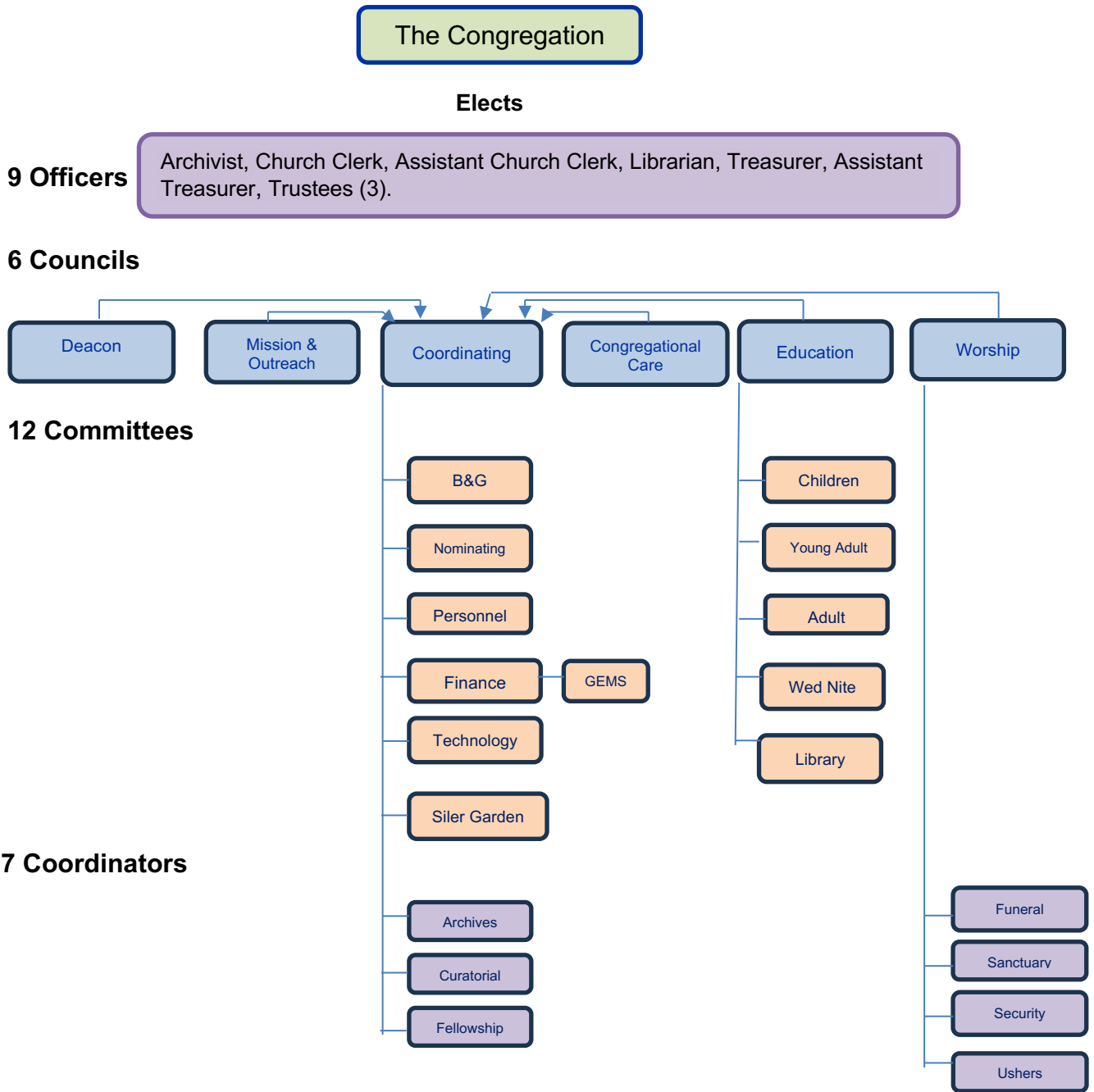
- Adult Education, Children's, Library, Wednesday Night, Young Adult, Youth

Worship Council coordinators:

- Funeral, Sanctuary, Security, Ushering

*Note: The Coordinating Council approves the policies and procedures documents of all councils and committees, with the exception of the GEMS Committee (Gifts, Endowments, Memorials, and Scholarships) which reports to the Finance Committee.*

# Pullen Governance Chart



## K.4. Officers and other volunteer leaders.

Pullen has 9 officers (See above). With the exception of a few current vacancies, there are 42 people serving on the 6 councils, 81 people serving on the 12 committees, and 14 people serving as coordinators. This results in a total of 146 leadership positions. *(Note: A few people belong to more than one group.)*

## **K.5. Other groups**

- The Gifts, Endowments, Memorials, and Scholarships Committee (GEMS) is accountable to the Finance Committee rather than directly to a council.
- The grounds of the Siler Garden are not subject to the church's Building and Grounds Committee, though a representative from the Building and Grounds Committee serves on the Siler Garden Committee. The Siler Garden Committee has autonomy in dealing with the grounds of the garden.
- The 3 Trustees are officers who are accountable only to the congregation, not to a council or a committee. They are, however, required to work in consultation with the Coordinating Council.

## **K.6. Process for filling councils and committees**

### **K.6.a. Regular annual nominating**

Over the course of a few months, the Nominating Committee makes multiple appeals to the congregation for people to indicate their interest in serving on a council or committee. The Nominating Committee also consults with the staff for recommendations in the fall. The Nominating Committee then asks each of the recommended people whether they would be willing to serve. The Nominating Committee recommends a person for each open position and presents its list of recommended candidates to the congregation at the November business meeting. There is an opportunity to make recommendations at the meeting, and the congregation then votes on the candidates.

### **K.6.b. Vacancies and interim replacements**

If there is a vacancy on a council or committee, the Nominating Committee recommends a replacement to the Coordinating Council that votes on the replacement for the unexpired term. A replacement who serves less than half of a full term is eligible for renomination to the council or committee. (The same is true for officers and coordinators.) There are no provisions for interim replacements.

The chair of the Nominating Committee reports interest in exploring changes in the nominating process. Since January, there have been 14 resignations from councils and committees, and 5 of those who resigned were appointed in November 2022. The committee has had difficulty filling the vacancies, and 5 still remain open with little hope for filling them. There is hope that new *Interest Survey* being completed now will help the committee find suitable candidates for positions. The chair suggests a "recruitment season" for focusing on the church's leadership needs.

## **K.7. Issues**

While a recent survey of numerous people in leadership positions showed no dissatisfaction with the current system overall, some have identified specific governance issues that need to be addressed. The following have been suggested by members but have not been acted upon. Some would require amendments to the Constitution and Bylaws, and others would be decided by councils and committees. There has not been a comprehensive review of the church's infrastructure for 25 years or more.

- Clarify that the Finance Committee's duties include approving the policies and procedures of the Gifts, Endowments, Memorials, and Scholarships Committee (GEMS).
- Change Missions and Outreach Committee's governance such that representatives, as distinct from at-large members, do not have voting rights. This point includes the possibility of a change in Missions and Outreach's policies and procedures such that the representatives meet quarterly, rather than monthly, with the at-large committee members.
- Change the Finance and B&G committees to councils
- Change the Worship Council to a committee reporting to the Deacon Council.
- Add a policy for the means of creating new councils and committees.
- Add a policy for increasing size of a council or committee during the year.
- Change policy that requires a congregational vote to terminate the employment of an elected staff person (minister in job title)
- Clarify the Bylaws list of the Nominating Committee duties that the Nominating Committee is to make recommendations to the Coordinating Council for approval when a replacement is needed unless the vacancy is on the Nominating Committee. In that case, the Coordinating Council chooses the replacement.
- Change the accountability of the Siler Garden Committee to the Building and Grounds Committee.
- Make the Green Roof project accountable to the Building and Grounds Committee.

### K.8. Demographic look at Pullen's councils and committees.

There are potentially 130+ positions in the church's governing groups. The charts that follow provide an important insight the make up the Pullen's leadership.

#### K.8.a. Gender (110 respondents: numbers are reflective only of those responding)

	57%	39%	3%	
Committee or Council	Female She/Her	Male He/him	Binary They/them	Alternative or No response
Congregational Care	5	1		
Coordinating Council	9	8		
Deacon Council	5	8	1	1 Binary, but all pronouns
Mission and Outreach	8	1		
Worship Council	3	1		2 no response
Adult Education Cmte	5	1		
Building and Grounds Cmte	1	6		
Children's Cmte	1	1		4 no response
Finance Cmte	1	4	*	*1 name w. no pronouns
GEMS Cmte	2			1 no response
Library Cmte	3	0		
Nominating Cmte	3	3		
Personnel Cmte	4	4		
Wednesday Night Cmte	3	1	2	



Siler Garden Cmte	5	0		
Technology Cmte	0	3		2 no response
Young Adult Cmte	2	1		3 no response
Youth Cmte.	2	3		
<b>TOTALS</b>	<b>62</b>	<b>46</b>	<b>3</b>	<b>2 &amp; 13 NR</b>

**K.8.b. Race** (114 respondents: numbers are reflective only of those responding)

	6%	93%		0.09
Committee or Council	Black	White	Asian/Hispanic	Biracial/Other
Congregational Care	1	5		
Coordinating Council	1	16		
Deacon Council	2	10		
Mission and Outreach	0	9		
Worship Council	0	4		
Adult Education Cmte	1	5		
Building and Grounds Cmte	0	7		
Children's Cmte	1	1		
Finance Cmte	0	9		
GEMS Cmte	0	2		
Library Cmte	0	3		
Nominating Cmte	0	6		
Personnel Cmte	0	8		
Wednesday Night Cmte	1	5		
Siler Garden Cmte	0	5		
Technology Cmte	0	3		
Young Adult Cmte	0	3		1
Youth Cmte.	0	5		
<b>TOTALS</b>	<b>7</b>	<b>106</b>	<b>0</b>	<b>1</b>

**K.8.c. Age** (114 respondents: numbers are reflective only of those responding)

Committee or Council	Range	Average	Note
Congregational Care	65-78	71.5	<i>All are retirees</i>
Coordinating Council	35-79	58.8	
Deacon Council	31-80	60	
Mission and Outreach	29-79	50	
Worship Council	28-75	48.2	
Adult Education Cmte	37-70	53	
Building and Grounds Cmte	56-90	73	
Children's Cmte	45-70	57.2	
Finance Cmte	30-86	67.1	
GEMS Cmte	49-59	54	
Library Cmte	65-71	68.7	
Nominating Cmte	37-56	62	
Personnel Cmte	38-73	58	
Wednesday Night Cmte	20-66	46	
Siler Garden Cmte	63-85	74	
Technology Cmte	17-51	51	
Young Adult Cmte	26-39	31.5	
Youth Cmte.	17-75	46	
<b>TOTALS</b>	<b>17-90</b>	<b>57.2</b>	<i>Average age of church leaders (of those reporting)</i>

**K.8.d. First time on current council or committee**

(114 respondents: numbers are reflective only of those responding)

Committee or Council	1 <sup>st</sup> timers	Cmte size	Note
Congregational Care	5	6	
Coordinating Council	7	17	
Deacon Council	8	12	

Mission & Outreach Council	4	9	
Worship Council	4	6	
Education Council	6	6	
Building and Grounds Cmte	4	6/7	
Children's Cmte	0	6	
Finance Cmte	6	9	<i>Plus, Treasurer</i>
GEMS Cmte	1	4	<i>Plus, the Treasurer and a Trustee</i>
Library Cmte	1	6	<i>Plus, the librarian</i>
Nominating Cmte	6	6	
Personnel Cmte	4	9	
Wednesday Night Cmte	6	6	
Siler Garden Cmte	3	6	
Technology Cmte	1	4	
Young Adult Cmte	3	6	
Youth Cmte.	2	6	
<b>TOTALS</b>	<b>71 (53%)</b>	<b>130</b>	<i>An average of 4 members reporting are serving on that group for the first time</i>

### **K.8.e. First time on any Pullen council or committee**

(114 respondents: numbers are reflective only of those responding)

<b>Committee or Council</b>	<b>1<sup>st</sup> timers</b>	<b>Cmte size</b>	<b>Note</b>
Congregational Care	1	6	
Coordinating Council	2	17	
Deacon Council	4	12	
Mission and Outreach	2	9	
Worship Council	3	6	
Adult Education Cmte	2	6	
Building and Grounds Cmte	1	7	
Children's Cmte	0	6	

Finance Cmte	0	9	
GEMS Cmte	0	4	
Library Cmte	0	6	
Nominating Cmte	0	6	
Personnel Cmte	1	8	
Wednesday Night Cmte	1	6	
Siler Garden Cmte	1	6	
Technology Cmte	0	5	
Young Adult Cmte	4	6	
Youth Cmte.	0	6	
<b>TOTALS</b>	<b>22 (16%)</b>	<b>130</b>	

## APPENDIX

### SOURCES FOR THE ENVIRONMENTAL SCAN

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

#### **National Congregations Study**

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

#### **General Sociological Survey**

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

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

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

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

**The Gallup Poll** – *Gallup is an internationally known analytics organization. Their work has become synonymous with opinion polling. Some of their key areas of emphasis are*

culture, well-being, diversity and inclusion, and education. The interview 1500 individuals every day and publish things like “presidential job approval rates” and “State of the state” data on each state in the US.

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

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

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

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

**The Resource Center for Congregations** “*The Learning Congregation*”

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