

Monitoring Report on Ends Policies 2018
Olympia Unitarian Universalist Congregation
October 4, 2018 by Rev. Eric Posa

ENDS POLICY 1.1:

We expand our knowledge, deepen our understanding, and strengthen and live our Unitarian Universalist identities.

Our members and friends expand their knowledge of Unitarian Universalism

INTERPRETATION:

- Via congregational survey, a majority of responding congregants knows a basic amount about UU history and current practice

DATA:

Relevant survey questions were 11a-d:

11a. How familiar are you with the 7 Principles?

11b. How familiar are you with the difference between Unitarianism and Universalism?

11c. How familiar are you with the meaning of covenants?

11d. How familiar are you with the “free pulpit” and the “free pew?”

A simple majority of respondents to each question answering “Very familiar” or “I think about this and...my values/actions”, on a majority of these questions, will serve as evidence of compliance.

How many respondents to each question responded “Very familiar” or “I think about this and...my values/actions”?

11a) 68 did, 32 did not –

11b) 52 did, 47 did not –

11c) 75 did, 26 did not –

11d) 26 did, 75 did not –

3 out of 4 questions met the threshold

COMPLIANCE:

IN COMPLIANCE

Our members and friends deepen their understanding of Unitarian Universalism

INTERPRETATION:

- Via congregational survey, a majority of responding congregants have thought about what UUism means to them personally AND

- There is a clear articulation of the meaning of UUism from congregational leaders

DATA:

Relevant survey questions were 12 & 12a:

12. Can you summarize what you understand Unitarian Universalism to mean, in 1-2 sentences?

12a. If yes, please do (50 words maximum)

A simple majority of respondents to each question answering “Yes” on the Yes/No question #12 will serve as evidence of compliance to the first part of the interpretation.

12) Yes: 61 No/Not Sure: 27 –

A majority of all respondents providing short answers to #12a, that the interim minister (along with a Transition Team member) determine to articulate clearly the meaning of UUism, will serve as evidence of compliance to the second part of the interpretation. (If not, the individual answers will then be compared to answers in #4, and only answers of those who self-identified in a leadership role will be considered. A majority of these responses also will serve as evidence of compliance.)

12a) 48 did, 18 did not –

COMPLIANCE:

IN COMPLIANCE on both parts

Our members and friends strengthen their Unitarian Universalist identities

INTERPRETATION:

- Via congregational survey, a majority of responding congregants know that there is a larger UU movement outside of OUUC (such as Elliot Institute, UUA, UUSC, Faithify, Side with Love)

DATA:

Relevant survey questions were 13a-f:

13a. How familiar are you with the Unitarian Universalist Association (UUA)?

13b. How familiar are you with the Pacific Western Region and/or PNW District?

13c. How familiar are you with Eliot Institute/Seabeck?

13d. How familiar are you with General Assembly (GA)?

13e. How familiar are you with UU Service Committee (UUSC)?

13f. How familiar are you with Side with Love/Standing on the Side of Love?

A simple majority of respondents to each question answering “Very familiar” or “I think about this and...my values”, on a majority of these questions, will serve as evidence of compliance.

13a) 54 did, 46 did not –

13b) 35 did, 65 did not –

13c) 22 did, 77 did not –

13d) 45 did, 54 did not –

13e) 46 did, 53 did not –

13f) 51 did, 48 did not –

2 out of 6 questions met the threshold

COMPLIANCE:

OUT OF COMPLIANCE – Based on this, additional education around denominational affairs is warranted and will be pursued in the coming year. Additionally, further exploration of other measurement criteria for this part of the interpretation will be explored for future surveys.

We offer opportunities to practice and live Unitarian Universalism within the OUUC community

INTERPRETATION:

- Via the Ministries Audit, APT shall identify many accessible and clearly articulated opportunities for practicing UUism within OUUC

DATA:

The Ministries Audit identified several kinds of opportunities regularly occurring in the life of the congregation:

1. Unitarian Universalist “core” adult education classes, re-occurring regularly: UU Theology, UU History, UU Spiritual Practice, Articulating Your Faith, and discussion sessions for the UUA’s Common Read discussion
2. Children & Youth Religious Education program
3. Many OUUC service and justice programs
4. Prospective Member class offered at least twice annually
5. Large fundraising events that incorporate UU values: Books, Brownies, and Beans; and the Annual Auction.
6. The Membership Team offers a membership class open to anyone in the congregation looking to learn more about UU and what membership in a UU congregation means. The classes are required for membership at

OUUC. Everyone at OUUC is invited to participate in the class, even if they are already a member of the congregation.

7. The two large events in the spring (Books, Brownies and Beans & Annual Auction) offer everyone the opportunity to serve our church and our community. They are intentionally inclusive and consciously designed to reflect UU values. These two events attract large numbers of volunteers and participants.
8. The Hospitality Teams talk annually about the purpose of their work, about UU, about welcoming people to our congregation. About why they do what they do.

COMPLIANCE:

IN COMPLIANCE

We equip members and friends to live their Unitarian Universalist Identities in their homes, families, and the larger community

INTERPRETATION:

- Via congregational survey, a majority of responding congregants articulate what living UUism in daily life means to them

DATA:

Relevant survey questions were 15 & 15a:

15. Which of the following statements best describe how your OUUC experiences relate to your daily life?

15a. How are you able to use what you learn at OUUC in your daily life? (50 words maximum)

BOTH A simple majority of respondents to each question answering “I regularly use what I learn...” on #15, AND a majority of all respondents providing short answers to #15a, that the interim minister (along with a Transition Team member) determine to will serve as evidence of compliance to the interpretation.

15) 68 did, 30 did not –

15a) 61 did, 10 did not –

COMPLIANCE:

IN COMPLIANCE – These responses surpass simple compliance; per language on the Ends Rubric under development by the Accountable Persons Team, we are “Rocking the End” (or at least this part of it).

ENDS POLICY 1.2:

Our hearts are filled with experiences of wonder, awe, and connection to the spirit of life and love.

Hearts are filled with experiences of wonder/awe**INTERPRETATION:**

- Via congregational survey, a majority of responding congregants affirm one or more intensely inspiring experiences that has a lingering impact on their subsequent actions

DATA:

Relevant survey questions were 16a-c:

16a. Have you experienced wonder or awe in the last year?

16b. Have you experienced wonder or awe in the last month?

16c. If yes, how has it impacted your subsequent actions?

BOTH A simple majority of respondents to each question answering “Yes” on the Yes/No question #16a, AND a majority of all respondents providing short answers to #16c, that the interim minister (along with a Transition Team member) determine to answer the question effectively, will serve as evidence of compliance to the interpretation. (A majority of “Yes” answers to #16b will serve as evidence of “Rocking the End.”)

16a) Yes: 82 No/Not Sure: 18 –

16c) 32 did, 18 did not –

16b) Yes: 64 No/Not Sure: 37 –

COMPLIANCE:

IN COMPLIANCE – These responses surpass simple compliance; per language on the Ends Rubric under development by the Accountable Persons Team, we are “Rocking the End” (or at least this part of it).

Hearts are filled with experiences of connection to spirit**INTERPRETATION:**

- Via congregational survey, a majority of responding congregants affirm one or more experiences of feeling connected or related to something greater than themselves, that positively influences their subsequent actions

DATA:

Relevant survey questions were 17a-c:

17a. Have you felt connected or related to something greater than yourself in the last year?

17b. Have you felt connected or related to something greater than yourself in the last month?

17c. If yes, how has it impacted your subsequent actions? (50 words maximum)

BOTH A simple majority of respondents to each question answering “Yes” on the Yes/No question #17a, AND a majority of all respondents providing short answers to #17c, that the interim minister (along with a Transition Team member) determine to answer the question effectively, will serve as evidence of compliance to the interpretation. (A majority of “Yes” answers to #17b will serve as evidence of Rocking the End.)

17a) Yes: 86 No/Not Sure: 14 –

17c) 51 did, 2 did not –

17b) Yes: 76 No/Not Sure: 24 –

COMPLIANCE:

IN COMPLIANCE – These responses surpass simple compliance; per language on the Ends Rubric under development by the Accountable Persons Team, we are “Rocking the End” (or at least this part of it).

Members have a more-than-abstract grasp of, and are transformed by, the spirit of life and love

INTERPRETATION:

- Via congregational survey, a majority of responding congregants articulate some understanding of that which they know to be sacred AND
- Via congregational survey, a supermajority of these same congregants (2/3 +) articulate how it positively influences their subsequent actions

DATA:

Relevant survey questions were 18, & 18a-b:

18. Is there something that you understand in your life to be sacred, or holy, or of ultimate value?

18a. If yes, please briefly explain how you describe or understand it. (20 words maximum)

18b. Also if yes, how has it impacted your subsequent actions? (50 words maximum)

BOTH A simple majority of respondents to each question answering “Yes” on the Yes/No question #18, AND a majority of all respondents providing short answers to #18b, that the interim minister (along with a Transition Team member) determine to answer the question effectively, will serve as evidence of compliance to the first part of the interpretation.

18) Yes: 83 No/Not Sure: 17–

18a) 34 did, 17 did not –

A $\frac{2}{3}$ majority of all respondents providing short answers to #18b, that the interim minister (along with a Transition Team member) determine to answer the question effectively, will serve as evidence of compliance to the second part of the interpretation.

18b) 35 did, 14 did not –

COMPLIANCE:

IN COMPLIANCE on both parts

ENDS POLICY 1.3:

People of all ages, identities, and circumstances are welcomed and connected in our loving community.

People of all ages are welcomed and connected in our loving community**INTERPRETATION:**

- Via congregational survey, a majority of responding congregants in each generational cohort report experiencing welcome and identifying connections with people and ministries in OUUC

DATA:

Relevant questions are #19 (on welcome) and #20 (on connection), and #5 (on age/generational identity). For each set of respondents as identified by their answers on #5, a majority answering "Very/Fairly-well/Slightly-more welcomed" to #19, AND "Very/Fairly-well/Slightly-more connected" on #20, will serve as evidence of compliance. [NOTE: These groupings will not conform perfectly to traditional "Boomer/Generation X/Millennial" groupings.]

	<u>#19</u>	<u>#20</u>
Under 40:	5 did, 0 did not <input checked="" type="checkbox"/>	5 did, 0 did not <input checked="" type="checkbox"/>
40-59:	17 did, 0 did not <input checked="" type="checkbox"/>	14 did, 3 did not <input checked="" type="checkbox"/>
60-69:	27 did, 1 did not <input checked="" type="checkbox"/>	27 did, 1 did not <input checked="" type="checkbox"/>
70-79:	42 did, 1 did not <input checked="" type="checkbox"/>	40 did, 3 did not <input checked="" type="checkbox"/>
80+:	8 did, 0 did not <input checked="" type="checkbox"/>	7 did, 1 did not <input checked="" type="checkbox"/>

COMPLIANCE:

IN COMPLIANCE for all age groups

People of all identities are welcomed and connected in our loving community**INTERPRETATION:**

- Via congregational survey, a majority of responding congregants, in both majority and minority racial, gender identity, and sexual orientation categories, report experiencing welcome and identifying connections with people and ministries in OUUC

DATA:

Relevant questions are #19 (on welcome) and #20 (on connection), and #6 (on gender), #7 (on gender identity), #8 (on sexual orientation), and #9 (on race/ethnicity). For each set of respondents as identified by their answers on #6-9, a majority answering "Very/Fairly-well/Slightly-more welcomed" to #19, AND

“Very/Fairly-well/Slightly-more connected” on #20, will serve as evidence of compliance for each demographic factor.

<u>Gender</u>	<u>#19</u>	<u>#20</u>
Male:	38 did, 0 did not <input checked="" type="checkbox"/>	35 did, 3 did not <input checked="" type="checkbox"/>
Female:	61 did, 2 did not <input checked="" type="checkbox"/>	58 did, 5 did not <input checked="" type="checkbox"/>

<u>Gender Identity</u>	<u>#19</u>	<u>#20</u>
Cisgender:	73 did, 1 did not <input checked="" type="checkbox"/>	66 did, 8 did not <input checked="" type="checkbox"/>
Transgender/Other:	1 did, 0 did not <input checked="" type="checkbox"/>	1 did, 0 did not <input checked="" type="checkbox"/>
Other/no answer:	26 did, 1 did not <input checked="" type="checkbox"/>	26 did, 1 did not <input checked="" type="checkbox"/>

<u>Sexual Orientation</u>	<u>#19</u>	<u>#20</u>
Straight:	81 did, 4 did not <input checked="" type="checkbox"/>	83 did, 2 did not <input checked="" type="checkbox"/>
Other:	14 did, 0 did not <input checked="" type="checkbox"/>	14 did, 0 did not <input checked="" type="checkbox"/>

<u>Race/Ethnicity</u>	<u>#19</u>	<u>#20</u>
White:	89 did, 3 did not <input checked="" type="checkbox"/>	84 did, 8 did not <input checked="" type="checkbox"/>
Other:	7 did, 0 did not <input checked="" type="checkbox"/>	7 did, 0 did not <input checked="" type="checkbox"/>

COMPLIANCE:

IN COMPLIANCE for all categories

People of all circumstances are welcomed and connected in our loving community

INTERPRETATION:

- Via congregational survey, a majority of responding congregants, in both majority and minority class categories, report experiencing welcome and identifying connections with people and ministries in OUUC

DATA:

Relevant questions are #19 (on welcome) and #20 (on connection), and #10a (on socioeconomic class identity). For each set of respondents as identified by their answers on #10a, a majority answering “Very/Fairly-well/Slightly-more welcomed” to #19, AND “Very/Fairly-well/Slightly-more connected” on #20, will serve as evidence of compliance. [NOTE: No one responded “Upper-middle class” to #10a.]

<u>Class</u>	<u>#19</u>	<u>#20</u>
Lower/Working class:	12 did, 1 did not <input checked="" type="checkbox"/>	11 did, 2 did not <input checked="" type="checkbox"/>
Middle class:	77 did, 2 did not <input checked="" type="checkbox"/>	69 did, 8 did not <input checked="" type="checkbox"/>
Upper class:	13 did, 0 did not <input checked="" type="checkbox"/>	13 did, 0 did not <input checked="" type="checkbox"/>

COMPLIANCE:

IN COMPLIANCE for all class categories

Congregational community works actively and constructively for shared liberation from various intersecting oppressions

INTERPRETATION:

- Via congregational survey, a plurality of responding congregants demonstrate an analysis of oppression that includes both systemic and intersectional values AND
- Via the Ministries Audit, APT shall identify many accessible and clearly articulated opportunities for dismantling oppression within OUUC AND
- Via the Ministries Audit, APT shall identify some observable results of this anti-oppression work within the congregation

DATA:

The congregational survey proved to be an ineffective tool for evaluating the first part of this interpretation: *NO SURVEY DATA*

The Ministries Audit identified several kinds of opportunities regularly occurring in the life of the congregation, including:

- Welcoming Congregation Team and recertification process
- White Supremacy Teach-Ins
- The Family Ministry Team (building multigenerational community, but also working to dismantle oppressions based on age or caretaking responsibilities)
- Various Adult Education classes – for instance last year’s UU History class was “Resistance and Transformation”, a history of UU work in social justice, including the times we have gone wrong or failed in that work
- Our religious education programs seek to be Anti-Bias and to teach, model, and promote Anti-Racist/Anti-Oppression/Multicultural values and practices
- Our Whole Lives classes provide holistic, accurate, and LGBTQ positive sexuality education
- When a need or interest is raised by members, we respond to see if there is enough support to begin a new group within Faith in Action Ministry.

The Audit further indicated:

- Children and youth who have attended OWL classes frequently report that they share the information and understandings they have gained in those classes with their peers at school. We have approximately 15-25 children and youth attend OWL classes at OUUC each year.
- A greater understanding and acceptance of “preferred pronouns” this year, and progress toward better bathroom signage ... but there’s clearly more work to do

- Better understanding of systemic oppression and the ways that we are part of White Supremacy culture have been observed and reported by staff this year – particularly in the volunteers who worked with our middle school group as advisors this year, that they had a more mature understanding of the issue as they taught the “Racism” section of the MS curriculum.

COMPLIANCE:

Compliance could not be determined for the first part of the interpretation.

IN COMPLIANCE for the second and third part of the interpretation.

ENDS POLICY 1.4:

The Olympia Unitarian Universalist Congregation responds to the needs of a changing congregation and world.

OUUC adapts its ministries and governance to meet the changing needs of its current members and friends**INTERPRETATION:**

- In complying with Executive Limitation policy 2.8.4, minister includes information on “material internal...changes” that may impact the Board’s governance, and recommends relevant policy updates (when applicable) to the board AND
- Via the Ministries Audit, APT shall identify the match between ministries offered, and current & prospective needs of members and friends

DATA:

The September 2018 monitoring report for Executive Limitation policy 2.8.4 will indicate a notable decrease in volunteerism, especially for positions of long-term responsibility (such as teaching RE). This decrease leads to an increasing need to hire staff for consistency and long-term commitments. Two recent examples include:

- The lack of success by our religious educator (despite her herculean efforts) to recruit sufficient volunteers to execute our youth program for the 2018-19 church year. This requires us to pay our RE Teacher extra hours, to serve as paid Youth Advisor.
- The inability of our hospitality coordinators to recruit sufficient volunteers for coffee hour following the 11:00 AM Sunday worship hour. (Volunteer levels for the first coffee service, right after the 9:15 AM worship, are good.) Thus we are trying a new format for coffee hour at Noon.

Additionally, two issues identified as trends in religious life, relevant to Executive Limitation 2.8.3 (see below in this report, page 13-14), also describe material internal changes observed by staff at OUUC:

- Values - older congregants are motivated by feelings of responsibility and want to support institutions. Younger congregants are motivated by mission - they will support organizations that are changing the world.
- Resources (time and money) - younger congregants don't volunteer if it involves a long-term commitment. This puts more responsibility on staff. Younger congregants do not have the financial resources to support the church.

The Ministries Audit included the following analysis from one APT member, with which multiple other members expressed concurrence:

“The Fuller Youth Institute identifies three core questions and needs that young people seek to answer or fill at church: *Who Am I?* (Identity), *Where Do I*

Fit? (Belonging), and What Difference Do I Make? (Purpose). I feel comfortable extrapolating those needs to adults as well. (*Growing Young: 6 Essential Strategies to Help Young People Discover and Love Your Church* by Kara Powell, Jake Mulder, and Brad Griffin)

“The Ministries currently being offered are a good match for the needs of many of our current members and friends – those who find their identity reflected back to them here, feel a sense of belonging with the social opportunities and groups, and find purpose in the social justice programs and volunteer roles within the congregation. These are mostly older, white, middle class, well-educated, politically liberal but not radical, cis-gendered folks. There is also a strong offering for children and youth, with those needs being met within the religious education programs.

“Where the match is not as good: we could better meet the needs of young adults, particularly the Belonging need. The same is also true for better meeting the needs of transgender folks, People of Color, less-educated and/or working-class people, people with disabilities, and people still working and/or under the age of 60. Additionally, children and youth have a need to Belong to and within the congregation as a whole, not just within a classroom, and we still fail to meet that need with our current ministries.”

COMPLIANCE:

IN COMPLIANCE for the first part of the interpretation.

Progress made toward compliance for the second part of the interpretation. Additional opportunities, matching the needs of persons with various minority and/or oppressed identities, and with people of other political perspectives, would further this progress.

OUUC innovates its ministries, governance, and outreach to meet the changing needs of prospective members in our community

INTERPRETATION:

- In complying with Executive Limitation policy 2.8.3, minister includes information on trends in religious life that may impact the Board’s governance, and recommends relevant policy updates (when applicable) to the board AND
- Via the Ministries Audit, APT shall identify the match between ministries and outreach offered, and the current & prospective needs of community members

DATA:

The September 2018 monitoring report for Executive Limitation policy 2.8.3 will indicate several religious trends identified by APT members:

- Demographics - with longer lifespans, we've never had so many generations alive and active at once before - more need to meet very different lifespan needs and generational cultures all at the same time.
- Demographics - Baby Boomers and Millennials are big cohorts, Gen X (our current parenting generation for the most part) is much smaller, Gen Z (current RE kids) is also much smaller. Additionally, many in this generation of parents grew up "unchurched" themselves and don't have the same acclimation to church culture (such as volunteering and attendance).
- Technology - there's a tension created by the need to find technological solutions and the need to provide services to those who can't (or choose not to) participate.

The Ministries Audit data noted on page 12-13 of this report applies equally to the second part of this interpretation.

COMPLIANCE:

IN COMPLIANCE for the first part of the interpretation.

Progress made toward compliance for the second part of the interpretation. Additional opportunities, matching the needs of persons with various minority and/or oppressed identities, and with people of other political perspectives, would further this progress.

OUUC transforms its community engagement, denominational relations, and social justice work to meet the changing needs of our larger community

INTERPRETATION:

- Via the Ministries Audit, APT shall identify the match of the macro needs of our local Olympia & national UU communities, with work we undertake in the areas of community engagement, denominational relations, and social justice.

DATA:

The Ministries Audit indicated, as one APT member observed, "that we do a better job of matching these macro needs [than we do for needs of prospective members], and that we have been responsive to current issues and trends both locally and within the national UU community." Examples include:

- Community Engagement – "we have stayed actively engaged with Interfaith Works and are plugged in to efforts around homelessness and racial justice"

- Denominational Relations & Social Justice – “we responded to both of the calls to hold a White Supremacy Teach-In when that call was made to the national UU community”

Contrasting the bullet point immediately above, data is mixed regarding our Denominational Relations. As noted on page 3 of this report, only a minority of respondents to survey questions 13b-e reported being at least “very familiar” with the Pacific Northwest District or Pacific/Western Region of the UUA, with Eliot Institute or Seabeck, with the UUA’s General Assembly, or the UU Service Committee.

COMPLIANCE:

Progress made toward compliance for this interpretation. Additional promotion of various denominational resources would further this progress.

ENDS POLICY 1.5:

Our lives, and those of the larger community, are meaningfully changed through our collaborative work for justice.

Lives in the congregation are meaningfully changed through justice work**INTERPRETATION:**

- Via congregational survey, a majority of responding congregants report involvement in social justice work, either via OUUC or inspired by their UU faith and values, AND
- Via congregational survey, a majority of these same congregants report that said work positively influences their subsequent actions

DATA:

Relevant questions are #23 (on involvement) and #23a (on subsequent actions). For involvement, a simple majority of respondents answering “I am somewhat impacted...” or “...meaningfully changed...” on question #23, will be noted as “did” meet criteria, and will serve as evidence of compliance.

23) 92 did, 9 did not –

For subsequent actions, a simple majority of the 92 noted as “did” for #23, also will have offered a positive response for #23a; this will serve as evidence of compliance.

23a) 57 did, 35 did not –

COMPLIANCE:

IN COMPLIANCE on both parts

Lives in the community are meaningfully changed through justice work**INTERPRETATION:**

- Via the Ministries Audit, APT shall identify impact our Faith in Action ministries have had on lives in Thurston County

DATA:

The Ministries Audit identified several areas of impact our Faith in Action ministries have had throughout Thurston County

- Homelessness and economic needs: volunteers work with and serve those in the overnight shelter; cook and serve meals once or twice a month at the Salvation Army; collect socks, blankets and clothing for homeless persons; have food drives at least twice a year; participate in and support activities of

Interfaith Works and Concerned Clergy of Olympia on homelessness, antiracism, and religious and ethnic bias. Some of these activities are done in collaboration with Religious Education.

- Religious understanding and anti-bias: Adult Education class on Islam brings people into contact with people from the Muslim community to develop relationships and deepen understanding.
- Anti-racism: Standing Up to Racism; White Supremacy teach-ins (in collaboration with Religious Education); Robin DiAngelo workshop; a three-week discussion series on DiAngelo's book; the year-long Race in Film series in collaboration with the United Churches and Black Alliance of Thurston County; support for and participation with the Black Alliance to celebrate their anniversary; participation with Concerned Clergy of Olympia at vigils and other events protesting racist or bias acts in the community; participation in community talking circles on race; collaboration with Interfaith Works
- Sanctuary and Immigration: work with other faith communities to create a statement for collaboration on offering sanctuary
- LGBTQ+ Affirmation: Welcoming Congregation renewal and participation in Capital City Pride parade and interfaith pride service
- Additionally, Meaningful Movies Olympia brings films focused on social and environmental justice issues and promotes them in the larger community

COMPLIANCE:

IN COMPLIANCE

OUUC collaborates with other South Sound justice organizations

INTERPRETATION:

- Via the Ministries Audit, APT shall identify community partner organizations and the ways in which we have worked with them over the previous 12 months

DATA:

The Ministries Audit indicated the following partner organizations:

- Black Alliance of Thurston County: Race in Film series partnership; BATC anniversary celebration
- Interfaith Works: Frequent meetings on homelessness and interfaith understanding. Supported Overnight Shelter through Books Beans and Brownies. Annual fundraising dinner for the Overnight Shelter.
- Concerned Clergy of Olympia: meet with and participate in programs to address homelessness, hate crimes, interfaith understanding with Catholic, Protestant, Jewish, and Muslim religious leaders
- Greater South Sound Faith Network for Immigration and Refugee Support: approved the statement of OUUC support for a sanctuary congregation

- Family Support Center: support of homeless services through Books Beans and Brownies
 - Greater South Sound Faith Network for Immigrant and Refugee Support: part of the team that crafted the statement of support
 - Poor People's Campaign: Watch Night program for the community at OUUC; support for and training to participate in Poor People's 40 Days of Action
- Additionally, we continue to select an additional organization to receive half of our offering, for two months per organization, in our Share-the-Plate program.

COMPLIANCE:

IN COMPLIANCE

OUUC offers spiritual and social resources, for members and the larger community, to nurture and support justice workers

INTERPRETATION:

- Via congregational survey, a majority of responding congregants who report involvement in justice work, also report receiving spiritual and/or social support from OUUC, AND
- Via the Ministries Audit, APT shall identify spiritual and social resources at OUUC available to justice workers from our larger community

DATA:

Relevant question is #24:

24. If you engage in social justice work, have you experienced OUUC supporting you spiritually and/or socially in that work?

A simple majority of respondents answering "Yes" on this question will serve as evidence of compliance.

24) 61 did, 31 did not –

The Ministries Audit indicated all of the social justice programs listed in bullet points on pages 16-17 of this report, are open to the larger community as well as to OUUC members and friends; many programs, including Justice Not Jails, Standing Up to Racism, and Meaningful Movies Olympia, have active members from other religious communities. All are promoted in the larger community as open to all interested persons.

COMPLIANCE:

IN COMPLIANCE on both parts

ENDS POLICY 1.6:

We advocate for environmental justice and practice care for the Earth.

Our congregation offers advocacy for environmental justice**INTERPRETATION:**

- Via the Ministries Audit, APT shall identify collective congregational activities supporting environmental justice

DATA:

The Ministries Audit identified the following activities:

- The Year of Environmental Justice
- The Right Relations Learning Group
- Standing Up to Racism linking connection between race and environmental justice

COMPLIANCE:

IN COMPLIANCE

Interpretation – Our congregation engages practices that directly nurture ecological well-being**INTERPRETATION:**

- Via the Ministries Audit, APT shall identify congregational practices that minimize ecological damage and/or actively care for ecological health and wholeness

DATA:

The Ministries Audit identified the following practices:

- Green Sanctuary certification and the committee's regular efforts to educate and link practice with environmental concerns
- Ongoing recycling and composting
- Use of solar panels on our congregation's building, to fuel a portion of our energy use

COMPLIANCE:

IN COMPLIANCE

Report prepared, and submitted to the Board of the Olympia Unitarian Universalist Congregation, by Rev. Eric Posa, with substantial input from Accountable Persons Team members Bonnie Guyer Graham, Sara Lewis, Rev. Carol McKinley, and Darlene Sarkela. Many thanks to Transition Team members Kent Canny, Riley McLaughlin, Jean Phillips, and Polly Taylor, for their assistance with compiling survey data, and to OUUC member Darleen Muhly for consultation in creating the survey.

SUMMARY:

ENDS POLICY 1.1: *We expand our knowledge, deepen our understanding, and strengthen and live our Unitarian Universalist identities.*

- **OUT OF COMPLIANCE** w/ how we strengthen and live our UU identities
- **IN COMPLIANCE** for all other parts

ENDS POLICY 1.2: *Our hearts are filled with experiences of wonder, awe, and connection to the spirit of life and love.*

- **IN COMPLIANCE** for all parts

ENDS POLICY 1.3: *People of all ages, identities, and circumstances are welcomed and connected in our loving community.*

- **Compliance could not be determined** w/ how we analyze systemic oppression and its impact (unintended, or otherwise) on welcome and connection in our loving community
- **IN COMPLIANCE** for all other parts

ENDS POLICY 1.4: *The Olympia Unitarian Universalist Congregation responds to the needs of a changing congregation and world.*

- **Progress made toward compliance** w/ regards to these parts:
 - Matching ministries offered with needs of a changing congregation
 - Matching ministries offered with needs of a changing local community
 - Transforming denominational relations to meet changing needs of our local & national UU communities
- **IN COMPLIANCE** for all other parts

ENDS POLICY 1.5: *Our lives, and those of the larger community, are meaningfully changed through our collaborative work for justice.*

- **IN COMPLIANCE** for all parts

ENDS POLICY 1.6: *We advocate for environmental justice and practice care for the Earth.*

- **IN COMPLIANCE** for all parts

FINAL ANALYSIS: OUUC successfully is living into Ends #2, 5, & 6. We have made some progress toward responding to the needs of our changing congregation & world, though more work in this direction is needed. We mostly are experiencing welcome and connection, but would benefit from further examination of how systemic dynamics of race, gender & gender identity, class, sexual orientation, etc. limit this work. And while we are expanding our knowledge and deepening our understanding well, we are falling behind on strengthening our UU identities.