

MINISTRY SITE PROFILE

Church of the Apostles

Seattle, WA

Completed:



Evangelical Lutheran Church in America
God's work. Our hands.

The Ministry Site Profile (MSP) is intended for use by congregations and church-related organizations that are seeking to call a rostered minister of the Evangelical Lutheran Church in America, or a First Call candidate for rostered ministry. Congregations must complete the entire MSP. Church-related organizations may, with the concurrence of the synod bishop, complete only the required sections (Part I, III and IV). Once complete, this form is submitted electronically to your synod bishop for review and posting to the "Current Openings" listing on the ELCA website (www.ELCA.org/call).

Summary Description

Church of the Apostles is an innovative and community focused congregation that relishes the complexities of being religious, spiritual, and communal in this time and place. With a wide welcome and intentional focus on affirming people who have been harmed and marginalized by church and society, COTA is experienced as a safe and valuable beacon of hope and love for one another and beyond. This minister position should be sought by one who deeply affirms God's queer and BIPOC beloveds, can learn from as much as lead community, and is willing to engage the work of documenting and evaluating administrative practices that encourage the community to continue their innovative ministry well.

PART I: WHO WE ARE

Name and Location

CONGREGATION

CONGREGATION/MULTIPLE POINT PARISH/ ORGANIZATION

Seattle, WA, 98103

CITY, STATE , ZIP

Northwest Washington Synod (1B)

SYNOD

Large city (250,000 or more)

SIZE OF COMMUNITY

Church of the Apostles

NAME

30573

CONG ID

US

COUNTRY

Congregation - Organized

TYPE OF MINISTRY SITE

YEAR ORGANIZED

Contact Information

Ministry Site (preferred contact information)

4272 Fremont Ave N

ADDRESS LINE 1

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CITY, STATE, ZIP

US

COUNTRY

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PHONE

FAX

Chairperson of Congregation or Head of the Organization

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CITY, STATE, ZIP

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COUNTRY

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Chairperson of Call or Search Committee

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Demographics

Language Spoken

In the congregation/ organization

English

PRIMARY LANGUAGE

SECOND LANGUAGE

THIRD LANGUAGE

In the surrounding community

English

Mandarin

Spanish

PRIMARY LANGUAGE

SECOND LANGUAGE

THIRD LANGUAGE

Race/Ethnicity (In the Congregation)

Caucasian (80%)

Multi-racial (15%)

Asian/Pacific Islander (5%
or less)

LARGEST

SECOND

THIRD

FOURTH

COMMENTS OR EXPLANATION

Race/Ethnicity (Surrounding Community)

Caucasian (50%)

Asian/Pacific Islander
(20%)

Multi-racial (15%)

Latino/Hispanic (15%)

LARGEST

SECOND

THIRD

FOURTH

COMMENTS OR EXPLANATION

Gender comparison

40%

60%

Age distribution

20%

20%

50%

5%

5%

MALE

FEMALE

19 YEARS OR YOUNGER

20 - 34

35 - 49

50 - 65

OVER 65

Number of Paid Staff

0

0

3

0

0

0

Ministers of Word
and Sacrament
(PASTORS)

Ministers of
Word and
Service
(DEACONS)

OTHER LAY PROFESSIONALS

SECRETARIAL SUPPORT

CUSTODIAL SUPPORT

OTHER



Congregational Information

1 - 50

0 - 25

Single site

AVE WEEKLY WORSHIP ATTENDANCE

AVE ATTENDANCE IN CHRISTIAN EDUCATION

PARISH TYPE

Distance members live from church facilities:

0%

5%

35%

60%

1/2 MILE OR LESS

1/2 - 1 MILE

1 - 3 MILES

MORE THAN 3 MILES

Community Type

☐ Suburban

☒ College or University

☐ Farming

☐ Inner City

☐ Mining/logging

☐ Ranching

☐ Industrial

☐ Resort

☐ Retirement

Budget of the Congregation/ Organization

2024

\$349,932

TOTAL BUDGET FOR THE LAST FISCAL YEAR

\$0

TOTAL DEBT OF THE CONGREGATION/ ORGANIZATION AT THE END OF THE LAST FISCAL YEAR

\$12,000

MISSION SUPPORT TO THE ELCA/ SYNOD FOR THE LAST FISCAL YEAR

\$100,791

TOTAL SAVINGS, RESERVES, ENDOWMENT AT THE END OF THE LAST FISCAL YEAR

PART II: OUR VISION FOR MISSION

Trends in the Community Context of the Congregation or Organization

Characteristics:

Write a description of your community in terms of socio-economic status, demographics, primary areas of employment and lifestyle. The Demographic ZIP Code report for your primary ZIP codes may be helpful.

COTA's community includes individuals and families from across the Puget Sound region, with only a small number living near the church's physical location in the Fremont neighborhood of Seattle. Most live in neighborhoods north of downtown Seattle, with a smaller number located to the south and east. While we do not have formal data on socioeconomic status, the community appears to be primarily middle and upper-middle class, consistent with regional norms and the cost of living in the Seattle area.

Demographically, the community is predominantly white, with smaller representations of asian members and individuals identifying as multiracial. The majority of members identify as female, with a significant number of male members and some who identify as non-binary, though our current data collection does not formally capture non-binary identities.

The age distribution leans heavily toward families with children and adults in their 30s and 40s, with a smaller but meaningful presence of young adults, teenagers, and older adults.

Members are employed across a wide range of sectors typical of the Seattle area, including technology, education, healthcare, the arts, and nonprofit work. The lifestyle of the community reflects a professional, urban, and regionally engaged population, with a balance of family life and individual participation.

Trends:

List three changes or trends within the congregation or organization which have occurred in the last three to five years.

1. Growth in the number of children in the congregation: This has primarily been through births to existing members.



2. Overall decline in attendance: this started with Covid pandemic and has not recovered. Reasons include members moving to be closer to their families, often to assist or receive assistance from family members.

3. Increased engagement and participation by a core group of church members: This is possibly in response to recent stressors, including the pastor leaving.

Context:

List three ways the community in which you are located has been challenged by change and transition in the last three to five years.

COTA is located in Fremont, a neighborhood in North Seattle with both businesses and residences. A fairly "unchurched" area, Fremont is generally regarded to be an artistic, foodie neighborhood with reasonable access to public transit, walking and biking. It is close to green spaces like Fremont Canal Park, Greenlake, and Gasworks Park. Other attractions include Woodland Park Zoo and a year round Sunday Market. It is a vibrant neighborhood in Seattle, but faces some challenges, listed below:

Property Costs: While Seattle rental prices are quite high across the board, Fremont's popularity has led to increased housing demand and higher property values and rents (both commercial and residential). The neighborhood's limited size and the prevalence of single-family homes exacerbates this issue. When apartments have been built in the limited space available this has sometimes led to tensions about the character of the area and infrastructure capacity (especially parking). The process of gentrification has resulted in changes in the types of business that can afford to operate in the area and the socioeconomic classes of residents that can afford to live in Fremont.

Related to above issues Fremont has seen a rise in homelessness in recent years (though not to the degree of nearby areas like Ballard or the University District). Seattle residents remain divided on how to address the housing crisis in Seattle. The city has conducted sweeps to clear encampments, but some (including many COTA members) question the effectiveness, sustainability and ethics of this approach.

Urban Planning Issues: Aurora Avenue acts as a barrier at the edge of Fremont, with few accessible, ADA-compliant crossings. The lack of safe pedestrian and bicycle crossings makes it difficult for residents to move between different parts of the neighborhood/between neighborhoods. In addition to simply being a physical barrier Aurora Avenue is a loud, busy thoroughfare that contributes to noise and other pollution. Because of these undesirable characteristics Aurora is a pocket of lower property costs in Seattle and is associated with challenges like higher incidences of sex work and opioid use.

Programs:

Describe your congregation's or organization's current programs for mission and ministry.

COTA offers the following programs, groups, and activities for and with the community:

Liturgy Guild: Liturgy Guild is a team of staff and congregational members that plans and executes the liturgy for select liturgical seasons. The scripture of each season is read and discussed, a theme is developed, and then prayers, music, art, activities are developed collaboratively. All COTAns are welcome to participate in Liturgy Guild, with each season rotating participants based on individuals' interests.

Music, aka "Eagle's Wings": Our Music Director, Lacey Brown, is a talented musician in her own right, but also uniquely skilled at assembling a weekly band of volunteer COTA musicians to play for Sunday worship. She is highly experienced at selecting and arranging music that fits each service, and will often collaborate with musicians to create original music for a particular event or season. Lacey also works with our musicians to produce singles and albums for the community and for sale to the public. Approximately 28% of the congregation is involved in the music program, which is high for the size of the congregation.

COTA Kids: Many COTA families have grown in recent years and our community has many small children. Our COTA Kids & Family Ministry Coordinator, Lacy Clark Ellman, offers programs during Sunday worship, special parties and events for families based on the church calendar, and resources about faith and spirituality for parents.

COTA Queers: For folks who identify as LGBTQIA+, COTA Queers meets regularly after worship on Sundays for community and casual conversation.

Theology Pub: Every other week a group meets at a nearby pub to discuss some aspect of theology / philosophy, often related to current events or the season's scripture. Some members consider T-Pub their "church" over traditional worship.

Community Architects / Community-Led Groups (Artist Guild, Game Guild): Our Community Architects committee is a group of COTA volunteers that seek to provide activities and spaces to build connection and community.



C-Spaces: COTA community members pitch and run a C-Space (Community Space), which is a temporary small group convened around a particular topic, book, and scriptural study.

Goals:

What are the primary goals of your ministry site (please refer to any Strategic Plan that has been adopted).

To be a place of radical welcome and inclusion.
To be a source of community and connection.
To be a source of healing and refuge for all those hurt by the church or the world.
To provide nourishment, strength, and inspiration to live out our faith in the world.

Energy:

What is your congregation or organization really excited about right now?

Our community is energized to build and participate in more community activities. We have new monthly gatherings, such as Gamer's Guild and Artist's Guild (informal gatherings before church) and COTA Queers (informal gathering after church at local establishments). We are excited to figure out how to engage and encourage the participation of our children, as many members have become parents over the last ~10 years. We are enthusiastic to figure out where we are going with this time of transition and to find someone who wants to be on this journey with us.

Partnership:

How does this congregation or organization see itself as a member and active participant in the Evangelical Lutheran Church in America and the synod?

COTA has had varied levels of interaction and sense of belonging with both the Northwest Washington Synod and the Diocese of Olympia. Historically, we were something of a poster child for the Emerging Church, and we attracted many visitors. That celebrity church status and attention has steadily diminished over the years, as has the concept of the Emerging Church. Currently, our sense of connection with both the synod and the diocese is fairly superficial, other than working with the synod in our efforts to call a new pastor. We are a Reconciling in Christ congregation, but that relationship is also not a large part of our identity. We feel it's important to maintain these relationships but it doesn't impact most of our day-to-day activities. We also tend to distrust strict hierarchy.

Being a church that is both Lutheran and Episcopalian has opened doors for us and occasionally provided challenges, as one or the other denomination might consider some of our playfulness falling into irreverent categories.

We have benefitted in the past from financial support from both organizations. In May of 2017, we became an official congregation in the ELCA. We are considered a mission in TEC. We have traditionally had a stronger relationship with whichever church body our pastor or priest is from.

We participate in regular contributions to the synod, and we send voting members to both the Synod Assemblies and Diocesan Conventions.

The way COTA primarily interacts with the ELCA and TEC is through sharing our worship resources, in live settings (like leading worship at conventions, assemblies and other gatherings), through recorded music (we have several recorded albums), and sharing liturgies and music we've created (ie The Reverb Collective).



Ministry Site Characteristics

AS A COMMUNITY

A LOT LIKE US	A LITTLE LIKE US	A LITTLE LIKE US	A LOT LIKE US
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We tend to be formal and programmatic.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	We tend to be informal and spontaneous.
We have clearly defined goals and plans for our future.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	We have no stated goals or plans.
We are racially and economically diverse.	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	We are demographically homogeneous.

OUR LEADERSHIP STYLE

We welcome ideas that are provoking and challenging.	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	We prefer ideas that are tried and true.
We rely on our leaders for direction.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	We rely on group decision-making.
We have learned how to use conflict constructively.	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	We tend to perceive conflict as something destructive.

OUR PROGRAMMING

Our facilities are often used by community groups.	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	Our facilities are only used for our activities.
We train people to minister outside our walls.	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	We train people to minister inside our walls.
We focus on ideas and beliefs.	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	We focus on skills and action.

OUR THEOLOGICAL PERSPECTIVE

We are obviously Lutheran in identify and practice.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	We are less obvious about our Lutheran heritage.
We participate in synod and ELCA activities.	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	We are not very active in the synod and ELCA.
We focus on Biblical studies and doctrine.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	We focus on contemporary issues and topics.



Purpose, Giftedness and Mission

Purpose

How does this congregation or organization understand its reason for being in the light of God's call to mission and service?
Who are you? Why are you here?



Mission: To be a place of refuge that engages with faith, doubt, acceptance, healing, creativity, and community.

At Church of the Apostles, we encourage all individuals to use their gifts to participate in the co-creation of worship and guiding of the community. We use all of our senses to experience the wonder and mystery of the Divine. We embrace our journeys of doubt and faith without judgement.

We seek out perspectives of those who are not often represented in the church by amplifying and honoring those voices from inside and outside of our community in music, word, and visual arts.

We strive to cultivate authentic community through the rituals of liturgy, mutual support, and celebrations. We support community-led invitations to acts of justice, including stewardship of the earth, defending the humanity of LGBTQ+ folks, and helping those who are experiencing homelessness.

Vision: Church of the Apostles is an embodied community that welcomes and affirms all people as loved by God and participants in God's creative endeavors.

We see COTA as a place to engage with God's love, healing, and mystery, through our embodied and imperfect experiences.

With no one creed, doctrine, or belief required, it is a place for discussion, contemplation, and curiosity. It is also a place to heal from wounds inflicted by those acting as representatives of the church, especially against those who have been marginalized or haven't fit in with traditional bodies or beliefs. All humans embody the divine image of God.

The community of COTA explores spirituality by bringing our authentic selves and gifts through co-creating music, art, liturgy, and celebrations and we share these gifts with the wider church.

Core Practices & Values

Distribution of Leadership

Flat Hierarchy

Any and all are invited to preach (Reverb)

Liturgy Guild

Arts/Creativity

Open Space (a time of free exploration during our service with a focus creative and tactile experiences)

Music

Liturgy Creation

Innovation & Traditions

Not conforming for the sake of tradition

Creative worship practices

Unique liturgies

Curiosity, exploration, experimentation

Rooted in history

Episcopal and Lutheran

No single gender assigned to god, we use he/she/they interchangeably

Community

Theology Pub & Community Groups

Hospitality (post-service meals, parties, etc)

Inclusivity

Healing

Honest questioning

Celebrations

RISE (Post-Easter Vigil Party)

Pride Service

Fall / Hom



Giftedness

What are your gifts and resources for fulfilling this purpose? What are the congregation's or organization's top three assets and how are they being used? Are there obstacles that must be overcome to be able to use these gifts and accomplish the mission?

One of our biggest resources is simply ourselves. It is our community's desire to welcome all and invite all without expectation. While we are human and we recognize that we can cause or experience hurt in our community, it is also our ability to listen and come together in these times that helps us live into our mission.

Another aspect that showcases our community as a resource is our drive to innovate and create. We come from our own diverse backgrounds and experiences and desire to share ideas, music, and readings from outside of the evangelical and/or Christian "bubble." The ability for anyone in our community to create and curate these resources helps us live into the idea that we are all leaders and none of us is the leader.

Our music team (also known under the satirical name "Eagle's Wings"), lead by Lacey Brown, has recorded original music written by and for the congregation, including commissioning songs for particular liturgical seasons. Sharing this original music helps us share our unique gifts with the wider church.

Our building is a resource that allows us to meet regularly, although it has some physical issues that come with any 100+ year old building. Our building began with the intention of sharing space with a non-profit, The Abbey Arts Center, as a major part of our mission. Over the years, this relationship has become more complicated, and, although we do share space and see ourselves primarily as landlord and tenant, navigating building use is often complex and fraught.

Mission

In light of the way you have described your ministry context in this Ministry Site Profile, what are the top three mission priorities which, if accomplished, hold the most promise for the continued development of this ministry?

1. Find ways to engage our church community.

While our community is a strength, it is also something we can struggle with as many of us are introverts, new parents, or experiencing other new life circumstances. Yet all of us desire a deeper connection with our community.

2. Find ways to share what we are about that feel authentic.

Often it feels coercive to invite people to church. We want to find ways to authentically invite people to join us without it feeling like we expect something from them, and also to celebrate whatever gifts they do bring.

3. Find ways to share our creativity with the wider church.

We seek new avenues to share our creative liturgical resources, our music, and our mission of acceptance and healing with the wider church.

References

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NAME

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EVENING PHONE

CELL

FAX

Inside Congregation or organization

Lacey Brown

COTA Musician

laceyebrown@gmail.com



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Anyone else who knows your setting well		
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PART III: LEADERSHIP NEEDS

The Leader we Seek

Roster Type:

- ☒ Minister of Word and Sacrament ☐ Minister of Word and Service ☒ In Candidacy/First Call

Solo Pastor

POSITION TYPE:

Master's Degree (seminary or graduate school)

MINIMUM DEGREE REQUIRED:

Part time call

FULL TIME/PART TIME:

Language Proficiencies

English/Fluent

PRIMARY LANGUAGE (PROFICIENCY)

SECOND LANGUAGE (PROFICIENCY)

THIRD LANGUAGE (PROFICIENCY)

Experience:

- ☒ 0-3 years ☒ 4-9 years ☒ 10 -15 years ☒ 16- 20 years ☐ 21 + years

Top Five Ministry Tasks

The five most critical tasks required in this position.



- | | | |
|---|---|--|
| <input checked="" type="checkbox"/> Administration | <input checked="" type="checkbox"/> Building a Sense of Community | <input type="checkbox"/> Campus / Young Adult Ministry |
| <input type="checkbox"/> Chaplaincy | <input type="checkbox"/> Children's Ministry | <input type="checkbox"/> Christian Education |
| <input type="checkbox"/> Communications/ Media | <input type="checkbox"/> Community Organizing | <input type="checkbox"/> Conflict Management |
| <input type="checkbox"/> Counseling/ Social Work | <input type="checkbox"/> Early Childhood Administration | <input type="checkbox"/> Ecumenical Work |
| <input type="checkbox"/> Evangelism/ Mission | <input type="checkbox"/> Financial Management | <input type="checkbox"/> Global Service |
| <input checked="" type="checkbox"/> Innovation / Creativity | <input type="checkbox"/> Interim Ministry | <input type="checkbox"/> Interpret Theology |
| <input type="checkbox"/> Inter-personal Climate | <input type="checkbox"/> Ministry in Crisis | <input type="checkbox"/> Ministry in Daily Life |
| <input type="checkbox"/> Ministry with Seniors | <input type="checkbox"/> Multicultural Ministry | <input checked="" type="checkbox"/> Music / Worship / Arts |
| <input type="checkbox"/> Outdoor/ Camping Ministry | <input type="checkbox"/> Parish Nurse / Health | <input type="checkbox"/> Participant in the Larger Church |
| <input type="checkbox"/> Pastoral Care and Visitation | <input type="checkbox"/> Preaching / Worship | <input type="checkbox"/> Public Policy / Advocacy |
| <input type="checkbox"/> Recruit and Equip Leaders | <input type="checkbox"/> Self Care / Family Life | <input type="checkbox"/> Small Group Ministry |
| <input type="checkbox"/> Social Ministry | <input checked="" type="checkbox"/> Spiritual Formation / Direction | <input type="checkbox"/> Stewardship |
| <input type="checkbox"/> Strategic Mission Planning | <input type="checkbox"/> Teaching | <input type="checkbox"/> Volunteer Coordination |
| <input type="checkbox"/> Youth and Family Ministry | | |

Gifts for Ministry

The five gifts essential in this position, and the five that are very helpful in this position.

Top Priority		Very Helpful
	Help people develop their spiritual life.	Yes
	Help people understand and act upon issues of social justice.	Yes
	Provide care and nurture.	Yes
	Be active in visitation of members and non-members.	
	Be effective in working with children.	
Yes	Build a sense of community among the people with whom he/she works.	
	Help others develop their leadership abilities and skills for ministry.	
	Be an effective administrator.	Yes
	Be an effective communicator.	Yes
	Be an effective teacher.	
	Encourage support of the Church's wider mission.	
	Work regularly in the development of stewardship growth.	
	Be active in ecumenical relationships.	
	Be effective in working with youth.	
	Organize people for community action.	
	Be skilled in planning and leading programs.	
	Have a strong commitment and loyalty to the ELCA.	
	Understand and interpret the mission of the Church from a global perspective.	



	Deal effectively with conflict.	
Yes	Bring joy and good humor to relationships.	
Yes	Be able to share leadership and work in a team.	
Yes	Be creative and innovative about his or her tasks.	
	Be able to use technology and media.	
	Appreciate cultural diversity in language and customs.	
Yes	Have talents in the areas of music, arts and writing.	

Mutual Expectations

Please list the five primary areas of activity or focus that you wish your newly-called rostered minister to give special attention to during the first year of his or her ministry at this congregation or organization:

A.

Take your time to really dive deeply into the exploration of what it means to be part of COTA's journey, spending substantial time diving into the community, listening to stories, and reading documentation of who and why COTA is and exists. We hope that you might spend more of your time getting a sense of our history and identity from this exploration at the beginning of your ministry with us, than anything else. It's crucial to learn relationally and historically how this community fits into the tapestry of church expression, and we know that will take attention. We recognize that every community is unique, and so is COTA – unlike any other to understand.

B.

Trust and engage the mystery and creativity of the Spirit as you partner with our community- to lead creative and meaningful worship services. Sermons and worship are co-created with community members to reflect a diversity of voices, experiences, and theological perspectives, and we want you to find your space in the midst of that partnership and co-leadership.

C. **Work closely with staff and church leadership to find ways to strengthen the daily work of the organization and lean in to our values of co-creation and participation as well as being willing to collaboratively respond to upcoming needs.**

D. **Find creative and alternative opportunities for personal and communal spiritual growth and discernment that aim to follow COTA's passion for justice, healing, action, and identity. We yearn for leadership to provide connections and opportunities for us to live into our values beyond worship.**

E.

We look forward to ways our new pastor will provide pastoral care intentionally during the first year. Recent transitions are of special concern on top of the daily struggles of our lives. From changes from COVID to the current political climate and ongoing world events, we desire leadership and care.

Please list the five ways that this congregation / organization will support and encourage the rostered minister during the first year in order to help her or him accomplish these responsibilities:

A.

We will strive to be intentionally available to you for resource and relationship. We understand that to be a community-led community means that we need to say yes to volunteering and stepping in to shared leadership. We will partner with you to provide you the information you seek, be receptive to your questions and feedback, and prayerfully discern necessary adjustments with you with grace and humility.



B.

We commit to continuing to facilitate liturgy planning via staff and the liturgy guild, worship set up in the Abbey, and to schedule reverbs, so that the pastor can attend to the life of the community in other ways on Sunday afternoons.

C.

We commit to including you in all the ways our community does life together, including making room for you in our homes and in our gatherings, and welcoming you into life together with us.

D.

Members of the Call Committee will create a Mutual Ministry Committee to be a confidential sounding board, support system, and source of feedback to the pastor, and provide information and support for the pastor to adapt to their role and navigate this first year with trust as they adapt to the role and calling. We commit to being a group that is honest and holds confidentiality with and for you in your role and life with us.

E. We commit to honoring your Sabbath time and personal boundaries, knowing that pastoral care demands a lot of energy. We commit to supporting you in the ways you need to guard your time and your person, and to create systems and structures alongside you to ensure that our community can honor your boundaries.

Compensation

No

PARSONAGE

\$100,000 +

MAXIMUM AMOUNT AVAILABLE FOR DEFINED COMPENSATION

No

SOCIAL SECURITY TAX OFFSET

Benefits

Yes

PENSION

Yes

SABBATICAL POLICY

Yes

ARE BACKGROUND CHECKS REQUIRED

Yes

MEDICAL

Yes

PARENTAL LEAVE POLICY

4 weeks

VACATION WEEKS

Professional Expenses

Yes

AUTO / TRAVEL REIMBURSEMENT

Yes

FIRST CALL THEOLOGICAL EDUCATION

No

PROFESSIONAL EXPENSES ACCOUNT

Yes

CONTINUING EDUCATION



Comments:

Please offer any comment or explanation regarding the compensation package, especially as it compares to synodical recommendations or guidelines.

Church of the Apostles has a budgeted cap of \$103,000 to cover all salary and benefits. According to the ELCA synod guidelines, that means it's likely that this call can be 0.5-0.75 FTE depending on the experience of the person being called.

Other Supporting Resources

Are you able to supply the following items, if requested?

Mission and Vision statement of the congregation or organization	Yes
Printed history of the congregation or organization	No
Strategic Plan: Goals and Objectives	No
Budget	Yes
Annual Report	Yes
Position description: Duties and Responsibilities	No
Communications Piece (publicity, newsletter, etc.)	No

PART IV: COMMENTARY

You are encouraged to offer information or commentary that will help the reader appreciate the vision, opportunities, challenges and nature of your ministry site. Use this opportunity to creatively promote and commend your ministry possibilities.

COTA's origins and values derive from an early idea that it might grow and live with roots sunk into monastic and neo-monastic traditions. Karen Ward set up the Fremont Abbey with live-in caretakers, and intentional housing communities around Fremont. Karen and these smaller communities lived at the intersection between idea and practice—praxis—hopeful that it might offer a centerpoint from which to orient our future. While neither of these practices exist in the current day, the central idea of remaining open to more questions than answers, and living into the questions, remains a core tenet of Church of the Apostles. Innumerable hours of gathering together around a meal, asking hopeful questions, and leaving with full bellies helped start the path that COTA remains on today.

COTA has been fortunate and blessed to have retained clergy leadership for long periods of time. After Pastor Karen Ward left COTA, Pastor Ivar Hillesland became the pastor of the congregation and remained in this call for 12 years. Pastor Katherine GrayBuck began her time at COTA as a member in 2012, moving into a call that lasted for seven years. All beloved parts of COTA's history, these pastors have served the church in such unique and wonderful ways.

While COTA has long been a community given to liturgy, playfulness, and an embrace of the whole of the human experience, there is undoubtedly one event that most clearly expresses the fullness of who we are: RISE. Our annual Easter celebration, held on the Saturday night before Easter Sunday, begins with a fairly traditional and worshipful service, though a visitor may wonder at the unusual costumes a few may be wearing and other creative elements peppered throughout the service. As the service ends, the community transitions the space into a free and joyfully themed dance party that lasts well into the night. COTA's own cover band, the Late Late Risers, typically performs a set or two before the evening gives way to recorded dance music as the community celebrates the joys represented in the risen Christ. While we don't all dance with the same grace or stamina that we used to, RISE has long been the most treasured event in our liturgical year.

The young adults who co-created COTA – several of whom are still actively involved – have “grown up” in this church and the community now reflects the passing of time with slightly different age groups: a large contingent of middle-aged adults, their young children (and a smaller cadre of middle schoolers), as well as older adults who are all invaluable to COTA's culture and community. While a few brave families paved the way with the first young children to grow up in the church years ago, a larger group of families has now settled in and the formal creation of the Youth and Families Minister position occurred in February of 2022. There is monthly programming for each age group of children, as well as regular times throughout the year when children of all ages come together for special projects and pageants.



One vitally important element of COTA, as core to us as anything, is the music for our services curated by Lacey Brown. Lacey is an incredibly talented musician, songwriter, and bandleader and she has honed her craft since the very earliest days of COTA's existence. Many of the songs we sing are written by Lacey or by some of the many talented musicians she encourages and leads under the ironic band name, Eagles' Wings. For many, it would be hard to imagine our beautiful weekly services without sharing in the profound musical expression that Lacey humbly cultivates with her team.

Historical Information and Recent Considerations

Fremont Abbey Arts Center

We have had a complicated history with the Fremont Abbey Arts Center for many years. Some are the normal pains of sharing a space together, potentially exacerbated by lack of communication due to specific pain points.

History of COTA's Relationship with the Fremont Abbey Arts Center

COTA had its first worship service in November 2002. There was an early missional desire to be a community center 'third place', and part of living into that mission was the eventual creation of the Fremont Abbey Arts Center (FAAC). Around 2011-2012, there were significant ruptures in the community partnerships between COTA and FAAC that greatly impacted our ongoing relationship.

When COTA purchased the Fremont Abbey building in 2018, the COTA board reengaged in an assessment of the relationship with FAAC and moved towards a strictly landlord-tenant relationship in order to establish new expectations regarding communication and building maintenance. FAAC has recently had a change in leadership, and the COTA board believes there may be a greater potential for partnership and community art collaboration in the future, although the landlord-tenant structure will remain to ease the management of the building at this time.

There have continued to be misunderstandings and hurt feelings by many in our congregation, but there are also many who are unaware of the details of this complicated history. That said, we recently negotiated a 5 year lease with the FAAC in 2024.

COTA's Relationship to the Fremont Abbey Building and the Neighborhood

Since COTA purchased the Abbey in 2018, we have been figuring out how to best utilize this space to serve the needs of our church and those of the larger Fremont neighborhood. Increasingly, COTA members are commuting from further distances, including nearby suburbs, raising questions about how deeply COTA is currently involved in the life and needs of the Fremont neighborhood and how we can strengthen these ties to the neighborhood if we are to remain in our building.

The Fremont Abbey is a beautiful, historic space to which many of us feel a special connection. We have a unique relationship to our building in comparison to most churches, though, because we only use it a small percentage of the week while renting it out to FAAC the remainder of the time. There are also certain limitations to the building, such as accessibility, lack of parking, and spaces for children. Maintaining a historic building like the Fremont Abbey can also be a daunting task. For this reason, we recently created a building consult taskforce to assess the structural and financial needs of the building, so that we can make informed plans for the future upkeep of the Abbey.

PART V: COMPLETION OF PROFILE

Discernment Process and Adoption

Please describe the process used to gather information, formulate responses, and officially adopt this Ministry Site Profile. (Approximately 100 words maximum).

COTA engaged a discernment process 18 month prior to date, which the transition team used alongside their otherwise collected information to accurately share data in this MSP. A call committee was elected by the congregation via a congregational vote to further the work by clarifying the intention for the called position, and thusly completed the MSP. The board received the final MSP for awareness as it was completed and submitted.

Enter the date on which this Ministry Site Profile was adopted by vote of the Congregation Council or organization's board: **9/7/2025**



CALL PROCESS ADMINISTRATOR

The name of the person on the synod staff that the bishop has designated as the Call Process Administrator for this call process.

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