



Ministerial Settlement System Congregational Record

The Unitarian Universalist Association declares and affirms its special responsibility, and that of its member congregations and organizations, to promote the full participation of persons in all of its and their activities and in the full range of human endeavor without regard to race, color, sex, disability, affectional or sexual orientation, age, or national origin.

Congregation: Boise Unitarian Universalist Fellowship

Website address: <http://boiseuu.org/>

Ministry title:

Congregation Size: III

Congregation Wage Rate Area: 2

Salary plus Housing: \$

Do the benefits and professional expenses provided for this position meet (or even exceed) the UUA Transitions Office recommendations as described in the "Open for Business" section of the *Settlement Handbook*? **Yes**

If there is a range in the S&H, describe the objective, measurable criteria you will use in categorizing a potential candidate.

High \$75000 -

Mid \$70500 -

Low \$66000 -

Is the minister expected to occupy a parsonage? no

How much of the S&H is attributable to rental value? n/a To utilities? n/a

Number of adult members: 250 **Avg. Sunday attendance:** 181

Children & youth enrollment: 107 **Avg. children & youth attendance:** 60

Total operating expenditures: \$295,229

Total operating pledge income: \$245,206

Number of pledge units: 182

How many Sunday services? 2 **Others during the week?** 0

How many months per year is the church at full operating capacity? 12

Describe the character of the surrounding community:

Boise is the beautiful capital of Idaho, a state rich in natural wonders. The largest city in Idaho, with a population of about 215,000, Boise nestles against the foothills of the Boise Mountains, themselves the doorway to the scenic Sawtooth Range. Within half an hour, one can drive deep into high desert or mountainous pine forest, and an hour can bring one to picturesque communities. Drive a little more and one can bathe in hot springs, ski in Sun Valley, or reach into Oregon. Within the city, one can visit a fine art museum, historical museum, botanical gardens, zoo, raptor preserve, large well-kept parks, a riverwalk of over 20 miles, and numerous trailheads into the foothills. The Boise River flows through the city. The downtown has undergone a large rejuvenation and continues to do so while preserving some delightful old architecture and a Basque block with a Basque museum, honoring the large Basque population that once settled here. In 2014, Time magazine ranked Boise #1 among eight cities “getting it right.” From the perspectives of scenery, things to do, and friendliness of people, Boise is a delightful place to live.

Boise anchors the three largest cities in Idaho, constituting an extended metropolitan area of almost 617,000. Known as the Treasure Valley, this area holds 60% of Idaho’s population. Idaho is largely rural, though the Boise area is the third largest metropolitan center in the Pacific Northwest, behind Seattle and Portland.

Boise and a few other communities statewide are politically liberal, but most of the state is distinctly conservative, aligning with socially conservative religious beliefs, e.g. Mormons (23%), Evangelical Protestants (22%) and Catholics (18%). The Treasure Valley population is mostly non-Hispanic white (85%). There are many Latinos in the valley and several refugee populations. Hewlett Packard, Micron Technologies and Boise State University have all brought in employees/staff from around the world.

Generally, there is a “live and let live” attitude in Idaho colored by socially conservative issues (same-sex marriage, legal protection for LGBTQ individuals). Boise is a relatively young, outdoor-oriented community. Skiing, rafting, biking, hunting, hiking, fishing and camping are all very popular. Crime is relatively low and the community feels safe. In addition to outdoor opportunities, there are many cultural activities as well, including Boise State’s Osher Lifelong Learning Institute, the Idaho Shakespeare Festival, Treefort Music Festival, art galleries, downtown First Thursdays, farmers markets, ethnic restaurants and microbreweries, several playhouses, the Boise Philharmonic, a jazz society, and a stream of national productions that come through Boise on tour, along with popular music scenes.

UUA District: Pacific Northwest **District Executive:** Janine Larsen

APF contribution: 15,000 **Fair Share?** yes

Ministerial settlement rep.: Rev. Tracy Springberry
Compensation Consultant:

Provide your profile of the minister you seek:

We seek a minister highly skilled in areas that we value deeply and where the minister can provide unique skills and knowledge.

One such area, clearly expressed in our Congregational Survey is Sunday worship, particularly the sermon. We like diverse sermon topics. We want to ponder other religions and philosophies, learn how to cope with life, think about moral and ethical issues, and experience spiritual growth. We like sermons that are spiritually inspiring and intellectually challenging. We have strong Music and Worship committees, but still view worship as an important skill for our new minister. In the future we are considering experimenting with creative worship alternatives.

We also want a minister with strong Administrative and Leadership Development skills. As we conducted focus groups and interviews, it was clear that administrative skills will be important as we complete the move to a program-level church. While we have lots of energetic volunteers, some having been in leadership roles for many years, we recognize the value in rotating leadership opportunities and want to expand the leadership pool. We are committed to expanding church leadership through internal and external training and by identifying and encouraging potential leaders within the congregation. We hope our new minister will have some creative ideas to help us make this happen.

We also would like a minister who is effective at supervising and empowering staff and has experience and skills in spiritual guidance and Adult Religious Education. At the core of our identity is our Beloved Community and Social Justice Work and would like our new minister to have creative ideas for growing and strengthening these areas.

To describe it a little differently, we seek a minister who will help us be the people and the congregation we most want to be.

We want our children to sing hymns in the shower and to speak bravely in history class. We want them to see adults make coffee and policy. We want them to watch elders cede power and be honored. We want our children to hear adult voices that quaver and grope at the margins of understanding. We want them to hear adults talking about sermons from the pulpit: both the lofty philosophies, and the mundane dilemmas that crowd our days—the dilemmas that challenge us to discern when to yield gracefully and when to speak forcefully. We want to hear the voices of our children as they try out new ideas and identities.

We want to become known as a “gentle, angry people,” who will hold accountable all those in power who would denigrate any vulnerable people. We want tentative seekers who come to us to feel welcomed and needed, or welcomed and comforted. We want new and old to feel an upwelling of the life-affirming urge to grow, to lead, to minister. We want to meditate on what is worthy, and to mediate among ourselves our priorities. We want to repudiate all that denies hope, and we want to sanctify our mortal lives.

We want to do all this in the presence of our children, mindful of the gaze of our children and within earshot of our children, so that we don't rend the fragile fabric of beloved community.

We seek a minister who preaches us in this direction, and who challenges us to open up to new ways of worship. We seek a minister who models leadership and who encourages us to be mindful of structures and assumptions that can either open up or close down opportunities for people to grow, to lead, and to minister. We seek a minister to minister to us and with us.

Provide your profile of your congregation:

The Boise Unitarian Universalist Fellowship (BUUF) is a strong, healthy congregation that sees itself as a liberal religious beacon in the larger community.

We are the only UU congregation within 120 miles and therefore strive to meet the needs of a broad range of UUs. Naturally diverse in terms of our practices, values, beliefs and backgrounds, we nevertheless, have a strong sense of identity and understand our place in the community. We

consciously endeavor to accept, respect and appreciate one another.

The fellowship has been in the process of transition from a pastoral-size church to a program-sized church for several years. Our governance and organization systems are designed to provide clear responsibilities, well-defined lines of communication and transparent budgeting. That said, we have more work to do in helping everyone in the congregation understand the changes in the past 5 years. The day to day work of the congregation is done by the Board and many well-functioning committees. A large number of lay leaders mean that most committees have good energy and deep expertise.

Our strong sense of identity is rooted in our care and support of each other and in our support for social justice work. We have many programs and services in place that provide assistance to those in our congregation, including the Congregational Care Team and several long-standing small group ministries. We are certified as a Welcoming Congregation and Green Sanctuary. Outside of BUUF, we give generously in several ways, volunteering regularly and throughout the year in several social justice arenas, and we give financially to many community and denominational funds. Each month, 25% of the unpledged plate offering is given to a specific organization as voted on annually by the congregation. Over the years, we have proudly rallied at the state house for LGBTQ equality legislation. There is nevertheless a sense that we could and should be doing more.

The congregation is starting a process to help us determine how we want to continue to grow. Do we build a new sanctuary, or expand to satellite locations elsewhere in the valley? Do we start a building fund or develop our undeveloped property? Over the next several years, the answers to these questions will significantly influence the work of our fellowship, and the minister's input will be important to the decisions the congregation makes.

What role do the congregation and its leaders expect the minister to play in relation to the other paid staff?

The minister supervises the RE Director, the Music Director, the Office Administrator and the Program Support Specialist. That said, the current incumbents are highly proficient, and do not need micromanagement; they are looking forward to a minister with good Administrative skills and creative input. The Building and Grounds Coordinator does not report to the minister.

Congregational history:

How and when was the congregation founded?

Unitarians have met off and on in the Boise area since at least 1899. After several decades without a Unitarian congregation, the Boise Unitarian Fellowship was founded in 1955 and incorporated in the State of Idaho in May of 1961, on the same day the Unitarian Universalist Association was formed. That same year, the congregation joined the UUA. The congregation officially changed names in 1968, becoming the Boise Unitarian Universalist Fellowship. (see Packet for interesting details of our early years and more recent fun facts).

Note the three or four most important events in the congregation's history:

In 1971, the congregation purchased our first home, on Pierce Park in Boise.

In 1983, the congregation called our first settled minister.

In 1998, the congregation moved to our current home, a brand new building in the Boise suburb of Garden City.

In 2003, the RE wings of the building were added.

With the retirement of Rev. Elizabeth Greene, after 25 years, the congregation's current transition will be significant for many members.

List, most recent first, all clergy who have served since 1950 and earlier ministers of great importance, and interim ministers since 1980 (minister name, date arrived, date departed, reason for departure):

Rev. Dana Worsnop, interim, 2013-present

Rev. Elizabeth Linton Greene, settled, 1988-2013, retired

Rev. David Keyes, interim, 1987-1988

Rev. Armida Alexander, settled, 1981-1987, resigned

James W. Thompkins, part-time lay leader, 1978-1980

Various visiting ministers from 1 day to 3 months, 1978-1980

Current clergy and staff (include all paid staff):

Position	Date of hire/call	F/T or hrs. per week	Covered by Health Plan?	Covered by Retire Plan?	Annualized Compensation (S&H for clergy)	Supervised by/ reports to:	Member?
Interim Minister	August 2013	F/T	yes	yes	\$66,276	BUUF Board of Directors	no
RE Director	January 2009	F/T	yes	yes	\$32,530	Interim Minister	yes
Bookkeeper/Office Administrator	September 2011	30	yes	yes	\$22,400	Interim Minister	yes
Program Support Specialist	July 2008	15	no	no	\$7800	Interim Minister	yes
Music Director	October 2004	10	no	no	\$9738	Interim Minister	yes
Building and Grounds Coordinator	June 2014	7	no	no	\$13.50/hour	Program Ministry Council, Co-Chair	yes

Table I Membership, Attendance, and Pledging

All data are for a twelve-month year

Year Ending	Months	Adult Members	Average Adult Sunday Attendance	Children & Youth Enrollment	Average Children & Youth Attendance	No. of Pledge Units	Total Operating Pledges	Operating Pledge per pledge Unit (col 6/col 5)
2014	12	250	181	107	54	182	254,037	1396
2013	12	250	172	102	53	178	269,951	1517
2012	12	249	156	122		160	243,054	1519
2011	12	257	155	94		181	282,576	1561
2010	12	258	152	121		191	276,773	1449
2006	12	216	147	110		163	193,533	1187
2000	12	168		61		130	121,138	932
1995	12	177		62		112	80,839	722
1990	12	152	88	100		127	57,436	453
1985	12	155	80	112		118	47,513	403
1980	12	130		80		68	16,398	241
1975	12	100		28			6,156	

Table II Sources of Operating Income

Year Ending	Total Operating Pledges	Other Contributions	Fundraising Events	Investment Income	Building Rentals	Other Income	Total Income (sum of 1...6)	Total Endowment
2014	245,206	22,838	13,797	495	10,763	1,644	294,743	0
2013	253,507	20,206	11,739	186	12,878	2,113	300,629	0
2012	237,331	23,936	10,817	298	10,545	21,097	304,024	0
2011	277,707	22,331	10,580	383	13,538	5,874	330,413	0
2010	251,139	50,642	18,386	154	8,488	5,726	334,535	0
2006	202,036	26,661	16,356	3642	1,826	6,237	256,758	0
2000	121,138	3,953	11,000	75	1,643	900	138,709	0
1995	80,839	4,367		557	15,290	143	101,196	0
1990	57,436	2,521		688	2,485	2,400	65,530	0
1985	47,513	2,013		1012	1,315	1,366	53,219	0
1980	16,398	1,304		1236	2,430	5,829	27,197	0
1975	6,156	381				579	7,116	0

Table III Operating Expenses

Year Ending	Building, Grounds, Utilities	Minister S&H	Minister's Benefits & Professional Expenses	Other Staff Comp.	Religious Education	Social Justice & Service	Debt Service	Other Current Expenses	Total Expenses	Total Debt
2014	58,949	62,428	7,244	96,559	3,375	323	19,919	46,435	295,232	300,466
2013	53,887	73,104	7,517	95,963	3,033	391	23,356	50,383	307,634	323,952
2012	53,914	70,000	8,777	88,745	2,364	172	26,594	45,057	295,623	348,049
2011	58,506	65,333	5,970	90,111	2,165	320	32,891	59,787	315,083	504,045
2010	56,228	70,000	8,792	97,545	3,258	292	35,229	47,373	318,717	607,090
2006	38,954	61,600	15,177	67,216	3,702	705	8,457	38,648	234,459	636,967
2000	29,967	44,974	17,202	34,014	2,904	100		21,950	151,111	243,816
1995	10,274	30,700	13,941	15,544	1,766		752	23,743	96,720	
1990	6,264	24,000	9,962	9,892	2,088		1,638	13,644	67,488	
1985	5,413	21,048	3,130	15,262	1,077		2,593	10,596	59,119	26,191
1980	5,552			464			1,512		7,528	
1975	2,710			1137	159		455	1592	6,053	

Explanation of any anomalies:

Adult attendance numbers based on 12 months, although in the summer we have only 1 service, which is lay led and smaller overall attendance. For example if we used a 9 month program year, in 2013-14, average adult attendance would be 197. Financial data prior to 2001 has been re-created from Board Minutes and in some cases is incomplete (1980 expenses).

Current congregational life

Does the congregation have a mission -- not a mission statement, but a glowing coal at its center -- and if so, what is it?

The glowing coal at our center would be that we are a caring community, indeed a beloved community. Our sense of community was mentioned over and over in our recent survey and we do cherish our relationships with each other and being part of a larger whole. On any given night of the week, you can come to BUUF and find us not only meeting, but singing together, eating together, playing together, meditating together, watching Star Trek together and more. Outside of BUUF we read together, study together, serve others together, and even meet together more. We give each other rides, we give each other food, and we give each other friendship.

Congregational strengths:

Congregants, in our recent survey, identified as strengths our caring community, strong lay leadership, and the spiritual and intellectual challenge of worship, adult religious education, and other activities. The overall organization is stable, functions well, typically deals proactively with conflict, and has a strong presence within the community. It offers a positive and nurturing spiritual environment to a diverse congregation. The congregation values and supports our minister while maintaining strong lay leadership. Boise UU provides a liberal religious environment in a generally conservative political and religious climate which can sometimes seem oppressive. Sunday services are well-liked and strike a balance between a focus on community, spirituality and intellectual challenge.

Congregational challenges:

Opportunities for growth include our ongoing need to better welcome newcomers and to integrate them into the community. The congregation supports growth, but membership numbers and RE enrollment have been stable for several years. The congregation is aging. In our recent survey many respondents mentioned strong support for our LGBTQ community and other social justice issues. However, we have struggled to find individuals willing to do this work, though many report social justice work they do independent of the Fellowship. Recent fundraising drives have been successful but finances continue to be tight. Staff salaries have not kept up with increasing responsibilities and inflation.

What congregational issues are likely to be most pressing within the next couple years:

Our most pressing issues for the next few years are Transition to a Program Level Church, Social Justice Outreach, and Planning for Future Growth. Our most pressing issue at the moment is how to fully transition to a program level church. Many long-time members of the church remember a time when everyone knew everyone and communication was mostly via word of mouth. A few years ago we reconfigured our organizational structure to reflect a program level church, and our leaders understand the difference, but we have not quite figured out how to enable the congregation to fully make the transition. We have several social justice causes that we promote, however, there is a strong feeling in the congregation that we should be doing more, although we're not sure about the specifics. We need help here with vision and creativity. One open issue is when and how to grow. We are at capacity in parking now, we are near capacity in the sanctuary with 2 services. We have sufficient land to build a sanctuary and expand parking, but should we build or expand to satellite branches in other parts of the valley? Although we may not decide in the next couple of years, we need to begin planning for more physical growth and determine when we need to make decisions about space.

What congregational issues are likely to be most pressing over the next ten years:

When and how to grow will continue to be a pressing issue. Even very small percentage increases in membership will likely require us to make some accommodations for growth. A needs-based assessment of staffing levels will also be required.

What congregational issues may never be resolved?

This may sound silly, but there is no consensus on what we should call ourselves. Many members believe “Fellowship” has a good/bad connotation, and believe “Church” would be less/more appropriate.

To what degree does the congregation possess a dominant theology?

As the only UU congregation within 120 miles, we believe it is important that we cater to the broad needs of a diverse range of theologies. Our recent Congregational Survey indicated that beyond identifying as UUs, most of us identify as agnostic and many of us identify as secular humanists, earth-centered, or Buddhists. The packet details the survey results; it’s safe to say that there is not a dominant theology.

Describe the role of music and the arts in the life of the congregation:

The arts are fundamental to who we are and what we feel from our regrets to our highest aspirations. Whether we privately consider our religion to be a practice, a philosophy, or a traditional set of beliefs, we come together in ritual that expresses what we share. The arts—in music, private reflection, poetry, readings, homily—lead us to what matters most yet is often left hidden, “the small ruby wrapped in heart cloth” in the words of Rumi. Music, especially, expresses the full range of human experience, grief and longing, and the many disappointments common to our condition and times. Music also provides deep comfort, strengthens us and offers hope. Music enhances its expression with words that blend history, this moment plus our aspirations. Singing together, music can provide what choral director Robert Shaw once waggishly described as “the most fun we can have together—in public.” Congregants identified music in as a major strength, and a fundamental element of worship in our Fellowship. The Music program is led by an inspiring music director and is supported by talented members in the choir and as musicians.

Describe the religious education programs for children, youth and adults:

The Religious Exploration (children and youth) program offers a time for learning and exploring for preschool through senior high youth. Our elementary-aged children, preschool-6th grade, have dedicated classroom space and adult guides at both services. Our Sunday programs for junior and senior high school youth are held during the second service of our regular year. During the summer, we have an all-ages program for elementary-aged children and our junior and senior high youth are invited to participate and/or assist in the classroom when they attend. They can also stay with their families in the sanctuary for the adult service. We provide engaging nursery care for infants and toddlers through the age of two or three.

Our curricula are based primarily on the UUA’s *Tapestry of Faith* collection. We also offer a Coming of Age program for junior high youth with Junior High Our Whole Lives (OWL) offered on alternating years. Starting this year, we will be offering the two elementary-aged OWL and the Senior High OWL programs. Throughout the year, the Religious Exploration team sponsors several family-oriented gatherings in addition to guide and advisors retreats and in-services, and an end-of-the-year teacher appreciation luncheon and celebration.

The Adult RE program offers about six classes each spring and fall. Topics vary from

"Transylvanian Cooking" (a nod to our partner church) to "How to Live a Meaningful Life in a Secular Age." This year, as part of our transition plan, we decided to forgo classes and instead we are encouraging everyone to participate in a Chalice Circle.

For over a year now, 17 members of the congregation have participated in the Quest Spiritual Journey Program. The program, first developed by the First Unitarian Society of Madison Wisconsin, has been enthusiastically received by our congregation. Weekly Yoga and meditation classes are offered in support of Quest participants, but open to all.

We also co-sponsor salons and workshops with the Idaho Friends of Jung.

Lay leadership

In practice, are responsibilities for governance widely shared or confined among relatively few members? Give some examples:

Give some examples. The governance of BUUF takes place mostly by the Board of Directors which has 3-year staggered rotations for each of the 9 members. Over the years this has allowed for a great variety of individuals to have served on the Board and been involved in governance. We have also created an organization that has shifted much non-governance decision making away from the Board. The Program Ministry Council was created to be just this type of problem-solving group and deals with a wide variety of things like scheduling events and routine building maintenance. In addition, much of the work of the fellowship is largely left to committees, which are doing the work they need to do within this larger framework. This approach allows the Board to govern without having to micromanage. Board members are separate from the PMC. No members from each board are on the Ministerial Search Committee. We have many dedicated leaders.

Describe the process you used to complete this form:

A wide range of congregational resources were used to complete the data in the form. All of the staff provided input, as well as the Treasurer and several Board and PMC members. The final contents of the form have been collated and edited by the Search Committee. The open-ended questions in the Congregational Record were mostly compiled after we had our survey data and completed the BCT and our focus groups.

Committees

Name the committees that have recently had the greatest success:

We have many strong committees. The Worship Committee consistently creates wonderful services; in our congregational survey, the worship service was frequently mentioned as one of our greatest strengths. The Music Committee is also strong and works closely with the Worship Committee to provide uplifting accompaniment to the services. The choir sings at least once a month and our interim minister recently commented that the choir membership is "multiplying like Tribbles." Our Congregational Care Team has quietly and consistently ministered to members needing support. They administer a food bank, the Pay it Forward fund, and their comfort food deliveries are legendary. Many committees have had solid leadership and high quality results for years. These include the Interiors and Building Maintenance, Personnel, Finance and Fundraising. The PMC (Program Ministry Council) has been successful in coordinating work across many committees.

Name the committees that have recently had the least success:

Two issues describe most of the challenges we see in committees. A shortage of volunteers is currently affecting our Landscape and Welcoming Committees. Our aspirations, as described in the survey comments, aren't met with congregational support for Membership, Social Justice/Rainbow Outreach, and Religious Exploration. For example, we've had difficulties maintaining a viable

social justice committee even though the congregation always provides strong support for Gay Pride Week, and Marriage Equality legislation at the statehouse. Parents fill many of the Religious Exploration slots although there is strong stated congregational support for the RE program.

We are an aging congregation, and this is evident on our Landscape Committee. They have successfully maintained our lovely extensive grounds for many years. However, at this time most of the members are getting on in years and are no longer able to do the labor. We have been unable to recruit many younger people for this work and now must hire some of the labor.

Like many congregations, Boise UU has struggled with differing models for Stewardship in recent years. Church leadership now runs the Annual Giving Drive, and while that works well, we want a model that incorporates more people. Fortunately, new leadership is revitalizing the Stewardship and Rainbow Outreach Committees. We feel significant hope for the future for those areas.

Major financial support

List the dollar amounts of the ten largest operating pledges received in the most recently completed fiscal year: \$10,000; 8,250; 6,000; 5,700; 5,500; 5,500; 5,200; 5,000; 4,500; 4,500

Dates of the last two capital fund drives, and the funds raised (a) by contribution and (b) by debt:

We have had several Capital Fund drives over the past 12 years, although they did not necessarily coincide directly with the purchase/construction of property/buildings.

In 2003-05, we constructed the RE wings of the building with \$426,700 in pledges and \$296,300 in debt.

In 2007, we conducted a Mortgage Redemption Campaign that raised approximately \$105,000.

In 2008, a piece of property directly adjacent to our property came on the market (we refer to this as the Chelan property) and we did not have time to initiate a capital campaign, so we purchased this for \$200,274, all of which was initially funded by debt.

In 2010, we conducted another Mortgage Redemption Campaign that raised \$104,962, which we allocated against both our mortgages.

In 2011, we received a bequest from a member which allowed us to totally pay off the remaining mortgage on the Chelan property.

What is the condition of the church buildings, and what funds may need to be raised in the future?

The church building is in good condition, and does not require any improvements to meet our current needs. We are wheelchair accessible and have headphone assisted- hearing devices for the sanctuary. We have a few Braille hymnals, and some Braille signage. As we continue to grow, we want to build a larger, more formal sanctuary, allowing our current sanctuary to be used exclusively as a Fellowship Hall. It currently serves as both. We built the present building with these long-term aspirations in mind. We have some capacity to grow with our current building and two Sunday services, but the parking lots are near capacity on many Sunday mornings. We do have sufficient land to build a new sanctuary and expand parking. These are all open issues to be addressed in the next several years.

Ministry

Describe the process by which the minister will be called:

The BUUF MSC is closely following the UUA guidelines. What might be slightly different? Since The Boise Unitarian Universalist Fellowship is the only UU congregation in the area, we are arranging for neutral pulpits at non-UU churches in the Boise area. All the non-UU churches are liberal Christian congregations where a UU minister would feel comfortable and welcomed. Our anticipated window for pre-candidating weekends are the last 3 Sundays in February and the first 2 Sundays in March. Our preferred timeline for candidating Week is April 26-May 3, 2015. The vote to call will be made at an all congregation meeting the final Sunday of candidating week.

Describe the process by which the Ministerial Search Committee (or its equivalent) was chosen:

All members of the congregation were asked to nominate up to three people for the MSC. Individuals with the most votes were contacted by the Board to solicit interest in being on a final ballot. The final ballot had fourteen excellent candidates. The congregation then voted again with each individual getting three votes. The original plan was to select the top four candidates and to have the Board select three more candidates to ensure a diverse representation on the Committee. However, the Board decided that the seven top candidates voted by the congregation were indeed already a diverse group. The MSC was selected in April 2014.

Ministerial skills and enthusiasms most needed by the congregation:

4 -Crucial 3 -Significant 2 -Modest 1 -Of less consequence

- 4 Worship
- 4 Preaching
- 4 Leadership Development
- 4 Administration

- 3 Staff relations
- 3 Spiritual guidance
- 3 Community building
- 3 Adult religious education

- 2 Stewardship
- 2 Social action
- 2 Scholarship
- 2 Membership growth

- 1 Youth work
- 1 Personal counseling
- 1 Music & liturgical arts
- 1 Hospital calling
- 1 Home visitation
- 1 Facilitation
- 1 Denominational activities
- 1 Committee work
- 1 Children's religious education

Assess the capacity of the congregation to exercise forbearance and nurture in assisting a minister's development:

When Rev. Elizabeth Greene arrived at BUUF in 1988, she was a new Starr King graduate. She developed in this congregation over the next 25 years, and was beloved by most. We were patient and we nurtured her as she learned and grew. We supported her and she supported us as she and we went through crises, through learning, and through joyous times together. We provided two sabbaticals to help her rest, relax and rejuvenate. Upon retirement the congregation unanimously conferred on her the title of Minister Emerita.

Our Interim Minister, Rev. Dana Worsnop, has gone through unanticipated medical issues. The Board immediately affirmed its support for her, and the congregation has been supportive as she has had to curtail some activities from time to time. We are a kind and caring congregation, helping our ministers as they need help.

What expectations, however silent, may there be about the minister's family and personal life?

While we fully expect to love and support our new minister, we also recognize that it is important for a minister to have a life and a support structure outside of BUUF. We expect our minister to have interests and build relationships in the community outside of our congregation. Our last called minister was single, then married, and after 20 years divorced. We are dedicated to consider all candidates—singled, married, with or without families, LGBTQ, and expect to fully embrace whomever becomes our settled minister. We aim for a long-term relationship.

Describe the worst mistake your new minister could make:

The new minister will do well to allow the things that work well in our congregation to continue to work without micromanaging. Many things work well here, and there are areas where we need help to improve. Learning which is which might be the challenge.

###