

Congregational Record Ministerial Settlement System

Congregation name: First Unitarian Church of Dallas

Congregation city: Dallas

State/Prov: Texas

Web site address: www.dallasuu.org

Contact person: Judy Hembree or John Daniel

Title: Co-Chairs; Second Minister Search Committee

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State: Texas

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Congregation Size: V Congregation - Large II (750 and over)

Congregation Wage Rate Area: 3

Do the benefits and professional expenses provided for this position meet (or even exceed) the UUA Settlement Office recommendations as described in the standard salary plus benefits & expenses plan in practice paragraphs of the "Direction-Finding" 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.

Candidates shall be measured based on the following criteria: amount of ministerial experience, amount of management experience, education, leadership experience, and size of previous congregations.

Position description

Title: Second Minister

Anticipated starting date: July 2009

Full time/part time: Full Time

Is the minister expected to occupy a parsonage? No

If so, how much of the S&H is attributable to rental value? To utilities? To be set by the second minister and board annually.

Number of adult members	1100
Average Sunday attendance	440
Children & youth enrollment	369
Average children & youth attendance	189
Total operating expenditures	\$1,197,074
Total operating pledge income	\$1,410,183
Number of pledge units	680
How many Sunday services:	2

Other services during the week? No ongoing weekly services; occasional holiday and special services include Easter, Christmas Eve, Jazz Sunday, Youth Sunday, Pet Blessing Sunday...

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

Describe the character of the surrounding community:

To fully understand our immediate neighborhood, it is essential to know that First Church exists within two distinct communities. The first is the Park Cities and the second is the greater Dallas area. The Park Cities are two self-governing towns completely surrounded by the City of Dallas. Highland Park and University Park are enclaves of wealth and privilege, with many extraordinary houses, superior public schools, well maintained roads, parks and recreational facilities as well as generally conservative politics. In 1906 Wilber David Cook, who previously planned Beverly Hills, laid out the Park Cities. His plans included The Dallas Country Club and Highland Park Village, which is on the National Historic Register as the first auto-friendly shopping center in the world. Cook's plan called for ample land set aside for parks and public use, including the real estate for Southern Methodist University, which opened in 1911.

In the 1940's, the prominent Hoblitzelle family gave our church prime land on Preston Road in University Park. We occupied our first building on this site in 1950. Since that time, we have sometimes been at odds with the community that physically surrounds us. The conflict between our Unitarian Universalist principles and the more conservative Park Cities has been at times unspoken and at other times more public. Over the years, Dallas newspapers have published letters to the editor and opinion essays by First Church congregants and ministers in support of unpopular positions, including desegregation, reproductive rights, and opposition to the war in Vietnam. Several of our members reside in the Park Cities. Our message of religious liberalism and spiritual deepening attracts some of our neighbors and alienates others. For the last several years, we have renewed our efforts to be a good neighbor to all those living around us.

Dallas is vibrant, complex and large and is becoming one of the Southwest's most progressive centers for art and business. We have a thriving downtown arts district with new world-class art and science museums, concert halls and a new Center for Performing Arts opening in 2009. Newsweek magazine ranked four Dallas area public schools among the best in the country. Our city has been listed among the most BGLT friendly cities in the nation. We have elected a lesbian sheriff and had a closely contested mayoral race with a gay candidate. Dallas has tree-lined neighborhoods, city lakes and an emerging downtown loft scene. In Dallas you need a car to get around but each neighborhood has a distinct character. Our southern culture values neighborly relations and organizations. Property values remain comparatively low and Texas has no state income tax, which makes the cost of living very attractive.

First Church enjoys an active relationship with the greater Dallas community. Our city is diverse and growing: Dallas County is ranked as one of the ten most populated counties in the country and the Dallas Fort Worth Metroplex is ranked as the fourth largest in the United States. It's an interesting time to live in the city, as it has recently become majority non-white and, perhaps, more politically liberal. The city of Dallas voted Democratic in the 2004 presidential election and recently voted in a full slate of Democratic judges, including two from our congregation. In 2006 Democrats won in all county-wide contested elections. The city is religiously diverse: we have a large Muslim population worshipping in at least eleven mosques in the Metroplex, there has always been a strong Jewish community in North Texas, and the largest gay and lesbian church in the United States calls Dallas home. Nevertheless, the perception—and probably the reality—is that conservative Christian churches are the norm, with mega churches and some rather small gatherings exerting disproportional influence over Dallas' daily life and culture. First Unitarian Church is proud to be a bastion of liberal religion in the area, and relieved that we are not alone: there are several dynamic liberal synagogues and Christian churches throughout the city.

It is an exciting time for our city as it becomes more diverse in its population and worldview. The present conservative quality of Dallas makes Unitarian Universalism more distinctive than not. Working with other liberal and grass roots groups, we hope to continue to be a positive influence on Dallas's future.

UUA District: Southwestern UU Conference

District Executive: Rev. Susan Smith

APF Contribution: \$64,481

Ministerial Settlement: Rev. Kathleen Ellis

Compensation Consultant: Gay Lambirth

First Unitarian Church of Dallas has been a leader in the Southwestern Conference. Many of our members have served on district committees, served on the district board, including Dr. Hallman, and two members have been president of the Southwest District.

North Texas Association of UU Societies (NTAUUS) is the north central Texas area cluster organization. Several of our members have and do serve on its board. The current President, Daniel Polk, is a member of First Church.

Provide here your profile of the minister you seek:

Our church has a long history of strong ministry and stability. Dr. Robert Raible and Dr. Laurel Hallman have each served the congregation for more than 20 years. Dr. Daniel Chesney Kanter has recently been called to the Senior Minister position upon the retirement of Dr. Hallman and we look forward to his continued ministry here for many years to come.

Our membership is growing and we will soon be building a 2 story addition to house a library, offices and religious education rooms. Because of these changes, we need someone to help us build a stronger, larger and more committed church community through preaching, teaching, group interaction and social action.

The gifts and talents of our new minister must be many and varied. According to our recent survey, the most important skill we want in our second minister is to be an inspiring teacher who delivers sermons that foster and nourish the spirit of our congregation. We need another strong, uplifting presence in the pulpit to help us in our broad search for meaning and tolerance. Our new minister must be able to speak to a broad range of beliefs and must challenge and deepen our beliefs and be informed on many topics that connect us to our past, present and future.

Beyond providing intellectually stimulating sermons, our church continues to be a strong liberal voice in Dallas. We expect our ministers to witness that “we are who we say we are” by being a forceful and articulate representative of the church in the community and by motivating and inspiring involvement in activities in the church and in the community.

We are a large and diverse church in our beliefs and personalities, yet our members seek connectedness. Our new minister needs to exhibit warmth and a genuine interest in individuals to help us become a more welcoming and compassionate congregation.

The new minister will become a valuable member of the ministerial team. We need a person who will be eager to work in a collaborative partnership with the other ministers, the staff, the board and other lay leadership. We have a visionary future laid out in our mission/vision document, Chart and Compass. In order to make our dream a reality, our new minister will be working to support a wide range of programs including religious education, music, various lay ministries and pastoral care. For this, the new minister needs to listen with curiosity and humility and advocate for less popular positions when they seem right. The minister we need will help us expand our potential and nurture us through the next several years of change. We look forward to the contributions, fresh approach and new ideas that we will gain together.

Provide your profile of your congregation:

The Unitarian Church of Dallas is a voice of conscience and liberal religion in the city of Dallas. We are one of the largest congregations in the denomination, and our rich history goes back to 1899. We were selected as the first breakthrough congregation by the UUA in 2005 for excellence in ministry and growth. We provide a sanctuary for seekers, a community of faith coming together to support and embolden each other on our spiritual journeys. Our members come from throughout the Dallas-Fort Worth area to worship here, and we represent many different walks of life. One of our favorite topics is how each of us found the church and how dramatically this church affects our life. We have church members who grew up in this church, were married here, and raised their

children here, and on the other hand, we welcome newcomers who are new to Dallas or have only recently discovered Unitarian Universalism.

Each story is unique, but the themes are the same: this church is a safe haven and a beacon of hope to many of us and plays an important role in the lives of the majority of this congregation. One of our oldest and most esteemed members has described our church as an “Island of Sanity”. In the congregational survey, 82% of respondents said that the church held “a great deal” or “a fair amount” of significance in their lives.

As Unitarians, we value the religious pluralism that enriches our faith. Our theology is based on openness, exploration, and embracing the unknown. We look to many religious traditions for inspiration and wisdom, and we offer a variety of spiritual opportunities through our worship and religious education programs. Ours is a searching, questioning congregation, but also one united by a fairly traditional form of worship, in which both the calendar and Sunday services reflect Judeo-Christian influence. In surveys and in conversation, members spoke passionately about our liturgical traditions and rituals, which, they said, offer comfort and inspiration. We place a high value on worship as a communal activity with promise and obligations separate from those offered by private spiritual practice.

Some have said that our congregation tends to identify more strongly with this church than with the denomination as a whole. On the other hand, we are a large teaching church within the denomination, regularly sponsoring and mentoring ministerial interns. We expect that our relationship with the larger community of faith will continue to be dynamic, challenging, and rewarding.

Our congregation has a rich heritage of leadership in our church and in our community. In our midst, we have many gifted people who volunteer their time and talents to make a difference within the church. Members provide inspirational music on Sunday mornings, teach Children's Religious Education classes, facilitate Adult Religious Education course offerings, lead spiritual practices and help with the many daily activities of operating a large institution. We are fortunate to have a broad, active, and talented base of lay leaders who serve on three elected committees, help support initiatives of the Program Staff, chair and staff church committees, and sponsor fellowship and service groups. Outside our church walls, we work for a better Dallas and a better world. Our members are active in local education through our adopted school, Obadiah Knight Elementary and in care for the needy through North Dallas Shared Ministries. Some of our members have worked with Hearts & Hammers to repair houses for the elderly, and others have collected children's books for Parkland Hospital's Homeless Outreach Services. On the First Sunday of each month, we dedicate the plate collection to financially support worthy causes such as the International Rescue Committee, Dallas Children's Advocacy Center, and Heifer International. The organizations we support for the First Sunday Collection are selected by a committee of the congregation. We are an active and generous community of faith, a community that values its members' involvement and participation.

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

Under our Carver Model of policy governance the Senior Minister is the CEO and answers directly to the Board of Trustees.

Ministry team

The Second Minister will join the ministry team which is comprised of the Senior Minister (Daniel Kanter) and the Minister of Pastoral Care (Xolani Kacela). Team responsibilities include decision making, collaborative institutional building and theological reflection, the performance of priestly duties, teaching, and responding to pastoral needs (which includes being on-call one out of every three weeks). The Second Minister will be asked to preach regularly and to assist in worship. The Second Minister will not be responsible for attending board meetings except when invited by the senior minister to report to the board, attend board retreats, or be present for special meetings. S/he will not be accountable to the executive committee of the board but will take part in the leadership team which includes the Chief Administrative Officer (CAO). S/he will be accountable to the senior minister but also will be a full member of this covenantal based team rather than a part of a unbending hierarchy.

Program Team

The Second Minister will supervise program directors and help deepen their program areas which include: music, adult education, education for children and youth, and lay ministries. The Second Minister need not be an expert in any of these areas but rather capable of managing leaders, working collaboratively with them, and assisting them strategically to plan and review their work. The Second Minister will need to be able to facilitate collegiality among and between staff members and to assist in the spiritual and theological development of the staff. The supervision of departmental budgets is done by the CAO and the program directors and need not be a focus of the Second Minister in supervision.

Outreach/Inreach

Outreach includes the Second Minister working with the Social Action Council to effectively address issues of justice in society, being a public presence when called upon, and seeking out opportunities for the church to respond pastorally to needs in our city. Inreach includes seeking opportunities to facilitate community within the church, creating forms of celebration, seeking out ways to create intergenerational events, and being a public presence within the church. The Second Minister will be asked to assist in shaping stewardship and cultivating generosity within the church.

The Second Minister must demonstrate professionalism, respectfulness, integrity and warmth in working with paid staff. We feel that the Second Minister must be a strong leader who sets a clear vision for the staff and then trusts in their abilities to get the job done.

List, most recent first, all clergy who have served since 1950 and earlier ministers of great importance, and interim ministers since 1980:

Current Ministers

1987-present Laurel Hallman, Senior Minister
2003-present Daniel Kanter, Minister (will be installed as Senior Minister on January 11, 2009)
2008 Xolani Kacela, Minister of Pastoral Care

Previous Ministers

2001-2002 Daniel Kanter, Acting Senior Minister (Laurel Hallman on Sabbatical)
1996-1999 Robert Renjilian, Minister of Religious Education
1993-1995 Cynthia Johnson, Minister for Church Community/Acting Parish Minister
1984-1995 Norma Veridan, Minister of Religious Education
1981-1987 John Buehrens
1980-1981 Josiah Bartlett, Interim
1980-1981 Diana Heath, Associate
1978-1983 Cosiette Conley, Minister of Religious Education
1977-1980 Robert C. Clarke
1968-1976 Dwight Brown
1965-1968 James P. Wilkes
1965 Lon Ray Call, Interim
1962-1964 Byrd Helligas, Associate
1957-1961 David W. Brown, Associate
1955-1957 Byron E. Kelham, Associate
1942-1964 Robert Jules Raible
1938-1942 Kenneth Cheney Gesner
1931-1938 Church closed /Women's Day Alliance continued meeting
1927-1931 John Brogden
1922-1926 Frank A. Powell
1910-1921 George Gilmour
1905-1908 Marion Franklin Ham
1902-1904 Robert Bayley Evatt
1899-1902 Daniel Limbaugh, founding minister

We have also supported 15 interns since 1952.

Current Clergy and Church Staff (include all paid staff and interim minister, if any):

As of 10/15/08

Position	Date of Hire/Call	F/T or Hrs. per week	Covered by health plan?	Covered by retire't plan?	Supervised by/Reports to:	Is staff member also a church member?
Senior Minister	8/3/1987	F	Y	Y	Board of Trustees	Y
Minister	12/31/2001	F	Y	Y	Senior Minister	Y
Minister of Pastoral Care	1/7/2008	F	-	-	Senior Minister	Y
Chief Admin Officer (CAO)	8/6/2007	F	Y	N	Senior Minister	N
Director of Religious Ed. for Children and Youth	8/23/1998	F	Y	Y	Senior Minister	Y
Director of Adult Religious Education	9/15/2003	F	Y	Y	Senior Minister	Y
Director of Music	9/3/1989	F	Y	Y	Senior Minister	Y
Accounting Manager	vacant	F	Y	Y	Chief Admin Officer	N
Director of Lay Ministry	8/3/2008	F	-	-	-	-
Youth Programs Coordinator	5/4/2008	F	Y	Y	Director of R.E.	Y
Worship Asst.	8/28/2002	P	N	N	Sr. Minister/CAO	N
Office Asst.	11/20/2006	F	Y	N	CAO/Accounting Manager	N
Adult R.E. Asst.	5/30/2006	P	N	N	Director of Adult Religious Education	N
Minister's Asst.	4/23/2007	F	Y	N	Sr. Minister/CAO	N
Minister's Asst.	7/21/2008	P	-	-	Pastoral Care Minister	-
Capital Campaign Manager	9/21/2005	F	Y	N	Sr. Minister/CAO	Y
Church Administrator	7/3/1994	F	Y	Y	CAO	Y
Music Asst.	2/27/2007	P	N	N	Director of Music	Y
Children's Choir Director	9/1/2006	P	N	N	Director of Music	N
R.E. Administrator	5/7/2007	F	Y	N	Director of R.E.	N
Choir Accompanist	1/1/2006	F	N	N	Director of Music	N
Child Care (9 staff)	Varies	P	N	N	Director of R.E.	N
Facilities Manager		F	Y	Y	CAO	N
Facilities Asst.	11/15/2004	P	N	N	Facilities Manager	N
Facilities Asst.	3/14/2007	F	Y	N	Facilities Manager	N
Facilities Asst.	10/17/2005	F	Y	N	Facilities Manager	N

Please complete Tables I-III quinquennially since 1975 and annually for the last five years.

Table I: Membership, Attendance, and Pledging

Year Ending	Data Represents Church Year of __ Months	Adult Members	Average Sunday Adult Attendance	Children & Youth Enroll't	Average Children & Youth Attendance	No. of Pledge Units	Total Operating Pledges	Operating Pledge per Pledge Unit
2007	12	1008	440	320	178	630	1,410,183	2238
2006	12	967	473	333	176	648	1,274,387	1967
2005	12	916	451	282	186	530	1,102,418	2080
2004	12	841	435	282	179	530	1,104,270	2084
2003	12	810	420	284	165	500	898,398	1797
2002	12	724	390	265	153	500	834,128	1668
1997	12	652	363	259	-	494	304,007	615
1992	12	599	-	203	-	497	209,810	422
1987	12	703	-	187	-	677	208,100	307

Table II: Sources of Operating Income

Year Ending	Total Operating Pledges	Other Contributions	Fundraising Events	Endowment/ Investment Income	Building Rentals	Other Income	Total Income (sum of 1...6)	Total Endowment
2007	1,410,183	127,760	25,000	39,010	13,828	0	1,615,781	1,758,073
2006	1,274,387	92,980	53,360	15,000	16,600	0	1,452,327	1,626,701
2005	1,102,418	65,000	15,000	15,000	17,000	0	1,214,418	1,372,805
2004	1,104,270	58,000	25,000	15,000	12,000	0	1,214,270	1,318,172
2003	898,398	60,600	25,000	14,285	11,000	0	1,009,283	1,230,489
2002	834,128	16,000	4,000	20,000	10,000	0	884,128	1,102,467
1997	304,007	29,000	32,200	-	21,000	0	386,207	-
1992	209,810	17,750	5,000	-	23,850	0	256,410	-
1987	208,100	43,500	15,000	-	29,000	0	295,600	-

Table III: Operating Expenses

Year Ending	Building, Grounds & Utilities	Ministers S&H	Ministers Benefits & Professional Expenses	Other Staff Compensation	Religious Education	Social Justice/ Service	Debt Service	Other Current Expenses	Total Expenses (sum 1-8)	Total Debt
2007	163,721	228,593	81,016	565,407	153,337	5,000	-	418,707	1,615,781	-
2006	134,954	192,939	70,027	497,496	140,941	5,000	-	410,970	1,452,327	-
2005	123,104	185,100	55,997	351,435	119,859	5,000	-	373,923	1,214,418	-
2004	132,980	183,281	66,304	335,462	112,189	-	-	384,054	1,214,418	-
2003	111,193	148,064	45,439	239,614	90,717	18,000	-	356,256	1,009,283	-
2002	144,811	165,000	40,751	251,700	81,679	18,000	-	182,187	884,128	-
1997	66,418	41,500	13,590	138,110	57,574	3,350	-	65,665	386,207	-
1992	53,195	40,447	-	-	35,778	1,250	-	125,740	256,410	-
1987	61,000	36,900	-	-	11,300	-	-	186,400	295,600	-

Explanation of any anomalies: None noted

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?

YES

Our Board of Trustees, on behalf of the Congregation, adopted the following Global Ends Statement, which appears many places, notably on the cover of our bi-weekly newsletter, the *Dallas Unitarian*:

The First Unitarian Church of Dallas creates and nurtures an enduring, liberal, religious community where all souls shall grow in harmony with the divine through worship, education, service and fellowship.

Although people come to our church for many different reasons (as is common in all churches), this is our “glowing coal”: to be a place where people can grow. We care very deeply about providing a non-judgmental place for all kinds of seekers, those who have never developed a belief system, those who are adrift after having rejected another belief system and for those seeking answers to the whole spectrum of questions about the universe and human existence. Above all, we want to be a safe haven for anyone seeking to build a vibrant, private spiritual life. Perhaps this has never been expressed as well as it was by one of the founders of our church, more than 100 years ago:

“But the time has come... in the history of Dallas, when a broad and liberal Christianity should be declared here. Many souls are hungering and thirsting for religious knowledge, truth and righteousness, to whom the old dogmas, doctrines and creeds appear outgrown. These persons are at sea without chart or compass, and many are making shipwreck of their religious natures. The old creeds seem to them unworthy of the character of God, the nature of man, and of the highest conception of human duty and destiny... hence we need a liberal platform which does no violence to religion but which, while it is perfectly rational, is, at the same time, expressive of the highest conception of a life of spirituality.”

*Rev. Daniel Christian Limbaugh
Founded First Unitarian Church of Dallas in 1899
Excerpted from May 12, 1899 Address at Temple Emanu-El*

This emphasis on nurturing seekers also probably explains the high expectations we have for being intellectually stimulated, certainly from the pulpit but also in our wide range of religious education offerings. Another way we inspire and sustain members in their individual spiritual deepening and in their individual work in the world is through collectively (and financially) supporting the good works that many of our members undertake.

Congregational Strengths:

We are a vibrant community. Our older congregants remind us of the important role our church played in establishing a liberal presence in Dallas, while our youngest members inspire us to look forward and make plans to step boldly into the future.

We are a congregation accustomed to a high quality of ministry, starting with the Senior Minister and continuing through the various programs of the church. We are the 5th largest UU church in the country and have a vast resource of talented individuals who match their skills to our many ministries. We take pride in being a professionally run church that pays attention to long range planning with clear roles and responsibilities. We trust our ministers and leadership and tend to seek out the most capable to do the work of the church. We do not assign leadership roles based on quieting the squeakiest wheel. We are on the whole a very healthy church.

We have a rich variety of programming provided by a committed program staff. Our Religious Education programs for adults encompass a wide range of topics including religion and philosophy, cultural history, spiritual development, life skills and personal growth, while providing an opportunity for regeneration and inspiration. Classes are facilitated by ministers as well as accomplished lay people. The children's Sunday Religious Education classes are staffed by volunteers as is the week-long summer program, SumFun. The music program is an integral part of worship at First Church, and we have many gifted musicians in our midst. The congregation especially feels connected to the singing, playing and hearing of music in worship. Our spiritual and cultural journey is a life-long commitment.

Our members have a long history of working to help the community. First Unitarian Church is a founding member of two agencies that provide services for some of the most vulnerable members of our community and that promote social justice. North Dallas Shared Ministries provides food, emergency financial assistance, clothing, job counseling, English as a second language classes, and acute minor medical care for the working poor and the elderly in the North Dallas area, many of whom are new immigrants to the metroplex. Dallas Area Interfaith is a nonpartisan group that works to bring people together to create social change in a wide range of areas including education, health care, and voter participation. Our Social Action Council educates and creates opportunities for volunteers in areas such as voter registration, the environment, education, and fair wages. The Community Service Committee solicits volunteers for a wide variety of community projects including environmental clean-up, blood drives, and building homes. In 2005, we sponsored 19 Hurricane Katrina evacuee families. Our congregation came forward with emotional and financial support, household furnishings and clothing. We helped the families as they struggled to deal with FEMA and find employment. It was an enormous effort and many volunteers in our congregation worked tirelessly to provide aid and comfort where needed. This is a fine example of the strength and compassion this congregation embodies.

Congregational Challenges:

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

Fulfilling the vision

In December 2005, the congregation undertook Chart and Compass 2010, an ambitious five-year strategic plan. Implementation is underway. The plan calls for raising up to nine million dollars in capital funds and doubling our operational budget. During the past year, emphasis has been on increasing the total number of members and friends who have made pledges to the capital campaign. As a result of this effort, the majority of the congregation has now pledged toward the capital campaign. The campaign is ongoing and will continue to pose challenges as implementation continues. Fund-raising and leadership will be critical challenges in the next few years.

The construction portion of the strategic plan is crucial to meeting the needs of the congregation and staff, and to serving the community. The original building plan from Chart and Compass has been modified based on the actual cost of construction (vs. the original estimate) and reassessment of creative ways to use our existing campus. The current plan focuses on new construction of a two-story multi-purpose building and use of land acquired in recent years. Only one building (the Parrish House, formerly the parsonage) will be torn down. While some members have been disappointed with this adjustment in our plans, many are relieved that we will not be physically dislocated from our current campus while construction proceeds.

Coping with Change

We have been and will be in a period of change. Many of the challenges we will face can be traced back to the costs, physical discomfort and heightened emotions associated with change. The church has grown at an average rate of 7% in recent years. While we have enjoyed a surge of enthusiasm and commitment during this period, our staff and facilities have been pressed to meet the demands of a growing congregation. There is strong support for our strategic plan, which adds to our physical and human resources, but our goals require our most ambitious capital campaign ever, even as we attempt to double our operating budget. Construction will demand patience and flexibility of members and staff. At the same time, our beloved minister will retire in 2009 after more than twenty years of service. We have recently added a pastoral care minister and expanded our professional staff to include directors of lay ministry and communications. The transition to a new Senior Minister, the addition of a new Second Minister, and the changes in our campus will lead to a period of loss as well as excitement, high hopes and fears.

It is our sense that we are and will be a congregation in need of strong, unifying, and inspirational leadership and pastoral care. Improved communication and information infrastructure will help us to integrate new members and stay connected to one another in this time of change.

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

Raising Funds

We speculate that funding could be an issue at the close of our current capital campaign, which closely follows Dr. Laurel Hallman's retirement as our Senior Minister. We hope to have completed planned staff expansion and started construction of new facilities, and expect that our operating costs will be significantly greater than they are now. Membership growth should support much of this change, but it seems possible that we'll experience a transitional period of donor fatigue.

Chart and Compass 2010

Our strategic plan has raised a related issue: does our growth and sense of purpose as a large church conflict with our identity as a haven for individualists and seekers? Our size demands more operational professionalism and efficiency. At the same time, a desire among some members for greater influence in the larger community finds expression in our latest strategic plan. Combined, these factors lead some in the congregation to worry that we will lose our spontaneity and homey rough edges. We heard from members who are concerned that we will be less welcoming to individualists desiring space and time to explore their own paths at their own pace.

Our Chart and Compass 2010 Capital Campaign includes the initial investment needed to establish The Center for Public Dialog at the First Unitarian Church of Dallas. Our vision is to create a place for public discourse where issues which divide our community could be discussed in open forums, and disparate elements of our society could work together to find positive solutions

We will very likely be undertaking an examination of our mission statement near the beginning of the second minister's service in preparation for a new strategic plan for 2010-2015.

Renewed Direction

The passing of these milestones - the completion of new buildings and the Chart and Compass 2010 Strategic Plan, the opening of the Center for Public Dialogue, Dr. Hallman's retirement, and the installation of a new Senior Minister - also suggests an opportunity for renewal at the close of an era of major developments. Direction will be an issue as we ask "what's next?" The committee anticipates a desire for stability and a wish to protect the core of our traditional identity and sense of mission. At the same time, we are a congregation committed to vitality of mission, and we expect to rise to the challenge of new times and new needs.

What congregational issues may never be resolved?

If our current congregational life is any indication, we believe that there are several sources of creative tension that will continue to inspire and challenge us as a church:

Inward versus outward focus

We are compelled to contemplation and spiritual deepening, and we are driven to contribute to the larger community. The place of personal growth, service and social justice--in the pulpit and in the allocation of our resources--will continue to be a source of conversation. We are sensitive, as a congregation, to the tension between our longing to advance social justice and our desire for unity of purpose and community. We expect it will always be a worthwhile challenge to respond to the issues of the day without dividing the congregation or narrowing our collective purpose to political action. We don't want to focus entirely on our own needs, but neither do we want to lose the sense of this place as a haven for searching and spiritual deepening. Similarly, we expect ongoing discussion about spending on church infrastructure versus external mission.

Community of Individualists

Tension seems to exist between our intellectual, somewhat introverted congregational culture and our desire for intimacy, warmth and support. It may be that we're experiencing a shift in our culture and expectations or a simple sense of loss related to growth--we don't all know each other anymore. It also seems possible that this is an inevitable issue when individualists form community.

Pluralism

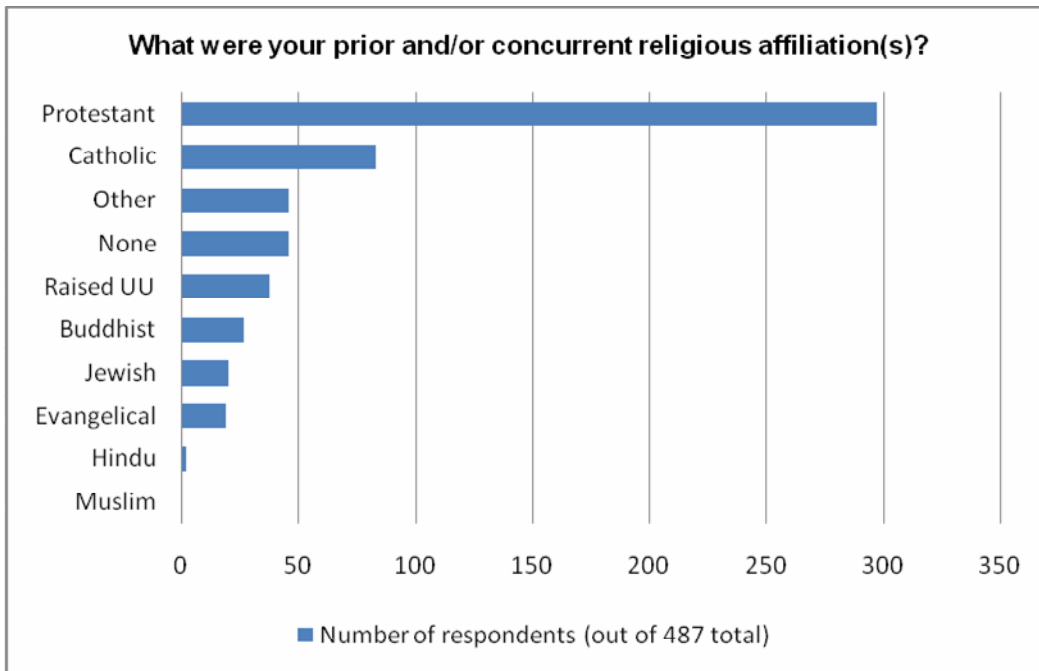
Like many Unitarian Universalist churches, diversity and pluralism will continue to challenge us. We are alike in many ways, but we are of many minds about many things. One significant example: our theological differences have not split the congregation, but tensions will always exist over language of reverence, especially "God talk," and how to balance the beliefs and preferences of our growing community of seekers. The resulting challenge for our ministerial leadership is that our pulpit has to be free, authentic, and--somehow--inclusive. As congregants, we are challenged, at minimum, to practice respect for differences and radical hospitality. We are unified by our commitment to these ideals and we expect to continue to struggle towards them.

To what degree does the congregation possess a dominant theology?

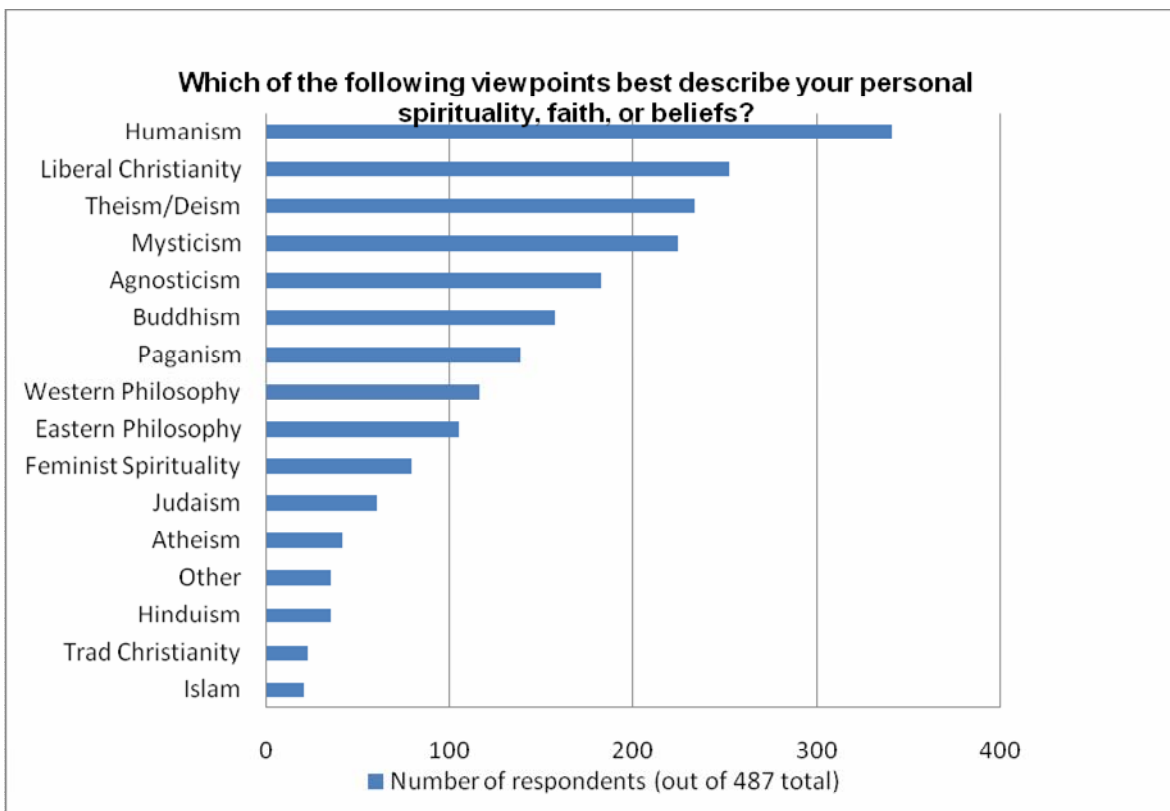
Our congregation is comprised of individuals with diverse beliefs and spiritual pursuits. Many of us describe ourselves as being engaged in a personal spiritual journey and look to the church, our ministers, the multitude of educational offerings and each other to help us find our way along our own path. While there is sometimes mild tension as a result of our wide-ranging beliefs and the groups that form in response to them, there is a strong desire to continue to encourage this diversity, maintain healthy debate, and avoid the urge to homogenize the congregation.

The congregational survey results show that while the religious backgrounds of our congregation are only somewhat varied, the way we categorize our current spirituality, faith, or beliefs is quite complex.

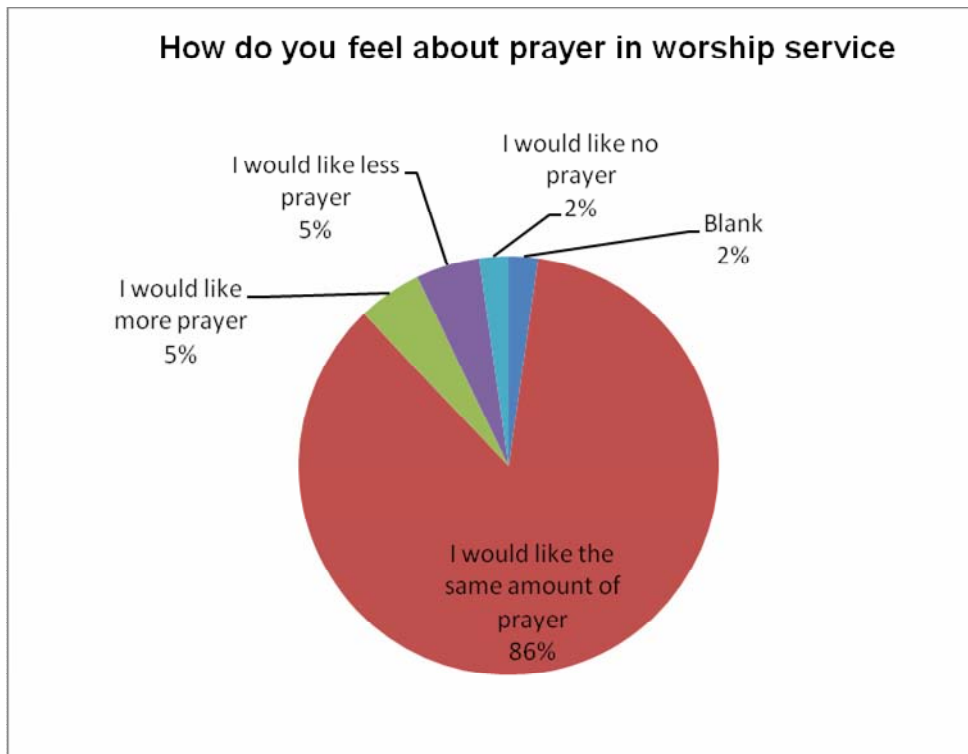
In response to a question on the congregational survey which asked respondents to select prior and/or concurrent religious affiliation, the results show 82% of responding congregants identified Christianity (Protestant, Catholic, or Evangelical). The next most common responses were “Other” and “None”, followed by a smattering of other answers.



In response to the survey question asking respondents to select the viewpoints which best describe their personal spirituality, faith, or beliefs, Humanism was the clear frontrunner, followed by Liberal Christianity, Theism/Deism, and Mysticism. *Respondents were allowed to select as many as apply, and in fact, only 10% of respondents selected just one choice on this question.**



In the congregational survey, a large majority of people (86%) indicated a preference to keep the same amount of prayer in the worship.



To understand both the theological diversity and the commitment to spiritual and theological learning in the congregation, we thought it useful to note that we have a variety of active fellowship groups which allow for lively discussion, sharing, learning, and discovery. The following groups meet regularly:

Buddhist Meditation Group

Meets weekly for meditation, fellowship, and tea

HUUmanist Discussion Group

Meets weekly for discussion and deep exploration

UU Christians

A Christian study group for Unitarian Universalists

Sunday Adult Discussion Groups

In spontaneous group-discussions participants exchange information, share knowledge, and express personal views on a variety of religious, spiritual, and ethical issues.

Spiritual Conversations

Sessions open with a reading, often a poem, and continue with a period of silent reflection. Conversation begins slowly as we share our reflections on the reading and the spiritual experience it inspires.

Adult Forum

Meets on Sunday mornings to discuss various topics

Some congregants are involved in deepening groups and discernment groups. In addition, the Adult Religious Education program has many well-subscribed offerings related to theology.

This congregation needs a Second Minister with a strong theological background who can unify and balance the interests of various constituencies within the church. More than one survey respondent hoped for a minister with a sophisticated theological understanding, one who would speak authentically from a distinct and well-considered perspective even as he or she finds ways to invite other perspectives into the pulpit.

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

Music and the arts are essential to the life of this congregation. Our music director, Don Krehbiel, is an accomplished musician, trained extensively in voice and organ. Don has been with us since 1989, and in that time his influence has extended beyond the church: he is a founder of Orpheus Chamber Singers, a critically-acclaimed professional choral group, and he has earned the respect and friendship of the finest professional musicians in the city—one reason we enjoy frequent guest artists from the Dallas Symphony Orchestra. Don is devoted to providing the finest variety of instrumental and vocal music available. On Sunday mornings, the congregation may hear performances from one of our choirs, local professional musicians (often classically trained), or our music director himself. In the past year, the UU Jazz Combo helped us usher in Independence Day, a guest cellist joined Don as we remembered the Holocaust, and the Sanctuary Choir along with a guest trumpeter heralded Easter, Kindred Voices sang gospel tunes, and a French horn player and concert pianist played music by Mozart. The Sanctuary Choir has performed concerts with orchestras including Requiems by Mozart, Faure, and Durufle, Bach Cantata # 131, *Dona Nobis Pacem*, by Vaughn Williams, and *Chichester Psalms* by Bernstein.

In the congregation-wide survey, sermons and the music were the two parts of the service that resonate most and provide the most comfort for the congregation. In the survey, a vast majority (451 of 487) found enjoying music at our church to be important or somewhat important and 442 of 487 said hearing, playing or singing music was also an important or somewhat important reason for attending church.

Some of the many opportunities for participating in music and the arts:

Sanctuary Choir

This choir is comprised of 55 members and is open to all people 18 years and older who have had choral experience, as space allows. The repertoire performed by this choir emphasizes classics as well as choral arrangements of folk songs and spirituals.

Motet Choir

This select choir of 12-16 singers is chosen from members of the Sanctuary Choir based on sight-reading abilities and vocal development. They sing primarily chamber music from the 16th and 20th centuries.

Kindred Voices

This choir is open to adults and youth (4th grade and up) and is geared toward those who have had little or no singing experience, or those who simply want to enjoy singing in a choir without the performance responsibilities of the Sanctuary Choir. A variety of rounds, two-part and mixed music is sung in a fun-loving, accepting atmosphere.

Primary Choir

The Primary Choir is open to all children in Kindergarten through 2nd grade. Its purpose is to introduce each child to the interactive qualities of singing and movement. They will spend time finding their voice and developing their inner rhythm.

Junior Choir

The Junior Choir is open to all children in 3rd through 7th grades. Its purpose is to continue where the Primary Choir leaves off, developing the individual voice, singing expressively, and learning to become leaders in the worship experience.

High School Choir

New this year, a choir for 9th through 12th graders will meet periodically to prepare music for three services throughout the year.

Flute Circle

Led by members of this church and open to the wider community, a group of 20 to 30 "native flute" players gather once a month for fellowship, meditation and music making.

First UU Jazz Combo

Seven talented church members have joined together to perform annually on Jazz Sunday as well as at other church events.

Self-development Opportunities

Some self-development opportunities in the recent past include: A workshop in Ikebana, the Japanese art of flower arranging, dance classes including Salsa, Two-Step and Western Swing, The Artist's Way weekly gathering, and a workshop in Origami, the art of paper folding into decorative forms.

Journey Towards Wholeness

Movie screenings dealing with issues of race and class followed by lively discussions.

Summer Movie Series

Screens movies on various subjects dealing with families and relationships.

In addition to the organized artistic and musical opportunities, we have many talented artists and creative individuals in our midst. Among our congregation are several professional actors and actresses who have performed in different capacities, from Hanging of the Greens during Advent to various dramatizations on Sunday morning. We also have members involved in visual arts from painters to fiber artists. Talented designers and decorators create visual "installations" in our sanctuary to highlight certain seasons of worship or special sermon topics. We value our rich musical and artistic heritage and hope to continue to develop and utilize the talents of those in our congregation.

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

Children's and Youth Programs

We are fortunate to have a thriving religious education program for children and youth. It is a cooperative effort between our children, our devoted Religious Education Staff, our ministers, volunteer teachers and supporters. We offer trained caregivers for infants and toddlers and professional direction for our two children's choirs.

Our current 2008 school-year enrollment is around 346 children and youth, supported by roughly 90 volunteers and the dedication and professionalism of our Director of Religious Education for Children and Youth, Karen Lewis and her assistant, Joshua

Lewis. Karen grew up in our church and raised her children in our Religious Education program. Here's how she introduces our program:

Children and youth ask questions that echo those of the world's greatest theologians and philosophers: "Is it okay for me to be happy when others are not?," "How do I live a life that is good?," "What happens after I die?" These questions and many more are raised in our classrooms each week.

Our mission is to provide our children and youth with a framework within which to seek answers to those questions. And yet, ours is a faith without creed and without dogma. So instead of providing answers, we strive to provide tools and resources to help equip them to seek their own answers. We want to help them learn how to think, not tell them what to think.

Because parents are the primary religious educators of their children, I know that you are engaged in these conversations at home. Regular attendance on Sundays will support your children as they pursue their search for truth. Our classrooms may be the only place, other than home, where they have an opportunity to discuss these important questions. The answers that unfold will help to determine not merely what they will be (poet, doctor, dancer, lawyer) but who they will be and how they will be in relationship with others when they grow up.

Caring volunteer teachers and carefully chosen curricula introduce our young Unitarian Universalists to the stories, ideas and principles of our liberal religious tradition. Here children and youth will find an environment in which to freely explore all facets of liberal religion and clarify the personal values that will guide and support them as they become caring and compassionate adults. Together, we create a place where we may make new friends and grow in a nurturing faith community.

Classes are offered during each of our two Sunday services. The first fifteen minutes of the seventy-five minute class time is spent either in children's chapel or in the Sanctuary; children through the sixth grade alternate between the two, with the intention that they learn some of the ways UUs worship and what it means to be part of a larger faith-community.

Eighth grade students are offered the opportunity to enroll in Our Whole Lives, which is offered as a supplementary short-course option in First and Sixth grades as well. In Ninth grade, our youth participate in our Coming of Age program, which provides them with the opportunity to explore their maturing religious identities, learn more about the history of our faith, and begin to clarify their own religious positions. The year culminates in an invitation to join the Church, a ceremony of congregational recognition and a heritage trip in the early summer. Students in grades Ten through Twelve are guided by the Youth-Adult Committee and a group of dedicated advisors in the Young Religious Unitarian Universalists (YRUU) program. Highlights of the YRUU year include service and social justice projects and an end-of-year service trip in June. Each year, the entire congregation looks forward to Youth Sunday, when the YRUU lead a worship service.

We offer many additional resources for parents and children, including ceremonies of dedication for infants and children, a Coming of Age ceremony for our youth, playgroups and parents nights out, Family Movie Nights, two libraries full of resources, and SumFun, our popular week-long summer day camp.

Adult Religious Education

The Adult Religious Education program at First Unitarian Church of Dallas offers a full schedule of classes based on the interests and requests of our congregation. Under the thoughtful, capable leadership of Director Charles McMullen, the program orients new members, offering a Roots class designed to convey the fundamentals of our faith. For all members, there are classes to enrich our spiritual practice, deepen our theological understanding, stimulate ethical and philosophical consideration, and enliven our daily lives in countless other ways, from Swing dancing to flower arranging. Charles has also brought in an impressive roster of lecturers on topics such as human rights, race, marriage equality and a host of other subjects. Truly, our offerings are limited only by limits on our classroom space, something we're currently working to expand.

Here are some of the things Charles has to say about Adult Religious Education at First Church:

I hope people are changed by their encounter with ARE Programs—with a significant difference from most other religious institutions: we don't have a preconceived notion of what the change will be! Adult Religious Education is about adults growing, maturing and changing in ways we cannot yet imagine.

Through the Adult Religious Education programs at The First Unitarian Church of Dallas, we attempt to offer challenge and support in equal measure, preparing our members to enter the world ready to meet the challenges of their days with greater knowledge, courage, optimism, and compassion. We offer a variety of adult activities that attend to our personal growth and inform our work in the world. We learn from scholars, activists, and contemplatives who teach us wisdom from the earliest traditions throughout the wide arc of human history right up to emerging concepts. Equally important, we listen closely to each other and ourselves.

In the context of our free faith the church takes on a special function. Rather than defining proper belief and imposing right action, the role of the church is to guide, lead, enlighten, instruct, and inform. It does its best work when it enlarges our minds and opens our locked imaginations, when it startles us to think in new ways, and challenges us to deep reflection and discernment. It lives out its deepest purpose when it inspires us to act boldly, encouraging and informing our work for increased joy and justice in the world.

Lay Leadership

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

On June 2, 1996 our Church By-Laws were amended at our Parish Meeting to create a church governance structure based on the Carver Model of Policy Governance.

ARTICLE V of the By-Laws sets out a governance model in which the Board of Trustees acts on behalf of the congregation, sets policies, and monitors chief executive performance. The Senior Minister acts as the chief executive officer of the Church, is responsible to the Board for implementing the policies determined by the Board, and operates under the general supervision of the Board.

As a large congregation, we have the luxury of having many members with leadership skills. Our twelve member Board of Trustees is chosen from a slate created by a Nominating Committee, itself an elected committee. There has been an effort by the

Nominating Committee to keep new blood circulating. This has allowed a wide variety of members to become leaders, mixing “old timers” with new members and drawing from all corners of our membership. In recent years, the Program Management Team has developed a workshop called “Power of Participation” to encourage the growth of new leaders and it included an overview of the policy governance model.

Another example includes the recent Chart & Compass strategic plan development process, which involved literally hundreds of members of our congregation. Over 10% of the congregation worked on planning committees for this project.

Nearly 500 members completed the survey circulated by the Senior Minister Search Committee, and over 250 members provided their input into the survey distributed by the Second Minister Search Committee. We’re an involved congregation, committed to democratic process.

Describe the process you used to complete this form:

Congregation-wide Survey

The Committee drew upon information gathered by the Senior Minister Search Committee (June 2007) for the Congregation’s demographic profile and sent an updated Second Minister Search Survey to each church member. The Second Minister Search Survey was written expressly for this congregation and was designed to give the congregants a chance to tell us their needs and wishes for our new Second Minister.

Second Minister Search Committee Retreat

In early August, the Second Minister Search Committee attended a weekend retreat in Oklahoma, facilitated by Reverend Thea Niefeld. The retreat was helpful in allowing the committee members to get better acquainted with each other and to develop a trust, bond and covenant which will be invaluable to the committee during the remaining part of its search process.

Drop-in Conversations

On Sundays in July members of the committee staffed a table and were available for one-on-one conversations about the Second Minister search.

Open Forums

The committee held open meetings for anyone in the congregation to come and ask questions or voice opinions about the search for our Second Minister.

Staff Conversations

The committee met with both member and nonmember staff to get their perspective about the skills and qualities we need to be looking for in our Second Minister.

Forums by Invitation

The committee held a separate forum specifically for the Church’s Newest 100 Members and another forum for the Church’s 100 Most Tenured Members to come and discuss their views on what we should be looking for in our Second Minister. The committee also held a separate forum with approximately thirty (30) YRUU youth to discuss with them the Second Minister search process and to obtain their input as to what qualities they were looking for in a Second Minister. The committee facilitated these very valuable conversations as we learned more about our congregation, its past, its future, and our current needs.

Groups of the Church Letters

The committee made outgoing calls and sent emails to the leaders of each group of the Church asking them to encourage their respective members to provide their input by participating in the various forums and completing their surveys.

Emails and Letters

The committee announced that all signed letters and emails about the Second Minister search would be read and considered by the committee.

Search committee members spent August and September compiling survey data and analyzing trends and important themes in all of the feedback. In addition, to prepare for completing the Congregational Record, the committee worked with the church office to pull financial records and other pertinent data and had discussions with current and former Board of Trustees members.

The search committee worked together to draft the Congregational Record using all of this input and presented the completed draft to the Board of Trustees to obtain feedback before finalizing the document. The Congregational Record requires validation by the Board of Trustees and the Congregation.

Committees

Name the committees that have recently had the greatest success.

Membership Committee

A dedicated group of parishioners who ensure that new members are aware of the mission of the church and are integrated into the congregation.

Ushers and Greeters

Highly successful committee of over 70 members generally characterized by strong leadership and committed service.

Social Action Council

Over 40 issue-oriented members who educate and rally the congregation for support of community causes.

Name the Committees who have recently been most challenged.

Capital Campaign

While surpassing all previous fund raising records, the committee is challenged by cost estimates which have continued to escalate.

Program Management Team

Originally an elected group and now appointed the PMT has had mixed success. We have recently hired a new Director of Lay Ministries who will be responsible for maintaining a volunteer data base, for helping members find a niche in the church community, for developing lay leadership, and for enhancing or possibly enhancing or replacing the function of the PMT.

Major Financial Support

List the dollar amounts of the ten largest operating pledges received in the most recently completed fiscal year.

- 1 - \$100,000
- 2 - \$ 44,800
- 3 - \$ 33,000
- 4 - \$ 31,360
- 5 - \$ 31,200
- 6 - \$ 25,000
- 7 - \$ 25,000
- 8 - \$ 21,108
- 9 - \$ 21,000
- 10 - \$ 18,240

Give the dates of the last two capital fund drives and the funds raised.

1. 2007-2010 \$6.2 million*
2. 1999 \$2 million

*Current total as of August 2008. The capital drive is still in progress.

What is the condition of the church buildings, and what funds may need to be raised in the future (note accessibility issues)?

The church buildings are generally in very good condition. We are at the beginning of a significant building project, construction on which is likely to begin within the next few months. This will require significant funds, and a capital campaign is underway for that purpose. When undertaken, the building project will remedy a few accessibility issues. For example, our current elevator to the 2nd floor of the religious education building is not up to code and would have to be replaced. There are no significant maintenance or equipment issues requiring funding that are not anticipated by the building project. The church also maintains a Building Operating Reserve (accrued annually) for ongoing building maintenance issues, which is currently around \$2500, although we have an insurance claim outstanding which we expect will restore our Reserve to around \$30,000.

Ministry

Describe the process by which the minister will be called:

Our new Second Minister will be a "called" minister. According to our Church's By-Laws, "the 'Called Minister(s)' shall be invited to candidate by an affirmative vote of two-thirds (2/3rds) of the members of the Board of Trustees and shall be elected by two-thirds (2/3rds) of the voting members present at the next succeeding annual, regular, or special meeting of the Congregation."

Initially, it is the duty of the Second Minister Search Committee to discern the church's desired characteristics and needs for the new Second Minister. The committee then will initiate an outside search through all available means, including those provided by the UUA. After visiting with, interviewing and observing the applicants, the committee will

recommend the best applicant to the Board of Trustees. The Board of Trustees will then vote on the committee's recommendation.

If an applicant is invited to candidate by the Board of Trustees, and accepts the invitation, the candidate will participate in "candidating week". During this week, the candidate will preach both Sunday services on a scheduled Sunday, participate in multiple and various activities throughout the week which are designed to allow the candidate and the congregation an opportunity to become acquainted, and finally preach both services on the following Sunday. At the conclusion of the second service, the congregational meeting will occur and the vote will be taken.

Describe the process by which the Second Minister Search Committee was chosen:

The Board of Trustees solicited nominations from the congregation for membership on the Second Minister Search Committee, Nominations were allowed to be made by members who nominated themselves and from a member who nominated another member (with that member's consent). Approximately nineteen (19) members were nominated and the Board of Trustees from the list of nominees appointed nine (9) persons to serve on the Second Minister Search Committee. On May 29, 2008, the newly appointed committee received its written Charge from the Board of Trustees. This Charge contained detailed information and resources for the committee members.

Ministerial skills and enthusiasms most needed by the congregation:

As part of their mission to discern the personal capabilities and skills needed by the new Minister, as well as the desired qualities, the Second Minister Search Committee conducted a congregation-wide survey designed to elicit this information early in the search process.

When asked what personal capabilities were most important for our new minister, the three most frequent responses from the congregation were the abilities to foster a sense of fellowship, present intellectual worship as well as caring for and counseling individuals.

When asked what skills were most important for our new minister, the three most frequent responses from the congregation were preaching, teaching and pastoral counseling.

When asked what qualities were most important for our new minister, the most frequently chosen were the abilities to communicate and empathize. Our congregation also emphasized that our new minister must possess good character.

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

As a congregation, we have high expectations of our Ministerial staff. We are experiencing a period of change and transition, and we need a seasoned leader who is ready to hit the ground running. We expect a Second Minister who has developed critical leadership skills, who encourages collegiality among ministers and staff, and who spiritually inspires the congregation. The congregation awaits a new Second Minister who will step into the role quickly and with confidence.

We are a caring congregation and we respect the humanness of our ministers. Many members expressed that they appreciate sermons relating to the minister's personal journey. We support a Second Minister continuing on his/her own spiritual path; our congregation has a history of supporting and encouraging regular sabbatical leaves, attendance at denominational meetings and conferences, and higher learning for our ministers. As a teaching church, it has been our practice to regularly sponsor internships and to help develop interns.

When a minister asks for volunteers to help with a new initiative or project, people respond enthusiastically. We were proud to hear a recent Sabbatical minister say that he felt our church – more than any he had been involved with – is “who we say we are”. As a growing church, we face the challenge of maintaining the intimacy we have had in past years. In response, our initial Befriender program evolved into a Caring Community team of lay leaders which is now led by our newly hired Pastoral Care Minister to meet pastoral needs. These caring individuals visit church members who are ill or in crisis, provide meals, and send cards to support members at important moments of their lives. Our Pastoral Care Minister has made it possible to meet the challenge of recognizing and responding to the life events of our members. As previously mentioned, we have recently added a Director of Lay Ministries and we have substantial infrastructure improvements planned. We hope and expect that these developments will enable the ministers to do their jobs more efficiently while relying on others for necessary support.

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

First Unitarian Church of Dallas is a welcoming congregation and would be supportive and open to ministers with all types of family structures. This church has a tradition of ministers with spouses who maintain their independence from and sometimes have had unconventional relationships with the church. At the same time, ministers' families who have become involved at First Church have been embraced by the congregation

The congregation would expect the minister to lead a life in which he/she practices what she preaches, strives to be respectful of all individuals, and conducts himself/herself in a manner of integrity and honor.

As a minister of this large congregation, it will be important to set boundaries and protect personal time and commitments. Although needs and expectations are high, many congregants were explicit in their desire to see that our ministers lead a healthy, well-balanced life and maintain a high level of energy and enthusiasm for the role.

Describe the worst mistake your new minister could make:

The congregation's first concern is that our new minister not make changes too quickly or without congregational input. "Get to know us first", seems to be the overwhelming message. We have strong lay leadership and in general seek to form a partnership of vision and service with our ministerial staff.

Along these lines, we have a strong desire for relational qualities of warmth, openness and mutual respect. Many congregational surveys warned against coming across as arrogant, condescending, aloof or isolated. We hope our next minister will help strengthen our congregational community, so we are looking for both a sense of calling and a sense of humor.

Finally, we need a unifying presence, someone who can embrace our whole congregation. We want to be challenged and inspired from the pulpit. Our surveys and conversations clearly showed the importance of powerful preaching, but the congregation expressed the need for inclusiveness as a personal attribute as well as a characteristic of the pulpit. Our ministers must have the sensitivity and humility to lead a diverse community.