

UU Fellowship of San Dieguito

Settled Minister

Solana Beach, California | Pacific Western Region

About UU Fellowship of San Dieguito

Contact Methods

Website: <http://www.uufsd.org>

Meeting Address

1036 Solana Drive
Solana Beach, CA 92075

Mailing Address

PO Box 201
Solana Beach, CA
92075-0201

This Congregation **has** a 501(c)(3) status of its own

Congregation Life

Describe your Congregation and its culture:

Dear Minister,

We welcome your interest in UUFSD—the Unitarian Universalist Fellowship of San Dieguito. Before we jump into details, here is a summary of what we can offer a settled minister.

We're an established, good-sized fellowship, located in Southern California in a pleasant coastal city on a 6-acre campus with an outdoor worship space. Our compensation package is well into the higher range for our size of 244 pledging members and friends, and includes a minimum Salary & Housing amount of \$95,000, plus a significant "sign-on bonus." Benefits are health insurance, life and disability insurance, retirement contributions, and minister's professional expenses. Altogether, the settled minister's recurring compensation elements add up to approximately \$131,800. The non-recurring "sign-on bonus" is at least 10% of annual Salary & Housing for a fully qualified candidate, in addition to moving expenses. San Diego

County is a high-cost area, so we feel it is equitable to add significant assistance for your transition.

Overall, our Fellowship feels pretty healthy. Our congregation is active, well-educated, generous, and fairly well off. We have two services each Sunday, a comprehensive RE program, many social justice and anti-oppression causes, many spiritual and social gatherings, and a strong music program. We intend to make major campus improvements with our current capital campaign; we want to grow from under 250 to at least 300 or more; we want to rejuvenate our programs for families and youth; we want to bring more order to our management and administration.

We are eager for a minister to walk this path with us. We seek a minister who is experienced in congregational life, calm, and loving, who can deliver challenging sermons and isn't afraid to step up to administrative needs as head-of-staff.

We hope this Congregational Record resonates with you. We are looking forward to meeting you and reading your Ministerial Record.

In fellowship,

The UUFSD Search Committee

BEGINNING OF CONGREGATIONAL RECORD

We are a community of 227 members and 17 pledging friends (as of November 2019), and a solid number (51) of non-pledging friends. We have a variety of family structures and parental roles, and are fairly diverse in terms of age. We have a fair number of young families, with about 80 children and youth. We also have a large number of retirees. Nearly half of us have attended for over 10 years, and a quarter of us for 2 years or less. We are mostly but not entirely white (reflective of our immediate community) and heterosexual, and women outnumber men about two to one.

We live in San Diego County (a megalopolis of 3.3 million), mostly in the affluent string of small coastal cities between Del Mar and Carlsbad (known as "North County"), but we attract a significant number from outlying communities. We're roughly evenly split between some form of working and some form of not working, such as retired. We are quite well off, with 58% reporting household income over \$100K (20% over \$200K), and 10% saying less than \$50K. (Median San Diego household income is about \$76K.)

Our campus is located on six acres of park-like land on a hill overlooking the Pacific Ocean. The San Diego climate allows us to hold most of our services outdoors in our unique amphitheater, where we feel a strong connection to nature.

We are 94% college-educated, with over two-thirds holding post-graduate degrees.

We tend to be politically liberal. Though many have voiced a desire to be more open to our conservative friends, we could use some help in this regard. We could probably contribute more, as only a third of households report pledging over \$3K per year, though over half say they've increased their pledge recently.

We are spiritually diverse. We have a strong tradition of humanism dating from our founding over 60 years ago. Our members are more likely to be atheists (30%) or agnostics (30%) than theists (9%) or a particular faith tradition (14%). Many members strongly identify with Buddhism, with three meditation and mindfulness groups. Most of us are enriched by this diversity, but some are challenged by it. Talk of God, heaven, Christian references, and other traditional religious concepts are not welcomed by all.

Most of us first come to UUFSD seeking a sense of community. We enjoy many social activities, and a majority feel UUFSD is a source of comfort and strength. Our pastoral care team leads us in assisting other members during hardship, and when asked we respond well. However, some have felt the Fellowship has not been supportive when they were in need.

Social justice is important to us, and our programs include racial and economic justice, immigrant rights, gun violence prevention, support for people who are homeless, environmental justice, and much more. We are a designated Welcoming Congregation. Our flagship Casas de Luz program has built over 100 houses in nearby Tijuana, Mexico for over 10 years. We have a strong presence at local food banks, and we have participated in an annual Interfaith Homeless Shelter for 28 years.

We are proud of our children and youth and our RE program is a high priority, noted by both those with and without children. We include our children in the first part of our worship services, including an intergenerational story-telling and sharing of joys and concerns. We have a strong group of teens, but decreasing numbers of younger children in the past year or two.

Most of us want to grow, but we are stuck at around 250 members and have been for years. Many were ambivalent when we began serious discussions around congregational growth in the early 1990's. Now we more fully embrace growth as a means to realize our Fellowship goals. A minority still favors remaining as we have been due to concerns over losing intimacy and community

Your Congregation's mission:

Rather than a simple mission, we have a few texts that are meaningful sources of alignment, several of which we know by heart:

Congregational Covenant

May love be the spirit of this congregation; may the quest for truth be its sacrament and service be its prayer; to dwell together in peace, to seek knowledge is freedom, and to help one another in fellowship. This is our Covenant.

Opening Worship Welcome Example

The Unitarian Universalist Fellowship of San Dieguito is an inclusive community that encourages free thinking and compassionate living. We gather here to consider the most significant issues of life, and to make manifest in this world the beloved community of all souls. We welcome and affirm people of all ages, abilities, races, ethnicities, gender identities, sexual orientations, and family structures.

Chalice Extinguishing

We extinguish this flame, but not the light of truth, the warmth of community, or the fire of commitment. These we carry in our hearts until we are together again.

UUFSD Vision Statement

Inspired by our Unitarian Universalist principles, we are a vibrant, intentionally diverse congregation that models and promotes both locally and globally: love, spiritual growth, service, right relations and sustainable living.

Covenant of Right Relations

As we walk this spiritual path together, we are mindful of our common need to love and be loved, to support and be supported, to listen and be heard, and to forgive and be forgiven. Therefore, we strive to build a religious community dedicated to communicating directly, respectfully, patiently and lovingly. We strive to be kind to each other and to establish a place of trust and safety. We welcome and respect differences of opinion. When conflict arises, we seek clarity and listen more than we speak. Mindful of our own assumptions, we work to achieve reconciliation when we disagree. When the inevitable challenges come in our interactions we will stay in community and reaffirm the values that brought us together.

Describe and provide examples of how your Congregation lives its values:

Our Casas de Luz program builds several homes per year in Tijuana, Mexico. We fundraise for this program, and members travel to Mexico to do the construction work. The organization has expanded to include participation by many local organizations including schools, Girl Scouts, and the San Diego Rotary.

We staff a local food pantry 1/2 day each week, and package food at another local food bank.

We have participated in an Interfaith Homeless Shelter each winter for 28 years. We

participate monthly in a local Fill-A-Belly program serving meals to local people who are homeless. We also distribute toiletries and shower tokens to those in need.

We participate in and host gun violence prevention meetings and protests, including an annual vigil.

We have an Indivisible Patriots group that strives to keep us all well informed and regularly participates in letter-writing to members of Congress.

We have many other social justice projects that include support of immigrants, day workers, and people who are homeless. Some would like to see the congregation moving toward more a more focused theme with which the full congregation can be involved.

We show our Black Lives Matter banner, rainbow flag, and other symbols to the public near our entrance.

Link to your Safe Congregation policy:

<http://uufsd.org/wp/wp-content/uploads/2015/05/580-Security-Against-Distructive-Behavior-2008Oct.pdf>

Worship service schedule:

Fall through Spring—two Sunday services at 9:00 and 11:00 AM—usually held in our outdoor amphitheater but also in Founders’ Hall during unfavorable weather. Our Gathering Hour offers socializing and coffee between services, and a coffee hour after the second.

Childcare and RE classes are available during both services.

July and August—One service at 10:00 AM, childcare and group RE activities during service, followed by Gathering Hour.

No dress code, but we tend to dress casually and for comfort, particularly when outdoors.

Personnel

Name	Position	Paid Hours per Week	Year Started
Alison McLeod	Religious Education Director	40	2007

Name	Position	Paid Hours per Week	Year Started
Sarah Miller	Treasurer		2019
Tracey Weiss	Church Administrator	35	2014
Danielle Rubenfeld	Religious Educator	3	2014
Melanie Lindberg	Childcare provider	3	2012
Thomas Perchlik	Interim Minister	40	2019
Christine Lehman	Music Director	20	2016
Joe Cantrell	Sound Technician	5	2018
Gloria Rubenfeld	Childcare provider	3	2017
Katherine Buffington	Religious Educator	3	2017
Colin Watts	Religious Education Asst	3	2017
Barbara Herman	Religious Educator	3	2018
Byrht Renfrow	Set-up/Site caretaker	4	2019
Derek Stone	Set-up/Site caretaker	4	2019
Gabrielle Moreau	Bookkeeper (contract)	3	2013
Katie Klaerich	Accompanist (contract)	6	2017
Guthy Hahm	Set-up/Site caretaker	4	2018
Kristina DeGreet	Childcare provider	3	2019
Vacant	Membership Coordinator	20	2019

Additional personnel notes:

The Membership Coordinator position is currently paid from grant money that will run out in about a year. The Membership Coordinator left in June, 2019, and has not yet been replaced.

Due to having only 1 service in July & August, hours are reduced in summer for part-time religious educators, childcare workers, accompanist, sound tech, and set-up

staff.

Congregation History

Provide your Congregation's founding history:

Our Fellowship turned 60 this year. In 1959 a group of like-minded professionals, educators, and artists began meeting in North County San Diego—the area then called San Dieguito, now the incorporated cities of Solana Beach and Encinitas. Many of these young adults had met at the Unitarian Church of San Diego, in a group called LAMP: Literature, Art and Music Participators. The San Dieguito group, brought together by their North County neighborhood location, simply called themselves the Participators. The Participators were dedicated to creating a Unitarian fellowship in North County to provide a near-home religious education experience for their children without driving to San Diego. The first official Sunday service on February 15, 1959 saw 37 adults and 40 children in attendance in rented space.

Date founded: 2/15/1959

Describe important events in your Congregation's history:

On our 1st birthday in 1960, charter member Andy Kay announced his donation of Kay Hill, 7 acres of land in Solana Beach. Our founders galvanized volunteer professional carpenters, electricians, contractors, landscape artists, and an architect and dug out and finished our beautiful amphitheater from the natural contours of the bluffs. By 1964, four classrooms, our Core Area, and kitchen/restrooms had also been constructed by volunteers.

After 25 years of self-sufficient lay leadership, UUFSD called the Reverend Anne Felton Hines, who arrived in August 1984 just in time to celebrate our 25th anniversary with us. We were her first congregation, and we learned and grew together.

In 1993, we received a sizable legacy from long-time member Paul Palmer. We participated in the UUA Decisions for Growth workshop, and decided to expand our space to allow for worship indoors when needed, and for more meeting and office space. We obtained a loan from the UUA (paid in full in 2015), which, along with the Palmer legacy, enabled us to build Founders' Hall and Palmer Library, renovate a classroom into new larger office space, and install new handicapped-accessible restrooms and over 170 feet of accessible bridges.

In 1999, after the completion of our building program and fifteen years with the Fellowship, Rev. Hines resigned from her ministry.

We were fortunate to call Reverend Kathy Fuson Hurt in August 2001. Rev. Hurt brought reverence into our historically humanistic community. During Rev. Hurt's ministry, we gained Welcoming Congregation status in 2003. Rev. Hurt resigned in 2006.

In 2009, we called Rev. David Miller, a new minister with experience in business, social justice, organizational development, and fundraising. With modest membership and budget growth, the Fellowship was able to add paid staff for maintenance and set-up, and increase hours for the Administrator, DRE, and Music Director.

At the time, we held a single Sunday service at 10:00 a.m. The parking lot was frequently full. Our amphitheater can generally accommodate all who arrive for outdoor services, but for indoor services Founders' Hall was often standing-room-only. After a trial in 2014, we expanded to two Sunday services in 2015-16, at 9:00 and 11:00, with a "Gathering Hour" in between, and a single 10:00 service in the summer. This change caused discontent among some members, now largely dissipated.

During Rev. Miller's tenure, we completed a strategic planning process for our Dream Builders capital campaign. As discussed later, we raised over \$2 million, but the building projects are currently delayed by permitting agencies.

Rev. Miller resigned in 2015 to accept a position as senior minister with a congregation three times our size. Rev. Meghan Cefalu then began as our interim minister (later changed to consulting minister). The congregation felt a resonance with her focus on spirituality and her warm, calm and steady hand. We called her as our settled minister in 2017. Most members were saddened to see her leave in June, 2019, though we understand her calling to create a private spirituality counseling practice.

Ministerial History

Start	End	Position	Name	Job Title
2019	Now	Interim	Thomas Perchlik	Interim Minister
2017	2019	Called	Meghan Cefalu	Settled Minister
2015	2017	Interim	Meghan Cefalu	Interim/Consulting Minister
2009	2015	Called	David Miller	Settled Minister
2008	2009	Interim	Thomas Owen-Towle	Interim Minister

Start	End	Position	Name	Job Title
2007	2007	Interim	James Grant	Interim Minister
2001	2006	Called	Kathy Hurt	Settled Minister
1999	2001	Interim	Enid Virago	Interim Minister
1984	1999	Called	Anne Hines	Settled Minister

Additional ministerial history notes:

Our decision to call Rev Cefalu fell outside common procedures within the UUA. We went through a process and the necessary waiver from UUA was obtained.

Describe any important Lay Leaders:

The Fellowship was lay lead until 1984, and many founders and early congregants contributed to sustaining the Fellowship (building our amphitheater and classrooms, for example). One founding member, Carol Mason, is still an active member. Molly Low founded our music program in the 1980s. The Paul Palmer legacy is described above. Since we began having professional ministers, many members have served as Board members, committee chairs, and other significant volunteers and donors, but it would be unfair to single out particular names. Our website shows our current Board and committee chairs.

Membership & Finances

The data for the table below comes directly from the UUA's annual congregational certification.

Year	Total Pledge Income	Total Operating Expenses	Membership	Youth Enrollment	Avg. Attendance
2019*	\$342,934	\$396,850	245	70	113
2018*	\$283,140	\$369,172	231	120	130
2017	\$294,332	\$360,471	257	100	168
2016*	\$278,107	\$358,967	251	110	157
2015	\$290,413	\$370,089	260	120	160

Year	Total Pledge Income	Total Operating Expenses	Membership	Youth Enrollment	Avg. Attendance
2014	\$270,795	\$335,528	272	119	160
2013	\$254,379	\$343,269	237	105	150
2012	\$243,950	\$306,789	237	112	150
2011	\$242,000	\$311,915	239	116	148
2010	\$271,200	\$317,200	234	138	170

The following notes and/or explanations have been offered by the congregation:

Year	Note/Explanation
2019	<p>The above table does not include funds devoted to social justice, which are not accounted for as part of the operating budget. For example, plate collections of nearly \$20K were donated directly to local charities via our once-a-month Generosity Sunday program. Likewise, over the years through our Casas de Luz program has raised over \$300K for over 100 houses and 2 community centers in Tijuana (\$90K last year). These funds are booked to pass-through accounts. The difference between Pledge Income and Operating Expenses is accounted for by other income sources such as rental income and grants, and the slight misalignment between the calendar year data reported here and data for our fiscal year, which is how we budget and account for our funds and which runs from July 1 to June 30. The RE enrollment for 2019 is currently 72 and is probably the most accurate count; prior to 2019, registration and enrollment numbers were estimated broadly.</p>
2018	<p>Our reported Sunday attendance for 2018 did not look correct as we are most often full. We recalculated and average is actually 147.</p>

Year	Note/Explanation
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	In 2015-16, minister benefits were lower because our new Interim Minister did not spend all of her budgeted professional expenses
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2016	In 2015-16, we hired a Director of Connections, with a salary of \$25,000. This is paid for with grant funds and a matching gift from a member, and is not reflected in the 2015-16 budget, though was added in, along with the grant income, in 2016-17.
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Demographics

What percentage of members do you estimate identify as people of color?

1-4%

What percentage of members do you estimate identify as lesbian, gay, bisexual, transgender, or queer (LGBTQ)?

1-4%

Please describe the gender makeup of your congregation

Women outnumber men by 50%.

What number of staff (including full and part time) identify as people of color?

2

What number of people of color serve as leaders or chairs of your volunteer committees and program teams?

We are unable to provide this.

What number of your Board of Trustees identify as people of color?

0

What changes have you made in the last 3-5 years, if any, to include the racial and ethnic diversity of your congregational staff and volunteer leadership?

We participated in the Beyond Categorical Thinking workshop with our last minister search in 2016 (and again in 2019 for this search). We have run Bridging the Genders (2018) and Beloved Conversations (2017, 2018, 2019). We have achieved some degree of diversity among our staff, but struggle to attract more diversity in our

congregation, and hence volunteer leadership.

Accessibility

Is your Congregation's meeting space wheelchair accessible? Yes

Wheelchair accessibility details:

We have a ramp from the lower and upper parking lots. The Amphitheater has a back row for wheelchairs. The bathrooms have one wheelchair- accessible stall each.

Founders' Hall accommodates wheelchairs. Though technically wheelchair accessible, the hilly, uneven, and spread-out nature of our site presents difficulties for our differently-abled members and visitors. Our site improvement plans include the addition of bathrooms at the back of our amphitheater and ramps to the base of the amphitheater to make it more fully accessible (currently there are stairs).

Does your Congregation provide assisted listening systems? Yes

Assisted listening system details:

Wireless earpieces that amplify the service are provided on request, and worship leaders consistently use a microphone.

Describe other ways your congregation has dealt with accessibility:

A few years ago we increased the number of handicapped parking spaces, and our Board has focused on safety by smoothing asphalt paths and increasing pathway lighting.

Resources & Programs

List the resources and programs your Congregation used or participated in during the past year:

Some of our programs and resources are from the UUA, while others are homegrown or synthesized:

Beyond Categorical Thinking (October, 2019)

Beloved Conversations (Spring 2019, also 2018, 2017)

Bridging the Genders (2018)

OWL (Spring 2019, also earlier years)

Serving with Grace (2019, also 2018, 2017)

Speaking from the Heart (2019)

Describe your religious educational programs:

This question is a duplicate of a question posed below in the questionnaire. Rather than repeat that answer, we refer you to it.

Describe your youth and campus ministry programs:

In addition to Sunday classes, the high school youth group meets every other Tuesday evening through the school year in the YRUU classroom to talk about life, school, pressures, whatever, in a supportive environment with no judging, only love and affirmation. The Bridging ceremony at the end of each church year is the farewell service of our graduating high schoolers, who organize and conduct the service. Our special programs, Coming of Age (COA) and Our Whole Lives (OWL), are two of the most successful youth programs at the Fellowship. Our youth groups (as well as others in the Fellowship) have for years raised money and built homes in Mexico via our Casas de Luz program.

We do not have a campus ministry program.

Surrounding Community

Describe the character of the surrounding community, including population and demographics:

The Fellowship is physically located in Solana Beach, a small coastal community (population 13,900) in northern San Diego County, about 30 minutes north of downtown San Diego, 100 miles south of Los Angeles, and 35 miles north of Mexico. Neighboring Encinitas has a population of 63,200 and is home to approximately half of the UUFSD membership. Median household income in both cities is around \$100K. Households over \$200K are 20% of Encinitas and 22% of Solana Beach, while households under \$15K are 7% of Encinitas and 3.6% of Solana Beach.

Demographic information about the region is available from the San Diego Association of Governments (SANDAG) at this link: <http://datasurfer.sandag.org/>

Many are attracted to the beautiful beaches and wonderful climate of Solana Beach and surrounding North San Diego County. We enjoy an average temperature of 62 in the winter and 77 in the summer. More broadly, San Diego County is home to the world-famous San Diego Zoo and the Safari Park, and about 70 miles of public beaches on our coastline, and is No. 3 on the Forbes best craft beer cities list (after Portland and San Francisco). Balboa Park in downtown San Diego houses a wide

range of museums and gardens. There is no shortage of theater, beautiful beaches, parks and festivals. Neighborhood identities are strong and many people feel a strong sense of connection to their locale.

San Diego has evolved from a traditionally conservative region to one with slightly higher Democratic (35%) than Republican (34%) registration and a large portion of “declined-to-state” voters. The beach communities are recognized as somewhat more progressive than inland cities. Demographically, Solana Beach tends to be a white, upper-middle to upper class area. However, the communities to the south, north and east are more ethnically, racially and culturally diverse. San Diego County has a large Latino population, many of whom reside in communities adjacent to Solana Beach. Solana Beach is 85% white, 10% Hispanic 3% Asian; Encinitas is 80% white, 12% Hispanic, 5% Asian; African-American population in both cities is less than 1%.

Many of the local residents work in the biotechnology, pharmaceutical and wireless technology industries. The local economy is currently strong, with 3.6% unemployment. The University of California, San Diego, is just 8 miles south of our campus, and is also a large employer. The many scientific research centers in the vicinity attract scientists from across the country and abroad.

The schools are excellent, with several charter school options available. Local colleges and universities include the University of California, San Diego; San Diego State University; California State University, San Marcos; the University of San Diego; and several community colleges.

San Diego tends to attract people who appreciate the outdoors and a healthy and active lifestyle. Surfing, kayaking, and bicycling are very popular, and many local clubs are available to participate in sporting activities. There are many sports and healthy lifestyle businesses in the area as well (e.g., yoga studios, holistic health practitioners). Encinitas is considered by many to be a yoga mecca. Environmental consciousness and the movement toward organic, locally-grown foods is growing. All schools in the Encinitas Union School District have an organic garden and the district operates a 10-acre organic farm, which supply produce for the school food programs. Each local town holds weekly farmers’ markets. Recycling is widely encouraged.

The principal social and demographic problems in our area include a very significant population of people who are homeless, development pressure degrading the natural environment, climate change, traffic density, and of course the tensions and challenges arising from the immigration crisis and the nearby Mexican border. Another challenge is the high cost of housing, which makes it difficult to find smaller, affordable options in the north coastal area.

Describe how your Congregation is known/perceived by the larger community:

We are not well-known in the overall community, and this is a persistent challenge for us. Our campus, though an attraction when you find it, is located in a hilly residential area, on a street not traveled by many. We are, however, connected with many individual entities in the community, and believe they perceive us as supportive to progressive causes. Our social justice activities provide a way for us to be better known. For example, we have long been involved with our local Community Resource Center, which provides services for people who are homeless, food insecure, and battered women and regularly staff it with volunteers. We are located next to a Montessori School, and maintain a cooperative relationship with them. We also rent our RE classrooms to Sandy Hill Nursery School, a private pre-school originally founded by UUFSD members. Many of the parents have become involved in our Fellowship. Our Buddhist meditation groups attract many people from outside the congregation, as do our concerts. Many non-profit organizations seek out our space for activities that are consistent with our principles, such as an Insight Meditation group.

Describe your Congregation's religious, political, and social context from a historical and current perspective.

Our congregation was founded when a large majority of San Diego County was quite conservative. There are large Navy and Marine bases located here, and in the mid 20th century, the military was the largest employer. In the early days of our Fellowship, we were viewed as quite radical, and were referred to as "the Communists up on the hill." Since then, the county has grown and become more diverse. With the addition of a University of California campus, and the growth of scientific and biotech industries, more political and religious liberals have moved to this area, and we are no longer seen as such an outlier.

Our community is also quite varied religiously, with many Protestant, Catholic, and Jewish places of worship, as well as Evangelical Christian. There are several Eastern and New Age religious groups, as well. There is a mosque and an Islamic Center in North County.

Though the area is largely upper middle class, 7% of the Encinitas population lives in poverty. UUFSD has made a more conscious effort in the past decade to spread a larger social justice umbrella to those in need in our local community.

Position Basics

Anticipated Start Date: August 2020

Term: N/A

Percent Time: 100% Time

Minimum Salary + Housing: \$95,000 | We are offering more than recommended:

First, we offer a sign-on bonus of at least 10% of the Salary + Housing amount, as well as moving expenses. Since the UUA's Geo Index is not based on cost of living, and since the lack of affordable housing is a significant social issue in San Diego, we feel these enhancements are an equitable way of making the move to San Diego more affordable. Second, we are in UUA's Geo Index 5, and our congregation is "Midsize I (150-249 members)". However, our officially reported membership of 245 places us right on the cusp of the next highest category, "Midsize II (250-349 members)." Historically, we have bounced around 250, sometimes remaining in the higher category for considerable periods. To acknowledge this, our minimum salary and housing takes both categories into account. Third, compensation may vary depending on the candidate's level of qualifications and experience. The minimum above is for a fully qualified candidate, which we describe as an experienced UUA minister with the strengths we describe in this Record, at least 5-8 years of congregational experience, and with whom we feel a long term and successful relationship can be mutually achieved. Honestly, we'd prefer to offer more, but as pointed out elsewhere, our Board has discovered accounting errors that create a budget deficit in the current year, and the Board desires to offer compensation that we are confident we can sustain and hopefully grow over the long term.

Benefits: Self-employment offset tax; Retirement Plan; UUA Health Plan; Disability Coverage; Term Life Insurance; Professional Expense Allowance

Questionnaire

Description of minister's role in relation to other paid staff

The minister is the manager of all staff, and directly supervises the Director of Religious Education, Congregational Administrator, Music Director, and Membership Coordinator. We also employ a sound technician, Sunday set-up staff, and an accompanist, who work directly with the minister during Sunday services, but report to the Music Director. In addition, we employ an RE assistant, baby-sitters, and Sunday School teachers, all directly reporting to the DRE. We are seeking a minister with adequate administrative skills to mentor and direct our paid staff. Frequent and frank communications and performance feedback are expected and they are necessary, because past staff development and supervision have been inconsistent. The minister will be responsible for managing performance, conducting regular staff meetings, overseeing staff issues, negotiating any issues between staff and congregants, and bringing staff issues to the Board if needed. The Personnel Committee, comprised of Fellowship members with human resources and legal

experience, is available for support in these areas.

Primary areas of focus for the minister in this role

-Meaningful Sunday worship services are the centerpiece of our Fellowship experience

-We are experiencing a decline in the numbers of children and young families, and would like assistance with how to approach and strengthen family ministry.

-Accountability and mentoring of staff are key issues for us, specifically in how staff relate to the Board and congregation.

-We will need support during the second phase of our capital campaign and capital building program.

- Promotion of volunteerism and fuller engagement of the congregation is another key issue we are working on and need support for.

-Pastoral care

Desired strengths of the minister

Our highest priority is a minister who can present meaningful worship services that are challenging and intellectually stimulating.

Our minister must be able to honor diverse theological perspectives in their sermons, and to walk the line of sometimes conflicting desires for both a secular humanistic approach and a spiritual approach. Others have urged a prophetic voice who can challenge us to action, although the majority wish worship services to be more than simply secular political discussions.

Our minister must feel comfortable holding services in our amphitheater when weather permits. We appreciate there are challenges in worshipping outdoors. We are addressing many of these in our capital improvements plan for permanent shade, improved accessibility and so forth.

We prefer a minister with a good background and understanding of congregational life. We hope our minister will be part of our community, participating in social events and sharing their personal stories to the extent they feel comfortable, though we respect the need for personal space and privacy.

Warmth, kindness, empathy, and sincerity are top desired qualities, and many expressed a strong desire for deep intelligence and a sense of humor. We want someone who is open and non-defensive, self-assured but humble, who displays a sense of equanimity, and is good at conflict management. We want someone who has

a mature and insightful understanding of human relationships, who is good at pastoral care, and able to help people with life and interpersonal issues.

Ability to promote membership growth and fundraising are important to most of us, and should be on our minister's agenda, but we do not see these as the minister's primary responsibility. Hopefully it will be the spirit and tone set by the minister, along with intentional work by the congregation, that improve these metrics.

While administrative and executive skills need not be their strongest suit, we need someone who has a decent ability and willingness to manage an organization –demonstrating strong leadership skills with staff, building supportive and productive relationships, and handling personnel issues (hiring, evaluations, etc.). We want a collaborative and creative leader who is willing to work productively with the Board of Directors and committees; one who inspires us in articulating our vision, and facilitates, rather than dictates, its fulfillment.

We want a minister who can build a rapport with younger adults and families. We do not expect our minister to take a primary role with children and youth, but rather one of support and encouragement.

We seek a minister who supports and encourages social activism and community outreach, but not necessarily as the main focus of their ministry. The congregation has asked for a focus on strengthening our Fellowship community, with outside community work and denominational activities being a less of a priority for our minister's time.

We have called ministers with a variety of sexual orientations and family structures, and we feel comfortable considering a minister with any lifestyle. We are definitely open to a minister of color, which would be a first for us. What was clear is that we do not want a candidate who might focus on a single issue at the expense of other issues, or not reflect the fundamental principle of welcoming acceptance and respect for everyone.

Ongoing momentum we would like to continue

1. Capital Campaign/ Dream Builders. We will begin construction and re-solicitation of our "once in a generation" campaign for site improvements. We have \$1.2 million remaining from the first phase. Once permits are issued, the next few years will be heavily involved in construction and capital campaign fundraising.

2. Growth. Most feel that reaching a reliable level of at least 300 members would be desirable, because it would fully use our worship and parking spaces after the capital campaign build is over, and help our finances.

3. Community. This was identified as a high priority with the installation of our

previous minister. With her continuous focus on opening our hearts to one another, we have become a more compassionate congregation, both with each other and the community-at-large. This may be a challenge as we grow.

4. Leadership Development. We are working on leadership development to help the congregation see involvement as part of their spiritual path. We have a Leadership Development Council (LDC) which holds workshops for prospective leaders and assists in filling vacant lay leader positions. Both our interim and previous minister have held “Serving with Grace” classes around congregational leadership.

5. Racial Justice. Our racial justice program is in its 3rd year, and has included 2 series of Beloved Conversations in the past year, as well as film and book discussions.

6. RE. The past year there has been some controversy about appropriate staffing levels for the RE program. At the same time, we heard from some families that they feel isolated and less valued in the congregation. The RE Committee has since been reinstated and is working with the DRE, Minister and Board. We are working hard on fostering this relationship and coming to a better understanding of each other’s needs. The focus on serving more youth hopefully will continue.

7. Music. Our music program, including the choir, the UUFSD band, an accomplished pianist and other talented musicians, and concerts bringing in professional musicians, adds soul and energy to our services and other events with an eclectic variety of music.

Programs and traditions we want to maintain

Outdoor worship.

Social justice programs. The Casas de Luz program is particularly important to UUFSD.

Strong music program.

Stewardship. Though fundraising is not expected of the minister, we do wish for support in encouraging participation and a culture of generosity from the congregation.

Sacred Circles. Our small covenant group program has been going strong for more than 5 years. Our ministers have been very involved in creating content for these groups and supporting circle leaders.

Participation of children in the worship service, and the frequency of inter-generational services

Infants, children, and youth are welcome at all services. Typically, children attend the first part of the service with their parents before going to RE classes. Every service includes an intergenerational sharing segment, usually with the children coming forward with food offerings and listening to a story related to the sermon topic. The congregation sings them out with a song.

Our annual Bridging service is organized and run by the graduating high-schoolers and the Coming of Age service features middle school youth. These are moving services. From time to time our music director has formed an ad hoc children's choir to sing on special occasions such as Christmas Eve.

Traditional holiday services celebrated outside of Sunday morning

Passover Seder dinners

Día de los Muertos

Thanksgiving Potluck

Christmas Eve

Status of the congregation as a Welcoming Congregation

We have been a designated Welcoming Congregation since 2003.

Status of the congregation as a Green Sanctuary congregation

We are not a Green Sanctuary congregation. We began the process of certification in 2009, established a Green Sanctuary committee, and adopted a relevant Policy & Procedure. However, the formal process seemed bureaucratic and we abandoned it in favor of just taking action. Since then, we have introduced many sustainability aspects to our campus such as solar panels, waterless urinals, and permeable paving. Our Environmental Justice group sponsors initiatives such as reduction/elimination of paper and plastic waste, and participation in regional environmental causes such as Citizen's Climate Lobby and Stay Cool for Grandkids.

Other ways in which the congregation lives its values

This question is very similar to a prior question in a different section about how the congregation lives its values, so we refer you to that answer.

Status of the congregation as an Honor Congregation

We are not an Honor Congregation. To our knowledge we have never focused on this issue nor attempted to become an Honor Congregation. We are back to being a Fair Share congregation, after a year not paying our Fair Share due to decreased pledges and an upgrade in our Geo area level with resulting increases in salaries. We are in a

grace period presently (just shy of meeting UUA's newer Fair Share metrics based on budget rather than membership).

Lessons the congregation has learned about nurturing ministers and ministry

We have formal structures to support and nurture our minister—a Committee on Ministry (COM), a Board evaluation process, a Personnel Committee, a guaranteed sabbatical, and a process for dispute resolution including a Covenant of Right Relations. At a working level, we believe the congregation and leadership are generally open, welcoming, and supportive. In the 35+ years since we first called a minister, we have matured from a lay-lead group resistant to professional leadership, to a collaborative one with governance that looks to the minister for both spiritual and administrative leadership.

We have called both male and female ministers, gay and straight. We have not yet had the opportunity to work with a minister of color. When our most recent settled minister, Rev. Cefalu, first arrived, there was a brief period of controversy and concern regarding her unusual family structure (polyamory), but the congregation rose to the occasion, embraced UU principles in action and in words, and warmly welcomed and appreciated her and her partners.

Our prior minister, Rev. David Miller, was in his first settled ministry. We worked hard to build a strong relationship between him, the Board and the congregation. We supported his professional growth in his first minister position, providing constructive feedback in his attainment of fellowship. We believe the experience he had with us was a mutual endeavor, and resulted in his call to a congregation 3 times our size.

We supported previous ministers through multiple sabbaticals (and recently supported our DRE for a sabbatical), paid leave, support for personal social justice concerns, and participation in General Assembly and other cluster and denominational activities. We believe the local cluster includes supportive ministers.

Our Committee on Ministry (COM) has followed the UUA recommended model. It assists the minister in program evaluation, and worked with our last minister to help negotiate our congregation's sometimes conflicting desires (for example, the ongoing tension between a spiritual vs. a humanist focus). Along with Rev. David Miller, they developed a Covenant of Right Relations and Procedures for Conflict Resolution, which continue to guide our relationships.

How the congregation has evaluated its ministry and its history with ministers

A group of leaders provided our most recent minister with a formal evaluation process in 2018 and followed with a targeted set of leadership trainings, at her request. Our previous minister was provided with annual evaluations for his first three years, as a

part of UUA requirements for new ministers, and with less formal Board input thereafter.

On a more global level, the congregational discernment process for this search has provided an opportunity to reflect upon prior ministries—the interplay between spirituality and secular approaches, the need for more administrative and management attention from our minister, the concerns over membership and RE numbers, the longing for a deeply connected and welcoming community, the concerns for social justice and systemic oppression. These issues are reflected throughout this Record.

What cottage meetings and surveys tell about the congregation

We conducted 17 cottage meetings with over 125 attendees. Our congregational survey asked about respondents' participation and demographics; we received 135 responses. In the Beyond Categorical Thinking workshop, 41 participants viewed issues related to race, ability, and sexual orientation.

Here are some common themes, which are echoed throughout this Record:

- Overwhelmingly, the need for inspiring sermons that make us think and reflect.
- A minister with real enthusiasm and engagement, who is committed to the Fellowship for a reasonable period (at least five years), and can look beyond the status quo and lead us there, while acknowledging the different views of our members. We seek appreciable prior background of at least 5-8 years as a congregational minister, a practical approach to problem-solving, a deep knowledge of UU history and world religions, a sense of humor, and a calm, emotionally settled demeanor.
- The importance of our site and amphitheater, which drew many to the Fellowship. We cherish worshipping outside, and our minister should share this passion.
- Deepening our sense of community, as part of the larger liberal spiritual tradition, and also as a Fellowship. Often mentioned were small groups such as Sacred Circles, choir, men's and women's groups, Buddhist activities, book clubs, discussion groups, and the Willage (young families).
- A minister with administrative and staff supervisory skills: our most recent minister freely admitted this was not one of her strengths; many congregants identify this as an important need for UUFSD.
- Continued focus on social justice action.
- Need for campus improvements. Frustration with the permitting delays for our capital campaign is apparent.

- Growth. The great majority support measured and moderate membership growth, which has been our stated goal for years, despite lack of much success. A minority feel the Fellowship should not grow and is best as it is.
- Younger members and families: we want more young members, and more members with families and youth. Related to this are the desire for more intergenerational activities, and the importance placed on the RE program, and properly managing it.
- Pastoral care.
- Diversity. Most are interested in having more members of diverse race, culture, sexual orientation, ethnicity, politics, and socioeconomic class. Many want a concrete plan for this, while others agree with the aspiration but feel it is not realistic given our local demographics.
- Nondiscrimination in hiring. We are a Welcoming Congregation. The few caveats expressed were: No matter the identity, they shouldn't focus on a single issue (the Search Committee agrees); a minister with children might help the RE program (the Search Committee rejects this); we should discriminate in favor of a marginalized identity to add richness and diversity, etc. (the Search Committee acknowledges benefits of including marginalized identities but rejects overt discrimination to that end); a minister with solid congregational background (the Search Committee agrees).

Here are some quotes and recurring responses from our members:

- What's your favorite thing about UUFSD? Community, UU principles, outdoor worship, spiritual growth, RE, and music. Best quote: "It's one of the few places in my life where I have felt at home. Because of the seven principles, I can rely on everyone to aspire to basic levels of compassion, tolerance, and concern for justice. Even if I don't care for a particular co-member at UUFSD, at bedrock I still have confidence in them as a good person."
- What are the top functions of UUFSD? Community, social action, spiritual growth, educate children. Best quote: "1. A safe and stimulating place to explore my spiritual life and how to be a better human being. 2. Connecting with and caring for the members of our congregation 3. A place for our youth to explore their spiritual lives and provide a loving, caring, and compassionate "home" for them."
- What are the top functions of our minister? Strong spiritual leader with good sermons who challenges and inspires our personal growth; good manager and coordinator of staff and Fellowship functions; pastoral care; help UUFSD make a difference in the world. Best quote: "Preach intelligent, informative, inspiring sermons. Provide pastoral care to members. Provide effective organizational leadership."
- What changes by a new minister would be unifying and energizing? More

opportunities for sharing social activities; more adult education programs; more young adults; increase volunteers; coordinate and manage staff effectively; increase diversity.

The work that the minister(s) is expected to do on their own

The minister is expected to lead worship, both in the development and delivery of compelling sermons and in leading the Worship Committee. The minister is expected to manage the paid staff members directly, and to have administrative responsibility for managing the many needs of the Fellowship. The minister is the direct manager of the Director of Religious Education (DRE), the Congregational Administrator, and the Music Director, and indirectly all other staff, such as the Sunday set up crew and sound technicians, RE teachers, and contract workers such as the bookkeeper. The minister is expected to be cognizant of and adhere to the Policies & Procedures adopted by the Board, insofar as they relate to the minister or general administration. They should have a strong understanding of what is appropriately done by staff vs. committees vs. the Board of Directors. The minister is expected to be involved in UUA, both within our local cluster and with the larger UU community, and to attend GA.

The work that the congregation is expected to do on their own

The Fellowship has a long history of being lay-lead and that entrepreneurial sense continues to this day. The responsibility of governance lies with the Board of Directors and is strongly influenced by the members. The Board has consciously chosen to avoid micro-managing daily affairs and to focus on larger issues, though this has not always been possible. The committees have direct responsibility for managing their budgets and carrying out their scope of activity, and most if not all of the financial responsibility lies directly with the congregation's designated leaders, on the Board and with committee chairs.

Recruitment of volunteer leaders is a continuing challenge. Some committee leadership has been in the hands of relatively few people, many of whom have served for years and can get to feel burned out. We've tried various ways of addressing this. In 2015, we created the new position of Director of Connections (Membership Coordinator), a temporary position funded by matching grant funds for 3 years, to engage visitors and members in Fellowship activities, including social events and leadership roles. Broadly speaking, the experiment was not a success and no obvious improvement occurred either in new membership or leadership development.

To encourage leadership development, our Nominating Committee works with the newer Leadership Development Committee, and in addition to formal nominating roles, the LDC has sponsored leadership development seminars over the past 3 years for likely future leaders. This has resulted in some new leaders stepping forward.

The congregation directly raises its own money, through the annual pledges, fund raising events and Sunday collections, and manages its expenditures through a clear process.

The work of the congregation and minister(s) that is shared by both

Pastoral Care is led by the minister and strongly supported by the Pastoral Care team. As an extension of the minister's pastoral care, a lay Pastoral Care listener is available each Sunday for compassionate listening, trained and supported by the minister. The Pastoral Care team provides support to members and friends in need during emergencies, by providing meals, transportation, etc.

Social justice activism, as noted throughout this Record, is shared by members who work with the minister to encourage, support and reach out to the local community to help the underserved and oppressed.

Sunday worship services are shared by the minister, Worship Committee and the Worship Associate. The minister will typically preach 2-3 times each month, and various lay leaders and outside speakers take the pulpit on other Sundays. The Worship Associate team coordinates all aspects of Sunday services with the minister, following an orchestrated script to bring consistency to Sundays while fostering a wide range of topics, celebrations and viewpoints.

Our annual all-Fellowship spring weekend at Camp DeBonneville Pines in the San Bernardino mountains is led by a dedicated group of members. Historically, the minister attends this outing, where we enjoy workshops, hiking and breathtaking scenery.

Work of the congregation done by other staff

The DRE is responsible for all youth related activities at UUFSD. She creates youth RE curricula, working with UUA guidelines and materials. The DRE manages all youth programs such as the high school YRUU group, OWL, Coming of Age and other age-specific programs. She manages the RE teachers and child care providers, and attends GA each year.

The Congregational Administrator handles the running of the office itself—answers phone calls, keeps the files, manages office equipment and purchases supplies. She is responsible for UUFSD publications, including the weekly Order of Service, the weekly newsletter, and general correspondence. She manages the calendar for the Fellowship, and leads semi-annual calendaring events. She coordinates external requests for use of our space (rentals for weddings, concerts, memorial services, etc.). She maintains the membership records, and provides administrative support to the minister. She attends staff meetings, and provides liaison support for the onsite

nursery school (Sandy Hill).

The Music Director (part time) supports the music ministry at UUFSD, and is responsible for providing music for all Sunday services throughout the full calendar year. The Music Director holds weekly choir rehearsals during the fall and spring for about 20-30 singers, and manages the choir accompanist (and is also responsible for the Sunday set-up team and sound tech). The choir sings twice a month, at both Sunday services, during the regular year, and other music is provided during the summer months. Additionally, the Music Director plans and presents two all-music Sunday services each year; these Music Sundays feature the choir, the band and often other artists, including dancers and visual artists, around a central spiritual theme. An occasional children's choir is also led by the Music Director. (The band is self-managing.)

The bookkeeper (part time contract worker) is responsible for maintaining pledge and contribution records, and is responsible for classifying all income to the Fellowship's accounting system. The bookkeeper processes payroll, keeps payroll records, sets up new employees and handles payroll responsibilities for terminated staff. The bookkeeper works closely with the Treasurer to provide reports, budget information, accounts payable and receivable, and general ledger responsibilities.

Description of a typical Sunday at the congregation, including a typical Sunday worship service

By 7:00 the setup crew arrives and makes the decision: What's the weather? Outside worship in the amphitheater? Or inside in Founders' Hall? Setup crew gets to work in, typically, the amphitheater. If it's a choir Sunday, choir members arrive at 8:00 to prep for both services, which is a long day for the choir. If the band is playing instead, they set up their amps and mikes.

By the 9:00 service, volunteers have arrived and set up the Core Area. The Welcome Table, the Happenings Table, and any special tables such as Indivisible Patriots are set up; the kitchen volunteers arrive and start their setup for Gathering Hour—coffee urns, food, cups, and so forth. The minister and worship associate check all the logistics—candles, tables, flowers, and so forth.

Just before 9:00 am, Katie, our accompanist, begins to play, the ushers are in place and the visitor table is set up and hosted by our Membership Coordinator or volunteers. Those arriving for the service pick up their name tags as they enter the amphitheater.

The service begins with a welcome, a centering hymn, announcements, chalice lighting words, and the recitation of our Covenant. Our DRE or minister typically offers an intergenerational story before the children go to their classes. Two meaningful

traditions are Joys and Sorrows, which we follow with our song “Comfort Me,” and Prayer/Reflection/Meditation, a period of centered silence around our chant, “When I breathe in, I breathe in peace, when I breathe out, I breathe out love.” Our Worship Associate and minister move us through readings, music or choir selections, and the sermon about three times each month is from our minister and once from a speaker or congregant. In summer all sermons are lay-led or guest-led.

After the service, the minister and worship associate form a greeting line which congregants may join or bypass as they wish. Meanwhile, the Sunday morning discussion group is seated at a table in Core Area discussing current events.

Gathering Hour runs from 10:00 to 11:00 in the Core Area. Food, coffee, tea, juice, and so forth are arrayed on tables, and members and visitors meet, talk, and plan. Now is the time to sign up for the food pantry, or to do postcarding to elected officials, or learn about the Fellowship and UUism at the Welcome Table, or speak with our Designated Listener, or be welcomed by the Patio Ambassadors. The idea behind Gathering Hour is community—this single hour is when all UUFSD members (those leaving the 9:00 service and those arriving for the 11:00) can gather and have fellowship together.

The 11:00 am service is ordinarily the same as the 9:00 service. Despite efforts to equalize attendance, the 11:00 service typically attracts many more people. Coffee and snacks are available again after the second service.

Around noon, after the 11:00 am service, meetings and classes begin in Founders’ Hall and Palmer Library. It may be the Social Justice Action Committee quarterly meeting, or an auction-event class on nutrition, or a candidates’ forum, or the Art Fair. Adequate meeting space is a perennial problem, hopefully to be addressed by the capital build program.

Religious education and exploration in the congregation for children, youth, and adults

We support an extensive program. Children and youth’s RE programs are offered at both Sunday services. High school and adult programs are usually offered in afternoons or evenings. Our minister and adult volunteers typically lead our congregation’s adult programs, while our DRE and her part-time staff of teachers, baby-sitters and helpers teach our children’s and youth classes and Our Whole Lives (OWL) sexuality classes, which we are pleased to offer on rotation. (The upcoming OWL programs for 2019/2020 are: Young Adult OWL, Summer of 2019; PreK-K OWL, Fall of 2019; Adult OWL, starting January 2020.) Our Coming of Age and Bridging ceremonies celebrate our older youth each year, and are a highlight of our worship season. More on our website at this link: <http://uufsd.org/learning/>

Children’s curriculum varies by age. For example, this year grades 1-3 are exploring multicultural and world religions—an introduction to Hindu, Islamic, and Buddhist faiths through picture books with activities such as stick puppets, Arabic alphabet calligraphy, date recipes for Ramadan, peacock feather art, paper airplanes, and sand play for Zen gardening. As noted elsewhere, the RE program is active in our Casas de Luz program and in Camp de Benneville Pines outings. We also host an Emerging Adult Group open to 18-27-year olds, though this group is an area we want to work on and expand.

From a recent high of over 100 enrolled children, the largest in our cluster, we have declined to 72 enrolled children and youth. Our DRE has been with us for over a decade and is highly regarded by the RE parents as well the youth and young adults. After a long gap, we have recently re- formed a Religious Education Committee drawn from parents and non-parents.

Many adult “classes” take the form of discussion groups, book club meetings, and educational seminars. We have devoted considerable attention to racial justice education, with several iterations of Beloved Conversations, a racial justice book group, and racial justice film screenings. Our interim minister is teaching Serving with Grace classes this fall, and our prior minister taught both Serving with Grace and Speaking from the Heart sermon-writing classes. We hold regular New to UU orientation workshops, and members and outside experts have presented, among others, a month-long series of events focused on mental illness, a 5-week course in Voluntary Simplicity, a course on compassionate communication, and several “Death Cafes.”

In addition, Sacred Circles are multiple small-group communities that meet monthly to delve into spiritual questions. Many other groups meet on an ongoing basis, including several Buddhist and mindfulness meditation groups, men's' and women's' groups, two general interest book clubs, a Sunday morning discussion group, and senior activity & discussion. We look forward to adult education offerings from our new minister based on their interests and talents.

How the congregation defines good preaching and worship

Good preaching is our principal expectation of a minister. As revealed by the discernment, we want a minister who can inspire and challenge us, who has a sense of humor, a sense of history, and a calm, centered, loving demeanor. These themes are reflected throughout this Record.

Things a prospective minister should know about the theologies of the congregation, including where to find inspiration, comfort, and conflict

We are theologically diverse, except we largely agree that traditional religious

doctrines are unhelpful and, to many of us, off-putting.

Many of us don't believe in God per se (30% atheists and another 30% agnostic), but many of us find comfort in the idea of some universal such as Love or a Spirit of Life. Almost all members seem to resonate with multiple theological sources, such as humanism, Buddhism, Judaism, Earth-centered spirituality, mysticism, and Christianity, and some members do have difficulty making room for these varying viewpoints.

In cottage meetings and the survey we heard contradictory opinions such as "more like X" versus "less like X," and "I stopped coming when Y was here," versus "Y attracted me here." As noted, traditional religious language such as reference to a paternal "God," "heaven," or "salvation" is unlikely to be appreciated by most.

Our last settled minister added more explicit meditative practices to the service which many find meaningful.

Most of our members find meaning in the 7 principles, and in enriching our UUFSD community for each other and our children; this service is also extended by many members to reach the wider community. "Let service be our prayer."

Ways the congregation handles conflicted situations

We have a formal Covenant of Right Relations designed to deal with conflicts, and a UUFSD Procedure for Addressing and Resolving Conflicts and Concerns. These and the form for commencing the conflict resolution process are available on our website at this link: <http://uufsd.org/about-us/our-mission-and-vision/> Our survey revealed a strong majority would feel comfortable taking a potential conflict with the minister directly to the minister.

Role of music and the arts in the life of the congregation

We are committed to our music program as part of our spiritual experience. Both the survey and cottage meetings show that congregants find that music enhances the spiritual experience of Sunday services. Almost every service contains live musical pieces from our pianist accompanists and our many Fellowship member-musicians. Our choir of 20+ members sings twice a month at both services, and our Band, an amplified folk-rock group (guitar, bass, drums, mandolin, etc.), plays and sings close harmony monthly at both worship services. See our website at this link: <http://uufsd.org/music-at-uufsd/>. UUFSD hosts a variety of concerts per year by outside musicians in Founders' Hall, where acoustics are excellent for music.

Originally led by a member, the choir has been professionally led since 2006, when it hired its first (part time) choir director. Currently, the Music Director is responsible for providing music, hymn choices and other support year-round. Our Music Director is a

half-time employee (increased to 20 hours per week in 2017) and our principal accompanist is hired hourly for 5 hours per week. We don't have a Music Committee at present. Our Concert Committee has been effective but the burden of work has not been well shared.

As to visual arts, we are gratified by the works of art that grace our campus. See this link on our website: <http://uufsd.org/visitor-frequently-asked-questions/our-facilities/art-on-campus/> We have many artist members who occasionally display their works in Founders' Hall. An annual Art Fair, featuring the talents of several visual artists, is well attended and provides support for the art community. Our Design Review Committee has been diligent in vetoing random, unpleasing additions to our campus' visual environment.

The governing structure of the congregation and how the minister is a part of this structure

Legally, the Unitarian Universalist Fellowship of San Dieguito is a California religious corporation with a certificate of incorporation, by-laws, a Board of Directors with ultimate authority, and a 501(C)(3) status.

Our by-laws provide for 7 directors elected for staggered 3-year terms, a President and Vice- President who are Board members, a Treasurer, and a Secretary. The staggered terms are intended to preserve governance continuity, but in practice this has sometimes failed due to resignations and difficulty finding volunteers. As a result, two of our last three Presidents have taken office without Board experience, and the majority of the Board has left and been replaced en masse, leading to obvious loss of institutional memory and re-inventing various wheels.

The minister is an ex officio member of the Board, and participates in Board meetings. The minister typically prepares a monthly Board report, and offers an oral Minister's Report at congregational meetings. Most of us regard the minister as the CEO as to administrative matters, in the sense of the being the boss of the staff and Board's instrument for carrying out delegated duties.

We are not a Policy Governance congregation, although we aspire to an orderly and understandable governance process. The Board attempts not to micro-manage daily affairs, and many duties and policies are set out in published Policies & Procedures which delegate to the staff and committees clear duties and ambit of authority. But when necessary, the Board acts directly, as it has recently to manage stewardship issues. Our by-laws and Policies & Procedures are on our website at this link: <http://uufsd.org/about-us/our-governance/>

We have many standing committees, such as Finance and Nominating, and ad hoc committees such as Dream Builders. Many of us would like to see more ministerial

involvement in committees, if not as a detail-oriented participant then as an occasional visitor and energizer.

How the work of the congregation happens

This question repeats the several previous questions about “work the minister is expected to do,” “work the congregation is expected to do,” etc. Rather than repeat the answers here, we refer you back.

Recent successful work of the congregation

Implementing two Sunday services. In 2014 we moved from a single service, which was the result of long debate and took some getting used to.

Engaging with privilege and oppression. In the past several years we have intentionally turned our attention to issues of racial justice, with several series of courses, film, books, and so forth.

Installing solar panels. In 2018 we fulfilled a long-held sustainability goal by raising funds to install solar panels on top of Founders’ Hall.

Kitchen remodel. After a water leak in 2018, we used insurance money and member contributions to redesign and remodel most of our kitchen, with new stainless-steel sinks, new dishwasher, new cabinets, new flooring, new electric and lighting, etc.

Grants. We’ve had success obtaining grants for our buildings & grounds, entirely spearheaded by volunteers. Most recently we received a \$100K grant from FEMA to enhance security on our grounds with cameras, motion detector lighting, and so forth. The Spirit Level Foundation has also awarded us significant grants toward our capital campaign (\$350K) and other improvements such as rest room refurbishment. Our (very small) endowment has been enhanced by grants from the Wake Now Our Vision program of the UUA.

We have remodeled the classrooms, the YRUU meeting room, and the restrooms.

The work within the congregation which is slow, stuck, or not attended to

The capital campaign and capital building program are stuck in red tape despite years of effort by our Dream Funders and Dream Builders committees, as explained elsewhere in this Record.

Membership growth has been stuck at more or less 250 for over a decade, as more fully explained elsewhere in this Record. Efforts to understand why, and to deal with it, have been various, but not organized or ultimately successful.

We want more young families, and improvement has been slow. On average, we are

older rather than younger. We want to put our robust RE program to best use and benefit more from the dynamism and perspective of children, young adults, and young parents.

Our funding for a Membership Coordinator runs out next year, and we need decide whether to continue the experiment and how to fund it.

Our RE Committee has recently re-formed, amidst a sense that our RE program needs more administrative attention, such as record-keeping, communication with the Fellowship, etc.

We want more ethnic, racial and socioeconomic diversity. We are predominantly white, highly educated, and middle to upper-middle income. This mostly reflects the demographics of our surrounding communities, and is not so easy to change.

The Stewardship Committee has very recently been resurrected; its ability to move forward is still unknown. Related to this is the issue of revenue—we really do need a stronger and reliable income from pledges and fundraising to meet our aspirations on staff pay, campus maintenance, and programs, not to mention external social action.

Our Endowment Fund has not reached usable levels, despite considerable effort of the Endowment Committee. Our endowment is under \$35K and needs to reach \$100K before it is permitted under our by-laws to begin granting funds for Fellowship and social justice initiatives.

Leadership development and volunteer recruitment, as indicated elsewhere, is a recurring challenge.

How money is raised within the congregation

Like most congregations, our money comes mainly from pledges, fundraising, and plate collections. Until recently, our Stewardship Committee had been dormant for several years, and fundraising has been the work of ad hoc volunteers or directly by the Board, which is clearly undesirable. Occasionally we hear about “donor fatigue” due to repeated requests for pledging, capital campaign contributions, auction bids, and so forth. Nonetheless, in general our financial picture is fairly solid.

Pledging accounts for 76% of our budget. In 2018 we reformed the pledging process by introducing “Continuous Giving” (last year’s pledge automatically rolls over until changed by the member). To improve cash flow we introduced “the Blessings of Auto-Pay,” strongly encouraging automated regular pledge payments from members’ banks. To encourage giving and to be frank about our financial needs, we began encouraging pledgers to “Strive for Five,” that is, to aspire to pledge 5% of gross income. These programs have had some success in streamlining financing.

Nonetheless, like many UU congregations, we have some members who pledge large amounts and many other members who pledge far less than they might and far less than members of more dogmatic religions.

Pledges received over the past few years have not matched expectations, resulting in an \$11K deficit in our temporary restricted funds (out of a total of \$1.2 million). Our Board & Treasurer are making changes in our practices to address this. We are confident we can correct this over the next few years with careful fiscal management.

Our plate collections average between \$190 and \$445, with an average of \$330 per week, which could be higher. As noted, once per month, on “Generosity Sunday,” we give the plate receipts (typically close to \$1,350) to a local non-profit selected by our Social Justice Action Committee.

Our principal fundraisers are our auction and Dining 4 Dollar\$, which work as you’d expect. These events typically raise about 5% of our budget, about \$22,000.

We do have many targeted fundraisers during the year. For example, constructing a Casas de Luz home in Tijuana costs about \$5K. We are encouraged to give to Spare Change for Shower Tokens, Fall Backpack Project, and to drop some cash into the Coffee Fund during Gathering Hour.

We have a considerable rental income. Sandy Hill Nursery School rents our classroom facilities during the week under a 20-year lease that currently brings us \$45K per year. (Sandy Hill was started by our members but eventually spun off as an independent organization.) We also rent our facilities for weddings, concerts, and use by other non-profit groups, which brings in about \$5,000 a year. We could definitely do more to attract events and weddings, and perhaps we will have greater usage when the amphitheater is upgraded.

We have an endowment of less than \$35,000. Under our by-laws, the endowment is untouched until it reaches \$100K, at which time it will make a small annual amount available for social justice projects and budget relief. We have an active Endowment Committee, and a considerable subset of members have included UUFSD in their estate plans. In 2018 we participated in UUA’s Wake Now Our Vision legacy matching program, and we anticipate receiving about \$10K to \$15K for our endowment from that program. As noted elsewhere, we have also been successful in obtaining grant funds for site improvements.

The most recent capital campaigns in the congregation

Our ambitious Dream Builders campaign will extend into the future. We hired an architect in 2014 to develop a master plan for the campus, which was prioritized into two phases. In 2016 a Dream Funders team launched a congregation-wide capital

campaign, and members made financial commitments in excess of \$1M. In July 2016, the Spirit Level Foundation awarded us an extraordinary grant of \$350K, to be paid out at \$50K/year for the next seven years.

So far, we have refurbished our classrooms and kitchen, and expanded our meeting space to include an outdoor patio, but the main improvements have been delayed for years by the permitting process. We do anticipate permits being issued late in 2019, and then we will hire architects to draw final plans, contractors to start construction, and we will restart capital campaign solicitation in 2020. The work includes expanding our parking lot and office, and adding a shade cover, bathrooms, sound kiosk, and improved accessibility to our outdoor amphitheater. See our website at this link: <http://uufsd.org/giving/filling-flowing-capital-campaign/>

Our previous major capital campaign was in 1995-96 after we received a \$350K bequest from a deceased member, Paul Palmer. We raised over \$500K from members and friends, and took out a loan with the UUA for \$250K (repaid in 2015). We built Founders' Hall for indoor worship; Palmer Library as a meeting space/library with new restrooms on the lower level; remodeled an existing building for offices; provided handicapped access to most of our site; and brought our parking lot, utilities and landscaping to city code at the time. See this link on our website: <http://uufsd.org/visitor-frequently-asked-questions/our-facilities/> .

Debt that the congregation has

In 2018 we installed solar panels on Founders' Hall and borrowed a total of \$36,000 from 3 members, amortized over 10 years at an interest rate of 4%. This was a financial arrangement whereby our debt payments roughly equal our prior utility bills so the cashflow impact is negligible and after ten years we'll own the panels and have essentially no utility bill.

How the congregation feels about its stewardship

This question relates to the question about how money is raised, and we refer you there for specifics about our finances.

In a larger sense, stewardship is one of our “stuck” issues. We have a very recently resurrected Stewardship Committee, because several years ago the committee resigned en masse due to a combination of burnout, frustration, and differences of opinion about their scope and role; the committee was non-existent for the past two years. For several years ad hoc teams have dealt with pledging, fundraising, and coordinating (or not coordinating) “asks.” We have a 2011 Policy & Procedure on a “Stewardship Commission,” recently rewritten and pending approval as the “Stewardship Steering Committee”.

Our members at large have varying views about stewardship. A persistent complaint is that we're "always asking for money," which leads to donor fatigue and resentment. Another persistent complaint from those who recognize UUFSD's financial requirements (and pledge accordingly) is that other members pledge less than they can afford and do not take stewardship needs seriously.

Another recurring objection is that members expect "country club services at cut-rate dues." Demographic changes have led us to hire paid staff for jobs that used to be done by volunteers— set-up, sound technician, custodial and some landscape work, for example. There is a feeling among some members that others have a sense of entitlement and just expect things to magically happen without acknowledging the financial implications.

We have attempted to address stewardship issues by trying to create a "Culture of Generosity." Ideally we are more open to talking specifically about money—how much we need, how much we expect, and how generosity is part of a member's spiritual commitment to the Fellowship. This needs more attention, however.

Nonetheless, we do raise considerable funds for both our own operations and for charity (as explained in the how-money-is-raised question). Many members enthusiastically support our auction and Dining4Dollar\$, and we do have 161 pledge units. However, a fairer distribution of the financial burden would be equitable.

Role of the minister(s) in stewardship

The minister is not responsible for stewardship, but nonetheless should be interested in the stewardship function and advocating for its success. This arises both because of the minister's role

in administering to the needs of the Fellowship, and because of the minister's role as spiritual leader of the congregation (generosity as part of the joint spiritual journey). Fresh ideas and seasoned experience with stewardship in other places would be welcome.

The ten largest pledges within the congregation

In descending order:

\$15,500

\$14,700

12,000

11,000

10,000

10,000

10,000

9,456

6,000

5,700

What a prospective minister should know about the building and grounds for the congregation

Our congregation views our sprawling six-acre campus as a work of art, a place of natural beauty. Our site has a long view to the Pacific Ocean. This link shows a drone tour of our campus: <http://uufsd.org/visitor-frequently-asked-questions/our-facilities/drone-tour-of-campus/>

The architecture is harmonious with our site, with numerous structures serving different needs. Our outdoor amphitheater holds about 200 if tightly packed. Founders' Hall, designed by well-known architect Rob Quigley, is an earth-toned concrete-slab structure integrated with our hilltop site; it can hold 122 people. Palmer Library is of similar design and is used for smaller meetings and classes. Large flat screens are available in both the hall and the library for video display. Our four classroom buildings have a rustic feel, though they are recently renovated. Our amphitheater, office building, and kitchen building are serviceable but in need of work. See our campus map and pictures of our facilities at this link: <http://uufsd.org/visitor-frequently-asked-questions/our-facilities/facility-rentals-and-weddings/>

We have a Buildings & Grounds work party monthly for maintenance on our site, which features both native California sage and plantings from our members.

The art on our grounds, such as our James Hubbell sculpture and the sandcast sculptural wall around the Core Area, add to our natural environment. A Memorial Wall and Walkway are covered in beautiful murals along with the names of deceased members. See this link about the art on our campus: <http://uufsd.org/visitor-frequently-asked-questions/our-facilities/art-on-campus/> A Design Review Committee was created by members concerned with maintaining the aesthetic integrity of our buildings and grounds. This group reviews and advises regarding any proposed changes to our campus.

The condition of the buildings and grounds

Our physical plant is in decent, usable shape. We recently completed renovations to

the four classroom buildings and the driveway, modernized much of the kitchen after a water leak, re-roofed and added solar panels to Founders' Hall, and upgraded the porch of Founders' Hall for overflow seating. We re-roofed Palmer Library and, with the help of a Spirit Level grant, modernized our restrooms. We added more handicapped parking, and we added a fourth mural sculpture to our Memorial Walls.

Nonetheless, our structures and site present considerable challenges, which we are trying to address through the capital campaign, as described earlier. Once we are permitted to proceed, we will improve our amphitheater, add 21 parking spaces, improve accessibility, and refurbish office space. (Paraphrasing our former minister, "If you want to grow, increase seating and parking.")

In the meantime, our Board has focused on safety issues, and has repaved some uneven and too-steep walkways and added more pathway lighting. Also, we recently received a campus-security grant of \$100K from the government, which we will use to add more lighting and security cameras, among other things.

Expectations of the congregation for a minister(s) around pastoral care / spiritual guidance / counseling / home and hospital visitation

Pastoral care is expected of our minister, and as explained elsewhere, the minister both engages directly in counseling, guidance, and visitation, and supports and trains the Pastoral Care Team as an extension of the minister's pastoral care ministry.

Expectations the congregation has for a minister(s) around children and adult religious education

RE is handled primarily by the DRE; the DRE and minister work closely whenever an issue involves a child or participant in RE program. We do expect the minister to exercise administrative and managerial oversight in this area, which has been inconsistent.

The minister is responsible for conducting and/or facilitating adult religious education, including Beloved Conversations, Serving with Grace, and other classes.

Expectations the congregation has for a minister(s) around community building / facilitation skills / coffee hour and social times

Most of us first came to UUFSD seeking a sense of community. Building and maintaining that community is important to us, as reflected throughout this Record. We do expect our minister to be part of community building and to help us continue the progress we made with Rev. Cefalu's emphasis on compassion and connectedness.

Part of that is the minister's just "being around," whether for coffee at Gathering Hour

or auction events or wherever members gather—not all the time, and of course subject to other demands. But a minister who enjoys being around people in social times does set a tone of connectedness. As an example and not as an expectation, Rev. Miller organized monthly Wisdom Wednesdays where he cooked dinner, and each year he and his partner hosted an auction dinner. Many are concerned about loss of community as we, hopefully, grow.

Facilitation is expected as part of our minister's toolkit. Understanding group dynamics, leading or coaching meetings, and reminding groups that we are doing spiritual work—all these are what we expect our minister will help with.

Expectations the congregation has for a minister(s) around committee / task force work

The minister attends all Board meetings and is expected to provide a monthly minister's report and participate as an ex officio member. The type of interaction tends to be the product of the personal styles of the minister and Board members, and the minister's multiple roles as administrator, spiritual leader, influential member of the community, and employee.

The minister participates in meetings of the Worship Committee and is quite engaged with the Committee on Ministry (or Transition Committee for a newly-called minister) and the Pastoral Care Team. The minister meets monthly with the Sacred Circle facilitators to plan and develop topics and materials. The minister is important to the Member Engagement Team in scheduling and participating in New to UU classes. The minister is a standing member of the Casas de Luz

management committee (as outlined in Policy & Procedure 475 (link here: <https://tinyurl.com/yf4pbclt>)), although this committee has not lived up to its intention.

The minister is welcome to attend and contribute to all other committee meetings as an ex officio member (except the Personnel Committee). Complete list at this website link: <http://uufsd.org/connection/volunteer/>. Several committees could be energized by more ministerial involvement, such as Finance, RE, Stewardship, Membership, and Social Justice Action, either because they have just been reactivated or because they relate to key initiatives like growth.

Expectations the congregation has for a minister(s) around leadership development

As described earlier, we are working on leadership development to help the congregation see leadership as part of their spiritual path. Nonetheless, it remains, to a degree, one of our “stuck” issues, because recruitment of leaders is a continuing challenge despite some successes. (For example, our Board recruitment has been

fairly robust in terms of race, sex, and level of interest.)

Both our interim and previous minister have held “Serving with Grace” classes around congregational leadership, and we would expect our new minister to continue that (or similar). Our Leadership Development Council (LDC) has assisted in filling vacant lay leader positions and holds workshops for prospective leaders, and our minister participates in these sessions. The current Leadership Development Council is not currently responsible for filling lay leader roles.

In general, we suspect all experienced ministers are aware of leadership problems such as burnout, slow turnover of leaders, concentration of leadership in too few people, and lack of congregants’ interest in or time for leadership roles. Therefore, we do expect our minister to help us address these problems.

Expectations the congregation has for a minister(s) around membership and membership growth

We do expect the minister to be personally involved in New to UU classes and to create an atmosphere of welcome and engagement for visitors that encourages paths to membership.

As described elsewhere, measured growth has been a priority for over a decade. Many members feel strongly about this. In reality we have not grown at all, on average, in the past decade. Our last two settled ministers were selected in part based on a perception that they could kickstart growth, and they did succeed in stimulating growth for short periods.

Therefore, we hope our new minister will be personally interested in growing the Fellowship—to grow the number of UUs in the world, to reach full utilization of space implied by our capital build program, and to reach a level of financial stability to support our staffing level.

Expectations the congregation has for a minister(s) around staff relations and supervision

The minister is responsible, as “head of staff,” to lead monthly staff meetings, to manage and supervise the staff, and provide guidance and recommendations for staff development. As noted elsewhere, staff development and guidance has been inconsistent and we do seek a manager who can motivate and develop staff so the staff fully succeeds and the Fellowship is best served.

Expectations the congregation has for a minister(s) around anti-oppression work / social justice / social action

We have high expectations in this area. It is a key concern for our congregation and

we would expect our new minister to resonate with that passion. As described before, we have many social action projects and a highly engaged Social Justice Action Committee, of which the minister would be an ex officio member and free to participate to the extent time and energy permit (same with all committees). Rev. Cefalu with the support of the Social Justice Action Committee introduced many anti-oppression initiatives such as Beloved Conversations, racial justice book club and film nights, and non-violent communication classes.

We would also expect the minister to preach to these topics, to help us understand systemic oppression and keep up our commitment. (This would be balanced by overtly spiritual topics and learnings from history and other traditions, of course.)

Expectations the congregation has for a minister(s) around interfaith / community work

This is perhaps our lowest priority for our minister. None would object to reasonable engagement, and undoubtedly the minister will get to know local clergy and non-UUFSD community work, but in general we feel that the minister's primary focus should be on the congregation and our initiatives.

Expectations the congregation has for a minister(s) around denominational activities

We expect the minister to attend GA and we financially support that. We expect the minister to be a member of the UUMA. Camp de Benneville Pines is owned by the UUA's Pacific Western Region, and the camp is dear to many of our members; we would expect (hope) that our minister would join in our annual all-Fellowship weekend at camp in April. Otherwise our congregation has not been much involved in denominational activities, and would not be particularly energized by a minister who spends a lot of time on that.

Expectations the congregation has for a minister(s) around other areas not already addressed above

Many members have said a minister with a sense of humor is key.

How trust is built between the congregation and the minister

Obviously it's a two-way street. Honesty, communication, and staying in right relation are needed in both directions. The Search Committee starts the process by honestly portraying our Fellowship's circumstances in this Congregational Record. In return we hope the minister is open about their history and priorities before being called.

We feel our congregation does not harbor undue power struggles, factions, and general negativity. (There is some, as in all groups—conflicting views about our RE

program, for example.) Nonetheless, the new minister will earn trust by ministering—by listening, advising, keeping boundaries, keeping confidences, and setting a respectful, loving tone. In our Congregational Survey only 21% of respondents said that we do not do a good job of having difficult conversations and staying in relationship. The vast majority reported that their first recourse upon disagreeing with the minister would be to contact the minister directly.

We have a Covenant of Right Relations and a Dispute Resolution Process to guide both minister and congregants through rough patches, and a Committee on Ministry to confer and counsel privately with the minister. We have offered non-violent communication classes.

Why people leave the congregation, and why new visitors do not return

Many leave for simple reasons such as moving or losing interest, others because the need they felt when joining has been met. For example, those grieving a death or a breakup or a life change do sometimes heal and decide to move on. Many adult members drift away when their children age out of RE.

We also have people leave for personal preference, such as “minister X is not as inspiring as minister Y used to be.” A few have left for political reasons, either because they perceive some of our social justice work and sermons to be political rather than spiritual, or in some cases because they felt the Fellowship is not welcoming to Republicans. Some leave over theology. We were founded by secular humanists and over time the focus has shifted toward universal love and spirituality, leading some to feel the Fellowship had become too “religious.”

We regularly have visitors; some return and join, many others do not. We have made repeated efforts to engage and retain our visitors, with a Welcome Table, Patio Ambassadors, a Membership Coordinator, sending the newsletter, holding regular “Orientation to UU” classes, giving welcome packets with UU literature, welcoming visitors during the service, expanding the website’s “Visiting” section, and so on.

We have not had an effective program of follow-up and mentorship for visitors and new members. Nor do we have an effective exit interview process for resigning members. As a result our data on why people lose interest is mostly anecdotal. Many have commented that initially they felt somewhat invisible and didn’t know what to do. While many do find a fit, others leave or do not return because of a vague sense of alienation. At one point we assigned older members to a buddy-system arrangement with new members, but that has petered out.

The efforts of Membership Coordinator and Member Engagement Team do result in a constant trickle of new members, which unfortunately roughly balances our attrition, which is why we are stuck at around 250 members.

Any expectations there might be about a minister's family and personal life

Community is important to us, and we want our minister to be part of our community and to enjoy participating in and occasionally leading social activities. At the same time, we fully understand that a minister needs time for self-nurturance, and private relationships with family and friends.

We welcome, but do not expect, a minister's family to participate in Fellowship life. Our prior minister's partners attended worship services and social events occasionally. The previous minister organized monthly Wisdom Wednesdays where he cooked dinner, and each year he and his partner hosted an auction dinner. We do expect that the minister takes a full day off each week that is to be devoted to personal time. We also support and expect the minister to take their full vacation and sabbatical time.

In our Cottage Meetings, we occasionally heard that a married or partnered minister with children could be a good role model and might attract new families. We also heard concerns about having a minister with a single-issue hobbyhorse to the exclusion of other topics. Neither of these concerns was common. We are a Welcoming Congregation, and the Search Committee has no expectations whatsoever about our minister's personal identity or personal life. We believe that the congregation, having called ministers with a variety of family structures and personal lives, and having completed Beyond Categorical Thinking, is likewise open to a candidate of any identity.

One mistake a minister could make that would seriously affect the ministry

Obviously illegal or unethical behavior would not be tolerated. Beyond that, abusing the congregation's trust would wreck the ministry. For example, breaching confidentiality, behaving arrogantly or demeaningly, or resigning "too soon" after arriving would be seen very negatively.

Questions the congregation would have liked to have been asked which were not included here

How extensive was your congregation's discernment process?

We went through the process in 2016 before calling Rev. Cefalu as settled minister. Some members thought we could abbreviate the discernment in 2019, but the Search Committee felt strongly otherwise. The Board on behalf of the congregation did decide to engage in a one-year search, which compressed the timetable. Nonetheless, the Search Committee resolved to complete the full discernment process.

We had a Search Committee retreat with our Transition Coach, Rev. Judy Zimmerman,

in July. We began staffing a Search Committee table after services in September. In mid- September we began a series of cottage meetings which eventually totaled 17, attended by 133 members and friends. Meanwhile, we created and advertised our congregational survey, which resulted in 135 responses. In early October, over 40 of us attended the UUA's "Beyond Categorical Thinking" workshop, facilitated by the Rev. Donna Dolham, who also preached the following day at our two worship services. We did behind-the-scenes research on our history, finances, and programs/committees/initiatives, as well as comparative compensation levels, and we consulted with the Board, staff, and congregational leaders where appropriate.

Why did you use a one-year versus a two-year search process?

Our Board decided (and the Search Committee and congregation agreed) that a one-year process would serve us best. We recently went through the process of calling a settled minister in 2017, and felt that Rev. Cefalu's departure in 2019 did not leave issues that still needed to be addressed and healed. She made a calm, loving, dignified, and extended leave-taking, in which she explained that her calling now led her away from parish ministry and toward a private spiritual consulting practice. Many felt that she had to a fair degree achieved her goals of fostering a more loving and connected community; if she desired to change directions it was a logical time. We said good-bye and will miss her, but we are not grieving.

Also, we feel our capital campaign requires having a settled minister in place. Our congregation is getting impatient—having contributed over a million dollars, we all want to see work moving ahead. This will involve renewed fundraising, final design work, hiring contractors and architects, and accommodating a lengthy build period into our worship schedule. It isn't the settled minister's job to run all that, but it certainly requires a steady and continuous and involved ministerial presence.

How was the Search Committee chosen, and does it have the confidence of the congregation and the insight to accurately explain the Fellowship?

After Rev. Cefalu announced her departure in March, the Board and the Leadership Development Committee sought expressions of interest from the congregation. More than 7 applied, so the Leadership Development Committee vetted the applicants with a questionnaire and interview, and selected the slate that was unanimously voted in by the congregation at its June congregational meeting. The Search Committee contains (depending how you slice it) 5 women, 2 men, 2 RE parents, 4 past Board presidents, 1 ordained Buddhist chaplain and psychotherapist, 1 human resources consultant, 1 past chair of the Personnel Committee, 1 past chair of the Finance Committee, 1 past chair of the RE committee, 1 Latinx, 1 spouse of a mobility-challenged person, 4 retired people, 3 working people, 1 choir member, 1 published novelist, 1 project manager, and so on. Our interim minister, Rev. Thomas Perchlik,

has frequently attended our meetings and offered insights. We are confident of our support by the congregation and are committed to doing the best we can.