

ADDENDUM

The following Congregational Record, compiled by the Second Minister Search Committee, was voted to be part of the 2013-2014 Annual Report. The motion was presented and passed at First Parish in Brookline's Annual Meeting on May 18, 2014

III. Congregational Record

All congregations in search are asked to complete on line a Congregational Record for posting on a section of the UUA web site available only to ministers and UUA staff. To initiate, update, or edit your Congregational Record, go to <http://www2.uua.org>. Here is the information requested. Please note that the on-line form will permit your committee's responses to the open-ended questions to be as lengthy or brief as you choose.

Congregation name: First Parish in Brookline

Congregation city: Brookline State/Prov: MA Web site www.firstparishinbrookline.org

address: 382 Walnut St., Brookline, MA 02445-7563

Contact person: First name: Janet M.I.: _____ Last name: Britcher Title: Search Chair

Mailing address: _____ City: _____

State/prov: _____ Zip/postal Code : _____

E-mail address: janetbritcher@verizon.net Phone (home): 617-325-1331 Phone (office): _____

Please go to the Application section of the Ministerial Settlement System to complete the following information. It will appear in the spaces below.

S&H Offered: 45,400 x 75% = 34,050

Do the benefits and professional expenses provided for this position meet (or even exceed) the Transitions Office Compensation Guidelines update of March 1, 2007 or later? yes

For a description of how to qualify, see the Transitions Office publication, "The Settlement Handbook" online; *the S&H code for a congregation which does not qualify will receive an asterisk.* For an explanation of Salary plus Housing and the S&H letter codes, see the Compensation section of the Office of Church Staff Finances web page.

Congregation size: 270 Congregation Wage Rate Area: Geo 6 S&H Code: _____

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

High \$ _____
Mid \$ _____
Low \$ _____

Position description

Title: Assistant Minister Anticipated starting date: Aug 1, 2014

Full time/part time: Part time Describe expectations of part-time minister:

The part time minister's responsibilities will in part depend on the skills, strengths and interests of the new hire. See next page for 500 word summary, and p. 8 & 9 for tiered importance of skills.

Is the minister expected to occupy a parsonage? No

If so, how much of the S&H is attributable to rental value? _____ To utilities? _____

Number of adult members 270 Av. Sunday attendance 180 Children & youth enrollment 130 Av. children & youth attendance 85

Total operating expenditures \$571,000 Total operating pledge income \$378,000 Number of pledge units 160

How many Sunday services? 1 Others during the week? occasional How many months per year is the church at full operating capacity? 10 mo

Describe the character of the surrounding community : Suburban community bordered by urban.

UUA District _____ Mass Bay District _____ District Executive _____ Sue Phillips _____ APF contribution \$22,000 Fair Share? Yes

Ministerial Settlement Rep. _____ Keith Kron _____ Compensation Consultant _____

Provide here your profile of the minister you seek (500 words recommended):

We at First Parish in Brookline seek a Second Minister to join our ministerial team to walk with us on our journey towards a more diverse, inclusive, and loving community. This Second Minister carries a compassionate heart, a deep empathy for others, and a genuine ability to listen deeply.

We seek a minister that thrives in a dynamic team atmosphere, who will work cooperatively with our Senior Minister to guide our congregation towards a beloved community, but also hold tight to his/her own spiritual identity and calling. The candidate should have experience working in a team and be able to appreciate the support and guidance offered by others, as well as to express his/her own thoughts and feelings confidently and respectfully.

We seek a Second Minister who is comfortable with a wide-ranging expressions of faith, and who can authentically make connections to theologies beyond our church's Judaic-Christian ancestry. A successful candidate is a skilled preacher who will engage and truly inspire congregants by crafting thoughtful and thought-provoking sermons with loving joy, warmth, and spirituality. Also, we seek a Second Minister grounded in their own spiritual calling that will encourage others on their own personal journey.

We are seeking a minister who has solid emotional intelligence and connects with people readily and deeply, within and beyond the Sunday worship service. We seek a warm and approachable minister with a generous demeanor, loving heart, and strong interpersonal skills. The ideal candidate is a skilled listener who is perceptive, thoughtful, and reflective; someone who will guide others by asking the right questions, and is comfortable not providing all the answers. The Second Minister will desire to know everyone in the congregation and be able to connect with people of all ages, experiences, religious traditions, and cultural backgrounds. We seek a Second Minister who is able to demonstrate deep pastoral care to our members and who shares the daily joys and sorrows in our lives with warmth and empathy.

We seek a Second Minister who brings authentic experience, and interest in serving a growing and diverse community. Our congregation, while historically homogenous, is now inclusive of many ages, varied ethnic, cultural, racial, and religious backgrounds, and a growing diversity of sexual and gender identities, abilities and economic backgrounds. Experience with diversity may come in many forms in the Second Minister's life, however, the importance of an authentic voice and an open-heart are desired in our community. The Second Minister will join with us on our journey to be a broader, cohesive, and more inclusive community. The Second Minister will recognize that growth brings change, and will be able to stand with and support those in our community challenged by our congregation's transformation, as well as those driving it.

Finally, we seek a Second Minister to round out our ministerial team which is comprised of hard working and deeply passionate individuals that are devoted to the First Parish congregation, the UU faith, and the greater community which surrounds us.

Congregational History

How and when was the congregation founded? 1717

Founded as non doctrinal liberal Christian Church. First Parish was approved by the State Legislature to establish Brookline as a town (which was then the requirement for township)

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

1. Active in Abolitionist movement, several stops on the underground railroad.
2. John Pierce at the beginning of the 19th century. Kept the town and church together, not splitting into Congregational and Unitarian which happened in many communities. Preserved the church.
3. Late 19th century: three significant Transcendentalists were actively engaged with the church, the most well known was Frederick Henry Hedge, the founder of Transcendentalism.
4. 2004, first co-ministry in the church Rev James Sherblom and Rev Martha Niebanck, and first called woman minister.

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

Minister	Date Arrived	Date Departed	Reason for Departure
Rev. Dr. James Sherblom	2005		still serving
Rev. Martha Niebanck	2005	2012	retired
Rev. Judith Downing	2003	2005	interim
Rev. David Johnson	1988	2003	retired
Rev. Thomas Mikelson	1987	1988	interim
Rev. Michael Boardman	1975	1987	negotiated
Rev. Carl Bihldorff	1942	1975	retired

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

	Full time or percent	Hired	Covered by medical	S&H	Supervised by
Rev. Dr. James Sherblom, Sr. Minister	75%		2005 yes		\$65,128
Rev. Maria Cristina Vlassidis, Interim	50%		2013 yes		\$22,700 Rev Jim
Rebecca Keller Scholl, Dir of RE	75%		2011 yes		\$37,930 Rev Jim
Keith Kirchoff, Music Director	50%		2010 yes		\$24,550 Rev Jim
Sonya Abbott, Administrator	100%		2005 yes		\$42,750 Rev Jim
Shane Montoya, Membership Coord	25%		2013 no		\$ 9,300 Rev Jim
Nancy Natowitz, Admin Assistant	45%		2012 no		\$15,719 Sonya Abbott
Frank Peace, Sexton	45%		2003 yes		\$13,728 Sonya Abbott
Will Brown, Custodian	45%		2013 no		\$14,040 Sonya Abbott

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

Table I Membership, Attendance, and Pledging

Year end 6/30	Adult Members	Avg. Sun Attend.	Regis. Children	Avg. Attend.	#pledges	\$pledges	Avg. Pledge
1975	204	54	50	15	149	\$ 15,489	\$104
1980	190	60	67	21	144	\$ 25,693	\$178
1985	194	67	55	18	140	\$ 32,545	\$232
1990	175	81	64	26	100	\$ 40,851	\$409
1995	160	74	65	30	87	\$ 38,484	\$444
2000	135	97	102	71	91	\$ 74,759	\$822
2005	149	105	109	93	103	\$140,700	\$1,366
2009	215	164	130	85	135	\$284,000	\$2,104
2010	243	165	146	103	153	\$311,000	\$2,033
2011	267	167	110	82	152	\$322,542	\$2,122
2012	260	165	132	95	159	\$336,979	\$2,119
2013	270	152	135	93	160	\$350,000	\$2,187

Table II Sources of Operating Income

Year ending	Pledges	Fundraising	Rental	Other	Endowment	Total	Endowment Size
1975	\$15,489	\$4,783	\$10,513	\$3,837	\$ 33,215	\$ 67,837	\$ 664,300
1980	\$25,693	\$2,718	\$ 5,979	\$2,173	\$ 40,000	\$ 76,563	\$ 888,889
1985	\$32,545	\$6,386	\$14,048	\$5,108	\$107,880	\$165,967	\$1,767,438
1990	\$40,851	\$7,675	\$16,885	\$6,140	\$125,445	\$196,996	\$1,894,880
1995	\$38,484	\$8,522	\$18,748	\$6,817	\$105,629	\$178,200	\$2,129,868
2000	\$74,759	\$6,172	\$12,584	\$4,869	\$100,120	\$198,504	\$3,605,104
2005	\$140,700	\$8,019	\$18,748	\$5,305	\$167,945	\$340,717	\$2,900,000
2009	\$284,000	\$23,435	\$13,035	\$44,130	\$195,000	\$559,600	\$2,015,631
2010	\$311,000	\$15,000	\$15,000	\$41,710	\$168,015	\$550,725	\$2,509,661
2011	\$322,542	\$20,000	\$17,000	\$32,072	\$138,843	\$530,457	\$2,449,440
2012	\$336,979	\$21,078	\$79,815	\$26,206	\$153,192	\$617,270	\$2,556,927
2013	\$350,000	\$ 0	\$18,700	\$17,000	\$150,000	\$535,700	\$2,554,804

Table III Operating Expenses

Year ending	Salaries	Program	Building	Debt	Total
1975	\$32,993	\$19,143	\$ 9,553	0	\$ 61,689
1980	\$42,178	\$22,173	\$12,212	0	\$ 76,563
1985	\$60,870	\$55,306	\$39,076	0	\$155,252
1990	\$92,829	\$57,185	\$38,725	0	\$188,739
1995	\$86,265	\$51,015	\$44,459	0	\$181,739
2000	\$129,478	\$20,464	\$41,708	0	\$191,650
2005	\$251,187	\$24,932	\$64,600	0	\$340,719
2009	\$321,642	\$78,125	\$155,002	0	\$554,769
2010	\$321,824	\$81,845	\$169,000	0	\$572,669
2011	\$319,000	\$78,725	\$153,000	0	\$550,725
2012	\$327,729	\$98,257	\$157,983	0	\$583,969
2013	\$340,000	\$83,823	\$153,403	0	\$577,226

Explanation of any anomalies:

Major Financial Support: Top 10 Pledges FY14

- 1) \$24,000 (\$9000 plus \$15,000 matching grant)
- 2) \$21,000
- 3) \$20,000
- 4) \$13,500
- 5) \$10,000
- 6) \$10,000
- 7) \$ 7,000 (senior minister)
- 8) \$ 6,250
- 9) \$ 6,000
- 10) \$ 6,000

Capital Fund Drives

1992 as part of congregation's 275th anniversary \$250,000 to restore and repair organ
Anticipated 2014 campaign in preparation for congregation's 300th anniversary in 2017

Condition of Church Buildings

Sanctuary and parish house require substantial restoration and repair for current use (see background information form for UUA Congregational Stewardship Network)

Current Congregational Life

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

Our overarching mission at First Parish in Brookline is to be a center for spiritual, emotional, and interpersonal growth.

We share a common sense that we want to be more open, welcoming and culturally sensitive. Specifically, we strive to become an ever-increasingly diverse congregation, in the broadest sense and to become more skillful and spiritually deep in our relationships with others not like ourselves in one aspect or another. We strive to approach diversity as a means, rather than an end or a mission itself.

We share a common embrace of social justice, investing and nurturing our children and growing into our potential as individuals and as a spiritual community. We believe these values to be interdependent. For example, we believe that we grow our understanding and connectedness to the needs of others through our work in social justice and we aim to expose our youth to the sensitivities of others through age

appropriate social justice opportunities and concepts, lesson plans and participation in intergenerational worship services.

Our glowing goal at our center is learning & experimentation, fueled by love for one another and a love greater than all of us. Our mission is to foster the notion that we are loved, just as we are – and at the same time, we can be better than we are, and we can get there together.

2. Congregational strengths:

Over the past 10 years, we at First Parish in Brookline have been through several potentially divisive decisions and transitions together and yet, we have stayed together and grown together. We have found a way to be in community when we agree and when we disagree. There is a spirit of warmth and welcome.. We have tremendously passionate, committed and gifted congregants in many areas – leadership, music, arts, interpersonal & pastoral skills, worship, public speaking, intellect, administration, etc. We have had a spirit of growth and “newness” for at least the past 5 years. We have an extraordinary physical building that is beautiful, hallowed, and rich. We are a suburban congregation located on the “urban edge” of Boston and we draw a significant membership from Boston and have a wide spectrum of economic diversity. We have almost 300 years of rich & varied history and a significant endowment. We are blessed with a talented and dedicated staff who are engaged with the dynamics of a rapidly evolving congregation. For 8 years we've been a welcoming congregation to Gay, Lesbian, and Bisexual communities. Our growing edge is to become more aware and welcoming to Transgender, Queer, Gender-Queer and variant folks as well. For the past three years we've been focusing on becoming more multicultural and anti-racist, and recently reaffirmed our commitment to that journey at our annual meeting. We are growing so fast, in all dimensions, our youth, our RE program, our diversity, our inclusiveness, our financial health, our programs and our curiosity. Yet, we are mindful that we will never be done with this journey.

3. Congregational challenges:

See every gift above – which has a shadow side. Our exceptionally talented congregation can tend to take on too much and never feel satisfied or “good enough”. Many in our congregation fall into the “busy trap” - forever over-committed and rarely present to the moment. Our building requires a great deal of input to maintain its health and the dichotomy between its beautiful and historic symbols laden throughout our stained glass and other structures and our current values will be potentially divisive as we work to transition the building to support our current needs and build flexibility into our spaces.

Our socio-geography can make us inaccessible or “removed” from the world – especially from the poor, which is a challenge given our commitment to diversity.

Again on the flip side of our strengths, our growth and commitment to increased diversity, requires learning from our mistakes with love. We make mistakes.

Growth is putting huge challenges on RE and other programs. New ways of doing things are necessary and its not always easy to “want” new ways of doing things. Change is accelerating. Our growth requires us to make room for new views about what church is and challenges our comfort between growth and intimacy, new ways and tradition, oneness and community.

The transition from a beloved co-ministry to a senior/second minster model is also hugely challenging although we are working through it with love.

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

Being wise and careful in how fast we make changes in worship services, music, teaching methods in RE classes, use of space, etc. that are appropriate for our current values, changing needs and new congregants while also being in balance with our traditional practices and honoring the needs of our longer-time members and all generations.

Managing the balance between growing our membership, increased staffing and space needs while we also achieve self-sustaining funding for our high maintenance historic church building and our growing programs.

Coming to agreement and making difficult choices regarding the costly maintenance required on our historic stained glass windows that envelop the sanctuary, many of which were gifts from members of past generations and are laden with imagery that is not in keeping with or inclusive of our current values and more diverse spiritual identity.

The challenges associated with an ongoing ministerial transition. We hope to inspire increased engagement in love rather than a wait and see attitude.

Finding the grace to manage the challenges that we have not yet recognized as we eagerly step into our embrace of diversity and our welcome of newcomers with new ideas, needs, beliefs and traditions.

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

Reaching and maintaining financial sustainability. Beyond meeting our operating budget, we need to find ways to contribute more to the broader community and world around us. How do we honor and be true to our values in a way that is real?

As we embrace diversity, the broader community will continue to change. How will we ensure this doesn't happen around us – that we stay connected and a reflection of our ever changing world? How do we manage the disparity between our intergenerational needs as the next generation emerges? What challenges and opportunities will that present?

How will we be ready for possible changes in the world economy and the oppression that may yield? What can we do to be true to our values and support the world through climate change? What other turbulence in the broader world can we not anticipate and how do we rise to that occasion?

6. What congregational issues may never be resolved?

Having sufficient resources to maintain a beautiful, historic, old building will be on-going even after we resolve how to care for the stained glass windows that are deteriorating and even if we were to have a successful capital campaign that funds additional RE classroom space and a more flexible building overall.

We imagine that we will always struggle to find the balance of growth and intimacy.

Given trends in employment tenure, we imagine that our congregation may undergo transitions in ministerial and other staff more frequently than in times past.

We imagine that the pace of change, the impact of technology and “competition” for the time and sanctity of a spiritual community will continue to accelerate.

How will technology bring new challenges in our styles of worship, being in community and finding quiet? How can we use technology as an asset and to support intimacy and spirituality?

7. To what degree does the congregation possess a dominant theology?

We struggled a bit with this question. Our sermons are very liberal and inclusive of most all theologies but we are still growing beyond our Christian traditions in both calendar and style of worship. We have a growing diversity of faith backgrounds – a growing orientation towards Buddhism, and mindfulness.

“God is Love” is quite prominent in our Theology – though, this isn't quite enough for some and too much for others.

8. Describe the role of music and the arts in the life of the congregation.

Music with all its variety, creativity and beauty, is a major draw for Sunday mornings. FPB has a history of fine music and we are continuing this tradition. We sometimes struggle with the challenge of blending traditional and contemporary music in our services. This will likely be never-ending.

We are not doing much with arts, although we have several accomplished artists and craftspeople in our midst. We should likely recognize the potential that arts have to contribute to our broader experience.

There is an increased use of skits in the services to tell a story and make a point.

9. Describe the religious education program for children, youth and adults.

There is a formal and robust RE program for PreK – grade 9. The Challenge (Coming of Age) curriculum is half home grown and half from various UUA curricula. All grades are taught by lay leaders. We are increasingly encouraging lay teachers other than “just parents” to teach “our children.” We are having increasing challenges accommodating the needs of a growing diverse community of children. We struggle but are often successful accommodating learning styles. We love it when we do it well with love. Yet, we are still struggling to accommodate the growing set of needs. It is increasingly difficult to find “off the shelf” curriculum that supports our very current mix of needs and sensitivities.

The program has more than doubled over the last 7 years, yet, there is concern that attendance was down last year for children’s RE. It is not clear how much was due to: turmoil in the congregation related to change in ministers; increasingly inadequate space based on growth in the registrations; lack of systems/institutionalized expectations for involving adults e.g. teacher recruitment, parent involvement; advance on-line registration; etc. On-going, organized, structured feedback from parents will be important in order to diagnose and devise strategies to continue to build the program successfully. Some adjustments were made to the program this year that include fewer (6) intergenerational services and modifications to the curriculum based on feedback from last year. Attention needs to be paid to the reporting/accountability relationship between the DRE and the RE Committee as well as feedback mechanisms from the parent community to the DRE.

The youth program serves students from grades 10-12. It is a challenge that we haven’t mastered. It has more of an independent component and has been inconsistent due to changes in adult leadership, changes in what the youth themselves seem to want, and inadequate commitment of the whole congregation to involving youth in a wide range of options for participation. We are working to build in more support. This year we have a great big group because of last year’s great big Challenge class. The youth themselves are bright and wonderful people. Yet, we are struggling to find the balance of organization and autonomy. One of this year’s ministerial team’s goals is to solidify the position of youth as participants in the congregation. We hope this focus will help us find a more lasting model that can engage our youth, be flexible to their needs and interests and support their parents

Adult programs have been wonderfully received but without cohesion or a consistent plan. There are several programs throughout the year to build community and grow together – both social and faith formation based. Several cohort groups have included launching our children, grieving our parents, meditation, etc. Lots of lay led and lots of minister led programs for faith formation – spiritual autobiography, non-violent communications, etc. Each program is usually gratefully received but the program would benefit from a more strategic leadership and coordination.

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

Lay leadership is pretty widely shared as evidenced by the large number of fairly active committees. Many people are involved in the lay leadership of the church, and we are striking a fairly good balance between appropriate levels of congregation-wide involvement and leadership by a chosen few. This has been a very gradual process as the congregation has been growing resulting in a large percentage of newer members. Some people seem to cycle through several committees. For example, it is appropriate for a congregation of our size not to micromanage operations details in either the Parish Committee or

Annual Meetings. By and large, we manage this pretty well (i.e. our tasks are right-sized for the groups that take them on). In some cases, the ranks of our lay leaders are heavily recruited and selected by the Minister(s)– but not inappropriately so. For example, our senior minister helped to infuse some key committees with newer members of younger generations, as there had been a gap in that voice that needed to be filled. This was perceived by many as a good initiative as we have struggled to develop a more systematic way for newer members to become aware of committee opportunities and become known to those who are seeking committee members.

We have had some recent success with a new “self-nominating process” to encourage anyone motivated and interested to put their hat in the ring. Early feedback has suggested that this is a strong model for identifying self-selecting people who are motivated to do the work. This model was used to successfully recruit and nominate a motivated and talented search committee for second minister.

11. Describe the process you used to complete this form:

The 9 Parish Committee members broke into groups of 3 to consider and respond to these 10 questions in an attempt to strengthen relationships while pondering these important questions. We brought our answer back to the group for sharing and formalizing. Some met over dinner, some met before or after service and a few who were particularly busy opted out and but were still involved in the review process on the back end of finalizing the document.

Regarding completion of the entire form, the Search Committee was guided by the Charge provided by the Parish Committee, held congregational “Meet Ups”, circulated an on-line survey, met with and interviewed key committees, interviewed staff, obtained historical and financial information from the Sr. Minister, observed staff meeting, and conducted one-on-one interviews with interested members. Then 10 member Search Committee then consolidated and synthesized the data and reviewed/revised it with the Parish Committee.

Committees:

Name the committees that have recently had the greatest success.

1. Building & Grounds, has been able to move off of day-to-day, towards a 20 year plan
2. Parish Committee, in its commitment to diversify members including younger and diverse
3. Congregational Engagement Committee, to engage the congregation regarding ministerial vote

Name the committees that have recently been most challenged.

1. Religious Education, dealing with issues of faith formation
2. Leadership Development Committee, in transition to define source of support to committees

Give the dates of the last two capital fund drives, and the funds raised (a) by contribution and (b) by debt.

1992/93 \$250,000 no debt

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

The church requires ongoing restoration and repair.

Ministry

Describe the process by which the minister will be called:

The minister will be selected (not called) by the search committee, the minister and the parish committee.

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

Self nominated, ratified by the Parish Committee.

Ministerial skills and enthusiasms most needed by the congregation:

4-Crucial	3-Significant	2-Modest	1-Of little consequence
(1) Administration	(3) Adult religious education	(1) Children's religious Ed	(3) Committee work
(4) Community bldg.	(1) Denominational activities	(1) Facilitation	(1) Stewardship
(4) Home visitation	(2) Hospital calling	(2) Leadership	(1) Membership growth
(1) Music & liturgical arts	(4) Personal counseling	(4) Preaching	(1) Scholarship
(3) Social action	(4) Spiritual guidance	(2) Staff relations	(3) Worship
(2) Youth work	() _____	() _____	

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

We see ourselves as a teaching congregation with a long history of nurturing ministers. We support Ministerial Interns, divinity students, Affiliate Ministers, visiting and guest ministers, and our beloved Interim Second Minister, by providing sanctuary to share their creative spirit, and to take risks, while receiving love and encouragement from the community and fellow ministers. Our Senior Minister, who leads our Ministerial Team, delights in cultivating a minister's growing edge and a deep expression of their faith. Additionally, our Committee on Ministry provides a safe and attentive presence for all the ministers at First Parish to offer support and guidance for issues which arise during the course of ministry.

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

We expect that the Second Minister will have the flexibility in their ministry to have a fulfilling and loving home life. Care of one's self is valued at First Parish. While we have no expectation that the Minister's family have direct participation in parish life, connections to the minister's life experiences, including their family and home life, are welcome as a way to enrich the ministerial relationship with the community. We strive to respect the boundaries which must be drawn between home and family, and ministry, in order to uphold respect and passion for both, and thus work to reach a sense of balance in one's life.

Describe the worst mistake your new minister could make

We begin with expectations of integrity and compliance with UUMA guidelines. Beyond that we believe that while no honest mistake is unforgivable, a Second Minister who chooses to walk alone down their own path, towards their own passions, which may not be shared by the community, would not be successful at First Parish. Our community values our Ministerial Team, the way in which they work together in community, to lead our congregation, and we are looking forward to welcoming a Second Minister who is willing to walk with us on our journey.

Your community:

1. Please describe the community your congregation serves.

Primarily Brookline and contiguous towns: Newton, Jamaica Plain, Roslindale and West Roxbury

2. How is the congregation involved in the wider community.

Food pantry, urban ministry, AIDs action, Pride Walk

3. What groups in the wider community does the congregation work/partner with?

UUSC service trips
Project Bread
UU Urban Ministry, Renewal House, tutoring program, sponsoring end of year picnic
Jericho Road
St. Francis House
Harbor to the Bay, AIDS rides
Boston New Sanctuary
Common Hope (Guatemala)
Boston New Sanctuary movement
UU Mass Action
Climate Action Brookline

4. Please list the demographics for your community:

- Population (current total and information about how that has changed over the last several decades)
- Racial/Ethnic Make up of your community
- Age demographics on your community (especially as they relate to children, youth, and elderly)
- Other demographic information you feel are important about your community

• **DEMOGRAPHICS FOR COMMUNITY**

• **Brookline (2010)**

Population:	58,732 (change from 2000: 2.85%)
Persons under 5 years	5.6%
Persons under 18 years	17.7%
Persons 65 years and over	12.8%
Female persons	55%
White alone	76.7%
Black or AA alone	3.4%
AI or Alaskan Native	0.1%
Asian alone	15.6%
Native Hawaiian/PI	
Two or more races	3.0%
Hispanic or Latino	5.0%
White not Hispanic/Latino	73.3%

Besides Brookline, also giving demographics for Jamaica Plain, West Roxbury and Newton

Jamaica Plain

Population 43,221

• **Race**

Hispanic/Latino:	24.9%
White*:	52.9%
Black*:	13.9%
Native American*:	0%
Asian*:	5.1%
Hawaiian/Pacific Islander*:	0%
Other*:	0.4%
Multiracial*:	2.5%

* Does not include individuals in this racial group who identify as Hispanic/Latino.

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Age

	Male		Female		Both
	% of Males	% of All	% of Females	% of All	% of All
0-9 years:	11.1%	5.2%	9.5%	5.1%	10.3%
10-19 years:	10.7%	5%	9.8%	5.2%	10.2%
20-29 years:	20.3%	9.5%	19.7%	10.5%	20%
30-39 years:	21.7%	10.2%	20.1%	10.7%	20.9%
40-49 years:	15.5%	7.2%	14.9%	7.9%	15.2%
50-59 years:	10%	4.7%	9.9%	5.3%	9.9%
60-69 years:	5.2%	2.4%	5.5%	2.9%	5.4%
70-79 years:	3.5%	1.6%	5.4%	2.9%	4.5%
80+ years:	2.1%	1%	5.2%	2.7%	3.7%
All Ages:	Male:	46.8%	Female:	53.2%	
Median Ages:		33.3 yrs.		35.2 yrs.	34.3 yrs

West Roxbury

Population: 30,446

Race

Hispanic/Latino:	3.5%
White*:	88.6%
Black*:	2.1%
Native American*:	0%
Asian*:	4.1%
Hawaiian/Pacific Islander*:	0%
Other*:	0.3%
Multiracial*:	1.4%

* Does not include individuals in this racial group who identify as Hispanic/Latino.

	Age		Female		Both
	% of Males	% of All	% of Females	% of All	% of All
0-9 years:	12.2%	5.6%	9.9%	5.3%	10.9%
10-19 years:	9.3%	4.3%	7.5%	4%	8.3%
20-29 years:	11.2%	5.2%	11%	5.9%	11.1%
30-39 years:	19.7%	9.1%	16.5%	8.9%	18%
40-49 years:	15.8%	7.3%	15.4%	8.3%	15.6%
50-59 years:	11.3%	5.2%	11.6%	6.2%	11.4%
60-69 years:	8.3%	3.8%	9.3%	5%	8.8%
70-79 years:	8.2%	3.8%	10.3%	5.5%	9.4%
80+ years:	4.1%	1.9%	8.5%	4.6%	6.5%
All Ages:	Male:	46.3%	Female:	53.7%	
Median Ages:		38.7 yrs.		43.2 yrs.	41.1 yrs.

Newton (2010)

Population:	85,146	
Persons under 5 years	5.3%	
Persons under 18 years	21.6%	
Persons 65 years and over	15.2%	
Female persons		53.2%
White alone	82.3%	
Black or AA	2.5%	
AI or Alaskan Native	0.1%	
Asian alone	11.5%	
Native Hawaiiin/PI		
Two or more races	2.4%	
Hispanic or Latino	4.1%	

5. **How do the demographics of your congregation and your community compare to one another?**
6. **Are there stereotypes about your community that may not be accurate? (Give details.)**

There may be stereotypes that Brookline and surrounding towns are not diverse, and are not socio economically diverse. That is not our reality.

Possible sources of information include <http://quickfacts.census.gov/qfd/index.html>

And www.wikipedia.org