

East Shore Unitarian Church

Settled Minister

Bellevue, Washington | Pacific Western Region

About East Shore Unitarian Church

Contact Methods

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

Meeting Address

Same as mailing address

Mailing Address

12700 SE 32nd Street
Bellevue, WA 98005-4317

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

Congregation Life

Describe your Congregation and its culture:

East Shore Unitarian Church is a well-established, vibrant, and engaged community committed to putting Unitarian Universalist Principles into action. The congregation was originally founded to establish a children's religious education program, and it maintains a commitment to education for children and adults. The congregational survey provides information about the congregation along with opinions of its members on a variety of topics. The Executive Summary of the survey is included in the Documents Packet for interested ministers.

We come to East Shore for community, Unitarian Universalist values, intellectual stimulation *and* spiritual sustenance. Music is a beloved part of our experience. Attracting young people, fostering a safe space for families & creating a welcoming church home for all people on the Eastside is where our hearts are focused on the next chapter of East Shore's history.

The congregation is sincerely grateful to all of those who have helped the East Shore community continue forward during this period of transition. East Shore enthusiastically looks forward to having a new minister working hand in hand with this loving and supportive congregation.

Your Congregation's mission:

Approved at Congregational Meeting, June 4, 2017

EAST SHORE MISSION (2017)

We practice love, explore spirituality, build community, and promote justice.

EAST SHORE VISION (2017)

Practice Love

Offer a loving, welcoming environment for children and adults, inspired by appreciation and acceptance of all people.

Practice and expand our capacity to love, nourish, and inspire as we encourage each other to explore and grow through worship, group activities, education, and deep conversation.

Heal and connect as we share life's transitions, celebrating our joys and mourning our losses, embracing the rhythms of life and of the Earth we have mutually inherited.

Explore Spirituality

Explore spirituality through worship, classes, and activities that integrate diverse spiritual traditions and build connection to something larger than one's self, grounding the free expression of our values and faith in the outer world.

Inspire spiritual depth through worship services that incorporate thought-provoking messages of hope from the pulpit, music and other arts, and diverse sources of creative inspiration.

Dedicate space, time, and energy to providing spiritual sanctuary – places and events that offer opportunities for reflection, centering, emotional nurturing, and shared experience.

Build Community

Provide opportunities to grow our capacity for loving community through connection with each other, including covenant circles, topical/interest groups, connections teams, church governance and committee work, and through the covenanted practice of spiritual and loving ways of addressing our conflicts and differences.

Engage congregation-wide participation in exploration of personal, societal, and institutional expressions of racism and oppression through deep listening, compassionate communication, and understanding of systems of oppression, promoting multicultural, anti-racist, and anti-oppressive competencies that expand our communal culture and leadership.

Collaborate to extend our compassion and love into the larger community by providing sanctuary and support for those in need.

Promote Justice

Listen to the voices of those in our communities who are in need, in distress, or in other challenging circumstances, and engage in active outreach to partner with and empower them, visibly demonstrating that “service is our prayer.”

Partner with earth and social justice-related organizations to promote racial, economic and environmental justice through education, direct action, and advocacy.

Voice and live our UU values through sponsorship of educational and artistic earth and social justice events at East Shore for the larger community, serving as a beacon of moral awareness and action.

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

Our mission statement at East Shore Unitarian Church is: Practice love. Explore spirituality. Build community. Promote justice. Below are some of the ways we live out the values we describe in our mission:

For over seven years East Shore has conducted Black Lives Matter Flash Stances four weeks out of every month – each in a different East Side community. We also have a BLM Banner that is in our regular rotation on our street-facing signage.

On our East Shore campus, there are gender-affirming bathrooms in RE building and Sanctuary and a private bathroom in Administration building. We have a permanent “Standing on the Side of Love” banner on our admin Building.

The following Land Acknowledgement is on the home page of our website and is spoken every Sunday at worship: “We acknowledge that this land is the traditional territory of the Duwamish, Snohomish, Tulalip, Snoqualmie, Muckleshoot, Puyallup, Suquamish, and Wenatchi nations, among others. We recognize the impact of settler colonialism on these peoples. We pledge to nurture our relationship with our Coast Salish neighbors as we work to restore and sustain their homelands upon which we all depend”.

East Shore hosted a stop on the coast-to-coast Totem Pole Journey--Red Road to Washington Event with our nearby Coast Salish Tribes.

Every October we house a few dozen men in our Spring Hall in a program called Congregations for the Homeless. Members of our congregation volunteer to make, serve and share a meal with these men every night of the month.

Throughout the year we support the following local food security programs:

The Sophia Way Meals: 10 - 12 volunteers provide meals for women at the Sophia Way Shelter each month

Crossroads Meals

East Shore Food Bank

COVID Food Relief Project

P-Patch Food Justice Project

Accessibility: Exterior Doors for RE, Admin & Sanctuary all have automatic doors.

East Shore congregants sent out thousands of hand-written postcards in the “Get out the vote Project” in 2020.

In 2020-21, 60 members have participated in Beloved Conversations and 20 in the follow up task force. The congregation approved the Eighth Principle in June, 2021

300 Trees Project 2021-22: Public Witness/Endorsement of Climate Legislation

Ten times a year, we dedicate our weekly offering to a different local community organization who typically has a spokesperson in the Sunday service.

Every Winter Holiday Season, we have a Giving Tree in our foyer, where our congregation has the opportunity to provide requested gifts for community members in need. We work with 8 agencies to place gifts for all ages in the local community.

In 2020, 10 volunteers tutored 2nd graders in reading at Lake Hills Elementary School. 3 bookshelves were filled with Spanish books donated by members of East Shore.

40 ESUC women attended a co-sponsored program on the Rohingya Refugee situation in 2018. 3 Muslim guests also attended this educational awareness event. \$557 was raised to help the Rohingya women.

Women Helping Women: hosted a presentation in 2018 by staff members from Innovations Human Trafficking Collaborative about missing and murdered Indigenous Women. 40 people of all ages attended.

The Climate Action Ministry and the RE program, sponsored an Indigenous storyteller and climate activist to tell stories and play the flute for 20 members of all ages.

ESUC women made 60 necklaces and 15 blankets as gifts for the paddlers in the 2018 Paddle to Puyallup Canoe Journey in 2018. The participants learned how to do the crafts, about the Canoe Journeys, and about the Missing and Murdered Indigenous Women project.

Link to your Safe Congregation policy:

<https://esuc.org/wp-content/uploads/2021/08/ESUC-Policies-06.27.21.pdf> --See Policy 2.21 on page 8 and Section 5 Pages 16-19

Worship service schedule:

10:30 AM Sunday Service

Currently Virtual Service with minister, music director and up to 10 celebrants, plus 2-3 tech crew in the sanctuary.

Working toward Hybrid Service January 2022.

Religious Education - Adult Education is currently virtual. Youth RE classes are outdoors on the church grounds twice per month. On the alternate weeks there are frequently outdoor events, service projects, or social events that the youth can participate in.

Child Care previously offered - will re-establish when safe.

Personnel

Name	Position	Paid Hours per Week	Year Started
Ned Kurabi	Treasurer	Volunteer	2021
LeAnne Struble	Religious Education Assistant and Child Care	10	2008
Stephen Furrer	Developmental Minister	40	2018
Michael Radow	President/Chair	Volunteer	2020
Amanda Uluhan	Director of Religious Education	40	2020
Signe Lalish-Menagh	Vice President/Chair	Volunteer	2020
Maury Edwards	Secretary	Volunteer	2020
Nicole Duff	Director of Membership Development	40	2015
Rebecca Chatfield	Director of Finance and Operations	40	2020
Eric Lane Barnes	Director of Music	30	2017
Celil Cakmak	Sexton	40	2017
Joseph Newman	Sexton and Tech Support	40	2017
Vanessa Rodrigues	Bookkeeper	20	2019
Dianne Upton	Facilities Manager	40	2017
Jenny Newell	Office Administration	20	2019

Congregation History

Provide your Congregation's founding history:

East Shore Unitarian Church began in 1948 when three families decided that it was easier to establish a Unitarian Sunday School of their own than to drive to University Unitarian Church in Seattle. What started as a small group grew quickly, so they rented the Mercer Island South End School for Sunday classes.

The parents soon felt the need to have a Sunday program of their own and, in January of 1949, the Mercer Island Fellowship was begun. In addition to the informal Sunday morning program, they met every other Sunday evening with the ministers of the Tacoma and University Unitarian churches for a short service and a question-and-answer period for many newcomers.

The fledgling group soon needed more meeting space and leased the Chapel of Flowers, a funeral home located at the southeast corner of what is now Bellevue Square; a back room provided space for coffee hour, the nursery was in the basement where the caskets were stored, and the Camp Fire house across the street was rented for church school use.

In the meantime, a former Baptist minister, turned Unitarian evangelist, named Lon Ray Call had convinced the Unitarian staff in Boston that the post-war period was ripe for church expansion. One aspect of his proposal was active support in the formation of Unitarian groups that should grow enough to call a settled minister. On January 15, 1949, the American Unitarian Association (AUA) officially recognized the Fellowship of Mercer Island, and Rev. Lon Ray Call was sent west to organize the eager new group.

On the third Sunday in January 1950, the official organization of East Shore Unitarian Church was celebrated. Ninety-nine charter members representing 54 families signed the register. They elected a Board of Trustees, developed a Statement of Purpose, and formed a Women's Alliance. By the spring of that year, East Shore had called its first minister, Chadbourne Spring, who preached his first sermon on Easter Sunday.

The congregation, which had continued to meet at the Chapel of Flowers, longed for a church home, and in the spring of 1953 voted to acquire property for a church. An initial drive raised \$10,000 for the purpose. The site selected was a

seven-acre parcel of farm and orchard atop a hill, "...way out in Factoria with almost nothing around it anywhere," in the words of one member.

A second fund drive raised \$40,000 to begin construction. Jack Morse of the nationally-known firm of Bassetti & Morse drew up the plans and supervised the construction, with considerable interior work and landscaping done by members. Boeing employees looked at the roof design and immediately declared that it looked like a swept-wing jet. The total cost of \$54,000 was partly covered by two \$10,000 loans from the denomination.

Date founded: 1/15/1950

Describe important events in your Congregation's history:

To strengthen our relationships and mutual support within the church we established:

- Covenant Circles (2000),
- Lay Pastoral Ministry (2004),
- Connection Teams (2014),
- A Caring Ministry Lay Coordinator (2016), and
- A variety of support groups ongoing as needs arise. Currently Grief Group.

To apply our beliefs in earth and social justice action we engaged in:

- civil rights, open housing, and interracial relations in the 1960s;
- opposition to the Vietnam War and support of Southeast Asian refugees in the 1970s;
- becoming a Sanctuary Church in the 1980s;
- hosting Congregations for the Homeless from the 1990s to the present;
- becoming a Welcoming Congregation in 2001 with imminent recertification;
- Building Bridges Workshops in 2011 with the regional Muslim community which led to further cooperative efforts, support of undocumented immigrants, and currently Afghanistan refugees;
- Climate Action advocacy and public witness, collaboration with local groups 2014 to present;
- Racial Justice education and public witness Flash Stances 2015 to present;
- Beloved Conversations initial cohorts(30 members) 2013-15
- Beloved Conversations Within Virtual (60 members) 2020-21
- Beloved Conversations Among (20 members) 2021
- Get out the Vote campaigns 2020-21.
- Eighth Principle Congregational Approval and follow up Ministry Team 2021

3. To support the changing needs of the church we expanded our professional staff to

- Full-time Director of Religious Education 1990s,
- Church Administrator/Director of Finance and Operations 1990s,
- Part-time Membership Director early 2000s,
- Associate Minister 2004,
- Full-time Communications and Membership Director 2015

and built and upgraded (i.e., energy efficiency) our facilities to meet the needs of a growing congregation and begin to address environmental sustainability 1950s, 1960s, 1990s, early 2000s, and 2012-14.

In governance we

- began to transition from a committee-based to a policy-based governance model in 2007,
- had a senior leadership team consisting of the ministers, the Administrator, and the Director of Religious Education with the minister as CEO having the final say and reporting to the Board 2007-2015
- Began developing a shared leadership model with emphasis on collaboration and consensus and mutual accountability to the Board. 2016 to present
- Studied the shared leadership model through a Board Task Force 2021

To navigate changing financial times when initial membership growth in the early 2000s leveled off and began decreasing after the recession in 2008, we:

- Refinanced our education building mortgage with better terms (five years left for this big expense);
- Increased our average pledge continuously but not enough to cover increasing expenses or avoid yearly cuts to programs;
- Succeeded with capital campaign for Sanctuary roof, heat pumps, and other needed improvements 2012;
- Eliminated Associate Minister Position with great sadness for financial reasons 2014;
- Began using a sustainable percent of average earnings of our Endowment to augment operating fund 2015-16;
- Drew larger amounts from Endowment to maintain staffing for growth and during the pandemic and as a bridge until Holly House Sale funds could pay off the mortgage and improve the cost structure 2020-21 & 2021-22.
- Voted to sell Holly House property adjacent to the church to eliminate associated costs 2017, to sell to market rate developer with 1/3 proceeds going

to social justice determined by congregation 2019-2020; sale is currently pending with estimated closure 2023;

- Increased revenue from building and parking lot rentals 2017-present;
- Formed Board Study Group and contracted with Stewardship for Us UUA Consultant to assess and improve our long-term cost structure and stewardship 2021-22.

To spread the UU Faith and connect with nearby UU churches we:

- Supported the development of the Northlake UU Church in Kirkland and helped establish the Woodinville UU Church.
- Have partnered with University Unitarian Church in Seattle on Seabeck Retreat for over 20 years.
- Collaborated with West Side UU in Seattle on a partner church ministry in the early 2000's. Eventually they took on the partner church in Transylvania, Hungary and we took on the partner church in Khasi Hills, India to this day.

Ministerial History

Start	End	Position	Name	Job Title
2018	Now	Developmental	Stephen Furrer	Developmental Minister
2009	2018	Affiliated	Karen Taliesin	Minister
2016	2018	Interim	Elaine Peresluha	Interim Minister
1994	2015	Called	Peter Luton	Minister
2005	2014	Called	Joan Montagnes	Associate Minister
1992	1994	Interim	Robert Kaufmann	Interim Minister
1981	1992	Called	C. Leon Hopper	Senior Minister
1991	1992	Called	David Pilger	Associate Minister
1985	1991	Called	Barbara ten Hove	Associate Minister
1980	1983	Called	Arvid Straube	Associate Minister

Start	End	Position	Name	Job Title
1976	1980	Called	Stanley Stefancic	Minister
1975	1976	Interim	Vester Vanstrom	Interim Minister
1967	1975	Called	Charles Reinhardt	Minister
1950	1966	Called	Chadbourne Spring	Minister

Ministers Emeritus/a

Name	Date Voted Emeritus/a	Year Deceased
C. Leon Hopper	9/1/1992	2016
Chadbourne Spring	4/1/1978	1998

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
2021	\$607,424	\$1,173,108	357	54	
2020	\$610,980	\$1,073,162	395	65	190
2019	\$613,371	\$992,990	413	67	149
2018	\$661,354	\$948,501	453	74	155
2017	\$746,486	\$1,004,361	497	140	170
2016	\$773,160	\$876,870	502	66	170
2015	\$749,409	\$839,484	582	120	259
2014	\$738,014	\$835,211	609	138	277

Year	Total Pledge Income	Total Operating Expenses	Membership	Youth Enrollment	Avg. Attendance
2013	\$699,594	\$763,948	621	189	285
2012	\$701,104	\$659,161	635	150	308

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

Children: 54 males, 34 female, 3 they/them

Life Members: 2 male, 7 female

Pledging Friends: 23 male, 18 female

Voting Members: 122 male, 212 female, 2 they/them

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?

0

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

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?

Congregational Staff - Targeted advertising for ESUC staff positions in publications reaching BIPOC populations such as the South Seattle Emerald.

ESUC has one of the largest participation rates of UU congregations in Beloved Conversations Within, and has a large cohort in Beloved Conversations Among.

Volunteer leadership - There has been an effort to reach out to BIPOCs in the East Shore community to offer leadership roles that they might be interested in.

High school youth - Our DRE contacts teens in the congregation with information about BIPOC leadership programs - such as the Thrive Summer Youth Programs for teens of color. Teens in our church are offered assistance with signing up and are offered scholarships. One ESUC teen attended the Thrive Summer Youth Program in 2020.

Accessibility

Is your Congregation's meeting space wheelchair accessible? Yes

Wheelchair accessibility details:

All buildings and restrooms are wheelchair accessible.

Sidewalk curbs are also wheelchair accessible.

Does your Congregation provide assisted listening systems? Yes

Assisted listening system details:

Available every Sunday, just see an usher for a system.

Can also use smart phone if you have hearing aids, t-coil

Describe other ways your congregation has dealt with accessibility:

Braille and Large Print Hymnals available.

Service Animals are allowed in all buildings.

Order of Service is on the website so participants can read it at whatever size they need.

Zoom services include automatic closed captions

Auction "Fund a Need" financed installation of external automatic doors for sanctuary, RE Building and Administration building.

We list accessibility on website: <https://esuc.org/about-us/accessibility/>

Resources & Programs

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

Welcoming congregations recertification--On target to complete this year.

Our Khasi Hills Ministry Team works through the UUA Partner Church.

Beloved conversations Virtual Within--60 participants 2020-21

Beloved Conversations Among--20 participants 2021-22

Regional Leadership Trainings for our Board officers.

Regional Support for the Board to begin the minister search process.

Women's Federation programs such as International Women's Day, Margaret Fuller Tea.

Stewardship for Us UUA--Currently contracting to start collecting information in December 2021 and Consultant interviews January 2022

Describe your religious educational programs:

Our **Religious Exploration program** is designed by and for children and youth so that they may participate in the mystery of the universe, develop a unique and meaningful spirituality, learn about acting ethically and being an agent of positive

change and healthy relationships. We learn in relationship with Unitarian Universalism, the East Shore community, and our local neighborhood of nature and people.

We strive to engage our children, youth, and their families in a myriad of ways, including but not limited to intergenerational worship services, nature and interfaith oriented field trips, weekly classes, story time and hands on activities for social justice.

We pull curricula from the Unitarian Universalist Association as well as other justice and ecologically minded organizations. It is an engaging and holistic program that is deeply rooted in our faith, theology and social justice work. Children and youth are challenged and guided to grow their souls and create peace in themselves and the world.

The ongoing COVID pandemic has drastically changed our programs, and throughout the pandemic we have (and will continue to!) source new ideas and experiment with implementing these. We are supported by both paid staff and expert volunteer help.

Currently, we have biweekly outdoor programs for children and youth on our beautiful five-acre campus. Our campus, one of the key things that people highlight when sharing what they love about East Shore, is literally grounds for us to transform and bring to earth the ideas of interdependence and positive agents of social and ecological change.

We have an average of 15 volunteers and 2 paid staff members who come together to provide consistent and engaging programming. As our congregation ages, we are having some difficulty repopulating the church with new families and consistent volunteers. We look forward to a future when we can build up these programs and serve more children and families.

The Family Covenant Circle (FCC) began in 2007 with a group of families meeting each month to explore spirituality with their children. The group used the Rainbow Dragon curriculum for a time. Over the years, the size, composition, leadership and curriculum of the FCC has changed and evolved several times, and it still meets regularly. Today, the FCC meets monthly at the same time as RE, giving parents time to connect and explore deeply with other parents while the kids are in RE.

East Shore has held Summer Camps on and off since the 1960s. In 2009 a one-week Chalice Camp was held with 15 children attending the half day sessions. After a break of several years, Leta Hamilton went to the then DRE Aisha Hauser & asked if she could organize a Chalice Camp to provide a liberal faith tradition alternative to the ubiquitous Vacation Bible School. With the help of Leatha Mackenzie, Leta organized Chalice Camps between 2014 & 2019, with numbers between 8-10 for each summer. During the pandemic, there have been online Zoom Chalice Camps offered in collaboration with other UU churches in our region. There is a desire to have a Chalice Camp offering each summer, but volunteers are needed to run it.

East Shore has offered elementary, middle and high school OWL programs.

Youth Programs

A strong middle school and high school program as well as OWL (Our Whole Lives) have long been a part of East Shore's history. Our youth want to take action for a better world.

For example, they successfully requested a change in the wording of our Worship Service Covenant from "brothers and sisters" to "siblings in spirit". They organized a successful fundraising campaign by selling metal water bottles to fund drinking fountains that would fill the water bottles. Since then, plastic water bottles have been virtually eliminated from East Shore.

They also developed skits, acted, sang and played instruments with Earth and Climate Ministry's performance of "One World."

East Shore's OWL program is offered on alternating year schedules. The opportunity is gratefully used by church members and friends' families. It also draws participants regionally and from other area churches.

East Shore sponsors middle and high school youth at Spring and Fall Cons. These weekend conferences foster youth connections throughout the former Pacific Northwest District. The interchange of ideas, experiences and friendships are valuable to the youth during their school years and beyond. Some East Shore youth have also attended regional summer camps at Blue Boat and online (during Covid).

The Coming-of-Age program is an eight-month program where youth are partnered with an adult mentor. During RE classes, the youth explore their beliefs, congregation, UU history, and their goals with the book, "To This I Give My Heart –

A Coming of Age Journal". The youth spend time together during an overnight retreat, weekly RE classes, one-on-one meetings with their mentor, volunteering and events. The year culminates with a potluck dinner with youth, parents and mentors and the COA service.

This fall, the Middle School Youth are using The Questing Year curriculum. They are especially enthusiastic about the Active Quests where they assembled 40 breakfast burritos for the Congregations For the Homeless men and heard from one of our members about the circumstances of some of the men. They also planned and helped with activities for our congregation's Halloween Party. They have offered their babysitting services at an Auction event for a Parent Afternoon Out.

Adult Programs: April 2020 through November 2021

East Shore has had an active adult program since its inception. Adult Life-Long Learning is currently administered by the Adult Programs Team and the Facilities Manager as staff liaison. Courses can be scheduled and commence at any time and are advertised in the weekly Email Blast, the monthly Beacon newsletter, and subsequently found on the church calendar.

Beginning in April of 2020, due to the COVID pandemic, all adult programs have been on Zoom, and this continues to be the case.

The programs for the past year of Adult Life-Long Learning are as follows:

- o The Women's Way of Knowing Reading and Discussion Group
- o Digital Scrapbooking, both in person and on Zoom
- o How Digital Technology Shapes Us
- o East Shore Reads: The Sum of Us
- o Understanding East Shore Tech
- o The Inexplicable Universe: Unsolved Mysteries
- o Book Discussion: Winners Take All: How "Doing Good" Helps Maintain the Status Quo
- o In My Favorite Universe
- o East Shore Reads: Breathe

- o Pay It No Mind: The Life and Times of Marsha P. Johnson
- o Book Discussion: How to Avoid a Climate Disaster
- o The History and Archaeology of the Bible
- o UU Sources
- o East Shore Ruins...
- o Jubilee Three Anti-Racism Training
- o Nature Walks
- o East Shore Reads: Decolonizing Wealth
- o The Story of Human Language
- o Widening the Circle of Concern
- o AARP: Avoiding Coronavirus Fraud
- o AARP: Home Fit
- o The Big Questions in Philosophy
- o Draw and Dish Together Apart
- o Everything You Want to Know About Zoom
- o COVID and Racial Disparities
- o East Shore Reads: As Long as Grass Grows
- o Cooking with Amanda Series
- o East Shore Reads: Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teaching of Plants

Ongoing Series:

- o Men's Breakfast Group
- o Military History Group
- o Fourth Wednesday Book Club
- o Meaningful Movies Bellevue

Describe your youth and campus ministry programs:

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planned and helped with activities for our congregation's Halloween Party. They have offered their babysitting services at an Auction event for a Parent Afternoon Out.

Campus Ministry

We would like to develop a stronger young adult program. We have a limited connection to the local campus Bellevue College that could be further grown. We typically host student interns and table at some of their events like PRIDE. This would be a good place to start our outreach.

Surrounding Community

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

East Shore Unitarian Church is located in Bellevue, King County, Washington, within the greater Puget Sound region. The East Shore campus is made up of 6 buildings on a wooded parcel of nearly 5 acres on Wilburton Hill. The church is on a residential street, a block away from a major arterial, Richards Road. The campus buildings are not visible from the street. The immediately adjacent properties include multifamily, single family and office structures. About a half-mile south of East Shore is a major shopping center along with many other retail establishments. Access to Interstate 90 is immediately adjacent to the campus. East Shore is about a ten-minute drive to downtown Bellevue, and 9 miles from downtown Seattle.

The land where East Shore is located in Washington State is incredibly beautiful. The Olympic Mountains are to the west, the Cascade Mountains with Mt. Rainier to the east and south, and several large bodies of water scattered throughout: Puget Sound, Lake Washington, Lake Sammamish and Lake Union. Bellevue and 6 other cities, make up what is referred to as the "Eastside," i.e., the geographic area east of Lake Washington. Bellevue serves as the metropolitan center for the Eastside.

Bellevue is part of the greater Puget Sound region that includes: King County, Pierce County, and Snohomish County. King County, where Bellevue is located, is the largest county in Washington with a population of about 2,301,620. Bellevue is the fifth largest city in Washington. It has a population of approximately 150,364. Bellevue is currently growing at a rate of 0.74% annually.

East Shore's membership lives primarily in Bellevue and the other cities on the Eastside. It also draws members from Seattle and outlying areas. The 30 mile radius from which East Shore draws members makes us a geographically diverse congregation. Fortunately, East Shore is located not far from transit centers with connections to surrounding areas. Still, transportation to East Shore is a major consideration for members and staff.

Major area employers include Amazon, Costco, Microsoft, Starbucks, Paccar, Nordstrom, Expedia, Boeing, T-Mobile, and Alaska Air. Retail is a significant employer along with tourism. The Seattle-Eastside area offers many cultural events, numerous recreational opportunities, nationally-ranked public schools and many colleges, including Bellevue College which is near East Shore.

Over the past two decades, King County has become increasingly diverse. The current demographic figures are: White: 54.54%, Asian: 35.78%, Two or more races: 4.41%, Black or African American: 2.50%, Other race: 2.09%, Native American: 0.35%, Native Hawaiian or Pacific Islander: 0.33%

With over 39% of its population having been born in a foreign country, Bellevue is culturally diverse with about 50% of its population being of a non-white race or ethnicity and 43% speaking a language other than English at home. Asians comprise just over 34% of Bellevue's population.

About 58% of Bellevue residents speak only English, while about 42% speak other languages. The largest group that speaks a non-English language is Asian.

Along with being diverse culturally, Bellevue is also quite affluent compared to other cities in the state and country. The companies mentioned previously and other related businesses have attracted employees who have increased our diversity to a great extent. These high paying employers have boosted Bellevue's medium household income to about \$120,000. This is nearly twice as much as the United States (\$66,000) and higher than Washington state (\$79,000), nearby Seattle (\$102,000) and Renton, another nearby city south of Bellevue (\$78,000). The median per capita wages in Bellevue (\$59,000) follow the same comparative pattern with other places.

The economic growth in our area and the well paying jobs support its financial stability. At the same time, they increase the gap for lower income residents. Our overall poverty rate is 6.5%, low for our country and our state, but significant for those experiencing it. Others just above that official poverty rate also struggle. One-tenth of those working earn below \$35,000 annually and one-fifth have a household medium income below \$50,000.

The race most likely to be in poverty in Bellevue is Native American, with a little more than 25% below the poverty level. The race least likely to be in poverty in Bellevue is Asian, with a little over 5% below the poverty level.

Our growth and high income have resulted in housing affordability challenges. 26% of residents are "cost burdened", meaning they spend over 30% of their income on housing. 55% own their homes, and the median value of owner occupied homes is about \$850,000. Homes without a mortgage have a median cost of nearly \$1,000 a month and those with a mortgage \$2,800-\$3,000 a month. Median rent is \$1850 a month. Fortunately there are areas in our surrounding community that affordable for those with mid-range income. We have staff and members with real estate expertise who are eager to assist the minister, if desired, with finding good housing. And our document packet has information for further research.

Another result of these economic realities is an increase in homelessness in the last decade. So far, our communities have not been able to make the systemic changes needed to resolve it. As a social justice concern, East Shore contributes to direct service, education and advocacy to resolve homelessness. We want to work in partnership with with others in our community to promote affordable housing to those with marginal incomes. .

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

East Shore has been actively involved in the Eastside and regional community. At the local level East Shore provides food for the local food bank, backpacks filled with supplies for school children, and holiday gifts to those in need. Every Sunday we hold a Black Lives Matter Flash Stance at one of five locations on the Eastside. Our social justice and climate action groups do outreach in the regional and state community through sponsoring and attending conferences, political forums, marches, rallies and vigils. We support larger umbrella organizations such as Faith Action Network, Eastside Interfaith Social Concerns Council, and Northwest Justice Network. The churches and agencies East Shore partners with in the region include:

The Sophia Way Shelter - donating supplies and cooking monthly meals for local homeless women.

Lake Hills Elementary School - Volunteers assist with the reading program, the art room, and the bilingual program.

Congregations for the Homeless - Held every October. It is when 35-40 homeless single men stay in Spring Hall, and are served a hot dinner, can utilize the showers, clothes laundry, and receive life-coaching and more.

Hopelink and other area social support organizations - providing donations for those in need and holiday giving tree.

Salvation Army Crossroads Meals - On the first Monday, volunteers cook at ESUC for around 60 participants and then take the meal to the Salvation Army in Bellevue where it is served.

Muslim Association of Puget Sound (MAPS) - supporting projects and co-hosting events. This fall, In response to a number of Afghan refugee families settling in the Puget Sound area, East Shore is committed to assisting MAPS-MCRC in gathering appropriate household items for them.

Second Sunday Team - selects potential recipients, bringing their important work in front of the congregation. The Sunday collection is donated to a different organization each month.

350.org Eastside - sponsored by our Earth and Climate Ministry to hold meetings on campus and work together on projects.

Meaningful Movies Bellevue - uses film and discussion as an ongoing community building tool. They are part of the larger Meaningful Movies Project. Each month they explore different areas of social justice with documentary screenings and discussion.

Lummi and other regional tribes of Indigenous Peoples -assisting at their cultural events and marching at their protests to protect their lands.

Partner churches - Since 2007, The Friendship School and the Smit congregation in Khasi Hills of Northeast India have been partner churches with East Shore. East Shore members helped build an English-language primary school called the Friendship School, and support the salaries for five teachers at the school. They also started a scholarship program for Khasi students.

The ANSWER (American-Nepali Student & Women's Educational Relief) Ministry team - connects East Shore members with bright Nepali students who need help to stay in school. Sponsors offer the students financial support as well as personal support through a letter exchange.

The P-Patch team - cultivates and protects a specific area of tillable land on the East Shore campus by using sustainable gardening methods and inspiring the congregation to grow and eat locally grown produce. The P-Patch offers produce from its church garden and from member home gardeners after Sunday services. Proceeds from this are used to support selected local and international non-profits that help end hunger and poverty through self reliance and education.

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

Religious

Our developmental minister, Steve Furrer, describes us as a mixture of religious types that is predominantly Humanist.

In our most recent survey (2021) respondents came from the following faith traditions: UU Born or raised as child 16%, Another faith 33%, Raised in another faith but unchurched as an adult 36%, Unchurched 7%.

In a previous survey (2016), which we think still has validity :

Humanism and Buddhism topped the list of responses, each with about 38%. This was followed by Theological Christianity about 17%, Judaism (14%), and Neo-Paganism (10%). Hinduism, Islam, and Taoism, each with 7%.

When asked which of the stated beliefs or attitudes they currently held, the largest percentage of respondents, at 77%, stated that their spiritual lives are grounded in nature and the connectedness of all things. This was followed by family rituals and traditions 45%, and not knowing whether or not God exists at 30%. The next largest response was that the concept of god is a human illusion 22%, while 16% said that God is a vital part of their spiritual lives.

Political/Social Justice

From the beginning, East Shore members have been determined to learn about and affect the world around them. Well-publicized debates and forums on such controversial subjects as the admission of "Red China" to the United Nations earned East Shore the nickname of "The Little Red Church on the Hill" during the 1960s.

East Shore members spearheaded formation of an Eastside Conference on Religion and Race in the 1960s. That group of Protestant, Catholic and Jewish congregations promoted civil rights during those turbulent days. The congregation voted in February 1964 to support open-housing legislation.

In the summer of 1968, an inter-racial day camp was organized to provide care for inner-city children whose mothers were enrolled in a work-training program.

East Shore members also supported a child through Save The Children, took part in Vietnam War protests, and boycotted lettuce and grapes. In the late 1970s, the church sponsored a Southeast Asian family.

In 1984, the East Shore congregation voted to participate in the Sanctuary Movement. East Shore became one of about 300 churches across the U.S. offering sanctuary on church property to Central American refugees who feared persecution for their political beliefs if they were returned to their country of origin by the INS. East Shore housed a family from Guatemala for a year in Holly House. Then housed another family from Guatemala for three years. They were supported totally by donations from the congregation during their stays.

In the 1990s, social justice continued with 14 committee and numerous one-time opportunities.

In the 2000s, East Shore partnered with University Unitarian Housing Group to make Holly House available for a homeless family affected by mental illness.

In 2005, the PICS (People in Community Service Initiative) was established to support the inherent worth and dignity of individuals and strengthen their communities. The former Second Sunday, currently Share the Plate, Program started during which the morning offering goes to a social justice cause outside the church.

Inspired by his 2015 trip to Selma, AL to commemorate the 50th anniversary of the 1965 Selma to Montgomery March, church member Manuel (Manny) Brown felt called to action. He was further inspired when he attended the Unitarian Universalist General Assembly (yearly UU convention) a few months later when our governing body urged UUs across our country to support the Black Lives Matter Movement. Since then, a group of members meets most Sundays after workshop service in different locations on the Eastside to share the message and spark conversations.

On June 13, 2021, the members of East Shore Unitarian Church voted overwhelmingly to adopt the 8th Principle. In doing so, we became one of the first 100 congregations to adopt this principle.

The mission of our 8th Principle Ministry Team is to create a Beloved Community within East Shore Unitarian Church and in the wider world. We actively and accountably work to address racial justice issues and all forms of oppression in ourselves and in our church as well as in our eastside community and beyond.

On Sunday, July 11, 2021 East Shore was honored with members of the Red Road to DC Totem Pole Journey who arrived in the afternoon for a blessing celebration of this year's 20th anniversary journey. The 5,000 pound, 25 foot totem pole was carved from a 400-year-old cedar by members of the House of Tears Carvers in Bellingham. At the end of the journey across the U.S., the totem pole will be gifted to the Biden Administration and stand outside the Smithsonian National Museum of the American Indian before being transferred to a permanent location.

Social

The East Shore Gallery opened its first exhibit in 1967. Monthly shows presented artists in one of only two art galleries on the Eastside at that time. In the 1960s and 70s, there were concert series and a literary quarterly. Around 2018, the Gallery was modified to better fit the church's non-profit legal requirements and mission/principles. The space is now used to display not-for-sale artwork in a variety of ways to fit East Shore's Mission.

In the 1990s, almost 50 different Adult Program classes were offered by members of the congregation. Adult Program classes continue to this day.

For decades the East Shore and University Unitarian Churches have come together on Memorial Day for a weekend of fellowship at Seabeck Conference Center, in Seabeck, WA on the Hood Canal. Part retreat and part social event, Seabeck puts a uniquely Unitarian Universalist spin on the American custom of "church camp," providing three days of fun, friendship, relaxation, and revitalization for Unitarians of all ages.

East Shore's Annual Auction is a much anticipated event each fall. The Auction is an all church, community building, fund raising celebration open to members and friends. The evening features Silent and Live Auctions and a gourmet tapas dinner. More than 200 items are offered for the competition of the eager bidders.

In the 2000s, the Youth Group planned and hosted the District Youth Conference.

Covenant Circles were implemented to offer a time for listening and meaningful sharing in a small-group setting.

East Shore became a Welcoming Congregation on 2001.

In 2010 East Shore planned and hosted the first Annual Pacific Northwest District Assembly.

In 2011, East Shore celebrated the 20th anniversary of partnership with its partner church in Transylvania. Today this partnership is continued by Westside UU church in Seattle, while East Shore has a strong relationship with its partner church in Khasi Hills, India.

In 2014, East Shore began the Beloved Conversations program – an 8 week experiential interactive curriculum that explores race and diversity and embraces opportunities to become a more authentically diverse community. Since 2014 over 100 East Shore members have taken this or an online version of the course.

Also that year, the Connection Team Project was started. Connection team members were created so that every East Shore member belonged to a group geographically close to the member's home so that they could help each other out in case of need, give a ride, or get together socially.

Women's Perspective, has for decades, encouraged all those who identify as women to join together for mutual support, personal growth, and spiritual enrichment and to use their combined vision and strength to promote human dignity, environmental balance, and world peace. They evolved out of the Unitarian Universalist Women's Federation and continue to have some connections with that group.

The group holds regular social events and each year there is a full weekend retreat at Rainbow Lodge in North Bend.

East Shore Live began 8 years ago. Our vibrant community of artists, performers, scholars and enthusiasts offer East Shore LIVE performance gallery to share our artistic passions and perspectives with the broader community.

Currently, East Shore members meet in person and on Zoom for book groups, grounds work parties, men's breakfast group, youth RE classes, Covenant Circles, Monthly Community Circles, and outdoor events.

Position Basics

Anticipated Start Date: August 2022

Term: N/A

Percent Time: 100% Time

Minimum Salary + Housing: \$102,000 | n/a

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

Questionnaire

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

East Shore has a unique structure in its Staff Leadership Team (SLT). In this collaborative model, The Minister is responsible for worship, pastoral care, shepherding social justice initiatives and adult education. Three other professionals - The Director of Finance and Operation (DFO), Director of Religious Education, DRE, and Director of Membership Development (DMD) - share tasks that are often a minister's responsibility in other congregations.

What should be clear by those titles is that the SLT is meant to be a support structure for the Minister. This allows them to concentrate on what they are called to do, and what they typically do best, such as lead worship, provide pastoral care, and give the congregation spiritual guidance and inspiration toward living its values. This is unlike the typical CEO model of congregational leadership.

All members of the SLT are accountable to the congregation's elected body, the Board of Trustees. And the Board delegates, with certain limitations, its congregational authority to manage the ministry to the SLT which includes the Minister. Further, the called Minister has an abiding spiritual relationship with the members who chose to have them serve the congregation. While the minister is called by the congregation, the other SLT members are hired by the Board of Trustees.

Each SLT member oversees certain staff members and ministry teams. The Minister supervises the Director of Music and coordinates with other staff and laypersons to present worship and other activities. The Minister also works with several lay ministry teams, including Worship, Lay Pastoral Care, and a number of earth and social justice groups.

As teams change they benefit from developing their collaborative skills. For example, we had a significant turn over in team members during the past year and a half. They were challenged to work on such communication issues as how to integrate their individual areas of expertise, how to deal with disagreements that can naturally arise, and how to build team agreements and decisions.

To address this, the Board of Trustees asked them to create a covenant to enhance their collective work. The SLT Covenant and Board policy require that they try to reach consensus. When they cannot, they agree to revisit the topic later. As a last resort, the Board of Trustees is consulted.

Our shared leadership model has been developed and tested through a two-year interim and a four-year developmental ministry. The Board of Trustees established a task force in the summer of 2021 to study the model by reviewing its historical context, researching similar models, and surveying past and present SLT and Board members and current lay leaders and congregants familiar with the model.

Results of the survey showed significant support for or satisfaction with the shared leadership model and saw more advantages than disadvantages. A small minority favored a minister CEO model. The task force's report provided recommendations for continued review of the model.

Primary areas of focus for the minister

The Minister is our spiritual and religious leader. As with all UU congregations, the Minister has freedom of the pulpit. They have the final word in matters related to worship and what takes place at Sunday morning services. They preside over rituals such as memorial services, weddings, naming ceremonies, etc.

They are in charge of the Lay Pastoral ministry, in close communication with the Director of Membership Development. The Minister is expected to oversee (and provide occasional classes in) Adult Education, and to support the Earth and Social Justice Ministry teams.

They are also, of course, expected to fully participate in all SLT discussions and actions, general staff meetings, Board of Trustee meetings as Ex Officio (as are all SLT members), Executive Committee (Board Officers and SLT members) meetings, and congregational events as appropriate. They may be asked to act as Staff liaisons to a specific Board committee or task force.

Current policy delineates the role of SLT members as follows:

- a) The Lead Minister oversees ministries such as worship, social justice, pastoral care, denominational affairs of the church, and others;
- b) The Director of Religious Education oversees the faith development and UU formation of children and youth;
- c) The Director of Finance and Operations manages all the administration, financial, and facilities operations;
- d) The Director of Membership Development oversees membership, communication, and fundraising matters.

Desired strengths of the minister

Key words: Collaborative, Connecting, Community-centered

Using survey results, combined with cottage meeting & focus group feedback, we are looking for these strengths in a settled minister:

- A settled minister skilled at collaborative approaches not only with staff, but also with committees, teams, congregants, community & worship service.
- A settled minister who has a creative talent to help us connect with each other and with our values through worship and sermons that provide both sustenance and stretch.
- A settled minister who has a strong community-centered philosophy, that sees the congregation & the larger community working together to promote the common good.

Our survey results conclude that we desire a minister who is willing to work with us in shared ministry and leadership. Historically, our ministers have preferred the CEO model of governance. Our search data indicates support for shared ministry and our shared leadership model.

A core of our respondents from the various input sources placed a great emphasis in the ability of a settled minister to help the church connect in a new way with our surrounding community & organizations that share our values. To partner with them not only with loving service, but also for systemic change.

A minister who will sense East Shore's potential and be poised to work with us to interweave love and justice.

Ongoing momentum we would like to continue

Key Words: Learn, Grow, Address

Using the Survey, Cottage and Focus Meeting Feedback:

The members are open to learning about themselves, the world & our history within the larger framework. We are open to growing from that learning. We are also committed to addressing areas in more detail where that is called for.

There is momentum for improving our use of Policy Based Governance.

- We sense movements to make our governance better align with our understanding of the UU Principles & more flexible & effective toward our ministry and mission.
- Renewed energy is now going toward overdue updates of our bylaws and policies with more congregational education and involvement.

Through collaborating with our great staff, we have a desire to build upon the momentum of a newly settled minister to put energy & ideas into creative solutions to growing membership.

The members of ESUC are proud of the social justice work done at East Shore & want to continue doing active projects to make the world a better, more just place. We want to be the change we wish to see in the world. A core of members are committed to increasing advocacy for just policies and laws that will impact justice for more those marginalized on our society.

Programs and traditions we want to maintain

Key words: non-traditional, musical, family-centered

Through Survey, Cottage and Focus meeting feedback, we know that we are not primarily a Christian focused congregation. We appreciate our Christmas Eve services, for their universal message, intergenerational rites, and personal reflection. And our Winter Solstice services are also popular for those same reasons.

We value learning about & finding spiritual sustenance through a variety of faith tradition paths. In the past we have had Seder dinners, invitations to celebrate Ramadan with a nearby mosque, and Dawali and other celebrations with guests from local groups.

Our music is an essential part of what we love about East Shore. We have a great affection for Eric Lane Barnes & the musical talent he brings to our church. We love East Shore Live, a show with local artists held a number of times a year. The congregation and the larger community are invited. There is strong support for musical performance in our sanctuary. We love music!

We are committed to being a family-centered congregation where children are included in our worship services & the overall life of our church community. We want to expand upon our Religious Exploration programs & ensure that children & families feel that ESUC is a wonderful, enriching, place to bring kids. It's a priority for us to find creative ways to engage with people at all stages of life & bring people together!

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

Pre-COVID, each Sunday children were invited to sit near the chancel or in the front seats, or remain with their parents, per their comfort level. They gathered close for the story for all ages, were responsive to the storyteller's questions and helped with the chalice lighting and distributing things as appropriate. Then the congregation sang the children and teachers out to the RE building for classes. About six times a year, we had an intergenerational worship service, specifically designed to allow children to participate and remain in the sanctuary for the entire service.

During COVID with virtual services, we've found that having the worship service, coffee hour break, and then religious education for children and youth worked better. During the service, some families watched online together, children and

youth were integrated into the virtual service at times with video chalice lightings and stories, and live special programs, holiday pageant, RE celebration, coming of age and bridging.

Once the campus was partially opened, children were offered outdoor gardening, nature and craft activities with masks and social distancing.

Our plans for reopening in January 2022 will use what we have learned during the pandemic. We plan to keep the sequence of worship service, coffee hour, and then RE classes.

Parents and children will have a number of options during worship service depending on what they are comfortable with at the time. Children will be welcome at services. Parts of the services that most speak to children are the Chalice Lighting, which they assist with, the "Story For All Ages" which they sometimes participate in, Sharing of Joys and Sorrows, and music, singing and multi-media messages.

During services we will offer a children's area near the sanctuary where parents can be with their children and listen to the service. We plan to also offer both indoor and outdoor child care and outdoor play and adventure during the service. Parents and children choose what they are most comfortable with and may transfer from one option to another as they are ready.

During this extended Sunday morning time, while the children are having RE, parents may help out or attend a committee or ministry team meeting or an adult education class.

Traditional holiday services celebrated outside of Sunday morning

Historically, we have many traditional holiday services that are celebrated during our Sunday morning services. In addition to these, we have a number that are celebrated outside of Sunday morning:

Christmas Eve: Each year we have at least two services on Christmas Eve. Pre-pandemic we have had as many as three. Our recent tradition is to have a 4:00pm service and a 7:00pm service. While the earlier service tends to be more convenient for families with younger children, both services are "all-ages". The settled minister, and in recent years the interim or developmental minister leads the service and delivers the homily. The East Shore Mighty Choir leads everyone

in singing Christmas and other holiday carols ranging from classic traditional to contemporary. The sanctuary is festooned with garland and candles and the service typically concludes with a very solemn singing of Silent Night by candle light. When held in person, the services are extremely well attended with 90%+ full sanctuary.

Earth Based Seasonal Services: For over 15 years, East Shore has held these services, led by a dedicated Earth-Based ministry team. In addition to Winter Solstice (which has been running for 15 years in a row), services have been held on Samhain / All Souls Day, as well as some years a Spring Equinox service. A newly forming CUUPS (Covenant of UU Pagan Society) Ministry team at East Shore has been authorized and chartered by the Staff Leadership Team.

Status of the congregation as a Welcoming Congregation

Welcoming Congregation Status: Yes, East Shore became a Welcoming congregation in 2001.

Welcoming Congregation Recertification: We began working on recertification starting in June, 2021. A Welcoming Congregations team was formed and has so far completed 4 out of the 5 specific requirements called out in the UUA guide for Welcoming Congregations recertification. The last item we must complete is the educational piece which requires over 10% of the congregation to participate in a LGBTQIA+ educational event. This has been hard to accomplish in an all-virtual environment, but we have a plan, and we have until June 2022 to complete it.

In our LGBTQIA+ Focus Group, some mentioned unprompted that East Shore is a welcoming congregation in their experience.

Status of the congregation as a Green Sanctuary congregation

No. An attempt was made to become certified as Green Sanctuary about 12 years ago. However, several key team members moved away and the energy of the lead group dissipated. The Earth and Climate Action Ministry Team considered the idea last year, but felt the timing was not right during the COVID pandemic shut down and restrictions to get the whole congregation involved in this project. It is definitely a future possibility, given the large number of members interested in protecting and rejuvenating our environment. And East Shore would love our new minister to help us bring the congregation together to accomplish this certification.

Other ways in which the congregation lives its values

Our [mission statement](#) at East Shore Unitarian Church is: **We practice love, explore spirituality, build community, and promote justice.** Below are some of the ways we live out the values we describe in our mission:

For over five years East Shore has conducted [Black Lives Matter Flash Stances](#) three or four weeks out of every month – each in a different East Side community. We also have a BLM Banner that is in our regular rotation on our [street-facing signage](#).

On our East Shore campus, there are gender-affirming bathrooms in the RE building and Sanctuary and a private bathroom in the Administration building. We have a permanent “Standing on the Side of Love” banner on our admin Building.

The following Land Acknowledgement is on the home page of our website and is spoken every Sunday at worship: “We acknowledge that this land is the traditional territory of the Duwamish, Snohomish, Tulalip, Snoqualmie, Muckleshoot, Puyallup, Suquamish, and Wenatchi nations, among others. We recognize the impact of settler colonialism on these peoples. We pledge to nurture our relationship with our Coast Salish neighbors as we work to restore and sustain their homelands upon which we all depend”.

East Shore hosted a stop on the [Totem Pole Journey--Red Road to Washington Event](#) with our nearby Indigenous Tribes.

Every October we house a few dozen men in our Spring Hall in a program called Congregations for the Homeless. Members of our congregation volunteer to make, serve and share a meal with these men every night of the month.

Throughout the year we support the following local food security programs:

- The Sophia Way Meals: 10 - 12 volunteers provide meals for women at the Sophia Way Shelter each month
- Crossroads Meals
- East Shore Food Bank
- COVID Food Relief Project
- P-Patch Food Justice Project

In order to be more accessible, the congregation donated over \$12,000 two years ago in our auction "fund-a-need" for exterior automatic doors for the Religious Education building, the Administration building and the Sanctuary.

In 2020, East Shore congregants sent out thousands of hand-written postcards in the "Get out the vote Project".

In 2020-21, 60 members have participated in Beloved Conversations and 20 in the follow up task force. The congregation approved the Eighth Principle in June, 2021

300 Trees Project 2021-22: Public Witness/Endorsement of Climate Legislation

Ten times a year, we dedicate our weekly offering to a different local community organization who typically has a spokesperson in the Sunday service.

Every Winter Holiday Season, we have a Giving Tree in our foyer, where our congregation has the opportunity to provide requested gifts for community members in need. We work with 8 agencies to place gifts for all ages in the local community.

In 2020, 10 volunteers tutored 2nd graders in reading at local Lake Hills Elementary School, which has a diverse and low income population. Bookshelves were filled with Spanish and bilingual books donated by members of East Shore.

40 ESUC women attended a co-sponsored program on the Rohingya Refugee situation in 2018. 3 Muslim guests also attended this educational awareness event. \$557 was raised to help the Rohingya women.

Women Helping Women: hosted a presentation in 2018 by staff members from Innovations Human Trafficking Collaborative about missing and murdered Indigenous Women. 40 people of all ages attended.

The Climate Action Ministry and the RE program, sponsored an Indigenous storyteller and climate activist to tell stories and play the flute for 20 members of all ages.

ESUC women made 60 necklaces and 15 blankets as gifts for the paddlers in the 2018 Paddle to Puyallup Canoe Journey in 2018. The participants learned how to do the crafts, about the Canoe Journeys, and about the Missing and Murdered Indigenous Women project.

Status of the congregation as an Honor Congregation

Yes, East Shore has paid full share UUA dues for the last three years.

Our dues this year are \$47,823, for which we make monthly payments.

The UUA calls this the Annual Program Fund, or APF.

<https://www.uua.org/finance/apf/basics>

East Shore is an “Honor Congregation”, see this list for 2021.

https://www.uua.org/files/2021-07/2021-07-21.PWR_.pdf

East Shore will be paying the full UUA 2022 Dues throughout this fiscal year and so by next June will also be on the 2022 Honor Congregation list.

Lessons the congregation has learned about nurturing ministers and ministry

One of our ministers felt that this congregation on the whole kept its minister at arms' length. We have taken this criticism to heart and have decided to create a welcoming team for our new settled minister. This group will find out what the new minister needs to situate, be it a community tour guide service, embracing of their family, or making connections within the congregation. That group, and/or a separate Ministries support group, can serve as a sounding board for the new minister as they find their footing.

The Women's Focus Group became very engaged generating ideas for how we, as a congregation, can welcome and support a new minister. Many emails were sent after the Focus Group to develop a digital template for members to submit brief personal information with a picture. A new minister could have electronic access to more easily get to know members in our large congregation.

About nurturing ministers and ministry the congregation has learned:

- Our ministers will vary in their needs for nurturance and support.
- We should ask any new minister what will be helpful and useful to them, check in with them regularly on how we are doing, and make needed adjustments.
- It is our responsibility to examine our biases and to integrate the minister into church life.
- It takes longer than one year for a minister, interim or called, to take the pulse of the congregation and effect change.

- To build trusting relationships within ministry so we may support each other.

The congregation is making good progress learning how to:

- Use right relations and covenants when conflict arises in ministry;
- Be humble, curious, and loving with each other and our ministers;
- Identify and enhance the strengths and support the challenges in our ministers and our ministry;
- Respect the authority of staff delegated to them by the Board to manage operations and ministry through Policy Based Governance.

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

In our 75-year history, we have had five called lead ministers and three called associate ministers. Lengths of tenure for called ministers in chronological order are: 16 year, 8 years, 4 years, 11 years, and 21 years, separated by interim ministries of 1-2 years, and now most recently a four-year developmental ministry. The last called ministry ended in 2015.

The last seven years have been more tumultuous. In 2014 and 2015, an associate minister and a lead minister resigned, hastily, leaving many hurt all around. Some are still nurturing wounds and scars.

We were lay-led for nearly a year, then hired an interim minister for a one-year ministry, during which we did a search for a settled minister. The interim minister needed to accomplish much in that year. In doing so, she alienated a portion of the members for several reasons including being seen as aligning with staff rather than membership, for her interpretation of policy based governance, and for calling out our complicity in white supremacy culture before some in the congregation were prepared to hear that.

The search yielded no called minister. The interim stayed on with continued strife, and midyear she called on UUA consultants to work with and assess the congregation. The UUA consultants recommended, among other things, a developmental ministry. It is noteworthy that this minister was the first and only female lead minister in this congregation's history, although we have had female associate ministers. She was well liked by a portion of the members, accomplished a lot, and left under difficult circumstances.

Reflecting on the departures of our longer term ministers, Joan Montages, our Associate Minister, was a great support to Peter Luton, the lead minister during her tenure. She worked with Social Justice Ministries and helped establish a charter pathway for new ministry teams to become established. She also worked with Pastoral Care and Adult Education, providing some excellent classes such as Build Your Own Theology. Her monthly sermons and wry insightful articles were appreciated by many.

Joan's resignation was related to the inability of the church to address cost structure issues over the five year period after the recession. She was called in 2004 after a successful campaign to fund the first several years of that ministry, with the projected membership growth and pledging gradually taking up the slack in the future. The bridge fund ran out right about the time of the recession. The church strived for a number of years to increase enough revenue without success, instead making cuts across all the budgets in the church.

This highly regrettable situation was very difficult for everyone involved to accept. For the most part people have eventually come to terms with it. The church provided a good severance package and members have continued to work hard on financial support of our ministers and staff.

The sudden departure of our 21-year lead minister, Peter Luton, a year later was even more challenging for the congregation to process. He had made it clear he wanted to finish his ministry through retirement (5-10 more years) at East Shore. And he was well loved by members, as were his sermons. At the same time, he understood and communicated the need for East Shore to change with the times and create a new identity. Not all members were in agreement with that. In his last few years, he co-taught with BIPOC members the first two sessions of Beloved Conversations and astutely identified the spiritual aspects of environmental and climate issues in his sermons. We can't fully know the variables and pressures that caused him to feel he was no longer the person to lead East Shore into a dynamic new future. Some members continue to wonder and to grieve about the circumstances of his departure.

To address that need our Right Relations Team recently facilitated a healing circle to reflect on Peter Luton's ministry. During it, several members recalled his warmth and caring during difficult periods of their lives. They expressed sorrow at the way his ministry ended at East Shore. Other members expressed frustration at his authoritarian leadership style. This created tension with some of the staff and members. One comment was made – Peter listened to our group's ideas, but nothing moved forward. One member commented on the physical separation of

children in the RE building and adults in the Sanctuary on Sunday. For a few years, Peter collaborated with the Wonderful Wednesday team to hold once a month family friendly evening worship service. Many participants fondly remembered Peter's thoughtful, humorous, enlightening sermons.

We have most recently had a four-year Developmental Minister, Steve Furrer. He has provided stability, consistently good sermons and worship services, and a supportive space with encouragement to recover and regroup. His tenure has left us prepared to enter this search cycle.

Beginning in 2019, the Board of Trustees has used a 360 review of the minister and the other SLT members which includes input from staff, board members, and congregants chosen by the SLT members and Board. We also have a practice where the minister and both the BOT President and Vice-President meet every two weeks in order to provide support and address issues early on.

Even as we recover from COVID, we sense a parallel recovery and regeneration in the congregation. Renewed initiative and energy are finding positive pathways and creating more resilient networks among all of our ministries and governance structures.

Evaluating the many aspects of our ministry and our history with ministers provides greater perspective and commitment to establishing the best possible relationship with our future ministers and the best possible stewardship, governance and spiritual passion toward their success with us.

What cottage meetings and surveys tell about the congregation

The Ministerial Search Committee has been impressed and grateful for the congregation's enthusiastic participation in the Congregational Survey and the Cottage and Focus Meetings. Their willingness to actively and respectfully share their knowledge and thoughts, as East Shore moves forward in the search for a called minister, has been invaluable. Love for East Shore as a church home and the desire to continue to grow and improve as a beloved church community was evident. The tone of many meetings focused on how we as a congregation could support and collaborate with our new minister to help ensure success and growth.

Key learnings from the Congregation Survey can be found in the Executive Summary. Key learnings from Cottage Meetings and Focus Groups are highlighted here, and more detailed information can be found in other sections of the Congregational Record and summaries in the document packet.

Cottage Meetings (4)

Measures of successful ministry in a year (or more):

- Participants feel a sense of belonging. The minister is someone you can talk to and they know many by name.
- Membership is stabilizing and starting to increase in number and diversity, including welcoming more families and children.
- Uplifting spiritual services encourage all to become better people.
- Earth and social justice efforts, in a number of areas and relevant to the times, are supported and facilitated.

Focus Meetings (14)

Measures of successful ministry after a year (or more):

- Caring leadership is helping the congregation heal its hurts.
- The members and Minister are partnering to increase our membership and diversity.
- The Minister is engaging the congregation in sometimes difficult or uncomfortable conversations in order for us to grow.
- Trust is being built, decisions are being made collaboratively, and many aspects of the congregation are coming together toward our Mission.
- The Minister has a strong pulpit presence and is a good storyteller who moves us on the spiritual journey, keeps us coming, and attracts new members.
- The congregation and the Minister welcome, respect and celebrate the contributions of various marginalized groups, including women, so they feel valued.
- East Shore is implementing a sound short- and long-term financial plan to amply support its ministries.
- The Minister is learning and using the needed technology.
- The congregation is learning with the guidance of the Minister what it takes to improve the systems within our church, and many are taking responsibility to

make fruitful connections among our committees and ministry teams where our work intersects.

- The Minister understands the dynamics around social justice, given the greater diversity in our wider community, helps us use effective outreach strategies, and inspires and leads our congregation into a dynamic future during these times of change.

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

As a congregation, we would want to support and collaborate with the minister as needed, but here are some areas where we would want the minister to take their own initiative:

- Have a personal self care plan, maintain good work/life balance, and do the needed preparation to lead the congregation in its religious and spiritual work.
- Establish strong relationship/trust with Staff leaders and contribute to their collaborative work of leading ministry effectively, developing operational procedures which support East Shore's Mission and Board Policies.
- Provide Worship Service format and contents including Sermons--according to contract.
- Provide Pastoral Care and support for the Lay Pastoral Ministers
- Oversee the Adult Education programs, suggest classes, and teach a class on occasion.
- Support the Earth and Social Justice Ministry Teams. Participate in some of their actions as able and be a strong spokesperson for the church on justice matters in the larger community.
- Connect East Shore with denominational affairs. For example, updates on initiatives, encouragement to participate in programs such as Beloved Conversations and Widening the Circle and in certifications such as Welcoming and Green Congregations, participation in the UUMA and support of the other SLT members in their UUA professional development affiliations.

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

The congregation is expected to take the initiative to:

Participate in Ministry Activities:

- Attend services, programs, meetings, and events;
- Find out what the ministry needs are;
- Offer their time, talent, skills to work with committees, teams, or projects;
- Contribute as generously as they are able to the finances which support the church's work;
- Do regular personal spiritual work, reflection, and learning to live our Eight Principles;
- Apply Covenants and Right Relations tools to accomplish team and church goals in a productive and beneficial way;
- Make community connections between the church ministry and the surrounding community.

Maintain stable governance which supports ministry work:

- Congregational meetings conduct Election of Board and Nominating Committee, approval of bylaws and budget, and calling a minister;
- Board Policies updated and used to further guide the staff and congregation;
- Board, its Committees and Task Forces, and the congregation communicate for mutual benefit both electronically (newsletters, eblasts, phone) and in person (listening circles, individual conversations, meeting discussions, etc.);
- Research, self education, and spiritual work provide ongoing lay leadership and support to lay leaders.

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

Build strong relationships of trust and love, nurturing spiritual development and just action among congregation, staff, and wider community.

Ministry work:

Develop and Use Covenants that are deeply held and charters that help teams identify their places and purposes within the church structure.

Develop collaboratively plans to achieve the Mission and goals;

Implement plans together with mutual encouragement, acts of gratitude, and perseverance;

Manage conflict and disappointments using Covenants, and calling for Right Relations facilitation as needed.

Connect Governance and Ministry work:

Ensure that the work of Ministry and Governance strengthen each other per Policy Based Governance, Daniel Hotchkiss model. To this end the Minister is an ex-officio member of the Board of Trustees and the Executive Committee (Board Officers and Staff Leadership Team members), providing continuous opportunity for discussion.

Examples of joint work include but are not limited to: worship services, pastoral care, reviewing/revising Board Policies, planning meeting agendas, participating in discussions, problem solving, exploring new ideas and initiatives, working together on Annual Goals and Strategic Plans, public witness and advocacy work, community outreach projects.

Work of the congregation done by other staff

Director of Membership Development (currently an SLT member) manages all communications the website, membership pathways/development and pledge drive. Assisted by part time office manager. Assisted by member ministry teams-- Membership, Outreach and Mission Fund Drive.

Director of Religious Education (currently an SLT member) manages all of the children and youth religious education, communicates and works with families, and is assisted by part time child care/support staff. Assisted by member volunteers who teach RE classes and support youth groups and RE activities. Works with Grounds and P-Patch and Salish Sea CUUPS (pagan) teams to connect with nature.

Director of Finance and Operations (currently an SLT member) manages all facilities and finance aspects. Assisted by the facilities coordinator who coordinates all building/zoom use, sextons who do custodial and tech work, and a part time bookkeeper. Also assisted by member Facilities, Finance, and Grounds Teams.

Director of Music works with the Minister and Worship Team to plan the worship services, works with the Choir, and provides the musical aspects to services. Supports East Shore Live, a performance series open to the public which is currently inactive due to COVID.

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

On a typical Sunday from 10:30 – 11:30, our Zoom Order of Service is:

Centering Music - usually piano music by Eric Lane Barnes

Announcements

Ringling of the Bell

Welcome

Hymn – usually from Singing in the Living Tradition or Singing the Journey hymnals

Reading

Chalice Lighting and Response

Story For All Ages

East Shore Unitarian Church Covenant

Pastoral Prayer/Joys and Sorrows – members of the congregation are invited to share by speaking or writing in the chat their joys and sorrows

Meditation

Musical Celebration – a musical performance from the internet or the East Shore choir

Reading

Hymn – from the hymnals or a contemporary song with piano music by Eric Lane Barnes

Sermon

Sung Benediction

Closing Words and Extinguish the Chalice

Postlude – a musical performance from the internet

Virtual Coffee Hour – if there is a speaker, there is usually a breakout room to ask questions and talk. There are also small breakout rooms for members to talk.

One Sunday per month, East Shore brings a selected community organization into focus during the worship service. This segment is called "Share the Plate". The selected organization is introduced to the congregation and a representative of the organization shares a brief presentation about their work. The Sunday presentation usually immediately precedes the collection and the non-otherwise designated collection is then donated to the organization. The representative stays for Coffee Hour and meets with members of the congregation to provide more information and answer questions.

After Coffee Hour there might be online or in person events such as a Zoom town hall, in person sing a long, or cooking food for a homeless shelter.

More telling than a strict description of a *typical* Sunday would be to highlight how East Shore has adjusted to the changing circumstances of the COVID-19 pandemic.

East Shore took an important step in September 2021 to bring children and youth back to the church campus for in-person, outdoors, masked RE every other week from 12:00 – 1:30 p.m. While the state of the pandemic prevented safe in-person worship, East Shore recognized that it could resume important non-worship activities, especially the elementary, middle school and high school RE classes because our campus and climate allowed us to resume meeting in-person outdoors (masked) on the East Shore grounds. On weeks without RE class, there have been other activities such as outdoor adventures or parent afternoon out.

The move to hold RE during a time that does not overlap with worship means affinity groups such as covenant circles for adults can meet at the same time.

The Family Covenant Circle is one example. Unlike other covenant circles, the ESUC Family Covenant Circle focuses on topics pertinent to parenting, families and spirituality, while the kids attend RE. The pattern is for the adults to meet and check in with one another while their kids are cared for and having fun.

In the early afternoon, a group of East Shore members gather at different locations on the Eastside with other community members for a Black Lives Matters Flash Stance.

In Person Service (Pre-Covid)

When we meet for service in person the order of service is about the same. We always have the ringing of the bell and the chalice response. The East Shore choir sings on some Sundays. The music is often lively with rounds and hand clapping. Children and the young at heart are welcomed to sit on a large rug at the front of the sanctuary during the beginning of the service. After the Story For All Ages, the congregation sings the children and RE teachers out to RE class. Joys and Sorrows may be written on slips of paper before the service and are then read during the service to the congregation.

In the past, a few times per year we have had musical services – where our music director prepares the service and gets creative. In December we have the RE pageant. Some years youth have written the script. There is a Coming of Age service that the youth create. High School youth group service is also youth led.

Coffee hour takes place in the North Room adjacent to the Sanctuary. Members enjoy this time to chat and many overflow onto the patio outside the North Room and the front of the church to visit. Children often head to the playground behind the RE building while their parents watch and greet other parents.

Before and after service, many groups take advantage of already being at East Shore to hold meetings. OWL and Coming of Age classes are held in the RE building.

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

Our **Religious Exploration program** is designed by and for children and youth so that they may participate in the mystery of the universe, develop a unique and meaningful spirituality, learn about acting ethically and being an agent of positive change and healthy relationships. We learn in relationship with Unitarian Universalism, the East Shore community, and our local neighborhood of nature and people.

We strive to engage our children, youth, and their families in a myriad of ways, including but not limited to intergenerational worship services, nature and interfaith oriented field trips, weekly classes, story time and hands on activities for social justice.

We pull curricula from the Unitarian Universalist Association as well as other justice and ecologically minded organizations. It is an engaging and holistic program that is deeply rooted in our faith, theology and social justice work. Children and youth are challenged and guided to grow their souls and create peace in themselves and the world.

The ongoing COVID pandemic has drastically changed our programs, and throughout the pandemic we have (and will continue to!) source new ideas and experiment with implementing these. We are supported by both paid staff and expert volunteer help.

Currently, we have biweekly outdoor programs for children and youth on our beautiful five-acre campus. Our campus, one of the key things that people highlight when sharing what they love about East Shore, is literally grounds for us to transform and bring to earth the ideas of interdependence and positive agents of social and ecological change.

We have an average of 15 volunteers and 2 paid staff members who come together to provide consistent and engaging programming. As our congregation ages, we are having some difficulty repopulating the church with new families and consistent volunteers. We look forward to building our participation so that we can serve more.

The Family Covenant Circle (FCC) began in 2007 with a group of families meeting each month to explore spirituality with their children. The group used the Rainbow Dragon curriculum for a time. Over the years, the size, composition, leadership and curriculum of the FCC has changed and evolved several times, and it still meets regularly. Today, the FCC meets monthly at the same time as RE, giving parents time to connect and explore deeply with other parents while the kids are in RE.

East Shore has held Summer Camps on and off since the 1960s. In 2009 a one-week Chalice Camp was held with 15 children attending the half day sessions. After a break of several years, Leta Hamilton went to the then DRE Aisha Hauser & asked if she could organize a Chalice Camp to provide a liberal faith tradition alternative to the ubiquitous VBS. With the help of Leatha Mackenzie, Leta organized Chalice Camps between 2014 & 2019, with numbers between 8-10 for each summer. During the pandemic, there have been online Zoom Chalice Camps offered in collaboration with other UU churches in our region. There is a desire to have a Chalice Camp offering each summer, but volunteers are needed to run it.

Youth Programs

A strong middle school and high school program as well as OWL (Our Whole Lives) have long been a part of East Shore's history. Our youth want to take action for a better world.

For example, they successfully requested a change in the wording of our Worship Service Covenant from "brothers and sisters" to "siblings in spirit". They organized a successful fundraising campaign by selling metal water bottles to fund drinking fountains that would fill the water bottles. Since then plastic water bottles have been virtually eliminated from East Shore. They also developed skits, acted, sang and played instruments with Earth and Climate Ministry's performance of "One World."

East Shore's OWL program is offered on alternating year schedules. The opportunity is gratefully used by church members and friends families. It also draws participants regionally and from other area churches. East Shore has offered elementary, middle and high school OWL programs.

East Shore sponsors middle and high school youth at Spring and Fall Cons. These weekend conferences foster youth connections throughout the Pacific Northwest District. The interchange of ideas, experiences and friendships are valuable to the youth during their school years and beyond. Some East Shore youth have also attended regional summer camps at Blue Boat and online (during Covid).

The Coming-of-Age program is an eight-month program where youth are partnered with an adult mentor. During RE classes, the youth explore their beliefs, congregation, UU history, and their goals with the book, "To This I Give My Heart – A Coming of Age Journal". The youth spend time together during an overnight retreat, weekly RE classes, one-on-one meetings with their mentor, volunteering and events. The year culminates with a potluck dinner with youth, parents and mentors and the COA service.

This fall, the Middle School Youth are using The Questing Year curriculum. They are especially enthusiastic about the Active Quests where they assembled 40 breakfast burritos for the Congregations For the Homeless men and heard from one of our members about the circumstances of some of the men. They also planned and helped with activities for our congregation's Halloween Party. They have offered their babysitting services at an Auction event for a Parent Afternoon Out.

We would like to develop a stronger young adult program. We have a limited connection to the local campus Bellevue College that could be further grown. We typically host student interns and table at some of their events like PRIDE. This would be a good place to start our outreach.

Adult Programs: April 2020 through November 2021

East Shore has had an active adult program since its inception. Adult Life-Long Learning is currently administered by the Adult Programs Team and the Facilities Manager as staff liaison. Courses can be scheduled and commence at any time and are advertised in the weekly Email Blast, the monthly Beacon newsletter, and subsequently found on the church calendar.

Beginning in April of 2020, due to the COVID pandemic, all adult programs have been on Zoom, and this continues to be the case.

The programs for the past year of Adult Life-Long Learning are as follows:

- o The Women's Way of Knowing Reading and Discussion Group
- o Digital Scrapbooking, both in person and on Zoom
- o How Digital Technology Shapes Us
- o East Shore Reads: The Sum of Us
- o Understanding East Shore Tech
- o The Inexplicable Universe: Unsolved Mysteries
- o Book Discussion: Winners Take All: How "Doing Good" Helps Maintain the Status Quo
- o In My Favorite Universe
- o East Shore Reads: Breathe
- o Pay It No Mind: The Life and Times of Marsha P. Johnson
- o Book Discussion: How to Avoid a Climate Disaster
- o The History and Archaeology of the Bible
- o UU Sources
- o East Shore Ruins...

- o Jubilee Three Anti-Racism Training
- o Nature Walks
- o East Shore Reads: Decolonizing Wealth
- o The Story of Human Language
- o Widening the Circle of Concern
- o AARP: Avoiding Coronavirus Fraud
- o AARP: Home Fit
- o The Big Questions in Philosophy
- o Draw and Dish Together Apart
- o Everything You Want to Know About Zoom
- o COVID and Racial Disparities
- o East Shore Reads: As Long as Grass Grows
- o Cooking with Amanda Series
- o East Shore Reads: Braiding Sweetgrass: Indigenous Wisdom, Scientific Knowledge, and the Teaching of Plants
 - Ritual in Our Lives

Ongoing Series:

- o Men's Breakfast Group
- o Military History Group
- o Fourth Wednesday Book Club
- o Meaningful Movies Bellevue
- o East Shore Outdoors Group

How the congregation defines good preaching and worship

Key words: diverse, spiritual, explore

Using the Survey data, cottage meeting & focus group feedback, the themes that emerge are that we are:

- Diverse. We appreciate learning from many faith traditions & secular sources. Preaching & worship that include multiple ways of knowing are valued among members.
- Spiritual. We ponder life's big questions & want the time spent in worship to stretch and inspire our spirits.
- Explore. We are poised for new explorations. We want our settled minister to use a wholistic approach to worship as a foundation for personal and congregational growth into living its faith and principles.

Good preaching & worship provides spiritual sustenance & opportunities for reflection through music & inspiring messages. Thought provoking sermons, combined with musical & meditative components, will be the keys to a successful Sunday morning.

Also, other non-traditional ways of worship & preaching are valued as ways to reach more people. We want to expand our definition of worship beyond Sunday mornings to appeal to a wider range of people interested in a liberal faith tradition. We are committed to continuing streamed services, & hope to add other avenues for worship that can feed the spirits of many.

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

Our developmental minister, Steve Furrer, describes us as a mixture, but predominantly Humanist.

In our most recent survey respondents came from the following faith traditions: UU Born or raised as child 16%, Another faith 33%, Raised in another faith but unchurched as an adult 36%, Unchurched 7%.

In a previous survey, which we think still has validity:

Humanism and Buddhism topped the list of responses, each with about 38%. This was followed by Theological Christianity about 17%, Judaism (14%), and Neo-Paganism (10%). Hinduism, Islam, and Taoism, each with 7%.

When asked which of the stated beliefs or attitudes they currently held, the largest percentage of respondents, at 77%, stated that their spiritual lives are grounded in nature and the connectedness of all things. This was followed by family rituals and

traditions 45%, and not knowing whether or not God exists at 30%. The next largest response was that the concept of god is a human illusion 22%, while 16% said that God is a vital part of their spiritual lives.

Ways the congregation handles conflicted situations

We are a mostly white, older congregation in the Pacific Northwest. In some ways we are true to the nature that would imply: we can be passive/aggressive, conflict avoidant and still too mired in white privilege and centeredness. Recognizing that, we have undertaken many initiatives to move forward and to resolve internal and external conflicts. We had over 50 members participate in Beloved Conversations (the most represented congregation in the UUA), and are continuing with 20 participating in Beloved Conversations Among.

We also created a successful Right Relations Committee which supplies facilitators, as needed, for challenging conversations. Through their input we have adopted a church covenant, taught committees and teams to use covenants in their charters, and added a Right Relations section to our Board Policies. We passed the 8th Principle quickly, early and overwhelmingly, and that ministry team continues to provide guidance and opportunities for anti-oppression work.

We have been further motivated to do this work by difficult transitions after our last settled minister of 21 years left suddenly and we had been without a minister for 10 months.

During our interim ministry mentioned in a previous question, there was strife among the minister/staff leadership and some members around a variety of issues. At that time, the congregation did not have effective ways to successfully navigate these disagreements and multiple perspectives. Some members left or became disengaged, including some in marginalized groups, while others remained--without having processed what happened in a healing way. The Board began to develop supportive policies and established a Right Relations Board Committee.

During our Developmental Ministry, Right Relations Facilitation became stronger. The Board hired a consultant in Non-Violent Communication who supported the Board at its meetings, the Right Relations Committee, and members in listening circles and restorative practices for over two years. We are coming to realize that working through conflict is complex and ongoing work; it takes time to become more comfortable with the process. This is because there are multiple perspectives in situations of conflict. Providing opportunities to express and listen to those truths is an important part of the process.

During this time, we had two very close votes about whom to choose as a buyer for some church property, which created significant congregational polarization. Though still challenging, many members were better able to use supportive services and to practice good relations. That said, we still have work to do on how we handle conflict.

To that point, the revision to this part of the Congregational Record is an example of how the Right Relations Committee worked with concerned members and the Search Team to make corrections and relational amends. They will also facilitate future listening circles on related topics. We are grateful for this process in our minister search and our church.

Thus, we see progress and expect to continue to provide resources and opportunities to further our development in managing this and other conflicts in a positive way.

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

The arts, music and the beauty of the East Shore campus were prominently included in the list of things members want ministerial candidates to know about the congregation. Since 1958 East Shore has had three paid music directors – The first two, father and son Gerald and Robert Kechley, serving for 59 years through 2017.

Current Music Director

Our current Music Director, [Eric Lane Barnes](#) joined in 2017 initially as interim and becoming our official music director in 2019. Eric is a member of the AUUMM - Association of Unitarian Universalist Music Ministries. Eric serves on our Worship Committee and works with each guest speaker to furnish appropriate music for the services for which they speak. He finds soloists, hymns, musical guests that line up with each guest speaker's theme. He also works with soloists from within East Shore and sometimes put together duos, trios, and quartets. Occasionally we have had international visiting groups perform at East Shore such as the [Beijing Queer Chorus](#).

Since Eric joined ESUC, The East Shore Mighty Choir has been as large as 32 members, singing on average two Sundays per month and does two completely musical services per year, one in December and one in May. This is in addition to

the traditional music-centered services on Christmas Eve and Easter.

In 2018, the choir did an exchange with West Side UU Church in West Seattle; the choir went to their church to sing one Sunday and they came to ESUC to sing one Sunday. The choir has persevered through lockdown times with virtual rehearsals and creating several virtual videos that we have played in services. In 2022, we expect the choir to be back up to previous numbers and continue to expand its size and scope, including more collaborations with other UU and like-minded churches, such as the UUC Church in Bellevue.

Eric works with the ministry team on specially themed months like Black History Month in February and Women's History Month in March to align that month's theme with the hymns and musical celebrations chosen. For Black History Month we focus as much as possible on Black composers and performers. In March we do the same with women. For May we will do the same with AAPI folks (to honor AAPI Heritage Month.) He helps coordinate musical programs with the youth. Eric also works with our Earth Based Services Team and their solstice celebrations.

In 2018 Eric coordinated a collaboration with the Northwest String School (the school situated on the ESUC campus) for an evening service. They provided 12 students who presented several orchestral works.

Even More Music at ESUC

Starting in 2015 and through pre-covid 2020, East Shore Live has hosted 5-6 performances a year in our sanctuary. These performances range from musical to comedy acts, solo performers and ensembles. An entirely volunteer staff of East Shore congregants manages everything from scheduling the acts, marketing, box office, production and selling refreshments.

Among our congregation are several talented musicians and vocalists. There are frequent opportunities to engage in group musical "jams," and musical events are always offered at our annual auction. Our musicians are often included in Sunday services with and without the choir. Our annual congregational retreat in Seabeck, WA includes workshops, talent shows, and other opportunities for our community to learn and grow in arts ranging from music, theater, dance, and visual arts.

In the 1960s East Shore started the first art gallery on the Eastside. Through 2018 a very active Gallery Committee curated about six shows annually and a Christmas sale featuring artists from throughout the Pacific Northwest. Proceeds from the sales of artwork provided art for the enhancement of our campus.

Visual Arts on Campus

The Gallery is located in the foyer of the sanctuary building which was designed to house the gallery and is one of the first things visitors and members see when entering the building.

Since 2018 the Gallery has been in transition. To many in the congregation it was a much-loved presence providing beauty and interest to our entry with a long tradition in alignment with the third UU principle – creativity as encouragement to spiritual growth. Many others voiced concerns about the presence of a commercial enterprise at the entrance to our sanctuary as well as having fragile and expensive art pieces within reach of small children. Since 2018 the gallery is no longer commercial and with the closure of the campus during the pandemic the team has been on a hiatus.

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

Simply put, the Board of Trustees determines WHAT needs to be done, based on our goals, mission, vision, policies and the will of the congregation; the SLT and other staff figure out HOW to do that work within those same parameters while running daily operations.

The minister and other SLT members work with member ministry teams in their professional areas and sometimes serve as staff liaisons to Board committees. It is through these teams and committees that leaders are developed and recruited.

Teams and committees have term limits for leaders making room for new leaders to emerge. The Director of Membership Development and the Nominating Committee recruit potential new members to refresh groups and fill leadership roles.

This shared ministry among the staff and members allows the Board of Trustees to keep its eye on the big picture, avoid micromanaging, be more efficient and productive with its time, and let those with more expertise and information arrive at the optimal solution. As a member of the SLT, the minister provides input on all the HOWs.

This governance structure is best categorized as Policy Based Governance which the congregation has been developing over the last decade. It has been informed and influenced by the concepts in Daniel Hotchkiss book *Ministry and Governance*.

Although the model establishes healthy boundaries between Ministry and Governance, it also emphasizes essential areas of overlap.

The Minister and SLT are crucial players in these key areas where Ministry and Governance intersect. They and the Board Officers are members of the Executive Committee which initiates support and agendas for the Board; they are ex-officio members of the Board; and they and the Board work together with Congregational input to determine annual goals and do strategic planning. New leaders emerge during this process as well.

How the work of the congregation happens

The ministry work is very much shared in a network of structures and activities. There are boundaries, overlaps, and connections needed to do this joint work. These are defined in the Church Bylaws, Board Policies, and group charters. They are reviewed and modified as needed, and woven together in a heartfelt way through Covenants, Right Relations and our Eight Principles. This is a continual work in progress.

Please refer to the Policy Based Governance and Ministry graphics in the Document packet to accompany the description below or see similar graphics in *Ministry and Governance* by Daniel Hotchkiss

Graphic 1 Top: Congregation, Governance, Ministry Boundaries.

- The congregation elects a Board of Trustees (BOT) which provides a governance structure assisted by long term Committees to assist it (Policy and Governance, Personnel, Nominating, Right Relations, Financial Stewardship) and short term Task Forces.
- The congregation calls the minister(s) and the Board hires the rest of the Staff Leadership Team (SLT) to manage the Ministry of the church.
- Congregational members volunteer to lead or participate on various Ministry teams with the SLT and Staff.
- Some ministry teams focus more on operations (facilities, finance, grounds, etc.), some more on mission (lay pastoral, social justice, religious education, etc.) and some on both (worship, membership development, etc.)
- Governance and Ministry have well defined boundaries.
- The purpose of the Governance structure is to support Ministry work.
- To do that it must overlap and connect with Ministry.

Graphic 1 Bottom: Congregation, Ministry, Governance intersections.

- Ministry and Governance overlap in some of their work with the Congregation (dark blue triangle).
- Ministry and Governance connect in leadership roles with the Staff Leadership Team on the Board and on the Executive Committee with the Board officers.
- Sometimes SLT members are on relevant Board Committees.
- The Board delegates authority to the Staff Leadership Team whose members work on a daily basis with Ministry Teams and congregants.
- The Staff Leadership Team is accountable to the Board for the Ministry done with the Congregation.

Graphic 2 Top: The Congregation as governors, planners, and ministers.

- The Board works with the Congregation on governing bylaws, policies, budget.
- The Board and the Staff Leadership Team work together with the congregation on planning.
- The Staff Leadership Team works with the Congregation on Ministry.

Graphic 2 Bottom: Products that guide the work.

- During Planning, the Board works with the congregation to produce the Mission, Vision, and Annual Goals.
- The Staff Leadership Team works with the congregation to produce strategic plans which they implement toward the Mission and Goals.
- These plans are to be monitored and adjusted in ongoing communication with the Board.

The Policy and Governance Committee assists the Board with leadership and member understanding of how the work of the congregation happens through:

- Newsletter articles;
- Graphic metaphors and organizational charts;
- Brief lessons at congregational meetings/townhalls
- An animated slide show for leadership;
- Follow up at Board meetings by applying the slide show concepts to real scenarios that are relevant to current church functioning;
- A planned series of short video skits with characters named Congregation, Ministry and Governance.

Recent successful work of the congregation

Covid Food Relief Project: Starting as a “Fund-A-Need” Auction item in our 2020 auction and continuing on into 2021, this project raised \$21,000 + \$3,000 deposited from the Minister’s Discretionary Fund to serve families and individuals in need. The goals of providing monetary, in-person, remote, and multi-age opportunities for the congregation were accomplished over and over. Over 440 volunteer hours across numerous touchpoints and over \$24,000 of relief distributed through the community partner organizations Jubilee Reach, the Food Bank Farm, and Backpack Meals for Kids.

Website Redesign: In 2019, the congregation approved a \$10k budget to redesign the esuc.org website. A sub-committee of the Outreach committee was formed and began work in Fall of 2019. The top goals were to design a website that would be welcoming to non-members and members alike, mobile-friendly, accessible, and always fresh. The team worked with a local, minority-owned website design company, during the pandemic and launched in October of 2020 under budget.

Adoption of the 8th Principle: Like many UU congregations, there were mixed feelings and concerns about the 8th principle when discussions began in 2020 about whether East Shore should adopt it. A committee was formed and over the next year they met weekly to learn more about the formation and purpose of the principle, then facilitated discussions and town halls and ultimately brought it to the congregation for a vote in the annual meeting in June 2021. The motion to adopt was passed by over 90% of voting members. Just as importantly, the congregation stayed strong in its commitment to progress as a community together, listening with compassion as many different points of view were shared and discussed.

Beloved Racial Justice: Beloved Racial Justice Ministry Team (BRJ) strives to create a beloved racial community within East Shore and the wider world. In 2018, the group sponsored six “Conversations About Race” discussions. These sessions drew between 15 – 35 people. They also sponsored a book group to discuss “So You Want To Talk About Race” by Ijeoma Oluo. These sessions over four Sundays drew 31 people.

East Shore regularly holds Beloved Conversations classes with an 8-week experiential interactive curriculum that explores race and diversity and embraces opportunities to become a more diverse community.

BLM Flash Stances have expanded from a street corner near East Shore Unitarian Church to 4 different Eastside community areas collaborating with other King County UU churches.

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

Slow--Making East Shore a welcoming home for marginalized people. We were making some progress with some who identify as BIPOC and LGBTQ, but the congregational strife described elsewhere caused some regression. We are slowly learning and rebuilding in those areas.

Unattended--At times the congregation has been divided between the categories of "spiritual" versus "social justice". We have made a few attempts to reconcile this through facilitated discussions, demonstrating how the two are intertwined in our UU Principles and using the phrase "Justice is Love in Action". Also the UUA consultants that came toward the end of our first interim's time, offered the idea of a "smorgasbord approach" with individuals selecting their church involvement for the stage they are currently at--a sort of "live and let live" attitude. While this helped, the artificial boundaries between the social justice and spiritual realms still linger in some pockets and could use some continuing focus.

Stuck or cyclic--Long term financial structure explained in other questions, with several significant actions currently moving forward which bring hope of resolution.

Slow--Holly House Sale as described elsewhere has taken over five years to date with closure predicted at least a year out. The sale would allow us to pay off the mortgage, better balance our budget and improve our long term financial structure.

Slow--Effective use of our church property for the greater good. We have been waiting on the sale of Holly House. Many ideas have been discussed, including providing space on our property for affordable housing and providing a venue and resources for other community needs.

How money is raised within the congregation

For the Operating Fund:

Mission (Operating) Fund Drive--annual pledges and working to increase automatic payment

Rentals of the buildings and lower parking lot

Investment earnings from Endowment

Church Auction

East Shore Live Performances--suspended during COVID

Other donations such as the Sunday Plate.

Holly House sale potentially to pay off mortgaged and reduce operating expenses.

From endowment Investment earnings:

Currently \$1.3M invested in the market, managed professionally and overseen by the Endowment Subgroup of the Board's Financial Stewardship Committee. Not spent below its donated initial principal plus a cushion--\$900,000)

For major social justice causes:

UUSC Guest at Your Table

Rummage Sale or Partner Palooza (online during COVID) for Partner Church

Khasi Hills teacher salary support

Church Auction Fund a Need last year--Community COVID Food Relieve Project

Share the Plate (10 times a year--local non profit selected by ministry team)

Holly House sale 1/3 proceeds of sale after costs--cause(s) to be determined.

The most recent capital campaigns in the congregation

1) 2012-2014: Sanctuary Improvement Campaign (roof, energy-efficient heating, window, kitchen, building envelope); \$504,441 raised by member contribution.

2) 2000: New education building and other renovations; \$1.9M raised by member contribution. Remainder in mortgage.

Debt that the congregation has

Education Building Mortgage--\$526,493.

Our mortgage payment is \$9,470 per month, of which about \$2,000 is interest.

Our mortgage interest rate is 4.18%, payout 5 more years

How the congregation feels about its stewardship

The congregation is aware that we are asset rich in terms of our acreage, buildings, \$1.3M Endowment. And that we struggle with our year to year operating costs, mainly due to loss of membership pledges. This makes it harder to maintain our staff compensation at UUA standards (which we have so far done) and decreases our ability to invest in staff development, congregation education and other Mission related programs and to stay on schedule with our campus maintenance.

Another large expense is our mortgage for the Education Building. The congregation took this on in a close controversial vote in 2000 and it has since been refinanced for a better rate. A "Burn the Mortgage" fund raising capital campaign would be major undertaking but would substantially improve our cost structure every year over the next five years.

The church tries to maximize its revenue by renting its buildings and parking spaces when not in use by the church. Managing this, though, does require extra staffing. A temporary revenue boost came through successful federal COVID relief loans and funds to support our staff compensation which the congregation approved.

Another revenue boost is expected from the sale of the Holly House Property adjacent to the church campus, estimated at \$4M minus sale expenses. Part of the proceeds could be used to retire the mortgage of \$526K, which would decrease our annual costs cost by over \$113K per year. The congregation also voted to earmark 1/3 of the proceeds of that sale to social justice work, aligning our financial stewardship with of Mission and Principles. The Holly House Task Force is working to close the sale by 2023.

Congregants have consistently increased their average pledge (by 10%). According to our survey we have a large spread of pledge amounts, and a majority of respondents have increased their pledges during the last few years. In addition, congregants are willing through recent annual budget votes to temporarily use some Endowment funds (with current safeguards to the principal) to make up costs differences, especially to keep our staff and provide salary and benefits within UUA Guidelines.

However, they know that continuous cost of living increases, hard to project staff salary/benefits, and ongoing maintenance of our campus require a better balance in our finance structure. To address this the Board has:

- Set an annual finance sustainability goal for the church;
- Directed the Financial Stewardship Committee to complete its Five Year Financial Stewardship Strategic Plan
- Scheduled a Special Congregation Meeting on Finance in February of 2022 along with several informal finance town halls to kick off the annual operating drive in spring 2022.
- Contracted with Stewardship for Us UUA consulting organization to support our finance work in January 2022.

In general, the congregation trusts that our cost structure issues are being worked on by the Board and that they will have opportunities to learn and give input.

However there is an underlying concern. Many of them recall that similar cost structure issues were not resolved, and it was major factor in losing our associate minister in 2014.

The congregation is eager for further discussion and resolution of cost structure to support greater movement toward our Mission.

Additionally, significant member volunteer help on various ministry teams saves a lot of expenses. For example Grounds Team, Facilities Team, ACE Tech, Office help, etc. Members feel good about contributing in this way as well.

Role of the minister(s) in stewardship

The Minister's largest role in stewardship is to encourage us to sustain ourselves as a church, both physically and spiritually, and to look for both internal and external ways to expand. The Minister inspires congregants to do what is necessary and called for to maintain the facilities, personnel, people and environment of a functioning congregation, and to look to the future for opportunities to change and grow.

As the "face" and "voice" of the congregation, the minister does this by articulating and communicating the vision, mission and goals of the church. As a sermonizer and pastor, they nurture spirituality, deepening commitment and relationships to ensure the "ship" is steady on its journey.

As part of the SLT, the minister assists other SLT members with additional, more concrete stewardship tasks:

- The Mission (Operating) Fund Drive, overseen by the Director of Membership Development;
- The Finance Team and Stewardship Committee management of congregational finances, led by the Director of Finance and Operations;
- The Religious Education coordination with other congregational initiatives and with growth, under the direction of the Director of Religious Education.

As you can see, within the leadership structure, the Minister has an active support role in all the ways we seek to achieve sustainable stewardship.

The ten largest pledges within the congregation

Amounts of the twelve largest pledges 2021-22:

1. \$53,390 (stock donation, was \$44K in 2020-21 but not sure will continue, was \$15,000 in prior years)
2. \$27,825
3. \$18,000
4. \$15,000
5. \$14,400
6. \$13,000
7. \$12,000
8. \$12,000
9. \$12,000
10. \$12,000
11. \$12,000
12. \$12,000

Numbers are similar for 2019-20 pledge year.

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

East Shore is blessed with beautiful grounds and four main buildings which are in excellent condition. (See links to grounds slide show and building video tour.)

The Education Building was completed in 2002; 2-story with elevator. Seven classrooms, Spring Hall with small kitchen, library, child care, meeting room, bathrooms with showers, washer/drier for Congregations for the Homeless.

The Sanctuary Building was enlarged with a foyer in 2002 and upgraded with new roof and energy-efficiency measures in 2012-14. It has a large foyer with areas for display, a North Room and larger kitchen used for coffee hour after services, a smaller South meeting room, a tech room, a flower room, bathrooms, and storage rooms.

The Administration and Multi-purpose Buildings were remodeled in 2002. The Administration Building has a front office and houses the staff. The Multi-purpose Building has various sized meeting rooms and is rented to a music school during the week.

Paved Upper Parking lot--majority are handicapped spaces, gravel lower parking lot. Some of its spaces rented out to nearby companies on weekdays. Parking lots need occasional repaving, graveling, and relining.

As a preventive measure East Shore contracted with a company to map out and analyze the condition of the entire campus, from roofs to computers. The analysis is used to estimate how much the church should be budgeting each year for coverage of future building expenses and upgrades. Plans are being made to use some of the earnings from the Endowment Fund to provide the ongoing maintenance identified in this report.

East Shore also owns an adjacent house (the original 1920s-era farmhouse known as Holly House) and detached garage. Both structures were updated in 2010 through a rental contract with The Sophia Way, a local not-for-profit, to house six women who are transitioning from homelessness.

Holly House buildings are in serviceable condition but suffer from age. They stand on a parcel of land contiguous to the East Shore campus. A Holly House Task Force spent several years first determining with the congregation to sell the property and then deciding on options.

The congregation was split on selling to a specific transitional housing non-profit or, for substantially more, to a specific for market rate developer with 1/3 of proceeds going to social justice work to be determined by the congregation. The latter was approved in a 57% to 43% vote, only to lose the buyer.

Then the concept of a market rate versus transitional/affordable housing sale, not buyer specific, was approved in a closer vote of 53% to 47%. The current iteration of the Holly House Task Force is now working to close the sale--estimated in 2023.

Grounds consist of over 4 acres, partly wooded, native plants, some trails. It is kept up by church members on the Grounds Team. Plant health and removal of selected trees or limbs for safety require financial resources.

The Memorial Garden provides special area for memorial plants and spreading of ashes. P-Patch area includes fruit trees, berry bushes, and two sets of raised beds built by member boy scouts for RE and Adult use.

A grassy play area is available. An older playground was recently dismantled for safety issues. Plans for developing shared areas in the grounds will be made jointly by various stakeholders.

The condition of the buildings and grounds

Please see the previous question.

The church has no need for a capital building campaign in the near future. Ongoing maintenance and replacements of larger utilities are accounted for in the Maintenance Schedule overseen by the Facilities Committee. Besides the operating fund, endowment earnings may be a source for this type of item, as needed.

Once the Holly House property is sold, there may be a need for a small storage shed, playground equipment, or other enhancements depending upon the plan that is jointly determined.

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

Pastoral Care has been identified in the Congregational Survey, Cottage and Focus Meetings as a very important and significant role of our minister. Connecting with members during church activities, meetings, or during pastoral visits provide connection and spiritual support. Our minister will have assistance in

pastoral care from Lay Pastoral Ministers, a Helping Hands Coordinator, as well as many affinity groups (Women's Perspective, Men's Breakfast, Covenant Circles and others) actively providing support to group members.

The Lay Pastoral Ministry Team works with the Minister to ensure the pastoral needs of church members are met. Lay Pastoral Ministers (currently 5 individuals) are specifically chosen and trained to provide emotional support, companionship, and caring to church members with both acute and chronic mental, physical and spiritual needs. The minister and LPM meet monthly to update and support one another. Before Covid Lay Pastoral Ministers had 1-2 trainings per year and hope to resume these sessions soon. East Shore UU also has a Helping Hands Coordinator who facilitates meals, rides or extra chore support, often reaching out to affinity groups, for people in need.

Since Covid, East Shore has been actively involving and connecting members via Zoom. We plan to move to a multi-platform model in 2022, that will allow members who are not able to attend in person (due to physical limitations or relocation to another area) to stay in community and receive support.

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

The Director of Religious Education holds the most responsibility for the Religious Education of children and youth. The minister works collaboratively with the Director of Religious Education to include and encourage children in all areas of the life of the church. This has been an all-church goal for the past two years.

The Minister is responsible for the Adult Education Program. This program is supported by the Facilities Coordinator and co-volunteers. Other members offer classes and other learning opportunities. See the other question about RE and Adult Ed for more detail.

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

The congregation adults and children would both like to socialize with the minister in order to connect and get acquainted beyond the worship service.

The Minister is invited and welcomed to attend, as they are able, various meetings and events in all areas such as religious education, committees and ministry teams. Over time, actively participating in various facets of the church will make

them all feel valued and will increase relationship and the positive influence a minister can have on the church as a whole.

The Minister usually participates in the auction event, and may offer an item, such as "A Sermon of Your Choice". They may purchase auction items, many of which are social and outdoor events such as special dinners, hikes, etc. These are great for community building, which is an important part of our Mission.

Some members of marginalized communities expect the minister to build trust and establish or facilitate partnerships with outside organizations and other community members to show a commitment to growing diversity in community ties and our congregation.

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

The Minister may be asked to be an ex-officio member of a Board Committee or Task Force. In the past, different ministers have been part of the Personnel Committee, the Policy and Governance Committee, and the Holly House Task Force as a representative of the staff. We find this can provide beneficial insights and collaboration between Ministry and Governance.

The Minister works in close collaboration with various specific ministry teams as mentioned in other sections.

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

A successful minister role models effective leadership through collaboration and respectful communication, appropriate boundaries, delegation and limit setting. In our SLT model it would be important to help all staff develop leadership skills rather than micromanage their areas of responsibility.

Leadership development was mentioned in cottage meetings and focus groups as important for East Shore. Adult RE classes can be offered and a minister can offer classes if time permits. A minister often has knowledge of UUA resources and offerings that can help with specific leadership development in our congregation. Reaching out to individuals who might not have confidence in their leadership abilities can be especially encouraging if it comes from a respected minister. This can be especially helpful for the Nominating Committee who need to fill Board and other leadership position in the church.

A successful East Shore minister would encourage and support leadership development in Beloved Conversations Task Force, Eight Principle Ministry Team, Earth and Climate Ministry, and other teams with emerging programs and events that fulfill our goals and Mission.

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

Key Word: visibility

Our congregation has a strong desire for our newly settled minister to work closely with the Director of Membership Development. We would like a partnership between the settled Minister & Membership Director in new member meetings & activities that support the pathway to membership.

It is clear through survey results, plus focus group & cottage meeting feedback (& emphasized in other answers within this questionnaire) that our members would like to capitalize on our Mission to be an active participant in social justice initiatives to connect with the greater Bellevue, Eastside & Seattle region.

We believe we have a beautiful campus that can be utilized as a "hub" for groups to meet. We want to increase our visibility to the wider community. We also want to create a strong presence in the community in order to make families aware that we are a safe place for children to explore their spirituality & we can offer love & support to all kinds of families & presentations in the world.

The topic of membership & expectations around membership growth have been touched on in many of the questionnaire answers. We are hopeful that a newly settled minister can be a bridge between our liberal faith values (& our physical campus) & the organizations that share our values. We feel that increasing our visibility is important to the long term health of our church.

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

Previous sections have described the expectations for ministers about staff relations and supervision. Key points include:

- Collaborative partnership with the SLT within policy limitations
- Dialogue, discussion, and consensus building
- Communication with the Board on SLT relations as needed
- Use of SLT and Board Covenants

- Annual SLT 360 Performance Review supported by the Board and Personnel Committee
- Supervision of the Music Director and the Worship Team (combined staff and members)
- Support of the Music Director supervising the Choir and ACE Tech Team.
- Support of other SLT members in their supervision of staff who report to them.

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

The Minister would provide motivating sermons and stories which interweave spiritual development and social justice/anti-oppression work.

The Minister would oversee a number of Earth and Social Justice Ministry Teams. Most of these groups are fairly self initiating and sustaining. What they need is a minister who is an encourager, a mentor, and a spiritual catalyst among them, one who embraces the full spectrum of social justice work and understands the journey individuals take to enable them to live their values.

Below is a list of Earth and Social Justice Ministry Teams and Activities at East Shore:

- Direct service (Congregations for the Homeless, Sophia Way and Crossroad Meals, Holiday Giving Tree, Khasi Hills Partner Church, ANSWER/Nepal, Share the Plate Sundays)
- Education: Racial and Climate Justice classes (such as Beloved Conversations Within or Nature Walks) and programs (such as One World Climate multi-media show done with youth)
- Advocacy: Public witness such as Black Lives Matter Flash Stance and Pride Parade; Facilitating church endorsements for progressive equity and earth/climate legislation.
- Wider Community Outreach and Partnership: Groups connect with and support local and UUA groups, including but not limited to Eastside Interfaith Social Concerns Council (EISCC), JUJustice WA, Faith Action Network (FAN), Eastside 350.org, Unitarian Universalist Service Committee (UUSC),, Diverse and Revolutionary Unitarian Universalist Multi-cultural Ministries (DRUUMM), Muslim Association of Puget Sounds (MAPS) and local indigenous tribes.

The Minister would support and participate as able in our anti- oppression work through Beloved Conversations Among (Board Task Force), the Eighth Principle (Ministry Team), Earth/Climate Justice Events (Ministry Team, and Get out the Vote (Multi-Team).

Further, these groups would greatly appreciate a minister who helps them discover and inspires their work on projects that intersect oppression, economic, and earth justice.

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

As highlighted in other questions within this questionnaire, we have a strong desire to partner with community organizations & also use our campus space as a local hub for groups & organizations to meet. Here are three examples of community organizations with whom we have previously partnered.

FIRE--Fostering Interfaith Relations on the Eastside--attend dinners, serve on panel as requested.

MAPS--Muslim Association of Puget Sound--attend Ramadan and Friendship Dinners as invited, support Afghan Immigrant support project with MAPS.

Indigenous and Native People's events both at East Shore (such as the Totem Pole Journey Red Road to Washington) and in the region (such as celebrations, rallies, etc.) Participate and speak on occasion along with other community and native leaders.

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

Key Word: Love

Our connection to the UU denomination is vital to our sense of meaning & purpose. We can connect to something bigger than ourselves & create real change in the world through our connection to the UUA umbrella. UUA led initiatives are essential guideposts for local action.

We send delegates to General Assembly every year & also participate in Regional Assemblies and Youth Cons. The Regional UUA representative is a valued resource for which we are grateful. Connection to denominational activities helps

us feel connected to others in our state, region, country & world who share our values. We are more impactful when we can capitalize on these connections.

We support and would like to collaborate on providing Widening the Circle Programs. Currently, our focus has been on adopting the 8th Principle, which we voted overwhelmingly to adopt. We would like our settled minister to help keep the congregation apprised of movements and momentum building within the UUA around important issues.

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

The Beyond Categorical Thinking (BCT) facilitator found in our congregation a lingering environment of sexism for which we have made a request for support from our regional UUA representative to address. Other BCT findings show that we have continued work to do about BIPOC, sexual identity and orientation, disability, age, socio-economic, geographic and weight bias. These will all be considered in designing our future learning experiences to help us to center all those who are marginalized in various ways.

We want to be forward facing about these issues when it comes to our future & a settled minister, and we acknowledge it will be an important journey.

In thinking about these many future challenges, we also want to keep in mind how much this pandemic has required over a long period of time--our best problem solving skills, our strongest perseverance and our most creative spiritual fortitude. We may not fully realize the depth of this change and how that might affect our future. We also want to acknowledge that this pandemic has likely left those who support members in their time of need, including our ministers, with a certain weariness or even exhaustion. Being cognizant of the potential needs for space, balance, and restoration will be important as we support and nurture a minister, lay leaders, and each other in the next few years.

How trust is built between the congregation and the minister

Worship Services and Sermons--Regular celebrations that comfort, inspire, and stretch the congregation, and the congregation whole-heartedly participating in the services and in return providing comfort, inspiration, and spiritual stretch to the minister.

Personal Relationships--Over time, members and the Minister respect and support each other in their deeply held spiritual and ethical beliefs, and this reciprocity brings trust.

Kindness and Dependability--Members and the Minister fulfill their roles in a good and gentle way and to the best of their ability adhere to Covenants and UU Principles which builds trust.

Tenderness--Everyone builds this sensitivity to acknowledge imperfection and appreciate earnest effort in each other.

Mutual Benefits--The Minister and members develop in each other a sense of belonging, freedom, power, and fun! This safe space promotes humility and vulnerability which can contribute to trust.

Right Relations including facilitation if needed to call forth spirit, build understanding and resolve differences.

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

Why people leave the congregation and why new visitors don't return are quite different questions. While we have intuitive feelings about both, we have more hard data about the former question and little hard data about the latter.

Since approximately 2016, our Director of Membership Development has followed up with members who have left East Shore. The "top 3 reasons" data presented below draws on an October 2021 report to the Board of Trustees from the Director of Membership. Some of the reasons are circumstantial, including death and moving. Many (48%) fall into the "non-pledge/no reason" categories and so cannot easily be tabulated. Other than death, moving and non-pledge/no reason, the following are the top three reasons people give for leaving the congregation:

1. Lack of Sense of Community
2. Wasn't the "Right Fit"
3. Feel we are not doing enough for "Social Justice"/ Black Lives Matter

Both the "lack of sense of community" reason and the "not the right fit" reason suggest that East Shore feels less welcoming and more exclusive than we would like.

We note that the data above is based on East Shore members who had joined but later ended their membership. The data, therefore, excludes non-members who are "Friends of East Shore", many of whom we consider part of the congregation.

With respect to why more new visitors don't return, it seems fair to extrapolate that "lack of sense of community" and "not the right fit" reasons are likely playing a role with new visitors as well. The East Shore congregation is deeply aware that we

look very homogeneous (older, white, and affluent), and while we cannot change the way we look, the way we look is almost certainly accompanied by certain cultural signals we send out. We recognize that the way we look must have an impact on those who visit and look around. The stark reality is that, in the greater Seattle area, the older, white, affluent demographic is slowly dying out. Most members of the ESUC congregation would like to think we are welcoming, open and receptive to people of diverse ethnicities and cultures, but it seems our openness and receptiveness fail to overcome the first impression our visitors get when visiting, either virtually or in person.

Looking more deeply at the 189 data points of members who left, we note fully 42 "no reason" answers, suggesting some 22% of people don't wish to talk about it, or to explain themselves.

Reading other answers, we must acknowledge that membership has suffered from the combination of a long period of organizational turbulence, starting in roughly 2014 with the departure of the associate minister (Rev. Joan), and ending with the most recent 21 months of virtual-only meetings brought about by the Covid-19 pandemic.

Several of the reasons given for departure specifically mentioned issues or differences with the minister: either the 2016-2018 interim minister (Rev. Elaine) or the current developmental minister. A few specifically cited the Holly House vote, which was very close and led some members to question the congregation's commitment to their values.

In conclusion, it seems some people leave because they never really became strongly connected in the first place, while others have left due to a specific factor, such as a clash with a minister, a decision, or a congregational vote that broke in the wrong direction. Recent congregational surveys and Board of Trustee goals both indicate a strong desire to grow membership, and we are actively working to build intercultural competency and call a new settled minister. Therefore, all challenges to membership growth seem surmountable, and we have reasons for optimism in our future.

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

Our 2021 Survey had no specific question about a minister's family &/or personal life. Historically at East Shore, a minister's family have not been actively involved in church life, although some have attended for special occasions. The congregation would welcome any family involvement if desired.

At a cottage meeting a few members suggested it might be helpful if the minister had a young family, as this might help attract more families to East Shore. Most participants voiced that this factor would not be important.

The most important role of the minister's family is to support the minister. Ministry is a very demanding job and the minister and family should have a robust self care plan to maintain a healthy balance between personal and professional life.

It is important for all ministers to follow UUA Standards for ethical conduct in professional and personal life.

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

Aside from the obvious mistakes a minister could make: committing a crime, having a sexual relationship with a member of the congregation, breaching trust, being racially or culturally insensitive—the new minister really needs to know why he/she/they wants to be a minister at East Shore. The minister's enthusiasm for being at East Shore is vital.

An important part of this approach is being comfortable with, even excited about, working with our Staff Leadership Team model. Trying to lead with a minister as CEO model would seriously affect the ministry.

Once called as East Shore's minister, it is critical for the minister to listen to the Board and the congregation about the church's needs and goals as a community.

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

Q: How did East Shore manage in the pandemic?

A: During the COVID pandemic, East Shore's staff have worked incredibly hard to find ways to be together in community! Our online services have opened up new doors for how to worship together that we now desire to be permanent features of our church life. We have found other creative ways to be together in person in safe, "Covid friendly," outdoor spaces.

Our ongoing and special digital communications were also a source of solace and connection for many. Examples include the Monday morning inspiration, the daily member check-in opportunities, and the staff offerings to teach members the

needed technology to participate.

We are proud of how our staff responded to the unique circumstances of the pandemic. Their thoughtfulness in a challenging time has made all the difference. They deserve huge praise for their efforts & we are grateful for how we have continued to meet & thrive in a "Zoom centered" world.

At the same time we also want to acknowledge that this pandemic has had and may continue to have unforeseen consequences. Now more than ever our members need to take care of each other, our staff, and our new minister as we make this transition.

Trust in the congregation

The trust our congregation has in the staff, the Board, lay leaders and in one another is strong and probably the strongest it has been in the seven years since the departure of our last settled minister.

This is a qualitative answer grounded in the Ministerial Search Committee's direct experience (gut feel) and in our reading of the cottage meeting and focus group results. We do not have quantitative data as there was no survey question specifically asking about trust.

The East Shore Board has worked diligently for some years to build congregational trust and cohesion by improving transparency around decisions and financial matters through informational town halls, Beacon news articles, regular congregational meetings, and First Saturday listening sessions. Extending this effort, the board has started to call additional Congregational Meetings in the fall and winter besides the traditional annual meeting (in June). The additional Congregational Meetings are held not only on matters that require a vote of the congregation such as updating and modernizing our bylaws but also on discussions of goals, growth, and financial matters.

The East Shore Board uses policy-based governance. This has assisted the Board to build trust by:

- Setting policies in the spirit of religious leadership that reflect the ambitions and desires of the East Shore congregation.
- Having an ongoing dialog between the Board and the congregation regarding our vision and mission.
- Establishing clear goals and parameters for the staff and program leaders.

- Giving the Board and the Executive Team the flexibility to address problems that arise in the best possible way.

East Shore has also worked hard in the past five years on Right Relations. The Right Relations task force is staffed by some of the most knowledgeable and experienced lay leaders of the congregation. Every committee and team is required to include a covenant of right relations in the committee charter. Moreover, members of the congregation seem well aware that conflicts can be addressed in constructive ways with the help of the Right Relations task force.

One area where the word "trust" appears in our focus group notes deserves mention: trust between the Minister and the staff. Specifically, the Staff Leadership Team (SLT) model depends heavily on trust among all of its members. Staff members were quick to name trust within the SLT as one of the key success criteria for a future called Minister at ESUC.

How is technology currently used in your congregation and what are the expectations of the minister around that?

At East Shore, our Media Ministry Team has been managing the technical aspects of Sanctuary Services for several years now. This includes lighting, sound, overhead projection of hymn lyrics, story for all ages pictures, promotional videos for upcoming events, etc.

The Staff and many ministry teams have been using online meetings over zoom for several years as necessary and so were able to quickly move to an all-virtual church for all worship, ministry, and all core functions. One staff member has had up to half of his time dedicated to tech support duties for most key online events.

Services have been recorded and distributed on compact disc for over a decade and on our podcast for at least five years.

Staff and Ministry teams also extensively use Microsoft Teams for team collaboration, e.g. shared folders, chat, etc.

Expectations for the Minister: At East Shore, our expectations for the minister around technology are very basic technical literacy and competence.

Specifically, it is essential that they can manage and respond to e-mails in a timely manner as well as having regular hours of attention and availability to instant messaging such as cell phone text messages or similar.

Experience with or willingness to learn how to participate at a basic level in Zoom and Microsoft teams is also highly desired.

Finally, our back-office database is on a system called Realm. There is a smart phone app for it, and it would be wonderful if the new Minister could update pastoral care notes in Realm.