

## Ministerial Settlement System Congregational Record



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

Congregation: **First Unitarian Church of St Louis**

Website address: <http://www.firstuustlouis.org/>

Ministry title: **Senior Minister**

Congregation Size: **II**

Congregation Wage Rate Area: **3**

Salary plus Housing: **\$77750**

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

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

High **\$95700** - Demonstrated experience in facilitative leadership. Success in congregational growth. Program church experience. Formal education. Communication skills in & out of pulpit. Sermons spanning various topics, sources, & human experiences.

Mid \$ -

Low **\$59800** -

Is the minister expected to occupy a parsonage? **no**

How much of the S&H is attributable to rental value? **N/A** To utilities? **N/A**

Number of adult members: **331** Av. Sunday attendance: **147**

Children & youth enrollment: **126** Av. children & youth attendance: **65**

Total operating expenditures: **510,496**

Total operating pledge income: **401,993** Number of pledge units: **240**

How many Sunday services? **2** Others during the week? **Holiday schedule**

How many months per year is the church at full operating capacity? **The church is open 12 months of the year. The settled minister is responsible for Aug. - mid-June. Summer services are lay led, and the minister is given the time off to re-charge.**

Describe the character of the surrounding community:

The First Unitarian Church of St. Louis is located in the Central West End (CWE) in the City of St. Louis, an area developed around the turn of the 20th century at the time of the 1904 World's Fair. St. Louis has the distinction of being the eastern-most western city, the western-most eastern city, the northernmost southern city and the southernmost northern city, making it the true quintessential American city.

Our current church was built in 1917 and is located at the corner of Kingshighway and Waterman Boulevards, just a few blocks from Forest Park, site of the 1904 World's Fair. This park is one of the largest city parks in America, more than one square mile larger than Central Park in New York. Among its many attractions, the St. Louis Zoo and St. Louis Art Museum have worldwide reputations and free admission; there are miles of hiking and biking trails, several golf courses, the Dwight Davis Tennis Courts, and large areas of athletic fields; large areas of connected waterways for boating and fishing; and a municipal summer theater, The Muny Opera, known and loved for years by generations of St. Louis families who braved the summer heat and humidity to see Sound of Music, Oklahoma, Music Man, South Pacific and The King And I among others, with Broadway stars also braving the elements. (This tradition continues today, and yes, there is also a large free seat section at this venue. The park has recently undergone a \$90 million renovation, half of this amount raised by private contribution, and is once again a crown jewel in our metropolitan landscape.) Other free attractions include the Science Center with a Planetarium and the History Museum, with a succession of culturally diverse and provocative exhibits.

St. Louis is a city of about 300,000 people, however if the city could annex the surrounding contiguous communities in St Louis County, as other cities have, we would suddenly become the 7th largest city in the country, with a population of 2.8 million people, a recently acquired fact that surprised even us. We supplied the iron ore, smelting and craftsmen that have given New Orleans its distinctive look, and have similar homes and cast iron in the Soulard and Lafayette areas of our city. We were the jumping off point for most of the westward expansion in this country, first by wagon train and then by rail, a fact commemorated with our stunning Gateway Arch, the tallest national monument in the country. We enjoy a Botanical Garden established in 1858 and rated in the top five worldwide, especially noted for its research, but also a beautiful place to smell the roses or stroll through the Japanese garden.

There are many local neighborhoods in addition to the CWE. Other interesting local neighborhoods include Tower Grove Park, with multi-story single-family brick homes on tree-lined streets within walking distance of the Botanical Garden and Tower Grove Park, established in 1868 and one of the few parks in our country to be listed on the National Register of Historic Places. Downtown St. Louis has undergone a rapid and vigorous revival over the last decade, and now boasts many renovated warehouses and office buildings turned into condo dwellings, along with the requisite bars, shops, and restaurants. The City Museum, downtown must be seen to be believed: it is a one-of-a-kind Exploratorium of recycled artifacts, space and creativity. There is also a new City Garden sculpture park downtown, with green space, outdoor art and child friendly water elements that attract locals from the entire metropolitan area. There is a buzz and excitement alive in the city, which is new.

And speaking of green space, St. Louis is a remarkably green city, with many small neighborhood parks, and most streets tree-lined. We are not bothered with traffic gridlock

in the metro area; most people can get to their destination in 15-25 minutes. St. Louis is a leader in construction of LEED certified buildings, and the Danforth Plant Science Center - the nation's largest independent plant sciences research institute - is the cornerstone of our thriving biotech and plant sciences community.

We are a cultured city with a nationally acclaimed symphony orchestra in residence at Powell Hall, a 3,500-seat beautifully renovated music and movie theater from the 1920s. The theater is located at Grand Center in midtown, home to other artistic venues, among them a jazz club; The Fox Theater, with almost 5,000 seats and home to traveling Broadway shows and the like; The Pulitzer Foundation Museum; The Museum of Contemporary Art; and The Sheldon Concert Hall, a small but acoustically perfect hall for vocal recitals or chamber music. All of these are literally minutes from our church.

There are also many other wonderful cultural activities and events in the surrounding suburban communities, where most of our congregation live. Our many universities have community oriented offerings, most notably Opera Theater of St. Louis, a summer regional opera venue that attracts critics and opera buffs from this country and abroad. This event occurs on the campus of Webster University. Webster and Washington University both have fine theatrical departments, and provide a wonderful experience for the playgoer, especially Webster, with the Repertory Theatre, a long subscription series utilizing many equity actors. A new addition to the scene is the Kiel Opera House, soon to be renovated to its former glory and offering something besides sporting events downtown. In addition, there is a rapidly growing regional theater scene with over a dozen new companies performing in venues around town.

But, St. Louis is also a sports town. Cardinals' baseball is almost another religion to many, even Unitarian-Universalists. We recently replaced Boston in TV ratings for highest percentage of viewers watching the local baseball team. Rams football and Blues hockey each boast large followings, but are secondary professional sports. Our local colleges and universities represent NCAA Division I, II, and III, and field competitive teams in a number of sports. Downtown facilities host men's and women's regional and Final Four basketball Hockey's Frozen Four and N.C.A.A. wrestling. Soccer has been king for decades with various leagues, many sponsored by the Catholic Youth Organization.

During the 60s and 70s there was a relocation of city dwellers to the suburbs, a fact echoed in other cities, and prompted in part by societal changes; changes that persist today. The area around our church underwent significant upheaval with declining property values, large older homes converted to rooming houses, loss of some retail outlets and increasing crime. These societal changes, with the resulting instability, were responsible for a mass migration of the population to the western suburbs. This trend of migration included many urban churches, (in fact many of our neighboring churches,) but our congregation decided to stay and remain as an anchor of stability and goodwill in the neighborhood, despite the challenges of our urban setting. We hire a guard for our parking lot on Sunday mornings, though any petty crimes that occur are few and far between. Our decision to remain in the city has certainly helped the revival of our city and immediate neighborhood, though problems of overcrowding and underemployment persist in the near north side, four to five blocks away. There is certainly a racial component to this problem, a problem we need to address as a community.

In spite of these negatives, our immediate current location is one of the most desirable in the metropolitan area. We are near respected Washington University and the Washington University Medical School and hospital complex, consistently ranked in the top five medical schools in the country. Saint Louis University and medical school, one of the finest Jesuit institutions in the country, are also close by. We are close to Forest Park with its previously described attractions. There are many new high-rise structures going up in the area and many more wonderful older buildings being renovated, with lists of prospective buyers growing. The church setting is a community of gracious older homes, with beautiful tree lined streets, numerous shops offering antiques, books, art, clothing, jewelry, coffee (including Starbucks) and restaurants, including some of the area's finest. There also exists a vibrant sense of community in the immediate area around our church.

Just to the west of the city limits are found the inner suburbs, each a small city with its own government and special flair, each somewhat different and each home to between twenty and fifty thousand people, all of them believing they live in the best place in the greater metro area. A large number of our congregation comes to church from these inner suburbs. We also attract a few members from the outer suburbs. Another large metropolitan area exists across the Mississippi River in Illinois, and many from our congregation come from there as well.

We are truly a metropolitan church in St. Louis.

UUA District: Central Midwest District District Executive: Ian Evison

APF contribution: 19,096 Fair Share? yes

Ministerial settlement rep.: Axel Gehrman Compensation Consultant: Douglas Kaufman-Dickson

Provide your profile of the minister you seek:

We understand that the task of being a Unitarian Minister may be one of the hardest jobs in the world, and we do not expect perfection. We desire that our minister be self-confident, self-aware, and comfortable in the role. We do hope to be challenged intellectually, restored spiritually, nurtured emotionally, and guided on a path of service to our church, city and world. We are looking for inclusiveness, not just in gender and sexual identity, but in age, financial status, education and political affiliation as examples, and help in realizing that differences between us are chances for growth, not barriers. We would prefer a minister who is comfortable teaching and mentoring lay leaders, and at the proper time, resuming our status as a ministerial internship church. We want a Minister who can channel all the different parts into a single whole, who can inspire us to give freely of our time, talents and wealth. We desire a Minister who can unite the disparity of our desires into a unifying love of our church, humanity and the world.

Provide your profile of your congregation:

The congregation was surveyed this spring. All church attendees had an opportunity to participate regardless of membership status. From a membership of 331 we had 150 respondents. Information following is derived from the surveys. The church is comprised of approximately 60% female and 40% male congregants. The ages represent about a third each falling into those under 55, 55-64, and over 65. A third each have been members for over 20 years, 10-20 years, and less than 10 years. Over 60% are married, although both spouses do not necessarily attend church. 95% identify as heterosexual, the other 5% being LGBT. Two

thirds of respondents have completed education beyond bachelor's degrees. 95% of congregants are white. 60% of members have no children, while the majority of the remainder have no more than two children. Half of the congregants attend church weekly.

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

The answer to this question is still in a state of flux as our task force on governance comes to grips with the challenges of moving from a Pastoral to a Program model congregation. The final resolution of this transition is unlikely to be complete when the new Settled Minister arrives, and it is expected that the new minister will have significant input. The new minister should have some managerial skills and exert a leadership role with the staff during the transition time as the details are worked out.

#### Congregational history:

How and when was the congregation founded?

In 1835, William Greenleaf Eliot founded the first Unitarian Church in St. Louis, organized as The First Congregational Society of St. Louis. The congregation initially occupied a Doric temple style building, from plans of the Chapel of the Meadville Theological Seminary in Pennsylvania. In 1852 the society moved to a new church on 9th and Olive, and was incorporated as The Church of the Messiah. This church held 1,300 people. As the city expanded, the people moved west, and the church followed. The third church at Locust and Garrison, seating 700 people, was built sparing no expense. A chapel opening to the north transept was used for the Sunday school, and would accommodate 200 children. Poet T.S. Eliot, William Greenleaf Eliot's grandson, attended this church school.

In 1868, a second Unitarian church was founded, and in 1870, The Church of The Unity was built on the south side of the city. Church of the Messiah moved a fourth time in 1907 to Union Avenue, and ten years later, Church of the Unity moved nearby, to Waterman Avenue, having survived, with considerable damage, the tornado of 1896. Twenty years later, the two churches merged as The First Unitarian Church of St. Louis, and settled in the building on Waterman Avenue, home of our present modern day church.

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

The first important event in our church history, and still a very important influence on the church, was its founding by William Greenleaf Eliot. Arriving fresh from Harvard Divinity School at the age of 23, this visionary and gifted young man founded what would eventually become First Unitarian Church--in 1834. His long career would greatly influence the growing metropolis of St. Louis, as well as Unitarianism in the Midwest, and set a precedent for the congregation of community and denominational involvement.

The second important event in the life of the congregation was the decision in 1937 to merge The Church of The Messiah with The Church of The Unity, the second Unitarian church in St. Louis, founded in 1868. Both churches had a major influence in the life of the city. The Church of the Messiah, lead by William Greenleaf Eliot, was instrumental in founding what would eventually become the St. Louis Public Schools, The Mission Free School, Washington University (originally named Eliot Seminary) and Mary Institute. After his ministry ended, the congregations both continued the tradition of community service, participating in the development of the St. Louis Art Museum, South Side Day Nursery, the Social Health Program and the organization that became the Urban League of St. Louis.

The Church of the Unity was located in the fashionable Lafayette Square area on the south side, home to many newly arrived German craftsmen and tradesmen, many of them German Freethinkers. August Busch (founder of the Budweiser brewing empire) was an early member of the church. This church congregation also aided the community. Among their accomplishments, formation of South Side Day Nursery, the first day care institution for working mothers in America, stands out. The focus of this church, in line with German Freethinkers, was about personal morality and love of knowledge, perhaps more Humanistic in tone. The great depression of the late 1920s and early '30s created huge financial problems for the country and for the two churches, now located less than a mile apart after moving in 1907 and 1917 respectively. The merger of a traditional Christian Unitarian church with a church that emphasized Personal Morality, Love of Knowledge, and Humanism presented challenges that persist today.

The third major event in our congregational life was the decision to aid in the building of a suburban Unitarian Church, Eliot Chapel, in 1959, and to remain in the city in the 60s, when many people and most churches were migrating (fleeing?) to the suburbs. Not only did we remain, but undertook a huge project to enlarge the church, building a large religious education wing, and over the ensuing years, continued our efforts by acquiring adjacent buildings and building a large, landscaped parking lot and finally, a new children's chapel. During this time we housed and helped develop the New City School, a private school that celebrates academic excellence and diversity, the Head Start Program, the Central West End Players theatre group and a new Jewish congregation called Central Reform Congregation. This congregation shared our physical space for years, but after growing to the bursting point, followed our lead and purchased a motel across the street, tore it down and built a beautiful synagogue. We solved the problem of their building permit when a city inspector held the permit up due to lack of sufficient parking by agreeing to share parking lots, Jewish on Saturday, Unitarian Universalist on Sunday. Both of us now have plenty of parking, and they still use our church for Hebrew School on Saturday.

The fourth important event in our congregational history we have titled 'The Turbulent Decade.' In the year 2001, as the century turned over, so did our church. Earl Holt, senior minister for the prior 28 years, was called to King's Chapel in Boston as senior minister. Danny Reed, associate minister for several years, was called to Norfolk, Virginia as senior minister at the Unitarian Church. Gabrielle Farrell, our longtime religious education director, followed her husband to his new job in Washington D. C. and is now RE Director at All Souls Unitarian Church. All this as we had taken on a huge \$2.5 million capital campaign to build a new children's chapel with extra RE space and do some modifications and renovations to the Sanctuary and Fellowship Hall. When the 9-11 tragedy happened, as the Sanctuary renovation was still underway, we gathered as a congregation in the synagogue across the street with our new interim minister, Ruppert Lovely, whom most had never met.

Over the next years, during the tenure of Rev. Lovely and then Rev. Suzanne Meyer, and some significant time with no minister, positive and negative developments occurred. On the positive side, during the period without a minister, when the church relied on lay leadership, the Cares and Concerns Committee greatly expanded service to the congregation and improved the care-giving skills of the committee members. The Worship Committee continued to staff the summer services, but also took a larger role throughout the church year. Congregational outreach activities included sandwich making for the homeless, increased participation in Habitat for Humanity projects, litter pickup in the neighborhood. A

new and growing emphasis on covenant groups in our church community was largely due to the efforts of Rev. Meyer, who also encouraged increasing social awareness. After her departure, but in large part because of her influence, we have become a Green Sanctuary church.

The negative is harder to pin down but ultimately led to a disruptive departure of Rev. Meyer. Some of the discontent may have its roots in the merger of two distinct Congregations, both historic valued churches, both committed to excellence in and reliance on good music in their church tradition, both expecting excellence from the pulpit, one Traditional Christian Unitarian, and one Humanistic and knowledge seeking, living together in a truce of mutual respect and admiration, both among themselves and from the minister. Somehow this respect was replaced with some degree of doubt and suspicion, and we had no mechanisms in place to air the grievances. A portion of this problem arose from the failure of Rev. Meyers to connect with some members of the congregation, but much of the problem arose from our inability to legitimately disagree in constructive, non-confrontational ways. Some of the avoidance of disagreement is inherent in our truce as a two-congregation church, but the larger problem seemed to be that there was no congregationally approved and sanctioned process or precedent to address serious problems or perception of problems in an open, frank and non-threatening way. We are spending these two and a half years working hard under the guidance of our interim transition ministers, Sam Schaal and Marcia Marino, to understand the dynamics of our discontent.

We have begun to realize that part of our angst was the expected trauma of moving between pastoral vs. program church models. During our time without settled ministers, we realized we could be self-sufficient to a point. After the arrival of Rev. Meyer, some friction was generated between Rev. Meyer and some of the church leaders over who was responsible for what. This is an area that our current task force on governance is busy exploring. The recommendations of the committee, with input from the transition ministers, Board of Trustees and congregation, should have us ready for action on this important topic after the arrival of our new minister and with his or her help. The financial turbulence has eased. We continue to finance all of our expansion by targeted capital campaigns and by borrowing from the church endowment. We have never had long-term debt, but after this most recent expansion along with the financial problems of the country as a whole, our church endowment has been declined in value. We would like our current \$762,000 endowment to be replenished to prior levels. This will need to be addressed in the future.

We are a happier congregation as our transition work continues, with a new sense of energy and expectation. Newer and younger members have joined the choir and become involved in church leadership, committee work and religious education, much to the relief of the older members, tiring somewhat from long years of heavy lifting. The newer members seem happy to be welcomed to these new roles, and not cut off, as they had felt in the past. We look forward to the next decades with anticipation and hope.

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

**Marcia Marino started as transition minister August 2010.**

**Samuel Schaal served as transition minister from January 2009 to June 2010, his contracted**

term of service. He moved to another interim assignment.

Suzanne Meyer served as minister from 2003-2008. Her decision to accept a call to the UU Church of Cheyenne, WY followed a period of difficulty between her and portions of the congregation.

Ruppert L. Lovely was interim minister from 2001-2003. He left after the congregation called Suzanne Meyer.

Earl K. Holt, III, Minister Emeritus, served from 1974 through 2001. He left to accept the position of senior minister at King's Chapel, Boston, MA.

Danny R. Reed was associate minister from 1996-2001. In 2001 he received a call to become the senior minister at the Unitarian Church of Norfolk, VA.

William DeWolfe served as minister from 1970-1973. He left to become District Executive.

Thaddeus Clark was minister from 1945 until his retirement in 1969.

Other ministers of note included Church of the Unity ministers John Calvin Learned 1870-1893, Frederick Lucian Hosmer 1984-1899 and George Rowland Dodson 1903-1936. William Greenleaf Eliot served as senior minister of the Church of the Messiah from its founding in 1834 to 1873.

**Current clergy and staff (include all paid staff):**

Position	Date of hire/call	F/T or hrs. per week	Covered by Health Plan?	Covered by Retire Plan?	Annualized Compensation (S&H for clergy)	Supervised by/ reports to:	Member?
Religious Educator	08/01/2001	FT	yes	yes	51,689	Senior Minister	yes
Music Director	09/15/2007	PT	no	no	20,288	Senior Minister	no
Organist/Accompanist	08/15/2008	PT	no	no	14,280	Music Director	no
Church Administrator	08/12/2008	FT	yes	yes	40,800	Senior Minister	no
Child Care Provider	10/01/1991	3	no	no	2,184	Religious Educator	no
Administrative Assistant	05/10/2010	25	no	no	14,300	Church Administrator	no
R. E. Assistant	08/11/1999	3	no	no	1,911	Religious Educator	no

<b>Sunday Sexton</b>	<b>12/14/2008</b>	<b>6</b>	<b>no</b>	<b>no</b>	<b>4,212</b>	<b>Church Administrator</b>	<b>no</b>
<b>Interim Minister</b>	<b>08/2010</b>	<b>FT</b>	<b>yes</b>	<b>yes</b>	<b>77,800</b>	<b>Board of Trustees</b>	<b>no</b>

**Table I Membership, Attendance, and Pledging**

Year Ending	Data Represents	Months	Adult Members	Average Adult Sunday Attendance	Children & Youth Enrollment	Average Children & Youth Attendance	No. of Pledge Units	Total Operating Pledges	Operating Pledge per pledge Unit (col 6/col 5)
2010	a twelve-month year	0	331	147	126	65	240	388969	1621
2009	a twelve-month year	0	324	193	124	66	301	400000	1329
2008	a twelve-month year	0	364	205	138	76	307	435489	1419
2007	a twelve-month year	0	378	214	129	81	329	479864	1459
2006	a twelve-month year	0	382	220	153	89	320	452747	1415
2001	a twelve-month year	0	498	251	190	94	341	421299	1235
1996	a twelve-month year	0	469	262	157	73	324	285717	882
1991	a twelve-month year	0	438	213	93	56	299	202026	676
1986	a twelve-month year	0	394	165	124		264	126721	480
1981	a twelve-month year	0	390	150	90		225	86610	385
1976	a twelve-month year	0	512	142	40		208	58214	280

**Table II Sources of Operating Income**

Year Ending	Total Operating Pledges	Other Contributions	Fundraising Events	Endowment Investment Income	Building Rentals	Other Income	Total Income (sum of 1...6)	Total Endowment
2010	\$ 401993	\$ 24784	\$ 19531	\$ 36427	\$ 19683	\$ 29711	\$ 532129	\$ 761585
2009	\$ 462666	\$ 26510	\$ 18190	\$ 27395	\$ 17861	\$ 4219	\$ 556841	\$ 762246
2008	\$ 441304	\$ 37938	\$ 17128	\$ 31483	\$ 14098	\$ 43132	\$ 585083	\$ 1109005
2007	\$ 469794	\$ 39878	\$ 19884	\$ 29427	\$ 13870	\$ 2235	\$ 575088	\$ 1125649
2006	\$ 449342	\$ 26872	\$ 21550	\$ 31698	\$ 9672	\$ 12515	\$ 551649	\$ 872390
2001	\$ 397148	\$ 21483	\$ 0	\$ 79810	\$ 10305	\$ 4457	\$ 513203	\$ 1282847
1996	\$ 259836	\$ 27269	\$ 0	\$ 44627	\$ 31432	\$ 2584	\$ 365748	\$ 702891
1991	\$ 184804	\$ 15130	\$ 0	\$ 42963	\$ 12834	\$ 1169	\$ 256900	\$ 572548
1986	\$ 117837	\$ 11874	\$ 0	\$ 43033	\$ 11188	\$ 862	\$ 184794	\$ 395014
1981	\$ 85497	\$ 4514	\$ 0	\$ 27949	\$ 3850	\$ 248	\$ 122058	\$ 414163
1976	\$ 57132	\$ 6611	\$ 0	\$ 3601	\$ 1410	\$ 0	\$ 68754	\$ 109431

**Table III Operating Expenses**

Year Ending	Building & Grounds & Utilities	Minister(s) S&H	Minister's Benefits & Professional Expenses	Other Staff Compensation	Religious Education	Social Justice & Service	Debt Service	Other Current Expenses	Total Expenses	Total Debt
2010	\$ 120259	\$ 78585	\$ 24284	\$ 190447	\$ 10187	\$ 17131	\$ 0	\$ 69604	\$ 510497	\$ 0
2009	\$ 148636	\$ 39292	\$ 19442	\$ 251020	\$ 12248	\$ 15600	\$ 0	\$ 70603	\$ 556841	\$ 0
2008	\$ 126337	\$ 92407	\$ 25841	\$ 228691	\$ 14862	\$ 19882	\$ 0	\$ 73629	\$ 581649	\$ 0
2007	\$ 99792	\$ 90130	\$ 24143	\$ 226344	\$ 12894	\$ 18986	\$ 0	\$ 68605	\$ 540894	\$ 0
2006	\$ 99693	\$ 87853	\$ 22446	\$ 225730	\$ 13351	\$ 19162	\$ 0	\$ 76977	\$ 545212	\$ 0

2001	\$ 111654	\$ 100642	\$ 0	\$ 192318	\$ 11415	\$ 7022	\$ 0	\$ 65908	\$ 488959	\$ 0
1996	\$ 20054	\$ 85061	\$ 0	\$ 185997	\$ 9171	\$ 7506	\$ 0	\$ 76239	\$ 384028	\$ 0
1991	\$ 22692	\$ 66215	\$ 0	\$ 102407	\$ 6185	\$ 18879	\$ 0	\$ 64054	\$ 280432	\$ 0
1986	\$ 34415	\$ 45250	\$ 0	\$ 53763	\$ 3912	\$ 12127	\$ 0	\$ 32617	\$ 182084	\$ 0
1981	\$ 14011	\$ 35500	\$ 0	\$ 35094	\$ 2296	\$ 8340	\$ 0	\$ 17688	\$ 112929	\$ 0
1976	\$ 8799	\$ 20700	\$ 0	\$ 25515	\$ 1496	\$ 1460	\$ 0	\$ 8496	\$ 66466	\$ 0

**Explanation of any anomalies:**

All data are best available, primarily from Annual Reports.

Total Endowment includes all restricted funds: Endowment Fund, Lewis Internship Fund, Clark Lecture Fund, Community Action Endowment Fund, Dodson Fund, & Partner Church Fund.

Fundraising Events have only begun since 2006.

Minister's S&H 2001 & prior is Total Minister's Package (i.e. Salary, Housing, Benefits, Professional Expense).

Additional information available upon request.

**Current congregational life**

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

We do not have a definable congregational mission, but do have a "glowing coal" at the center of our church, which can be summed up in three words: faith, responsibility and commitment. We share a strong faith that our liberal religious tradition and our church specifically will provide strength, a moral compass, and a spiritual haven. We share a strong sense of responsibility to impart this faith to the children of the church to the best of our ability. We also share a commitment to keep the faith in our church as a caring, creative and civilizing force in the heart, soul and sinew of our city. This "glowing coal" could be fanned into a mission. We recognize that clarification of a mission and articulating a compelling vision for the future of our church are among the congregation's top priorities.

**Congregational strengths:**

**Rich Diversity:** We are a blended congregation since 1937 of Traditional Theistic and Humanistic heritage, and this duality persists today, enriched even further by the variety of other beliefs found in our recent congregational poll. We have chosen to share our spiritual journey not in spite of, but because of, the differences we bring to our spiritual search.

**History:** From the early Eliot years, through The Church of the Unity, our congregation has played a significant role in the life of our city, and the church has prospered through disruptive wars (Civil War and Viet Nam), natural calamities (tornado of 1896), and economic depressions. Each generation has brought new insight and new problems to be solved; yet the church seems to span the years, flowing as a river, and each generation joins its stream of life to the river that is the church.

**Fiscal Responsibility:** We are a congregation that has always been able to raise money for any project we have undertaken from targeted capital campaigns with occasional borrowing from our endowment, borrowing which we have historically paid back. This includes the very large recent campaign of \$2.5 million for the new children's chapel and modifications to the sanctuary.

**Social Action:** We tend to downplay our role in social action, yet when looking critically, there is much to be proud of. We make 400 sandwiches for the homeless twice a month. We make targeted collections for use outside the church often. We are a Partner Church in Transylvania, and are actively involved in Habitat for Humanity and litter pickup. We have become a Green Sanctuary congregation. Three of our members are on the board (one the President) of Gateway 180, a short-term shelter for women and children. Probably the greatest good is done by our Mission Free School (a.k.a. St Louis Unitarian Children's Fund). The board of directors, all members of the church, are charged with managing an endowment of \$3.5 million, evaluating organizations, and giving around \$200,000 annually to deserving organizations that benefit children. This endowment was established by The Church of the Messiah.

**Worship Service:** We enjoy being challenged from the pulpit and in turn enjoy challenging the Minister to give his or her best. We are willing to share our talents as a congregation to make the worship service more meaningful, from providing readings or dance, to providing a variety of musical offerings, both from the choir and from individuals. The musical life of the church is very important. In the recent congregational poll, the congregation again confirmed their love of a high quality music program. The choir and Dobson organ dominate the musical landscape, but we enjoy a wide variety of musical offerings, both from the choir and individuals, and do a good job with singing hymns.

**Physical Plant:** We have a beautiful sanctuary, which has recently been renovated and is air conditioned for the hot days of spring and fall and for the summer weddings. We have a large RE wing and a stunning new children's chapel where summer services are held. There is a large landscaped green garden fronting on Kingshighway Blvd., and a large landscaped parking lot to the west. Fellowship Hall has also recently been redone, with a new kitchen and accessible bathrooms. There are two elevators, one in the main entrance, and one in the new chapel. The main church building was designed in 1917 by William B. Ittner, a nationally known Unitarian architect.

**Congregational challenges:**

**Diversity:** From our strengths flow our weaknesses; diversity in the congregation can be a challenge, as friends talk to friends during coffee hour, choosing to spend the short time in the safety of the known rather than venture into the relative unknown. This tendency can lead to cliquishness and over the past few years that has happened to a degree. The turmoil of the last five years has accentuated this problem, though we have made strides in lowering the barriers under our interim ministers, however there remains work to be done toward mutual respect and harmony.

**Membership:** There has been a significant drop in the membership roles since 2001. This drop in numbers did not cause a drop in church pledging until 2007, but there has been a reduction in total giving over the past three years. The average pledge, however, is at an

all-time high. The aggregate decline may be expected as we go through a transitional period, and should resume as an upward trend as we achieve stability and look at our history of giving. One of our major challenges will be to grow the church. Our retention of new members has been poor; either we are making church membership too easy, or are failing as a congregation to welcome new members and help them integrate into congregational life, or perhaps the turmoil of the past few years has created an unfavorable environment for retention. The acceptance of responsibility by the newer members could be improved, both in financial and time commitment. Whatever the cause, it will be a challenge and must be fixed.

**Unity of Purpose:** We are a congregation of strong individuals, yet there has emerged from our recent congregational poll a desire to unite as a group in some endeavor, just what that might be remains unspoken, but the desire is there. Again, a representative quote from the recent poll; “My most fervent hope over the next five years is that we find a coherent ‘voice’ for our newcomers, communities, and even ourselves. I can totally get behind a congregation that is more or less religious than myself, but I find it difficult and confusing to get behind an amorphous congregation. Of course as Unitarians we are never going to be as single minded as those who have a single creed BUT I really think we can move toward a clearer and more consistent center of ‘this is who we are, this is what we’re about’”. This would seem to be a fertile field a new Minister could plow, harrow, and plant.

**Transition from Pastoral to Program Model:** Another challenge is to continue the transition from Pastoral to Program church. We have a Board appointed task force committee charged with investigating, recommending changes and clarifying lines of authority in our current church governance. Hopefully this process will be well enough along that with help from our new settled minister, recommended changes will be transformed into appropriate action.

**Self-Awareness:** Finally we must look inward, and learn to communicate our differences in an open and constructive way. This will become an easier task as we realize increasingly that all of us are united in our love of the church, and all our thoughts and actions spring from this deep well.

What congregational issues are likely to be most pressing within the next couple years: In our recent poll, no real distinction was made in needs and aspirations over the coming years in 5 or 10 year increments. The most pressing issue seemed to be growth; both in size of the congregation, growth in our relationships to one another and financial growth in our annual giving and the endowment. A call for social action was in second place. As one member wrote, “a shared energy to social action- not just projects of individuals, but a collective project of the congregation. I hope this helps us to ‘grow,’ and become well-known in the St. Louis community as a place for religious freedom that is expressed through ethical, responsible action.” Increasing involvement of more members in the structured life of the church was another hope of the congregation. Again, quoting a member responding to our poll, “I hope we find a minister/leader who inspires us to come together; to work together as a congregation; to become more committed to the church. Not just the ‘committee-ed’ few but everyone feeling that being at 1st U. is an important part of the weekly life- more than just Sunday morning.” A hopeful sign for a new minister was the wish of many members that we do not have unrealistic expectations of the new minister. And as mentioned in the previous section, a longing for a shared vision for the congregation was a prominent response.

What congregational issues are likely to be most pressing over the next ten years:  
See previous question.

What congregational issues may never be resolved?

The issue of Theist vs. Humanist will never be resolved, but it's not much of an issue. We meditate or pray, speak of God or Eternal Spirit, celebrate Christmas in a religious sense or as light in the darkness and birth in dead of winter, and so forth. One issue that needs more discussion is the issue of our former Minister, Suzanne Meyer, now deceased. Suzanne left under divisive circumstances and we have done much of the hard healing work. The search committee has heard almost nothing about this issue and her name was only mentioned 10 or 12 times in our 152 written survey instruments. However our current Transition Minister, Marcia Marino, recently cautioned us that the issue of Suzanne has come up privately on many occasions. Our take on this seeming disparity is this; there is a wound, which will heal with time but is present nonetheless, however, the congregation seems ready and eager to move ahead with a new minister, and whatever the feelings toward Suzanne, we are committed to the future of our church, and will unite behind the new minister.

To what degree does the congregation possess a dominant theology?

We do not have a "dominant" theology, but seem to be unified in our desire for excellence of thought and expression, and that this expression challenges all. The expression should be spiritual as well as intellectual, again comforting all. We identify with a wide variety of beliefs, including: theistic (17.0%), Humanist (19.7%) Unitarian Christianity (24.0%), with a well represented mix of earth-centered (12.6%) and Eastern focused practices (0.7%), agnostics (18.3%) and atheists (7.7%). Members across the spectrum feel keenly that this range of beliefs needs to be acknowledged in such a way that we can all call our church home.

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

It is impossible to over state the role that music has in the life of this and preceding congregations. The early churches of the 19th and 20th centuries were renowned for their music, both in St. Louis and nationally. Our current music program relies on volunteers for the choir, with no paid section leaders as other choirs of our caliber do; yet our quality and reputation are known throughout the city. We have many trained musicians in the choir, including a few who compose regularly for the choir and church. The choir has given a major musical Sunday twice a year, usually around Christmas and in the spring for as long as anyone can remember, and sings for both Christmas Eve candlelight services. The Dobson organ is among the finest in the city, and is an important part of our worship experience. A children's choir has also been established within the past three years. They perform a few times during the year and at children's chapel services. On non-choir Sundays there might be a jazz group (sometimes our home-grown church group), a blues band, symphony musicians in solo or small ensembles, or vocalists from church or the community. There have been dance groups or individual performers in the past, though not recently. We have artists in the congregation who have designed church banners that hang in the different seasons, and often have artists' works of photography painting or pottery exhibited in Fellowship Hall. One of our talented members has created several beautiful stoles for ministers of this church. Several of our members are poets, and have recited for the congregation. It is safe to say that music and the arts, especially music, have added immensely to the joy and spiritual growth of the congregation.

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

The Religious Education Program strives to promote religious education as a lifelong creative process by fostering an atmosphere supporting spiritual exploration and ethical decision-making in which individuals are respected.

In keeping with this mission we have established the following objectives:

To promote understanding of and participation in Unitarian Universalism.

To provide opportunities for meditation, discussion, and community service.

To encourage opportunities for relationships with other church members and with our wider community.

To provide opportunities for the study of the history, spirituality, and ritual of the world's religious traditions, especially our Judeo-Christian heritage.

To provide opportunities for examination of important questions concerning the existence and nature of God and the meaning of our lives.

To foster appreciation for the rich tapestry of spiritual life.

These elements constitute the program: worship, personal reflection and prayer; classroom study; fellowship; community action; leadership opportunities.

Lynn Hunt, Credentialed Religious Education Director, is responsible for designing the children's and youth RE, training volunteer teachers and managing the staffing and space matters. We have a traditional format for our children's religious education. Children attend the beginning of the formal worship service three times a month, and move to their classes afterward. They have a special service in the children's chapel on the fourth Sunday. The children also participate by helping with the Cornbread Communion on Thanksgiving, presenting a traditional Christmas Pageant, lighting candles on Easter Sunday, and sharing flowers on Flower Communion Sunday. The youth group is responsible for conducting one church service a year. The Children's Choir performs for the congregation at various times throughout the church year.

Time and awareness is marked by passages throughout the children's RE lives. Fourth graders receive a Bible at the end of that church year. In middle school, children participate in the Our Whole Lives program. In eighth grade, the children spend time thinking about their personal beliefs with help from a mentor from the congregation. This spiritual journey culminates in an Affirmation or Coming of Age, which is presented to the congregation in a formal ceremony. The Affirmation group takes a trip to Boston to see and experience some of the sites central to our denomination. High School students meet as a group with one or two advisors during their four-year period. Seniors are recognized at the end of the school year as they present a formal church service, and are wished farewell on their next steps, urged to continue their spiritual journey, and invited to return to their home church whenever possible.

The Adult Religious Education program provides an ongoing core curriculum of classes, forums, discussion groups, and experiential learning opportunities that strengthen UU

spiritual and ethical identity, increase understanding of world religions, educate about the environment and other social justice issues, strengthen family life and individual mental and physical health and well being, and train UU leaders for the church and the community. It is organized by members of the congregation. The Clark Lecture Fund is endowed to bring in speakers from outside the church for special events open to the public.

### Lay leadership

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

There has been a significant shift over the last generation, moving from an older, predominantly male leadership to a younger predominantly female leadership in the congregation. Seven of our prior ten Board Presidents were women. Of the current officers and board members, twelve of fifteen are women, including all of the officers. Our church governance will be undergoing modification over the next year or two, as we transition from a Pastoral to Program model, and this may have some effect on the leadership roles, but probably will not affect the underlying dynamic of moving to younger and more gender balanced leadership. In general, the church Board of Trustees, whose members are elected for staggered three-year terms, is responsible for the major decisions affecting the congregation, and responsible for the church finances; collecting, budgeting and disbursing. There are four officers on the Board. To insure continuity we have a president and president-elect. The president serves a one-year term. The secretary and treasurer serve variable terms. The Program Council is composed of all the committee chairs and in the past was chaired by the president-elect, but now there is a position of Program Council Chair. The nuts and bolts of all church programs are coordinated by this committee. The various committee chairs submit their budget requests here, and problems of staffing, space requirements and coordination efforts are worked out, however the Board of Trustees must approve all budget requests. The Finance Committee, composed of members with investing skills, is in charge of investing the church endowment, and works more or less autonomously, giving a report to the congregation on a yearly basis.

The board of the St. Louis Unitarian Children's Fund is outside the church leadership structure, but is composed entirely of church members. This board manages an endowment of \$3.5 million, and is responsible for donating \$200,000 a year to organizations that benefit children in the St. Louis community.

Describe the process you used to complete this form:

A congregational poll was undertaken by the Search Committee, written and verbal, designed to address the issues and answer the questions included in this form where possible. Our church administrator, Mary Ward, supplied data as needed, and the church archivist, Melanie Fathman, was helpful in supplying access to historical information. The results were tabulated and discussed by the group. Also, a fair amount of information was accumulated through our "Remember Sessions," lead by our transition Minister, Sam Schaal. Two members were in charge of the actual writing of the report, with discussions of the evolving document by committee members as needed. The finished document was approved by the entire committee, and shared with the congregation.

### Committees

Name the committees that have recently had the greatest success:

'Cares and Concerns' and Worship.

Both of these committees have taken on expanded responsibility over the past several years,

with very effective lay leadership in place. Training of committee members in their duties and better awareness of job description has contributed to the success.

Name the committees that have recently had the least success:

**Membership and Canvass.**

Finding a chair for the canvass committee is routinely a difficult job for the board president.

This is a job no one wants to do and is arguably one of the most important committee chair positions. Finding enough willing members to serve on the committee is also challenging.

Membership is another committee that finds tough sledding, mainly because the job is poorly defined by the congregation. Each committee chair decides what the committee is about, and how to serve the congregation, again another important committee that is functioning at less than best. This has been recognized by church leadership and is an important point in the work of the Board and the Governance Task Force.

**Major financial support**

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

1. \$32,500
2. 30,000
3. 16,257
4. 12,600
5. 12,500
6. 10,000
7. 8,600
8. 7,000
- 9 6,500
10. \$6,250

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

In 2000, a large capital campaign of \$2.5 million was undertaken to build the children's Hope Chapel and renovate the sanctuary and the kitchen in Fellowship Hall. \$2.0 million was raised from pledges and the remainder funded by the endowment. There was a loan taken out to smooth cash needs during the construction period and pledges received over a three years. This campaign is now complete.

In 1995, the Congregation built a memorial garden in an existing courtyard. At the same time a large lot was fenced for a children's play area. The cost was approximately \$85,000, which was funded by a combination of pledges and memorial donations. To date 58 people have had their ashes spread in the garden.

Prior to 1995, the church had completed successfully three other significant fund drives. In 1992, the lot now the home of our chapel was purchased for \$72,000 and the abandoned building on the site demolished. In 1991, a new organ was purchased for \$225,000. Of that amount, \$185,000 was raised by pledges, with the remainder borrowed from the endowment and repaid over time by additional contributions. In 1985, the three adjacent lots to the west were purchased, existing structures demolished, and a landscaped parking lot was built for \$250,000. This amount was also funded by pledges and by borrowing from the endowment. That loan was also paid off in time.

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

The church is in very good physical condition. The children's Hope Chapel is new. A portion of the funds included in that capital campaign were used to add an air conditioning system to the main sanctuary, improve the chancel, add an additional elevator to the far end of the RE wing to service the new chapel, and refurbish the kitchen in Fellowship Hall. During the course of work on the sanctuary, it was noted the walls were beginning to bow outward. This was corrected by digging under the foundation and installing piers to support the walls. The boiler for the furnace has been replaced within the last two years. The only area of the church not wheelchair accessible is the chancel. No significant physical plant needs are known at this time.

### Ministry

Describe the process by which the minister will be called:

We plan to follow the guidelines set in the Settlement Handbook provided by the UUA. Nine months of planning, surveying, asking, and listening led us to develop the Congregational Record, which describes our congregation and the qualities of the minister we seek. We are concurrently preparing additional information packets to exchange with prospects with which we have mutual interest. After expressions of continued interest, we will conduct small group telephone interviews. Top candidates will be invited to pre-candidating weekends for group meetings, tours of the church and St. Louis, and ending with the candidate preaching in a neutral pulpit. After all pre-candidating weekends are complete; the Search Committee will convene to determine whether or not we agree on a candidate to present to the congregation. The candidate selected will be invited back to a candidating week with the full congregation participating. The candidate will finish with a sermon to the congregation and a vote taken immediately after the service. Hopefully that will be the beginning of a fruitful relationship.

Describe the process by which the Ministerial Search Committee (or its equivalent) was chosen: The congregation was asked to submit names of their Search Committee candidates to the board. The board then created a nominating committee to contact these members to find if they had the time and inclination to serve. A list of ten volunteers was compiled, and submitted to the board for initial approval. The list of ten names was sent to the congregation, and several sessions were scheduled to allow the congregation to express their views to the candidates and to assess the views of the various candidates. The congregation voted on the slate of ten, and the top seven became the committee members.

Ministerial skills and enthusiasms most needed by the congregation:

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

3 Administration

1 Adult religious education

3 Children's religious education

1 Committee work

2 Community building

1 Denominational activities

4 Facilitation

2 Stewardship

- 2 Home visitation
- 2 Hospital calling
- 1 Leadership Development
- 3 Membership growth
- 1 Music & liturgical arts
- 1 Personal counseling
- 4 Preaching
- 4 Scholarship
- 3 Social action
- 1 Spiritual guidance
- 1 Staff relations
- 4 Worship
- 1 Youth work

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

The congregation includes a broad range of theological and social mindsets, and is accustomed to discussion and frank statements of opinion. Some opinions might challenge a minister's actions or expressions, but goodwill, enthusiasm, and love and concern for the church are the bedrock underlying such concerns and should be received in a constructive and non-threatening way. We have been a teaching church, and have a long and successful experience with our ministerial intern program. For the past 30 years the congregation has exercised forbearance and nurtured the development of intern ministers, some young, some middle aged, with different sets of strengths and weaknesses. This task has been done with good humor, concern, and care. We have valued this experience and have learned and grown as a congregation because of it. Our recent experience with Rev. Meyer has raised some new challenges that we are confronting now. The minister's potentially new ideas and methods can be somewhat at odds with congregational history and traditions and cause conflict. We have been through these trials recently and have learned through our work with our interim ministers and among ourselves that frank and open discussion in a congregationally approved setting gives the best chance for resolutions of problems. Senior ministers and historic congregations will have strong beliefs and traditions but should not be rigid in their ways. Each can and should learn and grow from the other. Our recent experience has taught us the need for mutual forbearance and willingness to learn. We are in the process of creating a mechanism for assessing the success of all aspects of ministry in fulfilling the church's mission. With help from our transition minister and support from consultants, we are focusing on addressing needs in the areas of conflict resolution, positive congregational norms, mission clarification and governance.

What expectations, however silent, may there be about the minister's family and personal life? The congregation believes strongly that a fulfilling and stable personal life is essential to a minister's ability to fulfill his or her duties to the congregation. There should be integrity in the minister's personal life, and the minister should have core values that can be respected by and serve as an example to the congregation.

Describe the worst mistake your new minister could make:

During the focus groups, members at either end of the theological spectrum

(humanist/atheist- theist/Christian) indicated they would be displeased if they were made to feel their views were unwelcome. (After strongly asserting their own very different needs, two members said, “ and we want our church to be a place where we both feel comfortable!”) Hymn texts, prayers and readings, as well as sermons, are used to gauge whether the church is still a home for those at the poles of our belief spectrum, as well as those in the middle who derive sustenance from a variety of traditions and sources.

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