

Unitarian-Universalist Church of Nashua, NH  
Board of Trustees  
October 20, 2014

Present: Harry Purkhiser, David Hudson, Pat Ladew, Mary Licking, Kate O'Shea, Lance Pratt, Rick Spitz, Carol Wagner, Mike Wilt, and ex officio member, Reverend Janet Newman. The UUCN Ministerial Search Committee, an invited guest, entered at 8:15 pm and left at 9:05 pm. For a list of UUCN MSC members, please see the meeting minutes of the March 17, 2012 congregational meeting of the UUCN. The UUCN MSC members not present (excused absences) were Carol Houde and Steve Hedges. The UUCN MSC emeritus member of the Committee, Cecile Bonvouloir, attended with the UUCN MSC.

The UUCN Covenant of Right Relations (DRAFT) (see below the Clerk signature block) was brought to the attention of the Board as being the document that a committee has submitted, a committee that was formed at the request of the Board for the purpose of developing such a document. The reason it is a draft is that it has not yet been approved by a meeting of the congregation.

Timekeeper for each agenda item of the meeting was Kate. Carol performed the chalice lighting. A Check In was performed during which a BoT member could share a word or two with the group. Some members did.

The Consideration of Board Covenant [see attached below after Our Covenant of Right Relations (draft)] took place as follows: the Board Covenant was reviewed by each member present with the idea of re-adoption in mind. The Board Covenant was made available for signature by each member, and each member of the Board did, in fact, sign it.

Last meeting, a discussion took place regarding the BoT responsibility to fill, per the bylaws, two positions in the Nominating Committee with the result that Kate will continue her service on the Nominating Committee and another member was to be sought to begin service on the Nominating Committee. There were no volunteers. Members handed in ballots to nominate a member and Harry viewed them and placed phone call(s) to member(s) in effort to find one to serve with the result that Pat will be serving as the second 2014 BoT appointee to Nominating Committee. Besides Kate, Harry had served as a BoT member on the Nominating Committee last year.

Last meeting, a discussion took place regarding the BoT responsibility to fill one of the positions in the Negotiating Team. The Negotiating Team is made up of one person from the Ministerial Search Committee, one person from the Board of Trustees, and one person at large. The at-large member (Jon Laselle) has, since the last meeting, stated an interest in continuing to serve and the BoT, then, chose to extend his appointment to the Negotiating Team as a voting member of the congregation. According to the UUA's Settlement Handbook, the team is appointed by the governing board "to develop for the board's approval a draft ministry agreement that reflects the relationship the congregation hopes to have with the

minister it calls, and then to negotiate it with the ministerial candidate.” Other continuing members are Steve Hedges (Search Committee) and Kate (BoT).

Last meeting, the BoT met with Monica Staples and received the news that the group that helped run the recent CONS (overnight sessions for youth and young adults of ages 14-22), Providing Understanding, Leadership, Spirituality, and Empowerment (PULSE), had disbanded. She went on to say that PULSE has chosen to distribute its remaining funds to the UU churches in Manchester, NH and Nashua, NH, because PULSE viewed those two churches as being the ones that were the more supportive of PULSE’s mission regarding the running of the CONS. The funds are to go to the youth and young adult groups at those churches. While PULSE is disbanded, there is still some ability for the BoT to reach the individual former members through Monica, who is aware of their identities. One possible reason for getting in touch with them would be to extend thanks for their efforts that have benefited UUCN, and the BoT desires to do just that. No mention was made at the meeting on whether such thanks was extended since last meeting.

A motion passed made by Pat and seconded by Carol to approve the consent agenda. The consent agenda consisted of:

- Approve minutes from September 8, 2014 BoT meeting (see them on uunashua.org)
- Minister’s Report (see attached).
- Interim Director of Lifespan Religious Education (IDLRE) Report (see attached for September 2014 and for August 2014 – the August 2014 report was inadvertently omitted from the September 08, 2014 meeting minutes)
- Treasurer’s report (see attached)

The BoT president, Harry Purkhiser, provided remarks. Now is the time to make a top-down show of support for the Membership Team Initiative, an effort that had its roll-out yesterday. A presentation will also be made next Sunday, October 26<sup>th</sup> at noon. BoT members having conflicts from attending other meetings can access Emma Souza’s briefing on Google drive, and then provide feedback to Emma and Sherri. Deeper than Coffee after the regular worship service provides an alternate opportunity for getting a deeper understanding of ourselves and newcomers. Led by the Worship Associates and Lori Lerude, it offers newcomers who are intimidated by Coffee Hour a way of connecting with what we have to offer in a safe, non-discussion environment through deep listening to each others’ thoughts without being challenged. BoT members are encouraged to take advantage of these sessions. He mentioned these two issues because it is Harry’s belief that the BoT must take an active role in nurturing change and growth in our community by being highly visible in areas where growing edges exist. That is one way our linkages can be established that lead to better decision making on our part. The BoT’s work is not just in the meeting room during the two hours per month the BoT meets.

A recap of the start-up session was held. The start-up session was one that BoT members attended entitled, Multicongregation Interim Ministry Start-up Retreat, it was held at the

Unitarian Universalist Church in Concord, NH on September 20, 2014, and was administered by the Northern New England District of the UUA. The focus of the meeting in Concord was to learn about the opportunities available to a congregation currently involved in an interim ministry and the work that needs to be done for a congregation to avail themselves of those opportunities. David and Harry served as panelists in Concord, explaining to the representatives of the other congregations present what it was like to undergo the two year interim ministry that UUCN just completed, as it turns out, as part of its three years of interim ministry. For the recap, members of the BoT were encouraged to contribute new insights they might have and the BoT priorities were reviewed. These priorities are 1) A clarity of mission – a clear vision of the church we want to become, 2) Become braver at dealing with finances for church operations – stewardship and financial sustainability [Note: 1) and 2) bear on interrelating our mission, budget, and staff], and 3) Minister, staff, board, and congregation become more adept at Policy Governance.

An attempt was made to enlist Unity Consulting to help advise on Linking and Monitoring aspects of Policy Governance, especially in a small (250) member congregation. There was not mutual acceptance of the October 20th date for a meeting because Unity Consulting had a conflict. Mention was made that signing on to 10 hours could achieve a discount and it could be divided into 5 hours for the BoT and 5 hours for Reverend Doctor Janet and UUCN staff. One issue that could be a focus is eliminating the “silo” nature of how UUCN implements its governance. Reverend Doctor Janet indicated that at least silos are above ground and can be seen, and UUCN’s problem can better be described as termiting because some of what goes on is “underground”, meaning not entirely as visible as would be desirable. It was advanced that maybe we could hold an information session for the congregation on policy governance. Rick is working on a graphic that may be descriptive and useful for such an event.

A discussion was held regarding the future of White Wing School after Harry provided the background of the problem (see White Wing School Issue Paper attached). The market for preschool services in the area, why a merger may not be an ideal solution, and the possibility that conversion to a day care may prove difficult were all part of the discussion. It was noted that 1) there needs to be clarification in the UUCN governance documents, including bylaws, regarding the relationship between UUCN and WW, 2) UUCN and WW are far apart culturally, and 3) there needs to be an ad hoc task force to explore and advise on the future direction of WW. The BoT will continue its discussion on this WW topic next meeting.

At 8:15 pm, the BoT met with the Ministerial Search Committee. The purpose of the mandatory meeting was to review what they learned from the Beyond Categorical Thinking workshop last November [see attached Summary of 2013 Beyond Categorical Thinking Workshop]. Prior to the BCT workshop, the MSC completed and submitted a questionnaire on behalf of UUCN and in it entered its top three BCT concerns. Racial identity and disability were not among those three concerns. However, the UUA preselected them, and therefore, there was much discussion during the BCT on those two topics. Laurie Goodman compiled into a 17 page document all the comments from the attendees (around 70 attendees) of the BCT workshop, making them available for the BoT to view about a day prior to the meeting [see

attached]. The two facilitators of the BCT recognized UUCN for the honesty shown in the comments and in attendee conduct at the workshop, and in that such a large portion of the congregation actually attended. Nonviolent communication education and emphasis for the congregation were recommendations of the MSC.

In volunteering for tasks, the BoT agreed to a schedule for providing Words of Welcome at September and October services (see List #1), and for chalice lighting and timekeeping at BoT meetings for the rest of the church year (see List # 2). Upcoming dates are shown in List #3.

The next BoT Meeting is Monday, November 10th, 2014.

Rev. Janet gave the closing words that accompanied the extinguishing of the chalice.

### Lists #1 through #3

#### List #1

Words of Welcome  
& Church Service  
Announcements:

October 26	David
November 2	Lance
November 9	Carol
November 16	Rick
November 30	Lance
December 7	Pat
December 14	Mary

#### List #2

##### Chalice lighting

Nov 10 – Pat, Dec 8 – Mary, Jan 12 – David, Feb 9 – Lance, Mar 9 – Rick, Apr 13 - Mike, Jun 8 – Kate. May 11 is blank.

##### Timekeeper schedule:

Nov 10 – Mary, Dec 8 – Lance, Jan 12 – Rick, Feb 9 – Pat, Mar 9 - Carol, Jun 8 – David. April 13 and May 11 are blank.

#### List #3

##### Upcoming Dates:

Monday, November 10, Regularly scheduled BoT meeting

#### List #4

Attachments to these minutes:

1) BoT Covenant, 2) September 08, 2014 minutes [located on uunashua.org], 3) Minister's Report-October 20, 2014, 4) IDLRE Report (September 2014 and August 2014), 5) Treasurer's Report (FYTD2014-10-11.xlsx) [located on uunashua.org], 6) White Wing School Issue Paper, 7) Summary of 2013 Beyond Categorical Thinking Workshop, and 8) Concerns and Benefits Raised by participants in the Beyond Categorical Thinking Workshop - November 2013

Reminder: regularly scheduled BoT meeting times have been moved to the second Monday night of the month.

//original signed//

Mary Licking,  
Clerk, Unitarian Universalist Church of Nashua,  
New Hampshire

**Our Covenant of Right Relations (draft)**

*Mindful of one another's inherent worth and dignity, we all covenant;*

- *To each bring our best selves to this place*
- *To listen intently*
- *To speak honestly and thoughtfully*
- *To trust in one another's good intentions and recognize that our actions and words have an impact regardless of our intentions*
- *And when we find communication is difficult, we will ask for help and be open to loving guidance from others.*

\*\*\*\*\*End of Our Covenant of Right Relations (draft)\*\*\*\*\*

# Board of Trustees Covenant

Unitarian-Universalist Church of Nashua

October 14, 2014

The members of the Unitarian-Universalist Church of Nashua, New Hampshire, acting in the tradition of the Free Church, have entrusted us with the responsible governance of our congregation. To help us honor that trust we promise the following to one another. As fellow members of the Board of Trustees of the Unitarian-Universalist Church of Nashua, we will:

**Show respect for one another.** We will honor the dignity of our fellow Board members and respect their opinions. We will strive to ensure that everyone's voice is heard and refrain from interrupting each other. We will assume the best intentions of our fellow Board members, remembering that we are working toward common goals.

**Take responsibility to express our opinions on the issues before us.** We recognize that we each have an obligation to express our views on the important matters that come to the Board. We will keep an open mind when listening to the viewpoints of others, and express our disagreements respectfully.

**Respect the dignity of Board decisions.** We may offer varying opinions in our discussions, but we will stand behind the decisions the Board has made once the decision making process has been fairly completed.

**Make efficient use of time.** We will focus on the issue on the table with minimum distractions and complete our work in a timely manner. Making efficient use of time includes timely dissemination of meeting materials; taking time to read through materials and prepare for meeting discussions, respecting established time limitations; and keeping comments pertinent and succinct.

**Conduct our business face to face.** Whenever possible, we will conduct our discussions and deliberations in person.

**Maintain a sense of the sacred.** Even as we attend to matters of business, we will remember that we are a religious community, and our purpose is to advance the mission and covenant of this Church.

**Inject fun in our work.** Though our work together is serious, we shall not take ourselves too seriously.

**Make our activities transparent to the Congregation.** We are mindful that we have been entrusted by the members of this Church to carry out the business of governance. Therefore it is our duty and obligation to participate in and encourage open, two-way communication regarding our work on their behalf.

**Keep mindful that we are part of a greater community.** We shall remember that in our deliberations we must consider the needs of our larger community and the impact of our decisions on the world outside our doors.

**When we fall short of this covenant,** we will make amends, forgive ourselves and each other, and, if necessary, seek help to restore covenant between us.

**This is a living document.** As such, it can be reviewed and revised by consensus at any time.

\*\*\*\*\*End of Board of Trustees Covenant\*\*\*\*\*

## Report on the Interim Ministry for the Board of Trustees, Oct. 20, 2014

by Janet Newman

Many of you attended the Interim Ministry Start-Up day at the UU Church of Concord on September 20, and you'll agree that you and the members of the Transition Team who attended benefited greatly from the experience. The chart that showed which leaders are responsible for what was truly mind-blowing. The responsibilities of the Executive are major, and when the Board and the Executive work well together, the results can be leadership that is integral to the well-being of the congregation.

Since I arrived in August, I have been interested in understanding what training in Policy-Based Governance is available for the staff. In a recent staff meeting I asked about the extent of their training so far, and the answer was "none." It will be a great help to the congregation when staff are on the same page as the Board and Executive, and I see that arrangements for training are under way.

Communication between committees and other groups continues to be a focus of the Interim Ministry this year. It was most gratifying to see the Music Committee and the Worship Associates meeting to create synergy in their efforts. And the Property Committee and the A/V Committee met in the balcony to understand each other's point of view and make constructive decisions that are based on the welfare of the entire congregation.

To develop some ideas on intra- and inter-committee communication, the Transition Team and I are taking a page from last year's Transition Team. They are beginning to contact other congregations of our size to gather data on their methods of seeing that communication is supported, and the results will be helpful to UUCN. Harry and I are exploring the former Program Council structure to see



if it would be adequate to achieve better communication between staff and volunteers.

You notice that I have made a few changes in the order of service, and there will be more. I am substituting lines from the draft Covenant of Healthy Relationships for the Unison Affirmation with the intention of making the covenant more familiar to church-goers. I introduced a new element, recognizing our guests and newcomers, toward the end of the service. And I am using the Outreach Offering time as an opportunity to encourage congregants to contribute to the well-being of the church by using the green envelopes. My next task is to get the text about the little wooden box at the rear of the sanctuary -- the receptacle for offerings -- off the back of the order of service. And hopefully even get the box itself moved! As you know, one of my goals is to do my part in de-sensitizing the congregation to the delicate subject of church finances. Cultural shifts such as these are not accomplished in a year or two, but some progress is possible in such a short time. I am taking advantage of opportunities to explore areas of church life in addition to the conference on September 20. I participated in the "R.E. Start" workshop for religious education staff and volunteers on September 27 at the UU Church of Exeter. Last weekend I attended a workshop sponsored by the United Church of Christ/Congregational Church on "Ministry in a Digital Age." I am grateful for a professional expenses line item that supports ministerial continuing education. It seems to me that a number of programs that were begun recently are gaining strength and members. There seems to be good energy about trying things. Meredith Olson is leading the charge in all things lifespan, and I am honored to be her mentor this year.

Faithfully, Janet Newman

\*\*\*\*\*End of Report on the Interim Ministry... attachment to October 20, 2014 minutes\*\*\*\*\*

**Report to the Board of Trustees**  
**Interim Director of Lifespan Religious Education**  
**Submitted by Meredith Olson**  
**September 2014**

**Note**

Please note that I have been overworking to get the programs and interim process off to a good start for the year. I will be shifting to working better in line with my contract. I've also been focused on understanding the big picture of the congregation to support me in leading the lifespan religious education (LRE) interim process well. While I'll be maintaining a very collaborative orientation, I'll be narrowing my focus to LRE. These changes will be reflected in my future reports.

**Programmatic and Collaborative Activities**

- Finalized basic plan for worship and Church School activities for the 2014-15 program year in collaboration with Janet Newman, RE leaders, Worship Associates, and Music Committee
- Attended Adult OWL Facilitator Team, Board of Trustees, Pastoral Care Team, Worship Associates, Choir, Religious Education, and Lifespan Religious Education (LRE) Transition Team meetings
- Led one Children's Chapel
- Led RE Teacher Orientation
- Participated in four worship services and coffee hours
- Visited Youth Group one Sunday
- Met with minister approximately weekly to plan and coordinate
- Met with Alternative Religious Education Activity (AREA) Task Force to plan AREA days
- Attended Youth Group meeting
- Met with Monica Staples to coordinate programming for youth and youth adults
- Met with Cecile Bonvouloir to discuss plans for Neighboring Faiths curriculum
- Engaged in numerous conversations with parents and RE teachers about curricula, relationships among the kids, plans for the year, etc.
- Met with minister and board president to review bylaws and other policies
- Attended RE-Start Workshop, day-long training on reinvigorating LRE, with minister and eight LRE leaders from our congregation
- Met with Rev. Emily Burr, Interim DRE at the UU Church of Concord, to collaborate
- Participated in day-long meeting of the North Atlantic Region of LREDA (Liberal Religious Educators Association)
- Supervised creation of bulletin board
- Created, updated, and tested RE website content

**Additional Administrative Work**

**Worked on culling outdated books and curricula with the assistance of Amy Savoie, Mickey Shepherd, and others**

- **Studied the church bylaws and other administrative documents**
- **Set up email and voicemail**
- **Email correspondence**

### **Professional Development Activities**

- **Completed the Interim Religious Professionals training offered by the UUA (6-week training by internet and conference calls)**
- **Completed the Sexuality Issues for Ministers training offered by the Religious Institute (12-week training by internet and conference calls)**
- **Began fall seminary courses at United Theological Seminary of the Twin Cities: Theology of Religions, Spiritual Journey, Introduction to the New Testament, and Independent Study in Interim and Transitional Ministry**
- **Began participating in DRE mentoring group (support, sharing ideas, learning from others' experiences)**
- **Read books, articles, and other resources on learning, worship, and interim ministry**
- **Attended Rosh Hashanah services at two local temples**

\*\*\*\*\*End of IDLRE Report attachment to September 8, 2014 minutes and to October 20, 2014 minutes\*\*\*\*\*

## **Report to the Board of Trustees**

Interim Director of Lifespan Religious Education

Submitted by Meredith Olson

August 2014

### **Programmatic and Collaborative Activities**

- Outlined basic plan for worship and Church School activities for the 2014-15 program year in collaboration with Janet Newman, RE leaders, Worship Associates, and Music Committee
- Attended Property Committee, Music Committee (two), RE Transitions Committee, Spiritual Development, and Worship Associates meetings
- Attended first session of Adult OWL Facilitator Training with our facilitation team (Billy Parker, Ginger Hedges, and Monica Staples) and discussed plans for implementation
- Attended Choir pool party
- Attended four worship services and coffee hours
- Met with minister approximately weekly to plan and coordinate
- Met with Chris Parker, former DLRE, to covenant for the upcoming year
- Met with Jamie Hinkle and Kim Steele to discuss Alternative Religious Education Activities (AREAs), which will be offered approximately monthly in place of regular Church School classes in order to support RE teachers in participating in worship services and other adults in interacting with the young UUs
- Met with Pat Harris, Director of Christian Education at First Church (Nashua), to discuss collaboration, especially with Adult OWL program
- Attended the August Community Dinner
- Led a meeting of the Youth Group to gather their input on RE, youth group, the church, website media, and communications
- Met with the Youth Group advisors to discuss the structure and function of the group and plans for the year

### **Additional Administrative Work**

- Worked on rearranging office and culling outdated books and curricula with the assistance of Monica Staples, Sandy Martinage, and others
- Studied the church budget and other administrative documents
- Learned to use the church database and was oriented on other administrative procedures
- Email correspondence
- Professional Development Activities
- Participated in the Interim Religious Professionals training offered by the UUA (6-week training by internet and conference calls)

- Participated in Religious Educators Week By the Sea — a training in Ocean Grove, NJ sponsored by the Central East Regional Group; consisting of the two Renaissance Modules (15-hr trainings for continuing education or credentialing) Administration as Leadership and Curriculum Planning, additional formal activities (e.g., presentation on healthy staff relationships), and much networking and discussion with colleagues
- Participated in the Sexuality Issues for Ministers training offered by the Religious Institute (12-week training by internet and conference calls)
- Read books, articles, and other resources on learning, worship, and interim ministry

\*\*\*\*\*End of IDLRE Report attachment to October 20, 2014 minutes that was inadvertently omitted from September 8, 2014 minutes \*\*\*\*\*

# White Wing School Issue Paper

Harry Purkhiser  
Oct. 14, 2014

## Background

On Sept. 25, Mike Wilt, the Rev. Janet Newman, and I met with Julie Reilly and Hal Holway, Co-Chairs of the White Wing School Board, Deb Castonguay, Director of the White Wing School, and Sara Widhu, White Wing School Board member.

The essence of the meeting was the concern that White Wing School would cease to exist in about a year and a half. She pointed to an enrollment drop of over 50% (from 133 to 54 students) in the past 12 years, and a rapidly dwindling of their cash reserves, from \$50,000 three years ago to about \$18,000 now. The data is shown in Attachment 1.

The WW Board and Deb have been struggling with solutions. They've considered longer days, dropping kindergarten altogether, or merging with another local school (Childrens Winter Garden Pre-School, currently housed at the Baptist Church).

We suggested that the school look to becoming a full-time daycare provider, something needed in our French Hill neighborhood, and might be popular with parents working at nearby BAE Systems who could help pay the freight for such an endeavor. WW folks suggested that, while a good idea, there were problems with that implementation: lack of parking for a full-time daycare drop-off and pick-up operation, and the neighborhood can't afford a high-priced daycare facility. The general low birthrate was also cited as a disincentive.

White Wing folks were also unsure or unaware of the connection between White Wing School and the church. Mike clarified the issue by saying that the church and the school are the same entity operating under one tax ID number. Still, church bylaws (see Attachment 2 for a summary of what I've found) are unfortunately vague about that relationship, and more importantly, lines of responsibility and authority are unclear.

WW folks also questioned how their charter might allow for the conversion to a daycare provider, and also whether the church would be willing to see high-quality, low-cost daycare for the neighborhood as a social service worthy of supporting with money given that it might take three to five years to get such a venture started and self-supporting.

And finally, the White Wing School folks were concerned that the general church population no longer understood the mission of the White Wing School, its function as an element of outreach to the community, or the need or reason for supporting its existence. We suggested that the White Wing board, staff, and parents need to take a

more active presence in the life of the church: activities in coffee hour, the newsletter, activate past parents and alumni that might be in our church, etc.

We also suggested that Deb might make overtures to the director of the Childrens Winter Garden to see if a merger made any sense. They are not affiliated with the Baptist church and just rent space there, paying about the same as the White Wing School contribution (\$23,000/year).

## Possible Board Actions

The only official current church document that speaks to the White Wing School issue is Article 13 of our bylaws that refers to "Affiliated Groups." I think authority and responsibility for such groups is badly worded in 13.1, and the implication that it's the Executive Director's authority and responsibility is badly implied by Article 13.3.

My recollection was that as we worked on Article 13 several years ago, we had no idea what it actually meant, but it wasn't a problem then, so we moved on. Now it's a problem.

My opinion is that because of the lack of clarity here, it's not really the Executive Director's responsibility to lead a response to White Wing School's concerns. I believe the Board of Trustees must take the initiative. My own recommendation would be to:

1. The Board calls an ad hoc task force to work with all stakeholders (the White Wing Director, staff, and board; the minister and staff; and the congregation) to ascertain the extent of the problem, investigate possible solutions, and report its findings to the board along with any recommendations for a solution.
2. The Board re-forms the bylaws team to recommend revisions to the bylaws to help clarify roles and responsibilities for all affiliated groups, if that's what we want to call them, because we have the same potential issues with the Simple Gifts Coffee House.
3. Charge our newly-formed Governance Committee with ascertaining the adequacy of our current set of policies in regard to the expectations and authority of the Executive Director in integrating the work of our church. I have in mind the authority of the Executive Director to raise up an organizing and integrating structure such as our former Inter-Committee Council, or what might now be called a Program Council that could bring to bear the resources of all committees (Social Justice, PR, Property, for instance) on a problem such as this.

In addition, although out of the Board's direct responsibility, as fellow congregants we could individually work to re-energize the White Wing Committee to help work with the minister, staff, and other church committees to raise the congregation's level of awareness regarding the benefits that White Wing School brings to the church and the

community. For example, Janet has already asked the White Wing board to begin to create defining documents that could help us toward an understanding of White Wing's position and importance as an outreach function of the church. They seemed a little overwhelmed by that. We may need to point them to the church's bylaws, mission statement and policies as a model for documents they may wish to think about creating,

## Attachment 1

### White Wing School Enrollment and Financial Data

From an e-mail from Julie Reilly  
Oct. 14, 2014

#### **Enrollment and Funds**

<b>School Year</b>	<b>Children Enrolled</b>	<b>Savings Acct. Bal.</b>
2003-2004	133	
2004-2005	113	
2005-2006	127	
2006-2007	99	
2007-2008	97	
2008-2009	99	
2009-2010	83	
2010-2011	86	
2011-2012	85	\$50,063.37
2012-2013	75	\$36,087.29
2013-2014	58	\$18,106.18 (Note 1)
2014-2015	54	

**Note 1:** Spent \$15,000.00 in 2012 to redo the playground & purchase the Scott Foresman Reading Program.

**Note from Deb Castonquay, Director of White Wing School:**



The **income** each year is tuition, registration fees, Stay & Play and Summer Camp.

Our **expenses** each year are: salaries, church contribution, office expenses, classroom supply expenses, enrichment & staff development.

Since we've had a change in our treasurer 3 times in the past 5 years & every person has done the financials differently, I don't have balance sheets going back past 4 years. The other issue regarding our savings/money market account is that it hasn't been a true savings account. Over the years tuition income & registration income have been put in there throughout the year, then transferred into the checking account as needed.

## Attachment 2

### White Wing School as Referenced in Church Bylaws

Compiled by Harry Purkhiser

Oct 14, 2014

### **From: History of the First Unitarian Congregational Society and of the Unitarian Universalist Church of Nashua, 1926-1976** **By the Rev. Don Rowley**

#### Community Service

In 1959 the church organized a non-sectarian, non-profit nursery and kindergarten school. Sylvia Jane Foulkrod and Marian Woodruff served as the first co-chairmen of the Division responsible for the school. The following By-Law amendment was voted to provide for this organization:

##### *Article XI*

##### *j) Kindergarten - Nursery School Division*

*The members of this Division, together with its Chairman, shall be appointed by the Executive Committee. The Chairman shall appoint from within the membership of the Division a Vice Chairman, Treasurer and such other officers as he may deem necessary. This Division shall operate and maintain a nonsectarian kindergarten - nursery school in the Church School building for the following purposes:*

*(1) To help children grow as individuals, emotionally, socially, mentally and physically.(2) To prepare children for the first grade primarily by:*

*(a) Introduction to social disciplines, through group activities and experiences, cooperation with adults and other children, learning to follow directions, respect for people and property, responsiveness, and responsibility.*

*(b) Fostering creative development by self expression through arts and crafts material and by constructive play and music.*

*They shall recommend to the Executive Committee for its approval the employment of such teachers and other assistants as they consider necessary to fulfill the above purposes. They shall also endeavor to obtain the voluntary assistance of parents and others, both within and without the Church, in fulfilling the above purposes. They shall on or before the thirtieth day of June of each church year, submit to the Executive Committee for its approval, their financial budget for the following church year.*“

The school was named the White Wing School. It has been one of the church’s major contributions to the community for the past eighteen years. Karen Leonard, Chairman of the Division, reported to the Annual Meeting of the church in 1976 that the school had a full enrollment of 88 students and a staff of four teachers, four assistants, a director, and a creative dance teacher. The school has always had an excellent reputation in the community and in the public schools.

For the two school years of 1965-66 and 1966-67 the Kindergarten-Nursery School Division also ran a Head Start program for economically deprived children. The program was funded by a grant from the federal government. Luci Pillsbury, Chairman of the Division, reported to the 1967 Annual Meeting that, “During the year, 45 economically deprived children received professional pre-school instruction, as well as a hot meal daily, extensive medical and dental treatment, frequent home visits, and large doses of personal attention. An average of fifteen volunteers helped out weekly ... “

This was a most rewarding program for those involved. It brought the Head Start program to Nashua before any government agencies were prepared to do so. At the end of our two year sponsorship of this project it was taken over by the local Office of Economic Opportunity.

### **Bylaws circa 2007:**

8.7 The members of the White Wing Committee, together with its chairperson, shall be approved by the Executive Board. The White Wing Committee chairperson shall appoint officers as needed from within the committee membership. The White Wing Committee shall recommend to the Executive Board for its approval the employment of a director and teaching staff.

8.8 Each committee shall report regularly on its work to the Executive Board. The Board shall act promptly on these reports and communicate its actions to the committees concerned.

8.9 The chairperson of each standing committee shall be a voting member of the Church.

### **CURRENT BYLAWS:**

#### **ARTICLE 13**

#### **AFFILIATED GROUPS AND ACTIVITIES**

##### **13.1 Affiliated Groups**

An Affiliated Group of the Unitarian-Universalist Church of Nashua is a not-for-profit group or organization that: (1) is aligned with Mission, Vision, and Purposes of the church, (2) provides an outreach service to the community, (3) has a governing board or committee that is independent of the church (meaning not the responsibility of or under the supervision of the Board of Trustees or Executive Director), and (4) whose budget and financial management are also independent of the church.

Examples of Affiliated Groups are White Wing School and Simple Gifts Coffee House.

### **13.2 Benefits Afforded Affiliated Groups**

At the church's sole discretion, an Affiliated Group may receive support from the church, such as use of the church's facilities and other resources, financial support, publicity, or other items agreed upon and appropriately budgeted.

### **13.3 Designation of Affiliated Groups**

A group meeting the criteria of Paragraph 13.1 may request that it become an Affiliated Group of the church. The Minister/Executive Director shall review any such request and make a recommendation to the Board of Trustees, identifying the benefits and support to be provided by the church. The Board of Trustees has the authority to designate a group or organization as an Affiliated Group, as well as the authority to remove such designation.

\*\*\*\*\*End of White Wing School Issue Paper, attachment to October 20, 2014 minutes\*\*\*\*\*

October 13, 2014

To: Members of the Board of Trustees  
From: Ministerial Search Committee  
Subject: Summary of 2013 Beyond Categorical Thinking Workshop

The *Beyond Categorical Thinking* (BCT) visit to a church searching for a new settled minister is designed to promote inclusive thinking and prevent unfair discrimination during the congregation's search. Our three hour workshop was sponsored by the members of the Ministerial Search Committee and occurred following the Sunday worship service on November 10, 2013. Both the Sunday service and the workshop were led by our two BCT facilitators, Jacqui C. Williams, from Albany, New York, and Donna Dolham, from Union, Maine, both volunteers with the Unitarian Universalist Association (UUA).

The weekend BCT visit began with a potluck dinner on the eve of the workshop, allowing the search committee members and BCT facilitator Donna Dolham a chance to become acquainted and review the weekend activities. (Facilitator Jacqui Williams was unable to attend the dinner because of her travel schedule.) The workshop the following day included several presentations by the facilitators, some written self-examination by the participants, small group work, whole group discussions, and a BCT evaluation at the end of the session. A two hour debriefing with the facilitators and search committee members followed the workshop.

### **Summary of BCT Findings**

Workshop participants were asked to consider the following scenarios: calling a minister of a different race or ethnicity than the majority of the congregation; calling a minister who identifies as Lesbian, Gay, Bisexual, Transgendered, or Queer; and calling a minister with a disability. For each scenario, participants were asked three questions:

1. What were their personal concerns should a minister with one of these identities be called?
2. What concerns do they think others in the congregation might have if a minister with one of these identities were called?
3. Do they see any *benefits* to calling a minister with one of these identities?

The congregational responses reflect both concerns and benefits for all three of these possibilities.

The area of *race/ethnicity diversity* presented the least concerns of the three, with 10 personal concerns and 9 congregational concerns identified. This area also generated the most benefits of the three, with 62 responses. While there were some concerns that the congregation may not understand the minister's accent, or the minister might not feel comfortable with our congregation, participants felt it would be a positive step to creating a more multicultural congregation.

The area of *LGBTQ* generated more concerns, with 15 personal and 23 congregational, most specifically around the identity of transgender. Some participants weren't certain we are ready for a transgender minister and felt this would be a BIG step, wondering if we would be trying to make a political statement. Some stated that congregants have left the church due to lesbian couples, and some expressed a fear that this might become the theme of the ministry. There were 59 benefits expressed for this identity, such as helping us learn and grow in understanding and tolerance, also that this could

strengthen our LGBTQ membership. One memorable response stated, “love is love, the right fit would guide us.”

The area of disability presented the most concerns (43 personal and 33 congregational). These included active addiction, cognitive disabilities, serious depression, ADHD, speech difficulties, intellectual credibility, and facility accessibility. During the debriefing with the facilitators, search committee members expressed that these concerns may reflect a lack of understanding by the congregation regarding the intensive process that ministers go through before receiving ministerial fellowship from the UUA. If the BCT workshop process included sharing this information with the congregation before the workshop, we felt we would have had a different, more realistic discussion.

Notwithstanding the higher level of concern, of the 55 responses expressing the benefits of hiring a minister with a disability, one congregant summed it up this way: having a minister with a disability would help us learn to see the *person* rather than the *disability* and would help us to increase our social justice work once we see ourselves with a different perspective.

### **Facilitator Feedback**

The debriefing with the facilitators and search committee members following the workshop proved extremely helpful to our growing understanding of our congregation's biases and the concerns that were raised. Search committee members actively listened and discussed the feedback from the facilitators.

Reflecting the positive observations of the congregation, the facilitators found that in many ways we are healthy, especially considering the longevity of our two previously settled ministers and, consequently, our deeply rooted comfort. The facilitators said we were well organized and they felt truly welcomed. They were surprised by the high participation in the workshop and said it was one of the highest from the congregations they have seen hold a BCT workshop. They also felt our participants were open and authentic in their responses, owning our respective biases.

Conversely, they felt that we have work to do around *LGBTQ* and *disability*. These biases were apparent in both discussions and in our evaluations. Our facilitators reminded us that we would not be hiring a “transgendered minister” or “disabled minister” but a “minister who is transgendered” or a “minister who is disabled.” We have to frame our language to talk about the minister, not his or her identity within these groups.

In the debriefing, the facilitators also expressed a concern about how we communicate with each other, and said that we would benefit from learning more about the concepts of Compassionate Communication (also called Non-Violent Communication). While it did appear that the facilitators may have had a preconceived impression of this as an issue, from their conversations with our Interim Minister, both facilitators presented examples that occurred during the workshop, when they perceived a lack of compassionate communication.

For example, people approached Jacqui and proudly shared that they have a black friend. She said that this is not unusual, yet it is not a compliment nor is it appropriate. A second area they noted were strong verbal and written comments, such as “You're wrong.” Donna Dolham

explained that some people did not express their thoughts, comments, or feedback as “That's not how I have experienced it,” rather “That's not the way it is.”

**Next Steps**

The facilitators advised us that addressing the congregation’s BCT biases and compassionate communication issues is not the search committee’s responsibility. Rather, they advised that we make the Board of Trustees aware of the issues and that the board should determine how they might be addressed by the congregation.

As such, it is our hope that you will initiate further exploration of our biases prior to our calling a settled minister, which will be beneficial regardless of the minister we ultimately call.

We note that work on compassionate communication has already begun, with members of the congregation collaborating with our former interim minister, Rev. Olivia Holmes, to create a draft Covenant of Right Relations, which was approved at the annual meeting. We recommend that this process continue with the board’s full endorsement and support.

Respectfully,

Ministerial Search Committee

Prepared by Cecile Bonvouloir, BCT Congregational Representative

\*\*\*\*\*End of Summary of 2013 Beyond Categorical Thinking Workshop report attachment to October 20, 2014 minutes\*\*\*\*\*

Concerns and Benefits Raised by participants in the  
Beyond Categorical Thinking (BCT) Workshop - November 2013

**RACIAL/ETHNIC IDENTITY:**

**Personal Concerns:**

**Language/Accent:**

- Accent hard to understand what is being said
- Worry only about understanding accent
- If first language is other than English, the intelligibility of the Minister's speech
- Strong accent - understanding - more willingness to work together

**Concern for the individual and their family:**

- That Minister/Family would feel challenged in S.NH. Community
- Need to select the best candidate to fit our need
- I would love a non-white minister but fear that the minister would have potential feeling @ home.
- Non-Caucasion - They/Family would feel minority in community - new experience for congregation - not white male straight.
- Nashua is more diverse than it was 40 years ago. I would hope we call a minister who can live comfortably in what is still a pretty homogenous state and city.

**Feel they would be better off serving another congregation:**

- Will that person be out of place in area? Otherwise no concerns
- I would hope a peer community would welcome them

**Shouldn't choose someone based on their race:**

- I would not want to committee to choose someone just b/c he/she is of African descent/Black /Arab/Middle....the choice should be based on who is the best person for job - however that criteria is described.

**Concern about particular ethnicity or effect of the minister's ethnicity on Congregation:**

- Only w/Arab/Middle Eastern because of the political climate and reality of terrorism.
- I'd worry that the church would empty out

- No concerns (3)

Concerns individual believes other members of the congregation may have:

**Language/Accent:**

- Should be able to communicate clearly in English
- Only Language Barrier - no other concerns.

**Concern about particular ethnicity or effect of the minister' s ethnicity on Congregation:**

- Some members might be put off by cultural differences. I expect that wouldn't last long and that high comfort levels would be attained - assuming the ministers weren't put off.
- That it may be hard to identify w/someone who is also not representative of anyone in the congregation.
- A small minority will probably grumble for a while but it becomes a Benefit to all over time.
- I have some prejudices that I am very uncomfortable with and ashamed of, and I might have to work thru my own discomfort. There might be some things I don't get about that person's experience.
- That the church would empty out
- All the minister would talk about & care about are needs of those groups or people
- Big change from all previous settled ministers (white male).
- It's important to consider that no one person brings their own agenda to congregation - open minded, accepting etc.

**Comments/Observations on the Congregation:**

- The congregation tends to be limited in how we define ourselves.
- Though I have never heard discussion against racial diversity, we have never gone out of our way to promote it.
- No concerns (4)
- Unsure (2)

**Benefits of hiring a minister with a different ethnicity from the majority of the congregation:**

**Our Congregation would grow in numbers and become more diverse:**

- Our church would have a greater appeal than it has now to attract persons of color and/or Latina/o/Hispanic.
- We would have more diversity.



- The community around the church has a large Hispanic section so having a minister that they could identify with could make this church more inclusive.
- May help attract members of different racial/ethnic identities (other than white).
- Attraction of more diverse congregation.
- May attract more diverse membership.
- Would be the single greatest thing we could do to attract more ethnic diversity in our congregation
- May be able to relate to folks who identify as a person of color and/or Latino/Hispanic making them feel more comfortable seeing someone that looks like they do. We are not very racially diverse.
- May bring in more new members.
- We might attract a more diverse congregation & may become more sensitive as a congregation to the needs of that community.
- I think it might broaden the congregations (certainly my own) perspective; also it might attract more people of color/L/H to the church.
- We would be blessed with the benefits that come from having a more diverse, multicultural perspective and life experience; hopefully we would bring more multi Ethnicity members into the congregation.
- Might increase membership/attract new members.
- Enlarge pool of possible members.
- Would attract more diverse members to the congregation.
- May offer different ways to expand our membership to include a more diverse population.
- We would probably draw friends & members from other ethnic/racial groups.
- Would help us better understand & attract a greater diversity of people.
- The congregation would become more diverse - the neighborhood is ethnically diverse.
- Cultural diversity.
- Attract different/new members.
- Bring in more non-whites (expand diversity).

**Our Congregation would become more culturally sensitive and aware, and we would benefit:**

- More people from the area might want to check out our church.
- Bringing a more diverse prospective from which we can learn and grow. Understanding discrimination that still exists.
- Big help in connecting to our neighbors.

- Rich Diversity of heritage and Life Sense to teach, guide & travel.
- Huge benefit of giving white New Hampshire - types access to the great difference in experience and perspective of such a minister.
- Our congregation would benefit from a different perspective. We may be excluding people of color out of ignorance.
- We are a multi-cultural world. This is an opportunity to not be held back from the best overall match for us.
- Would bring much more diversity and flavor to service.
- Expand cultural awareness. Expand our identity.
- Again, be more aware of anothers viewpoint.
- We would be blessed with the benefits that come from having a more diverse, multicultural perspective and life experience; hopefully we would bring more multi Ethnicity members into the congregation.
- Empathy.
- Developing understanding of that person's issues/difficulties/history.
- Add in possible richness & lessons from a life that has included life experiences different from out typical congregant.
- Broaden our sensitivity to the cultures and ethnic identities that are underrepresented in the congregation.
- Learn anothers culture.
- Open to understanding.
- Improved understanding of accents, cultures etc. Expanding comfort zone. New perspectives.
- Opportunities to expand our knowledge & understanding of people of different races and ethnicities. Learn about other cultures. A fresh perspective.
- Would bring new perspective on issues; draw on cultural resources that we've missed;
- We might attract a more diverse congregation & may become more sensitive as a congregation to the needs of that community.
- We might be exposed to different perspectives (2)
- I think that if a person of a different racial background wanted to work with us & be with us, then I would want to work with them & be with them.
- May give new insights I have not thought about.
- Push us to broaden/deeper understanding of diversity.
- Share a perspective we may not have - broaden our tolerance to authentic acceptance.
- Increased sense of and commitment to diversity.
- A broader sense of our humanity.
- Broaden experience.

- We become less homogenous congregation.
- Being a racially homogenous group, any diversity would be welcome.
- Understanding of need to respect each individual. Experience of dealing w/prejudice.
- Would broaden knowledge base of church community.
- Different Cultural Perspectives; Empathy for global hardship.
- Culture, history, life experience, different experiences from current congregation, ability to broaden our horizons.
- Opening our minds to how others experience the same world.
- Increased diversity in congregation may occur.
- Might bring new dimensions of spiritual expression - attract new members.

It would have a positive effect on the impression the greater community has of our church:

- Would be perceived as welcoming to people of color and/or Latino or Hispanic.
- Enhance perceptions across the community about being a welcoming congregation.
- Attract community members to join - represent we are diverse.

Would allow us to broaden our outreach in the community in a variety of ways:

- If we had a minister of Latino descent who could also speak Spanish, we could really reach out to the larger Nashua Community. There are a lot of Spanish and Portugese speakers here.

Observations and Other:

- Currently our church is Lily White for most part yet the greater community is growing in other colors & Ethnicities.
- The idea might be that such a minister might attract minorities. I don't think that would be the case.
- We have a strong Latina/Hispanic community in Nashua.
- I don't know (1)

**DISABILITY:**

**Personal Concerns:**

**Depression, Anxiety, Mental Illness:**

- Only concern from above list would be depression. I would think a

person who is suffering from serious depression would have a hard time leading a church.

- I would not have a problem with most disability except for Emotional Disability and Cognitive Disability because I believe it would affect there ability to do There Job. But I could be OK if a co-minister was added.
- Don't think I would have problems with someone with physical disabilities. If the person had emotional or psychological issues, I would be concerned.
- I would be concerned about the judgment of someone currently experiencing addiction, or relapse of someone in recovery, concern about ability of someone in active stages of depression to do the job of minster (I speak from experience as someone who suffers personally from depression).
- Emotional disability.
- Only in terms of metal health - having the strength to shoulder their burdens while helping learn to shoulder ours.
- ADD: can be disruptive in some circumstances.
- If the speech disability prevented me from understanding what they had to say or if an emotional disability, depression, or addiction interfered with their support of others, then that would be a problem for my acceptance.
- I don't think I could deal easily with emotional disabilities or addictions in clergy.
- Untreated depression or addiction would be a problem.
- ADD (unless controlled by med);

#### **Affect of Disability on Communication with Congregation:**

- If the disability hinders the ability of the communicate or is likely to impose a short ministry I am concerned.
- ADD (unless controlled by med); Current addiction, cognitive disability (pervasive & affecting all communication) may affect the ability to fulfill parts of a dynamic job
- Severe stutterer.

#### **Concerns regarding ability to do the job:**

- I would be concerned only of a disability interfered with a person's ability to conduct ministerial duties.
- That the disability/ies might impact his or her ability to perform the duties of a minister that we need/expect. For example, we need to be able to clearly communicate with one another.

- As with any disability - will it interfere in ministerial abilities?
- As a person with mental illness I would just want to know that a minister with an emotional disability did not personally find it a barrier to engage with the congregation. I feel a minister needs to be able to reach out. Issues such as anxiety can make that hard.
- Would a disability (depression, emotional) limit the ability to actively work in the greater Nashua Community.
- Emotional disability - affecting being able to provide excellent pastoral care.
- Might consider what accommodations needed.
- Until we become use to “seeing” the disability, it could be distracting.
- Having live with a person who suffers from depression, I have seen how greatly it can affect their ability to perform their profession obligations at times.
- to communicate, bring people together and for a congregation to feel supported.
- Depression or cognitive disability - making it hard for minister to reach out compassionately to those in need.
- While I don't have a lot of knowledge in all these areas, I think addiction and depression (maybe emot. Disability) could affect the minister's role. I don't think addiction would pose problem if in recovery.

**Must have ability to “X” :**

- Must be able to be present emotionally & spiritually.

**Other Related Issues or Comments:**

- I would hope I could communicate well with this minister.
- Visible disability: That the church would empty out. Invisible: That they would stress out treasury with their medical expenses and could not do their job.
- Need to select the best candidate to fit our needs.
- Very supportive of a minister with disabilities who meets the ministerial qualifications. Accommodation is part of life and can be implemented.
- Might consider what accommodations needed.
- As long as the individual can perform the duties as outline, I'm glad.

**Speech Disability:**

- I would be concerned about a person with significant speech disability

to deliver a sermon or speak in a public forum on important social issues.

- I would have a tough time with a minister with a speech disability. It would be hard for me to understand and not be frustrated.

### **Addiction:**

- Would be very concerned with addiction disability.
- Not comfortable w/some who is currently an addict. Recovering for 5 or more years ok.
- Some concern that communication or participation would be limited; trust issues with addiction.
- I would be concerned about the judgment of someone currently experiencing addiction, or relapse of someone in recovery, concern about ability of someone in active stages of depression to do the job of minister (I speak from experience as someone who suffers personally from depression).
- I don't think I could deal easily with emotional disabilities or addictions in clergy.
- Addiction is biggest concern in case of relapse.

### **Would Disability become the focus of the ministry?**

- Would the disability become a focal point to the detriment of other issues.

### **Special Accommodations**

- What kinds of special accommodations would be needed? Would they be honest about asking for what they need.
- What adjustments to the Facility would be necessary?
- Since all candidates are in Fellowship w/UUA, accommodation to any disability has been thought to be possible.
- This could be challenging for some disabilities such as speech and mobility but not an obstacle that cannot be worked around.
- Only concern is ability to be present and not require significant time away. This is not unique to a person with disability.
- Wheel chair;
- Some disability might be difficult but we would find a way.
- It's a large old building w/lots of stairs scattered rooms, etc.
- Our building isn't particularly accessible. For a person with a movement disability, there would need to be changes made.

### **Speech & hearing:**

- Hearing - articulate speech? Mobility in the community.
- Hearing/Speech dependent on The extent of The disability.
- It might take me a while to adjust to someone with a speech impediment or hearing problem.
- If the disability limited the individual from doing all aspects of job I would be concerned.
- Intelligibility of Speech; Risk of backsliding into addiction.
- Vague - depends on disability. Ability to lead & model.
- I have hearing loss so ability to hear is paramount. (Current audio system is good). No problem at any of the above if person able to perform per job description.
- I don't believe that someone with an addiction would be able to minister to a large congregation's needs. Same thing as depression or debilitating disease that detracts from the every day.

### **Congregational:**

#### **Depression, Anxiety, Mental Illness:**

- Depression
- No trust of one with ongoing addiction or emotional instability.

#### **Creating Communication issues within congregation:**

- If the disability hinders the ability to communicate or is likely to impose a short ministry I am concerned.

#### **Ability to perform functions of job:**

- Ability to carry out duties of ministry.
- Intellectual credibility is important to a vocal minority w/in our church.
- Some would have trouble if they did not feel intellectually enlightened w/sermons.
- If the person is truly impaired by psychological issues, there might be times when it would be hard for them to perform their ministerial duties.

#### **Addiction:**

- No trust of one with ongoing addiction

### **Effect on Changing Culture of Congregation**

- My sense of the culture here is that unusual behavior caused by emotional or cognitive behavior would not be tolerated and would lead to splitting, loss of members.
- The congregation might empty out or the minister could not do the job.

### **General Comments and Concerns:**

- In hearing our congregation as a group talk about diversity, we talk about race, ethnicity, sexual orientation, & transgender but not disability.
- I trust our search committee.
- I guess I would need to know what that disability is and then learn how to cope with it.

### **Speech and Hearing:**

- Speech - for those in congregation who have difficulty hearing clear, articulated speech.
- Current addiction would be a “No Vote” .
- Might be more challenging to connect with/understand someone with a speech impediment or severe hearing impairment.
- Lack of hearing, communicating speech.

### **Putting Children at Risk:**

- Emotional disability, addiction might put children at risk.

### **Accommodations:**

- Physical barriers of the building/facility.
- Same and with other disabilities, the congregation may feel that there is something to “get wed to” . But generally, I feel like we are pretty flexible when given tools & supports.
- Accessibility of buildings - bathrooms, pulpit.
- Might have to change pulpit to be handicapped accessible.
- While we are very open-minded and “welcoming” congregation, we do need a minister who can serve us effectively most of the time.
- I wonder if some folks would worry about limited capacities negatively affecting the minister’s performance of his/her duties.
- I don’t know & haven’t heard, but I suspect that some disabilities may make some people uncomfortable.
- How accessible our church really is.
- I have not heard of any congregational concerns.
- Whether the disabled person could “do their job” - whether they could



relate to the person as their minister.

- Impatience & lack of acceptance by some members.
- I'm not biased about this but like to know for example how a speech disability would be handled for congregation - understanding what minister is saying etc.
- Extra expense of interpreters, readers, software etc to adequately accommodate the minister's needs.
- Soon after our last called minister arrived, his wife experience a serious depression. Some people felt this distracted the minister from church life, and I think there may still be a sensitivity there. (others felt this experience allowed the minister to relate to others w/disabilities in a more sensitive way).
- Potential health problems, cost re. Health insurance.
- But I think okay w/physical disability.
- Logistics.
- Our building is not entirely accessible.

## Benefits:

### **Awareness & Empathy:**

- We would hopefully see ourselves, our community, our world with different perspective. Perhaps we could do Social Justice work to affect change.
- Same, again! New perspectives, helping us to think differently, love differently, thing & love better. As a special educator, I see distinct joys & things-seen-differently everyday from my students.
- Takes acceptance from abstract and practical.
- Perspective. Many of us, me included, don't really know what the disabled go through trying to find a group like a church.
- Increase awareness & empathy.
- Everybody needs accommodations, so we should be able to make accommodations for someone with disabilities. It might be enriching for us to be lead by someone who had a disability.
- High Expression of living our values.
- I think our congregation would help overcome any "inconvenience" a disability would present and learn from it.
- We would gain a wider perspective of what is acceptable.
- Need to adapt to special needs people - more physical needs for disability.
- A broaden perspective.

- Greater awareness of the gifts having a disability bring to a person & congregation.
- Would help us explore empathy and change perceptions about what a disabled person could do or not.
- Greater awareness of building limitations.
- Become more empathetic & aware of way things are harder for them.
- Solid statement about valuing individuality and value and differences.
- Empathy.
- Opportunities to become more empathic to understanding of someone w/disabilities. Opportunities to help him or her serve the congregation. Our children could learn by our example of accepting a person who is very “different” – see us “walk the talk” .
- Growth in appreciation of differences.
- May assist other in congregation suffering from a disability. (more personal understanding)
- 1) A minister facing deeper challenges may be uniquely suited to help us with our deep challenges. 2) Exposure to different perspectives.
- Help truly educate congregants on how discrimination against disabled people & children sets unfair limitations. Know one is immune from becoming disabled and we assume we’ll always be “able bodied” .
- Again, a broader acceptance of all humanity.
- Expand empathy & understanding.
- Would give our congregation a better understanding of the disability and also would give us the gift of being able to help that person if s/he asked for it.
- More empathy/sympathy/understanding of disabled person.
- Increased awareness and empathy for disabled.
- Bringing an understanding of the struggles people with disabilities can face. Allowing anyone who does not the chance to see people with disabilities as whole human beings.
- Compassion for the disabled, understanding their issues.

### **Changing Culture of Congregation**

- Increase in members who seek increase spiritual connection vs. who seek intellectual connection.
- Minister with visible physical disability (eg., mobility, sight, hearing) would broaden acceptance of diversity in the congregation, and may attract more diverse members.
- Deaf - Trying to teach how to communicate opportunity to learn sign

language.

- Greater sense of what is possible.
- Again, diversity is a good thing. It could help members of the congregation with similar disabilities feel empowered to have a minister they can relate to.
  - They could discover the depth of their own generosity of spirit & they could deepen their sense of shared ministry.
  - Every individual has something to offer the church community. Give them a chance.
  - Would help us better understand & attract a greater diversity of people.
  - You want the congregation to be able to focus on message so having congregation understand (any potential candidate has) would be handled for minister's benefit and congregations benefit is important.
  - Providing model for other people experiences challenges.
  - We would learn more about adaptation & ability & put the focus on a person's abilities. And more people from the area might want to check out our church.
  - Better understanding of another's lived experience and become a more welcoming congregation.
  - Greater welcome, awareness & sensitivity to others' struggles.
  - Greater understanding and empathy.
  - In all cases - Helps us understand issues better. May be better counselor if we have/acquire disability.
  - Would require looking deeper into the person's abilities.
  - I don't know.
  - Would bring a sensitivity to the issue, which is pretty much non-existent now.
  - Source of inspiration to the Congregation; increased understanding of disabled.
  - More empathy for others with disabilities.
  - Perhaps we would find a way to make our building accessible, a minister with a disability would help to sensitize the congregation in ways we do not yet imagine...that's a good thing.
  - Greater understanding of the disability, increase compassion.
  - Seeing people as whole regardless of physical parts that are less so.
  - Depends on the disability.

## SEXUAL ORIENTATION:

### Personal:

### **Transgendered:**

- TRANSGENDERED - the perception of the greater Nashua community and difficulty of acceptance by larger community.
- I admit to being slightly “creeped out” by bisexual/transgender.
- I would not want the committee to choose a minister b/c he/she is identified as bisexual, gay, lesbian, and transgendered but because the person chosen seems to be the best person for the job.
- None, except trans-gender and/or cross dressers. Just too far out of mainstream (even for UUs).
- I’m okay with gay or lesbian, uncertain of bisexual or transgender.

### **Gay/Lesbian:**

- Lesbian...me! Oops

### **Bisexual**

- I’m okay with gay or lesbian, uncertain of bisexual or transgender.
- Some discomfort bisexual.
- I admit to being slightly “creeped out” by bisexual/transgender.

### **General:**

- It would be a little stretch but a good stretch.
- I think what consenting adults do in private is their own business and not mine. I think it is more important to focus on a person’s qualities as a minister & what they bring to it, than worry about the issues being mentioned on this form. Only if predatory. Once had a minister who was a sexual predator.
- My strongest concern is if the candidate has not really dealt with any anger harbor and they accept themselves.

### **Effect on Culture and Growth of Congregation:**

- No new people will find congregation attractive.
- Would such a minister limit our ability to attract newcomers?
- Need to select best candidate that fits our need.
- If gender become the focus of ministry.
- Acceptance within the non-UU community & possible limiting of pool of new members.

### **Congregational:**

### **Effect on Culture and Growth of Congregation:**

- That this minister would be up to an agenda.
- Stretching is good community development for the minority who need it.
- Not sure of specifics, but may cause some members of Congregation to leave.
- If a person was “upfront” about this there should be no concern.
- Some concerns regarding transgender, esp. among some men. Some worry about what the community might say/think about transgender, too; also don’t want to become known as “the transgender church.”
- Wonder if folks might think the minister was there to make a political statement instead of ministering to us. Some of the trans people with our congregation are already very politically active.
- I’ve heard a member express concerns about UU Church of Nashua becoming a church of the “fringes” which I interpreted as outside of the white, upper middle class group we are.
- Not all congregants are at the same level of acceptance.
- Would help us be a welcoming community.
  - Sexual orientation/gender identity should not be the only focus of a ministry, but one aspect.
- Will such a choice hinder growth?
- Members would leave without giving the minister a chance. Folks would “haze” the minister out (they have a history of doing this).
- I am aware that several years ago an active family left the church because at least one parent couldn’t accept the lesbian couples who were joining.
- I’m gay...But it is important that no person considered has the ability to bring any agenda that would impact congregation in a negative way open minded accepting.
- I have heard some concerns re transgendered, as two members of the congregation have dealt with their movement through this issue, and a concern may exist in the congregation that a minister may devote a disproportionate amount of time on this personal struggle.

### **Gay/Lesbian:**

- I suspect people would be more accepting if gay/lesbian person were in a committed relationship

### **General:**

- I suspect that some individuals are uncomfortable with people who are BGLT, but I do not know this for a fact.

- Not sure/not aware of any [concerns in congregation]
- I have heard that there was some resistance to becoming a welcoming congregation
- LGBT - New experience for cong. - not straight
- **Transgendered:**
- Some people are uncomfortable, especially with transgender.
- I suspect (but have heard no explicit concerns) that a significant minority of our congregation would feel uncomfortable with a transgendered minister (but not LGB alone).
- I would like to not just say I accept transgendered people, but I would like to understand them at the core of who they are.
  - I am unsure how accepting the congregation would be of transgender person. Possible concerns for parents of RE kids if “nontraditional” minister.
  - I think they think it would be okay.
  - I’m unaware of anybody else having concerns.
- I don’t necessarily anticipate issues with gay/lesbian but ? if prob with transgender.
  - Difficulty with understanding bi and trans - hard to relate to.
  - None that I know of.
  - No one has said anything to me.
  - I think congregation okay with gay/lesbian particularly if in a committed relationship.

## Benefits

### Positive Influence on Changing Attitudes in Larger Community:

- It would help to change the world in its attitude towards GBLT people, especially our young people.

### Effect on Culture and Growth of Congregation:

- No downside.
- Help normalize cultural attitude toward the LGBT community.
- We would be known as a real welcoming congregation.
- A diverse perspective from which we can learn and grow understanding of the discrimination
  - that still exists.
  - Unknown

- Becoming familiar with concerns of that minister
- Empathy from someone already a minority for other marginalized minorities, the ability to stand
- up as a role model as someone out & a fulfilled person.
- Practice what we preach.
- Expand our sensitivity & provide more welcome to similar people.
- Love is Love: we seek someone who wants to guide & travel w/us.
- Benefits would be direct access to a wider perspective on sexual politics, sexuality, experience of a person outside the mainstream. I note that this congregation is quite welcoming overall.
- May broaden acceptance of diversity in the congregation.
- An LGBT person might help us connect more w/anyone who has had some type of personal struggle with not fitting a particular norm. An LGBT person may be better able to help our congregation be more supportive of those who still struggle w/how they see themselves vs. “the norm” .
- Development of individuals and thus the community.
- Clear Affirmation To Church & greater community of Diversity.
- It might broaden us as people.
- Growth as a Congregation, Higher Expression of Living our Values.
- Ability to relate to folks who also identify as BGLT.
- Is an opportunity.
- Might attract a more diverse congregation.
- Enhance image of being a welcoming congregation.
- More open minds (possibly).
- Greater awareness that gender identity is not related to suitability to minister to a congregation.
- This would be seamless as so much we do involves this community.
- Help us become more aware of ways we can be more welcoming to people of all types - in ways we haven't even considered yet.
- Solid statement of support for diversity.
- Free publicity.
- More understanding.
- Again, opportunities to become an open-minded, empathic, & accepting.
- Draw new members from these communities.
- We might be able to reach out to more people who feel “different” in the larger world.
- Exposure to new perspectives & chance to attract more GLBT members.
- The ultimate understanding is having a minister whose identity simply is part of who they are and just doesn't matter.
- Again, enhanced diversity.
- BGLT people are already an integral part of our congregation, but this

would strengthen that.

- Spiritual maturity and greater tolerance.
- An LGBT individual may help foster a more welcoming community for all.
- It might attract more LGBT newcomers.
- The congregation would expand its vision of people can welcome & their respect for themselves as living their principles would grow.
- Each individual has so much to offer given the opportunity.
- Would enhance our status as LGBT rights supporters.
- People who are gay in some way shape or form have someone act biased - I feel this could be shared to congregation in positive ways - diversity.
- Understanding of what it is like to be judged.
- More people from the area might check out our church.
- Opportunity for personal growth and understanding.
- Relate to those in congregation that are Lgbt Like myself.
- Additional empathy towards those who don't fit easily into expected roles or categories.
- More inclusive.
- Expand comfort zone.
- New Ideas, Encourage new members.
- Might get some publicity.
- Would just give us a sensitivity to an issue were just starting to address.
- I believe it would be a leading question in the Nashua church community.
- More welcoming environment for LGBT community.
- Expand our awareness of sexual & gender subjects.
- Help the congregation broaden their understanding of humanity.
- Increased awareness and understanding, be able to step outside the box, become activists in larger community.
- Our congregation could walk the talk of welcoming congregation.

#### **OTHER IDENTITIES:**

##### **Age:**

- Age, we have usually, in the last 50 years, had ministers young enough to serve for 10/20/30 years. Continuity of thought and leadership.
- Age - would be concerned re. Minister over 50-55 - life experiences.
- Advanced age: we'll be doing this again soon. Prior experience a.k.a. "wisdom".
- Young, lack of knowledge & self-confidence to deal with church (size, finance). New perspective.
- Age - This congregation is middle aged (looking at mean age). A young



minister (say 25-35) might be seen as “lightweight”. Younger people have great energy and fresh perspectives. They’re action-oriented. If a younger minister has sufficient overall wisdom, youth would be an asset.

- Age - older person may not be with us as long. May be more set in ways. Younger person might better work youth. Younger person might be more open to diverse approaches.
- Age - should be able to administer to an elderly member.
- Advanced Age - I think we want someone who plans to be around for a while - perhaps it is not so much a Question of Age as it is of commitment & “staying power”. Experience.
- Age - They’ll drain our treasury from needing lots of healthcare. They know what they’re doing from many life experiences.
- Age - bias towards a younger minister who can grow with community. May lose out on benefits of wisdom/experience. Having a long time settled minister. Tradition in Nashua Church.
- Age - I think a minister over a certain age (?40) would have more “life experiences”, which would seem to be a benefit.
- Age - I want to see us get someone youthful...if not in hours, in energy - Energy, passion, empathy w/families.
- Age - I have heard people say they aren’t sure an older person would stay long. Wise of many years of life. Enthusiasm & energy of a younger person.
- Too young - not enough experience - open to change, energetic. Too old - won’t stay as settled minister very long - experienced, seasoned.
- Ageism - people don’t want young or old - this really should not matter.
- Age - young & lacking life experience - fresh perspective & energy. Old - we might be doing this again shortly - vast life experience/polish.
- Advanced age - 62 - would the person stay here for more than a few years - need to go through search process again - possible wisdom and rich experiences.

### **Physical Characteristics:**

- Size Weight - I find it difficult to affirm as I connect big size to lack of Health - I would have to grow past my ‘ism.’ Age gender - none - it might be a gift for me at my age to see my gender in our pulpit or with years of life wisdom in place.
- Poor health - I would be concerned that a person’s poor health would prevent them from fully engaging with the congregation. Could help us learn to be more empathetic & devise ways to care for those among us & in community who are ill.

- Morbid obesity - general health & ability to perform the job. Opportunity to be more empathic.
- Grossly overweight - 300lbs. - Health Concerns and issue of the public face of the church. Size/Wt. - same as above only less so - would make us more sensitive to struggles of many in community.
- Obesity - My concern about people who are obese touches all areas of my life. I fear their future will be limited by their obesity. There are no benefits.
- Obese - lots of innate disrespect for people who are morbidly obese. Difficult to imagine being led by someone with such a health risk to themselves.
- Weight - feel ability to maintain healthy weight sets a good example.

#### **Intellectual Prowess:**

- Intelligence - Essential, as we like challenging, thought-provoking sermons - but there is also a down side to this because if we stay too much in our heads we may not attract the numbers we need to grow & thrive.

#### **Personality:**

- Introverted vs. Extroverted - whether quiet or boisterous - it should not be a factor.

#### **General:**

- A minister who identifies with any of these categories has the potential to bring more diversity to the church by being a face that represents such diversity. I believe diversity enriches us all.
- Any, if they have a sense of humor, humility & realistic expectations of self, all benefit.
- I think underlying all these questions is the concern I have that people would not address these concerns directly. I fear that members might be nice to a minister with a “different” identity in person but, their prejudices and biases would seep in and decay our congregational relationships.
- Income status - having more homeless people attend services - increased authenticity of church members.
- Acceptance & treated as equal. Show that all walks of Life are accepted.

#### **Working Class Background:**

- Working class. Understanding of issues facing working class people.
- Working class. We relate to the college educated professionals but not enough w/people of other working backgrounds. A working class person may be

better able to speak to a larger group.

- Working Class - none - Perhaps Affirm we are not “just church of the High achievers” from only higher Soc-Ec group.
- Working class - may not relate as well to come groups in our congregation. May attract a larger diversity in our congregation.
- Working class - congregation may not identify with them. They may attract a more diverse congregation & may make us more sensitive to needs of working class people.
- Working class - Awareness - not everyone goes to college.
- Working class - We have grown to like intellectual sermons, it might take some getting used to when hearing sermons that are more down-to-earth. Again, could help us become more aware of ways we can be more welcoming of all strata of people economically & educationally.

#### **Well to Do Background:**

- Wealth - someone who grew up wealthy may not understand that \$100 is not a trivial amount of money for everyone.

#### **Gender:**

- Female - new experience for cong - not white male straight. White male straight - not new Comfort/Have long history w/this.
- Gender - pregnancy & some in congregation may not identify with them. They may attract more diverse congregation & make us more sensitive to needs of females.
- Gender - this congregation has not had a female minister.

#### **Religious Identification:**

- Theist - we self identify as intellectual humanists - greater sense of spirituality and learn to be comfortable with words like god, God, prayer (traditional terms).
- Devout Christian - they would not tolerate the theology and quite a few would leave - services could become more spiritual; congregation could grow. Forward-thinking visionary - They would resist “too much” change - If same person had strong organizational skills, more folk might be drawn into leadership.

#### **Political Identification:**

- Radical Republican - they would not tolerate his/her politics - they could learn that devout political conservatives can & do live their UU principles
- Theist - there has long been a sentiment in this congregation that we not routinely discuss God or Jesus. Christian - it is a very sensitive

issue here.

- Political conservatism - some members have expressed concern about a politically conservative minister - broaden discussion and understanding beyond hyperbolic sound bites and stereotypes.
- Politically conservative - that it would clash with the thinking of most of the congregation
- Politically conservative - could I relate? What would sermon's be like? Would hope to reduce my intolerance.

\*\*\*\*\*End of Concerns and Benefits Raised by participants in the Beyond Categorical Thinking Workshop - November 2013 report, attachment to October 20, 2014 minutes\*\*\*\*\*

Besides the attachments incorporated into the October 20th, 2014 minutes above:

The following are *attachments* to the October 20th, 2014 minutes found on [uunashua.org](http://uunashua.org):

September 08, 2014 UUCN Board of Trustees minutes [see [uunashua.org](http://uunashua.org)]

Treasurer's Report (FYTD2014-10-11.xlsx) [see [uunashua.org](http://uunashua.org)]