

Date

Position Title

**New Hampshire Conference  
United Church of Christ**

**LOCAL CHURCH PROFILE**

**FOR LOCAL CHURCHES SEEKING  
PASTORAL LEADERS**

---

**Local Church  
Statement of Consent**

---

The covenantal relationship between a church and those called by that church to serve as pastors and teachers and in other ministerial positions is strengthened when vital information is openly shared by covenantal partners. To that end, we attest that, to the best of our abilities, we have provided information in this profile that accurately represents our church. We have not knowingly withheld any information that would be helpful to candidates. As the committee charged with the responsibility for identifying and recommending a suitable new minister for our church, we have been authorized to share the information herein with potential candidates

We understand that a candidate may wish to secure further knowledge, information, and opinion about our church. We encourage a candidate to do so, recognizing that an open exchange of relevant information builds the foundation for continuing healthy relationships between calling bodies and persons seeking a ministry position.

**Connie Andrews**

Signature of Search Committee Chairperson

**December 14, 2017**

Date

**Local Church / Ministry Setting**

Name: **FEDERATED CHURCH OF MARLBOROUGH**

Address: **16 PLEASANT STREET**

City, State, Zip: **MARLBOROUGH, NH 03455**

Date

Position Title

---

**LOCAL CHURCH PROFILE  
FOR LOCAL CHURCHES SEEKING PASTORAL LEADERS**

---

Please return this completed document to your Search & Call Consultant.

**1. Local Church / Ministry Setting: FEDERATED CHURCH OF MARLBOROUGH**

**2. Address: 16 PLEASANT STREET**

City, State, and Zip: **MARLBOROUGH, NH 03455**

Church Website: **federatedchurchmarlborough.org**

**3. Name of Search Committee Chairperson/Contact Person: Connie Andrews**

Address: **17 Newman Street**

City, State, and Zip: **Keene, NH 03431**

Telephone: H: **603-352-3638** C: **603-499-1522**

Email: **candrews@cheshirehousingtrust.org** FAX: **603-357-0406**

**4. NH Conference Search & Call Consultant: Rev. Richard Slater**

Address: **140 Sheep Davis Road**

City, State, Zip: **Pembroke, NH 03275-3711**

Telephone: **603.715.9527**

Email: **rslater@nhucc.org** FAX: **603.225.2345**

---

**MEMBERSHIP INFORMATION**

---

**5. Membership:** *(as reflected in the eleven-year UCC Statistical Report for our church; "est." indicates the figure is an estimate.)*

	Last Year	5 Years Ago	10 Years Ago
<b>a. # Church members</b>	<b>90</b>	<b>101</b>	<b>145**</b>
<b>b. Average attendance at worship</b>	<b>49</b>	<b>52</b>	<b>62</b>
<b>c. Average participation of children/youth in C.E.</b>	<b>7</b>	<b>8</b>	<b>12</b>
<b>d. Average weekly participation in adult education</b>	<b>0</b>	<b>25</b>	<b>25</b>
<b>e. # Members who are ordained clergy</b>	<b>1</b>	<b>1</b>	<b>1</b>

\*\* Ten years ago, we conducted an intentional review of our membership list and culled it based on relocations, etc. We had been including individuals loosely or previously associated with the church.

## 6. Profile of Congregation

Estimate percentage of congregation. Each category should add up to 100%.

### a. Age:

<u>2</u>	% ages	0 - 5
<u>4</u>	% ages	6-18
<u>11</u>	% ages	19-34
<u>6</u>	% ages	35-49
<u>15</u>	% ages	50-64
<u>36</u>	% ages	65-74
<u>26</u>	% ages	75 +

### b. Education level of adults:

<u>4</u>	% completed less than high school
<u>19</u>	% high school graduates
<u>27</u>	% some college/vocational school
<u>27</u>	% college graduates
<u>23</u>	% graduate school

**“So we who are many,  
are one body  
in Christ . . .”**

**Romans 12:5a**

### c. Family units:

<u>14</u>	% couples with children at home
<u>48</u>	% couples without children at home
<u>34</u>	% single
<u>4</u>	% single parent with children at home

### d. Occupation of adults:

<u>13</u>	% business
<u>15</u>	% clerical
<u>0</u>	% farmer/rancher
<u>4</u>	% laborer/manufacturing
<u>43</u>	% professional
<u>2</u>	% student
<u>2</u>	% tradesperson
<u>21</u>	% other

### e. Employment:

<u>31</u>	% employed
<u>6</u>	% not currently employed
<u>63</u>	% retired

### f. Describe the racial-ethnic makeup of your congregation:

**The congregation is virtually 100% white, with the traditional ethnic make-up one would expect in a small New England town.**

## CHURCH FINANCES

*(Figures reflect the eleven-year UCC statistical reports as well as the church's annual reports.)*

	Last Year	5 Years Ago	10 Years Ago
<b>7. Total Church Income **</b>			
<b>a.</b> Members offerings and pledges	<b>\$65,074</b>	<b>\$91,338</b>	<b>\$68,303</b>
<b>b.</b> Interest from investment or endowments	<b>\$34,703</b>	<b>\$28,829</b>	
<b>c.</b> Principal reduction (endowments or investments)			
<b>d.</b> Rentals	<b>\$240</b>	<b>\$860</b>	
<b>e.</b> Special Fundraising	<b>\$6,498</b>	<b>\$5,324</b>	
<b>f.</b> Other	<b>\$5,897</b>	<b>\$4,865</b>	

\*\*These figures reflect the church budget only. There is a separate budget for the Community House.

If the church has conducted an annual stewardship campaign, list results for the past two years:

2015 Goal: \$ **72,190**      Pledges: \$ **72,772**      Actual Received: \$ **70,190**  
 2016 Goal: \$ **75,000**      Pledges: \$ **71,432**      Actual Received: \$ **65,074**

	<b>Last Year</b>	<b>5 Years Ago</b>	<b>10 Years Ago</b>
<b>8. Total Operating Budget</b>			
a. Our Church's Wider Mission Basic Support	<b>\$1,850</b>	<b>\$3,607</b>	<b>\$3,200</b>
b. Our Church's Wider Mission Special Support	<b>*\$2,146</b>	<b>\$1,113</b>	<b>\$423</b>
c. Other gifts	<b>\$7,690</b>	<b>\$3,441</b>	<b>\$8,522</b>
d. Current local expenses	<b>**\$61,678</b>	<b>\$119,778</b>	<b>\$119,346</b>
e. Annual capital payments	<b>\$0</b>	<b>\$600</b>	<b>\$2,000</b>
f. Other debt	<b>\$0</b>	<b>\$0</b>	<b>\$0</b>

\* **Total includes supporting United Methodist and Unitarian Universalists missions as well.**

\*\***In the past five years, we have transitioned from full to part-time clergy, which has resulted in the significant decrease in local expenses.**

**9. OCWM Special Support that your church gave last year (should match the total in #8b):**

- \$146**    One Great Hour of Sharing
- \$0**     Neighbors in Need
- \$0**     Christmas Fund
- \$150**    Strengthen the Church

**\$0**    Basic Support for Our Church's Wider Mission (only if received through special offerings and not included as a regular budget item in #8a above.)

**10. Mission**

- a. Beyond your contributions through the UCC, name the most significant local or global missions/ministries or agencies that were financially supported by your local church last year and the amount of support:

	<b>Name</b>	<b>Amount</b>
<b>1.</b>	<b>Spring Fling – church event for community</b>	<b>\$1,200</b>
<b>2.</b>	<b>UMCOR (United Methodist Committee on Relief)</b>	<b>\$400</b>
<b>3.</b>	<b>Marl-Harris Emergency Services Inc.</b>	<b>\$450</b>
<b>4.</b>	<b>Toys For Tots</b>	<b>\$400</b>

b. What mission project has excited your church the most in the past three years? Why?

**Flood Bucket ministry – 2017.** Produced tangible resources and support for flood victims. Elicited excitement and participation throughout the congregation (hands on and financial). Dedication was a joyous part of our worship. Pledge (20 buckets) was ambitious and successful.

**Spring Fling (initiated in 2016; repeated 2017)** - Those who participated realized the joy of trying, and succeeding, with something new. This event was a gift to the town, no fundraising, just a time of music, games and crafts.

**Thanksgiving Baskets** – This is an annual mission project in which many can participate to create something needed and good.

**Penny Social – 2017** – The church is proud of and grateful to the leaders who resurrected a former fundraiser (for the local fire department) in a brief time span. The Penny Social was meant both as a church-community event and fundraiser; the proceeds were shared between the church and the Marlborough Fire Company.

### 11. Indebtedness

- a. Total amount of outstanding mortgages/capital debt: \$ 0
- b. Total amount of other debt: \$ 0  
Describe:
- c. Are payments current? n/a yes \_\_\_\_\_ no

**“God is able to provide you with every blessing in abundance.”**  
**II Cor. 9:8a**

### 12. Capital Campaigns:

- a. If the church has had capital campaigns in the last ten years, note goal and results:  
Goal: \$155,000 Outcome: \$209,098 **2010**  
Goal: \$ Outcome: \$

b. What projects were undertaken as a result of your capital campaign?

**Elevator installation, handicapped accessible bathrooms, food pantry, choir room and organ restoration (in sanctuary and extension which houses bathrooms, classrooms and meeting rooms).**

c. Was there a mission or outreach component to the campaign? \_\_\_\_\_ Yes X No

d. If a capital campaign is underway or anticipated, describe it:

Goal: \$  
Purpose:

Beginning Date:

**13. Assets held by the Church:**

- a. Reserves (savings): \$
- b. Investments (other than endowment): \$
- c. Endowments: (Current Market Value): \$1,177,943.00

Funds are drawn from the endowment  X  regularly  X  as needed \_\_\_ never

What is the current percentage of rate of draw?  4.8 %

What was the percentage five years ago?  4.67%

Has your church ever taken a disbursement in excess of rate of draw?  X  yes \_\_\_ no

What prompted this action?

**Our trustees of trust funds have a unique policy of extending “loans” to the church on occasion for capital improvements, which are repaid without interest.**

- d. Describe buildings and property of your church except the parsonage:

**Our church is a brick building, built in 1834; a balcony in the sanctuary, rarely used. There is an attached “Religious Education” building, built in 1956, with a chapel/community room, pastor’s study, church office, classroom, choir room, and nursery; also a library/meeting room which was modified in 2017 to accommodate a large refrigerator/freezer for use in our food pantry; two unisex rest rooms, one of which is handicapped accessible. Our church and building (sanctuary and Religious Education extension) are handicapped accessible via a lift, but the pulpit and chancel area are not. The basement has storage and billiard and ping pong tables. Our buildings are maintained so that they stay in acceptable repair.**

**The church also owns the Marlborough Community House, located at 160 Main Street in town, a quarter mile from the church. It was the Methodist Church before the Federation occurred in 1927. It is now used as a center of community activity, for both church activities and community outreach. The Community House is three stories, with a finished basement; dining room, kitchen and handicapped accessible bathrooms on the first floor. An auditorium with stage and “Ladies’ Parlor” are on the second floor. In 2000, following a church/community capital campaign, we installed an elevator, making all floors handicapped accessible.**

- e. Is the church building (including sanctuary and offices) handicapped accessible?  
Yes  X  Partially (specify) \_\_\_\_\_ No \_\_\_\_\_

Is the pulpit handicapped accessible? Yes \_\_\_\_\_ No  X

**Over the past five years, we have removed pews in the church to welcome worshippers in wheelchairs and to create family friendly seating.**

- f. If a building program is projected or underway, describe it, including estimated date of completion: **N/A**

g. If the church owns a parsonage, describe it:

Address: **6 Woodland Court (immediately adjacent to the church)**

City, State, Zip: **Marlborough, NH 03455**

Number of Rooms: 6 Number of Bedrooms: 3 Number of Bathrooms: 1-3/4

Description: **Description: 1600 Square feet, 40+ years old. The parsonage is a split entry, with kitchen, dining area, living room, three bedrooms and two baths (one off the master bedroom) upstairs and a fourth room and partially finished basement on the lower level. There are sliding doors off the dining area to a small deck and large backyard and a small, detached one-car garage.**

Distance from Church: 85 feet

Handicapped Accessible? Yes \_\_\_ No X Partially \_\_\_

---

### FINANCIAL SUPPORT OF MINISTERIAL LEADERS

---

#### 14. Does your church follow the NHCUCC Compensation Guidelines for Authorized Ministers?

\_\_\_ yes    X yes for some compensation items but not all    \_\_\_ no

This ministry is to be considered:

\_\_\_ Full Time

X 3/4 Time

\_\_\_ 1/2 Time

\_\_\_ 1/4 Time

Describe your understanding of part-time ministry. If less than full time, how many days per week (in addition to Sunday) do you anticipate that your minister will be engaged in working for the church?

**This will be a new experience for our church. We are open to the learning curve. We don't think we can measure in terms of "days," but perhaps in terms of activity (and hours). We need to work with our new pastor, communicating our priority of needs (community involvement, pastoral visits, resource person, etc). Some weeks will be more demanding than others. Flexibility will be key as we move forward together. "In addition to Sunday" is an interesting reference: Sunday has x no. of hours in the pulpit, but there are x no. of hours in sermon preparation.**

### 15. Salary History

To provide a profile of salaries for the position you are seeking to fill, indicate salaries at the beginning and ending of the ministers' tenure. Do not include interim positions. If a parsonage is provided, insert the letter "P" in the space provided. *Provide information for the last 3 leaders or the last ten years.*

	Start Date				End Date			
	Year	Salary	Housing	Parsonage	Year	Salary	Housing	Parsonage
a. Last	2013	\$32,074		P	2015	\$37,161		P
b. Previous **	2006	\$22,383		P	2013	\$35,375		P
c. Next previous	1998	\$21,700		P	2004	\$25,929		P

**\*\*Note:** Previous Pastor was hired April 2006 and was a Licensed Pastor by the United Methodist Conference.

### 16. During the above period, has your church ever failed to fulfill its financial obligations to its pastor? \_\_\_\_\_yes    X no                      If yes, please comment:

### 17. Salary, Benefits, and Expenses Offered - UPDATED

- a. Salary Basis (Cash Salary & Housing)     \$41,682
- b. Housing: \_\_\_\_\_ Housing allowance only     X  Parsonage only
- c. Customary benefits:
  - X  Vacation:  4  weeks annually
  - X  Maternity/paternity leave
  - X  UCC Retirement Annuity ( 14% of Salary Basis)
  - X  UCC Life and Disability Insurance Benefits
  - X  UCC Health Benefits     **\$9,000 Towards Health Insurance**
  - X  UCC Dental Benefits         **\$500 Towards Dental Insurance**
  - X  Social Security/Medicare Offset (7.65% of Salary Basis)
  - X  Continuing Education Funds
  - X  Continuing Education Time
  - X  Sabbatical Leave (  3  months after  5  years of service)
  - X  Other benefits (specify)  **Sunday after Christmas and Sunday after Easter as paid additional time off.**
- d. Ministry Expenses
  - X  Travel Reimbursement (IRS Business Mileage Rate)
  - X  Meeting Expense Reimbursement
  - X  Books and Periodicals
  - X  Reimbursement of Criminal Background Check Fee - \$160
  - X  Moving Expenses

---

## COMMUNITY CHARACTERISTICS

---

### 18. Population

- a. Population of total city or town in which your church is located: **2,063**
- b. Describe the population by racial-ethnic category and identify the source of the information:  
**The 2010 U.S. census breakdown is 97% white.**  
**African American/Black American: .4%; Asian: .9%; Hispanic: 1.4%**

### 19. Economic Factors

Identify major sources of employment/income in your community: **Marlborough is a bedroom community for Keene, NH (five miles from the church to the Keene City Center), a small city with a population of some 22,000 and a good mix of manufacturing, commercial, industrial, social service and service jobs. Keene is also home to Keene State College, part of the University of New Hampshire system, with Franklin Pierce University and Southern NH University nearby. Cheshire Medical Center in Keene is affiliated with Dartmouth-Hitchcock Medical Center in Lebanon, NH. In Marlborough itself, the following companies operate:**

- a. **Small and specialized manufacturing including Mountain Corporation - specialized tee-shirts; Marlborough Greenhouse (flower and plant perennial operation); King & Company – Custom Stairs)**
- b. **Limited retail (convenience store, hardware store, gas and car repair, etc)**
- c. **Four restaurants (American, Chinese/Japanese, Latin and a vegetarian cafe)**
- d. **Local elementary school, Grades K – 8 [new building and campus in 2008]**

### 20. General Description *(Add \*\*\* if the information came from a survey of the congregation)*

- a. Describe three distinctive attributes of your community:
  1. **Rural ambience within four hour drive of NYC, two hour drive to Boston, three hour drive to Portland, ME and other cultural centers. Socially conscious region. Vibrant regional life with community and professional theater, education, year round recreation. Excellent local library. One hour drive to Manchester-Boston airport. Mt. Monadnock, for which the region is named, dominates the landscape and is the 2<sup>nd</sup> most climbed mountain in the world. [www.southwestnh.com](http://www.southwestnh.com)**
  2. **Active local community. Responsive to local needs in emergencies.**
  3. **Church/town relations excellent. Area interfaith cooperation positive and active.**

- b. Identify major trends you envision in your community during the next five years:

**Expectation is for relative stasis in population and industry. Trend has been relatively static in the recent past. A select person points to several young families moving into town with school age children. This may be because of the town's attractive new school. Five new businesses within seven years, but many businesses are the result of one individual with considerable assets and a need to invest.**

**Police chief, who works in the local school (Grades K-8), has suggested that the church could be helpful in supporting stressed parents and youngsters at risk.**

**Please see [www.marlboroughnh.org](http://www.marlboroughnh.org) and <http://www.swrpc.org>: for more information At SWRPC, click on Regional Data & GIS**

**Projections for growth between 2010 and 2040: 3%.**

**Current breakdown by age**

**0 -17: 408**

**18-64: 1313**

**65 +: 342**

**Education breakdown**

**High school graduation or higher: 89.5 %**

**Bachelor level or higher: 29.7%**

**Unemployment rate was 4 % in 2013 and 2.9% in 2014.**

**Median household income in 2000: \$44,903; 2014: \$52,813**

**Per capita income in 2000: \$19,967; 2014: \$29,869**

- c. List three or four problem areas confronting your community that members feel your church should address:

**a. Select person sees an “aging out” challenge, even though a few young families are moving in. Difficult to find people to serve on town committees. Members are in the older generation. Younger people not stepping up.**

**b. Related to No. 1: Commitments to activity: A three or four year tradition, Marlborough Madness, a celebration of local business and town organizations, begun by a young business owner, stopped this year because not enough people offered to support the planning. These challenges seem to reflect how millennials view their participation in community, as well as the aging population issue. The select person who was interviewed referred to social media as a wonderful resource and also a medium that is making it easier for people to become insular.**

**These are complex societal issues mirrored in our community and probably not realistic for the church to think that we can address as a macro outreach. But we could provide short term involvement for outreach and support. Perhaps spearhead**

**a project in town to get church members, friends and townspeople to read one-one-one to students? Using our public Facebook page to better advantage. There has been preliminary conversation to develop a town-wide Heifer Project. Some of the potential depends on a critical mass of our congregation being able to be open to new ways of doing things. There is some interest bubbling up.**

**c. Support and prevention ministry for young families/youth. Large percentage of school population is on subsidized lunch. Working families and single parent families stressed.**

**d. Transportation for the 5 mile trip to Keene for medical and related services is still a problem for some. Church currently has a ride outreach for church members and friends. Mission outreach for community wide rides is not currently promoted heavily.**

**d. Indicate Mission Activities**

**1. In which your church participates as a part of its mission in the local community:**

**We are the town's food pantry; also purchased a share in a CSA (Community Supported Agriculture) this season – for our clients. Transportation (for Sunday and other church services, medical appointments, grocery appointments, etc). Toys for Tots. Provide Community House rentals free and/or at low cost for programs and activities. Thanksgiving and Holiday baskets. Monthly free community meal (Gramma's Table). Host Age in Motion senior exercise (a program of Home Health Care, Hospice and Community Services. Host monthly Friendly Meals also sponsored by Home Health Care. Host Girl Scouts, NA and occasionally AA meetings. Humanitarian support (flood buckets, coordination for Salvation Army funds, etc); financial support to many local organizations. Participate in 104 Meals (meals for homeless population in Keene).**

**2. In which your church expects the leader you are now seeking to participate:**

**We are self-initiating in most of these activities. We welcome a pastor who is enthusiastic and innovative in the area of missions. Level of physical participation to be discussed: new situation with half-time pastor.**

**e. Describe how your church buildings (church and Community House) are being used by the community.**

**The church itself is used regularly by NA, girl scouts, community Easter Egg hunt, music concerts, offer ice cream treats at several band concerts at local library - located across the street from church. Our Community House is the town's civic center and is busy almost every day: senior exercise, Friendly Meals, toddlers' program, civic organizations meeting place, polling place for the town, monthly community meal, church suppers, funeral and wedding receptions, home to two community theater groups, and Spring Fling, a celebration of community begun two years ago ( a free two hour event with activities for young and old )**

**f. Indicate the number of school districts from which members of your church are drawn:**

**\_\_\_\_\_ one        X   two      \_\_\_\_\_ three or more**

---

## CONGREGATIONAL LIFE

---

*(Add \*\*\* if the information came from a survey of the congregation)*

### 21. Identify major trends you envision in your church in the next five years \*\*\*

**The trend has been decreasing membership and pledging due to more deaths than new members.**

**A related issue is not a trend but a characteristic of a church at a moment of challenge, like so many other small New England churches. Much of our identity is with our history and our traditions. We are gradually coming to see that societal realities are asking us to see church, and be church, in new ways (e.g., to understand how millennials view church), to become more nimble, to experiment with new ideas.**

### 22. Planning

a. All churches do planning. How would you characterize the way planning is done in your church?

**We are much better at short term financial planning than at longer term visioning planning.**

b. What expectations do you have of the person you are seeking in relation to the planning that takes place?

**To be encouraging and supportive to help us be intentional about self-reflection and looking ahead objectively.**

**A strong majority of members want an “ambassador,” someone who will have a presence at community events and be a cheerleader for the church (march or ride in Memorial Day parade; pray at Veterans Day service; participate at Gramma’s Table, etc). We need someone who can encourage us to assume responsibility for the services which will not be possible with a part-time pastor. If we have bible studies and book groups, we will need to learn, with help from the pastor, how to find the resources and conduct the sessions, using the pastor as a resource, rather than group leader.**

c. When was the last time your church undertook a period of discernment and long-range planning in an intentional way?

**2012**

d. What were the outcomes of your intentional long-range planning?

**We produced a document with three major value statements and objectives. Action and follow through have been mediocre.**

**Our values: Celebrating community. Honoring diversity. In service to all.**

e. Does your church have any plans to undertake a period of intentional long-range planning in the future?  
**Not at this time.**

### 23. Reflections on Congregational Life

Comment on the following with what you believe to be the generally-held responses of the congregation.  
(Add \*\*\* if information came from a survey of the congregation)

- a. Identify the three most important faith experiences or events in the history of your church and the year each took place. **We chose seven.**

<u>Event</u>	<u>Year</u>
<b>1. Becoming Open and Affirming</b>	<b>2016</b>
<b>2. Introducing Spring Fling (a new event...a gift to the community)</b>	<b>2016 &amp; 2017</b>
<b>3. Mission trips to Moss Point, MS and Tennessee (Intergenerational); youth mission trips to Maine, VT and Puerto Rico for Habitat for Humanity (between 1995 and 2014)</b>	
<b>4. Two youths participated in the UCC National Youth Event in FL in 2016</b>	
<b>5. Capital campaign to restore organ and make most of church handicap accessible – 2013</b>	
<b>6. Making space for family friendly and handicap seating by removing pews: 2013 - 2016</b>	
<b>7. Calling a (married) lesbian minister – 2013</b>	

- b. Describe a specific change that your church has managed well in the recent past.

**ONA. People in our church were surprised when the issue was raised. The congregation felt in general that we are already “ONA” because we had called a lesbian minister and because of our perception that we are a totally welcoming congregation. We had two congregational meetings, well attended, and five small group sessions, also well attended. We fly the rainbow flag. We have the “Be the Church” rainbow banner hung prominently in the sanctuary.**

- c. Describe a challenge that has been difficult for the church in the past five years.

**Decreased membership because of death, fewer new members and fewer young families. We are currently experimenting with organizational restructuring. There is some resistance and misunderstanding. We are also talking about the issues of physical growth and spiritual growth/vitality.**

- d. What is God calling your church to do/become over the next few years?

**Some people have sincerely stated that they grieve for the “old days” and would like things to stay the same. Many people want to continue to do the things that we do well. As one person stated it, “to continue to be an oasis of comfort and peace.” Or, as another person said, “To minister to the members we have and to continue to provide community support in any way we can.” Still others want to be more actively involved in walking the walk of Jesus by identifying new ways to do His work and put His teachings into action. Some of us want to engage more in conversation about “being church” and be more active in peace and justice issues.**

- e. Who is your neighbor? What is the nature of your neighborhood?

**Some representative answers: “All members of our immediate community and our country.” “Our neighborhood has a high proportion of senior citizens and low income and single parent families.” Some other, more globally focused answers: “Any person we encounter and the people Jesus championed, especially the suffering, the disenfranchised and the poor.”**

- f. Describe the educational program of your church. Identify the curriculum/a used in your church school and the person or committee responsible for selection of curriculum:

**This is an area which the Religious Education group has struggled with for the last five plus years. We have used “One Room Sunday School” most recently. We regularly have one child in school on a regular basis, with the occasional presence of up to six or seven, ranging in age from 5 through 13. A small handful of people have taken responsibility for teaching, doing six week stints. Advent is a time when one retired public school and Sunday School teacher conducts the curriculum which is focused on the birth of Jesus and which culminates in an intergenerational service and living nativity. We have also experimented with Minecraft. Most recently, we relived the Battle of Jericho and had a discussion about walls, their uses and abuses. Currently we do not have a purchased curriculum. Just before the submission of this profile, an interested group met and devised a new approach. We will offer Sunday School every other month, with three week project-oriented modules and the first week celebrated in worship service with communion. The modules will marry hands-on activity with biblical bases, and sometimes a service element. E.g., one module will focus on nature, the environment and eco-justice; the children will enjoy nature and learn about God’s expectation for us to be servants of the natural world. Another module will feature the Hanging Gardens of Babylon and zero in on rebirth. The first module begins in Lent when we will talk about Wandering in the Desert.**

Indicate resources used for Confirmation and the person or committee responsible for the selection of these resources:

**Our latest Confirmation (of three young adults, grade 8) was in May, 2015. The preparation was almost weekly, from mid-October until early May. We used “Making Disciples,” a mentor’s guide, by William H. Willomon. The pastor (a UCC clergy person) managed the education around the United Church of Christ and invited representatives from the Methodist and UUA denominations to visit and converse with our young people. Each young adult had a mentor who was actively involved. The youth were encouraged to choose the denomination they would join upon Confirmation. Two chose UCC. One joined the Federation. Mentors and confirmands met together separately on a regular basis. We had two retreats.**

Are there educational opportunities for all ages?  X  yes    \_\_\_\_\_ no

**The former settled pastor offered a discussion group around a UCC video series. In addition, she held bible classes in two locations: the church and a local senior and disabled facility. She also offered a discussion group around a spiritual theme. The latter was attended regularly by three persons. The bible classes were sparsely attended. The video discussion series was well attended (by seven or eight persons on a regular basis).**

List all adult education opportunities that are offered by your church.

**We have not engaged in adult education during the interim time, because our interim's mission involves other priorities. Furthermore, we will need to adjust to a new way to explore spiritual development in a group setting when we have a part time pastor. We will need to take initiative. We did attempt a discussion on the book "Waking Up White." Up to 10 people read the book, but only a few discussion sessions have happened.**

Does your church have a written Safe Church Policy?

Yes (Partial) \_\_\_\_\_ No (If No, has a group worked on this issue in the past? What was the outcome?)

**We have a formal Safety Policy and Procedures for Sunday School and a team developed a formal Safer Places Church) Policy some years ago, but it has not been acted on, not out of any resistance, but because the leadership has been focused on other priorities.**

- g. Describe how the church expects the person you are seeking to participate in the congregation's educational programs:

**As the Search Team estimates the number of hours and availability of our new, part time pastor, most likely the pastor will be the resource for lay led programs, unless that person has a special interest in formal Christian Education programs.**

- h. Describe in a succinct statement the organizational structure of your congregation.

**The congregation, until very recently, has operated on a traditional business model, with committees and board of directors. We do not have a deaconate. We are now experimenting with a more flexible model. We have decided to do an evaluation of our new process and to see whether we can tweak and improve, or whether to revert to the former system. One of our challenges is that the old system recycles the same few people in top leadership positions and people frequently complain they are overworked and tired.**

- i. Do you have a Mission Statement?  yes \_\_\_\_\_ no

If yes, print your Mission Statement here:

**The mission of the Federated Church is to love and worship God and to be a nurturing and accepting community. We strive to live and teach Christian values and to follow faithfully the example of Christ. As vessels of God, we are called to help satisfy the spiritual, emotional and physical needs of people of all ages. As a people of peace, we reach out to our community and the world. As stewards of God, we accept responsibility for the growth and management of our church and for the stewardship of our earth's resources.**

- j. Describe how programs or ministries of your church are evaluated:

**They are not. Anecdotally only. No formal process. We do have a solid set of personnel policies and procedures, which are used depending on the individual responsible for supervision.**

- k. Describe the strengths or positive qualities of your church: (Add \*\*\* if information came from a survey of the congregation.)

“We care about our community and are willing to help people who need food, school kids who need coats and other financial help.” “We see ourselves as friendly and welcoming.” “We support people and families in the community whether they belong to the church or not.” “People work hard at the established fundraiser and events, e.g. rummage sales, dinners and Christmas fair.” “Open to all, Not a blind, bible thumping church.” “Warm, friendly and welcoming”

24. Indicate major boards, committees, small groups, and organizations that are a part of your church; the frequency of meetings (monthly, weekly, etc.); and expectations for leadership. For leadership role use:  
 1 = pastor takes primary initiative and responsibility;  
 2 = pastor and laity share responsibility;  
 3 = laity take primary initiative and responsibility;  
 4 = the pastor’s presence is expected periodically/occasionally;  
 5 = the pastor is not expected to participate.

Board/Committee	Purpose	# Members	Frequency	Leadership
<b>Church Council</b>	Coordinating group – Intended to address major church-wide issues	Six officers and reps from six ministry teams	Monthly, or as needed	3 & 4
<b>Management Team</b>	Provides oversight for stewardship, routine personnel management (processing hiring and routine paperwork for IRS, etc), fund raising, property management for three church buildings, strategic planning (on paper)	Six	Monthly, or as needed	3 & 4
<b>Nurture Team</b>	To provide oversight for internal spiritual activity (worship services, Religious Education, music, Altar Guild)	Four	Monthly Or as needed	2 (in Theory)
<b>Outreach Team</b>	To oversee external activity, including local missions (food pantry, Gramma’s Table community meal, humanitarian aid, special projects, etc.), membership recruitment and services, earth ministry** Currently, the external communications (publicity, Public relations) function is part of this team. In practice, however, the PR function is a service to all church groups.	Four	Monthly, or as needed	4
<b>Trustees of Trust Funds</b>	Oversee investments, provide education and manage special funds	Five plus one emeritus	Monthly, or as needed	4

<b>Pastor/Parish Relations Team</b>	Serves as a bridge between pastor and congregation and a support function for the pastor. Also involved with sensitive staff issues.	Three	As needed	2
<b>Ongoing Small Groups</b>	<b>Purpose</b>	<b># Members</b>	<b>Frequency</b>	<b>Leadership</b>
<b>Evening United Women's Group</b>	Includes church members and friends who are not church members, a critical part of our mission outreach	25 plus	Meet 10 months of Year	5

**NOTE: At the time of submitting the profile, this is the structure in place, but as we are in a time of exploring organizational structure possibilities, this may change before a new pastor is called).**

## 25. Conflict

Most churches experience conflict at various times. Characterize your church's experience with conflict given the following possibilities. Indicate the extent to which each statement describes your church: **C** = closely; **S** = somewhat; **N** = not at all.

  **S**   as a church, we respect and listen to each other and work things through without generating divisiveness

  **S**   as a church, we try to respect and listen to each other, but it is not uncommon for differences of opinion to be a problem and for some people to choose sides

  **S**   some have left our church because of conflict

  **C**   conflict hurts our sense of unity, but we tend not to talk about it

  **S**   painful experience with conflict has been present, but it has been worked through, and we have learned from the experience

  **S**   we have had some painful experiences with conflict, and they linger in the background

  **N**   open conflict is present, and we need a minister who can help us deal with it

  \*\*\*   other Specify: **See comment**

**\*\*\*Comment: We are in a place where some people want to try new things and some others want to maintain our status quo, from order and content of worship, to governance. Also, there is a respectful tension around how "political" the pastor and the congregation should be. We are also clear about our care for one another, despite differences.**

## 26. Worship

- a. Describe the weekly worship schedule (number of services, times, languages in which the services are conducted, frequency with which communion is included, special emphases such as healing services, contemporary worship, etc.).

**We have a 10 a.m. worship service, with children remaining for the "Child in all of us" message; then children are dismissed for Sunday School. We celebrate communion on the first Sunday of the month at the traditional service. We began experimenting with a weekly contemporary "Praise Gathering" in September, 2017. The small group of about six to 10 meets at 6 p.m. on Sunday. The pastor is present at most of the services but the emphasis is on**

lay leadership and sharing. When communion is shared at the Praise Gathering, the minister is present. We are continuing our discussion about this, and other non-traditional primarily lay lead worship opportunities? Other special services: Christmas Pageant (now an intergenerational living nativity), Christmas Eve candle light service, Ash Wednesday, Maundy Thursday, Good Friday, Easter sunrise service. If we share a pastor with the nearby congregation, we are open to adjusting these services. Maybe the Easter sunrise service will be held on another hill. Maybe we will alternate the location of sunrise services and Christmas candle light service and Maundy Thursday service.

**Note: We traditionally schedule the Sundays following Christmas and Easter as days off for the pastor. The services are usually lay led.**

**All services are conducted in the English language.**

- b. Describe what worship is like when your congregation gathers.

**We are a friendly, informal, chatty group. There is conversation prior to the start of the service. Currently, for the traditional service, we follow a standard formula, but there is a relaxed and respectful atmosphere. There are announcements prior to the beginning of the service and individuals offer up prayers and concerns. Laypeople read scripture.**

- c. Are your worship services or church gatherings sign language interpreted?

\_\_\_\_\_ Yes       **X**   No **We do have hearing devices available.**

Are there particular ministries with persons who have developmental disabilities or mental illness?

\_\_\_\_\_ Yes       **X**   No

Comment:

- d. Identify how worship is planned on a regular basis in your church

\_\_\_\_\_ by a worship committee

\_\_\_\_\_ by the pastor

\_\_\_\_\_ by the pastor in consultation with the church musician

  **X**   other – specify: **By the pastor, with consultation from folks on the Nurture Team**

- e. Describe the style and content of preaching valued by your congregation:

**In general, we value informal but compelling sermons, presentations which relate the Bible to our daily lives and comfort us and challenge us to gospel living. Some members and the pastor are in conversation about how “gospel living” sermons relate to how the pastor refers to the moral challenges of our time.**

- f. Describe the role in worship of the person you are seeking:

**We hope that our new pastor will be a worship leader and innovator. A few would like to see even more lay participation.**

- g. What hymnal(s) are currently used by your congregation in worship?

**We still use the Pilgrim Hymnal and the “Blue Book,” a compendium of favorite hymns produced some 22 years ago. The “Blue Book” contains old favorite hymns, gospel and folk tunes. For the Praise Service, the coordinator uses contemporary hymns from YouTube. We also use occasional hymns from other sources that are printed with permission and inserted into the Sunday bulletin.**

- h. List favorite hymns/songs that are sung frequently in your congregation’s worship.

**Lord of the Dance, Spirit Song, Amazing Grace, Here I Am Lord (Servant Hymn), I Sing a Song of the Saints of God....We enjoy traditional, some contemporary and spirituals. Our choir occasionally uses rhythm and wind instruments.**

- i. Churches have a variety of practices related to the use of Inclusive Language in worship services. (Some churches have made the decision not to change any language in worship; others are intentionally inclusive in their references to people avoiding words such as “mankind”. Some avoid exclusively male references for God and seek to include male and female images as well as a variety of metaphors; other churches exercise care in the words of the liturgy but still utilize “traditional” hymns.) How important is this issue to your church?

**Has some importance. Some feel more strongly than others. Recently, because we have become Open and Affirming, some members have read material on gender identity, and there has been some very initial conversation about gender neutral language. The minister has a large amount of freedom to use language they are comfortable with in their sermons, liturgy and prayers. The congregation expects mostly inclusive language, but is not upset if every male image is not balanced with a female image, or the occasional “mankind” is put into a prayer or sermon. The church currently uses the Pilgrim Hymnal, which does not use inclusive language, so most hymns are “traditional.”**

---

## WIDER CHURCH CONNECTIONS

---

### 27. United Church of Christ

- a. Association, conference, or other denominational programs and activities in which church members participate:

Do you send delegates to association and conference meetings?  
Regularly \_\_\_\_\_ Occasionally X Never \_\_\_\_\_

**Delegates and members of the congregation are encouraged to attend any conference meeting (UCC, UMC and UU). We include funding in our budget for attending these activities.**

Have members of your church ever served as delegates or visitors to General Synod?  
Yes \_\_\_\_\_ No X

- b. Association, conference, or other denominational settings in which your church expects the leader you are now seeking to participate:

**Participation in UUC and UMC denominational events as schedule, and need, permit. (Prepared to Serve, Education sessions, Association, UCC and UMC annual meetings.) More important that the pastor participate in pastoral peer support and continuing education groups.**

- c. Choose the word that best describes how lay leaders of your church consciously identify with the United Church of Christ:

closely     moderately     nominally     other\*\*\*

**\*\*\* We are a federated church. Our connection with UUA is minimal. Two members who identify as UUA. Currently, our UCC elected lay leaders attend annual and educational meetings. We have no active UMC lay delegate; we do have a church member who is a retired UMC minister and who frequently participates in UMC events. There are a few members who identify strongly with their denominations. Many of our members identify as “Federated,” meaning members of the local church without a strong denominational connection to any of our denominations. In our worship, we function essentially as UCC. Of our last four pastors (excluding our interim, who is UCC), three were UCC and one was UMC.**

## **28. Ecumenical and Interfaith Activities**

- a. Describe ways your church participated in ecumenical and interfaith activities during the past three years:

**Most recently, several members and the pastor participated in Keene in an interfaith “Be the Light” candlelight event in the wake of the Charlottesville, VA., tragedy. Overall, there is not much ecumenical and interfaith activity on our part. Because we are the only church in town, any ecumenical or interfaith activities would happen with churches in other towns. However, church and community activities are supported by many who live in town. For many years, we participated in the Fr. Denis Horan Humanitarian Award and Thanksgiving celebration. On alternate years, a Thanksgiving service was held in our church and the Catholic Church. When the service was held at the Catholic Church, our pastor would lead the service. When it was our turn to host the service, the local priest would officiate. It was at this ecumenical service where the Fr. Horan humanitarian award was presented to someone in the town. This event was held for 28 years, until the Diocese of Manchester closed Sacred Heart Parish.**

- b. Describe how your church expects the leader you are now seeking to participate in ecumenical and interfaith activities:

**We have not discussed this specifically as a congregation. We would hope that our new pastor recognizes the sister and brother hood of others in the region’s faith community. Calling a half time minister factors into this activity. A larger priority is the role of a pastor in the immediate community.**

## RELATIONSHIP WITH MINISTERIAL LEADERS

### 29. Relationship With Prior Leaders

- a. Characterize your church's experience with pastoral leaders over the past 15 years.

*You may check more than one response:*

**In general, our lay leaders have a history of strong, cooperative relationships with the church's pastoral leadership.**

**We have had some fairly rocky moments, but we have worked them through, and relationships with pastoral leaders have grown in significant and important ways.**

**\*\*\* We have had some tough times and things did not always work out.**

Other. Specify:

**Comment: In general, the relationships with the pastors have been genial and respectful, but with occasional subtle opposition to pastoral suggestions.**

**\*\*\*Our most recent settled pastorate was of short duration, mostly because of issues in leadership styles.**

- b. Indicate the tenure of the last three installed persons who filled the position you are seeking to fill. Do not include interims:

Name	From	To
1. <b>Rev. Rhonda Macleod (ordained UCC clergy)</b>	<b>11/2013</b>	<b>10/2015</b>
2. <b>Pastor Marilyn Ayer (licensed UMC lay)</b>	<b>2006</b>	<b>2013</b>
3. <b>Rev. Joan McPherson (Ordained UCC clergy)</b>	<b>1998</b>	<b>2004</b>

- c. If a previous pastor or pastor emeritus/a is currently a member of the church, describe his or her involvement in the life of the congregation:

**No. None of our former pastors are members of the church, or involved in any way. We do have a retired UMC minister as an active member of the congregation, who never served this church, present for half of the calendar year.**

- d. In addition to financial support, describe how your church supported the most recent person to hold the position you are now seeking to fill:

**We conscientiously honored our pastor's need for self-care. We gave Sundays after Christmas and Easter off. We extended sick time for an unexpected major surgery, in addition to providing a Staff Parish Relations team that was caring and supportive.**

- e. Has any past ministerial leader left under pressure or by involuntary termination?

Yes      No

Comment:

- f. Has any past ministerial leader been the subject of a Fitness Review while serving at your church? \_\_\_\_\_ Yes       X   No

Comment:

- g. Has your church been involved in a Situational Support Consultation? \_\_\_\_\_ Yes       X   No

**30. Does the church have a Pastoral Relations Committee?**       X   Yes     \_\_\_\_\_ No

If yes, describe its purpose, functions and how often it meets:

**The SPRC is now the Pastor Parish Relations Team. It has evolved during our time with our interim. It comprises three members. Our trial organizational set-up has the routine personnel management functions (hiring procedures, job descriptions, etc.) placed in the Management Team. The PPRT group functions as a support team for the pastor and to manage sensitive personnel issues. We meet as needed. Communication is open, ongoing and positive.**

**31. If there is periodic assessment/evaluation of the nature of the work and of the performance of that work for the position you are seeking to fill? Describe it:**

**We have a position description. We are also aware that we are in covenant. Currently, we rely on active, open, ongoing communication and feedback between the interim pastor and the PPRT. We are open to discussing preferences with our new pastor.**

Is the periodic ministerial evaluation coordinated with a regular assessment of the overall ministry of the congregation?

**During the interim, we have not exercised the periodic ministerial evaluation, which would be based on the position description. If we were to conduct an evaluation of the pastor, we should conduct a congregational evaluation. Although the concept of congregational evaluation has been visited, we have not yet done that. We should!**

---

**GENERAL**

---

32. Does your governing body or your search committee have a well-defined policy against discrimination?  Yes  No Comment:

33. Check all of the following “statements of witness” that currently apply to your United Church of Christ faith community. (More information on these statements is available at [ucc.org](http://ucc.org).)

- Accessible to All (A2A)
- Creation Justice
- Economic Justice
- God Is Still Speaking (GISS)
- Immigrant Welcoming
- Inter-cultural/Multi-racial (I’M)
- Just Peace
- Global Mission Church
- Open and Affirming (ONA)
- WISE Congregational for Mental Health
- Other UCC Designations:
- Other similar designations in affiliated denominations (**UMC Reconciling Ministry**)
- None

Reflect on what the above statement(s) mean(s) to your church. Is your congregation currently working toward any of the above statements of witness? Do you imagine that you will be engaged in a process that might lead to one of these designations in the near future?

**During our interim period, the church leadership decided it wanted to become Open and Affirming (OAN – UCC) and Reconciling (UMC). This decision is enthusiastically embraced by a large majority of the membership. With a similar process, the congregation may be open to exploring a number of these witnesses in the future.**

34. Is there a position description of the pastor’s role and responsibilities?

Yes  No If “yes,” please attach a copy.

**Please know that because we are seeking a half-time pastor, the current description will be rewritten, in collaboration with our new settled pastor.**

Does your church have a personnel policy covering this position?  Yes  No

35. List the titles of other paid staff positions for whom this person provides supervision and indicate whether these positions are full-time (FT) or part-time (PT).

Title: Administrative Assistant  PT  FT

**We also have three other paid positions for whom the pastor does not provide direct supervision. However, the pastor’s insight carries significant weight and the pastor provides indirect**

supervision on a regular basis, some more than others. The positions are a music director, a nursery care provider and a custodian.

36. Name three people who have agreed to serve as references. Make sure they are not members of your church, but know your church well enough to be helpful to a candidate seeking more information about your church, e.g., persons in the community, neighboring pastors, professionals:

Name	Telephone	Relationship to Your Church
Helen Wilson	- Mrs. Wilson	was a member of Sacred Heart church (now a member at a Catholic Church in nearby Keene. She and her late husband were active in ecumenical activity. She is an active member of the Evening United (ladies) group. 603/876-3979
John Fletcher	- Mr. Fletcher	was town moderator for many years. As an active and involved citizen, he had interface with church activities. 603/209-5267
Joanna Gilford	- Joanna	leads the NA group that has met in our church for many years. 603/209-1552

37. What groups or individuals in your church have contributed to, reviewed, and/or approved this profile for circulation?

Much of the information in this document was gathered from the congregation and community in a variety of ways. All church members were contacted, individually, and invited to small group meetings or a visit from a member of the Search Team. The small group meetings, at least six, were well attended. We had one congregational meeting. We distributed a questionnaire. The Search Team compiled that information to create this profile.

---

## STATEMENT ON LEADERSHIP IN MINISTRY

---

**We are truly a church in transition, having decided to seek a three-quarter time pastor after many generations of full time clergy. This will be a significant change and challenge as we work with our pastor to manage our congregational life.**

**We are a congregation which values its traditions, with members who are open to new things, both organizationally and spiritually. We are currently exploring whether to adopt a new organizational model which places ministries in the forefront, with the business function as support, that is, moving from a committee structure to a more fluid structure, emphasizing outreach and spiritual development. Historically, lay leaders manage the finances. The pastor can feel free to collaborate and express their thinking about where financial responsibility meets spiritual values.**

**In our current set up, the pastor takes responsibility for spiritual leadership, e.g., suggesting and running bible studies and discussions. With a half-time pastor, we realize that lay persons may assume more leadership in this area, using the pastor as a spiritual resource. Likewise, the pastor has provided most of the official visiting for the homebound and hospitalized (with a fair amount of informal visits by members of the congregation). We realize that we may be called upon to participate in a more intentional way in this ministry as well. As part of our transition and openness to change, we have recently tried a second service on Sunday, a Praise Gathering, more relaxed in format, based on singing, personal prayer and sharing. The pastor is present and participating and the service itself is led by lay persons.**

**Having described what our life with a new pastor may look like, we also realize that the person with whom we covenant will have their own gifts and interests. Part of the new journey will be to explore with our new pastor how we grow together.**

**Our original profile was developed with a half-time pastor in mind. As we have sat with our profile, we've discerned that even with our good will to share in ministerial activities, our congregation needs more pastoral time and direction. We have conferred prayerfully with our financial leadership and we are changing our call from one-half to three-quarter time. We have allocated from our healthy trust funds, the money to support a three-quarter time pastor with a good salary and benefits for three years, and making a firm commitment to candidates for three-quarter time for that period. We are hopeful that at the end of three years, our congregation will fund the three-quarter time position fully from stewardship pledges.**

**In summary, we would like a collaborative pastor, someone who is open with their own theology and nonjudgmental about the theology of others. Someone who isn't afraid to talk about how the gospel relates to the challenges of living and the issues of today. Someone to be patient with us as they nudge us. Someone who really likes kids, feisty seniors, and a few crotchety in-betweens. Someone to help us grow into where Jesus is calling us. We are committed to providing a positive place for ministry to happen.**