

LOCAL CHURCH PROFILE



St. John's United Church of Christ
Madeline Island
LaPointe, Wisconsin 54850

Minister

Wisconsin Conference, Northwest Association

July 30, 2018

LOCAL CHURCH PROFILE CONTENTS

Position Posting

Who Is God Calling Us To Become?

Who Are We Now?

Who Is Our Neighbor?

References

Consent and Validation

*"God is able to provide you with every blessing, so that
having all sufficiency in all things at all times,
you may abound in every good work."
(2 Corinthians 9:8)*

INSTRUCTIONS

The new Local Church Profile supports the calling and discernment of United Church of Christ congregations with their current or future pastoral leadership.

For many congregations, the interim time between ministers is an intentional season that is guided in part by the work of preparing a Local Church Profile. Through the Profile, the congregation can discover its data and express its story for the reliable discernment of a search committee and the beginning of a new pastorate. Searching ministers will want to see this document in its entirety.

The interim season is not the only time to give attention to questions and exploration of a congregation's vocation, however. Three sections of the Local Church Profile – WHO ARE WE NOW, WHO IS OUR NEIGHBOR, and WHO IS GOD CALLING US TO BECOME – are meant to be updated every 3-5 years. Known as the “Discovery Document,” these three sections can be completed by a visioning group, a governing body, a transition team, or other entity in the church – not just by a search committee – in order to draw forward the gifts and imaginative possibilities of a congregation. The more participants, the better!

Some questions are easy to answer. Some are not so easy. Prompts are provided to stimulate narrative response if needed; these *italicized* prompts are merely examples from which to choose or to inspire your own. Efforts to answer the questions will prompt conversations and explorations and storytellings and many prayers, and as the Spirit moves throughout the process, congregations will shape a collective articulation of Christ's leading (WHO IS GOD CALLING US TO BECOME). This last question to be answered becomes the first section to be read by searching ministers in the Local Church Profile, and it is boldest and most actionable piece for faithful leadership into the future.

Your conference can provide materials referenced in the Local Church Profile, such as the 11-Year Report containing data as reported by your congregation annually to the UCC Data Hub and MissionInsite reports containing demographic information on your community. More information on types of pastorate in the United Church of Christ can be found in the *Call Agreement*

Workbook. Be sure to use the *Call Agreement Workbook's* Scope of Work to describe in this Local Church Profile the position being sought.

When it is time for ministerial search, the conference can counsel you on posting the Local Church Profile together with your public listing at UCC Ministry Opportunities (<http://oppsearch.ucc.org>).

The last page of the Local Church Profile contains a statement that parallels the consent statement signed by ministers in the UCC Ministerial Profile. In keeping with the covenantal relationship between a church and those it seeks to call, this statement encourages an open, honest exchange of information. On behalf of the United Church of Christ, and on the basis of the best knowledge available to them, your conference staff will validate your completed Local Church Profile when it is ready to be shared in relationship with prospective new leaders.

POSITION POSTING

LISTING INFORMATION

SCOPE OF WORK

COMPENSATION & SUPPORT

WHO IS GOD CALLING TO MINISTER WITH US?

LISTING INFORMATION

Church name: St. John's United Church of Christ
Street address: 706 Main Street
PO Box 14
Madeline Island
LaPointe, Wisconsin 54850

Supplemental web links:

<https://www.facebook.com/StJohnsonMadelineIsland/?modal=composer>
<http://www.ustream.tv/channel/76AxbRFaCf2>

Additional ecumenical affiliations:

(e.g. denominations, communions, fellowships)

Wisconsin Conference

Northwest Association

UCC Conference or Association Staff Contact Person

Name: Rev. Rob MacDougall

Title: Associate Conference Minister, WI Conference UCC

Phone: 715-308-6120

Email: rmacdougall@wcucc.org

Summary Ministry Description:

In a short paragraph, reflect on where your church is going and what it might look like when you get there. What do you need to get there? Who are you seeking to join you on this part of your church's faith journey?

Summary Ministry Description

St. John's is a church and a spiritual center for the whole community. Located on the shores of Madeline Island in the pristine waters of western Lake Superior, we sit among a 21-island archipelago comprising the Apostle Islands National Lakeshore.

We are Madeline Island's center of religious, spiritual, and communal life in this vibrant, lively community. We are a community of people living diverse lives surrounded by natural beauty. We are artists... painters, weavers, poets, writers, jewelry designers. We are musicians.... singers, pianists, guitar players, song writers, band leaders. We are business leaders, professionals, and entrepreneurs. We are families leading alternative lives off the grid and barely scraping by. We are farmers, tradespeople, hospitality workers, gardeners, historians, livestock breeders, fishermen, construction workers. We are 300 year-round residents, some 2500 seasonal residents, and tens of thousands of one-day visitors. We are 15 children attending a 2-room school house. We are people whose mail is delivered across the waters of Lake Superior by ferry boat, windsled and ice road. We are people descended from missionaries, loggers, fur traders, lighthouse keepers, pioneer farmers, and Ojibwe elders.

We are a small church. But we do BIG things! We welcome everyone, regardless of where they may be on their faith or spiritual journey. We are traditional. We are non-conformist. We celebrate the changing seasons, delighting in long, hot summer days and cocooning during cold, quiet winters.

Come! See what we are all about! We invite you to learn about this amazing, closely-knit community and St. John's UCC, a church that people from around the globe call their spiritual home.

We are looking for a full-time minister and spiritual leader who will become integrated into our community and delight in the seasonal rhythms of our special island. We want to work in partnership with a minister to cultivate faith development, explore spiritual growth, and convene community. We hope that your experience with us will enrich your faith and give you new perspectives on the ways that God's spirit is alive in every person.

Photographs:



View of St. John's and Parsonage from Lake Superior



Inside St. John's Sanctuary



Side view of St. John's Church



Front of Parsonage and side of Church



Lake Superior Sunday Recessional Hymn



Parsonage front yard

What we value about living in our area:

Madeline Island is a 14-mile long island in Lake Superior, Ashland County, Wisconsin. It is a place of historical significance (spiritual home of the Ojibwe nation, center of French fur trade) and natural beauty (Lake Superior, Apostle Islands National Lakeshore, Big Bay State and Town Parks). It is a diverse community of 300 year-round residents, with at least 2500 summer residents and short-term visitors, and tens of thousands of day visitors each year. The Island is a place where 1) the spirit of community is strong, 2) artists and craftspeople are integral to the social fabric of the community, 3) tourism is a vital source of revenue, and 4) long-term historical, cultural, and environmental preservation takes precedence over short-term and economic gain.

We value:

- living in a closely-knit community;
- being surrounded by natural beauty;
- honoring rich histories and cultures of Native Americans, French fur traders, missionaries, fishermen, lighthouse keepers, ancestors and elders; and
- having neighbors who are artists and craftspeople.

Current size of membership:

118 Full members

37 Associate members

Languages used in ministry (*other than English*):

English is our primary language. Sometimes people incorporate words or phrases from Ojibwe, Greek, Latin, Hebrew, Spanish, or other languages as appropriate or as they are inclined or inspired.

Position Title: Minister

Position Duration

Settled – a called position intended for longer-term ministry in which the minister moves church membership to the congregation and moves standing to related association.

Settled yes! But “membership” is not important here. We don’t “count our flock” in terms of membership. We look for innovative ways to partner with people and engage them in the life of our church. We are less about membership and more about partnership and engagement.

Take a walk with the minister. Sit on a dock overlooking the water and discuss something on your mind. That’s related association!

Compensation Level - Full Time

Does the total support package meet conference compensation guidelines?
Yes

SCOPE OF WORK *(add here the Scope of Work developed by your church using the Call Agreement Workbook)*

Core Competencies:

(List three core competencies that you imagine could be foundational in your next minister's relationship with the church. For example, a church seeking a pastoral care minister might hope to call someone who is caring, sensitive and sociable, while a church seeking an executive minister might want an organized, detail-oriented and time-conscious person.)

We are seeking a minister who has both pastoral care skills (caring, compassionate, sensitive, sociable) as well as executive functioning skills (organization, attention to detail, strong communication). Because we are a church for the whole community, it is important that the minister is skillful in community building and someone who understands how to reach out to people beyond the church congregation. Community work and organizational engagement have been successful vehicles for doing church work, both with the year-round residents as well as our seasonal residents and visitors.

COMPENSATION AND SUPPORT

Salary Basis (*from the Call Agreement Workbook, equal to Cash Salary plus Value of Parsonage/Housing Allowance*): \$

Benefits (*choose one*):

Salary plus Benefits

What is the expected living situation for your next minister (*e.g. parsonage, living nearby with a housing allowance, living elsewhere to commute as needed*)?

The St. John's campus includes a parsonage and garage next door to the church (built in 1925) with views to the blue waters of Lake Superior and amazing sunsets on the horizon. The parsonage and church are literally footsteps (200 feet) away from a park and the sandy shores of the grand lake. The parsonage is an 1800 square-foot, 3-bedroom, one bath home built in 1935. It has an office and is furnished with kitchen appliances in the galley kitchen plus a freezer in the basement and a washer and drier. At the rear of the parsonage is an outdoor deck and landscaped gardens. The parsonage is available as a minister's residence. However, if a minister chooses to live in a different location on the Island, St. John's would make the parsonage available for rent.

Comment on the residential/commuting expectations for your next minister.

Because we are on an island, it is important for the minister to reside on Madeline Island. Being a 30-minute ferry boat ride away is inconvenient and not conducive to attending to the informal, unscheduled, and urgent pastoral care needs of the community. The ferry line company is extremely generous in offering free transport for St. John's minister who travels off the Island to make hospital visits, nursing care visits, and other church-related activities. Residing on Madeline Island means planning one's "off-Island" comings and goings according to the ferry schedule. In the winter, everyone looks forward to a long cold winter when Lake Superior freezes over and people are free to drive on the ice any time of day or night, a liberating reprieve from a restrictive ferry schedule.

State any incentives (*e.g. school debt reduction or retention bonus after a certain number of years in position*):

UCC WI Conference has a seminary debt repayment grant opportunity that can support a minister.

Describe peer and professional supports available for ministers in your association/conference:

Peer and professional support is available through the UCC regional clergy group and the WI Conference Communities of Practice (COPs).

If applicable, describe how your church will adopt part-time adjustments in the pastoral schedule to support a minister's bi-vocational employment:

St. John's is seeking a full-time minister. However, it recognizes that people have other passions and interests that enrich their lives. Perhaps you play in a band or are involved in environmental organizations that require additional time. Please tell us! We would like to know about the ways your hobbies, interests, and passions may embellish ministerial work. Being multi-faceted brings added interest and dimension!

WHO IS GOD CALLING TO MINISTER WITH US?

Describe the ministry goals you envision your next minister co-collaborating with the congregation to achieve.

As stated in our 2015 Strategic Plan, our goals are to:

1. Provide opportunities for continued spiritual growth for our congregation and the Island community;
2. Be a church and spiritual center for the whole community on Madeline Island;
3. Be a church and caring congregation for the whole community through maintaining and improving physical, mental and spiritual health; and
4. Be a resource in reconciling differences within our community.

Describe how your vision of the minister you are now seeking will assist the congregation in making an impact beyond its walls.

Because St. John's is the only church serving the whole community, we are called to meet the faith and spiritual needs of different groups of people. We are a church and a spiritual center for:

- year-round residents who are members of the church and attend worship regularly;
- seasonal residents who may be members of other churches around the country where they reside most of the year and who may also attend worship at St. John's;
- visitors to Madeline Island who want to attend worship during their stay and/or take advantage of services and/or ministries and outreach programs;
- year-round residents who are not members of the church and who do not attend worship. Some of these people seek services at St. John's or take advantage of our ministries and outreach programs. Some of these people are also the first ones to show up when help is needed at church;
- seasonal residents who are not members but who may seek services at St. John's or take advantage of our ministries and outreach programs;
- couples who want to be married in the church or at another location on the Island;
- families who want to bury a relative or celebrate the life of a relative, some of whom have never attended a worship service; and
- year-round and seasonal residents who have no connection with St. John's whatsoever.

The congregation is keenly aware of and places an important value on our multi-faceted role in the community. St. John's has worked diligently to create a trusted relationship with the Island community, those whose lives we touch outside our church doors. Our reconciling

philosophy has had a significant impact in the community; we have helped Madeline Island through difficult times, and as a result, what was once a church has transformed into a healing place.

We believe that it is our responsibility to be a resource for any and all, regardless of whether they currently do or ever intend to attend Sunday worship services.

Vital ministries that are outreach in orientation include:

- Woods Hall Gallery and Studios
- Health ministries and caring circles
- Full Moon Circle for Women
- Food Shelf and Community Garden
- Wednesday night Soup Suppers (late fall and winter)
- Thursday morning theological education/discussion
- Community Kitchen events
- Memorial Gardens and Labyrinth
- Outdoor ministries (under the tent, on the beach, fire circles, walks, water activities)
- Special musical and theatrical programs
- Bazaar (clothing, furniture, books, and specialty items at “yard sale”)
- Community events for which we provide space for groups to gather including AA, young moms, community choir, and community garden.

St. John’s welcomes fresh ideas about new ways to 1) connect to the Madeline Island community, 2) be ambassadors of [Speak Your Peace](#) reconciliation principles, 3) engage people in non-traditional faith and spiritual experiences wherever they are on life’s journey, and 4) leverage social media to reach younger generations. It’s less about building membership and counting bodies in the pews and more about building community, engaging partnerships, and enriching spiritual connections.

Specify language requirements or culturally-specific capacities preferred in a next ministerial leader, and why those matter to the congregation’s sense of calling.

While no language requirements or culturally-specific capacities are required, we assume that a minister will be knowledgeable about theological history. Because we are a congregation comprised of many faith backgrounds, it would be helpful for the minister to have an open mind about as well as familiarity with a broad range of faith traditions.

Our congregation and the extended Madeline Island community are keenly aware of the natural environment surrounding us. It influences our daily lives, disrupts our work with

snowstorms or Northeastern gales, affects our transportation to and from the Island, and impacts the food we grow. We also have people in our community whose spirituality is deeply connected to the natural world; therefore, it would be helpful to have a minister who has an appreciation of creation care and environmental issues.

Our Island is the spiritual home of the Ojibwe nation. Our retiring minister has developed strong relationships with the Bad River and Red Cliff tribes who return to the Island for ceremonies and feasts. It would be helpful to have a minister who already has some familiarity with Native American (Ojibwe) culture, history, and traditions or is curious to learn about the ways of this tribe and meet with tribal leaders who often visit the Island and host tribal gatherings. After all, you'll see many signs all over the Island in both English and Ojibwe.

Based on what you have learned about who your church is, who your church's neighbor is, and who God is calling the church to become, describe four areas of excellence from *The Marks of Faithful & Effective Authorized Ministry* that your next minister will display to further equip the congregation's ministry in these areas.

The areas of excellence identified in *The Marks of Faithful & Effective Authorized Ministry* are very much in alignment with the goals St. John's highlighted in its 2015 Strategic Plan. Four areas of excellence that are most important for a minister to help St. John's advance its vision include:

1. Exhibiting a spiritual foundation and ongoing spiritual practice

St. John's identified a goal of *providing opportunities for spiritual growth*. We noted the importance of being mindful of a diverse Christian and non-Christian congregation. Many people are seeking spiritual connections to enrich their lives and give purpose and meaning to their lives. We want to be the impetus to make those spiritual connections a reality.

2. Engaging sacred stories and traditions

St. John's identified a goal of *being a church and a spiritual center for the whole Madeline Island community*. Specifically, we noted that "sacred" extends beyond Christian tradition; it includes Native American traditions and tribal spirituality, as well as spirituality that honors natural environments.

3. Caring for all creation

St. John's identified a goal of *being a church and caring congregation for the whole community through maintaining and improving physical, mental, and spiritual health*.

We also include economic well-being to address the living conditions of some people in our community who are living in poverty. Emotional well-being is a vital aspect of our ministry beyond the walls of our church; St. John's is often the only source of counseling for people in crisis.

4. Working together for justice and mercy

St. John's identified a goal of *being a resource in reconciling differences within our community*. We recognize that conflict is natural and that our responsibility in and to the Madeline Island community is to provide conflict resolution tools to everyone and be ambassadors of forgiveness and reconciliation both inside the walls of our church and on the streets of our Island.

WHO IS GOD CALLING US TO BECOME?

Who is God calling you to become as a congregation?

We intend to be a church and a spiritual center for the whole community by:

1. Being a healing and nurturing church;
2. Remembering we are a rendezvous place where cultures meet and nourish one another;
3. Recognizing and celebrating our diversity; and
4. Being a caring-for-creation congregation.

Describe how God is calling you to reach out to address the emerging challenges and opportunities of your community and congregation.

For example, describe two experiments your congregation has initiated or engaged in the past year, what were the results and where do you see your next steps? Has your church had a multi-year strategic plan or vision statement; if so, where do you see that plan/vision taking you?

We adopted a Strategic Plan in 2015 that captured statistical, historical, and demographic information, as well as a comprehensive overview of our ministerial and outreach programs, and an analysis of trends, challenges, and opportunities. We identified the following challenges:

1. Pastoral leadership

Below is an amended excerpt from our Strategic Plan regarding pastoral leadership:

“We value a minister’s abilities to build community, arbitrate discord, generate harmony, nurture partnerships, meet people wherever they are on their spiritual journey, and cultivate the goodwill and spirit of a diverse population. We need to plan ahead for the future retirement of our current minister and recognize that we will experience change during this transition.”

To help us prepare to welcome a new minister, we are following guidelines of the Wisconsin Conference of the United Church of Christ in seeking a new minister, submitting our Profile, and engaging a search committee to review candidate profiles.

We have been participating in the first UCC Wisconsin EXPO Internship Experience. Our intern is working under the mentorship of our minister to expand St. John's community and church outreach. Through this internship, our church is developing new ways to build community and grow connections and partnerships outside the walls our church. We are utilizing the achievements of the internship experience to advance specific goals in our Strategic Plan.

2. Financial resources

Below is an excerpt from our Strategic Plan regarding financial resources:

“The financial health of our church has a direct correlation on our church's ability to expand our ministry, outreach, and services in ways that reflect the demographic realities of our changing society. We have a church-going population whose tradition is to be financial stewards of the church, and this group of people is aging and dwindling. We have a younger population of people who are not traditional church attendees, are looking for non-traditional spiritual inspiration, and are not accustomed to contributing financially. Without financial support, St. John's will not be able to grow, expand, and meet the growing and non-traditional needs of a new generation.”

To increase financial resources, we now have two endowment funds, one of which is dedicated to maintaining our campus and generating funds to cover the costs of repairs and renovating the church, parsonage, garage and other campus buildings and facilities. By using endowment funds to cover these costs, we are liberating dollars that we currently allocate for campus maintenance in our budget.

3. Paradigm shift away from religion and towards spirituality

Below is an excerpt from our Strategic Plan regarding paradigm shift:

“Current generations have a different relationship with church, which manifests in a decline of church attendance and feelings of loyalty and connection to church. This is a significant paradigm shift from the relationships that former generations have had with church. Declining attendance impacts the worship experience of those in attendance, results in fewer volunteers to serve on church committees and support church events, reduces the feelings of commitment and loyalty to a community church, and drains the overall energy of a vibrant congregation, in addition to negatively impacting the financial health of the church as mentioned above.”

We recognize that our membership is growing older and that we need to find new ways to appeal to younger audiences who are accustomed to accessing information through social

media. It is vital that we have a venue to communicate the ways St. John's is offering unique spiritual exploration and faith growth opportunities.

To broaden appeal to younger generations, we are expanding our outreach by creating a “virtual ministry” and a “community ministry” focused on ages 50 and younger. Our goal is to connect to young families, promote ‘street ministry,’ and offer opportunities for spiritual experiences. To achieve this goal, we are pursuing a variety of communication and outreach strategies:

- We publish an 8-page monthly newsletter, The Lighthouse, that is mailed and e-mailed to over 300 individuals.
- In February, 2017 we began streaming our worship services so people who are “off the Island” or who don’t want to attend church in person may participate in worship. Since then, our streaming channel has been viewed more than 2600 times. More important than the numbers are the many unsolicited stories of appreciation and connection.
- We host a community worship service in “downtown” La Pointe to reach out to people who prefer non-traditional worship experiences.
- St. John’s is utilizing its Facebook page to post news, announcements, events, reflections, nature photos, quotes, and art. In less than 6 months, we’ve nearly doubled our outreach via Facebook without any paid promotions.
- In the fall, 2018, we are launching a new website, an online communication tool we have never had in the past. Having a website is a tool we desperately need to keep our seasonal residents (many of whom are significant donors) connected to St. John's when they are away from Madeline Island. A website is also a way to connect with year-round and seasonal residents who do not attend worship, but who want to access information about ministries and programs. Since people view our church as the hub of the community, this new website will be our “front door” for people within the community as well as for those who are seeking information about the Madeline Island community. We believe that having an online presence "is about reconfiguring church as a platform for creating environments for convening and supporting groups that want to grow spiritually and learn more about Jesus both virtually and in real time." (Weird Church: Welcome to the Twenty-First Century). In conjunction with our new website, we will also introduce Instagram presence so we do not have to rely solely on Facebook.

The 2015 Strategic Plan was intended to guide our church for 3 years. We will want to work with our new minister to develop a new Strategic Plan that incorporates the strengths of our church, reflects the expertise and passions of a new minister, and identifies current and future goals for the church.

WHO ARE WE NOW?

CONGREGATIONAL REFLECTIONS
11-YEAR REPORT
CONGREGATIONAL DEMOGRAPHICS
PARTICIPATION AND STAFFING
CHURCH FINANCES
HISTORICAL INFORMATION

CONGREGATIONAL REFLECTIONS

Describe your congregation's life of faith.

For example, who is a favorite theologian admired in the congregation and why? How is God most often described in worship liturgy? In what ways would you describe the Holy Spirit in your midst?

Recognizing we are the only year-round church on Madeline Island, our vision is to be a Christ-centered church and a spiritual center that welcomes all, wherever they are on life's journey. We are a church for the whole community where Christians of all denominations, Catholics, Jews, Buddhists, agnostics, and spiritual souls gather for worship. Some of the people in our church community who are the most dedicated and involved individuals are persons who reject organized religion and embrace spirituality. In recognition of the many different faith traditions represented by our worshippers, God is referred to by many names, including God, Creator, Host, Great Spirit, Supreme Being, The Light, Divine Being, Yahweh, or Higher Power.

Some in our congregation would likely describe the Holy Spirit in more traditional ways such as the spirit of God or the foundation of Christ's teaching. Others would describe the Holy Spirit in more non-traditional terms such as the beauty of the land and water, synergy among living beings, ethereal energy, or the spirit of one's soul.

Describe several strengths or positive qualities of your congregation.

In 2008, St. John's participated in a nationwide congregational life survey. We have the composite results of the 2000 congregations that participated in this survey, as

well as the comparative information of the 50 people from our congregation who participated in the survey.

In comparison to other congregations, St. John's had strengths above the national average in:

- Experiencing inspiration, spontaneity, and joy in worship
- Having close friends in the congregation
- Good match between the minister and the congregation
- Involvement in community service and advocacy groups
- People participating from other faith traditions.

In addition to these strengths, St. John's is proud of particular achievements that include:

- Sustaining a full-time ministry with additional staff support, despite a small membership;
- Building and maintaining a trusted relationship with the Madeline Island community;
- Building a broad spectrum of financial support;
- Reinvigorating the Woods Hall ministry;
- Establishing deeper links with the community through caring circles, health ministries, Food Shelf, Community Garden, Community Kitchen, Spirituality of the Arts, counseling, marriages, burials, and special services for ALL.

Describe what worship is like when your congregation gathers.

For example, where does worship take place, and what is it based around? What was a recent baptism like? What are some words used to describe good preaching?

Our congregation usually gathers in the Church Sanctuary for worship. Traditional hymns and secular pieces of music are performed by our many talented musicians who play organ, piano, guitar or flute and who sing. In addition, guest artists (musicians and singers) are frequently incorporated into worship services. Most of our congregation are well-educated, have Midwestern roots, and consider themselves theologically liberal.

To offset some of our more traditional worship experiences, we celebrate Easter morning with a sunrise service on the beach, honor Celtic traditions with a burning of the Christmas greens, host a Seder dinner, and recognize our creation connections with worship experiences focused on water and Lake Superior.

A baptism can take place at the altar near the baptismal font with parents lighting candles and saying prayers – or, the entire congregation walks across the street, removes their shoes, and wades into Lake Superior to share the water used to baptize an individual.

Our congregation uses these words or phrases to describe a good sermon:

- Challenging
- Inspirational
- Lessons on social justice
- Putting the gospel lesson in historical context
- No fire and brimstone, please!
- Using honest, personal stories to make a point
- Incorporating literature, movies, lectures, and other references into the sermon
- Interactive – when the congregation is asked to respond to questions, give opinions, work collaboratively, draw pictures, and move about the Sanctuary

Describe the educational program and/or faith formation vision of your church. *For example, how are young people in leadership? How do people continue to form their faith over a lifetime? Name a topic studied or curriculum used recently; what was the impact of this study on those who attended?*

We are committed to building faith formation and spiritual development for children and young people. We have had some young people who have been very involved with St. John's during their childhood and young adult years. We've taken some of our youth on mission trips. However, more recently, we've been struggling with our youth ministry. We have a community of young parents who do not have a church commitment or who are not participating in connections with St. John's.

Very recently, we've seen a slight shift in this trend. We now have a few parents who are bringing their children to church. This last year, we started adding a Children's Sermon to the worship service.

Several people in our church community are current or former teachers at the local Island school, people who are trained teachers with a commitment to educating young people. We have people who are ready to help guide young people in educational

programs. Our challenge is engaging families to create connections with our church so their children and teens are interested in faith formation programs and activities.

Describe how your congregation is organized for ministry and mission.
For example, how are decisions communicated in your church? How are teams or committees organized? Where does your church struggle for vision?

Council (comprised of both year-round residents and seasonal residents) serves as the administrative leader of our church and the driver to advance the mission of our church. We have several active committees, again drawing from year-round and seasonal residents, whose work provides and supports a vibrant ministry and spiritual home.

The committees that are active include:

- Facilities – managing the repair, maintenance and preservation of historic church, parsonage, Woods Hall Gallery and Studios, grounds and labyrinth;
- Woods Hall Gallery and Studios – dating to the early 1950's, this ministry supports the work of artists and crafts persons;
- Bazaar – hosting the largest garage sale on the Island and generating 10% of our annual budget. It's really not a garage sale, but creative recycling!
- Fellowship – offering refreshments following service and supporting special events at our church;
- Stewardship – organizing an annual fundraising drive that generates substantial revenue;
- Altar Guild – adorning our altar with some of the most amazing floral creations one could imagine and preparing our monthly Communion table;
- Memorial – supporting our ministry with memorial gifts from year-round and seasonal residents;
- Utterbach Scholarship – providing educational scholarship funds for young people in our community;
- Worship – enhancing the faith experiences and spiritual growth of our community, both inside our church walls and on the street.
- Education – supporting the faith formation of children, teens young adults, and more mature adults.

We work to match people's interests, passions, and skills with the needs of our committees, ministries, and activities.

When it comes to decision-making, how many hours are spent in meetings per month?

Council and the Woods Hall Gallery and Studios Board spend about 3 hours per month in meetings. These are committee-led business meetings that are conducted in-person and via electronic communication such as FaceTime, conference calling, Skype, etc.

Think of a time when action had to be taken quickly, for example when a crisis or disaster occurred. How was that accomplished?


We are a community of lay-led action! When there's a need, people flock to the rescue. In the summer of 2017, Lake Superior's water levels rose to record levels, flooding the road in front of the church and flowing into the church fellowship hall, causing our sump pump to go out. All it took was one text message from a Council member, and we had local Islanders showing up to sandbag the church entrance and provide electrical supplies and expertise to repair the sump pump. Within a short time, we were back in business. These are people who rarely, if ever, make an appearance on a Sunday morning. But, when called, they serve!

Another excellent example of a call to action is the summer of 2017 when our pastor was granted an immediate 3-month medical leave to care for a family member. Our community rallied; WE became the church. People stepped forward to take on new leadership roles, provide pastoral care for community members, offer sermons for the very first time, organize caring circles, deliver meals.... Just do whatever was needed. We reaffirmed our strengths, our resiliency, our dependability, our creativity, our ability to rally and come together in crisis, to care for the people in our community, to lead, to flourish.

Can you provide the next minister with a copy of an organization structure, bylaws and/or annual report to further explain the patterns of the church's activity and governance?

Yes, we can provide all the governance documents in addition to a comprehensive handbook that captures all the institutional knowledge from our departing minister.

11-YEAR REPORT

UNITED CHURCH OF CHRIST										
ELEVEN YEAR CHURCH PROFILE BASED ON DATA REPORTED IN UCC YEARBOOKS										
										
Church#:	961440									
Assoc.:	808	Schedule:	0	Sanct. John's UCC	La Pointe	WI	54850			
YEAR	MEMBERS	AVG WEEKLY ATTENDANCE	CHR ED/ FAITH FORM	CONFIRMATION	CONFESSION	TRANSFER OR REAFFIRM	DEATHS OR TRANS OUT	OTHER LOSSES	NET MEMBS ADDS-REMOVED	
2007	123	49	30	5	0	0	2	0	3	
2008	120	52	29	0	0	0	3	0	-3	
2009	117	48	27	0	0	3	6	0	-3	
2010	118	48	19	2	0	0	1	0	1	
2011	122	46	30	1	0	5	2	0	4	
2012	121	45	30	0	0	4	5	0	-1	
2013	120	51	30	0	0	0	1	0	-1	
2014	120	47	0	0	0	0	0	0	0	
2015	119	45	0	0	0	0	1	0	-1	
2016	119	45	25	0	1	1	2	0	0	
2017	118	42	20	0	0	0	1	0	-1	
YEAR	CURRENT EXPENSES	CAPITAL PAYMENTS	BASIC SUPPORT	TOT OTHER UCC GIVING	TOTAL OCWM	OTHER GIFTS	WIDER MISSION	BASIC SUPP% CURR LOCAL	TOTAL EXPEND	PLEDGES AND OFFERINGS
2007	\$91,932	\$0	\$4,000	\$707	\$4,707	\$5,608	\$10,315	4.35	\$102,247	\$82,314
2008	\$95,879	\$0	\$2,500	\$172	\$2,672	\$1,220	\$3,892	2.61	\$99,771	\$99,586
2009	\$96,981	\$0	\$2,900	\$738	\$3,238	\$893	\$4,119	2.95	\$101,100	\$82,127
2010	\$93,048	\$0	\$2,800	\$170	\$2,970	\$1,289	\$3,868	2.69	\$97,008	\$101,537
2011	\$101,575	\$0	\$3,000	\$3,840	\$6,840	\$1,288	\$8,128	2.95	\$109,703	\$97,329
2012	\$121,099	\$0	\$3,000	\$150	\$3,150	\$958	\$4,098	2.48	\$125,185	\$97,181
2013	\$118,181	\$0	\$0	\$180	\$180	\$624	\$784	0.00	\$118,965	\$91,879
2014	\$113,657	\$0	\$3,100	\$785	\$3,885	\$874	\$4,759	2.73	\$118,416	\$83,077
2015	\$126,579	\$0	\$3,100	\$233	\$3,333	\$936	\$4,269	2.45	\$130,848	\$116,237
2016	\$116,098	\$0	\$3,100	\$1,531	\$4,631	\$2,500	\$7,131	2.67	\$123,229	\$89,710
2017	\$135,015	\$0	\$3,500	\$748	\$4,248	\$1,600	\$5,848	2.68	\$140,863	\$98,522
% CHANGE	MEMBERS	AVG WEEKLY ATTENDANCE	CHR ED/ FAITH FORM	TOTAL ADDITIONS	TOTAL REMOVALS	CURR LOCAL EXPENSES	TOTAL OCWM	TOTAL EXPENDITURE		
2012-2017	-2.48	-6.87	-33.33	-100.00	-80.00	11.49	34.88	12.52		
2007-2017	-4.07	-14.29	-33.33	-100.00	-50.00	-6.86	-9.75	37.77		

Please note: Zero values ("0" or "0%") may reflect missing information in some years. Christian Education/Faith Formation refers to Church School Enrollment for all figures before 2007.

CONGREGATIONAL DEMOGRAPHICS

We are choosing not to complete everything in the demographic description. We are not trying to be difficult or defiant. Rather, we are a community for which it is quite impossible to provide accurate statistics because our “membership” is comprised of year-round residents, seasonal residents, and day visitors. Both our “membership” and certainly our attendance in church fluctuate wildly depending on the season. We currently have 118 full members and 37 associate members. However, these numbers do not include an assortment of people who attend worship and/or actively participate in church activities, but who have “formally joined” St. John’s UCC.

Describe those who participate in your church.

		<i>Is this number an estimate? (check if yes)</i>
Number of active members:		
Number of active non-members:		
Total of church participants (sum of the numbers above):		

Percentage of total participants who have been in the church:

		<i>Is this percentage an estimate? (check if yes)</i>
More than 10 years:		
Less than 10, more than 5 years:		
Less than 5 years:		

Number of total participants by age:

0-11	12-17	18-24	25-34	45-54	55-64	65-74	75+	<i>Are these numbers an estimate? (check if yes)</i>

Percentage of adults in various household types:

		<i>Is this percentage an estimate? (check if yes)</i>
Single adults under 35:		
Joint household with minors:		
Single adults age 35-65:		
Joint household with no minors:		
Single adults over 65:		

Education level of adult participants by percentage:

		<i>Is this percentage an estimate? (check if yes)</i>
High school:		
College:		
Graduate School:		
Specialty Training:		
Other (please specify):		

Percentage of adults in various employment types:

		<i>Is this number an estimate? (check if yes)</i>
Adults who are employed:		
Adults who are retired:		
Adults who are not fully employed:		

Describe the range of occupations of working adults in the congregation:

Our church includes retirees, business owners, lawyers, doctors, entrepreneurs, herbologists, farmers, stay-at-home parents, teachers, college professors, architects, engineers, nurses, accountants, wealth management advisors, ministers, artists, spiritual healers, electricians, construction workers, and the list goes on.

Describe the mix of ethnic heritages in your congregation, and the overall racial make-up. Most UCC congregations tend to describe themselves as “diverse.” Yet, the vast majority of UCC congregations are mono-cultural. What does diversity mean in your context?

We are predominantly a white community, the majority of whom are European descendants. Our diversity is most prominent in our wide range of faith and spiritual traditions. We are UCC and most every other Christian denomination, Catholic, Jew, Buddhist, Unitarian, Quaker, agnostic, atheist, and spiritual. Our diversity is also evident in the cities and states from which we hail. Most seasonal residents are from states other than Wisconsin. Many have primary residences in Minnesota, Michigan, Florida, Arizona, Nebraska, Iowa, Kansas, Missouri, California, and North Carolina. We are diverse in our economic situations. Sitting side-by-side in church are people with extensive family wealth and people who rely on our Food Bank ministry on a regular basis. We are also diverse in the way we live on Madeline Island. Some people reside in large, comfortable second and third homes with ample amenities. Others live in trailers in the woods or one room shacks relying on firewood for heat and retreating to outhouses for plumbing.

List the date your congregation has had or will have a conversation using a resource such as the Welcoming Diversity Inventory. Comment on the results.

We have not and do not have plans to use a diversity inventory. Diversity and individual needs is a common part of regular conversations. Given that three of our goals address broader inclusivity topics, we believe we are sensitive to the diverse community living and vacationing on Madeline Island. We work to be a:

- church and spiritual center for the whole community on Madeline Island. This goal demands that we recognize the individuality of people residing in this community;
- Be a church and caring congregation for the whole community through maintaining and improving physical, mental and spiritual health. This goal demands that we acknowledge that physical, mental and spiritual health is different for every person;
- Be a resource in reconciling differences within our community. This goal demands that we use respect to guide us in civic discourse and conflict resolution.

PARTICIPATION AND STAFFING

Complete the following chart. Please leave blank any fields that are not applicable to your congregation.

Ways of Gathering	Estimated number of people involved in attendance	Who plans each of the listed gatherings? <i>(list any and all worship planners, such as various lay leaders, pastors, musicians, other staff)</i>
Adult Groups or Classes	8-10	Pastor
Baptisms <i>(number last year)</i>	1	Pastor
Children's Groups or Classes	12	Pastor and lay leaders
Christmas Eve and Easter Worship	50-100	Pastor and lay team
Church-wide Meals	25-80	Fellowship Committee
Choirs and Music Groups	5-25	Pastor as a musician and lay leaders; guest musicians
Church-based Bible Study	8-10	Pastor
Communion <i>(served how often?)</i>	monthly	Pastor
Community Meals		
Confirmation <i>(number confirmed last year)</i>	N/A	Pastor
Drama or Dance Program		Occasional. Solo artist or children
Funerals <i>(number last year)</i>	5	Pastor
Intergenerational Groups		Most of our groups are intergenerational.
Outdoor Worship	Once/year	Pastor and lay ministers
Prayer or Meditation Groups	5-10	Congregants
Public Advocacy Work		Individuals, sometimes Pastor

Retreats		Lay ministers, Pastor, guests
Theology or Bible Programs in the Community	8-10	Pastor
Weddings (<i>number last year</i>)	5-7/year	Pastor
Worship (time slot: 10:00 AM)		
Worship (time slot: 7:00 PM)	5-12	Full Moon Circle for Women
Young Adult Groups or Classes		
Youth Groups or Classes		
Other: Woods Hall Gallery and Studios	80+ artisans and those who buy their art	Manager

Additional comments:

List all members or regular participants in your congregation who are ordained, licensed, or commissioned ministers. Indicate those with current United Church of Christ Three-Way Covenants (i.e. serving in a congregation) or Four-Way Covenants (i.e. serving in a ministry beyond a congregation).

Name	Three-Way or Four-Way Covenant? (3 or 4 or No)	Ministry Setting	Type of Ministry Role	Retired? (Y or N)
Rev. James Kasperson			Occasionally preach	Yes - Lutheran
Rev. Dowan McKiou				Yes - Methodist

If one or more previous pastors or retired ministers currently hold membership in the church, describe their role(s) in the life of the congregation:

List all current staff, including ministers. Exclude the position you are seeking to fill. Indicate which staff person serves as head of staff.

Staff Position	Head of Staff?	Compensation (full time, part time, volunteer)	Supervised by	Length of Tenure for current person in this position
Bookkeeper		Part-time	Pastor	2 years
Office Manager		Part-time	Pastor	4 years
Bookkeeper for Woods Hall		Part-time	Treasurer and Pastor	7 years
Financial Secretary		Part-time	Pastor	1 year
Woods Hall Retail Manager		Part-time	Pastor	
Musicians		Part-time	N/A	20+ years for all 3 musicians

REFLECTION

Reflection: After reviewing the congregational demographics and activities above, what does this information reflect about your congregation's overall ministry?

We are a small church. But we accomplish BIG things! We are mindful of the people we serve, working hard to promote Jesus' teachings and inspiring people to enhance faith development and spiritual meaning.

CHURCH FINANCES

Current annual income (dollars used during most recent fiscal year)

Source	Amount
Annual Offerings and Pledged Giving	\$98,522
Endowment Proceeds (<i>as permitted within spending policy, such as a cap of typically 4.5%-5% on total return</i>)	\$2045
Endowment Draw (<i>beyond what is permitted by spending policy, "drawing down the principal"</i>)	N/A
Fundraising Events	\$16,778
Gifts Designated for a Specific Purpose	N/A
Grants	N/A
Rentals of Church Building	\$1800
Rentals of Church Parsonage	N/A
Support from Related Organizations (<i>e.g. Women's Group</i>)	N/A
Transfers from Special Accounts	\$
Other (specify): Sale of donated boat	\$15,000
Other (specify): Money market interest	\$117
TOTAL	\$134,272

Current annual expenses (dollars budgeted for most recent fiscal year): \$
Attach most recent church budget, spending plan, operating statement, or annual treasurer's report as shared publicly with the congregation, or – if your church does not pass an annual budget – list current budgeted expenses here.

Below is our 2018 Budget:

Ordinary Income/Expense	
Income	
4030 General Offerings	65,275.18
4040 Bazaar	30,065.39
4050 Stewardship	24,435.00
4060 Misc. Income	480.00
4070 Franklin Funds	1,703.19
4080 Refunds	184.68
4510 Checking account interest	3.12
4520 Investment Interest	0.75
4530 MMI Interest	142.02
4610 Building Use Income	505.00
4620 Misc Income - savings	17.39
Total Income	122,818.62
Gross Profit	122,818.62
Expense	
5055 Pastoral Salaries	
5051-001 SP Health Insurance	10,126.09
5061 SP Retirement	8,976.48
5063 SP Salary	49,149.96
Total 5055 Pastoral Salaries	68,252.53
5151 Staff Salaries	
5155 Office Manager	5,535.00
5165 Financial Secretary	3,127.50
5175 Substitute Preacher	750.00
5185 Janitorial Services	3,000.00
5195 Musicians	1,120.00
5270-005 Staff Christmas Bonus	250.00
Total 5151 Staff Salaries	14,382.50
5300 Payroll Expenses	
5305 Payroll Taxes	5,051.92
5310 Workers Comp Insur	786.67
5315 Payroll Service	1,677.75
Total 5300 Payroll Expenses	7,528.34
5420 Bank Charges	66.00
5430 Office Supplies	1,340.28
5440 Postage	1,199.81
5450 Printing	1,311.15
5470 Mileage Reimbursements	1,157.82
5480 Comprehensive Insurance	3,725.33
5515 Phones	
5517 Church phones/Internet	2,601.39
Total 5515 Phones	2,601.39
5576 Support Contracts	2,631.99
5600 Buildings and Grounds	
5630 Utilities	
5635 Electric	3,312.43
5645 Water & Sewer	2,068.46
5655 Fuel	3,686.50
5665 MRF	140.00
Total 5630 Utilities	9,107.39
5700 Building Maintenance	
5710 Janitorial Supplies	73.02
5728 Maintenance Supplies	168.95
5740 Repairs/Mince	-8,518.56
5750 Parsonage Repair	3,874.06
Total 5700 Building Maintenance	-2,402.53
5920 Licenses and Permits	50.00
Total 5600 Buildings and Grounds	6,754.86
5800 Grounds Maintenance	
5820 Lawn Service	800.50
Total 5800 Grounds Maintenance	800.50
6000 Dept. and Committees	
6020 WI Conf Assessments	1,462.50
6450 Ministry Expense	
6460 Kitchen Supplies	13.98
6480 Church supplies	17.00
6495 Office Printing	1,367.45
Total 6450 Ministry Expense	1,398.43
Total 6000 Dept. and Committees	2,860.93
6200 Christian Education	69.50
6275 Music	
6280 Music License Fees	124.00
6285 Music Supplies	44.95
6290 Piano Tuning	200.00
Total 6275 Music	368.95
6300 Evangelism/Outreach	
6305 Outreach	2,000.00
6325 Bazaar Expenses	660.04
6330 Ferry fees/Transportation	557.00
6380 Worship	377.57
6410 Pastor's Discretionary	500.00
6420 Fellowship meals	108.26
Total 6300 Evangelism/Outreach	4,192.87
6550 Other Expenses	
6560 Conventions & Seminars	
6560 Pastor's Continuing Educat	873.62
6560 Conventions & Seminars - Other	150.00
Total 6560 Conventions & Seminars	1,023.62
Total 6550 Other Expenses	1,023.62
Total Expense	120,868.37
Net Ordinary Income	1,950.25
Net Income	1,950.25

St. John's UCC, La Pointe, WI PROFILE

Page 31

Considering total budgeted expenses for the year, compare total ministerial support. What is the percentage?

Ministerial support represents 60 – 66% of our expenses as evaluated over a 10-year period.

Has the church ever failed to pay its financial obligations to a minister of the church?

No

Is your church 5-for-5, i.e. does it include each of the following contributions during the church year? (*indicate those included during the most recent fiscal year*)

- Our Church's Wider Mission (OCWM – Basic Support)
- One Great Hour of Sharing
- Strengthen the Church
- Neighbors in Need
- Christmas Fund

Yes, we are a 5-for-5 church.

In what way is OCWM (Basic Support) gathered? If calculated as a percentage of operating budget, what is that percentage? (*recommended 10%*)

OCWM is part of the annual budget. The designated amount is recommended by the Finance Committee and Treasurer each year and accepted by the congregation at the Annual Meeting.

What is the church's current indebtedness?

Total amount of loan debt: \$0

Reason for debt:

Are capital and other payments current? Yes

If a building program is projected or underway, describe it, including the projected start/end date of the building project and the total project budget.

If the church has had capital campaigns in the last ten years, describe:

Year(s)	Purpose	Goal	Result	Impact
2016-17	Woods Hall Gallery and Studios renovation	\$450,000	\$450,000	We expanded the retail sales area, created an inviting entrance, improved the landscaping, renovated the pottery and weaving studios, renovated the sandstone fireplace, and adapted the building for energy efficiency.

If a capital campaign is underway or anticipated, describe:

Year(s)	Purpose	Goal	Result	Impact
		\$	\$	
		\$	\$	

Describe the prominent mission component(s) involved in the most recent (or current) capital campaign.

Does your church have an endowment? Yes

What is the market value of the assets?

Are funds drawn as needed, regularly, or under certain circumstances?

Regularly

What is the percentage rate of draw (last year, compared to 5 years ago)?

It's the same each year.

Describe draw on endowment, if any, to meet operating budget expenses for the most recent year and the past five years: None

At the current rate of draw, how long might the endowment last? Perpetual

Please comment on the above calculations or estimates:

Other Assets

Reserves (savings): \$67,000

Investments (other than endowment): \$0

Does your church have a parsonage? Yes

Fair market rental value of the parsonage: \$14,745

How is the parsonage used? Residence for Pastor

Street / City / State / Zip: 702 Main Street, La Pointe, WI 54850

Finished square footage: 1800 sq ft

Number of Bedrooms, Number of Bathrooms: 3 bedrooms, 1 bathroom

Assessed real estate value:

Available for minister residence: Yes

Expected minister residence: Yes

Condition of structure, systems and appliances: Good

Entity in the church responsible for review and needed repairs:

Council president and Facilities Committee chair

Describe all buildings owned by the church:

Church – built 1925

Parsonage – built 1935

Woods Hall Gallery and Studios – built 1955, remodeled 2017

Gardens and Labyrinth

Describe non-owned buildings or space used or rented by the church:

Which spaces are accessible to wheelchairs? (*worship space, pulpit, fellowship space, facilities, etc.*)

With the exception of our pulpit, all spaces in our church, Woods Hall Gallery and Studios, and memorial gardens are accessible to wheelchairs.

Reflection: After reviewing the church's finances and assets described above, what does this information reflect about your congregation's mission and ministry?

For example, when was a time the church made a major budget change? How is the budgeting process done? What new ministry initiative has your church financed?

We are fortunate to have a stable financial condition. Missions and ministry have led to that stable financial environment. The work we do in and for the community and the relationships that our current minister has nurtured during her 23-year career have been recognized by financial support. Namely, a donor who contributes the largest annual gift is someone who never attends worship.

HISTORICAL INFORMATION

Name one to three significant happenings in the history of your church that have shaped the identity of your congregation. Add the most important event in the life of your church in the past 10 years.

Community outreach has always played a significant role in our church's history. Woods Hall Gallery and Studios is today a vibrant ministry in the Island community. An association of more than 80 artisans, Woods Hall is a place of teaching, sharing, learning, and a haven of mutual support for weavers, potters, knitters, writers, soap makers, candle makers, painters, jewelry makers, writers, woodcutters, and metal workers.

It's history began in the early 1950's. Madeline Island has always had a seasonal economy, with work available primarily from late May through early September. Much of the work supports tourism and seasonal homeownership. Because of this, year-round islanders have always struggled with how to use their time during the winter to provide for themselves and their families. To address this very real concern, Woods Hall was founded by St. John's Church in the early 1950's as an outreach to the community. The goal was to keep islanders busy during the winter weaving rugs and creating other craft items so that their products, once sold during the season, would provide a supplement to their summer earnings. When the program began to show promise, the craft shop and studios were built with generous financial contributions from the Woods family, along with contributions of time and expertise by many Island carpenters, craftspeople, and volunteers. Woods Hall to this day provides a venue for many winter islanders to increase their earnings.

Our Community Garden is another example of community outreach, a ministry filling an important need in the Island community. Explains one of the Community Garden founders, "One way to solve discord on an island is to start a community garden. The original purpose of this garden was to bring people together." In response to tensions around zoning ordinances, the minister and Council president intervened, bringing people together in support of a community need. The result: people rallied in a cooperative spirit! Now in its 9th year, the Madeline Island Community Garden and Project sits on a one-acre plot close to downtown LaPointe and provides produce for over 20 members, the Island school, and St. John's Food Shelf.

St. John's Fellowship Hall, on the lower level of the church, boasts a newly renovated community kitchen. In response to community need, the community kitchen is available to individuals and groups of people who need space for canning, preserving, baking, and cooking. Many people who use the kitchen are members of the Community Garden. Others

have their own gardens but may not have kitchen facilities sufficient for larger cooking projects. And, it's more fun to prepare meals and do canning and preserving together with friends.

The most important event in the life of our church in the past 10 years is undoubtedly our ability to sustain a full-time ministerial pastor at a church with fewer than 50 people! And we are very proud of this accomplishment. The work of our pastor extends far beyond the walls of our church and its 50 people. We provide ministry to an entire community! Yes, we are small. But we do BIG things! And our community counts on us to be there and to be a solid foundation. We are often asked to fill many needs.

Describe a specific change your church has managed in the recent past.

In July, 2017, our minister's spouse became seriously ill. St. John's Council and our minister's Pastoral Care Committee mutually agreed to grant our minister an immediate 3-month leave of absence to attend to the health of her spouse and her own well-being.

In a matter of days, we had reassigned leadership roles to people in our church community. People agreed to preach sermons, several of whom had never been in pulpit ever before. People reached out to those in the community with health issues or who were in need of caring. Musicians came together for special music. People stepped forward to lead adult education and soup suppers. In the process, we learned that "we are the church." It was an experience that affirmed how strong and resilient we are. It was empowering to know that we can care for each other, minister to one another, manage the programs of our church, and uphold the values of our church. There was a strong consensus at how well the church functioned and how people stepped up. Below are comments and observations in response to the immediate departure of our minister:

"I saw the church coming together in a time of crisis and need to ensure that we got over the crisis and filled the needs so we could get on with the work of St. John's - even in the absence of our well-loved and much-missed leader. I saw that you (minister) have taught us well and that we are a community of doers that jumps in when it sees needs. I also saw a community longing for your return and yet knowing that it was moving forward to be the church and accomplish the goals of the church."

"The community rallied, people stepped into leadership roles, and our church life continued. One thing that struck me was how everyone felt prepared and 'authorized' to make decisions, take initiative, resolve issues, and keep all the plates spinning."

"This is family, and this is what family does. You pitch in. We are a strong, healthy and connected family."

“No one said “no” when asked to preach a sermon. They said, “What????” The sermons blew me out of the water!”

“I was amazed at how well everyone did.”

“It was a privilege to be a part of this community, to see it in action. Truly a gift.”

“I saw a congregation turn into a family, and work together to keep things going. And though I know that it was a lot of work organizing things in the beginning, it felt seamless and without stress.”

“Our recent experience points out the need for a crisis plan and especially a crisis communications plan for the church when another crisis happens. It will, so we should work now to develop a plan with a strong communications component for responding when it does.”

Every church has conflict, some minor, some larger. “Where two or three are gathered, there will be disagreement....” Describe your congregation’s values and practices when it comes to conflict.

For example, what is an example of a recent conflict and something your congregation learned from it? Describe an occasion when your church experienced conflict without being able to resolve it well. Does your church have policies, protocols or structures for dealing with conflict?

St. John’s upholds a reconciling philosophy. Just as Jesus taught us to do, we adhere to the values of forgiveness and tolerance. Because we are a church for the whole community, and because we are a small community living on an island, we naturally experience community conflict. Conflict is more apparent in our extended community than within our church. We have adopted specific tools for reconciling conflict. When conflict arises in the extended community, St. John’s assumes a role of helping the community through difficult times.

Many years ago, our Island community was in crisis. A tragic death resulted in a serious rift in the community. And the ripple effect of trauma was profound. A lead member of the community was on trial. We lost one of our beloved matriarchs and church leaders through suicide. People questioned and/or lost their faith. Family loyalties were strained. Friends lost trust in each other. People were angry. Rumors and accusations were flying. Mistrust was shattering loyal friendships and family relationships.

At the time, many people believed our community would never, could never, heal or be reconciled.

Our minister began a slow process of conflict resolution work. In time, trust was regained, friendships were restored, families were reunited, and faith was rediscovered.

Ministerial History (include all previous ministerial staff for the past 30 years)

Staff member's name	Years of service	UCC Standing (Y/No)
Marina Lachecki	23	Yes
Dale Stohre	8	Yes

Comment on what your church has learned about itself and its relationship with persons who provided ministerial leadership:

Because this Island, sitting amidst a National Lakeshore, is only 14 x 3 miles, the minister at St. John's lives in close proximity to people on the Island. Therefore, the minister's life is interwoven with people who participate in the church as well as those year-round and seasonal residents who may never cross the threshold of the church.

Has any past leader left under pressure or by involuntary termination?

Yes – in the mid 1980's

Has your church been involved in a Situational Support Consultation?

No

Has a past pastor been the subject of a Fitness Review while at your church?

Possibly – for mental health issues of the pastor who left in the mid 1980's

WHO IS OUR NEIGHBOR?

COMMUNITY VISION

MISSION INSITE

COMMUNITY VISION

How do the relationships and activities of your congregation extend outward in service and advocacy?

For example, which service activities has your church participated in this past year? Where has the church participated in global connections of care and justice? What is currently transformational in your church's engagement with neighbors near or far?

The work we do inside our church walls has a profound and significant impact on our larger community. Restating our current goals as stipulated in our 2015 Strategic Plan, St. John's strives to:

1. Provide opportunities for continued spiritual growth for our congregation and the Island community;
2. Be a church and spiritual center for the whole community on Madeline Island;
3. Be a church and caring congregation for the whole community through maintaining and improving physical, mental and spiritual health; and
4. Be a resource in reconciling differences within our community.

We host breast cancer retreats, Native American tribal celebrations and feasts, UCC youth groups, medicinal herb and healing classes, community canning and preserving activities, and other events that meet the broad needs and interests of people who cross that waters of Lake Superior to live on or visit Madeline Island.

We have said that we are the church for the whole community. However, there is a Catholic Church on Madeline Island that offers mass on Saturday evenings beginning Memorial Day and continuing through mid-October. Except for mass, St. Joseph's does not offer ministries or community outreach.

Describe your congregation's participation in meetings, relationships and activities connecting the wider United Church of Christ (association / conference / national setting).

Our participation in UCC-related programs is sporadic. It really depends on travel distances and the time of year.

Check all of the following "statements of witness" that apply to your UCC faith community. (Find more information on these statements at ucc.org.)

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

Our church has not formally adopted statements of witness. That being said, we believe we operate in the spirit of all of these statements and much of our ministerial work strongly reflects these philosophies. Our reticence in adopting these statements is out of concern that we will inadvertently exclude persons or groups. We believe it is better to act in ways that support accessibility, justice, peace, and non-judgmental positions than to adopt a name or label that may be interpreted as being exclusionary in its specific definition.

Reflect on what the above statement(s) mean(s) to your community. Is your congregation interested in working toward any of the above statements of witness in the near future?

Community is one of the most important aspects to our church ministry. Without community, we lose our identity. Without community, we lose our purpose. Without community, we lose our vision. Without community, we have no goals.

Describe your congregation's participation in ecumenical and interfaith activities (with other denominations and religious groups, local and regional).

Our diversity comes, in large part, from our vast swath of religious and spiritual traditions. We state that everyone is welcome, regardless of where one is on one's faith journey. We enjoy and are inspired to share faith journeys with people from all sorts of religious backgrounds and with people whose lives are enriched by many different spiritual practices.

If your congregation has a mission statement, how does that mission statement compare to the actual time spent engaging in different activities? Think of the range of activities from time spent gathering, to governance, to time spent going out.

We rely on our mission statement to guide our work. It serves as a litmus test to steer us and inspire us to take risks, be non-conformist, and be creative in delivering ministry and providing programs for our multi-faceted and unique community.

Reflect on the scope of work assigned to your pastor(s). How is their community ministry and their ministry in and on behalf of the wider church accounted for in the congregation's expectations on their time?

The focus of our ministry under our current pastor includes the Madeline Island community, Lake Superior, tribal affiliations, Northland College, Chequamegon Bay area, and creation and environmental protection, preservation, and advocacy. Our church does not mandate community ministry; it is the discretion of the individual pastor.

MissionInSite

Comment on your congregation's MissionInSite report with data for your neighborhood(s) or area. What trends and opportunities are shown?

This does not apply to our church.

How do your congregation's internal demographics compare or contrast to a) the neighborhoods adjacent to your church, and b) other neighborhoods with which your church connects?

This does not apply to our church.

How are the demographics of the community currently shaping ministry, or not?

The needs of the community drive ministry, not the demographics.

What do you hear when you talk to community leaders and ask them what your church is known for?

People comment about how community-minded we are, how open and accepting we are, and what a significant role we play in the life of our community.

What do new people in the church say when asked what got them involved?

This is hard to answer since we are the only church and spiritual center in the community.

REFERENCES

Name up to three people who have agreed to serve as phone and written references. Make sure they are not members of your church but are persons who know your church well enough to be helpful to candidates seeking more information. Request a letter from each reference in answer to the four prompts below. Attach the letters (up to three) as desired.

REFERENCE 1 - Gay Lindquist - Letter attached

REFERENCE 2 - Marcia Henry - Letter attached

REFERENCE 3 - Holly Tourdot - Letter attached

PROMPTS FOR REFERENCES

Describe some areas of strength in this church's ministry.

Describe some areas for improvement in this church's ministry.

Describe a significant experience you have had of this church's ministry.

Anything else you wish to share.

Reference #1:

My relationship with St. John's UCC has been long and varied – as a visitor, an active member serving in various capacities including council president and lay minister, and now, as a full-time Florida resident, back to the role of visitor. Over a period of more than thirty years I have seen St. John's grow from a small country church ministering only to a membership of long time "islanders" to a dynamic, active congregation ministering to the entire Madeline Island community.

When I look back over the years I have been associated with St. John's, the change that has occurred is truly amazing! We had a part-time pastor when I joined the church in 1992, few policies or procedures were written down and there was limited lay or community involvement. For many years now, we have had a full-time minister, and the outreach of the church into the community has grown immensely. A handbook has been developed that clearly defines policies and procedures as well as providing descriptions of responsibilities for committees that have been established to facilitate the work of the church. Also, St. John's has truly become a church that exemplifies the slogan, "Whoever you are, wherever you are on life's journey, you are welcome here." The ecumenical commitment is apparent, for people of various protestant denominations, Agnostics and those of Roman Catholic, Jewish, and Baha'i faiths worship and have been involved at St. John's UCC.

Active and strong lay leadership is another strength of this dynamic little church. Several people serve as lay ministers who can both preside at worship and present thought-provoking sermons based on the lectionary. Volunteers provide a strong backbone for St. John's. They organize a large bazaar for the entire community each summer; provide parish nurse services that include monthly blood pressure checks and exercise classes; publish an attractive, informative monthly newsletter; and host coffee fellowship following worship. There is no formal music program, but a choir is organized when possible to enhance worship, and individuals or small groups often provide special music.

A variety of educational experiences have been provided for church members and others in the community over the years. Some examples of this include church school for children and adult discussions of theological books and videos. Current issues in the UCC have also served as a basis for discussion groups—such as LGTB issues at the time of the passage of the "Equal Marriage Rights for All" resolution.

AA and other community groups use St. John's facilities for meetings. Livestream worship is available for those who are unable to attend worship and for seasonal residents, or others, who are away from Madeline Island. As a congregation, St. John's ties in faith and services to the community with a strong sense of place. This is evident not only on the church sign which states, "A Church for the Whole Community," but through respect for and care provided to the people and environment of this unique island community.

Gay J. Lindquist
3127 Andorra Ct.
Naples FL 34109
239-249-4100
gwlindquist@yahoo.com
Former member of St. John's UCC

Reference #2:

Marcia Kierland Henry, PhD
1900 Ballington Blvd NW, Apt. 461
Rochester, MN 55901
Phone: (507) 322-5998
E-mail: marciakhenry@gmail.com

July 24, 2018

To Whom It May Concern:

I am delighted to share my thoughts about St. John's United Church of Christ as you embark on a search for a new pastor. My husband and I spent 27 years on Madeline Island, 8 as summer residents and 19 as year-round residents. Although we were not members of St. John's, the church played a huge role in our lives. In fact, I believe that St. John's is the center of the LaPointe and Island community. Open year-round, people came to depend on the openness and welcoming nature of Pastor Marina and other church members.

Pastor Marina always welcomed those of us who were non-members of the congregation. My husband, Burke Henry was Town Chairman for four years in the early 2000s. He and Marina worked closely together on several Island concerns, including Native American events, Save Our School issues and mental health. My own involvement at St. John's included singing and dancing in the summer cabarets (directed by Pastor Marina), taking the Balance Class for seniors, attending balance classes two mornings per week throughout the year, and attending worship services during special occasions. As a member of the Madeline Island Music Camp board of directors, I welcomed the participation of young string quartet members playing for Sunday morning services. Burke and I often attended weddings where Marina officiated as well as many funeral services. Marina's personal attention to the lives of the bride and groom or the deceased will be difficult to follow. She seemed to know exactly what each individual would want in a service.

The Food Bank housed at St. John's is a great asset for all who live on the Island. It is usually well stocked with canned goods and boxed food and open 24/7. In the summer, The Community Garden and others donate fresh produce. The Annual Thanksgiving Dinner provides a delicious meal for those who might not have family nearby. The Annual Bazaar raises thousands of dollars for St. John's programs. Everyone on the Island looks forward to this August event.

Madeline Island, though a relatively small community, especially in winter, has all the needs of larger towns and cities. I believe the new pastor must be someone who is flexible, warm, welcoming and willing to adjust to a diverse population. I wish you well in your search. Please feel free to contact me if you have any questions.

Marcia
Marcia K. Henry, Professor Emerita, San Jose State University

Reference #3:

My name is Holly Tourdot. I moved to Madeline Island over 15 years ago. Upon entering a community, the last thing I want to do is seek out a church. I have much baggage regarding religion and deliberately seek to avoid it at all costs. But the exception is St. John's here on Madeline Island.

Shortly after arriving on Madeline Island, I discovered Woods Hall. Woods Hall is an amazing arts cooperative begun over 60 years ago by a pastor's wife and is a ministry of St. John's. I was hesitant to participate but I was lured by a lifelong fascination with pottery. I was pulled further into St. John's when my mentor in the Woods Hall pottery studio asked whether I would like to go to "Full Moon Women's Circle." My immediate response was absolutely yes! However, my mentor said the circle began at 7 pm *in the church basement* and at the word "church" she saw my face change. She put up her hand in a gesture of surrender and said, "Whoa. whoa... I understand. I used to feel the same exact way but it's not like that."

I had been impressed with my ceramics mentor and reluctantly decided to test her conclusion that an event in the church basement wasn't saturated with messages of inadequacy, exclusion, hierarchy, intolerance, and domination.

So there I was at my first Full Moon Women's Circle and it began that evening with a potluck. Not wanting to draw attention to myself, but possibly with a palpable resentment of every abuse ever committed in the name of Christianity, I quietly gathered a spirit plate, which is a food offering of gratitude to the spirits. I figured that there would be a "Grace" but I wanted to express my gratitude in a way that was meaningful to me and that specifically acknowledged Mother Earth instead of a patriarchal figure that I found to be abusive. **NOTE: At this point in my narrative, I realize that the depth and weight of my baggage regarding religion is unmistakable. Please bear with me. I think my story has a happy ending.

I found as "Grace" began that I figured wrong. Instead of the pastor taking the lead in a prayer that thanked a white-bearded father, who had nothing to do, in my opinion, with the food we were about to eat, an Ojibwe Elder, along with her daughter, presented a spirit plate and expressed gratitude. I looked at the pastor, Marina, and was absolutely astounded that the pastor of a Christian church possess the humility and the openness and the compassion required to skip across the boundaries of organized religion and embrace a traditional Ojibwe woman as her spiritual guide. The door to St. John's was opened to me and I walked through with caution and resentment. I found the unexpected and I remain grateful to this day.

I might go on and on with examples that demonstrate reason after reason for my gratitude regarding Marina. But I will choose two related events:

First, my Mother only came to Madeline Island once to visit me. We had many issues and they seemed to culminate around religion. My Mother had been able to meet Marina because I sought to bond, piercing through our conflict embedded in religion, by showing my Mother that I was involved with a church. My mother, of course, knew of my issues with Christianity, and organized religion in general, and had made an apologetic comment to Marina regarding my attitude. Marina immediately and diplomatically let my Mother know that she saw in me an immense spirituality that required no religious affiliation. With Marina's comment, my mother's embarrassment evaporated and she seemed to see my attitude through new eyes. My Mother and I connected through a strengthened link that had been weakened by rejection and shrouded in misunderstanding. It helped change our relationship.

The second event took place on the day I found out that my mother had died. My Sister had called to tell me that after not hearing from Mom for a few days, she had found our Mother dead on the floor of the apartment that our Mother shared with her boyfriend. The police suspected that her boyfriend killed her, which wasn't surprising given that Mother had lain dead on the floor for days and her boyfriend had left her lying there without moving her, calling for help, or notifying anyone. As my Sister and I discussed the

St. John's UCC, La Pointe, WI PROFILE

circumstances, my niece interrupted our conversation, and out of necessity, I left my Sister to comfort her Daughter.

I was devastated and confused. My Mother was dead. I didn't know why or how. She was dead. Her boyfriend was Black. For the police, the possibility of his shock, or paralyzing fear based on the reality of racist brutality, were overshadowed by the color of his skin. My mind was reeling through issues of oppression. Whether her boyfriend had killed her or let her lay dead on the floor for days, racism and oppression had made my Mother's passing more complicated and confusing. I was 400 miles away from all my blood and my Mother was dead. My world had lost its last familial Elder. I bolted for the door and stumbled across the street, seeking to be held down to the Earth, lest I drift into the stratosphere. I knew Marie (proprietor of Mission Hill Coffee House and one of the Island Mothers) would hold onto me. Another Friend made me tea. Yet another offered their car so that I could travel to my Family. And then, within the blurred hour, Marina walked down with intent in the October chill and, with her, she brought a course of all the remaining maternal comfort that existed in the world.

I can still see Marina ushering toward me on the boardwalk that day.

For a long time, Marina was St. John's to me. But as she drew me into St Johns, I began to feel the sense of community and belonging that exists here. I remember being surprised when I was reminded that St John's was actually a Christian Church. Something like the Lord's Prayer would be spoken and I would think to myself, "Oh. Yeah, that's right. St. John's is actually a Christian Church." But the weight and pain of all my experiences with Christianity did not feel attached to St. John's. I was accepted. I was nurtured. I was supported as a member of the community without ever feeling like I had to fake a belief that I did not have. I was welcome and valued and my religion beliefs were never at issue. There was room for all.

I attend community events at the church but had only attended a handful of services. On the second occasion that I attended a Sunday service, and as the collection plate was passed around, I wanted so much to be able to give to the church because the church of St John's *is* community. There is room for all and all are welcomed.

The only thing I had to give was my art and I thought of how much I love to paint on cupboard doors. I planned to approach Marina about painting The Sleeping Dogs of Madeline Island (The cliffs and rock formations especially visible at Big Bay State Park) onto the church cupboard doors downstairs. Then after that service, at Fellowship, I overheard Louise McCray talking about the kitchen and how it needed some remodeling. It was then that I offered to paint the cupboard doors as a way of giving and of expressing my gratitude and of bringing, visually, my own spirituality into the church community that I loved. My offer was accepted graciously with open acknowledgement of my differing spiritual beliefs. Marina understood every aspect of what I was offering and what it meant to me. The church community celebrated my offering without reservation and without annotation or condition.

For a time, I held Marina and St. John's upon a pedestal of unattainable and unhealthy standard. But with patience and compassion, Marina has disabused me of those unrealistic expectations and shown me the ability to function and cooperate while disagreement exists. I have grown and I am grateful.

When I realized that Marina was retiring, I was skeptical as to whether or not I would continue to participate at St John's. I was open, however, reserved. I don't know what the pastor who preceded Marina was like and I am waiting to meet our new pastor. But last Friday, at the Farmers Market, I was shown that the community will seek out someone who is open, accepting, compassionate, and loving. The community won't except "fire and brimstone" and all of those aspects of a patriarchal religion that shames, excludes, dominates, and demands conformity. What I have felt at St Johns is a result of coalition between Marina, the Community, and the Spirits.

Holly Tourdot, hollytourdot@gmail.com

CLOSING THOUGHTS

CLOSING PRAYER

STATEMENT OF CONSENT

CONFERENCE/ASSOCIATION VALIDATION

CLOSING PRAYER

Include here any prayer or dream for the minister you imagine journeying toward you... a poem, for example, or a Scripture passage or a piece of music that is meaningful to your Search Committee:

St. John's adopted Luke 4. 18-19 as our Guiding Scripture:

The Spirit of our God is upon me; because the Most High has anointed me to bring Good News to those who are poor. God has sent me to proclaim liberty to those held captive, recovery of sight to those who are blind, and release to those in prison – to proclaim the year of Our God's favor.

Capturing the spirit of Madeline Island and the magic of the sparking waters of Lake Superior, the hymn "You Have Come Down to the Lakeshore" is music that enchants and inspires us. We sing this hymn on many special occasions including the Sunday of the Annual Meeting.

Other Scriptures that have been adopted to guide our mission include:

He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God.

Micah 6.8

I ask not only on behalf of these, but also on behalf of those who will believe in me through their word, that they may all be one. As you, Father, are in me and I am in you, may they also be in us.

John 17.21-22

Now there are varieties of gifts, but the same Spirit; and there are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good.

1 Corinthians 12.4-7

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

1. Which individuals and groups in the church contributed to the contents of this Local Church Profile? (*for example, church council or consistory, transition team, etc.*)

This Profile was written by the Council and Search Committee using information, statistical data, and statements in our 2015 Strategic Plan; in addition to financial information supplied by our Council Treasurer, Finance Committee and Finance Manager; and comments from the Church Council and congregation.

2. Additional comments for interpreting the profile:

Signed:

Lee Baker
Council President
August 1, 2018

VALIDATION BY CONFERENCE/ASSOCIATION

The congregation is currently in good standing with the association / conference named.

Staff Comment:

To the best of my knowledge, ministerial history information is complete.

Staff Comment:

To the best of my knowledge, available church financial information is presented thoroughly.

Staff Comment:

My signature below attests to the above three items.

Signature:

A handwritten signature in black ink, appearing to read "Rev. Rob MacDougall". The signature is fluid and cursive, with the first letters of each word being capitalized and prominent.

Name / Title: Rev. Rob MacDougall, Associate Conference Minister

Email: rmacdougall@wcucc.org

Phone: 715-308-6120

Date: July 30, 2018

This document is created through support to Our Church's Wider Mission (OCWM) and is only possible through the covenantal relationships of all settings of the United Church of Christ.

"Jesus answered them, 'Have faith in God!'" - Mark 11:22