



CHURCH PROFILE

The Riverside Church in the City of New York
New York, NY

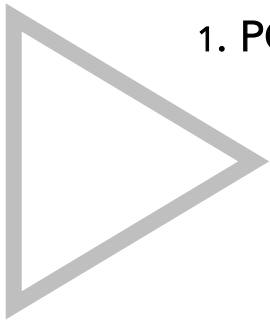
American Baptist Churches of Metropolitan New York
United Church of Christ, New York Conference

January 17, 2022

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*“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)*



1. POSITION POSTING

- a. LISTING INFORMATION
- b. SCOPE OF WORK
- c. COMPENSATION & SUPPORT
- d. WHO IS GOD CALLING TO MINISTER WITH US?

1a. LISTING INFORMATION

Church name:

The Riverside Church in the City of New York

Street address:

490 Riverside Drive, New York, NY 10027

Supplemental web links:

<https://www.trcnyc.org>

Denominational affiliations:

American Baptist Churches, USA, Metropolitan New York Region
United Church of Christ, New York Conference, Metro Association

Ecumenical affiliations:

The Council of Churches of the City of New York
National Council of Churches

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The Riverside Church in the City of New York

Summary Ministry Description

The Riverside Church in the City of New York seeks to be a community of faith. Its members are united in the worship of God known in Jesus, the Christ, through the inspiration of the Holy Spirit. The mission of the Church is to serve God through word and witness; to treat all human beings as sisters and brothers; and to foster responsible stewardship of all God's creation.





The Riverside Church in the City of New York

What we value about living in our area:

Our area is multicultural and racially diverse, with African-American, Latinx, and other communities of color living throughout the surrounding neighborhoods; it is also diverse religiously, socio-economically, and generationally. We have many institutions of higher education in the neighborhood, including universities and seminaries, and both public and private secondary schools, along with many houses of worship and significant cultural institutions, such as Grant's Tomb and International House. Our lower-income friends and neighbors include residents of the Grant and Manhattanville Houses. Finally, our area is surrounded by city parks and next to the Hudson River, it has a bustling commercial life along Broadway and 125th Street, and it is convenient to all modes of public transportation.

Current size of membership:

1,750

Languages used in ministry (other than English):

Sign language is used during worship services.

Position Title:

Senior 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).

Compensation Level:

Full Time

Does the total support package meet conference compensation guidelines?

The total support package exceeds conference compensation guidelines.

1b. SCOPE OF WORK

Core Competencies

Pastoral Care. Our senior minister will profess a strong, abiding, and articulate faith in Jesus Christ. They will embody dynamic humility and integrity as a servant-leader, and exhibit clear and ever-present gifts in pastoral care.

Leadership. Our senior minister will embody grace and leadership in managing challenges and interpersonal tensions, and must be skilled in conflict resolution. Our senior minister will demonstrate

institutional leadership savvy, including skills for strategic planning and implementation, and a commitment to cultivating good relationships with clergy, staff, lay leaders, and the congregation.

Preaching. Our senior minister will deliver theologically rich sermons grounded in scripture, expressing joy and humor and preaching the gospel of Jesus Christ, which includes the gospel of justice and freedom.

1c. COMPENSATION AND SUPPORT

Salary Basis:

The total support package exceeds conference compensation guidelines.

Benefits:

Salary plus benefits.

What is the expected living situation for your next minister?

Housing allowance is provided.

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

The senior minister is expected to live in New York City, ideally in a neighborhood of The Riverside Church (e.g., Morningside Heights, Upper West Side of Manhattan).

State any incentives:

N/A

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

N/A

1d. WHO IS GOD CALLING TO MINISTER WITH US?

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

Our senior minister's modus operandi will be oriented by a strong desire to live with the people, to reach out and communicate with the congregation. Our senior minister will have a ministry of presence with all our ministries, listening, advocating, questioning, and engaging. They will help the congregation become more compassionate and open-minded in our relationships and in church governance. Over time, our senior minister will help discern a framework for our community's way forward toward the future promise of God, formalizing an overarching vision for the church in dialogue

with the congregation, one that provides leadership and service to our many ministries, our clergy, our numerous staff, and our diverse walks of life.

Our vision will encompass care for the earth, the struggle for justice in solidarity with the dispossessed, parish care, faith formation and education, enriching the lives of children and families, older adults, and many other commitments.

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

Riverside envisions our future senior minister as a servant-leader who will guide the congregation in reaching out to the wider community in impactful ways. They will be expected to work collaboratively with the lay leadership, clergy and staff to set mission-driven goals, and to determine how best to implement our resources.

Riverside's senior minister will have a vision and presence that exceeds the sanctuary walls, will actively collaborate with neighboring churches and organizations to achieve shared goals, and will fiercely advocate for equity and justice for local and global communities. While leading by the example of Jesus, the senior minister believes in the priesthood of all believers and will work to equip the saints, delegating effectively and appropriately to those who will responsibly represent the body of Christ to the community and beyond.

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

Our senior minister will embody a praxis of solidarity with communities of color, with the poor and dispossessed.

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 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.

EXHIBITING A SPIRITUAL FOUNDATION AND ONGOING SPIRITUAL PRACTICE

Riverside is marked by its deep spiritual foundation which grounds the congregation's vibrant life of faith in practice. Many Riversiders can recount the precise ways in which the Spirit has been felt—in music, at Candlelight Service, in the children's ministry, at the pulpit, through communion service, from the bell tower, in activism for social justice, or even just in the sheer magnificence of the sanctuary space.

Excellent preaching—the soul-stirring kind of preaching that gives both heat and light and moves the congregation to authentic Christian witness—is both the expectation and the norm. Guest preachers to Riverside's pulpit also regularly deliver sermons of such power. Given the rich diversity of the community there is no single measure or shared definition for this ineffable experience in the preaching moment.

BUILDING TRANSFORMATIONAL LEADERSHIP SKILLS

Lay leadership is the cornerstone of any congregational church, but this is especially true at Riverside. Defined broadly, lay leadership is a strong, dedicated cadre of parishioners committed to justice and righteousness, whose activism is a reflection of profound spirituality.

To be a “Riversider” is distinctive. Riverside is an interdenominational, interracial, international, welcoming and affirming community of believers. All are welcome. All are safe. All are loved. Beyond these central commitments, Riverside is a community of actors. Its willingness and ability to embody the gospel, take concrete steps to put its radical love for Jesus Christ into action, is the very definition of leadership at Riverside—not just because the church has been blessed with a magnificent sanctuary and a healthy endowment, but also because of a robust tradition of social justice activism. Riverside’s historic prayer vigils, sit-ins, proclamations, and protest marches have been transformational in the Civil Rights era and beyond. In more recent years, its lay leadership has recognized that economics is where structural change often begins. In the 1980s for example, the church took a strategic stand to divest its holdings from public companies doing business in apartheid South Africa. More recently, the church took a similar stand by divesting from fracking and the fossil fuels industry. Lay leadership at Riverside has been and will continue to be an integral force for social good. Good-hearted, well-intentioned lay leaders, staff, and clergy are committed to walk together in honesty, courage, and conviction of faith.

ENGAGING SACRED STORIES AND TRADITIONS

The Riverside Church emerged out of the mutual vision of John D. Rockefeller, Jr. and Harry Emerson Fosdick, a collaborative venture between America’s greatest philanthropist and its most renowned liberal preacher. For nine decades the church has served as a prominent embodiment of Protestant liberalism in the United States.

Riverside has served as host to many notable historic events and important religious and political figures. It was from the pulpit of The Riverside Church that Martin Luther King Jr. first publicly voiced his opposition to the Vietnam War, that Nelson Mandela addressed U.S. church leaders after his release from prison, and that speakers as diverse as Cesar Chavez, Jesse Jackson, Desmond Tutu, Fidel Castro, and Reinhold Niebuhr have lectured church and nation about the issues of the day. The greatest of American preachers have served here as senior minister, including Ernest T. Campbell, William Sloane Coffin Jr., and James A. Forbes Jr. At one time the *New York Times* even printed a weekly report on Sunday’s sermon in its Monday morning edition.

Demographically, the history of The Riverside Church represents a transformation from a predominantly white Protestant congregation to a multiracial and multicultural church that has been at the vanguard of social justice advocacy, liberation theologies, LGBTQ+ ministries, nuclear disarmament and peace studies, racial justice and interreligious solidarity. (Peter Paris, et al., *The History of The Riverside Church*, New York University Press, 2004)

While steeped in this rich tradition of progressive theology, there are practices and governance structures viewed as less progressive. Some would argue that the persistence of certain traditions and conventions may no longer be serving the church in ways they once did. For example, its bylaws, last revised in 2008, have been used by some as an impediment to advancing mission. The requirement of

female members of the Usher Board to wear dresses while carrying out their official duties was relaxed only within the last five years. The initiation in 2009 of an 'altar call' following the benediction was seen as a radical shift in worship tradition and culture and was quickly eliminated. Decisive action and incremental change are often faced with resistance even when certain policies and procedures are found to be antiquated and clearly out of step with its mission.

CARING FOR ALL CREATION

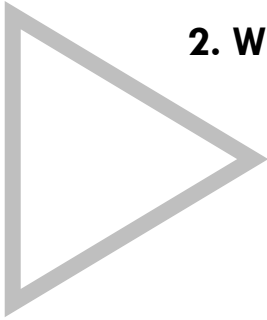
Caring for all creation is essential to Riverside's theological identity and its commitment to community. "Riverside commits itself to welcoming all persons, celebrating the diversity found in a congregation broadly inclusive of persons from different backgrounds of characteristics, including race, economic class, religion, culture, ethnicity, gender, age, sexual orientation, family status, and physical and mental abilities. Members are called to an individual and collective quality of life that leads to personal, spiritual, and social transformation, witnessing to God's saving purposes for all creation. Therefore, the Church pledges itself to education, reflection, and action for peace and justice and the realization of the vision of the heavenly banquet where all are loved and blessed."

The Riverside Church is home to vibrant ministries and prophetic voices dedicated to preserving and protecting the living and breathing creation of God. Its active stance on the climate crisis, environmental justice, racial equity, democratic institutions, economic parity, and peace is manifested in word, work, and witness. We are called by God to address these systemic inequities. The church and its members are committed to creating a new, truly equitable and sustainable social order where the natural world and humankind thrive together.

WORKING TOGETHER FOR JUSTICE AND MERCY

Social justice is at the heart of Riverside. The community's prevailing ethos is that love cannot be proclaimed without justice and mercy; they are interdependent and ever present in the work and witness of the church. The actualization of this work is when "[p]ower is shared, peace prevails, love is law, grace is poured out, the margins become the center, the earth is cherished, humanity thrives." (*Be Still and Do Justice*, Erin Hawkins and Jim Keat)

Working together for justice and mercy is witnessed in such tangible ways as Riverside's float for the annual Pride Parade, its prayer vigils against stop-and-frisk in New York City, its involvement in Zucotti Park during Occupy Wall Street demonstrations, in moments when the youth interrupted worship services to address the urgency of climate change. The collective and inclusive work of justice is key to our community's identity and its calling.



2. WHO IS GOD CALLING US TO BECOME?

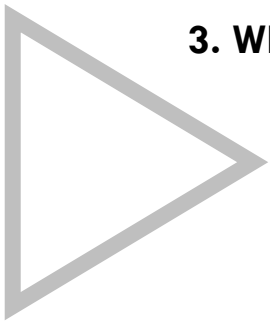
“You shall love the Lord your God with all your heart, and with all your soul, and with all your mind.” (Matthew 22:37 NRSV)

Who is God calling you to become as a congregation?

God is calling Riverside to affirm and assert itself as a beacon of hope and light and to provide an anchor for the justice movement of progressive Christianity globally. God is calling Riverside to capture the heart and imagination of the people and to speak truth to power in solidarity with those excluded on the basis of race, gender, ethnicity, or sexual orientation. God is calling Riverside to discern the movement of the Holy Spirit in the fulfillment of its mission and calling. God is calling Riverside’s acts of love and kindness to outweigh all the traditions and factions that no longer serve it. God is demanding that Riverside lead with missional integrity and relevance. Riverside is being called upon to trust in God’s Spirit to lead in the necessary work of healing and reconciliation.

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

Emergency COVID-19 relief is an urgent and important need in Riverside’s community as more of its members and neighbors confront homelessness, unemployment, and food insecurity caused by the disruptions of the public health crisis. The COVID-19 pandemic has also laid bare disparities in basic human rights including access to quality healthcare, education, broadband, and employment. Riverside has an opportunity to model the way forward towards a new and more just ‘normal.’ Deploying Riverside’s vast resources to step into our communities and congregations in greater ways is a renewed calling. Outreach using the tools of social media and digital media is a new blessing. Riverside’s community is now global and has the capacity to be far more impactful. In the interest of posterity, God is calling Riverside to be more accessible to young people. Riverside treasures its ministries devoted to older adults. Deeper attention must also be paid to nurturing its youth and young adult ministries. The growing cohort of the “spiritual but not religious” must be embraced within our congregation.



3. WHO ARE WE NOW?

“You shall love your neighbor as yourself.” (Matthew 22:39 NRSV)

- a. CONGREGATIONAL REFLECTIONS
- b. 11-YEAR REPORT
- c. CONGREGATIONAL DEMOGRAPHICS
- d. PARTICIPATION AND STAFFING
- e. CHURCH FINANCES
- f. HISTORICAL INFORMATION

3a. CONGREGATIONAL REFLECTIONS

Describe your congregation’s life of faith.

Riverside’s mission statement describes our community as “interdenominational, interracial, international,” marking openness as a constitutive part of our faith. We want everyone to know that “Whoever you are: You are safe here. You are loved here. You are invited into full participation in our life together.” Riverside thus centers ecumenism and also embraces interfaith dialogue.

In Riverside’s worship, God is the God of the oppressed, who stands with the poor and the outcast; we are called to be the hands and feet of this God. Worship leaders often speak to current events and what is happening in the world around us because as Christians we are called to address the real problems and struggles of the world. God is most often worshipped in our liturgy with gender inclusive language.

Riverside is a beautiful church with a rich history, but it is moreover in the lived relationships of our members and a shared sense of community that this congregation witnesses the Holy Spirit in its midst; relations of affirmation and welcome, compassion and connection knit the community together as a fellowship where members know that surely God is present. Congregants regularly identify the presence of the Holy Spirit in Riverside’s exceptional music and stellar preaching, in faith formation through its educational ministries, parish care, as well as in our collective service work for mission and social justice, and the church’s many program ministries.

Describe several strengths or positive qualities of your congregation.

Riverside is a congregation that is committed to and engaged in social justice. We are a community that cherishes and is strengthened by our own diversity. Historically and publicly, we are known for our racial and socioeconomic diversity. We continue to live into a broader vision of “diversity”— of thought, religious expression, and personal vocation. In the midst of our differences, we are united around worship life and music. Our worship roots us in the gospel—in the call to do justice, love mercy, and walk humbly with God (Micah 6:8)—and preempts us from becoming merely a social or political club under the guise of a church. For the congregational core of Riverside, worship is a springboard for our engagement in broader realms of church and community life. We are spiritual seekers, and Riverside is a place where theological reflection and questioning are valued and encouraged.

Describe what worship is like when your congregation gathers.

Sunday worship occurs in the nave. The style of worship is well-structured and formal, and with the exception of the passing of the peace, attention is directed toward the pulpit. Scripture readings typically follow the Revised Common Lectionary and sermons are biblically based, theologically rigorous, and thought-provoking, often with timely messages tied to current events and the pressing needs of the world around us. Congregants frequently remark that our sermons provide sustenance to carry them through the week ahead. This feeling is fortified by the soaring music, often with great stylistic variety and always of professional musical caliber. The spirit of worship is also fostered by the magnificent architecture of our sanctuary. Children's groups, including three choirs and the Riverside Youth String Ensemble, are periodically incorporated into Sunday worship. Baptisms by sprinkling and by immersion are part of the Sunday worship service every one or two months, with scripted participation by the entire congregation.

With the onset of the pandemic and consequent suspension of in-person worship service from early 2020, our on-line services have evolved and expanded greatly, eventually incorporating both live and pre-recorded sections. Now broadcast via YouTube, on-line services are attended by congregants and friends across the United States and even overseas. A lively chat board runs live and simultaneously with the service. In-person and on-line services are now conducted concurrently.

Describe the educational program/faith formation vision of your church.

The Riverside Church Faith Formation ministry provides opportunities for all ages—children, youth, young adults and adult education. Our mission statement reads, "The Riverside Church exists to nourish and grow the faith of everyone who comes to us seeking to know God. The programs of our Faith Formation ministry will help you explore your faith, ask challenging questions about life, and grow closer to God and one another." One recent Bible study was organized on the topic of "Wrestling with God". This all-church, six-week series brought together parishioners from all commissions and committees to look at different scriptures as a group and engage in dialogue. The series had a huge impact on the participants and the wider Riverside community, growing in faith through programs such as this. More about the series may be found here:

<https://www.youtube.com/watch?v=z6StW6UIOTY>

Describe how your congregation is organized for ministry and mission.

The church's commissions and committees organize the lay ministries, which currently number forty-five. Our varied collection of ministries might be described as a 'Farmer's Market.' A strength of this model is the freedom and autonomy it gives in setting separate agendas to meet specific needs as each group sees fit. A weakness is the potential for siloed groups, with little cross-pollination. There is the potential for ministries to work at cross-purposes.

The wide proliferation of lay ministries has made the articulation of a church-wide vision guiding all the groups a difficult one. One practical consequence is the challenge to find willing and effective leadership for each group. These important issues will need to be addressed.

Communication to the congregation is centralized in The Riverside Church's website, www.trcnyc.org. Additionally, regular email-based newsletters and notices are sent to

subscribers. These include "Life of the Community" for TRC news and events; "CYF Updates and Weekly Newsletter" for children, youth, and families; "Riverside Church Faith Formation Ministry Weekly Newsletter"; "This Week on The Riverside Church"; and others. Finally, new media are being explored for communication, including the podcast series, "Be Still and Go" and many others.

3b. 11-YEAR REPORT

Church#: 462270

Assoc: 532 Schedule: 0 The Riverside Church UCC New York NY 10027

YEAR	MEMBERS	AVG WEEKLY ATTENDANCE	CHR ED/ FAITH FORM	CONFIRMATION*	CONFESSION	TRANSFER OR REAFFIRM	DEATHS OR TRANS OUT	OTHER LOSSES	NET MEMBS ADDS- REMOVED*
2010	1864	627	305	5	0	148	56	600	-503
2011	1864	627	305	0	0	0	0	0	0
2012	1635	550	175	10	0	39	29	3	17
2013	1661	551	193	12	19	51	22	34	26
2014	1738	656	163	3	40	52	18	0	77
2015	1738	656	163	0	0	0	0	0	0
2016	1738	656	163	0	0	0	0	0	0
2017	1738	656	163	0	0	0	0	0	0
2018	1738	656	163	0	0	0	0	0	0
2019	1738	656	163	0	0	0	0	0	0
2020	1738	656	163	0	0	0	0	0	0

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
2010	\$11,548,600	\$2,751,400	\$30,000	\$0	\$30,000	\$85,200	\$115,200	0.26	\$14,415,200	\$1,121,400
2011	\$11,548,600	\$0	\$30,000	\$0	\$30,000	\$0	\$30,000	0.26	\$11,578,600	\$0
2012	\$12,863,500	\$1,544,546	\$30,000	\$4,197	\$34,197	\$136,300	\$170,497	0.23	\$14,578,543	\$1,129,900
2013	\$12,981,400	\$2,904,272	\$30,000	\$5,991	\$35,991	\$489,265	\$525,256	0.23	\$16,410,928	\$1,150,056
2014	\$13,423,700	\$1,959,949	\$30,000	\$7,538	\$37,538	\$30,000	\$67,538	0.22	\$15,451,187	\$1,540,317
2015	\$13,423,700	\$0	\$30,000	\$0	\$30,000	\$0	\$30,000	0.22	\$13,453,700	\$0
2016	\$13,423,700	\$0	\$30,000	\$0	\$30,000	\$0	\$30,000	0.22	\$13,453,700	\$0
2017	\$13,423,700	\$0	\$30,000	\$0	\$30,000	\$0	\$30,000	0.22	\$13,453,700	\$0
2018	\$13,423,700	\$0	\$30,900	\$0	\$30,900	\$0	\$30,900	0.23	\$13,454,600	\$0
2019	\$13,423,700	\$0	\$31,000	\$0	\$31,000	\$0	\$31,000	0.23	\$13,454,700	\$0
2020	\$13,423,700	\$0	\$32,000	\$0	\$32,000	\$0	\$32,000	0.24	\$13,455,700	\$0

% CHANGE	MEMBERS	AVG WEEKLY ATTENDANCE	CHR ED/ FAITH FORM	TOTAL ADDITIONS	TOTAL REMOVALS	CURR LOCAL EXPENSES	TOTAL OCWM	TOTAL EXPENDITURE
2015-2020	0.00	0.00	0.00	0.00	0.00	0.00	6.67	0.01
2010-2020	-6.76	4.63	-46.56	-100.00	-100.00	16.24	6.67	-6.66

* - Please see supplemental chart below for missing data.

Supplement to 11-Year Report

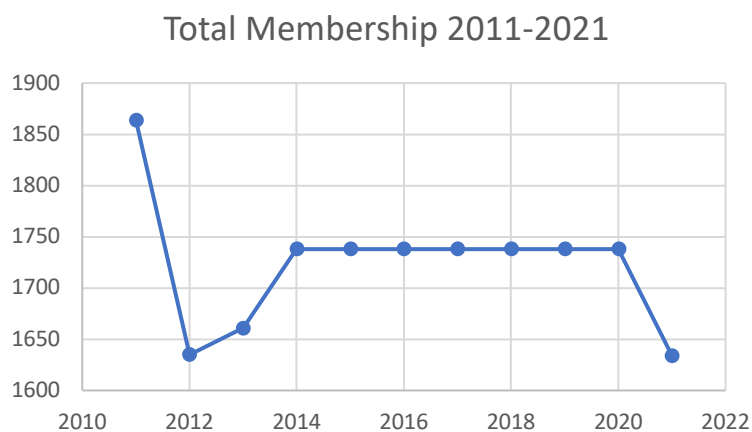
YEAR	CONFIRMATION*	NET MEMBS ADDS- REMOVED*	CAPITAL PAYMENTS*
2010	5	-503	\$2,751,400
2011	0	0	\$0
2012	10	17	\$1,544,546
2013	12	26	\$2,904,272
2014	3	77	\$1,959,949
2015	8	50	\$3,175,688
2016	8	75	\$3,868,116
2017	6	55	\$2,563,768
2018	4	36	\$1,367,475
2019	4	90	\$1,944,587
2020	21*	17	\$1,893,826

* Combined class of 3

3c. CONGREGATIONAL DEMOGRAPHICS

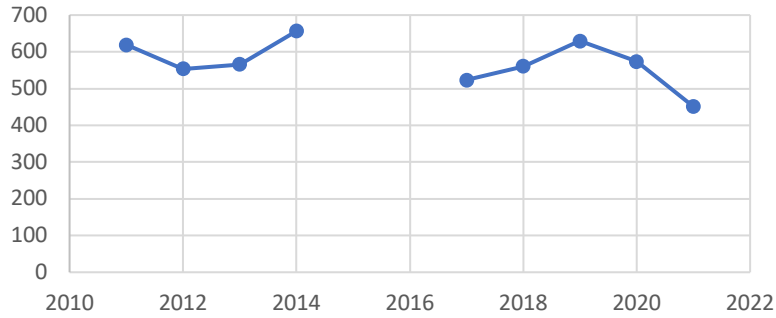
Congregation Demographics

Demographics at The Riverside Church reflect trends at other similarly organizationally complex churches in the New York City metropolitan area. We currently estimate our membership to stand at 1750. Riverside utilizes a donor management system (Raiser’s Edge) that is not commonly used by churches. Until recently, the church did not have standards for membership database management, and therefore our demographics for past years are based on limited available data.



Totals from prior years are based on the 11-year report to the UCC. Nominally, we have members residing in 31 states—a number that may increase as we continue to grow online and hybrid ministries. However, the vast majority of our membership lives on the West Side of Manhattan north of 59th Street.

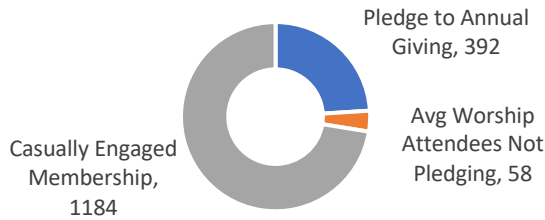
In Person & Live Online Worship Attendance 2011-2021



Worship attendance from 2019 onward includes in person plus live online participation. We do not currently track Live+7 Day On-Demand Online Attendance. Observationally, worship views on YouTube average 6-800 7 days later.

2021 Membership, Attendance, and Demographic Summary

2021 Membership At A Glance



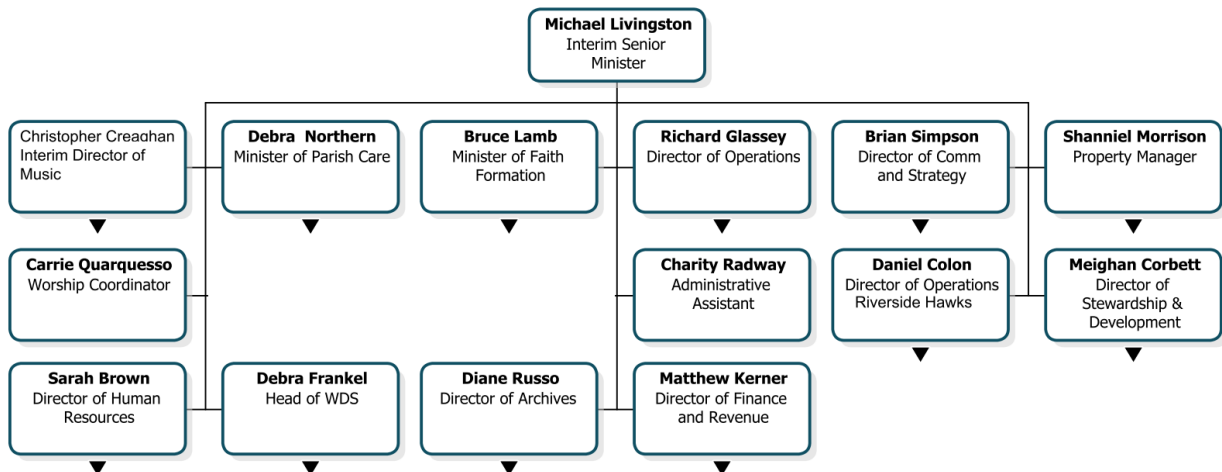
Membership Population Pyramid



3d. PARTICIPATION AND STAFFING

Human Resources Overview

Below are senior program leaders. A full organizational chart is available upon request.



3e. CHURCH FINANCES

Financial Information for the Church and Subsidiaries

The Riverside Church is blessed with significant physical and financial assets that generate the majority of the income to support ministry programs of the congregation. Both the physical campus and the majority of the endowment are the legacy of John D. Rockefeller Jr. Additionally, church ministries are supported by annual unrestricted giving, program fees, and various grant income. The corporate entities of The Riverside Church have significant complexity and interdependence. We should note that in years 2020 and prior, our analysis is based on the audited and unaudited financial statements, and therefore, reflect actual spending, not simply the budgeted goal.

While no definitive ranking exists, we estimate that on an asset basis, The Riverside Church is one of the twenty-five wealthiest Protestant congregations in the world. We note this, not as a point of pride, but as an inherited consideration that our future senior minister must fully understand and contextualize as they begin their ministry. The next senior minister must be comfortable residing in the tension between the Word proclaimed in the pulpit, and our sources and uses of funds.

These assets also have the potential to enable the vision of the congregation and senior minister. Effectively, these legacy gifts can allow The Riverside Church to go further faster than it otherwise could based on its attendance and annual giving. Our next senior minister must be able to work collaboratively with our administrative executive staff and church council regarding future allocations of resources. The search committee feels that this skill (or at least awareness) is crucial to the future success of the next senior minister.

In 2018, Riverside purchased McGiffert Hall, an 86-unit residential building adjacent to the sanctuary, previously owned by Union Theological Seminary and where Union faculty and students currently reside until their departure planned for 2023. The purchase allowed Riverside to consolidate ownership of their two-block campus. The purchase is the first step and a key part of our strategic efforts to maximize all our real estate assets in a way that will provide for additions to our endowment and an additional income stream to Riverside and thus contribute to our financial sustainability, while at the same time enhancing our mission.

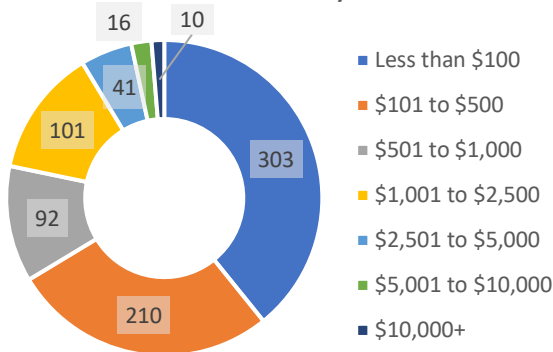
Annual Giving Profile

One of the greatest untapped financial resources at The Riverside Church is unrestricted annual giving by our worshipping community. While the church has met its annual giving goals over the past several years, the total represents a fraction of the church’s income. The vast majority of our congregation is not contributing at a level seen in peer denominations. The table below represents the opportunity represented by growing annual giving at The Riverside Church to peer levels.

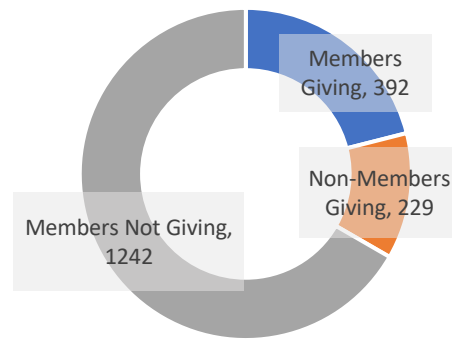
	% Worship Attendance of Membership	Annual Giving Per Capita	Total Annual Giving
Current State	27.6%	\$612	\$1,000,000
<i>United Church of Christ</i>	40.5%	\$1111.79	\$1,816,662
<i>Episcopal Church</i>	29.1%	\$819.79	\$1,339,544
<i>Presbyterian Church</i>	36.1%	\$1110.79	\$1,815,039

Growing annual giving is not the responsibility of the senior minister alone. However, it is important to understand that our other income sources are unlikely to grow beyond the pace of inflation. For the congregation to successfully implement a vision for the future, annual giving must increase. All members of the search committee and lay leadership are required by our bylaws to contribute to annual giving. The committee believes that the church has tremendous capacity in this area, and as illustrated, just growing to peer levels would enable significant ministry programming.

2020 Annual Gifts By Amount



2021 Total Donors



Annual Giving shows multiple areas of promise:

We have a significant number of non-member donors to annual giving. Non-members have contributed approximately 11% of annual giving. While gifts under \$100 are a plurality, a large number of donors are making significant gifts. We anticipate meeting the \$900k annual giving goal for 2021.

Possible Financial Risks to the Congregation

Due to the nature of the endowment, the church does not have any significant liquidity risk. However, there are ongoing risks to the financial position of the church.

1. **Short Term Debt:** TRC Cornerstone is subject to a \$35,805,000 interest only loan with TD Bank that was used to purchase McGiffert Hall. This loan comes due in 2023, and while the risk is low, there is a refinancing risk. If the church cannot refinance, endowment funds may need to be liquidated to repay the principal.
2. **Subsidiary Organizations:** Weekday School is an early childhood program that has been in operation for as long as the church. The Riverside Hawks is a 501(c)3 integrated auxiliary of the church and is supported by grants and donations and the board of directors who do annual fundraising. Riverside Hawks was established in 1961 as a youth outreach program to the Harlem community. Riverside Theatre was established in 1960 as a premiere uptown performance arts space. All three of these programs are mission-based and they sometimes experience budget shortfalls.

3f. 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.

The Riverside Church's identity as a progressive Christian community is to this day marked by the circumstances of its 1930 founding under the ecumenical vision of Harry Emerson Fosdick and with the patronage of John D. Rockefeller. The magnificent sanctuary building and the distinctive beauty of its nave shape our prophetic and pastoral identity and directly impact the worship life of the congregation. Our identity is also shaped by the peculiar juxtaposition of the church's mission of justice-seeking for persons living on the underside of society with public perception of the congregation's wealth, a perception due in large part to Riverside's legacy and its breathtaking architecture. In popular imagination we are perceived as a well-funded church.

No single event defines Riverside's identity as a "social justice church" in any ordinary sense, but several historical events have significantly contributed to the emergence of Riverside's prophetic witness, especially its efforts to link Christian faith with sexual, racial and gender justice. For instance, the establishment in 1978 of Maranatha, an LGBTQ ministry, placed Riverside among the first welcoming and affirming congregations across denominations. The installation of Rev. Dr. James Forbes in 1989, the church's first Black senior minister, was instrumental in shaping the church's identity as a multiracial congregation. More recently, within the past ten years, the arrival of Rev. Dr. Amy Butler in 2015 marked the first time in Riverside's history that a woman was installed in the position of senior minister.

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

The departure of Rev. Dr. Amy Butler in July 2019 highlighted the need for holistic healing within the congregation and among staff, and highlighted concerns regarding communication and leadership throughout church life. The publicity surrounding the circumstances of Rev. Dr. Butler's departure

resulted in fractures within the congregation and exacerbated a preexisting culture of conflict and mistrust at Riverside with hearsay and gossip driving the conversation between clergy, the church council, and the wider congregation. Another complicating factor was the early and sudden departure of the previous senior minister, Rev. Dr. Brad Braxton in 2009; this event, too, was not facilitated in a constructive fashion and led to ongoing and unresolved conflict. Finally, the onset of the COVID-19 pandemic in early 2020 interrupted plans for organized debriefing and congregational healing. There are unresolved issues surrounding these two departures, which were aggravated by the pandemic, and which continue to be felt to this day.

Misconduct among some lay leaders has been routinely tolerated rather than constructively addressed. The governance structure of the church lacks specific protocols and policies to deal with conflict. Outdated bylaws and a lack of common understanding of congregational polity have also been problematic. Unfortunately, a vocal minority of church members and lay leaders have not consistently modeled healthy disagreement and conflict transformation. There is a widely recognized need for deep, all-church and all-staff healing.

In light of these past challenges, we are encouraged to report the church council’s recognition of the need for healing and recent decision to engage a third-party consultant to help facilitate reconciliation and communion. Riverside’s defining practices do include acknowledgement of internal problems and the need to resolve them with the help of outside expertise. More care is needed, nonetheless, in making sure a pattern of regression, a propensity for dispute and lack of follow-through are checked.

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

Staff member’s name	Years of service	UCC Standing (Y/N)
Rev. Harry Emerson Fosdick	1930 – 1946	N
Rev. Robert James McCracken	1946 – 1967	N
Rev. Ernest T. Campbell	1968 – 1976	N
Rev. William Sloane Coffin Jr.	1977 – 1987	N
Rev. James A. Forbes Jr., DMin	1989 – 2007	N
Rev. Brad R. Braxton, PhD	2008 – 2009	N
Rev. Amy Butler, DMin	2014 – 2019	N

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

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

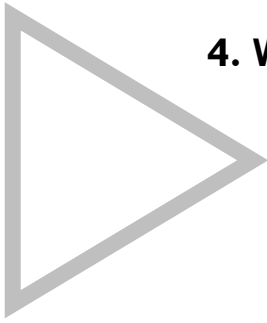
Yes

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?

No



4. WHO IS OUR NEIGHBOR?

“You shall love your neighbor as yourself.” (Matthew 22:39 NRSV)

- a. COMMUNITY VISION
- b. MISSION

4a. COMMUNITY VISION

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

There is no Riverside without activism. This is core to its identity, and some might argue, its very reason for being. Our global connections and partnerships in service and advocacy include:

- African Fellowship
- Antiracism Taskforce
- Beloved Earth Community
- Black Lives Matter (Riverside Chapter)
- Ecclesia Ministry
- Latinx Ministry
- Lift Every Voice and Vote
- The Poor People’s Campaign
- Prison Ministry / Coming Home
- Men’s Class
- Natural Disaster Recovery and Relief (Haiti)
- Sojourners
- South Africa / Cuba Support Group
- Wellbotics

More locally, Riverside’s engagement with neighbors includes such social service ministries as the food pantry, the shower project, clothing distribution, barber training, and other forms of direct aid. It is imperative that the church remain acutely sensitive to the needs of the most vulnerable in our community and in our neighborhood. Affiliates of the church—Riverside Hawks Basketball and Academic Program, Weekday School, and Theatre of the Oppressed—are part of Riverside’s local outreach but also serve to keep the church on the cutting edge of cultural engagement. While there are challenges and budgetary constraints associated with execution of this core mission, inclusion and love of community are lived out through these vital programs.

See full listing of “Ministries of The Riverside Church” as Appendix A (page 28).

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

While members have recently attended regional and national meetings of the American Baptist Churches, USA and the United Church of Christ, the congregation does not have a practice of regular participation in denominational meetings and activities.

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

The Riverside Church is a member of the New York State Council of Churches and the National Council of Churches. Riverside participates regularly with Church World Services, Bread for the World outreach and benevolence programs, and has for decades participated in World Aids Day activities. In celebration of World Communion Sunday, we have invited various congregations and religious leaders to worship with us and participate in the liturgy. Our South African and Latino Task Forces partner with several religious and political organizations to work toward shared goals. Our work with Pastors for Peace included several mission trips to Cuba and Haiti. Riverside has a strong commitment to interreligious collaborations and it is not unusual to have other religious leaders such as rabbis, imams and Buddhist monks participate in our liturgy. For example, the 911 Memorial Service held in October 2001 included representatives from various religious traditions and included an Ago Shu Goma Korean Fire Ritual. In 2010 the 14th Dalai Lama of Tibet led a service at Riverside attended by over 4,000 members of the Tibetan community in the United States. Recognizing the international composition of our faith community, at times we offer scripture readings in various languages such as Chinese, French, Spanish, and Xhosa.

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.

The Mission Statement of The Riverside Church

The Riverside Church in the City of New York seeks to be a community of faith. Its members are united in the worship of God known in Jesus, the Christ, through the inspiration of the Holy Spirit. The mission of the Church is to serve God through word and witness; to treat all human beings as sisters and brothers; and to foster responsible stewardship of all God's creation.

Riverside commits itself to welcoming all persons, celebrating the diversity found in a congregation broadly inclusive of persons from different backgrounds of characteristics, including race, economic class, religion, culture, ethnicity, gender, age, sexual orientation, family status, and physical and mental abilities. Members are called to an individual and collective quality of life that leads to personal, spiritual and social transformation witnessing to God's saving purposes for all creation. Therefore, the Church pledges itself to education, reflection and action for peace and justice and the realization of the vision of the heavenly banquet where all are loved and blessed.

“Gathering” at Riverside seems to consume the greatest amount of time with “Going out” and “Governance” following.

Gathering. Riversiders gather and convene regularly for planning and action pursuant to many and various needs of the local, national and international community. With purpose and dedication, congregants have developed dozens of ministries. The spirit of this work has persisted at astonishing levels throughout Riverside’s history. Riverside’s doors are open daily to allow space for service and faith formation. Riverside is graced with a capable and socially conscious membership, led in spirit to take on critical issues of the world. Members often express frustration that there are more opportunities for participation than time for significant involvement. Regardless of the abundance of current initiatives in mission fulfillment, more are in the offing.

Historically Riverside has been open to the surrounding community. Its meeting spaces are open to local institutions of higher education for classrooms, and the Chinese Fellowship and Quaker congregations use selected spaces regularly for meetings and services. The nave and its chapels are frequently in use for memorial and other sacred services. Harlem arts groups yearly display their work in the larger spaces available. Concert, recital, and theatre groups rehearse and perform regularly in the assembly hall, theatre, and other spaces throughout our building.

Going Out. Well known for its commitment to publicly opposing war, poverty, discrimination and apartheid, the church has more recently been at the vanguard of political demonstration and action with respect to housing rights, prison reform, voter rights, immigrant rights police reform and more. Riversiders regularly join together in dedicated visitation with immigrant detainees, the incarcerated, and those suffering in hospital, as well as those in convalescent homes for the elderly. A small group of members attend denominational conferences hosted by American Baptist Churches and the United Church of Christ. Many congregants engage in seasonal religious retreats. The church choirs perform upon invitation at other churches and venues on occasion. Riverside’s ministers are often invited as featured guest speakers at various churches and other institutions.

Governance. Governance at The Riverside Church organizes its lay leadership with a church council, commissions, and committees. Church ministries are gathered under four commissions—Education; Membership, Care and Parish Life; Mission and Social Justice; and Worship. Our ten committees include: Audit, Building, Budget and Planning, Executive, Finance, Ordination, Nominating, Personnel and Salary, Senior Minister, and Stewardship. Lay members elected to the commissions are assigned to representation on the church council and committees. With dedicated leadership and capable staff, groups and activities are virtually self-perpetuating. Church operations, business, and organizational status presentations are delivered at the annual meetings for the congregation, hosted by the church council per our constitutional bylaws. Special meetings are called by the church council as necessary. With the leadership of the senior minister and pastoral staff, all lay leaders work for the fulfillment of mission.

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?

Riverside employs several ministers with specialized expertise to focus on specific areas of ministry (i.e., parish care, mission and social justice, faith formation and education, youth and young adults, children, digital ministry, etc.), and these ministers are accountable to the senior minister. In order to enable the senior minister and the pastoral staff to maintain a healthy balance between internal Riverside ministries and duties on behalf of the wider church, it is imperative that each has the necessary congregational and staff support. As head of both ministerial and church staff, the senior minister will oversee responsibilities for pastoral care and church life leadership.

Managing the congregation's expectations requires a commitment to self-care and clear boundaries, with a shared understanding of well-defined duties and communication with the congregation regarding limitations relative to schedules and resources. A collaborative community effort is key, including frequent reporting on shared goals, activities, and outcomes.

4b. MISSION

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

Our community is diverse in terms of nearly all demographic metrics—socioeconomic, racial, ethnic, educational, generational, gender and sexual diversity. Our neighboring Harlem community includes significant areas of economic hardship and substantial public housing. Our ministries such as the Food Pantry, the Clothing Ministry, Shower Project, and Barber Training Program serve people of limited means. That said, while these communities do access Riverside's services, there is little proactive outreach on the church's part to the underserved in the neighborhood and local community.

The Riverside Hawks provides comprehensive basketball instruction and academic support to over 350 students from kindergarten through high school, most of whom are young children of color from working and poor families facing serious economic and social challenges. Through our Sharing Fund, 10% of all congregational gifts are used to support the mission-driven projects of grassroots organizations both nationally and internationally.

Riverside has not been particularly active in reaching out to the many academic and cultural institutions in the surrounding community. These include Columbia University, Barnard College, Manhattan School of Music, Jewish Theological Seminary, Teachers College, Bank Street College of Education, and various secondary schools (public and private), all of which are located nearby. A notable exception is Union Theological Seminary with whom Riverside has an enduring and close relationship.

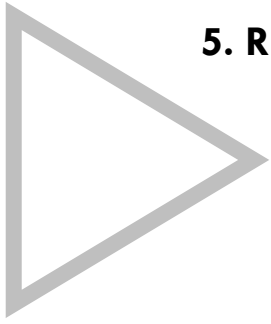
What do you hear when you talk to community leaders and ask them what your church is known for?

Riverside is widely recognized by community leaders as a progressive Christian church with a pulpit that boldly engages political issues in the public square and demonstrates an active commitment to

social justice both nationally and internationally. While acknowledging its rich historic legacy, community leaders are also aware of persistent obstacles such as the perception of wealth and a preoccupation with status and celebrity that compromise Riverside's missional integrity. Internal conflicts have been publicized, as well as congregational conflicts and hostilities that have directly impacted the leadership of the senior minister. Despite these challenges, community leaders remain supportive of Riverside, believing that it has an important role to play not only in resisting oppression and injustice, but also as a model of a faith community seeking social change. Overall, community leaders have expressed hopefulness that Riverside will grow and thrive, and are generally expectant about its possibilities to live into God's future.

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

Among both new and longstanding Riverside congregants, 'social justice' is mentioned most frequently as a fundamental reason for involvement in the church. Riverside's commitment to diversity, equity, and inclusion, racial and environmental justice, and outreach to the vulnerable and marginalized, continue to be the church's primary attractions to new members. Riverside offers an extraordinary variety of opportunities to put Christianity into action, and that in itself is often cited as a reason people get involved. Member participation in any of its multiple ministries is both welcomed and encouraged. Beyond social justice, Riversiders value their warm personal relationships and sense of belonging at the church, as well the chance to interact with people they might not otherwise meet. Many cite these relationships as a sign of God's presence and as inspiration for a deepening faith. Additionally, the church is accepting of wide-ranging theological convictions without judgment, and promotes an open and affirming environment where questioning is allowed. Importantly, inspirational preaching and uplifting music are almost always listed as major factors that draw new people to Riverside.



5. REFERENCES

REFERENCE 1

(See Letter Attached)

The Reverend Peter Cook
Executive Director
New York State Council of Churches
85 Chestnut Street
Albany NY 12210
508-380-8289
Pcook@nyscoc.org.

REFERENCE 2

Frederick A. Davie, M.Div.
Senior Strategic Advisor to the President
Union Theological Seminary in the City of New York
3041 Broadway at 121st Street
New York, NY 10027
212-280-1404 (office)
fdavie@uts.columbia.edu



85 Chestnut St, Albany NY 12210
518-436-9319

www.nyscoc.org
E-mail: Nyscocalbany@gmail.com

Dear Riverside Search Committee:

Below are my responses to your questions as you prepare to list me as a reference for your church profile to be viewed by prospective Senior Pastor candidates.

Relationship to Riverside:

My wife was raised in Riverside Church and worked for two years in the communications office. We were married at Riverside in 1990. My father-in-law chaired the search committee which resulted in the calling of Jim Forbes as the Senior Pastor. My mother-in-law is a long-time member of Riverside who taught in the weekday school. In recent years as Executive Director of the New York State Council of Churches, we have collaborated with Riverside on various social justice initiatives including affordable housing and criminal justice reform. I regularly attend worship remotely with my wife.

Your responses to the following prompts:

Describe some areas of strength in Riverside's ministry: Worship, music, preaching has always been a strength. There has in recent years been a willingness to share the pulpit with other clergy on staff and guest preachers and openly celebrate what they have to offer.

The church has historically been strong on social justice with a least one full staff person dedicated to directly supporting the work of the laity. They have advocated for criminal justice reform, the need for affordable housing and voting rights to name a few issues.

They have a robust education program for people of all ages. There is never a shortage of interesting and engaging sessions in which one can participate. The church offers its space for high profile events which contribute to city, state, national and international discussion of the big issues of our time.

Describe some areas for improvement in our ministry

Not unlike other organizationally complex tall steeple churches, there have been periods of time in each Senior Pastor's tenure at Riverside where there has been significant conflict where laity and staff have not always had the most collaborative or supportive relationship with the Senior

Pastor. With each settled Senior Pastor since Bill Coffin (and likely before) there has emerged an organized faction which has actively sought to undermine the Senior Pastor. The church has not always known how to work with that faction. Having watched these conflicts play out over the last few decades, I think, Reverend Livingston has done a remarkable job of addressing these unhealthy dynamics and has modeled a collaborative and humble style of doing ministry which garners respect. To his credit and that of lay leaders, they have put in place much healthier patterns for working together. I think the church has done their homework to prepare the ground for the next Senior Pastor to have a much better chance of success in leading the congregation forward.

Describe a significant experience you have had within the church's ministry

During the Covid period, I have really enjoyed regularly attending worship virtually and also participating in the virtual coffee hour thereafter. In my capacity as Executive Director of the New York State Council of Churches, I appreciated working with Reverend Livingston and Reverend VanHook who was the Social Justice Minister, on various criminal justice reform initiatives in the city and state. We also appreciated working with members of Riverside, through the Council's our Who is My Neighbor Seminars, in helping them imagine how best to use their property for service and mission.

Anything else you wish to share

I think that Riverside is in the best position it has ever been in its history to move boldly into the future and fully expand their pastoral and prophetic ministry. There are a lot of caring and thoughtful lay leaders committed to working with an excellent and diverse pastoral staff to help Riverside reach its fullest potential.

Contact Information

The Reverend Peter Cook, Executive Director, New York State Council of Churches, 508-380-8289, Pcook@nyscoc.org, 508-380-8289.

Sincerely,

A handwritten signature in black ink that reads "Peter Cook". The signature is written in a cursive, flowing style.

Peter Cook
Executive Director

APPENDIX A MINISTRIES OF THE RIVERSIDE CHURCH

Education and Faith Formation

Education Ministry

- Adult Education
 - Adult Small Group Classes
 - Adult Open Bible Study
 - Advent and Lent Faith Formation Retreats
 - Biblical Hebrew Classes
 - Morning Prayer
 - Riverside Book Club
 - Speaker Series
- Baptism Orientation Classes
- English Conversation Program
- Underground Church Ministry

Youth Ministry

- After School Program (Homework Help and Mentoring)
- Career Day
- Confirmation (7th Grade and Up)
- Fall/Winter & Spring Retreats
- Freedom School
- Lock-Ins
- Millennial Scholarship Program
- Monthly Fellowship Outings
- Sunday School
- Sunday Youth Fellowship

Children & Families Ministry

- Advent Fest
- Bible Sunday
- Cherub Choir
- Children's Sabbath Sunday
- Christmas Pageant
- Church School
- Family Worship
- Freedom School
- Harvest Festival
- Nursery
- Palm Sunday Egg Hunt
- Parent Connect
- Riverside Girl Scouts
- Riverside Kids Worship
- Seasonal family activities
- Vacation Bible School

Young Adult Ministry

- College Student Care Packages and Finals Pizza Dinners
- Fall and Spring Hike
- Monthly Brunches
- Pastor's Pub
- Summer and Winter Retreats
- Theology of Draft
- Weekly Bible Study

Digital Ministries

- After the Amen: sermon talkback (podcast)
- Be Still and Go: Meditations for the Movement (podcast)
- Fresh Start (Zoom worship service)
- Grace Notes (Zoom worship service)
- How to do Digital Ministry (weekly resource/YouTube videos for other churches and faith leaders)
- Morning Prayer (Zoom gathering)
- Online small groups and classes (Zoom gathering)
- Sunday morning worship livestream
- The Riverside App
- The Riverside Church Sermons (podcast)
- The Riverside Member Network
- The Word Made Fresh (video Bible study)
- TikTok (original short video content from Riverside clergy)
- Virtual Coffee Hour (Zoom gathering)

Mission and Social Justice Ministry

- Beloved Earth Community
- Black Lives Matter/South Africa/Cuba
- Coming Home
- Ecclesia
- Latinos at Riverside/Border Mission
- Lift Every Voice and Vote
- Maranatha
- Men's Class
- Movies at Riverside
- Poor People's Campaign
- Prison Ministry
- Riverside Antiracism Task Force
- Sharing & Densford Fund
- Sojourners
- Theatre of the Oppressed
- Wellbotics

Membership, Care, and Parish Life

- Basic Pastoral Care
- Business and Professional Women's Club (B's & P's)
- Funerals, Memorials, and Weddings
- Laity Empowerment Project
- Lay Visitation/ Congregational Care Team
- Matthew 5:4 (Grief Support for Spouses)
- Memorial Society
- New Members Ministry
- Spiritual Life Retreat Committee
- Stephen Ministry
- Tower League and Older Adults Ministries

Social Services

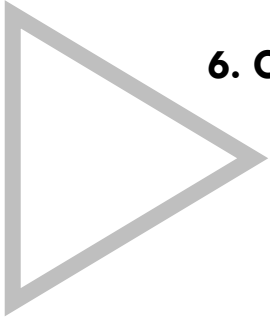
- Barber Training Program
- Clothing Distribution
- Direct Aid
- Food Pantry
- Safe Haven (Emergency Bed Program)
- Shower Project

Worship

- Deaf Ministry
- Communion Ministry
- Flower Ministry, Flower Guild
- The Cherubs Choir
- The Handbell Choir
- The Inspirational Choir
- The Rising Voices Choir
- The Riverside Choir
- The Riverside Youth String Ensemble
- The Youth Choir
- Ushers Ministry, Board of Ushers

Auxiliaries

- Riverside Hawks Academic and Athletic Program
- Weekday School



6. CLOSING THOUGHTS

- a. CLOSING PRAYER
- b. STATEMENT OF CONSENT
- c. CONFERENCE/ASSOCIATION VALIDATION

6a. CLOSING PRAYER

“The human mind plans the way,
but the Lord directs the steps.”
Proverbs 16:9

Proverbs 16:9 was selected by the Senior Minister Search Committee as a theme verse to sustain its work.

6b. 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?

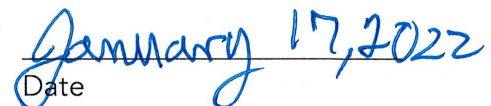
The church profile was prepared by the eleven-member Senior Minister Search Committee with contributions from the faith community of The Riverside Church.

2. Additional comments for interpreting the profile:

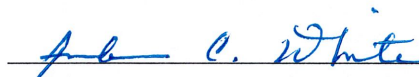
The church profile is the culmination of the Senior Minister Search Committee's eighteen-week "Listening Tour," a community discernment process in which every Riversider was invited to participate in a church-wide reflection about who we are and who God is calling us to be. The Senior Minister Search Committee was elected by congregational vote on March 14, 2021. Inviting every member and every ministry to embark on a course of listening, healing, and visioning together, the Search Committee called on the entire church family to contribute to the search for a new senior minister as search committee members hosted small group gatherings every Sunday between June 6 and October 10, 2021. On October 15, 2021 the Search Committee gathered for a retreat to begin the process of creating a church profile. Upon completion, the church profile was presented to congregational lay leaders on December 12, 2021. The profile was posted on January 17, 2022 in celebration of the birth, the life, and revolutionary vision of Martin Luther King Jr.



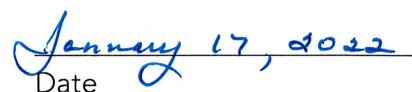
Dr. Emily B. Anderson
Co-convener, Senior Minister Search Committee



Date



The Rev. Dr. Andrea C. White
Co-convener, Senior Minister Search Committee



Date

6c. VALIDATION BY CONFERENCE/ASSOCIATION

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

Staff Comment: Yes

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

Staff Comment: Yes

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

Staff Comment: Yes

My signature below attests to the above three items.

Signature: *David Gaewski*
Name / Title: David R Gaewski, Conference Minister
Email: davidgaewski@uccny.org
Phone: 315-956-1441
Date: 17 January 2022

**UNITED CHURCH
OF CHRIST**



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