

Architectural Program Statement

New Building Project

First Unitarian Universalist Society of Exeter

10/8/08

“Imagine for a moment a church community that had a fundamental commitment to living in harmony with the earth.

“Imagine the building such a church would own. It would be accessible by human-powered and public transportation and would enhance rather than detract from wildlife habitat. It would capitalize on solar, wind, and water energy to the fullest extent possible. The building would be built with native materials, well insulated, naturally lit, cooled by breezes, and heated by the sun. Every appliance would be energy efficient.

“Imagine the grounds of such a church. Recognizing the importance of living well in one's particular place, the plant community would reflect native and well-adapted species for the eco-zone of the church. Water levels applied to landscaping would be relatively consistent with those occurring naturally. Chemicals would be avoided, shading for the building would become important, and vegetables would be grown with compost produced through community meal preparation.”

David Cockrell, “Greening Liberal Religious Communities,” UU World Forum, March/April 2005.

PREFACE

The Building Feasibility Study Group respectfully submits this study to the congregation of the First Unitarian Universalist Society of Exeter (FUUSE). The document is first draft of the Architectural Program Statement proposed for our building project.

The purpose of this statement is to describe the proposed building project, to give significant conditions that must be met, and to provide general direction for the overall design. It is further to introduce to a potential architect the evolution of Unitarian Universalism as well as our local congregation.

The document is intended to be a statement from the congregation and is submitted for the congregation's review and comments.

PART I contains the space and function requirements for our long-range building needs.

PART II describes the FUUSE building site and how we would like to use that land.

PART III contains recommended qualitative guidelines to use throughout construction.

The Appendices contain related data: project cost analysis; some abbreviations frequently used in our congregation and their meaning, which might be helpful to someone unfamiliar with our denomination; and summaries of the tables along with graphic illustrations of areas needed. Also included is a brief history of FUUSE.

Thoughtful review is requested and questions and/or comments will be welcome.

Respectfully submitted by,
The Building Feasibility Study Group

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PART I

Our Vision Statement

FUUSE's vision of itself in five years is a more fully evolved version of the community it already is, and is striving to be a spiritual home where individual members of all ages feel that their clarity about life's fundamental issues is enlarged and deepened. The church sustains an environment for spiritual exploration and individual growth, further enriching our experience through music and art. We encourage diverse views in the context of shared values. We support adequate professional staff and lay leadership to provide the intellectual and emotional nurturing required by a spiritual community.

A. Concepts endorsed by FUUSE:

A supportive community where all are welcomed and included and where each individual finds ways to know others and be known. People are recognized and respected and encouraged; and they recognize and respect and encourage others of any race, ethnicity, religious experience, economic status, or sexual orientation.

A community that looks outward, where the members' social concerns are not limited to the welfare of others members but include the local community and the global human community. Joint action, besides being effective, builds our mature awareness of the world and our roles as principled citizens. We support and promote informed discussion of social issues within our congregation and our community.

A physical space that provides areas of comfort and beauty for all of our church activities. The sanctuary is a haven and a place of joy, providing sacred space for worship and reflection. Both indoor and outdoor spaces are comfortable for groups of all ages for children's energy and laughter, and for older members in search of quiet and conversation

To these ends we commit freely, each according to our ability, our energy, our talents and our resources.

B. Values and Grounding

Our mission and our belief in these principles and sources guided us in discussions of our vision for our congregation and in identifying our space needs. We spoke together in focus group meetings, standing committee sessions, long-range planning meetings, congregational meetings, visioning workshops, and in many, many conversations among our members. Our values and concerns for our new space centered around these major elements: *Spirituality, Community and Fellowship, Commitment to Youth, Programs, Building and Site Design, and Future Expansion.*

C. Spirituality

Our congregation values opportunities for spiritual growth, the activities of worship, music, and choir, and the creative interaction of minister-led and lay-led services. The aesthetics of the worship space needs to be warm and inviting, reflective of our UU beliefs, and must include integrated state-of-the-art technology, such as audio-visual systems. Beyond this we value a setting that is circular or nonlinear with movable seating which accommodates a variety of programming in a multiple-use space. We want a lot of natural light. The space for worship and other religious and spiritual events should create a quiet, worshipful, meditative atmosphere.

D. Community and Fellowship

Our congregation values traditions of being a friendly community. Indeed, “community,” “intimacy,” “diversity,” “caring,” and “welcoming,” are terms frequently used. The sociability experienced at potlucks is important. These informal gatherings for families, children, and members of all ages provide a fellowship that is not possible in more formal settings. We want a space large enough to hold all who wish to attend. Making all areas accessible by disabled persons for participation in fellowship events is a frequently expressed priority. We want to include enough space near our sanctuary for socializing before and after our worship service(s) without disrupting classes or other programs in the building.

We see community and fellowship as part of our vision to minister to each other’s needs. We want to respond to life events (birth, sickness, graduations, weddings, loss, etc.). We want to recognize the transitions people of all ages go through and to honor those transitions with ritual.

We see community and fellowship as central to who we are and what we offer to those who would join us. How our new building functions for community events and how it fosters fellowship is a priority for us.

E. Commitment to Youth

To the delight of the congregation, the presence of young people is a defining feature of our community. This youthful component is a result of a large number of young families and an excellent religious education program for children and youth. The future viability of the church depends upon its youthful population and an adequate, comfortable space for youth programming is a primary concern.

Religious education is a priority space need in this building project. We want to include adequate space for Sunday classes, Jr. and Sr. High youth group programs called “Young Religious Unitarian Universalists” (YRUU), and a large space to provide both meaningful intergenerational exchanges within our spiritual community and exchanges with the broader community. We would like individual classrooms for all age groups that can serve as alternate space during the week for other programs. We would like these classrooms to provide adequate, convenient, and appropriately secured storage for religious education (RE) needs.

F. Programs

We are a program-based congregation and as such, we enable our members to find meaningful

expressions of their religious lives through the creation and participation in programs they choose to create and participate in. A program-based congregation is dynamic and changes according to the priorities and lay-leadership of its membership.

A frequently mentioned concern is for a large enough space to facilitate our social justice programming and our involvement in the broader community. We want this space to create a collective sense of working together.

To facilitate the dynamic nature of our congregation, we want space that incorporates a flexible multipurpose design so it can be available for community-based programs, workshops, forums, and discussion venues. We want this space to be open and busy all week long, not just on Sundays.

G. Building and Site Design

The congregation envisions a facility that fits properly onto the Elm Street site or any other site we decide would best fit our needs. One that is warm and inviting to members, visitors, and neighbors because of the simple beauty of the building and grounds.

Our congregation would like to be designated a Green Sanctuary according to UUA program guidelines. This means, among other things, that building walls do not bound our facility. The building and its footprint shall be designed to take maximum advantage of the natural features and orientation of the site, so as to integrate indoor and outdoor worship space.

To fulfill this commitment, the designer must address environmental goals related to site design, land usage, water runoff and usage, energy consumption and materials. The designer will save as many trees as possible.

The designer must offer options and cost benefit analysis of such sustainable technology as passive solar and geo-thermal heating, solar photovoltaic devices, utilization of daylight for internal lighting, energy conservation, and the use of renewable, recycled and local materials.

The facility shall enable people with physical limitations to come, worship and leave in peace and joy. We want the building design to reflect our UU beliefs and identity, to incorporate options for presentations of visual and performing arts and to include views of nature.

H. Membership Data and Future Expansion

The congregation envisions growth and expansion in the future and would like a building and site design to allow for this. We made a commitment to grow in membership by becoming a “Welcoming Congregation,” increasing our advertising, getting out the word about whom we are and the liberal religious alternative we offer.

In ten years we have seen sustained growth in our membership and religious education program participation. We have maintained a somewhat constant Sunday worship attendance.

- Average Sunday worship attendance is generally 76% that of membership.
- Average Sunday School is typically 44% that of Sunday worship attendance.
- The 2008 Strategic Planning envisions an eventual congregation with a membership in

excess of 500 and an average Sunday attendance of 150 at each service with seating for 200, expandable to 400 for busy times of year, through use of planned multiple-use overflow space.

I. Cooperative Effort

This new space shall be designed in such a way as to facilitate the work of the minister, the director of religious education (DRE), personnel and volunteers. These spaces shall be accessible to all people of all abilities and easy to find. Keeping the offices in the same area will help with workflow and communications.

PART II

Space and Program Requirements

A. General Considerations

This project consists of planning and creating a new facility by any of these means:

1. Renovating and adding to the existing buildings on our own property;
2. Building on new property;
3. Purchasing an existing facility that meets our needs.

The design shall allow for potential growth and integrate expansion as our needs and resources grow.

- All space must be designed for multiple uses to attain the least cost and greatest energy efficiency.
- Space is needed for four simultaneous meetings on weeknights. These meetings must not interfere with each other.
- The youth groups (YRUU) may meet twice during the week, requiring adequate space and sound abatement for their activities.
- Sunday morning rehearsal space is needed that has adequate sound abatement and a piano or keyboard for both choir and musicians.
- Adequate, accessible, and appropriately secured storage is required for all programs: RE, committees, office, ministerial, volunteer, and building maintenance activities.
- All designs, including parking, must provide handicap accessibility.
- Attention must be given to long-term ease and cost of maintaining the premises, including use of building materials that withstand anticipated use and weather conditions as well as convenient storage for cleaning supplies and equipment on each floor and various usage areas. Storage accessible from the outdoors needs to be available for garbage, recycling, and ground maintenance equipment.
- Attention shall be given to current and evolving technology and media needs.

B. Sanctuary

The worship area must be an aesthetic space designed and furnished to reflect our UU beliefs. This same space must also serve for music concerts, weddings, memorial services, lectures, social outreach programs, and other formal gatherings. Movable seating will make the space usable for a wide variety of uses.

These features are required in the Sanctuary:

- Easily movable and storable tables and chairs that are comfortable and include holders for pencils and hymnals.
- Suitability for formal gatherings with aesthetics that are reflective of our UU identity.
- Flexibility to accommodate diverse worship activities ranging from sermons, to dance, and to services that include congregational participation.
- Visually non-linear in appearance (not rectangular or box-like) while accommodating a variety of seating arrangements with consideration for sight lines to the chancel/performance

area.

- A feeling of connectedness among attendees, minimizing any sense of separation between presenters and audience.
- Abundant natural lighting; flexible, easily controlled, low-noise artificial lighting; provision for darkening for special services, theatrical, and audio-visual presentations.
- Excellent acoustics and a high quality sound system to enable all those attending, including the hearing-impaired, to hear and enjoy both music and spoken word. Provision must be made for future wired or wireless equipment.
- Adequate and appropriately secured storage and workspace for movable furniture, tables, liturgical and musical items, as well as other equipment.
- Adequate space and storage for robes, stoles, sanctuary items, and decorations.
- Easy traffic flow within the worship area as well as to-and-from other areas.
- Ample space that is not front-and-center for musical instruments and performers.
- Buffer space between the chancel and congregational seating for the choir, wedding parties, or special presentations, etc.
- Sound-abated glass enclosed area for infants and their caregivers.

C. Gathering Hall

Provide a Gathering Hall (corresponding to the present-day Parish Hall) that accommodates large groups and provides easy access to other areas in the building. The Gathering Hall will also be the area for coffee hour and, dinners. Ideally, the Gathering Hall can be opened up into the sanctuary for full congregational services and events. Such a combination will permit reducing the total area by about 500 sq. ft.

These characteristics are required:

- Location close to administrative offices.
- Easy access to restrooms and storage.
- Lost and found storage.
- Audio system.
- Proximity to the main kitchen for large and small functions.
- Movable chairs and tables and provision for storing them all.

D. Music Area

In addition to the space defined under Sanctuary, the music program needs office and rehearsal space, which can also be shared at times other than Sunday mornings.

- Office for the Music Director space to accommodate desk, chair, four file cabinets, and instrument storage.
- Rehearsal space for a 30-member choir, piano/keyboard, instrumentalists, and other groups for between-service rehearsals. This can include the director's office.

E. Vestibule Area

Provide an entry space that is warm and welcoming, where members and friends are greeted and coats and boots stored. Include a visitor information table for informational bulletins,

nametags, and orders of service. Also provide seating for greeters.

The vestibule requires these features:

- A physical and mental transition from the outside world, integrating the two. All who enter must have a feeling of community and recognition that this is a special place.
- Convenient storage for coats, boots, and nametags.
- Lighting that creates an atmosphere that is spacious, warm, and welcoming.
- Space for greeting, visiting, socializing, and hosting information tables.
- Bulletin board or kiosk.
- Storage for Miscellaneous Items & Decorations, Visitors’ Table.

TABLE 1

Sanctuary, Gathering, & Music Space	Current Area in Sq. Ft.	Proposed Area in Sq. Ft.
Sanctuary (seat 200)	1,458	2,000
Gathering Hall (Parish Hall)	1,156	1,500
Second Gathering Area (Community Room)	651	0
Chancel/Buffer incl. piano	299	400
Sanctuary perform. space	0	150
Chancel Storage	70	100
Chair & Table Storage	0	300
Organ Pipe Room	60	0
Vestibule	120	200
Office space for music	0	100
Rehearsal space	0	200
Combined office and music rehearsal space	0	300
Subtotal	3,814	5,250
Sanctuary, Gathering, & Music Space	Current Area in Sq. Ft.	Proposed Area in Sq. Ft.

F. Meeting Rooms for Youth Education and Programs

The new facility must provide nursery facilities for infants and quality, functional multiple-use religious education space for our youth from toddlers to teens. Throughout the week this same spaces will accommodate adult programs. One of these areas will also be used as a chapel for children's chapel and small services such as small private weddings and memorials. See Table 2.

These features are expected:

- Compliance with FUUSE’s Safe Congregation Policy.
- Flexibility to accommodate yearly age group changes.
- Space for a dynamic YRUU Jr. and Sr. High School youth program.
- Access to a safe outdoor play area.
- Space for a nursery with a separate adjoining room for infants.

- Certifiable for daycare.
- Separate entry with a place for coats and boots.
- Child accessible sink for craft projects and cleanup
- Nearby refrigeration for snacks
- Classrooms that include glass windows.
- Floors half-carpeted and half-linoleum.
- Area for the LEGO team's 4'x8' practice table and storage cabinet.
- Central location between the sanctuary and the office area, with easy-access to the RE storage area and kitchen/kitchenette.
- Appropriate sound attenuation in each room.
- Scratch-resistant and easy-to-clean surfaces.
- Wall display areas in all rooms and corridors.
- Adequate and appropriately secured large walk-in closet for class supplies, and child-sized tables and chairs for Nursery, Pre-K and Kindergarten.
- Distinct common space with a focal point for children’s chapel and other program uses. This common space/chapel could be used for choir and musician rehearsal space with proper storage for music files and instruments.

TABLE 2

Youth, Education	Current area in Sq. Ft.	Proposed Area in Sq. Ft.
Nursery	275	500
Preschool Room 1	324	630
Preschool Room 2	298	630
Grade School Room 1	385	500
Grade School Room 2	395	500
Grade School Room 3	0	500
Children’s Chapel/ Common Area	0	400
Subtotal	1,656	3660

Equipment requirements:

Cabinet Storage, Chairs, Changing Table, Coat Racks with Overhead Shelves, tables, Display Boards, Filing Cabinet, Piano, Shelves, Storage Room, Storage Space in the Centering Area, Toys, craft supplies, books and shelves, classroom bins.

G. Meeting Rooms for Adult Enrichment and Programs

This facility shall have space for adult programs, committee meetings, discussions, religious education, workshops, etc., to support this congregation’s mission for fellowship among our members and friends, adult religious education, and community outreach programs. Using classrooms and other spaces as multipurpose spaces.

The following are required:

- Formal space for Board meetings and covenant groups, workshops, classes, a lounge, a library, and community space to enhance outreach programs.
- Appropriate and adequately secured storage for audiovisual equipment and committee miscellany. It shall have space for displays and announcements.
- Quiet, well lit, and clearly visible space with room for check-out at a small desk with

- comfortable chairs for reading and contemplating.
- A separate entrance is desirable, but a securable route through the main entrance is acceptable.
- Proximity to kitchen services.

TABLE 3

Formal Meeting and Adult Education	Current Area in Sq. Ft.	Proposed Area in Sq. Ft.
Formal programs	211	200
Informal programs/Library	172	200
Meeting room	190	
Adult Enrichment Program space	650	400
Subtotal	1,223	800

H. Kitchen/Kitchenette Space

This facility shall provide for convenient, efficient food preparation for church and community programs.

The kitchen must offer:

- A large area that can accommodate 10 to 12 workers-for food preparation, service, and clean-up for a maximum of 380 people.
- Adequate electrical outlets for multiple appliances, in particular coffee urns.
- Meet requirements for daycare, commercial, and public rental usage.
- Storage space for cooking, serving, and cleaning items.
- Surfaces easy to clean and sanitize.
- Equipment a child could use with proper adult supervision.
- Garbage and recycling storage.
- Convenient service entrance reachable by cars for delivery.
- Convenient outdoors recycling, composting, and garbage storage.
- Close proximity to youth and adult programs, and it shall be accessible to administration areas.

TABLE 4

Food Preparation Space	Current Area in Sq. Ft.	Proposed Area in Sq. Ft.
Kitchen	299	340
Kitchenette	155	60
Subtotal	454	400

Kitchen equipment needed:

Two ovens, commercial dishwasher, microwave, commercial range, refrigerator, three commercial sinks, storage cabinets, recycling bins, counter and food preparation area, cabinet storage, small refrigerator, sink, microwave, coffee maker.

I. Office and Administrative Programs

There must be a ministerial office with room for counseling, an office for the Director of

Religious Education (DRE), an office for future staff and adequate space for administrative, managerial, financial, editorial, and volunteer work to adequately support the church’s administrative and ministerial programs.

The design must meet these requirements:

- Space in the minister’s office for a substantial personal library and the office equipment required for the minister’s duties.
- A private or semi-private entrance for the minister’s office.
- A central area designated for the administrative, mail distribution, and photocopier.
- Space with sound attenuation for a commercial copy machine and its supplies.
- Separate administrative and volunteer work space close to the copier room.
- Adequate secured storage space for all office and printing supplies, archives, publications, records, audio visual equipment, and some volunteer and committee needs.
- Separate lockable office for the financial secretary.
- A restroom conveniently located for the offices is required if those cited in Sect. II. K are not close enough.

TABLE 5

Office & Administrative Space	Current Area in Sq. Ft.	Proposed Area in Sq. Ft.
Minister	180	300
DRE	147	120
Finance (Pat)	211	120
Future office	0	120
Volunteer Space	36	300
Copy Room	0	36
Archives & Storage	139; (119 in RE)	100
Subtotal	713	1,096

J. Restroom, Custodial, and Special Access Space

Adequate restroom space is required for the convenience of members and guests, which also require appropriately secured storage for maintenance. About seven toilets for women, and three toilets and three urinals for men seem reasonable. The architect must decide how these are to be arranged to offer easy access from the Sanctuary, the Gathering Hall, and the office area. If the office area needs its own restroom, then one with a single toilet is adequate. In addition, a restroom with changing table is required for the nursery. At least one toilet area in each area and/or floor level must be handicapped accessible. Restrooms must be accessible without passing through other meeting areas.

Consideration should be given to the entry and egress of people using wheelchairs and people delivering goods so that they are not exposed to weather.

Requirements:

- Indoor storage space on all levels for cleaning supplies.
- Outdoor storage for garbage, recycling, and ground maintenance.
- Inside storage for weather-sensitive maintenance items.

TABLE 6

Miscellaneous Space	Current Area in Sq. Ft.	Proposed Area in Sq. Ft.
Janitor Closet	4	30
Heating Equipment	0	200
Nursery Restroom	0	40
Restrooms	228	640
Subtotal	232	910

K. Summary of Net and Gross Usable Space

TABLE 7

Summary Table	Current Area in Sq. Ft.	Proposed Area in Sq. Ft.
Sanctuary, Gathering, & Music	3,814	5,250
Youth Education	1,677	3,660
Formal Meeting & Adult Programs	1,233	800
Kitchens	454	400
Offices	713	1,096
Restrooms, custodial, etc.	232	910
Subtotal	8,113	12,116

NET USABLE SPACE (rounded) 12,000 sq. ft.

GROSS SPACE (net plus 35%) 16,200 sq. ft.

L. General Church Building Guidelines

TABLE 8

Sanctuary seating	10-15 sq. ft. per person (chairs will provide 20% more seating)
Vestibule/Lobby	2 sq. ft. per person in worship center
Classrooms	Range of 12 sq. ft. per person for adults to 35 sq. ft. per person for nursery and toddlers
Hallways	Minimum of 6 ft. wide
Individual offices	Minimum of 120 sq. ft.
Minister's office	Minimum of 150 sq. ft. with a recommendation of 300 sq. ft. for consultations
Fellowship Hall	12 sq. ft. per person at square tables and 15 sq. ft. per person for round tables
Toilets	One women's toilet for every 75 women; one men's toilet and 1 urinal for every 150 men

PART III

Project Site Plan

FUUSE already has property for a new building/addition on the corner of Elm Street and Maple Ave. It is a lot approximately 3/4 of an acre near downtown Exeter.

Trees border the property along the two streets while residential homes abut the other sides. A garden has been put in with trees, shrubs and flowers that will need to be saved if additions are made in that area.

A. Concepts Controlling the Site Design

Unitarian Universalism is a nontraditional denomination and we envision our building as being an inspiring one, not imposing. It needs a simplicity and a gentle enfolding quality that takes advantage of the site.

We want the design for both the building and the grounds to facilitate public awareness of our presence. We want the building and the site to begin a dialogue with the community which says that we are open, public, connected and available. The building and the site shall tell the story of Unitarian Universalism, our diversity, our inclusiveness and our intention to be a public presence in our community, our city, our world, and the interdependent web of all existence of which we are a part. The building and site shall demonstrate that our sanctuary considers the environment both before and after construction.

B. Site and Landscaping

The church property must be laid out and landscaped in such a manner to provide open space, space for meditation, space for fellowship, and, if possible, ample parking for those in the congregation unable to walk longer distances. The buildings and the site shall be integrated with the environment and aesthetically pleasing, both to the congregation and the public.

Expectations:

- An open space for children.
- A garden for meditation. Garden shall be planted with native species. If the current garden is removed, plants will be saved and moved to the extent possible.
- An outdoor space for fellowship and worship in the summer, such as a patio.
- Parking for at least fifteen cars for an in-town location or 200 cars for an out of town location. The parking shall not be in the center of the site and must be planned to be in accordance with Town requirements. The use of gravel or other pervious materials will be considered to minimize run-off.
- A storage shed or garage with at least 100 square feet space.
- Well landscaped to blend with the neighborhood and be aesthetically pleasing to the congregation, visitors, and the public.
- Site and development work for any new facilities shall use green principles with respect to storm water management.
- Marked sidewalks, suitable for walkers and wheelchairs, to all entrances. Walkways shall be easy to maintain and shovel in the winter.

- Good signage at front entrance to the sanctuary and office. All signs shall be of suitable scale and appearance to the facility.
- Provision for adding a cooperative play structure for small children.
- Functional and energy efficient outdoor lighting, operating on light switches or timers, for safety and security.
- A rack for bicycles. (Note: the racks we now have are rarely used.)
- Consideration for easy maintenance.
- Future building additions must be considered.

TABLE 7

Site & Landscaping Space	Existing Area	Estimated Required Area
Outdoor Fellowship and Worship (Patio)		500 sq feet
Memorial/Meditation Garden		500 sq feet
Open Play Space		10,000 sq feet
Parking for 15 cars (for in town location)		6,000 sq feet
Parking for 200 cars (for out of town location)		90,000 sq feet (2 acres)
Storage Shed		100 sq feet
Total site space		17,100 sq. ft.

C. Special Considerations

Design the site, the building, and contingency for future expansion needs so as to allow and encourage refinement to the site. Examples are the development of walking paths, a memorial garden, a playground, etc.

Plan to accommodate outdoor worship.

Remove as few existing large native trees as possible during building construction and replace with native plants, trees, and shrubs.

Provide parking area to accommodate 15 vehicles. The space shall be unobtrusive and environmentally friendly with designated areas for bicycles, compact cars, and carpool vehicles. Attention shall be given to the ease of maintenance in summer and winter.

Outdoor lighting is required for safety and security and for youth program play areas. This lighting shall not be intrusive to neighbors. Motion or timers must operate exit lighting.

Proper signage is needed in keeping with the scale and materials of the building.

Site development shall include positive drainage away from buildings with consideration of using runoff to enhance the grounds, for example via rain gardens.

D. Environmental Considerations

Because we are a Green Sanctuary, it is a priority of our congregation that our new home be constructed to honor our stewardship of the Earth's resources. Throughout, attention shall be paid to incorporating environmentally responsible materials, design, and technology.

Environmental considerations shall be given, but not limited, to site design, land use, water use, energy consumption, materials, and sustainable technology: passive solar, geothermal heating and cooling, photovoltaic devices, natural day-time lighting, energy conservation and insulation, and the use of renewable, recycled and local materials.

These environmental concepts must be incorporated to the greatest extent possible in such a way as to not compete or conflict with other building and space usage priorities, as expressed in this program statement.

When these environmental concepts restrict or conflict with other aspects of the design or aesthetics of the space, as expressed in this program statement, or compete significantly for financial resources, the architect shall present the cost/benefit analysis of the options under consideration. This information will be taken into consideration and a decision will be made in a timely manner.

APPENDIX A

Projected Project Cost Analysis

Construction Costs

Assumed costs per square foot	\$150	\$300
A - Estimated Building Cost for 16,200 sq. ft.	\$2,340,000	\$4,860,000
B - Fixed Equipment (4% of A)	\$97,200	\$194,400
C - Site Development (15% of A)	\$351,000	\$702,000
D - Total Construction Cost (A+B+C)	\$2,788,200	\$5,576,400

Overhead Costs

E - Movable Equipment (4% of A)	\$93,600	\$187,200
F - Architect Fee (8% of D)	\$187,200	\$374,400
G - Contingencies (15% of D)	\$351,000	\$702,000
H - Admin. Costs (3% of D)	\$70,200	\$140,400
I - Total Overhead Cost (E+F+G+H)	\$702,000	\$1,404,000
Total Construction & Overhead (D+I)	\$3,490,200	\$6,980,400

Property Costs

J?	\$ ___
K?	\$ ___
L?	\$ ___
M - Total Property Costs (J+K+L)	\$ ___

Total Project Costs (D+I+M) \$ ___

Appendix B

Abbreviations and Definitions

DRE - Director of Religious Education

RE - Religious Education

UU - Unitarian Universalist

UUA - Unitarian Universalist Association

YRUU - Young Religious Unitarian Universalist

Member - One who has signed the membership book and has made an identifiable contribution in the past year.

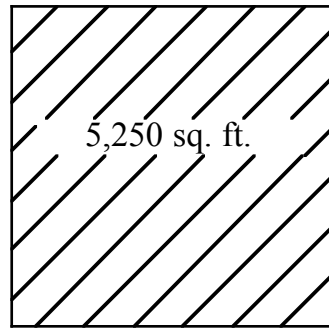
Pledge - A solemn and formal promise by one or more individuals acting together to make a financial commitment.

Pledge Unit - One or more individuals who make a single financial commitment.

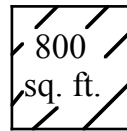
Friend - One who participates but chooses not to sign the membership book. Such a person may or may not make a financial contribution.

Appendix C

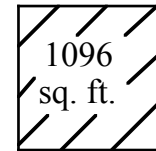
Summary of Space Needs



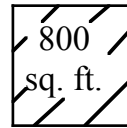
Sanctuary,
Gathering,
Music



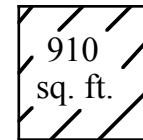
Meetings



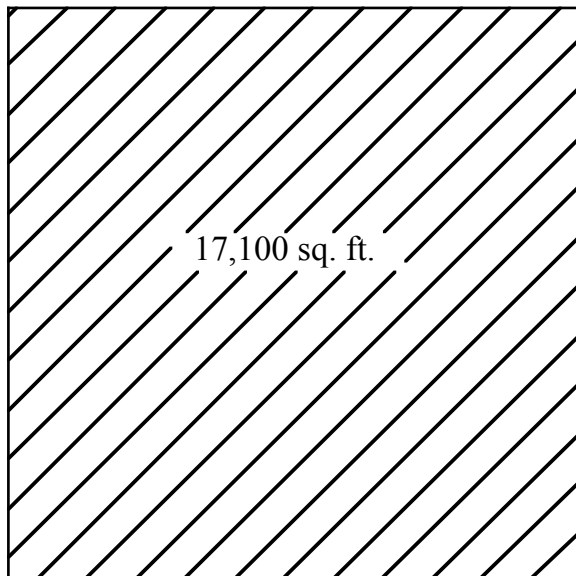
Offices



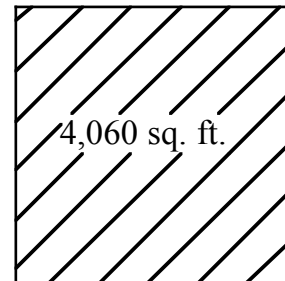
Kitchens



Restrooms,
Custodial,
Special Access



Site & Landscaping



Religious
Education

Appendix D

First Unitarian Universalist Society of Exeter History

The Unitarian Universalist Society of Exeter has a short history in comparison with Unitarianism and Universalism. The Society's principles and practices, however, reflect the same long and distinguished heritage.

European Unitarianism began in the 1550s and flourishes to this day. Unitarianism and Universalism surfaced separately in the American colonies before the American Revolution. Along with the political and economic situation, a number of American colonists became increasingly dissatisfied with orthodox Christianity and its harsh Calvinist doctrines. Liberal thinking was heard from many pulpits espousing both Universalist and Unitarian religious views, and this continued after the Revolution. The Universalists emphasized the "Universal Fatherhood of God and the leadership example of Jesus." The Unitarians, who rejected the Trinitarian position emphasized reason, rational thought and diversity of religious experience.

Liberal religious beliefs increased and became the basis for organized churches as the new nation developed. In 1785 the Universalists organized in Oxford, Massachusetts. In 1825, the Unitarians organized in Boston, Massachusetts. As early as the 1850s there were discussions of merging the two denominations because they maintained close ties.

The young United States expanded West and Unitarian churches were built in cities such as: Cincinnati, Louisville, Buffalo, New Orleans, St. Louis, Chicago, Mobile and Syracuse. By 1852 the Western Unitarian Conference was formed. Many smaller cities and towns did not have Unitarian churches until later in the 19th and 20th centuries.

It was the Universalists who organized in rural areas. At the end of the 19th century, the Missouri State convention of Universalist Churches introduced a resolution of merger with the Unitarians, but it failed to pass. It was not until May, 1961 that the Unitarians and Universalists joined together and became the Unitarian Universalist Association of Churches and Fellowships of North America (UUA) with headquarters in Boston.

The story of the First Unitarian Society of Exeter has its origins with the founding of the town of Exeter. Exeter was founded in 1638 by religious dissenters from the Massachusetts Bay Colony. They quickly established a church, built a meetinghouse and for over 100 years this served as the "official church" in the town. Taxes were collected from all residents to support the church.

The strict Puritan teachings of the church were challenged during a period known as the Great Awakening which took place during the mid-1700s. Known for their fiery evangelical preaching, the New Lights (as they were called) emphasized a more personal relationship to the divine and de-emphasized such Calvinistic teachings as predestination.

The New Lights argued for a presence in the town and eventually the very contentious split settled down and Exeter had two churches, conveniently called the First and Second Parishes. Taxes were still collected to support the church, but in 1755 residents could decide between the two churches. All town residents paid these taxes regardless of whether they were actually members of a church. New residents were allowed three months to decide which church would

receive their tax dollars. This system of church taxation continued in New Hampshire until about 1818. Both parishes also charged a pew fee for active members.

Hand in hand with the Great Awakening came the period known as the Enlightenment. The humanistic views of the enlightenment spawned two new movements from traditional New England Christianity: Universalism and Unitarianism. Universalists rejected the Calvinistic doctrine of predetermination and preached that all Christians could gain salvation, not just the select few granted God's grace. Unitarians rejected the idea of the trinity, or a God consisting of three entities, Father, Son and Holy Spirit. Both movements stressed that human beings were inherently good and not the depraved beings of the Puritan teachings.

Even the liberalism of the Second Parish was unacceptable to these two movements. Although much of the preaching was Unitarian, the Universalists were increasingly uncomfortable with the style of preaching. After a few early attempts to form their own society, the Universalist Society of Exeter was eventually formed in 1831 and in 1841 was able to build a church on the corner of Front and Center Streets. The lower floor was designed to hold businesses and could be rented out to help pay the mortgage. As there were few Universalists in town, they felt this was a necessary measure to help defray costs and provide themselves with a meetinghouse.

But even this small bit of help could not support the Universalist meetinghouse. In 1854 the group was faced with foreclosure and needed to make some hard decisions. It was eventually agreed upon to approach some of the Unitarian members of the Second Parish and propose a merger. At a fateful meeting on June 17, 1854 at the Odd Fellows Hall on Water Street, the two groups met and agreed to reorganize officially as the First Unitarian Society of Exeter. It accepted any willing members from the Universalist Society and from Second Parish. Not all the Universalists agreed to join. The new organization took over payments on the building and it was soon paid clear.

The 1850s and 1860s were a period of growth for the new society. Phillips Exeter Academy, a private preparatory school for boys, required all students to attend worship services each Sunday. Despite some attempts by the school to lure boys away from the "liberal" church, student enrollment would help swell the attendance at the First Unitarian Society until the 1960s. The pretty church on Front Street was quickly outgrowing its congregation.

In 1867, a local woman named Mary Eastham Gray Gilman came to the aid of the Society by donating a parcel of land on the corner of Elm and Maple Streets. She was a wealthy widow, about to remarry and perhaps was looking to liquidate some of her personal assets from her first marriage. The American Unitarian Association gifted \$3000.00 towards the building of a new church on the provision that Phillips Exeter Academy alumni raise another \$2000.00 and that pews reserved for students would always be free of charge. Local members raised another \$3000.00 by subscription and the church was finished in 1868 at a final cost of \$13,000.00. There was still some debt to be paid, but the group was growing and it was eliminated within a few years.

In 1872, Mary Eastham Gray Gilman, now Mrs. Charles Bell, donated the vacant lot next to the church and the parsonage was built on the site, completed in 1874.

Standing next to the parsonage was an old tenement building standing on a very desirable plot of land. It was discussed for a few years and eventually the group decided, in 1884, to buy the

tenement, move it to another site, and build a Parish Hall. That hall, called Unity Hall, was completed in 1890 and immediately put to use for a variety of church and secular functions. It was enlarged twice over the years. The Society still attracted a number of PEA students, and the 1890s can be characterized as a time when the First Unitarian Society's ministry catered to the youth of the students, the members and the town itself.

From 1857 until 1931 (and a few years following World War II) the biggest annual event of the church was May Fair. Held for many years at the Exeter Town Hall, this became a town event and raised a great deal of money each year. The site of the event moved to Unity Hall in the 1890s, but this didn't seem to diminish the enthusiasm of those attending. A May Pole was erected, there were parades, plays, dancing, music and, of course, food.

The church has always maintained an active church school, even when classroom space was lacking. Other organizations within the church included the Women's Alliance and the Young People's Church Guild.

Keeping both the church and Unity Hall proved to be more of a challenge than originally anticipated. As early as 1916 the society considered selling Unity Hall always changing their minds at the last minute. In 1924 the hall was renovated again for society use.

World War II shortages took a toll on all the churches in town. In 1944, the Exeter News Letter commented that both the Baptist and Congregational churches had closed their main meeting rooms and were holding services in the vestry for the duration of the war.

The now slightly reduced members of the First Unitarian Society knew they were at a crossroads as early as 1935.

- In that year, the Executive Committee authorized the building committee to sell Unity Hall if a buyer could be found.
- In 1936, the Executive Committee considered remodeling Unity Hall as a dwelling in an effort to make it more marketable.
- In 1937 the idea was to sell both Unity Hall and the parsonage and use the proceeds to build an entirely new, less costly church.
- By 1938 the building committee had definitely decided to recommend building a new church: "of Colonial style, adequate basement rooms for Sunday School and Women's Alliance and put the organ in the back"

By 1942, the World War had forced the issue. Coal was getting scarce and the old building was expensive to heat. The members made the decision to move Sunday services into Unity Hall for the duration of the war. Two weeks later, in a session following a regular Sunday service, the drastic decision was made to tear down the old church and use the materials to completely remodel Unity Hall into a permanent church.

The conversion was made and along with the renovations to the former Unity Hall, a Parish Hall was added. Materials for both these projects came from the old church and whatever could be found during these days of substandard rationing.

The new church opened on September 28th, 1944 and was immediately overcrowded with 140 people attending on that Sunday. There were 53 children enrolled in the Sunday School and 31 Academy students in attendance.

During the 1950s and 60s the church membership and attendance remained fairly constant. Church sponsored activities included: Rummage Sales, Fall and Spring; Christmas Fair (for a short time the May Fair continued); Harvest Dinner (Fall); and Parish Supper (Spring annual meeting).

By the 1960s the parish complex looked similar to the way it looks today (2003). In February 1960, the denominations of Unitarians and Universalists officially merged, but the First Unitarian Society of Exeter chose to retain it's historical name rather than become the First Unitarian Universalist Society of Exeter. [Universalist was added to the name in 2007.]

In 1964 improvements were made to the basement of the parish hall to create more classroom space. But numbers were declining. Attendance at services held steady, but memberships were declining. When PEA eliminated compulsory attendance in the mid 1960s the church began to go into a decline.

One historian of the society had this to say: "In the late '60s the church went into a decline. Academy ended chapel requirement. The atmosphere became very conservative religiously and politically and did not attract new members."

It was a period marked by uncertainty within the church's mission and ministry. There was a tremendous turnover in our ministers. By 1982 there were only 66 members. No longer able to support a full-time minister, the church negotiated to have an extension minister preach. But the little group held on and decided not to disband. The church buildings were maintained by volunteer effort and the group continued to remain a presence in the town of Exeter.

The low point came in 1987. A survey was taken to compare the church for the previous 100 years.

Year	Population of Exeter	FUUSE members
1880	3,640	122
1985	10,983	39
2008	~14,800	210

Average attendance at worship services in 1985 was 30 adults and 12 children.

Still the group stayed together, even when there was no minister and it seemed wiser to disband. Church members became more active concerning social issues and the ministry began to shift, welcoming new members into the circle. A steady period of growth began in the early 1990s. Average worship attendance rose gradually. By the mid 1990s attendance was up to 61 adults. In 2001, membership increased to 133 with average attendance of 69 people.

Today, we are still welcoming people who find their way to our doors. With 210 members, 130 children, and 161 friends with an average weekly total attendance of 141 (sum of two services), we are challenged again with expanding the ministry as we expand our numbers.

We owe a debt of gratitude not only to the founders of our Society, but also (and perhaps more so) to those members who kept the Society going when common sense might have said otherwise. Our history has seen its ups-and-downs, yet the flaming chalice, symbol of our faith, has never been extinguished.

Appendix E

Our Mission Statement

The First Unitarian Universalist Society of Exeter (FUUSE) is an open and accepting intergenerational community where all are welcome and valued. We encourage intellectual and spiritual growth through exploration and action. We celebrate our connections to family, to our community and to the earth. Through our shared values and common voice, we foster social justice, freedom of thought, and harmony with each other and with the world.

This statement does not come casually from us. To understand who we are, it is necessary to understand this statement. It expresses how we intend to treat ourselves, each other, and the world as a whole. We are intentional about making a positive difference in the world and we are intentional about leaving our planet in a healthy state for future generations. We are mindful of the diversity within our congregation and within the world. We honor these differences and we are committed to working together in peace and fellowship.

Ours is a personally active congregation. Many of us have chosen occupations in which we actively practice our faith and all of us are intentional in practicing our faith in our everyday lives. We are involved in and connected to the broader community in ways that allow us to express our deeply held religious and intellectual values. Our intent to build a new building is an outgrowth of our involvement in and our caring about our world.

We are a diverse group. Within our congregation are people who follow numerous religious and intellectual traditions. Learning how to live amidst such diversity is our challenge and our privilege. We see this as a source of our strength as a community. We learn from each other the meaning of the sacred and we share with each other our ideas and our ideals. Our congregation is fertile ground. Our congregation reflects the diversity of society as a whole. We live in community and with respect for all paths to the sacred and all intellectual paths that support our Principles.

Appendix F

Seven Principles of Our Faith

The Unitarian Universalist Association is an association of independent congregations and is non creedal, but we are grounded by these seven principles:

1. The inherent worth and dignity of every person;
2. Justice, equity and compassion in human relations;
3. Acceptance of one another and encouragement to spiritual growth in our congregations;
4. A free and responsible search for truth and meaning;
5. The right of conscience and the use of the democratic process within our congregation and in society at-large;
6. The goal of world community with peace, liberty, and justice for all; and
7. Respect for the interdependent web of all existence of which we are a part. The living tradition we share draws from many sources:
 - Direct experience of that transcending mystery and wonder, affirmed in all cultures, which moves us to a renewal of the spirit and an openness to the forces which create and uphold life;
 - Words and deeds of prophetic women and men which challenge us to confront powers and structures of evil with justice, compassion, and the transforming power of love;
 - Wisdom from the religions of the world which inspire us in our ethical and spiritual life;
 - Jewish and Christian teachings which call us to respond to God's love by loving our neighbors as ourselves;
 - Humanist teachings which counsel us to heed the guidance of reason and the results of science, and warn us against idolatries of the mind and spirit;
 - Spiritual teachings of earth-centered traditions that celebrate the sacred circle of life and instruct us to live in harmony with the rhythms of nature.

Grateful for the religious pluralism that enriches and ennoble our faith, we are inspired to deepen our understanding and expand our vision. As a free and independent congregation, we enter into this covenant, promising one another our mutual trust and support.