

FUUCA Board of Trustees

Meeting date: **Tuesday, October 18, 2011 from 6:30 PM to 9:30 PM**

Location: FUUCA

Purpose/Notes: Regular scheduled meeting

Invited Guests: (no guests)

Meeting Documents:

- First UU Austin Policies - 2011-03-15 (working reformat).doc

Agenda:

1. Committee business

1.1. Call to Order Chris Jimmerson / 2 min

1.2. Chalice Lighting and Reading Luther Elmore

1.3. Board Covenant Chris Jimmerson / 2 min

Documents:

- Ideas for a new Board Covenant v2.docx
-

1.4. Agenda and Consent Agenda Chris Jimmerson / 5 min

Report:

Documents:

- DoFO report X-11.doc
 - Reminder.doc.pdf
 - Sept 2011 F Report Coversheet.doc
 - sept 2011 financial report 11-X-11.xls
-

1.4.1. Proposal to Approve Expenditure from LRF for Making-it-Happen retreat Chris Jimmerson

Report:

Documents:

- Proposal for Ensuring Funding for.doc
-

1.4.2. Approve minutes from Sept Meeting Brendan Sterne

Documents:

- Minutes_9_20_2011.pdf
-



1.5. Process Evaluation

Rose Ann Reeser / 2 min

Documents:

- MeetingPrep-ProcessGuide-3.doc.pdf

1.6. Visitors Forum

Brendan Sterne / 10 min

2. Old business

No Old business

3. New business

3.1. Cost of Governance Interpretation Report:

Chris Jimmerson / 5 min

Documents:

- Interpretation of Board Policy 3.1.doc

3.2. New End on Radical Hospitality

Susan Thomson / 30 min

Report:

Documents:

- FUUCAFE Rad_Hosp_Notes.doc
- Radical Hosp. Exerc.doc
- radical hospitality.txt

3.3. Board Process Interpretation

Chris Jimmerson / 5 min

Report:

Documents:

- ProceduresforBoardMtgs.doc

3.4. Ministry Report

Meg Barnhouse / 10 min

3.5. Budget Update

Sean Hale / 10 min

Report:

Documents:

- Draft 2012 Budget Proposal 14-X-11.doc



3.6. Snacks Chris Jimmerson / 15 min

3.7. Pre-Congregational Meeting Planning Chris Jimmerson / 20 min

Report:

Documents:

- Proposed Fall Congr. Meeting Agenda.pdf

3.8. Directors & Officers Insurance Sean Hale / 3 min

Report:

Documents:

- D and O renewal Qs IX-11.doc

3.9. Proposed Fiscal Limitation re Investment Instruments Rose Ann Reeser / 10 min

Report:

Documents:

- FAMP guidelines incorporated DRAFT2 10-15-11.doc

3.10. Topic from DBLE John Franks / 15 min

Report:

3.11. Proposed Wording for Moral Ownership Susan Thomson / 5 min

Report:

Documents:

- Moral Ownership FUUCA.doc

3.12. Discuss 'Almost Church Revitalized' Margaret Borden / 10 min

Documents:

- oct18reading.pdf

4. Committee business

4.1. Work Group Reports Chris Jimmerson / 10 min

**4.2. Process Evaluation**

Rose Ann Reeser / 5 min

4.3. Action Items

Brendan Sterne / 3 min

4.4. Board-Executive Team Covenant Reading

Brendan Sterne / 2 min

With the Values, Mission and Ends of First UU Austin foremost in mind, we covenant...

- To respect our time together by being focused, prepared and timely
- To listen actively, and address concerns directly
- To trust that each is acting in good faith
- To show compassion, respect boundaries, and enjoy each other's good humor
- To keep confidentiality when it is requested
- To be called back into covenant
- And at the end of our deliberations, to speak with one voice

Monthly Operations Report to FUUCA Board of Trustees September 17 – October 14, 2011

Office & Staff

- Weekday Volunteers – Ann Edwards, Nancy Groblewski, Mary Ann Stafford, Kathryn Govier, Joseph Hunt, Mary Patrick, and Mary Jane Ford continue helping us regularly in the office during the week.
- Meg Barnhouse's Orientation – We have completed Meg's basic orientation.
- Monthly Staff Workshop – At our September staff workshop, we discussed hospitality and building safety and security. Through the course of the meeting we identified opportunities for incremental improvements that seem to have a good cost/benefit ratio.
- Procedures – Natalie continues to document procedures, such as new member processing and facility use, as part of our ongoing work to enhance clarity, consistency, and efficiency.
- Personnel Committee – Sheila Gladstone has agreed to continue serving as our Personnel Committee. She has provided valuable legal and human resources advice to us over the years and we're thrilled to have her continue in that capacity.
- Sunday Operations Coordinator – Effective October 24, Kami Cornell will doff her religious education hat and don the new Sunday Operations Coordinator hat. She will be the new go-to person on Sunday mornings so that we have a professional presence for all those things outside of worship, music, and religious education. Kami will help things run smoothly and coordinate the response when surprises occur.

Finances & Data

- Stewardship Support – I have provided direct support to the fall canvass through activities such as meetings, assistance with printing needs, and assistance with canvasser training.
- Increasing Pledging – Meg and I are working to motivate pledgers, especially new donors and those who haven't made major increases over the last couple of years.
- Quarterly Giving Statements – We have mailed the bulk of the quarterly giving statements, with just a few remaining that we want to double check before sending on their merry way. Joseph Hunt and Nancy G provided valuable assistance to Jamie in double checking the records for errors. Doris Hug, Henry Hug, and Nancy G took care of the mailing.
- Member Directory – I have generated an updated version of the member directory. We have already distributed copies at senior lunch and through the leadership email list. Additional copies are available through Natalie.
- Tax Refund – We've received a refund of \$3,900 from the US Treasury. An usual short-term variation appeared in the tax code thanks to the Affordable Health Care Act of 2010. Basically, it created a refund, even for tax-exempt churches, on health care expenses. Kae McLaughlin helped us to fill out the complex and convoluted forms before the May deadline and now we've received our refund check!

- Quickbooks Error – for about two months we were plagued by a bug in Quickbooks that prevented us from effectively networking the software. Jamie and I couldn't access our data at the same time, which made life very complicated because we both need regular access. After many hours of work, David Matthis was finally able to get it resolved and identify how we can correct the problem should it recur.

Facility & Hardware

- Signage Review – John Boehme has completed his consultation of major stakeholders as part of our signage review and developed a strong draft plan. The next phase of the project involves the design of the new exterior signs, which should begin shortly.
- Weekday entrance – Beginning on Monday, October 17, we will begin testing a new strategy that involves directing weekday traffic to the office door on the courtyard. This will make it much easier for visitors, delivery people, and others to find the right door to enter. As part of this test, we will also keep all exterior doors locked, Monday through Friday, except the office door on the courtyard. This will reduce our level of risk from people with ill intent, for whom it will become more difficult to come and go unobserved. (There will, of course, be exceptions to this for things such as quick deliveries to the kitchen and access for Senior Lunch.)
- Exterior Office Signs – Jacob Williamson designed the yellow and white yard signs that say “office” that we now have planted around the campus. These will help direct people to the right entrance. (Even with the old system of many unlocked doors, visitors and delivery people would often spend a lot of time going to multiple locked doors before finding one that opened).
- Landscape & Drought – The grounds committee, particularly Larry Gilstrap and Bill Walters, worked hard to mitigate our losses from the drought and will continue to monitor the situation, even as the extremity goes down due to lower temperatures. We've probably lost some trees while others may have simply gone dormant, so we may not know the full extent of the losses until spring.
- Property Entrance Landscaping – The grounds committee has significantly enhanced the landscaping at the property entrance. Not only is it now visually more appealing, but they removed major visual obstructions, enhancing the safety of everyone who drives past that point.
- South Side Path – under the supervision of the grounds committee, we have a Boy Scout's Eagle project under way outside along rooms 13 to 17. The project, which began on October 10th, will end with a new pathway of crushed granite and new plants. Work will continue of October 29th.
- More LED lights – Paradox Players continues to enhance the lighting in Howson Hall. So far this year, they've upgrade 9 white lights from incandescent to LED, reducing what was 1000 watts of electric usage by 80%!
- Water Heater Timer – The water heater in the new wing now has a timer. This is an energy-efficiency enhancement made possible because of the Green Sanctuary Committee's interaction with the city in identifying green opportunities around the facility. The city provided the equipment and installation at no charge.
- Mailroom Lock – We've changed the lock on the mailroom. Now it can be opened by any of the big Medeco keys (the square-handled brass keys) whereas before only a few of those keys could unlock it.

- Cothrons – Speaking of locks, I've added Natalie to the list of people authorized at Cothrons to get new high-security keys made (the Medeco keys).

Other

- Disruptive Behavior Policy – We have worked on a disruptive behavior policy which we expect to finalize and distribute shortly. This covers those behaviors that go beyond simple breach of covenant.
- Vacation – I will travel with my family to Costa Rica March 13-27 where we will stay with my wife's family.

No Update this month

- Keys & Alarms
- Memorials & Staff
- Main office configuration
- Archive
- FORTH Taskforce
- Metrics Taskforce
- Mozy
- Handicapped parking capacity
- Staff Calendars
- Facilities Committee
- Internal Audit

Some of my other regular activities (Reports for these usually appear elsewhere)

- Finance Committee Meetings
- One-on-one meetings with direct reports
- Board of Trustees
- Board Executive Committee
- Volunteer recruiting and coordination
- Management Team Meetings
- Church Council & Congregational Meetings
- Office Staff Meetings
- Monthly meeting with Search Committee co-chairs
- Monthly Staff Training
- Background checks for new employees, special volunteers
- Monthly Financial Reports
- Monthly follow up on bounced pledge autopayments
- Board retreats and special meetings (average twice annually)

Respectfully submitted by Sean Hale. October 14, 2011.

Reminder!

Making it Happen with Joe Sullivan

Howson Hall at the church

Friday, November 4 –
Dinner at 5 p.m., Session from 6 p.m. to 9 p.m.

Saturday, November 5
Continental breakfast at 8:30 a.m.
Session from 9 a.m. to 4 p.m.

Dinner and lunch will be provided (pizza one time, sandwiches the other), please bring breakfast items and juice, etc. Saturday morning.

Email chris_jimmerson@me.com with what you will bring.

First Unitarian Universalist Church of Austin
Balance Sheet
As of September 30, 2011

	<u>Sep 30, 11</u>
ASSETS	
Current Assets	
Checking/Savings	
1000 · Cash & Investments	
1100 · Bank	
1140 · THCU CDs	55,734.65
1130 · THCU Money Market	33,683.94
1110 · THCU Checking	7,093.23
1120 · THCU Savings	200.00
Total 1100 · Bank	<u>96,711.82</u>
1200 · Schwab Accounts	
1210 · Permanent Endowment Account	105,574.14
1220 · Mixed Investment Account	367,497.85
1230 · Murr Music Account	37,493.57
Total 1200 · Schwab Accounts	<u>510,565.56</u>
1300 · Annuity 2014	11,283.28
Total 1000 · Cash & Investments	<u>618,560.66</u>
Total Checking/Savings	618,560.66
Accounts Receivable	
11000 · Accounts Receivable	0.00
Total Accounts Receivable	<u>0.00</u>
Total Current Assets	618,560.66
Fixed Assets	
1500 · Fixed Assets	
1510 · Building - at cost	672,232.75
1530 · Land - Travis CAD '10 Value	1,508,930.00
1540 · Furniture & Equipment	127,767.25
Total 1500 · Fixed Assets	<u>2,308,930.00</u>
Total Fixed Assets	<u>2,308,930.00</u>
TOTAL ASSETS	<u><u>2,927,490.66</u></u>
LIABILITIES & EQUITY	
Liabilities	
Current Liabilities	
Other Current Liabilities	
2000 · Liabilities	
2400 · Payroll Liabilities	16,185.31
2110 · Direct Deposit Liabilities	0.00
2200 · Security Deposits	80.00
Total 2000 · Liabilities	<u>16,265.31</u>
Total Other Current Liabilities	<u>16,265.31</u>

First Unitarian Universalist Church of Austin
Balance Sheet
As of September 30, 2011

	<u>Sep 30, 11</u>
Total Current Liabilities	<u>16,265.31</u>
Total Liabilities	16,265.31
Equity	
3001 · Fixed Assets - Equity	2,308,930.00
3100 · Restricted Funds	
3200 · Cong. Restricted Funds	
3220 · Permanent Endowment Fund	108,074.14
3240 · Memorial Savings Fund	238,514.77
3260 · Murr Music Fund	<u>37,103.37</u>
Total 3200 · Cong. Restricted Funds	383,692.28
3400 · Board Restricted Funds	
3570 · Living Our Mission Fund	4,000.00
3565 · Continuing Ed Fund	2,392.81
3560 · Worship Services Fund	1,000.00
3555 · Forum Fund	970.36
3550 · Minister's Discretionary Fund	0.00
3406 · Bridge Builder Action Team Fund	1,145.78
3405 · Long Range Fund	41,282.73
3410 · Capital Campaign Fund	10,000.00
3415 · Paradox Players Fund	13,889.21
3420 · Religious Education Fund	
3422 · CampUU/Hogwarts Fund	6,189.69
3424 · Junior High Fund	2,796.65
3426 · Senior High Fund	2,351.60
3427 · Lecture Series Fund	368.43
3428 · Adult RE Fund	2,741.27
3429 · Children's RE Fund	<u>425.50</u>
Total 3420 · Religious Education Fund	14,873.14
3440 · Caring Fund	2,031.07
3450 · Music Fund	
3452 · Children's Choir Fund	3,783.52
3456 · Music Other Fund	<u>2,899.14</u>
Total 3450 · Music Fund	6,682.66
3460 · Bookstore Fund	1,234.23
3465 · Denominational Affairs Fund	70.02
3470 · Facility Fund	
3478 · Grounds Fund	703.48
3472 · Emergency Fund	8,607.83
3474 · Green Sanctuary Fund	1,586.55
3476 · Recycling Program Fund	<u>778.71</u>
Total 3470 · Facility Fund	11,676.57
3480 · Flowers Fund	329.34
3490 · Technology Fund	
3492 · Internet Ministries Fund	1,822.67

First Unitarian Universalist Church of Austin

Balance Sheet
As of September 30, 2011

	<u>Sep 30, 11</u>
3494 · Media Team Fund	876.98
Total 3490 · Technology Fund	<u>2,699.65</u>
3505 · Meet & Eat Fund	147.22
3515 · Social Action Fund	3,235.12
3525 · Voyagers Fund	211.39
3530 · YARN Fund	208.24
3535 · Yew Grove Fund	4.67
3540 · Library Fund	289.38
3545 · Special Plate Fund	<u>1,192.50</u>
Total 3400 · Board Restricted Funds	<u>119,566.09</u>
Total 3100 · Restricted Funds	503,258.37
3900 · Unrestricted Net Assets	77,079.82
Net Income	<u>21,957.16</u>
Total Equity	<u>2,911,225.35</u>
TOTAL LIABILITIES & EQUITY	<u><u>2,927,490.66</u></u>

First Unitarian Universalist Church of Austin
Profit & Loss Budget vs. Actual
January through September 2011

	Total Committees		Infrastructure (Departments)		Ministry (Departments)		Music Dept (Departments)		Program Su (Departme
	Jan - Sep 11	Budget	Jan - Sep 11	Budget	Jan - Sep 11	Budget	Jan - Sep 11	Budget	Jan - Sep 11
Ordinary Income/Expense									
Income									
4000 · Unrestricted Income									
4100 · Contributions									
4140 · Forum	0.00		0.00		0.00		0.00		0.00
4110 · Pledge	0.00		0.00		0.00		0.00		0.00
4120 · Sunday Plate	0.00		0.00		0.00		0.00		0.00
4130 · Sunday Coffee Service	0.00		0.00		0.00		0.00		0.00
4190 · Other	89.00		0.00		0.00		0.00		0.00
Total 4100 · Contributions	89.00		0.00		0.00		0.00		0.00
4200 · Rental	0.00		0.00		0.00		0.00		0.00
4400 · Misc Income	0.00		0.00		0.00		0.00		0.00
Total 4000 · Unrestricted Income	89.00		0.00		0.00		0.00		0.00
4300 · Interest & Dividends	0.00		0.00		0.00		0.00		0.00
4900 · Other Income									
4920 · Event	0.00		0.00		0.00		0.00		0.00
Total 4900 · Other Income	0.00		0.00		0.00		0.00		0.00
Total Income	89.00		0.00		0.00		0.00		0.00
Expense									
6000 · General Expenses	0.00	21,475.00	0.00		0.00	200.00	0.00	6,500.00	0.00
Total 6100 · Ministry Support	5,191.34		0.00		5,250.00	7,000.00	1,970.00		0.00
Total 6200 · Supplies & Materials	4,916.30		54.74		0.00		1,011.50		1,616.70
Total 6300 · Repairs and Upkeep	19,761.90	20,000.00	24,080.90	52,550.00	0.00		0.00		118.45
Total 6400 · In house services	886.02		0.00		12.50		0.00		18,188.44
Total 6500 · Miscellaneous	2,689.87		0.00		11,247.85	16,170.00	110.62	1,000.00	253.17
Total 6600 · Employee Expenses	544.20		18,725.73	20,501.94	87,866.29	113,902.00	51,857.86	79,262.05	130,526.28
Total 6700 · Charitable Contributions	0.00		0.00		0.00		0.00		0.00
Total Expense	33,989.63	41,475.00	42,861.37	73,051.94	104,376.64	137,272.00	54,949.98	86,762.05	150,703.04
Net Ordinary Income	-33,900.63	-41,475.00	-42,861.37	-73,051.94	-104,376.64	-137,272.00	-54,949.98	-86,762.05	-150,703.04
Other Income/Expense									
Other Income									
9980 · Restricted Fund Transf to Op	0.00		0.00		0.00		0.00		0.00
Total Other Income	0.00		0.00		0.00		0.00		0.00
Net Other Income	0.00		0.00		0.00		0.00		0.00
Net Income	-33,900.63	-41,475.00	-42,861.37	-73,051.94	-104,376.64	-137,272.00	-54,949.98	-86,762.05	-150,703.04

First Unitarian Universalist Church of Austin
Profit & Loss Budget vs. Actual
January through September 2011

	Support	Religious Ed Dept		Other Operating Fund		TOTAL			
	(Dept)	(Departments)				Jan - Sep 11	Budget	\$ Over Budget	% of Budget
	Budget	Jan - Sep 11	Budget	Jan - Sep 11	Budget	Jan - Sep 11	Budget	\$ Over Budget	% of Budget
Ordinary Income/Expense									
Income									
4000 · Unrestricted Income									
4100 · Contributions									
4140 · Forum		0.00		855.58	2,000.00	855.58	2,000.00	-1,144.42	42.78%
4110 · Pledge		0.00		404,340.94	531,090.00	404,340.94	531,090.00	-126,749.06	76.13%
4120 · Sunday Plate		0.00		26,260.84	45,000.00	26,260.84	45,000.00	-18,739.16	58.36%
4130 · Sunday Coffee Service		0.00		2,323.75	3,000.00	2,323.75	3,000.00	-676.25	77.46%
4190 · Other		0.00		6,569.76	7,000.00	6,658.76	7,000.00	-341.24	95.13%
Total 4100 · Contributions		0.00		440,350.87	588,090.00	440,439.87	588,090.00	-147,650.13	74.89%
4200 · Rental		0.00		30,909.24	55,000.00	30,909.24	55,000.00	-24,090.76	56.2%
4400 · Misc Income		0.00		0.00	10,000.00	0.00	10,000.00	-10,000.00	0.0%
Total 4000 · Unrestricted Income		0.00		471,260.11	653,090.00	471,349.11	653,090.00	-181,740.89	72.17%
4300 · Interest & Dividends		0.00		203.81	300.00	203.81	300.00	-96.19	67.94%
4900 · Other Income									
4920 · Event		0.00		12,516.00	18,000.00	12,516.00	18,000.00	-5,484.00	69.53%
Total 4900 · Other Income		0.00		12,516.00	18,000.00	12,516.00	18,000.00	-5,484.00	69.53%
Total Income		0.00		483,979.92	671,390.00	484,068.92	671,390.00	-187,321.08	72.1%
Expense									
6000 · General Expenses		0.00	1,150.00	0.00		0.00	29,325.00	-29,325.00	0.0%
Total 6100 · Ministry Support		23,862.43	24,900.00	0.00		36,273.77	31,900.00	4,373.77	113.71%
Total 6200 · Supplies & Materials	4,500.00	2,104.04		2,703.66	4,000.00	12,406.94	8,500.00	3,906.94	145.96%
Total 6300 · Repairs and Upkeep		0.00		0.00		43,961.25	72,550.00	-28,588.75	60.59%
Total 6400 · In house services	30,300.00	188.70		0.00		19,275.66	30,300.00	-11,024.34	63.62%
Total 6500 · Miscellaneous	4,300.00	2,697.23		2,672.72	5,000.00	19,671.46	26,470.00	-6,798.54	74.32%
Total 6600 · Employee Expenses	170,947.65	44,751.07	83,734.31	3,943.78	10,890.70	338,215.21	479,238.65	-141,023.44	70.57%
Total 6700 · Charitable Contributions		0.00		11,000.00	12,350.00	11,000.00	12,350.00	-1,350.00	89.07%
Total Expense	210,047.65	73,603.47	109,784.31	20,320.16	32,240.70	480,804.29	690,633.65	-209,829.36	69.62%
Net Ordinary Income	-210,047.65	-73,603.47	-109,784.31	463,659.76	639,149.30	3,264.63	-19,243.65	22,508.28	-16.97%
Other Income/Expense									
Other Income									
9980 · Restricted Fund Transf to Op		0.00		18,692.53	19,394.00	18,692.53	19,394.00	-701.47	96.38%
Total Other Income		0.00		18,692.53	19,394.00	18,692.53	19,394.00	-701.47	96.38%
Net Other Income		0.00		18,692.53	19,394.00	18,692.53	19,394.00	-701.47	96.38%
Net Income	-210,047.65	-73,603.47	-109,784.31	482,352.29	658,543.30	21,957.16	150.35	21,806.81	14,604.03%

Proposal for Ensuring Funding for “Making it Happen” Workshop

The costs associated with paying Unity Consulting and related expenses for the November Making it Happen workshop may exceed the original amount authorized by the board two years ago for costs associated with discerning our mission and values, transitioning our governance and fulfilling our commitments within the Bridge Builders Action Plan.

To make sure we can meet our obligations, I am proposing that we authorize the executive to utilize up to \$1,250 from the long-range fund if necessary.

Chris Jimmerson

Meeting Preparation & Process Guide

This guide is intended to help each board member attend to the quality of the board's performance at its meeting. Each meeting will have a designated meeting observer who will facilitate the board's collective monitoring of its performance at the conclusion of the meeting.

Today's date: _____

Instructions: **S** indicates Satisfactory, **NI** indicates Needs Improvement, and **UNS** indicates unsatisfactory.

Preparation

The board was prepared for this meeting. S NI UNS

Agenda

The agenda dealt with the board's job only, issues and intended outcomes were clear & well timed, and action items were assigned with deadlines. S NI UNS

Participation

Each board member had an adequate opportunity to participate in discussion and decision-making. S NI UNS

Board Chair

Board chair kept to the agenda and facilitated answers to questions & issues. S NI UNS

The board adhered to its adopted governance values & style:

Emphasized outward vision: S NI UNS

Encouraged diversity in viewpoints: S NI UNS

Exercised strategic leadership more than overseeing administrative detail: S NI UNS

Maintained a clear distinction between Board and staff roles: S NI UNS

Used collective decision making: S NI UNS

Looked to the future: S NI UNS

Treated all with courtesy, fairness, and dignity: S NI UNS

Work religiously grounded and in UU tradition of right relations S NI UNS

Comments:

Evaluator: _____

Form Revised: January 2008

Adapted from PSWD Meeting Checklist

Questions to Consider

Preparation:

- Were all pertinent materials included in the board packet?
- Was the packet available at least five days before the meeting?
- Does the board appear prepared for the meeting?

The Agenda:

- Does it deal with the board's job only?
- Were the issues and intended outcomes clear for each item?
- Was allotted time appropriate for each item?
- Were decision-making methods intentional and appropriate?
- Is follow-up (Where we go from here?) assigned and deadline specified?

Participation – all have adequate opportunity to participate in discussion & decision-making:

- Did some people talk too much? Some too little?
- Did anyone appropriately intervene when either of these things was happening?

The Board Chair:

- Keep to the agenda?
- Facilitate answers to questions and issues?
- Hold their viewpoint to the end?



FUUCA Board of Trustees

Meeting date: **Tuesday, September 20, 2011** **Started: 6:30 PM** **Ended: 9:30 PM**

Location: FUUCA

Purpose/Notes: Regular scheduled meeting

Chaired by: Chris Jimmerson

Minutes rec. by: Brendan Sterne

Attendance:

Present: Meg Barnhouse, Margaret Borden, Ann Edwards, Luther Elmore, John Franks, Sean Hale, Eric Hepburn, Chris Jimmerson, Rose Ann Reeser, Klondike Steadman, Brendan Sterne, Eric Stimmel, Susan Thomson

Regrets: Brent Baldwin

Absent:

Late:

Guests:

(none)

Meeting Documents:

- 9-20-11packet.pdf
- Aug 2011 F Report Coversheet 13-IX-11.doc
- aug 2011 financial report.xls
- ED report IX-11.doc

Meeting Minutes:

1. Committee business

1.1. Call to Order Chris Jimmerson

Status: Completed

1.2. Chalice Lighting and Reading Eric Stimmel

Status: Completed

1.3. Board Covenant Chris Jimmerson

Documents:

- Ideas for a new Board Covenant v2.docx

Status: Completed

1.4. Adopt Agenda Chris Jimmerson

We added a discussion of ED report. And removed Luther's item 'Support of Stewardship'

Status: Completed

1.5. Consent Agenda Chris Jimmerson

Approved

Documents:

- Minutes_8_16_2011.pdf

Status: Completed



1.6. Process Evaluation

Susan Thomson

Status: Completed

1.7. Visitors Forum

Brendan Sterne

No Visitors

Status: Completed

2. Old business

2.1. No old business

Brendan Sterne

Resolution #:

Status:

Carried

Vote:

3. New business

3.1. Potential New Policy Regarding Gifts

Susan Thomson

ITEM A
=====

Susan explained that there are 3 general categories of Policies in the FAMP

- 1) Operational: i.e. How things should be done (selling gifts of stock in 8 weeks) These become executive interpretations. Executive creates in dialog with the board.
- 2) Best Practices: i.e. Guidelines The FAMP has some of these at the start.
- 3) Explicit Authority: Specify who (e.g. Treasurer, Board, etc) has authority for what. e.g. Current FAMP gives authority to treasurer to assign unrestricted gifts.

Susan brought recommendation that we add an executive limitation policy for Gift Acceptance (see attached proposed policy).

Motion to accept proposed policy with the word 'non-endowment' removed was approved.

ITEM B
=====

Susan asked whether the board felt it was necessary to create a policy regarding restricted funds. The FAMP currently states that the board has the authority regarding starting / ending restricted funds.

Rose Ann gave an example: 'The Executive Shall not fail to Establish or Wind-up restricted funds as necessary.'

The board felt that the minister does and should have this authority through existing limitations we had set up. No board member felt that a new policy was necessary.

Documents:

- Gift Acceptance Policy.doc
- Unrestricted gifts.doc

Status: Completed



Brendan Sterne

3.1.1. Discuss ED Report

Brendan asked for clarification regarding the bequest

Status: Completed

3.2. Minister's Housing Allowance

Meg Barnhouse

The board approved that \$30,000 of the Senior Ministers Salary and Housing agreed upon will be for Housing Allowance for the minister.

Resolution #:

Moved by: Eric Hepburn

Seconded by:

Status: Carried

Vote:

3.3. Potential New Fiscal Executive Limitations

Rose Ann Reeser

Rose-Ann provided her report regarding any FAMP Guidelines not reflected in the current Bylaws or Executive Limitations. (See attached document).

Her report outlined four issues:

- 1) Not investing in individual securities
- 2) Seek professional (independent) assistance
- 3) Avoiding investing in UUA-endowment-ineligible investments
- 4) Establish investment committee

MOTION: Motion to accept the proposed language in item 2 as written was approved.

MOTION: Motion to accept the proposed language in item 3 with Rose-Ann to add language to the effect that 'this wording come from UUA guidelines' was approved.

The board did not feel that any action was necessary regarding the management guidance for funds at the moment.

Regarding Financial Records...

MOTION: Motion to accept the proposed language in the "Financial Records" section as written was approved.

Status: Completed

3.4. Snacks

Ann Edwards

Status: Completed

3.5. Linkage Event

Margaret Borden

Deferred to the Work Group Reports.

Status: Completed

3.6. Topic from DBLE (Dwight Brown Leadership Experience)

Eric Hepburn

Eric raised some important questions:

- How do we meet our goal of staying engaged with the larger UUA movement?
- Should it be a requirement that the VP go to D.B.L.E.?
- Should it be paid by the church?
- Should the chair of Nominating go to D.B.L.E.?

John presented info for the Southwestern UU Fall Conference, Nov 11-13 2011 at Glen Lake Camp & Retreat Center, Glen Rose Texas.

Discussion:

- How much is DBLE? \$500 for tuition+room+board



- Who will decide who goes to DBLE? (Nom Com?)

Status: Completed

3.7. Discuss 'Almost Church (Revitalized)' at Board Meetings?

Margaret Borden

Margaret presented a little bit about 'The Almost Church (Revitalized)' and asked whether the board was interested in reading and discussing at board meetings. The board expressed interest and so Margaret will arrange for a purchase of 10 copies.

Status: Completed

4. Committee business

4.1. Work Group Reports

Chris Jimmerson

Monitoring:

- Nothing new

Policies:

- Are re-styling the document, will send to secretary

Linkage:

- Margaret asked board members to sign up for Connections Fair Board Table.

Status: Completed

4.2. Process Evaluation

Susan Thomson

Documents:

- Process Evaluation Sept 2011.pdf

Status: Completed

4.3. Action Items

Brendan Sterne

- Rose-Ann will bring back proposed financial policies.

- Margaret will order the books.

- John will check on getting a First UU Banner

- Margaret will check on UUA t-shirts

Status: Completed

4.4. Board-Executive Team Covenant Reading

Brendan Sterne

Status: Completed

Interpretation of Board Policy 3.1:

3.1 Cost of Governance

Because poor governance costs more than learning to govern well, the board will invest in its governance capacity. Accordingly,

- 3.7.1 Training will be used to orient new and prospective leaders, as well as to maintain and increase existing Board member skills and understandings.
- 3.7.2 Outside assistance will be arranged so that the Board can exercise confident control over organizational performance.

Interpretation:

To fulfill the requirements of the above policy, the following estimated expense items will be required within the 2012 expense budget for governance costs. The estimates provided are based upon prior costs for similar activities; however, the Executive ultimately establishes budgeting and cost estimates (policy 2.3.2). (Cost estimates are provided because this is our first time implementing this policy. In the future we would detail the activities and the executive will determine the budgeting for them)

- An on-site consultation/training session for Trustees and/or potential Trustees/other leadership with appropriate professional consulting with the required expertise (estimated cost \$1,750)
- Up to monthly one hour phone consultation with consultant (estimated costs of \$100 per hour for up to \$1,200)
- Annual board strategic planning and PBG training retreat organized and facilitated by consultant and including annual board online survey (estimated cost \$2,500)
- Miscellaneous costs for training materials, webinars, books, subscriptions, food for meetings, travel, etc. (estimated cost \$1,000)

FUU-CAFÉ
Radical Hospitality Notes
March 2011

From 8 1/2 by 11 papers

What difference will we be making at First UU and in the world as we practice radical hospitality?

- ✓ **Support people here to feel part of our community and nourished and motivated to go out into the larger community, make others feel supported, accepted, nourished and welcomed into the larger communities**
- ✓ **We're all in it together**
- ✓ **Make people feel they belong, part of a loving community**
- ✓ Give verisimilitude to people who think they are the only ones who feel that way
- ✓ You don't choose your neighbors –you choose your church community
- ✓ As part of a group you're larger than your sum; your reach is farther
- ✓ Create a positive (??) energy source with group
- ✓ Auctioning a piece of yourself, dinner in your home, party at their home for 25 people
- ✓ Small work projects after church
- ✓ Combine greeting each other at first of service with intro of visitors will give us more time and we'll know how is new
- ✓ Sharing suppers should be encouraged more
- ✓ Mentoring new members/inviting to their home
- ✓ Moveable feast
- ✓ We would welcome those who don't realize they are UU's yet
- ✓ Serve as a model and teach radical hospitality to our children by example; example: mixed school—learned able and disabled from each other
- ✓ **We would let people BE**
- ✓ **Homeless service: (3) told their stories**
- ✓ A little bit of the world wouldn't go to hell in a handbasket
- ✓ **Affirming humanity—including groups or persons that have not felt affirmed before**
- ✓ **Would church change in ways we would find uncomfortable?**
- ✓ Would lead to more member and people sharing their values
- ✓ Incredibly positive experience
- ✓ Could be a major force
- ✓ We'd ask new people for help; a deeper bench for doing tasks—less burnout, more joy.
- ✓ We will stretch. Personally rewarding
- ✓ People will come back
- ✓ **Our community would be diverse in class, race, ethnicity. . . radically inclusive, which would change us and or denomination for the better**
- ✓ More ways for people to have conversations on Sunday—a greater dialogue
- ✓ A place where new people are welcomed
- ✓ A place where minister steps by
- ✓ Personal follow-up/invitation

- ✓ **People come in and get involved in our community and the world**
- ✓ **Everyone would know about our social justice programs and invited to participate**
- ✓ **Radically inclusive: opening our circle to new people, an ever expanding community**

From Newsprint

- ✓ Really become a beloved community
- ? **Be more evangelical**
- ? **More time to focus on reaching out, social issues, etc.**
- ? **Share ourselves with the world. Sing it to the treetops!**
- ✓ People feel recognized
- ✓ Showing each other gratitude
- ✓ Parting with love
- ✓ Not burning people out
- ✓ Thriving community
- ✓ Trust
- ✓ Sense of history and legacy; collective memory
- ✓ Sharing our history and building our future
- ✓ People would be engaged
- ✓ Our history is a living tradition
- ✓ Sharing our stories
- ✓ People in common bond
- ✓ People having a blast, fun, joy
- ✓ Roots; people feel grounded
- ✓ Welcoming and hospitable not just to newcomers but to all members
- ✓ Subversively so
- ✓ Not just welcoming but put people in a better place
- ✓ Overcoming our own shyness
- ✓ Home away from home
- ✓ Opening ourselves
- ✓ Gathering together
- ✓ Recognition of others' needs, generosity, giving
- ✓ Inviting into community
- ✓ Accepting of others' offers of hospitality
- ✓ Accepting help
- ✓ People need social relations and celebrations—make them a priority
- ✓ Making people feel this is their place to be
- ✓ Shared responsibility
- ✓ Welcoming of entire family including kids
- ✓ Warmth
- ✓ Listening
- ✓ Pulling generations together
- ✓ Fellowship
- ✓ Doing things/program for others
- ✓ Being a part of the church; brought into participation

- ✓ Doing things together/working toward common goal
- ✓ Connecting to different groups of people—smaller groups
- ✓ Structure, e.g., sharing suppers, set time, covenant groups
- ✓ **Acceptance**
- ✓ **Accepting people where they are**
- ✓ Being together for the joys and the challenges of life
- ✓ **Social action brings to outside the church**
- ✓ **Freeze night—people like coming here because we talk to them**
- ✓ Be explicit—we are a welcoming congregation
- ✓ Awareness of our biases
- ✓ **Modeling hospitality for the world and ourselves**
- ✓ People happy and thrilled to be at church and to see each other
- ✓ Sense of excitement and would express it
- ? **More UU's**
- ✓ **Broader community awareness**
- ✓ Create a sense of family
- ✓ **We would let people be**
- ✓ **Radical—disabled, homeless, mentally ill**
- ✓ **Our hospitality to be radical must be unconditional and without expectation**
- ✓ We model it for our kids
- ✓ **We make a point of demonstrating inclusion**
- ✓ **Our freeze night is radical hospitality done well**
- ? **We would welcome all the UU's out there who haven't realized they are UU's yet**
- ✓ **It means welcoming those who are really different. . . especially those who are outside our comfort zone**
- ✓ **Radical hospitality: more than expected**
- ? **Act like a Black Baptist church, but be UU**
- ✓ Acceptance/welcoming/warmth
- ✓ Feels like a functional family
- ✓ Knowing there is a place for one's skills and a mechanism for integration
- ✓ Social and emotional intelligence
- ✓ Specifically shown around; personal outreach
- ✓ Specifically plugged in
- ✓ Ministerial welcome/personal
- ✓ Meet&Eat/sharing suppers
- ✓ Real people/drop masks/authentic (no sniffing/uppity)
- ✓ Family
- ✓ Subgroups like choir
- ✓ No quizzes
- ✓ Boundaries?
- ✓ A part of the world not going to hell in a handbasket
- ✓ Safe haven
- ✓ Diversification of our people
- ✓ Continuous
- ✓ Life saving
- ? **Evangelizing for UU'ism**

**FUU-CAFÉ
RADICAL HOSPITALITY AND EVANGELISM NOTES
JUNE 15, 2011**

What 'good news' does our church have to share? What difference will we make in the world as we proclaim our transforming faith, our good news, to the wider community?

- We are welcoming, accepting people—we introduce ourselves
- **Live our acceptance of others while doing our various social justice work**
- Setting a good example so that others will follow
- **Welcoming to all—where they are**
- Guilt free
- Forgive ourselves and others
- Support for own spiritual development
- Respect for independent minds and open discourse
- Many opportunities to give of self, particular in social action
- More peaceful, loving world
- **Observation that we have an increased comfort in our church now about sharing the good news about First UU**
- Observation from the group that we have come together as a congregation in the past year and that we have had many more opportunities to engage in authentic dialog with each other
- **We're an open community—listen to other ideas—more peace, more compassion, more tolerance**
- A religion about what we do rather than what we believe
- **We would treat people the way most say we should—the Golden Rule**
- Religion can be liberating rather than oppressing
- Responsible search for truth and meaning; offering the world a way to explore spirituality not defined against other religions
- Can draw on the valuable to be found in other religions
- Share our values and mission
- You don't have to be an island unto yourself—find community
- Our social justice work has the potential to spread our saving message while benefiting lives
- OWL could be publicized in the community and save kids
- Out on college campuses
- Community
- Caring
- No hell
- People are good
- Alternative to creed
- Covenantal
- Supportive
- Safe

- People can be good without having to accept creed
- We can change the world
- Accepting
- **We welcome everyone**
- Reason and conscience trump dogma
- Liberal
- Values into action
- No intermediaries between us and God
- **Many paths**
- **Letting people know we are here. Being a presence**
- Invite people
- Alternative version/vision of church
- **Intentional intergenerational community**
- Making a difference through social justice—as a community—even in the politics
- **Interfaith sharing/projects/education**
- A place to learn and grow
- One God, no hell
- Our values
- Freedom to explore without dogma
- Value doubt and questions
- Life-centered religion
- Community
- Social justice
- Fulfillment
- Be all you can be
- Forever young; richness of life
- Variety of activities
- Help people
- Expand possibilities for the young (and adults)
- Sustain our hope for a better world through coming generations
- Place for people to find themselves
- **Beacon of liberal religious values in the country**
- **Safe place for the oppressed**
- **Open door—welcome all**
- Help people listen
- Finding community
- Help make peace with death

RADICAL HOSPITALITY ENDS EXERCISE

Radical Hospitality refers to the **active** desire to **invite, welcome, receive** and **care for** those who are strangers so that they find a spiritual home with us and join us in living our values of transcendence, community, compassion, courage and transformation. It is often described as a genuine love for others who are not yet part of our faith community, an outward focus, a reaching out to those not yet known, a love that motivates us to openness and adaptability, willingness to change behaviors in order to accommodate the needs and receive the talents of newcomers.

Our current Ends related to Radical Hospitality are as follows.

First UU Church of Austin is a radically hospitable community where:

- All people feel welcomed and are treated with respect and dignity
- Members and their families feel supported in times of joy and need
- Members find connection with one another in fellowship
- People are fully engaged and generous with time, treasure and talent

Questions for small group discussion:

After reviewing the definition of Radical Hospitality above, the notes from the March and June FUU-CAFÉ linkage conversations and the sermon by Meghan Conrad of All Souls UU Church of Kansas City, consider the following.

- Do the notes from the linkage conversations reflect that those present for the conversations embrace the definition of Radical Hospitality stated above?
- Do our current Level 2 Ends adequately expand on the “active desire to invite, welcome, receive and care for those who are strangers”? Do they nudge us beyond our comfort zone to welcome the stranger to our table—and into our hearts? If so, how? If not, what is missing?
- Will the Level 2 Ends as currently stated provide Meg with adequate foundation to develop interpretations that will enable us to practice “a genuine love for others who are not yet part of our faith community, an outward focus, a reaching out to those not yet known, a love that motivates us to openness and adaptability, willingness to change behaviors in order to accommodate the needs and receive the talents of newcomers”? If so, how? If not, what is missing?
- What if any changes or additions would you recommend in our Radical Hospitality Ends?

“Radical Hospitality”
 Sermon by Meghan Conrad
 All Souls
 Unitarian Universalist Church
 Kansas City, Missouri
 allsoulskc.org
 July 24, 2005

Would you harbor me? Would I harbor you?
 That song asks the question at the core of radical hospitality. Will we open not just our homes, but our hearts to one another? To whom do we struggle to offer safe harbor? The word ‘hospitality’ congers up images of the hospitality industry – warm, comfy beds, free local calls, continental breakfast and HBO. While those things are nice, radical hospitality is not about tourism. The word ‘radical’ implies ‘extreme’. Pushing the limits. In “radical hospitality” it means nudging oneself beyond the comfort zone to welcome the stranger to our table – and into our hearts. Most religions have some form of charge to their believers to practice radical hospitality. Christians believe Jesus taught his followers to welcome the stranger into our midst. To treat each person we meet as the Divine made manifest in flesh. Jesus taught his disciples that it is in the space between the stranger and the self that the divine is encountered. He told them: “When I was thirsty, you gave me water; when I was hungry, you gave me food; when I was a stranger, you welcomed me.”

When his disciples balked and said “when were you ever, thirsty and we gave you water, when were you ever hungry and we fed you, and when did we welcome you as a stranger?” Jesus replied: “What you do to the least of these [indicting the crowd that had gathered to hear them] you do unto me.”
 Or, from a mystical point of view: we are all drops of water from the same eternal, infinite ocean. When we recognize that all forms of creation – trees, stones, rivers and people – are just different configurations of stardust – the same energy

and matter in different forms – it may give us a more encompassing perspective on the surface differences among us.

A Humanist might say quite simply that there is inherent worth and dignity in all of humanity, and that our highest goal and aspiration is to respect and cherish each person. This church does a phenomenal job of making people feel welcome. I know this from my personal experience. But also, one of the best indicators of a vibrant, welcoming church is a growth in membership. Our membership is growing by leaps and bounds. The exploring membership classes are swelling. Radical hospitality is more than giving guests a warm welcome. It is more than growth in membership. It is an ongoing spiritual practice...looking beneath the surface differences and engaging with the essence of holiness that is the foundation of every person.

Like every spiritual practice it is meant to change you. If it doesn't change you, it is something less than spirituality. The Quaker author, Parker Palmer talks about the problems religious communities have with practicing radical hospitality. He writes:

“...If the church is to serve as a school of the spirit, and as a bridge between the private and the public realms, it must find ways of extending hospitality to the stranger. I do not mean coffee hours designed to recruit new members for the church, for these are [often] aimed at making the stranger “one of us.” The essence of hospitality – and of the public life – is that we let our differences, our mutual strangeness, be as they are, while still acknowledging the unity that lies beneath them.” The point of radical hospitality is not to convert anyone – not to try to make ‘them’ just like ‘us’. What is the risk, the danger in expanding ourselves to include people not like us? What if they try to change us? What if we are being asked to change?

Part of the spiritual practice of radical hospitality is to learn to recognize our internal reactions to people who we consider ‘strangers’. To whom do we find it the hardest to extend hospitality? The answers for each of us are probably different. We liberal religious people pride ourselves on being open and accepting. As an association, anyway, we are not there yet. As hard as we try, we are not quite living up to our ideals.

At this year's annual General Assembly of Congregations in Ft. Worth, Texas – where Unitarian Universalists from all over the country gather together for a long weekend – there were several incidents of racial discrimination.

Like a mirror held up to our communal face we need to look – even if we're saddened by what we see – especially because these stories have been picked up by the media. Maybe you already read about it in the Kansas City Star.

At the closing ceremony an usher tried to bar admission to a group of African American teenagers. The teens were Unitarian Universalist youth.

In response the UUA board issued an open letter in which they said:

“We have been disturbed by reports of other unfortunate incidents during General Assembly within our own Unitarian Universalist family, in which some UU youth of color were made to feel that they were not welcome. There was an incident outside the hall during the closing ceremonies at the Fort Worth General Assembly. Based on the reports of witnesses, the incident involved several UU youth of color, a UU adult who questioned their right to be there, provoking an angry response from the youth, a UU minister who intervened in support of the adult, and another white youth who defended the youth of color and verbally attacked the minister, who responded in like fashion with similar inflammatory language.

This was not the only incident. We have also heard that on several occasions in Fort Worth, white UUs assumed that UU youth of color were hotel service people and asked them to carry luggage or park cars. We are troubled that some UUs may have treated other UUs as if they did not belong among us. We can and must do better.”

I am not totally surprised – but I am saddened that this is still happening in our own UU community – to our young people.

What does radical hospitality look like?

There is an old Chassidic story that comes to mind: Deep in the forest, there was a monastery that had fallen on hard times. Once thriving, things had now become

so bad that there were only four monks and the abbot left, all over seventy. The monastery was clearly dying. Despairing over the monastery's decline, the abbot decided to visit a wise rabbi and seek his counsel. The rabbi welcomed the abbot and listened carefully to him. But, when the abbot finished his sad tale, the rabbi only shook his head and said, "I know how it is. The spirit has gone from the people. It is the same in my town. Almost no one comes to synagogue anymore." The two men wept together. Then they read Torah and spoke of many deep things.

Eventually the abbot had to leave. As the two men embraced, the rabbi said, "I'm sorry I had no advice for you. The only thing I can tell you is that the Messiah is one of you."

The abbot returned to the monastery, He sadly told the monks, "The rabbi couldn't help, We just wept and read the Torah together. The only thing he did say was that the Messiah was one of us. I don't know what he meant."

The monks pondered. What did the rabbi mean? Is the Messiah really one of us?

The abbot maybe?

Or, Brother Thomas who is so clearly a holy man?

Surely not Brother Elred, who is too crotchety. But, when you come right down to it, in retrospect Brother Elred is always right about things.

Brother Phillip maybe. No, Phillip is so quiet and passive. Still, when you really need someone, Brother Phillip has a way of magically appearing.

Maybe the rabbi meant one of the visitors who come here from time to time. Has the Messiah been here and we didn't even know it? Or is he on his way?

Surely the rabbi didn't mean me! I'm just an ordinary person.But... what if he did mean me? Oh God, I am not the Messiah am I? I couldn't be that much for you, could I?

As the pondering continued, the monks began to treat each other deep respect, just in case one of them really was the Messiah. And they began to treat themselves with respect, too. Just in case...

Occasionally hikers coming through the forest would

visit the monastery, sometimes stopping to pray in the dilapidated chapel. They began to notice something strangely compelling about the monastery. For one thing, the monks radiated love and respect. People began to make special trips to the forest, just to be in the presence of the monks. They brought their families and friends to show them that special place. Some of the younger men began to talk to the old monks. And then one young man decided to take orders. And then another joined. And another. And another. Within a few years, the monastery was thriving again, Thanks to the rabbi's gift, it became a vibrant center of light and spirituality.

What would radical hospitality have looked like between the adults and the youth of color at General Assembly? Imagine if all parties involved instead treated one another with deep respect and love.

What would it look like in our community?

If we are to welcome "all souls" to join us we may have to change our ideas of what a Unitarian Universalist looks and acts like.

I

s there room enough in our community and in our hearts for people of different ethnicities? People with disabilities? People with mental illness? Teenagers? Toddlers? Men and women imprisoned? People who vote differently than you do?

Can we warmly welcome and embrace the person with financial difficulties who struggles to make even a modest pledge?

What about people who use different religious language?

Here is the question: "Can we draw the circle wide enough to include people we may now consider 'strangers' without threatening the integrity of our community?"

Inviting people very different than ourselves can be frightening. What would it mean to re-envision our community? Does being receptive to strangers mean loss of our community's identity?

Will we be changed in the process?

The answer is, Yes! And only for the better.

Especially if we can communicate clearly to others what it

means to be a part of our community.

Catholic theologian Henry Nouwen says that confrontation is the other side of the coin of hospitality. Confrontation, not as it is understood as aggression, Nouwen means rather the willingness to step up and boldly show other people who we are. He writes:

"We are not hospitable when we leave our house to strangers and let them use it any way they want. An empty house is not a hospitable house...When we want to be really hospitable we not only have to receive strangers but also to confront them by unambiguous presence, showing our ideas, opinions and life styles clearly and distinctly. Receptivity without confrontation leads to bland neutrality...Confrontation with out receptivity leads to aggression."

What do we as Unitarian Universalists stand for? What unites us as a church community? As a denomination? What is our unambiguous presence?

UU's tend to have a difficult time describing our religion to others. We've been known to challenge one another with creating what we call our "elevator speech". That is, if we are on the 12th floor in an elevator and someone asks us about Unitarian Universalism what do we say in the 45 seconds before we get to the lobby?

One thing we can learn from the incidents at GA is that our definition of ourselves needs to be open to changes. We need to expand our idea of what a UU looks like. Draw the circle a bit wider.

Someone very wise once told me to think of a church, or even our whole UU movement, as a river. It flows downhill through time. The membership at any given period sees only the part of the river that flows past our view.

We tend to forget all that brought the river to us and often neglect to think of those who will come into contact with it much farther down stream.

The people in this room are the stewards of the All Souls River right now. Together we help shape this church's future – as well as that of our denomination.

Our recently drafted vision statement declares that in the year 2015 we are a vibrant, diverse, caring community. Our actions right now can bend the river in that direction.

The words of A. Powell Davies come back to me:

Here we are – all of us – all upon this planet, bound together in a common destiny,
Living our lives between the briefness of the daylight and the dark.

Kindred in this, each lighted by the same precarious, flickering flame of life, how does it happen that we are not kindred in all things else?

How strange and foolish are these walls of separation that divide us!

Indeed!

Namaste.

Proposed Procedures for FUUCA Board Meetings

The following procedures and rules will be employed for preparation and process for meeting.

Meeting Preparation

- A. Reports and materials for all agenda items must be posted to mycommittee.com at least 5 days prior to the board meeting for which they apply. Items not submitted by this deadline may be removed from the agenda for the meeting and deferred for consideration until the next scheduled meeting.
- B. Board members are expected to have read all packet materials before the board meeting, and to notify the Board President and Secretary within 36 hours of the meeting per Rule B of the “Rules for Discussion, Action & Information and Rule B of the “Rules for Consideration of Monitoring Reports.”
- C. At least 24 hours prior to the meeting, the Board President and Secretary will compile a master document containing all information to be discussed or acted upon at the meeting in one document and page numbered and will make paper copies of the master document available at the meeting; however, this does not excuse board members from reading all documents uploaded to mycommittee.com before the meeting.
- D. Board members shall be provided with a notebook containing board policies and associated documents, church bylaws and other relevant documents. Each member will be responsible for keeping copies of master documents from prior meetings in their notebooks and up to date.
- E. To facilitate adherence to meeting processes, for each meeting, a time keeper, a meeting process observer and a person who will provide opening and closing redings shall be assigned prior to each meeting.

Rules for Discussion, Action & Information

- A. Each topic on the meeting agenda will be identified as DISCUSSION, ACTION, and/or INFORMATION. Items in the Consent Agenda shall always be considered INFORMATION only, subject to Rule B below.
- B. Little or no discussion and no action are anticipated for topics identified as INFORMATION. Likewise, no action is anticipated for DISCUSSION topics. Board members should notify the President (or meeting Chair) at least 36 hours prior to the day of the Board meeting, if they see reason for discussion or action on an INFORMATION topic, and/or action on a DISCUSSION topic.
- C. The agenda shall list the time allocated for each agenda item. Although some board members may have no desire to speak on DISCUSSION and/or ACTION items, all have an equal right to speak. It is the responsibility of ALL Board members to see that the meeting stays on time, and to see that the time used for their comments do not impinge on the ability of others to have the floor. If he/she deems necessary or prudent, the President (meeting Chair) may recommend certain ground rules for discussion such as:
 - time limits for individual comments;

- use of a queue or “round-the-table” process for those wishing to speak in order to discourage interruptions and to keep the discussion open to all rather than a restricted dialogue among a few members;
- a chime to call for a period of quiet reflection or a break, if the discussion becomes particularly intense or off-track;

If at any time it appears that a DISCUSSION topic will extend beyond its allotted time, the time keeper halt the discussion and will notify the President, who will propose to either:

1. defer further discussion to a future meeting; or
2. suggest an additional amount of time for discussion on the topic.

The Board will approve discussion deferral or the additional time by acclamation.

- D. Topics labeled “ACTION” anticipate a formal vote using the normal Roberts Rules procedures of “motion, second, discussion and vote.” The discussion period on an ACTION topic will follow the same discussion rules noted above.

Rules for Consideration of Monitoring Reports

- A. Until the Board has gone through a cycle or two of monitoring, so that we have accepted policy interpretations and indicators/measures for Ends policies, more agenda time will be allotted to monitoring reports.
- B. To effectively and efficiently consider monitoring reports the Board will employ the following procedures:
- Carefully study monitoring reports when you receive them with the Board packet.
 - *No less than 36 hours before the start of the board meeting* send e-mail notice to the President and Secretary identifying each part of the monitoring report (by policy number) that you wish discussed at the meeting. *Detail your question or concern as follows:*
 1. The policy interpretation is inaccurate or inadequate. Briefly state the reason for considering the interpretation unacceptable.
(REMEMBER: a policy interpretation is deemed acceptable if it passes the “reasonable person test.” Interpretations can only be deemed unacceptable if the Board is satisfied with the policy statement in question.)
 2. The interpretation is reasonable, but you feel that the policy statement needs revision or modification. Briefly state your reasoning or nature of your question.
 3. The interpretation and policy statement are both fine, but you feel that the report of compliance or progress on the policy is unacceptable. Briefly state your reasoning.
- C. The President or Secretary will prepare a compiled list of submitted questions or concerns, which will either be handed out or posted on a flip chart at the meeting. The President (meeting Chair) will then facilitate discussion only on those policies that received question/concern. Discussion will follow the “Rules for Discussion” described above. Following discussion any portions of the monitoring report deemed unacceptable and/or policies identified for revision will be noted. *Generally the Board*

will NOT attempt at the meeting to redraft a policy identified for revision. These will be assigned to the Governance Working Group or specific board members to prepare the revision for consideration at the next board meeting.

- D. Following discussion of identified issues, the President will call for a motion to accept the monitoring report with noted exceptions.

In case of doubt about procedures or rules, know that good covenantal behavior is appreciated at all times.

**Draft 2012 Budget Proposal
First UU Church of Austin
October 18, 2011**

Three weeks into the canvass, the average pledge basically matches last year's pledge. With roughly half the expected pledges made, we have an overall increase of 1.5%. Following on a year which saw pledges increase 30% overall, this represents a consolidation of our advances from last year.

Nonetheless, Meg and I have begun implementing a strategy to develop new pledge income by creating incentives for first time pledges and for those who significantly increase their pledge.

That leaves us with two likely budget scenarios. Once we get closer to the November 13 pre-congregational meeting, and have most or all of the pledges registered, we will have a better sense of which budget gets presented.

Budget Scenario 1

In this scenario, church income for 2012 looks similar to church income from 2011. Although a handful of adjustments will be necessary (such as expenses beyond our control like health insurance), this budget would have no significant changes from 2011.

Budget Scenario 2

In this scenario, we anticipate 2012 church income substantially above 2011's budget. Most committee and departmental budgets would remain unchanged and that new income would go towards hospitality and new member services. This specifically means the hiring of a part-time membership and volunteer coordinator.

- I. Welcome and Call to Order, Chris
- II. Unison Reading of Covenant and Lighting of Chalice, Meg
- III. Adopt Consent Agenda (Minutes from Last Meeting and Rules of order), Chris
- IV. Adopt Agenda, Chris
- V. State of the Church, Meg and Chris
- VI. 2012 Proposed Budget, Meg and Sean
- VII. Second Vote on Dissolving the FAMP into New Governance and Policy Structure
(need to determine presenters on this)
- VIII. Closing Reading and Extinguish Chalice (Meg)
- IX. Adjourn

We, the trustees of First UU Church Austin unanimously affirm that the answer to each of the following questions is no:

Within the scope of this proposed insurance:

- a) Have there been any claims or lawsuits made, or are any now pending against the Organization, or any person who may be covered by this insurance?
- b) Does any person who may be covered by this insurance have any knowledge or information of any breach of duty, error, misstatement, misleading statement, or omission which could give rise to a claim against them?

Has the Organization or anyone associated with the Organization been involved in or have any knowledge of pending federal, state, or local action or proceeding (civil or criminal) or any inquiry, complaint, or notice of hearing from any regulatory or legislative authority against the Organization or anyone associated with the Organization?

To: FUUCA Board of Trustees
 From: Rose Ann Reeser, Policy Workgroup
 Date: October 18, 2011

Revisions based on discussion at 9-20-2011 Board Meeting to incorporate FAMP guidelines into policy governance documents

APPROVED 9-20-2011

1. Add approved new language to EL 2.6

Propose adding after 2.6.1 (or as the secretary sees fit in the 2.6 series)

Accordingly, the Senior Minister shall not. . .

2.6._ Fail to seek professional, independent financial advice to guide investment decisions

2. Amend proposed EL re investments consistent with values.
Add to EL 2.6

Accordingly, the Senior Minister shall not. . .

2.6._ Fail to follow UUA guidelines for Socially Responsible Investing to ensure that our investments are reasonably consistent with our values.

3. Add EL requiring accurate record keeping
EL2.4.7

Accordingly, the Senior Minister shall not. . .

2.4.7 Fail to maintain current, accurate, auditable financial records or to make such records available to the Board, authorized auditors or other appropriate persons as requested.

PROPOSED - for discussion at October board meeting

1. Draft language for Executive Limitation (EL) prohibiting investment in "insecure instruments"

Current EL: 2.6.8

Accordingly, the Senior Minister shall not: . . .

2.6.8 Invest or hold money in insecure instruments, including uninsured checking accounts or bonds.

The intent of this provision appears to be to ensure that our operating funds (cash accounts) are insured rather than to require that *all* church money be held in insured

accounts. Other churches have similar requirements for their operating funds. Therefore, we propose rewording the EL to read as follows:

2.6._ Invest or hold operating funds other than in federally insured accounts

2. Draft language to prohibit holding individual securities.

This prohibition seems to define in more detail the “clearly articulated investment plan” currently required by 2.6.2. Therefore, we propose the following:

Accordingly, the Senior Minister shall not. . .

2.6.2 Fail to operate based on a clearly articulated investment plan, that may include mutual funds or Exchange Traded Funds (ETF), but that shall not include individual securities.

MORAL OWNERSHIP

Notes from First UU/Austin Board discussion

What is Moral Ownership?

- 1) Ownership of the mission of the Church. The Board acts on behalf of the moral owners, those not at the table.
- 2) Moral ownership is on whose behalf we pursue our mission
- 3) The Stakeholders (all those who have a stake or interest in the success of the organization) and all those whom the organization impacts through action or inaction.

Who are the Moral Owners of the church?

- Everyone who is served by the mission. People we serve. past current & future
- Moral ownership includes (not limited to) our ancestors, our current membership, future generations, our ecology, our neighborhood and surrounding community.
- Moral ownership includes members (past + future too), the surrounding community, neighbors, UUism, Mission

Moral Ownership statements of churches used as benchmarks

Des Moines

The moral owners of First Unitarian Church of Des Moines are the past, present, and future members and friends of First Unitarian Church of Des Moines, and the principles of Unitarian- Universalism.

Unity St Paul

The moral owners of Unity Church-Unitarian are those who yearn for the Beloved Community and see Unity Church as an instrument for its realization. The Beloved Community is engaged in the work of the spirit. It is community at the highest level of reality and possibility, where love and justice prevail.

Proposed Moral Ownership Statement for First UU/Austin Governance Policies

The moral owners of First Unitarian Universalist Church of Austin are those on whose behalf we pursue our mission, including past, present and future members and friends of our church and the surrounding community.

Introduction

This is an uplifting book. Most readers of *The Almost Church* found my challenges to Unitarian Universalism's sacred cows engaging and thought-provoking. But others felt I was negative, not offering suggestions about how to do things better. This book contains scores of ideas that will help UU congregations become more influential in their communities and more effective in achieving their hopes and dreams.

The Almost Church Revitalized is all new, not a reworking of the previous edition. Its purpose is to bring readers an enlightened glimpse of congregational life today, from our own tradition and from other faiths, as well. UUs may differ with other denominations theologically, but churches of many faiths are extraordinarily progressive and offer much to be learned.

This is also a realistic book. Back in the 1950s, most people went to church, at least on Sunday. Those who didn't felt they probably should. Most Americans held a positive view of the traditional church. Before the interstate highway system created a mobile American society, many churches presented a Norman Rockwell portrait, with three generations of families in the pews, wearing their Sunday best. That era is long gone.

Today, in church terms, the fastest-growing segment of the population is the un-churched. Only about two percent of congregations nationwide, of all faiths, have grown by five percent or more over the past few years.¹ In Unitarian Universalism, this means fewer than 100 congregations have seen meaningful growth, while the remaining 950 have experienced membership plateaus or have gone into decline. I'm not being negative. I'm just the messenger.

Established churches today face two cultural groups of people. The first group, born before about 1955, came of age in the disappearing world of the traditional, respected church. The second group includes younger generations born into the emerging non-church world. If young people have an interest in religion at all, it's likely to be in a church of their same-age peers, or they view private spirituality as more appealing

than the institutional church.² And there's the rub. The methods used by established churches to reach younger generations fall on the deaf ears of those raised in an un-churched culture.

What's a congregation to do? If established churches adapt their methods to reach young people (for instance, contemporary music) this may cause distress among older generations. This is not to say that young people alone are Unitarian Universalism's salvation. But traditional churchgoers today live in a rapidly changing society that is increasingly indifferent to religious expression. This altered environment calls for a far-reaching new perspective if Unitarian Universalism is to maintain its place on the American religious landscape. Time is not on our side, and gradualism will not do. Systemic change needs to occur in the very short term.

In this book, I make the case that many of Unitarian Universalism's most valued traditions are in actuality its greatest liabilities. UU churches build on many strengths. But a hopeful tomorrow will require discarding a sizable number of practices that have outlived their usefulness. This is a significant challenge.

But I also contend that countless alternatives exist. Many are extremely attractive and offer hope for the future. Throughout this book, we'll take a look at how UU congregations can evolve to meet the challenges of a new tomorrow.

Readers may rest assured that the alternatives I present do not include a rock and roll music, wave-your-arms-in-the-pews, video screen church that is popular today. In his book, *Who Stole My Church?* Gordon MacDonald writes compellingly about the loss that parishioners suffer when new leadership transforms the church into something they no longer recognize.³

My intention in writing this book is to help clergy, lay leaders, and people in the pews understand more fully the nature and character of their congregations. In doing so, I hope they will become more adventurous, mischievous, and successful in their roles.

Michael Durall
Boulder, Colorado
February, 2009



CHAPTER 1

A Public or a Private Church?

*“We have been buffeted by private spiritualities
that have no connection to public life.”*

— *Sojourner Magazine* Editor Jim Wallis¹

I recently attended the opening of a community health clinic, funded almost entirely by a local church. This church had received a bequest from a long-term member, whose only desire was that the money be used for the greater good. The congregation believed how it spent this money would reveal the church's true nature and character, so they raised an equal amount and built the health clinic in a marginal neighborhood. It just didn't seem right to put all that money in the bank, for the congregation's use alone.

Many churches throughout the United States have funded large-scale community projects. Asylum Hill Congregational Church in Hartford, CT, is an excellent example. This congregation raised over \$1 million from its members, pulled some strings around town, and built a Boys and Girls Club a few blocks down the street.

A layperson who spoke at the health clinic's opening said she was proud to be part of a “public” church. She conveyed the dedication of that congregation to its primary purpose — to serve the public good. There was hardly a dry eye in the crowd. This congregation held great appeal for me. It had a distinct purpose. The church's theology, different from my own, mattered little.

I don't know of any UU church that has constructed a project on the scale of a community health clinic or a Boys and Girls Club, though many have the financial resources to do so. (The UU Church of Ottawa, Canada, has a low-income housing facility on its grounds, but this project was government funded.)

While most UU congregations are involved in smaller-scale initiatives, I don't believe Unitarian Universalism can claim the status of a “public” church, that the greater good is its primary purpose. Does that mean Unitarian Universalism is some type of private church? I don't wish to debate the semantics of the words public and private, and perhaps “private church” is not an exact descriptor. But the concept warrants consideration.

William Murry, UU minister and former president of Meadville Lombard Theological School in Chicago, addressed this very issue. He said, in part:

Too often we have understood our task as relegated to the private sphere, the personal lives of our members. Too often we have preached sermons on trivial and inconsequential subjects rather than address the significant issues of our times. In a word, too many of our ministers and churches have retreated into the safety and security of the private sphere and have little or no public ministry, and that is tragic.²

I believe Murry's prophetic words have a direct bearing on how UU congregations view their role in the world, and whether or not they will grow in membership.

Searching for Truth

William Murry's phrase, “private sphere” is an excellent example of a perceived UU strength that in actuality is a weakness. The UUA principle of “A free and responsible search for truth and meaning,” is of questionable value, and may be detrimental to future growth. This is because the search for truth is the quintessential private spirituality.

Perhaps I am biased, but searching for truth strikes me as an enigma. In Catholic high school, a priest encouraged me to meditate on the mysteries of the Holy Rosary. Decades later, I've yet to conjure up a single mystery. My inner search for truth has been equally elusive.

My skepticism includes wondering how large a supply of truth actually exists. Science-oriented UUs may ponder what tools are used to measure truth. Or, might we find truth in a certain time period, like a fiscal year? And what do we do with truth once we have found it? Do people reach a certain capacity for truth, that they eventually possess enough, or is one's capacity limitless?

When I witnessed the ribbon-cutting ceremony opening that health center, the search for truth struck me as trifling in comparison to what this congregation had accomplished. This church had brought about a miracle. Thousands of lives would be made better. The personal search for truth resounded not only as trivial, but indifferent to a world in great need.

The Private Church

This brings us back to the concept of the “private” church. Perhaps that phrase isn’t entirely precise. But Murry’s notion of the “private sphere” resonates accurately. The future growth of Unitarian Universalism may hinge on this very concept.

America now sports a multimillion-dollar “spirituality” business. Countless opportunities exist to seek truth via books, DVD’s, seminars, conferences, and residential retreats. Many are based on Eastern faiths and offer people the opportunity to delve deeply within themselves. Others have a more questionable basis and are prosperity oriented, teaching subjects like, “Nine Spiritual Practices for Getting Everything You Want.”

My purpose is not to rate these programs, but rather to say they attract people who are on the inner search for truth. While spirituality-related programs have flourished, their success has not translated into increased attendance at traditional churches.

If UU congregations and the denomination itself emphasize the search for truth as a fundamental goal, they are attempting to reach this segment of the population. At this writing, the UUAs home page on its website emphasizes the search for truth. But people on the search for truth are unlikely to believe they will find what they’re seeking in organized religion. (Jokes about being a disorganized religion are amusing, but not helpful.) Beyond this particular segment of the population, the search for truth is not a motivating factor for the vast majority of church shoppers today.

We needn’t completely abandon the search for religious truth, or the belief that revelation is not sealed. But these should be a secondary focus, at best. Our primary concern should lie elsewhere — away from the private sphere to becoming a public church, one that reaches out to create a more just and humane world. UUs are among the most highly educated and affluent of American churchgoers, and such a goal is well within their reach.

You can perform a simple test to determine the extent to which your congregation takes a public or private stance. Just look for the “outreach” or “social action” line item in the church’s budget. This line item is separate from denominational or district dues. Protestant congregations, churchgoers most like UUs in socioeconomic terms, maintain a budget line item for outreach of between 10 and 29 percent, with the national average being 16 percent. This money goes to people who are less fortunate, beyond the church’s four walls. These are churches whose primary orientation is outward, toward the community.

If the line item in your congregation’s budget is appreciably less, or nonexistent, this indicates an inwardly focused congregation. Most likely, the emphasis is on maintenance and a principal concern for members who are already there. This is a congregation that essentially gives money to itself, a private church. Such a situation should be a matter of conscience for UUs of good faith.

If UU congregations wish to engage the world in more meaningful ways, they will need to become more outward oriented, public churches that challenge members to reach new segments of the population with a very different message. That is the subject of the next chapter.