

Unitarian Universalist Fellowship of Bay County
Board Minutes



August 12, 2016

Present members:
 Chris May, Vice President
 Chris Dixon, Treasurer
 Helen Johnson, Secretary
 Jeff Livingston, At Large Member
 Absent member(s): Cheryl Kellogg, President, Janet Cross, At Large Member
 Guest(s): Cathy Rifenburg, Fund Raising Chair

Agenda Item	Presented By	Comment/Action
Special presentation	Cathy Rifenburg	Cathy presented a list and schedule of prospective fundraising events for the UUFBC starting in the fall. See Attached. Tiffany will take the lead on the crowd sourcing (Faithify and Kickstarter). We were reminded that fundraising challenges are generational perceptions.
Call to order & Spiritual Centering	Chris May	Lighting of chalice, prayer of unity, reading.
Healthy Leadership 101 Module 2: The Congregation as an Emotional System	Chris May	Please review these videos and handout discussion. See Attachments.
Secretary's Report	Helen Johnson	Chris Dixon motioned to accept the 07/19/16 minutes, Chris May seconded. Unanimously approved.
Treasurer's Report	Chris Dixon	Chris Dixon said that 26% of pledges are in and reflects 23% of the current revenue in our budget. Gienah Harris and Nancy Schlagheck are allowed to use the credit card for UUFBC purchases. Helen motioned to accept the report, Chris May seconded, unanimously approve.
Religious Education Facilities Expansion	Chris May	It looks like there was a surplus from the 2015-2016 budget. If so, Chris Dixon will determine how much and if any can be earmarked for the RE renovations project. No action will be taken during this meeting.
Strategic Plan	Chris May & Board	We discussed several of the objectives. The ones we focused on the most: Goal 1, Objective 2: Volunteers are a vital and valued part of the fellowship Goal 2, Objective 2: Provide a quality, spiritual and inspirational Sunday Service

		Goal 2, Objective 3: Call a Consulting Minister as the Spiritual Leader of the Congregation Goal 3, Objective 1: Board and Staff Development Goal 5, Objective 1a: Develop a 3 year long range plan and budget for needed upgrades and repairs to the building and grounds. Goal 5, Objective 3b: Commit funds for an Office Administrator, part-time.
Faith Development	Chris May	See attached
Congregational Life		New name tags by Cheryl (hearts for members and smiley faces for friends).
Religious Education Coordinator	Gienah Harris	See attached report and Summer Camp analysis and proposal.
Social Justice		No report available. News: on September 3 rd (Thursday) BYILD will work with Gulf Coast State College Open House.
Building & Grounds		Defer discussion until September meeting
Assignment(s)		Leadership101: Module #3: Chimamanda Adichie: The danger of a single story https://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story Reading assignment: https://alban.org/archive/kitestringsandclotheslineslearningtovaluedifference/ Board Behavior documents handed out during meeting (attached).
Next Meeting		September 20, 2016
Meeting Adjourned	Chris May	8:13 p.m.

**Unitarian Universalist Fellowship of Bay County
Treasurer Report**

9/25/16

8-1-2016 Fiscal Year 2016-2017

	Budgeted Amt	Current Total	Difference
INCOME			
Pledges	\$53,580.00	\$13,703.18	(\$39,876.82)
Plate	\$9,000.00	\$1,948.11	(\$7,051.89)
Fundraising	\$5,500.00	\$0.00	(\$5,500.00)
Rentals	\$650.00	\$40.00	(\$610.00)
Miscellaneous	\$500.00	\$0.00	(\$500.00)
			\$0.00
TOTAL INCOME	\$69,230.00	\$15,691.29	(\$53,538.71)
EXPENSES			
HUMAN RESOURCES			
Speakers	\$10,082.00	(\$1,300.00)	8,782.00
Music	\$4,650.00	(\$525.00)	4,125.00
R.E. Coordinator	\$15,600.00	(\$2,098.78)	13,501.22
HR Accounting	\$600.00	(\$75.00)	525.00
Training/Seminars	\$2,100.00	\$0.00	2,100.00
Travel/Accomodations	\$2,100.00	\$0.00	2,100.00
Pastoral Care	\$2,000.00	\$0.00	2,000.00
Community Fellowship	\$500.00	\$0.00	500.00
Child Care	\$1,200.00	\$0.00	1,200.00
Minister Fund	\$1,000.00	\$0.00	1,000.00
TOTAL	\$39,832.00	(\$3,998.78)	35,833.22
OPERATIONS			
Publicity	\$1,200.00	\$0.00	1,200.00
Website Hosting	\$300.00	\$0.00	300.00
Internet/Phone	\$1,316.00	(\$108.84)	1,207.16
R.E. Supplies	\$800.00	(\$53.89)	746.11
Insurance	\$4,500.00	(\$952.75)	3,547.25
Mortgage	\$3,145.00	(\$629.18)	2,515.82
Electricity	\$3,000.00	(\$253.67)	2,746.33
Grounds	\$800.00	\$0.00	800.00
Facilities	\$1,000.00	\$0.00	1,000.00
Supplies/Materials	\$750.00	(\$192.12)	557.88
Housekeeping Supplies/Services	\$2,000.00	(\$100.00)	1,900.00
Sanitation	\$3,000.00	(\$261.21)	2,738.79
UUA Dues	\$4,087.00	\$0.00	4,087.00
Reserve Fund/Capital Fund	\$0.00	\$0.00	0.00
Miscellaneous Expenses	\$1,000.00	(\$134.75)	865.25
TOTAL	\$26,898.00	(\$2,686.41)	24,211.59
COMMITTEES			
Social Justice	\$1,500.00	(\$35.20)	1,464.80
Leadership Development	\$1,000.00	\$0.00	1,000.00
TOTAL	\$2,500.00	(\$35.20)	\$2,464.80
TOTAL EXPENSES	\$69,230.00	(\$6,720.39)	\$62,509.61

August 14, 2016 Faith Development Team notes

Chris Dixon, Steve Dixon, Serena Dee Latiolais and Chris May met on August 14, 2016 after the service.

We agreed that the following areas should be moved to the new Congregational Life Team.

- ✚ Congregational Activities
- ✚ Pastoral Care
- ✚ Small Group Ministry
- ✚ Greeters/Ushers
- ✚ Hospitality

That leaves Speaker Recruitment and follow-up, Service Leaders, Order of Service, and Religious Education for all with the Faith Development Team.

Chris Dixon updated us on the current line-up of speakers.

Chris Dixon plans to step down early in 2017. The plan is to recruit a worship committee to work together to plan services, recruit speakers, etc. We will be sending out “helped wanted” notices soon.

Gienah had sent a report that we all read. General opinion is that our new REC is doing a great job in a sometimes difficult situation. And the summer camp came off well.

Chris May is the liaison to Faith Development. Next meeting is scheduled September 11th after the service.

Children's RE:

At the July RE meeting we discussed and voted to eliminate snack from the weekly kids RE program. We will provide water and cups for the kids and once a month they will have day when snack is provided, if we have parent support to provide it. I will be encouraging the volunteer providing snack to bring healthy options for the kids with (perhaps) a small helping of something like chips. I have sent out messages on Facebook and put the change in announcements. I will also send home paperwork with the kids letting their parents know about the change. This will go into effect starting Sept. 4

Summer Camp went well after a rocky start on Monday, the rest of the week went very smoothly. On Monday we had 22 kids total, and 8 volunteers (some volunteered for one hour). The rest of the week, we had many kids who were out sick, and had between 11-13 kids. Mike Zinszer who runs FSU's dive program came on Monday and gave the campers a wonderful talk on how he uses science in the bay and how the kids can help be responsible for keeping our water clean. On Wednesday, the kids listened to a "Turtle Talk" presented by Joan Evert, they were able to handle two taxidermic turtles. Thursday Bob Stapleton came in and talked about fish, finishing with each kid making a fish print painting. Friday they went out into the bay with some of Professor Linda Fitzhugh's students who helped the kids use nets to catch and release fish and crabs after a brief discussion about each. The rest of the week was planned and staffed by UU volunteers.

Youth:

I am putting together a program for our Youth to take on active leadership roles in our community. I will be accepting 2 youth a year to help lead within the RE program. If selected, they will need to complete a 2 month mentorship with me (this will likely take between 1/2 hour-1 hour a week and can be completed via skype or zoom if time is an issue) after the completion of the first month, the youth will spend two weeks a month out in the Little Red School House acting as the "doorkeeper" for the classroom. They will also be given the option to be the RE usher on weeks when not in the School House before they join the Youth for class. It is my hope that this will help the youth to form a sense of community and commitment to the UU. In order to be part of teaching Spirit Play, they need to understand the stories that we will be telling. Involvement as leaders will also help to strengthen their bond with the fellowship and their identity as UUs. Interested kids will need to complete an application and be selected for the program, applications will be available in early September and interested kids will be selected by the end of September.

Volunteers:

I am encouraging all parents who have children in the RE program to get involved with the program in some way. I am suggesting a monthly contribution. I am aware that some of our parents are not comfortable teaching the kids, or want to sit in service which is why I am offering several options for involvement:

1. Volunteer with the kids on Sunday
2. Provide the snack once a month

3. Volunteer one night a month to put together Spirit Play baskets
4. Volunteer to be a RE usher (this will be an usher specifically for RE who can walk parents/kids to the RE classes and get them introduced. They can also answer some basic questions about the program and reassure parents that if they wish to keep their kids with them that they are welcome to do so.)
5. I am hoping that we can get a volunteer to start Spiral Scouts back up. I would like to run it at the same time as Toddler School which I have had several requests for (both from the kids and their parents).

I am putting together welcome packets for the Fall with information for parents, including a copy of the safety policy, an introduction to Spirit Play, and a few general guidelines.

I will have an introductory/training session for the Fall volunteers and parents in late August/early September.

Adult RE:

We will continue the month of August with Coffee and Questions. At August's RE meeting, we will be discussing the adult RE program. I have found several options from the UUA website that I will present as options. They can be found on the UUA's website under Tapestry of Faith, Unitarian Universalism. September I will be doing UU101, and UU102. I will also be starting the program that is chosen at the August meeting.

After conversing with Cheryl Kellogg, we decided to change how often I hold RE planning meetings. I will hold one meeting in August, and after that I will hold meetings once a quarter. If anyone needs to contact me, I hold regular office hours and am (usually) available for at least 1/2 hour after service ends on Sunday's.

Lastly, this year we will be starting "The 7 Principles Challenge". I will gather 7 colored vases to represent our 7 principals. Each vase will represent a different principal and they will (to the best of my ability) be color coded to match the colors used in the kids program. When congregants do something that relates to our principals during the week, they will be encouraged to drop a bean into the corresponding principle vase. The kids will be given tokens to add. Next to the vases, I will set up index cards where congregants can write down and share any activities that they feel relate to practicing our principles outside of the fellowship. I will collect the index cards periodically and "publish" them into a book that can be added to each year as a "living" example of how we grow and change. I think that the challenge will be especially fun and helpful for the kids who hear us talk about our principles quite frequently, but who may not quite understand how we use them daily.

Education:

I took a 10 hour UU Identity Renaissance class through the UUA in the last week of July. It was two hours a day Monday-Friday. This class will go toward my continuing education for the UU.

Summer Camp

Summer Camp is a wonderful week long activity for our kids and youth. The summer program is an excellent way to give our UU kids more time together and learning about the UU and also to draw children and families from the community. Camp has been coordinated by the REC in the last several years, and a lot of effort and energy goes into making it happen properly. The summer program was not in place this year when I started and I needed to craft it from beginning to end and I found it difficult to create camp and manage my other duties due to the time involved. Some of my research for this year's camp suggested that the person responsible for the RE program not be the person designing camp, or be paid in addition to their regular hours as camp requires a good deal of extra time. After talking it over with Cheryl Kellogg, I believe that it is in the best interests of the program that the REC not be the person who is responsible for the content and managing of volunteers for camp. I will gladly provide the administrative support, sending out camp packets, registering the children and running background checks on volunteers as well as be available to assist during camp itself. I will also make myself available to the volunteers if they need any assistance or guidance for the program. To put it in Harry Potter terms, I would be Dumbledore, available, and present, but in the background and not working on the curriculum or organizing.

I believe that it is important for our volunteers to have "buy-in" for camp, and to make it a priority if they wish to have it continue. I propose that some time in October, a few "head" volunteer(s) be appointed to organize camp. These volunteers should set the theme and dates of camp at the first meeting. Any delay in setting up the date jeopardizes the success of camp, both volunteers and parents need to know when camp will happen as early as possible so they can plan their summers. The head volunteers would be responsible for overseeing the decisions on: curriculum, developing a budget, gathering the materials, setting the date some time in June or July, managing volunteers, the number of children, and designing any materials that I would be distributing. The volunteers for camp would need to set their own monthly meetings to discuss their plans for camp, work on any costumes or set pieces, and send me progress reports. All planning and supplies should be in place for camp by early April, including a volunteer count and knowing the maximum number of children that will be able to attend. This way we can begin to promote camp in April and have sign-ups completed by May. A potential weakness is that our volunteers may not be ready by April, it may take assistance from the board to encourage this group to organize by April. Most congregations hold camp in either June or July and have it organized (and advertised) by April. It is important to present a clear vision to the community before summer begins.

We had many families this last year who expressed a desire to attend camp, but who were traveling and unable to change their plans on such short notice. It is my belief that attempting to organize camp and signing up the kids in June makes camp much more ineffectual and means that we reach fewer families. I have heard both from UU parents and from my local homeschooling Facebook group that people wish that they had known about camp earlier and wished that we had been able to take more campers.

SWOT from this year's Summer Camp

Strengths:

1. We have a lot of very excited volunteers who are eager to step up and help out. These volunteers have a variety of strengths and interests which means that they provide a range of experiences for our kids.
2. We have a wonderful community who we reached out to this year, on 4 out of 5 days, we had an outside speaker talk to the kids about science and how it connects us to our world.
3. The UU kids are wonderful and came to camp every day full of energy and a desire to participate in the activities we had planned. I overheard several kids asking their parents, "Don't sign me out" on both Tuesday and Wednesday.

Weaknesses:

1. We were extremely short on time to get camp in place. This meant that there wasn't a lot of time to throw ideas around or make changes to the schedule. It also meant that we had to hold camp in either the last week of July or the first week of August.
2. Our volunteers are wonderful, they want to step up and help, however they do require direction and someone who can oversee and set everything up for them.

Opportunities:

1. We underestimated how enthusiastic the kids would be about some of our projects and we ended up having to cut out several activities.
2. The kids really enjoyed their outside time, next year more time outdoors needs to be scheduled.

Threats:

1. Several volunteers dropped out at the last minute or in the first day of camp. We would have had a difficult time making camp successful if we had not had 11 campers out due to sickness.
2. Several parents did not have their paperwork turned in on time, creating extra work on Monday morning, after camp had started.
3. We had several of our volunteers not attend any of the meetings in either June or July and who were teachers for camp. This resulted in a disjointed feeling on Monday.

The Source: Twelve Principles of Governance That Power Exceptional Boards

Exceptional boards add significant value to their organizations, making a discernible difference in their advance on mission. Good governance requires the board to balance its role as an oversight body with its role as a force supporting the organization. The difference between *responsible* and *exceptional* boards lies in thoughtfulness and intentionality, action and engagement, knowledge and communication. The following twelve principles offer **chief executives** a description of an empowered board that is a strategic asset to be leveraged. They provide **board members** with a vision of what is possible and a way to add lasting value to the organization they lead.

CONSTRUCTIVE PARTNERSHIP¹

Exceptional boards govern in constructive partnership with the chief executive, recognizing that the effectiveness of the board and chief executive are interdependent. They build this partnership through trust, candor, respect, and honest communication.

MISSION DRIVEN²

Exceptional boards shape and uphold the mission, articulate a compelling vision, and ensure the congruence between decisions and core values. They treat questions of mission, vision, and core values not as exercises to be done once, but as statements of crucial importance to be drilled down and folded into deliberations.

STRATEGIC THINKING³

Exceptional boards allocate time to what matters most and continuously engage in strategic thinking to hone the organization's direction. They not only align agendas and goals with strategic priorities, but also use them for assessing the chief executive, driving meeting agendas, and shaping board recruitment.

CULTURE OF INQUIRY⁴

Exceptional boards institutionalize a culture of inquiry, mutual respect, and constructive debate that leads to sound and shared decision making. They seek more information, question assumptions, and challenge conclusions so that they may advocate for solutions based on analysis.

INDEPENDENT-MINDEDNESS⁵

Exceptional boards are independent-minded. They apply rigorous conflict-of-interest procedures, and their board members put the interests of the organization above all else when making decisions. They do not allow their votes to be unduly influenced by loyalty to the chief executive or by seniority, position, or reputation of fellow board members, staff, or donors.

ETHOS OF TRANSPARENCY⁶

Exceptional boards promote an ethos of transparency by ensuring that donors, stakeholders, and interested members of the public have access to appropriate and accurate information regarding finances, operations, and results. They also extend transparency internally, ensuring that every board member has equal access to relevant materials when making decisions.

COMPLIANCE WITH INTEGRITY⁷

Exceptional boards promote strong ethical values and disciplined compliance by establishing appropriate mechanisms for active oversight. They use these mechanisms, such as independent audits, to ensure accountability and sufficient controls; to deepen their understanding of the organization; and to reduce the risk of waste, fraud, and abuse.

SUSTAINING RESOURCES⁸

Exceptional boards link bold visions and ambitious plans to financial support, expertise, and networks of influence. Linking budgeting to strategic planning, they approve activities that can be realistically financed with existing or attainable resources, while ensuring that the organization has the infrastructure and internal capacity it needs.

RESULTS-ORIENTED⁹

Exceptional boards are results-oriented. They measure the organization's progress towards mission and evaluate the performance of major programs and services. They gauge efficiency, effectiveness, and impact, while simultaneously assessing the quality of service delivery, integrating benchmarks against peers, and calculating return on investment.

INTENTIONAL BOARD PRACTICES¹⁰

Exceptional boards purposefully structure themselves to fulfill essential governance duties and to support organizational priorities. Making governance intentional, not incidental, exceptional boards invest in structures and practices that can be thoughtfully adapted to changing circumstances.

CONTINUOUS LEARNING¹¹

Exceptional boards embrace the qualities of a continuous learning organization, evaluating their own performance and assessing the value they add to the organization. They embed learning opportunities into routine governance work and in activities outside of the boardroom.

REVITALIZATION¹²

Exceptional boards energize themselves through planned turnover, thoughtful recruitment, and inclusiveness. They see the correlation between mission, strategy, and board composition, and they understand the importance of fresh perspectives and the risks of closed groups. They revitalize themselves through diversity of experience and through continuous recruitment.

How Boards Succeed

- Boards succeed when they have an effective nominating committee. The strategic importance of this committee often gets overlooked. Some groups fail consistently to realize that decisions made by the nominating committee largely determine who will lead the group in years ahead. This committee should be well organized, and have a time schedule and planned working procedures.
- Boards succeed when they have members who have a good understanding of the organization and their role in it. This is best accomplished when the nominating committee accurately and fully relates to potential board members what their responsibilities will be. Educational follow-up after becoming board members is important.
- Boards succeed when they have planned rotation. If the same people serve year after year, the board can become stagnant. Despite dedication on their parts, the same people can make the organization a "closed corporation." Rotation of board members provides a source of new ideas and new leadership for the future.
- Boards succeed when they have an effective way of eliminating nonproductive members. The nominating committee should evaluate each board member on an annual basis, review his or her particular interest and participation, and make appropriate recommendations for his/her continuance. Between elections, the board should develop and use accountability structures.
- Boards succeed when they are not too large or too small. A board of 12-20 is recommended as an ideal size.
- Boards succeed when they have established committees and use them year round. The committee system allows the board to delegate specific tasks to each committee. The board must respect the integrity of the committee system.

- Boards succeed when they have planned orientation of new and old members. Deliberate thought needs to be given to the matter of integrating new board members. Experienced board members need an annual update on the organization's work and accomplishments. All board member, new and old, need a chance to step back and reflect together on future plans in an atmosphere that allows no interruption.
- Boards succeed when they have developed long-range financial and service delivery plans.
A three to five year plan for the congregation is recommended. This plan introduces the concepts of planned growth and management by objective.
- Boards succeed when they have a process for self-evaluation. Once a year the board and staff should thoroughly evaluate the congregation's goals and accomplishments as well as the programs of each committee as they relate to the total ministry. This annual process should be tied in to the long-range planning process.
- Boards succeed when they have officers who are familiar with the congregation's bylaws and use them as an ongoing guide for continuity. Time spent debating an issue could be avoided if the issue is spelled out in the bylaws.

How to Spend Your Board's Time

by Don Hotchkiss

Boards often criticize themselves for “getting too far into the weeds” of daily management detail. They know they should be spending more time envisioning the future and deciding big, strategic issues, but. But concepts like *discernment*, *strategy*, and *vision* seem rather soft and blurry. After trying to focus on them for a while, boards slip back to problem-solving with relief.

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Harvard educator Richard Chait offers a way of thinking of this issue many boards find helpful. In a readable, short book, *Governance as Leadership*, Chait and his colleagues offer, in place of the frustrating simplicity of *micromanagement is bad* and *visioning is good*—three modes of governance: *fiduciary*, *strategic*, and *generative*. All three modes are necessary and appropriate; the goal is for the board to give each mode its due attention.

What follows is my slightly different riff on Chait's ideas.

Chait's first mode—or mood, as I would call it—is *fiduciary*. In fiduciary mode, the board protects the congregation's assets, conserves its traditions, and worries about risks. Think of the fiduciary board as Ebenezer Scrooge, holding Cratchit to a single lump of coal. Above all, the fiduciary board makes sure the resources in its care—including especially its human and spiritual resources and—are conserved.

The *strategic* board looks to the future, and asks, “What do we mean to accomplish in the next few years, and what are the major choices we must make in order to get there? Strategic choices might include the timing of a capital campaign, a plan for staffing changes, or a commitment to launch worship in a new location or a different language. Strategy is *macro* management—making the big choices about how the congregation will live out its purpose.

Generative governance differs from the other two in that it addresses questions that do not allow for simple, fast, or practical solutions. Generative conversations wander. Their focus comes from the need to pose good strategic questions about how the world has changed, and how familiar modes of “doing church” or “doing synagogue” have lost vitality. Board members often describe time spent in generative mode as the most stimulating, spiritual, frustrating, and—especially in retrospect—fruitful time they spend.

So what do the three modes of governance look like in practice?

Fiduciary work

The most common way boards do *fiduciary* work is by listening to reports, responding to what is wrong or questionable or interesting in them, and intervening with advice, commentary, and direction. Often this is done without much sense of the appropriate level for board intervention.

A more effective way to carry out the board's fiduciary function is to adopt policies that delegate authority, give guidance, and set limits. When the board receives reports, they focus mainly on two questions:

How are we coming on our goals?

Are we our adhering to our policies?

In ordinary times, fiduciary work takes only a small fraction of the board's time. Once in a while, the board may have to spend more of its time correcting what is wrong.

Micromanagement is not bad in an emergency—when children are in danger, money has been stolen, or key constituencies are rising in revolt, any board will grab the reins of power and bring situation back in bounds.

The trick is not stay on a war footing endlessly. Once the crisis is alleviated, the board needs to resist the tendency to spend more time on fiduciary work than necessary, so it can spend more time in the strategic and generative modes.

(Incidentally, I confess I wish Chait had found a different word for this. Fiduciary duty is not all scrimp and save—it has an upbeat side as well. Good fiduciaries require action, prudent risk-taking, and a willingness to accept failure. But I recognize the mode—or rather mood—that Chait is pointing at, and I accept that *fiduciary* for most people, is associated more with prudence than with boldness.)

Strategic work

Most fiduciary work is done quite privately, or even confidentially. The opposite is true of the *strategic* mode. To see why, think of what a congregation needs in order to successfully accomplish major goals—launching a new ministry, building a new building, starting a new worship service in a new style or new language.

For these kinds of initiatives, simplistic formulas like, “The board decides what to do and the staff carries it out,” or “The pastor casts the vision and the people follow,” don't work. Big initiatives need strong support from all the major formal and informal power holders—board, staff, donors, lay leaders, and the grass roots all need to be enthusiastic about strategic choices. To secure this kind of support, the board needs to be extroverted, letting people know what questions it is thinking about long before it has decided on the answers. This kind of extroversion requires courage. It is much easier to wait till leaders have made up their minds before beginning to “sell” the result. Sometimes this works, but maximum support requires wide involvement in the process leading to strategic choices.

Perhaps the most powerful tool for getting people into a strategic conversation is to pose strategic questions. “What is our ministry to our wider community?” “What difference do we mean to make in the lives of youth and young adults?” “How will we fund our Temple programs given changes in young families' pattern of affiliation?”

By choosing a short list of strategic questions and persistently inviting people into conversation about them, the board (in concert with the clergy) prepares itself to make better strategic choices, and ensures the broad-based support strategic action needs.

Generative work

And where do good strategic questions come from? From *generative* conversation. By clearing its agenda of excessive work in the fiduciary mood, the board makes space for thoughtful and creative pondering of the big issues. Generative conversation may seem slow and wandering, and its results may not be easy to measure. But soul-to-soul exchange among a small group of lay and clergy leaders lays the groundwork for the board to ask the right strategic questions. How small a group? For this kind of conversation, seven people is ideal, I think, though boards do it with a larger number. Many boards do their generative work mainly at their annual retreats — that's better than nothing, but I urge boards to look for ways to maximize the time available to work in generative mode.

Fiduciary, strategic, generative. Only when survival is assured can a board move on to larger questions and concerns. If your board spends most of its time listening to reports, responding to requests, and settling disputes, I hope you will look for ways to set your sights a little higher.

Dan Hotchkiss, a long-time senior consultant for the Alban Institute, now works independently with congregations and other mission-driven groups from his home near Boston. Dan's best-selling Alban book *Governance and Ministry: Rethinking Board Leadership*, has helped hundreds of churches, synagogues, and non-profit organizations to streamline their structure and become more mission-focused and effective.

**Second service Fundraising Ideas
July 31, 2016**

List:

Oscar Night Gala; Musical Concert; Drag Show; *Car Wash; *Auction-goods/services; *Yard Sale; Dance Night; Event in partnership with other organization; *Pancake Breakfast-Applebee's; Bunko/Bingo; *Special Project Appeal; Kentucky Derby Day; *Dinner with entertainment; Art Night; Casino Trip; * Arts & Crafts festival-rent spaces & sell food; *credit card swipe machine; sell beverages @ Pokemon Go locations; and * KickStarter or Faithify-on-line crowd sourcing websites.

Those ideas marked with an asterisk have been thought to be possibilities by Cathy & Cheryl.

If the premise is that we fundraiser all year long, then such a plan might look like this:

September/October:

- 1. Crowd-sourcing Appeals-Faithify or KickStarter**
- 2. Wall of Money-envelopes of various desired amounts \$1-100 are tacked on a bulletin board for members/friends to finance more children's space or the playground**
- 3. Pancake Breakfast-Applebee's perhaps the youth could volunteer with this project**

November/December:

- 1. Holiday Ornament Sale-decorated by the children**
- 2. Holiday Cookie Sales-decorated by the children**

January/February

- 1. Dinner with entertainment**
- 2. Casino Trip**

March/April

- 1. Auction-services and goods-silent/live with appetizers & beverages**
- 2. Arts & Craft Festival-rent spaces/sell food/**

May/June

- 1. Yard sale**
- 2. Car wash or dog wash/grooming**

Module 2: The Congregation as an Emotional Systems

LEARNING GOALS:

- Our emotional interactions are “hard wired” in us as mammals
- The functioning of leaders makes a difference in the system
- Understand Differentiation

VIDEO PRESENTATIONS:

- The Congregation as an Emotional System Part 1 – Overview (5:19) <https://youtu.be/1nvHKmnBa1w>
- The Congregation as an Emotional System Part 2 – Self Differentiation (3:09) <https://youtu.be/1x0xrOopZGA>
- The Congregation as an emotional System Part 3 – Covenant (20:58) <https://youtu.be/RrfEIXuV8rg>
- The Congregation as an Emotional System Part 4 – Five Smooth Stones (11:45) <https://youtu.be/wvizYjEsFTY>
- The Congregation as an Emotional System Part 5 – Revisiting Triangulation (3:03) <https://youtu.be/v3f8jUTEKYO>

Read attachment sent in email, “Leadership and the Triangle” - 5 pages

Topic: VIDEO CASE STUDY: THE ANXIOUS AND THE HEALTHY CONGREGATION

<https://youtu.be/VfcOcvAxdss> (40 minutes) Watch if you have time - interesting and really gets at what triangulation is.

Questions for Discussion: From above video

1. What similar situations have occurred in your congregation?
 - How did your congregation respond?
 - How might you respond differently?
2. Which roles that the characters play often show up in your congregation?
 - What role do you usually take?
 - Are any of these roles explicitly assigned in your congregation
3. What can you do in anxious situations to be a better leader in your congregation?

#1: <https://youtu.be/1nvHKmnBa1w>

#2: <https://youtu.be/1x0xrOopZGA>

#3: <https://youtu.be/RrfEIXuV8rg>

#4: <https://youtu.be/wvizYjEsFTY>

#5: <https://youtu.be/v3f8jUTEKYO>

Leadership and the Triangle

A story is told of legendary Packers football coach Vince Lombardi, whose toughness and demand for excellence turned the losing Green Bay football team into a championship organization. The story goes that after a particularly dismal practice he halted the drills and called the players together. He announced that they needed to start from the beginning, by paying attention to the fundamentals. At which point he held up the ball and said, "Gentlemen, this is a football."

One fundamental of Bowen Systems Theory (BFST) is the concept of the relationship triangle. Sometimes we tell struggling novices to the theory, "If you understand triangles you've got 90% of the theory." Consultant and author Margaret Marcuson once interviewed me on the topic of triangles. It afforded me an opportunity to go back to basics and think about this fundamental concept. Here is a portion of that interview:

Q: How would you define a triangle?

A: A triangle is a concept used to describe a relationship structure, or dynamic, between persons. In BFST the concept is used to identify how relationship dynamics manifest anxiety, or, how relationships get patterned. The basic structure of a triangle is simply three persons, or, two persons and an issue. I think what's important to understand about triangles is that it is the dynamic at play within the triangle that is more important than its structure. Too often people focus on the individual parties in the triangle, or, an issue. But it is the

systemic dynamic at play within the triangle that is important to understand.

For example, most families are structured the same: parent, parent, and child. Or, spouse, spouse, and issues. That structure obviously sets up the system for a triangle: parent-parent-child. But the natural structure becomes significant when the dynamic of anxiety becomes a factor. It is less helpful, for example, to focus on the personalities of the parties (Bob the dad, Mary the mother, John the child) than it is to focus on the emotional process at work in the triangles that happen in a family system that involves parents and children.

The same is true in a congregational setting. One natural triangle is Pastor-congregation-leadership issues. It is more helpful to focus on the systemic congregational dynamics of that triangle than it is to overfocus on the personality of Beth the pastor, the blue-collar congregation, and the ideas about the pastoral role of leadership either of those parties holds.

Q: Does "thinking triangles" make leadership easier?

A: I think I've given up searching for anything that makes leadership "easier." By its nature leadership is complex, difficult, and consists of dealing with problems or creating them.

But yes, understanding the dynamics behind triangles can help a leader function better. By understanding triangles I mean gaining the skill of discerning when you are in one, and, identifying what kind of triangle you are in. It means understanding your own tendencies in functioning when you are in triangles.

Do you tend to create triangles when you are anxious? Is your tendency to act and react, before thinking, when a triangle forms? Do you have patterns of overfunctioning that tend to get you hooked into triangles? Is your tendency to be seduced into triangles? Do you have overfunctioning tendencies that get you stuck in triangles? I think understanding ourselves better and working on our functioning helps us better manage ourselves in triangles.

Q: *What suggestions do you have for pastoral leaders for seeing triangles more clearly? What about how they manage themselves in the inevitable triangles?*

A: Assume that whenever you are speaking with someone in your congregation you are in a triangle. That just comes by virtue of your position in the system. As pastor and leader in the system, that's a given. Nothing is ever about "just" you and the person. Most of our congregational member relate to us primarily on the basis on our position or role in the congregation: "pastor," "rabbi," "priest." Few will ever relate to us on a personal, individual level. Listen for how often your conversation with a parishioner is about someone else.

Memorize the seven laws of emotional triangles found in Friedman's *Generation to Generation*, and work at being able to recognize the dynamics when you see them.

Learn to discern how you personally experience triangles—some experience them through feelings, others in a more cerebral manner. Feeling-oriented persons may experience triangles as "feeling trapped," or, conversely, as flattering seduction. In contrast, the cerebral types may

experience a triangle as becoming confused. If you can learn to become aware of your own manner of reacting to triangles you can identify early when you are in one.

Diagram and visualize. If you find yourself stuck trying to figure out what is going on, take out a pencil and paper and diagram. Diagramming moves you into your cerebral cortex and allows you to gain perspective by separating thinking from feeling. When you diagram you'll be better able to identify the triangles, their nature, and visualize the dynamics at play.

Q: *How does our family of origin influence how we function in triangles?*

A: We acquire our patterns of functioning in relationships, assumptions about people, and our repertoire for handling anxiety in the patterns and relationship triangles from our families of origin. Those patterns remain with us forever.

Our greatest challenges related to triangles have to do with changing the patterned behaviors we learned in our family of origins—outgrowing some, adopting new ones, reinterpreting our experiences of the triangulating dynamics, etc. This is easier said than done. We can all admit how some of the patterns of our family of origin, including triangles, get replicated in our own established families—with spouses, children, even with children-in-laws. What parents, upon hearing what has come out of their mouth after an altercation with a child, has not found themselves crying, "Oh, my Heavens! I've turned into my father/mother!"

Q: *Are there “healthy” and “unhealthy” triangles (or ways of being in key triangles)? If so, what’s the difference?*

A: Like all of the concepts in BFST, the concept of triangles is more nuanced and dynamic than we first realize. I think it’s helpful to approach triangles as representative of “dynamics” in a system. Therefore, it helps to ask, “What dynamic is behind this triangle?”

A triangle spawned from acute reactivity to anxiety is different from a triangle that is structured as a corrective for the system. For example, a parent who triangles a child into issues related to the parent’s marital partner is qualitatively different from a triangle in an organization, say a church, intended to maintain a balance of power. One is a reactive-anxiety triangle and one is a structural triangle. Both types follow the same rules about how triangles work.

I suspect that even the terms “healthy” and “unhealthy” are not accurate to use for triangles. Triangles are a product of the dynamics at play in a system, therefore, they provide a function rather than directly provide content or quality. Triangles are patterns that form as a way to facilitate the dynamic of systemic, or personal, anxiety. In other words: triangles just “are” and they are neither good or bad, nor healthy or unhealthy—they merely serve a function.

I think it’s more accurate to approach triangles from the perspective of, “To the extent that triangles in a system facilitate ways for anxiety to work towards a resolution, triangles are helpful to the system. And, to the extent triangles in a system become patterns for binding anxiety or inhibiting change and maturity, then triangles are unhealthy.”

Q: *What are some misunderstandings about triangles?*

A: Some of the most common misunderstandings about triangles I hear are:

That triangles are “bad.” BFST is primarily descriptive, not prescriptive, of emotional process phenomenon. As such, it does not ascribe moral values to concepts. Triangles are not “good” or “bad” they are merely the product of emotional process, typically, anxiety. However, triangles are not always neutral. So it is appropriate to think about to what extent a triangle benefits the health of the system, or, to what extent a triangle hinders healthy functioning in a system.

That the trick about triangles is getting out of them. If you’re a leader you likely cannot, nor should try, to get out of the triangles you’re in. The issue is being able to respond appropriately, rather than react, in the triangles you are in.

That one can only get “invited” into a triangle. I heard this one recently. I think the error here is that it ascribed intent, motive, and agency to a dynamic. Triangles tend to come about as a result of anxiety and reactivity, which are non-thinking postures. Ascribing anthropomorphic causes are not helpful to understanding what is going on.

That long-patterned triangles are easily changed. I see many pastors get caught by this misunderstanding when they attempt to change a systemic triangle that has its origin in the founding and formation stage of a congregation. While I’m not fond of the metaphor, it’s helpful to appreciate that some triangles are “in the church’s DNA.” Some triangles are a product and element of homeostasis.

That a triangle not of my making is not my responsibility. This is a tough one for anyone in a leadership position. Some triangles come with the job, and while they may not be of your making, when you took the job they became your responsibility to deal with. For example, if you accept the pastorate in a congregation that has a systemic pattern of a triangle between pastor-deacons-concept of leadership which was established during the church's founding, then, as long as you are pastor in that congregation, you will be in that triangle. It comes with the job, it's in the church's DNA, and you can't get out of it.

One big misunderstanding is, **if I know I'm in a triangle I can change another person's behavior.** This one is fascinating in that it highlights the myth of knowledge, which says that once I understand something I'm immune to making a mistake. Most of us know that we can only change the relationship of our side of the triangle (I can change the relationship between me and my father; and I can change the relationship between me and my mother; I cannot change the relationship between my father and mother). But that knowledge doesn't keep us from falling into the trap of trying to change that other side of the triangle. Two insights here: (1) note that the issue is that I can work on changing the *relationship* on my side of the triangle—which does not mean that I can change the person; (2) it is the nature of anxiety in triangles that gets us caught trying to change the other side of the triangle (the relationship between two other persons). And it gets us every time, no matter how much we know about the dynamic!

Q: What are common triangles in a church and organizational life?

A: The list can be almost endless:

- Pastor—spouse—and pick-the-issue (one partner's sense of calling, family of origin issues, finances, etc.)
- Pastor—children—church
- Pastor—family of origin—issues related to calling
- Pastor—staff—congregation
- Pastor—deacons—vision for the church
- Pastor—staff person—another staff person
- Pastor—vision—congregational resistance to change
- Pastor—denomination—congregation
- Pastor—family of origin—issue of relationships with church members.
- And, one of my favorites: Pastor—the position of leader—former pastor who refuses to leave the church.

Triangles are endemic. Add your own to the list.



Why Triangles Are “Bad”

One misunderstanding related to the Bowen Family Systems Theory is assigning value statements to its concepts. For example, the notion that overfunctioning is “bad.” Overfunctioning, like other behaviors described in the theory is not “bad” or “good,” it is merely a function, symptom, or

manifestation of emotional process played out in the way people relate to one another. This is why it's more helpful to observe function in the system than it is to assign motives to people's behaviors.

That said we must also accept that all functions manifested as behaviors, while not "good" or "bad", either contribute to the health of the system or work at keeping the system stuck. While we can say that triangles are neither good nor bad, merely one of the many ways systemic anxiety gets played out and structured, we can identify the ways triangles hinder the system's progress toward growth and health. For example, here are ways that triangles are "bad":

- When they promote the development of symptoms in relationships. For example, in a family an underfunctioning parent triangles a spouse and a child to "take care" of the symptomatic adult in the family.
- When they perpetuate chronic symptoms or conflict. For example, when a system—a family or organization—reacts to problems by immediately identifying a scapegoat or identified patient rather than striving toward responsibility and accountability without blaming.
- When they work against the resolution of toxic issues. For example, because of its inability to deal with a willful but esteemed patriarch a congregation perpetually fails to deal with the individual's willfulness by triangling the minister, the patriarch, and the congregation's reticence at holding people accountable.
- When they get so structured so as to block change over time. When triangles get formatted and entrenched, they deprive people of options, resulting in a lack of resilience. For example, when a triangle becomes part of the structure

so that every decision needs to involve one person—whether or not that person has anything to do with the issue or decision. In a small congregation this may involve a "gatekeeper," and, in a family, this may involve a patriarch or matriarch.

While it is not helpful to identify triangles as "bad" it is appropriate to identify when they are detrimental to the health and inhibit the system's capacity to function in mature, responsible ways.



Summer Camp

Summer Camp is a wonderful week long activity for our kids and youth. The summer program is an excellent way to give our UU kids more time together and learning about the UU and also to draw children and families from the community. Camp has been coordinated by the REC in the last several years, and a lot of effort and energy goes into making it happen properly. The summer program was not in place this year when I started and I needed to craft it from beginning to end and I found it difficult to create camp and manage my other duties due to the time involved. Some of my research for this year's camp suggested that the person responsible for the RE program not be the person designing camp, or be paid in addition to their regular hours as camp requires a good deal of extra time. After talking it over with Cheryl Kellogg, I believe that it is in the best interests of the program that the REC not be the person who is responsible for the content and managing of volunteers for camp. I will gladly provide the administrative support, sending out camp packets, registering the children and running background checks on volunteers as well as be available to assist during camp itself. I will also make myself available to the volunteers if they need any assistance or guidance for the program. To put it in Harry Potter terms, I would be Dumbledore, available, and present, but in the background and not working on the curriculum or organizing.

I believe that it is important for our volunteers to have "buy-in" for camp, and to make it a priority if they wish to have it continue. I propose that some time in October, a few "head" volunteer(s) be appointed to organize camp. These volunteers should set the theme and dates of camp at the first meeting. Any delay in setting up the date jeopardizes the success of camp, both volunteers and parents need to know when camp will happen as early as possible so they can plan their summers. The head volunteers would be responsible for overseeing the decisions on: curriculum, developing a budget, gathering the materials, setting the date some time in June or July, managing volunteers, the number of children, and designing any materials that I would be distributing. The volunteers for camp would need to set their own monthly meetings to discuss their plans for camp, work on any costumes or set pieces, and send me progress reports. All planning and supplies should be in place for camp by early April, including a volunteer count and knowing the maximum number of children that will be able to attend. This way we can begin to promote camp in April and have sign-ups completed by May. A potential weakness is that our volunteers may not be ready by April, it may take assistance from the board to encourage this group to organize by April. Most congregations hold camp in either June or July and have it organized (and advertised) by April. It is important to present a clear vision to the community before summer begins.

We had many families this last year who expressed a desire to attend camp, but who were traveling and unable to change their plans on such short notice. It is my belief that attempting to organize camp and signing up the kids in June makes camp much more ineffectual and means that we reach fewer families. I have heard both from UU parents and from my local homeschooling Facebook group that people wish that they had known about camp earlier and wished that we had been able to take more campers.

SWOT from this year's Summer Camp

Strengths:

1. We have a lot of very excited volunteers who are eager to step up and help out. These volunteers have a variety of strengths and interests which means that they provide a range of experiences for our kids.
2. We have a wonderful community who we reached out to this year, on 4 out of 5 days, we had an outside speaker talk to the kids about science and how it connects us to our world.
3. The UU kids are wonderful and came to camp every day full of energy and a desire to participate in the activities we had planned. I overheard several kids asking their parents, "Don't sign me out" on both Tuesday and Wednesday.

Weaknesses:

1. We were extremely short on time to get camp in place. This meant that there wasn't a lot of time to throw ideas around or make changes to the schedule. It also meant that we had to hold camp in either the last week of July or the first week of August.
2. Our volunteers are wonderful, they want to step up and help, however they do require direction and someone who can oversee and set everything up for them.

Opportunities:

1. We underestimated how enthusiastic the kids would be about some of our projects and we ended up having to cut out several activities.
2. The kids really enjoyed their outside time, next year more time outdoors needs to be scheduled.

Threats:

1. Several volunteers dropped out at the last minute or in the first day of camp. We would have had a difficult time making camp successful if we had not had 11 campers out due to sickness.
2. Several parents did not have their paperwork turned in on time, creating extra work on Monday morning, after camp had started.
3. We had several of our volunteers not attend any of the meetings in either June or July and who were teachers for camp. This resulted in a disjointed feeling on Monday.

Covenant - Connie Goodbread - 3 Pillars

1. Covenantal - not creedal, promise, practice and struggle of UU. Write them together, live them out together, carry out into the world.
2. Pluralist [diversity of religious belief systems co-existing] not fundamentalist.
3. 3. Living tradition - not dead tradition,

TRIANGULATION

- Go directly to the source
- Describe problem specifically
- State why this is a problem
- Offer positive solution
- End on a positive note

FIVE SMOOTH STONES

1. Revelation is open and continuous, change as culture changes, living tradition, change with new information HOPE
2. Relationships are consensual - never coerced LOVE
3. Obligation to work toward a just and loving community - get out in the world and work COURAGE
4. Deny immaculate conception of virtue - be intentional about being good - don't assume, shape good behavior. JUSTICE
5. Resources - both human and devine can help build the beloved community - reason for ultimate optimism. JOY
6. Humans are promise making, promise keeping, promise breaking, promise renewing creatures. [developed and added by the UUA Southern Region] Great culture for high tolerance for mistake making. RESTORATION

**Second service Fundraising Ideas
July 31, 2016**

List:

Oscar Night Gala; Musical Concert; Drag Show; *Car Wash; *Auction-goods/services; *Yard Sale; Dance Night; Event in partnership with other organization; *Pancake Breakfast-Applebee's; Bunko/Bingo; *Special Project Appeal; Kentucky Derby Day; *Dinner with entertainment; Art Night; Casino Trip; * Arts & Crafts festival-rent spaces & sell food; *credit card swipe machine; sell beverages @ Pokemon Go locations; and * KickStarter or Faithify-on-line crowd sourcing websites.

Those ideas marked with an asterisk have been thought to be possibilities by Cathy & Cheryl.

If the premise is that we fundraiser all year long, then such a plan might look like this:

September/October:

- 1. Crowd-sourcing Appeals-Faithify or KickStarter**
- 2. Wall of Money-envelopes of various desired amounts \$1-100 are tacked on a bulletin board for members/friends to finance more children's space or the playground**
- 3. Pancake Breakfast-Applebee's perhaps the youth could volunteer with this project**

November/December:

- 1. Holiday Ornament Sale-decorated by the children**
- 2. Holiday Cookie Sales-decorated by the children**

January/February

- 1. Dinner with entertainment**
- 2. Casino Trip**

March/April

- 1. Auction-services and goods-silent/live with appetizers & beverages**
- 2. Arts & Craft Festival-rent spaces/sell food/**

May/June

- 1. Yard sale**
- 2. Car wash or dog wash/grooming**