

**USG Board of Trustees Agenda / Minutes**  
May 22, 2018

**Attendees:** Jenn Leiby, Susan Smith, Eva Finney, William Morrow, Michael Campbell, Eli Searce, Debbie Ward, Jessica Slivak, Joanne Davis, Kent Matthies, Gloria Guldager

**Guests:** Bill Dowdall

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## Approval of April Minutes

- The April 2018 minutes were approved.

## Committee on Ministry and MET Candidate

- **Decision: The Board concurs with approaching Andrea Durham to replace Beth Lazer on the Committee on Ministry**
- Dennis Brunn would like to step down from MET to focus more on Social Justice activities.  
**Decision: The Board concurs with MET approaching Jim Salom to replace Dennis Brunn on MET.**

## Elevator Project

- Finances

- Final cost of \$480,942 for the elevator project is just below the Board-approved budget. A proposed contract has been sent to church Counsel for review and we are hoping to execute as soon as possible.
- Finances to date: \$365,000 has been pledged, \$150,000 has been donated from a bequest, and we have been approved for a Chalice Lighters grant for \$40,000 (maximum grant possible) for a total of \$555,000. However, total cost including the driveway is \$571,000 leading to a shortfall of \$16,000. A quiet campaign of contacting members who have already pledged to the Stewardship Campaign is underway, with a “close the gap” campaign possible in Sept-2018.
- A \$125,000 cash shortfall is anticipated in Oct/Nov 2018 unless members accelerate their pledge payments. One option is to borrow from the CIF and then repay the borrowed funds.
- Timelines:
  - Driveway: The earliest start for the driveway is after Thanksgiving, since we must wait for heavy vehicles to finish using the driveway.
  - If a permit is obtained by July 1, 2018 and we break ground on July 9, 2018, we will finish just before Christmas 2018.
- Contract:
  - See elevator contract documents provided as separate documents.
  - Issues:
    - Problem #1: the contract submitted is not a design-build contract and is not appropriate for our situation where the architect and builder are the same. The contract should be an agreement between the owner (USG) and the design-builder. A design-build contract also contains protections for the owner in case of hazardous materials found.
      - **Bill Morrow to send Bill Dowdall a memo outlining concerns with the proposed contract, for discussion with church Counsel (Dave Dearden).**
      - **Bill Dowdall to discuss with Dave Dearden his capacity to quickly review the proposed elevator contract.** A new Counsel will be identified if needed.
    - Problem #2: An additional concern is the contract lays out a different payment schedule than described in a separate attached document.
  - The contract includes a contingency of \$10,000 (included in the \$480,000 final cost), and allowances for cost overruns, as protection against project cost increases.
- **Decision: The Board authorizes the Board President to execute a contract with John Hubert Associates LLC for the elevator project at a total construction sum not to exceed \$480,942, provided that Church Counsel or such other attorney(s) as are selected by the Church approve the wording of the contract documents either as submitted or in such other contractual form as the Church’s attorneys approve.**

## Mother and Child Window Repair

- Repair needs are urgent for the “Mother and Child” window. The Window Committee recommends addressing the problem immediately.
- Decision requested: to take \$28,500 to repair the Mother and Child Window, plus \$1000 to repair the frame. Monies would come from the Edna Jones Fund. Repair would take approximately 5 weeks over the summer.

- Work on other windows has begun to remove the Plexiglas covering and repair the frames gradually over time, for approximately \$13,000. Once completed, those windows will all be more secure and their lives extended by as much as 15 years.
- **Decision: The Board requests the Window Committee to investigate the cost of removing the existing “Mother and Child” window and replacing with clear or other glass, and storing the existing window until funds are available to repair and re-install the window in its original location. In the meantime, feedback from the Congregation will be solicited regarding the future of the stained glass windows, the organ, and what the Church’s financial priorities should be.**

## DSD Recommendation

- The Search Committee has unanimously recommended the DSD position be offered to Ryan Hurd, currently an advisor to our Youth Group. He has been a core YRUU advising member for the last 2 years. He has undergraduate degrees in Anthropology & Archeology, and a Master’s degree in Consciousness (dream research). Ryan has lectured at Stanford and TED. He grew up UU in Atlanta, GA and is familiar with UU CSD programming.
- Salary recommendation is entry level according to fair compensation guidelines (\$44,600/year), commensurate with Ryan’s experience in a DSD role.
- **Decision: The Board concurs with making the offer to Ryan Hurd for the DSD position, at the recommended minimum salary (\$44,600) plus benefits, given that Ryan Hurd has no formal training teaching youth.**

## Anti-Racism Report

- See Appendix 1
- *Item deferred.*
- **Post-meeting note:** *An additional Board meeting has been scheduled for 12-Jun-2018 to review the Anti-racism Task Force’s report.*

## UUA Dues

- The new formula for calculating dues based on % of adjusted expenses rather than by number of members results in USG paying about \$3000 more this year than last year. Under the old formula, we would have paid \$1500 less since we have lost 15 members since last year.
- **Decision: The Board affirms the assignment from the 3-Apr-2018 meeting for Susan Smith and Kent Matthies to draft a letter to UUA voicing USG’s concerns regarding the scope of increase in USG’s UUA dues under the new dues calculation formula.**

## 2019 Budget

- See accompanying separate budget document
- Goal is to revise the draft 2018-2019 USG budget per the Board’s review and bring a revised budget to the Congregation at the planned 10-Jun-2018 meeting.
- **Decision: The draft 2018-2019 USG budget presented by Kent on behalf of MET is approved with two changes: 1) the Minister’s overall compensation package is increased by \$3,750 to**

reflect Fair Compensation standards, and 2) that UUA denominational dues shall not exceed the sum paid in the previous fiscal year.

## Other Business

- Kent's draft performance evaluation will be sent to the Board for review shortly.
- GA delegates are being sought; 8-9 members are interested in attending GA but have not yet agreed to act as delegates.
- Incoming new Board members will be invited to the Jun-2018 meeting.
- Use of the grove woods:
  - Consistent with maximizing use of USG's physical assets, there is a proposal to develop the clearing created by removal of several trees in the grove woods into a multiuse assembly area for classes, meditation, Earth Honoring celebrations, smaller weddings, or other general use purposes. See Appendix 3 for aerial view of the proposed area.
  - A circular or semi-circular arrangement of benches with fire ring, table, compass points, and/or labyrinth is envisioned. Input is desired from ASD, CSD, the Earth Honoring group, and other stakeholders on scope and design of the project. Delores Hill will be the MET point of contact to make the project happen. Roderick Ahrens, a youth member of USG, is interested in contributing youth input, leadership, and Scout Troop 116 resources as part of Roderick's Eagle Scout project.
  - **Decision: The Board establishes a working group to work on an assembly area in the grove woods. The working group will consist of Eva Finney, Roderick Ahrens, and representatives from B&G and MET (including Delores Hill).**

## Executive Session: Staff Compensation

## Appendix 1: Report to the Board from the Racial Justice Task Force

### Report to the board from The Racial Justice Task Force (Task Force for Institutional Change?)

April 24, 2018

Debbie and I have been finding our way as leaders of the "Racial Justice Task Force" as well as co-representatives and co-leaders for change within our church. We needed to somehow both get on the same page as to how to get a group together and what it would look like to lead this kind of work. It has been rocky to say the least. However, we believe we have finally found our footing and would like to share with you our journey so far.

We recently found that perhaps there was a misunderstanding of how we understood Anti-racism work compared to other folks. We discovered, through lots of reflection, that there was a difference of paradigms when referring to "the work" as it is often called when we talked to folks who have seen themselves as active in anti-racism for quite a while. Hopefully the following section can help give perspective to what we understand.

## **Paradigm Shifts**

Anti-racism work historically was about trying to get equal rights for Black and Brown folks. Legally we made great progress in the 1950's and 60's and into the 70's. But racism in a systemic form has persisted. There has been much scholarship on the subject and for the most part many People of Color talk about being "woke" as a term for folks (of any race) who are looking at and challenging their own biases in relation to the systems that keep racism in place.

Many White folks who fought against the overt racism of the past have done much to help Black and Brown folks deal with the effects of racism over the years. By helping empower folks to negotiate the power systems, which are both racialized and imbalanced, many White folks believe they are doing the work and so could be considered "woke". This approach, however, remains rooted in White supremacy (the dominance of Whiteness as a culture) and perpetuate this paradigm instead of dismantling it. White supremacy culture is a paradigm of belief that the systems put in place by dominant White culture are the right way, and that to get ahead, you need to learn to play by these systemic rules.

Currently, however, many folks are looking instead at how to disrupt the White supremacist paradigm. They are exploring how to empower and share the center with Black and Brown folks, as well as other cultures. In short, they are working to decentralize White culture. White culture has been at the center of our society since White Europeans colonized this land. How do we make significant change to share the power and privilege of that system? This is the current work of many anti-racists.

Another way to look at the paradigms is one is a paradigm of non-whites as disabled (chronically disadvantaged). Think of someone with a broken leg not being able to run a race verses the paradigm that non-whites are indeed fully able. The disability is seen as always in place for someone of color and so therefore not seen as able. The shift is realizing it isn't the person that is hobbled but the system surrounding that person that hobbles them. The individual doesn't need to be fixed (or to learn the rules of the game) but the system that keeps people in that place of disadvantage that needs to be changed and fixed (the perceptions and maybe even the rules need to be changed). It's a subtle difference but it helps to understand the system of white privilege and culture of white superiority.

## **Mission**

It was the Racial Justice Task Force's original intent to challenge the White supremacy culture we are sure exists in our society and as a microcosm of that society in our church. We took our lead from the UUA and were informed by other leading voices in Anti-Racism work. We tried to listen to People of Color in our congregation who would speak up and hold us accountable.

When the leaders of this task force have presented in various formats, we have met with resistance. Sometimes this resistance has just been about the words being used. Sometimes it has been about an attitude that has been inferred, such as condescension. But the resistance has been palpable. It has even been suggested we need not follow where the UUA leads. We do not agree that breaking with the UUA over Anti-racism is a wise choice.

The UUA is working hard to combat systemic/institutional racism within the organization and has called the congregations to do the same at their individual level. We in the "Task Force" feel strongly that this is our charge. To create a culture that is open and inviting so that whoever walks in our doors and likes

the religious movement that is Unitarian Universalism, feels comfortable to stay and participate fully. We would like to help expand our current cultural center to include all people however marginalized.

The work we do around race will expand to other areas as we continue to learn and understand the nature of systemic oppressions. We do believe that encouraging folks to engage in conversations provided by ERC and White Privilege group as well as other opportunities will help us all find a common understanding of the issue and possible resolutions to make positive change in our congregational culture.

### **Our Journey so far**

Our first meeting in November of 2017 was expansive and hard. We asked many folks to come join us if they wanted. We believe some folks may have been confused about the purpose of that meeting, but in any case, the group was too large and unwieldy. Our next meeting was with only some of the leadership of USG and some of the leadership of ERC and White Privilege group to try to discern our mission and vision. In January we met with a slightly expanded group. The Task Force currently is populated by Kent, Connie, Parvathy Menon, Barbara Dowdall, Susan Stout, Gail Mershon, Dennis Brunn, Linda Brunn, Treva Berger, Jason Bender with Debbie Ward and myself as co-chairs.

This is the text of our initial invitation to the Task Force:

*The Board of Trustees has made a commitment to strongly support efforts to end the “culture of white supremacy.” As we hope and work for a cultural transformation toward a more just and equitable society, as we strive to be a congregation where all feel truly welcomed and supported in beloved community, we are learning that much of the work requires personal reflection and examination of our own attitudes and behaviors, many of which we are unaware.*

*We can build on decades of our USG history of social justice and ending- racism engagement. We recognize all the personal and collective hard work that has been done, which has brought us to this point in our history. We can also build on the evident denominational and cultural readiness to acknowledge huge inequities and wounds related to race, and feel the urgency to end them.*

*In beloved community, we have a unique opportunity to provide a setting for this challenging work. It is exciting to me to think about all the ways we might engage the congregation and at least begin to share with each other, listen to each other, learn from each other, in ways we haven't before.*

### **Initial Steps**

Our first act was to get an understanding of what groups were doing programming around Anti-racism and if there was overlap. Since the Task Force includes the leadership of ERC and WP, it was quickly

noted that there was coordination as to what programming was being covered by each group and there was interest in forming a new group of folks to be convened by Judy Dederick. Subsequent meetings by ERC and WP leadership has shifted the programming slightly, but it is clear there is continuing communication between the groups which helps in coordination.

The second piece of our work was to initiate the White Audit. We reported on this to you as the board at which time we were told to use that title would be a problem. We now recognize that we failed to educate the board as to what our work was and what it would involve. We feel the need to make that right and would like to have time and openness to wholly understand the work of this Task force.

The White Audit is a tool in which we could potentially see how we may be operating out of White privilege. This tool is to help uncover our unconscious biases in the way we operate. We already know how we want to function in the world around us, as anti-racists. But this tool is designed to help uncover how we **unconsciously** are participating in a system that disadvantages others.

The results of the concrete part of the audit are included separately for your perusal. They show areas where we have been conscious of our efforts and areas we might want to change.

Areas of consciousness are the books available to the Children’s Religious Development teams were donated by the ERC a few years ago to represent more people of color as authors or subject matter. We also were conscious of “socially responsible” investing (a broader scope than racial justice) when we started working with Trillium. The worship arts team has been trying to balance who is on the chancel and in the pulpit on Sundays. The numbers can help them be sure their efforts are meeting their goals.

We as a Task Force have not taken time to determine recommendations as of yet. That work may come, but it is important for each group that has agency over each of these areas to look at the numbers and decide how to proceed for better diversity, inclusion and equity.

**Next steps**

As we help the board understand what we are trying to do, we also need to test the commitment of our congregation.

We need to determine if the voices we are hearing represent a majority of the congregation so we know how to proceed. It is the Task Forces’ opinion, that we cannot make progress unless people want to make the changes. ERC and White privilege have seen an uptick of folks becoming more involved in the last year couple of years and so believed there was a desire. But then we also started getting many messages of resistance. We would like to conduct a survey to determine the interest of our congregation. This is how we would like to proceed.

Our survey is intended to be three open ended questions with the opportunity to abstain as a response. This is how it would read:

Do you participate in conversations about race/racism?

Yes \_\_\_\_\_ No \_\_\_\_\_ I choose not to answer \_\_\_\_\_

Where? \_\_\_\_\_

Should we talk about race/racism at USG?

Yes \_\_\_\_\_ No \_\_\_\_\_ I choose not to answer \_\_\_\_\_

Why? \_\_\_\_\_

I choose not to participate in this survey. \_\_\_\_\_

Once we have a clear answer to our questions we can then start to make a more concerted effort or set aside the Task Force depending on the answers.

If we continue, our next steps will be to start looking at the next part of the White Audit to see how we as a congregation engage in decision-making and other systems, starting with the leadership and then proceeding to committees. This work should help individuals see how we can change our thinking to be more inclusive and change our culture within the church.

## Appendix 2: Anti-Racism Task Force White Audit

### **USG Anti Racism Task Force White Audit updated 4.21.18**

The White Audit was guided by part 4, chapter 4 written by John Dorhauer, of the United Church of Christ curriculum, *White Privilege: Let's Talk*. Dorhauer writes The audit is "a tool that...churches can use to assess the degree to which they consciously or unconsciously reflect a commitment to white privilege...the work [white people] are called to is recognizing white privilege and committing to concrete ways to dismantle structures that ensure [they] continue to receive it...[The white audit] can interrupt established assumptions and create an openness to questions that have too long gone unasked, as well as open up on the other side of those questions new commitments to creating, participating in and to establishing racial equity.

**How many pictures of white people are there in the building? 26**

**How many pictures are of people of color? 7**

**How many images in stained glass are of white people/people of color?**

17 white, 1 person of color

**Who is portrayed in marketing/promotional resources?**

There is a dominant portrayal (>60%) of white people with a smaller percentage of people of color. This varies depending on the materials. The postcard of USG portrays a congregation with some people of color and Connie.

**Who wrote the books on the minister's shelves? How many are by people of color?**

Totals for Kent's office: 300 publications by white people, 121 by people of color. In Jason's office, of a list of 132 authors/editors, were only able to verify 91 books/publications: 42 by white authors, 49 by people of color. The great majority of publications on his shelves are children's books and about 2/3 of them have pictures that include people of color.

**What percentage of children and youth are people of color? 4-13 years 21% (19 of 91); 14-18 years is 35% (7 of 20).**

**What percentage of CSD teachers are white? 96% (25 of 26)**

**Who do we hire to work in the nursery?** We hire two lead childcare workers; one is Black and one is white. We hire two assistant workers; one is Black and one is white. Until recently both assistants were Black. We also have one backup childcare worker who is Black.

**What percentage of past ministers are white?** 85% (from 1940-2018, 17 out of 20 - includes interns, interims and consultants - all senior ministers have been White)

**What percentage of other past staff members are white?** Actual numbers, and therefore a percentage, is unavailable. Anecdotally, there were several administrators who were Black between the 70's and 2000s. There was a DRE who was Hispanic in the 2000s and one who was Black in the 2010s. The rest were White.

**What percentage of sextons are people of color?** All sextons have been people of color except for a white helper in the 80s and a white sexton now.

**What percentage of past Board Presidents have been white?** 96% (1940-2018, 47 out of 49 individuals - some serving more than 1 year)

**What percentage of guest speakers, musicians are people of color?** Of 258 services from 2012-2017, there was a person of color as the lead or one of the leads (a minimum of) 64 times = 25% The worship associate was a person of color 20 times over the same period, 8%

In the past year:

Intern Minister Our African American intern minister was present in the chancel during Sunday services, approximately three-fourths of the time, involved either delivering sermons, acting as worship associate, giving the call to worship, doing a reading, telling the story for all ages or playing the piano.

Worship Associates There is one worship associate of color (out of four, 25%), who has been in the chancel approximately one out of five Sundays in the last year. A second worship associate of color is currently being trained.

Ushers There are 5 ushers of color out of 29 (17%)

Sound Technician There is one sound tech of color, out of two, who is present every Sunday.

**What percentage of readings, musical selections in worship are written by people of color?** Over the past year, 17 of 52 services, 33%, had music or writings by people of color.

**What percentage of weddings and funerals are for white people?**

Most weddings in the past were for white people, more recently most weddings are for people of color and mostly for members of the community rather than USG members. Funerals are more often for white people and USG members rather than members of the community. (This is anecdotal, we do not track this.)

**What percentage of current staff members are white?** Staff are Gloria, Carolyn, Kent, Mark, Connie, Jason, Mike, 86% white. (Note: Connie, our only staff member of color, is an unpaid intern. In her first year, her seminary did not ask congregations to pay interns, but we could have. Beginning in her second year, congregations were strongly encouraged to compensate interns; however, USG was financially unable to do so.)

**What percentage of church leaders are white?** Of roughly 30 church leaders, five are people of color, 17%

**Review the list of members, what percentage is white?** 84%

**How does that compare to the demographics of the area?** Germantown is 11.4% white, Mt. Airy is 27.9% white. This is the resource that was used for this information:

<https://statisticalatlas.com/place/Pennsylvania/Philadelphia/Race-and-Ethnicity#data-map/neighborhood>

**For information on the companies the church does business with, people on the task force and the office administrator were asked if the businesses were owned by white people or people of color. When no one knew, their website sites were searched and estimates were made based on who appears on their websites.**

**Where do we invest the money stewarded by the church?** Schwab and Trillium. Schwab's website states "Diversity and Inclusion are a way of life at Schwab, transcending ethnicity, race, color, religion, sex, sexual orientation, gender identity, national origin, age, disability, protected veteran status, and life stages to include diversity of experiences, strengths, perspectives, and thought." There are no percentages on diversity of staff members. Looking at pictures of their 15 Board members, two appear to be people of color (13%), and of the 20 Executive Committee members, they all look white other than one woman of Indian descent (5%). Trillium was chosen for a commitment to socially responsible investing. Of 46 staff members pictured on website: It looks like 5 are people of color, 11%.

**Where do we bank?** PNC Bank. Percentages of minorities given are: PNC Board of Directors: 15%, Executive/Senior Level Managers: 11%, Management/Professional: 18%, Sales: 37%, Office/Clerical: 36%. PNC's Total Workforce: 27% minority.

**Make a list of all the firms, contractors and vendors we use. How many are managed or owned by whites?**

Anton Electric-unable to determine, everyone on staff page is white

All Brand Copiers- unable to determine

Apple Roofing-unable to determine

Audio-Visual Technician, Black

Rental Coordinator, white

CBDI insurance- unable to determine, looks like one person of color on staff of 10

Comcast- Reports 20% people of color at VP level, 25% at Director level, 31% at the Manager level and 53% new hires in 2016.

Constant Contact (email marketing) Unable to determine, the four on the team page are white.

There were complaints in their community forum from 2017 and 18 that there were no templates geared to communities of color.

FC Haab HVAC- unable to determine

Fidelity Alarm- Unable to determine, all pictures on the staff page are of white people

Painting-Three Brothers Painting in America, minority owned business

John Hubert Assoc. (Architect)

B&G contractors

Howard Silver, white

Jamison Home services, a company picture shows several people of color, it is not possible to determine their roles in the company

**Where do we buy our office supplies?** Staples. They have a Director of Workplace Relations for Diversity and Inclusion, but no percentages available.

**What catering businesses do we use?** Recommended on the Rental contract: Feast Your Eyes, of 14 staff it looks like owner and possibly 4 others could be people of color, 28%. Weavers Way. Looks like 3 people of color on 10 member board of directors at Mt. Airy. Wayne's Catering Service,

Wayne is Black. Let's Cultivate Food, owner Yoon Lee is Asian. Shackamaxon Catering for All Seasons, white owned. Dining With Elegance, unable to determine. Catering By Design, unable to determine. Tuxedo Catering, unable to determine. Church leaders may choose other caterers, but there is no record kept of who they choose.

**Who do we employ to do maintenance and cleaning?** Mike Rogers, white. Loida Zepeda's company, minority owned, all workers are Hispanic.

**Who do we hire for lawn/snow?** Lawn-Mike Rogers, white, Snow- Ian Oelschlegel, white

### Appendix 3: Aerial view of proposed area for development in the grove woods

The cleared area in the woods, as well as the area that will be impacted by the elevator construction, are indicated.

