

USG Board of Trustees Agenda / Minutes
June 12, 2018

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

Guests: Bill Dowdall, David Dearden

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Account at Nicholas Funds

Decision: The Board authorizes Bill Morrow to open an account at Nicholas Funds to receive a gift from a USG member, and to thereafter liquidate the account and transmit all the proceeds to USG.

Elevator Project

Cost of the elevator project is likely to exceed the Board-approved cost of \$480,942. The contingency of \$10,000 will not likely cover the cost overruns. Church Counsel has created an addendum to the contract (see Appendix 1).

Inspection costs have increased from the original estimate due to increased city inspection requirements. Additional inspection cost is estimated to be between \$5,000 and \$15,000 over what was already budgeted. If ground-breaking is 9-Jul-2018, then we hope to finish by Christmas 2018. If we wait to begin construction next year, there may be an additional 1% city-imposed fee on all new construction.

Current raised funds are enough to cover the elevator construction, but not both the elevator and the driveway repairs. A “close the gap” campaign will begin in late-September/early-October 2018 to make up the \$16,000 deficit. Half has already been pledged by a few church members in a silent campaign.

Decision: The Board authorizes Susan Smith, President, to sign a Construction Agreement with Contractor – John Hubert Associates, LLC, with a current price of \$480,942.00 (which includes a \$10,000.00 contingency), with the understanding that: 1) the existence of unforeseen conditions may increase the price of the project in excess of the \$480,942.00; 2) certain services that may be requested by USG (change orders, hazardous waste removal, hiring of an owner’s representative, etc.) are outside of the Agreement and would increase the price of the project in excess of the current price; and 3) USG will be responsible for certain building, structural engineering and special inspections required by the Commonwealth of Pennsylvania and the City of Philadelphia. There was one dissenting vote (Bill Morrow).

Additional Business

Decision: The Board approves the proposed revision to the safe congregation policy as proposed by GMTF (see Appendix 2).

Decision: The Board approves Zachary Bosco, Julia Rigano, and Treva Burger as delegates to the 2018 General Assembly.

Anti-Racism Task Force Report

- See Appendices 3 and 4 for background materials
- Beginning in Fall 2018, the Anti-Racism Task Force will share the results of the White Audit with USG committees to raise consciousness and urge consideration of what we can do in future to de-center whiteness.
- When doing business, we can ask outsider organizations/businesses about their level of inclusiveness of people of color, to raise awareness.
- It was noted that the White Audit only considered businesses that USG works with, but not justice efforts and other ways that we engage with the community. It was felt that inclusion of justice efforts would distract from our self-reflection and assessment of internal anti-racism work. The Board discussed that conducting an inventory of Social Justice and other efforts with respect to inclusiveness and diversity would also be informative.
- The Anti-Racism Task Force has discussed bringing in an outside consultant to help deal with the divisions within the congregation regarding anti-racism work.
- **Action: The Anti-Racism Task Force (Debbie and Eli) will consider how to reword the proposed three survey questions to determine interest of the congregation to engage in anti-racism work.**
- **Decision: Moving forward, the Anti-Racism Task Force will report to MET rather than the Board, for more nimble decision-making. The Task Force will continue to make regular updates to the Board, however, and a Board member will continue to be part of the Anti-Racism Task Force.**

Appendix 1: Addendum to Elevator Contract

ADDENDUM TO AGREEMENT BETWEEN OWNER AND CONTRACTOR DATED MAY 17, 2018

This Addendum, dated ___ June, 2018, is attached to and forms a part of the Agreement between the Unitarian Society of Germantown (Owner), John Hubert Associates, LLC (Contractor) and The Pettit Group, LLC (Architect) dated May 17, 2018. To the extent that any of the terms or conditions contained in this Addendum may contradict or conflict with any of the terms or conditions contained in the Agreement, it is expressly understood and agreed that the terms of this Addendum shall take precedence and supersede the Agreement.

Supplemental Terms

The name and address of the Architect is omitted from page 1 of the Agreement.

2.2. The date of Commencement shall be June ___, 2018.

4.1. The term “certified by the Architect” is omitted from this paragraph.

5.1.4. [Added language] The Contractor will also require all sub-contractors to provide evidence that each sub-contractor maintains Workers’ Compensation insurance and appropriate liability insurance.

6.5. [Added language] Mr. Dowdall will respond to e-mails from Contractor in a timely manner. Written notices by the Contractor shall also be provided via e-mail to the President of the Board of Board of Trustees (currently Susan Smith at susanbsmith11@gmail.com until June

30, 2018 and then Jennifer Leiby at _____) and Church Counsel (David R. Dearden ddearden@sdbhealthlaw.com).

7.1.3. This paragraph is omitted from the Agreement.

7.3. The second sentence of this paragraph is omitted from the Agreement.

8.1.1. [Added language] Contractor has also been provided with a Geotechnical Study dated October 14, 2016 and prepared by Earth Engineering Incorporated of the elevator building site.

8.5. [Added language] Contractor also warrants that the architectural plans prepared by the Pettit Group are of such professional quality that if they are followed by Contractor, the elevator and addition will be fully functional, aesthetic, durable and certified by all government authorities with jurisdiction over the addition and the elevator. Contractor warrants that all products and materials shall be installed according to manufacturer's written instructions and construction industry standards. All of the Work shall be performed in a workman like manner.

9. Article 9 is omitted from the Agreement in its entirety.

10.3. [Added language] Contractor is also responsible for removing all hazardous materials encountered during the Work. The removal or remediation of hazardous materials during construction shall be limited to the project area or areas affected by the work. These services shall be considered out of scope and invoiced on a per-diem basis or as a change order and shall be approved in writing prior to the start of any work.

12.2.1. This paragraph is omitted from the Agreement.

12.3. This paragraph is omitted from this Agreement.

12.4.1. This paragraph is omitted from the Agreement.

12.5.2. [Replacement language] When the Contractor believes that the Work is substantially complete, it will notify the Owner and the Owner will inspect to determine whether the Work is substantially complete. When the Owner determines that the Work is substantially complete it shall fix the time within which the Contractor shall finish all items on the punch list. Warranties required by the Contract Documents shall commence on the date of Substantial Compliance of the Work.

12.6.1. This paragraph is omitted from the Agreement.

12.6.2. [Replacement language] Final payment shall not become due until the Contractor submits to Owner releases and waiver of liens and data establishing payment or satisfaction of obligations arising out of the Contract.

12.7. [New language] Five business days prior to reaching Substantial Completion the Contractor will notify the Owner in writing to this effect, request a walk-through with the Owner to prepare a punch-list of incomplete and/or unacceptable work and issue an invoice for Payment No. 6 (in the amount of \$45,290.00). Following the walk-through and the preparation of the punch-list, the Contractor and Owner will establish a completion date for the remaining work and Payment No. 6 will be issued by the Owner to the Contractor provided the Work has reached Substantial Completion. Upon completion of the punch-list items and Owner's acceptance of the

Work, Contractor will issue invoice for Payment No. 7 (to be renamed “completion of the work”) to the Owner for payment. The invoice for Payment No. 7 will not become due until the proper permits for the operation of the elevator and a certificate of occupancy for the Work has been approved by the government authorities, with assurances that the official paper work will follow. Final payment will be due at the project close-out following the successful completion of all (final) inspections.

15.2.1 [Added language] Contractor shall also be responsible for obtaining the Elevator Construction permit from the Commonwealth of Pennsylvania and all clearances and approvals from all government authorities required to allow for safe and legal operation of the elevator at the conclusion of the Work.

15.4. [New language] Owner reserves the right to retain an experienced construction professional (“Owner Representative”) to review the Work performed by Contractor. Contractor agrees to fully cooperate with the professional retained by Owner. Any such Owner Representative will carry his or her own general liability insurance and will make appointments in advance to visit the Owner’s premises and for meetings with the Contractor. The Contractor will be entitled to charge Owner at the rate of \$87.00 per hour for such meetings with the Owner Representative.

The parties hereto, intending to be legally bound, hereby execute this Addendum as of the day and year written above.

Unitarian Society of Germantown

John Hubert Associates, LLC

By: _____

By: _____

Appendix 2: Safe Congregation Policy Bathroom Amendment

USG
Safe Congregation Policy
Proposal to the Board of Trustees
DRAFT 4/23/2018 – Dave Dearden and Andrea Parry

Amendment recommended by the Governance & Ministry Task Force 4/17/2018

The Governance & Ministry Task Force recommends the deletion of **Section IV.C.2.** of the Safe Congregation Policy, which states:

2. Workers shall not take a child into the bathroom. They may wait outside the bathroom if needed.

Rationale for proposed amendment

The Governance & Ministry Task Force is recommending the removal of the Section IV.C.2. from the Safe Congregation Policy (Policy).

We now have data from the RE Teachers that the health, safety and welfare of children will be improved if Workers are permitted to accompany children into the bathroom for toileting and illness if needed when parents or guardians are not available to assist.

The Task Force believes that the two adult provision in the Policy (IV.D5) provides sufficient protection for USG's children.

Appendix 3: 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 4: 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