

# July 2020 Board of Trustees Meeting Packet

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President's Report

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**FPBUU Board of Trustees**  
**Agenda July 16, 2020**

6:30 Spiritual Opening and focused check-in – Rev Jessica

7:00 – Read Board Covenant – Carol

7:05 – Covid 19 Task Force Update – Carol and Rev Jessica

7:25 – Annual Meeting Reflection

7:55 – Vision for the Future and Board Retreat

8:20 - Consent Agenda – July 2020 minutes; President’s Report; Minister’s Report; Admin and Finance Report; Life Span Director’s Report; Financial/Budget Report

8:25 Check-out/Closing

## FIRST PARISH BREWSTER UU BOARD MINUTES

June 18, 2020 Zoom Meeting 6:30 PM

### **Members in Attendance:**

Jim Hild, President  
Carol DiAnna, President-Elect  
Pat Stover, Past President  
Susan Smith, Clerk  
Diane Pansire, Treasurer  
Katharine Farnham, Member at Large  
Liz Gordon, Member at Large  
Frank Re, Member at Large

**Staff in Attendance:** Rev Jessica Clay, Twinks Hastings

**Guests in Attendance:** New Board Members Anne Berry, Bill Roberts, Tom O'Brien

**Spiritual Opening/Focused Check-in** Jessica had a reading "The Road Not Taken" by Robert Frost and we had a focused check-in sharing a word guiding us as a leader.

**Welcome new Board members** - Jim welcomed Anne, Bill and Tom to our last Board meeting of the church year.

**Reading of Board Covenant** Jim read the Board Covenant.

**Centering Discussion** Jessica led a discussion of our common read Centering, the final chapters, pages 185-205.

**Policy** - Katharine reported there is a hold on the Conflict of Interest Policy, as it needs more work. The Policy Committee is looking to expand the Policy and wants some more guidance from the Board. Karen and Topper are looking for people to fill 2 positions on the Policy Committee and LDC will be contacted. The Committee will not meet again until Sept. Is there a conflict of interest for a Board member to serve on the Policy Committee? No, but maybe not ideal and better to serve as Board liaison. The Committee is working on the Demonstration Policy. Topper has looked to UUA for words other than "call the police" in certain instances of vigils and demonstrations on the property. He has not found anything. Twinks was asked to look into alternate wording and procedure. UUA just put out something about alternatives to calling the police.

**Building a Bigger Table** - Katharine gave a report. Cecelia and Charlini have left and joined Charles and a Ghanaian community in Worcester. They have taken a \$1,500/mo apartment and Charles does not have a job, so there is some concern. They will need new lawyers. There was a curbside farewell. Sue has posted a wonderful video of memories on FaceBook. This phase is now done. Building a Bigger Table will continue to function supporting the Keno Border Initiative and are currently sending masks. The group will write up a new mission statement and write an update for the Angle.

**Covid-19 Taskforce status & welfare of FPBUU** - Carol, Jessica, Matt, Marie, and Irie had a productive first meeting on zoom and prepared their report. The Thrift Store will open on July 1 as part of Phase II, putting in place all safety protocols. Celene, 3 volunteers, and all shoppers will be wearing face masks. The Taskforce asks that the Board support their decision to keep the campus closed until January, and reevaluate then. They will meet monthly to evaluate current information and guidelines. The Board is encouraged to pass along any ideas to the Taskforce. Carol made a motion that FPB buildings with the exception of the Thrift Store be closed through Dec. 31, 2020 with re-evaluation at that time. The motion passed. Carol made a motion that the FPB Thrift Store open July 1 following all health department guidelines. The motion passed

### **Brief Review of Goals**

**GA 2020** Jim asked for a show of hands about attendance at virtual GA.

**The Board year ahead** UU Regional President Meet - Jim & Carol. Carol will email Hillary about this meeting.

**End of the Board year celebration** - Jim suggested we will hold off on this until it is safe to meet together, perhaps at distance this summer.

**Consent Agenda** The Board voted unanimously to accept the Consent Agenda which consisted of the May Board minutes, President's Report, Minister's Report, Admin and Finance Report, Lifespan Faith Report, Financial Reports and Policy Committee Report.

**Executive Session.** The Board went into Executive Session.

**Check out/Closing** Rev Jessica offered a closing prayer.

**Adjourn** 9:15 pm

**Respectfully submitted,** Susan Smith Clerk

## **President's Report – July 2020**

We continue to deal with the challenges of the Covid 19 pandemic and given the many reports about the surge in Covid 19 cases, it may be quite sometime before we meet in person. As I wrote in the Summer Angle, so much of dealing with this pandemic requires resilience which is a mindset that is not always easy to maintain as we are isolated from friends and family. Each and every day requires us to adapt to being together in new and different ways

We are living and working in the “new normal” which means many of us are sheltered in place while others may do safe distance walking with a friend or having a safe distance lunch with a friend or two in the backyard. The Board and other FPBUU groups are working at home and meeting via zoom and I am grateful to Rev Jessica and staff for making this possible.

At our July meeting, we will reflect on the Annual Meeting and we will be discussing the Covid 19 Task Force recommendations which meets on a monthly basis and reviews all the Covid 19 guidelines put out by local and state government.

Our new Board members Bill Roberts and Tom O'Brien will be joining us for the first time as voting members of the Board. Unfortunately, Anne Berry has resigned as clerk and the Leadership Development Committee is working to find someone to take Anne's place. In the meantime, Susan Smith has offered to take the Board minutes while maintaining her position as President elect. I am grateful to Susan for her willingness to step forward and am looking forward to working with Susan as President elect as we collaborate with the members of the Board to hopefully govern effectively and maintain the health of our congregation.

As we move forward, I hope that we all have the resilience and patience to deal with the challenges and difficulties that we are facing as we live with the “new normal”.

Carol DiAnna, President of the Board of Trustees

**Overall thoughts:**

Thank you to the board members who wrote the letter to the congregation. I am glad we can name how things went awry and have hopes that in the future this will not occur again. Ultimately this is about navigating disappointment as a congregation. This theme has occurred annually throughout my time here. I continue to think we need a congregation wide covenant for when we disagree. Following this report is an excerpt from the book by Gilbert Rendle "Behavioral Covenants in Congregations." Please read the chapter for our opening discussion at the board meeting.

I recognize that I made some mistakes in communication to the congregation around the personnel decision, and will strive to increase communications in the future regarding decisions like this.

**Worship and Rites of Passage:**

Online worship seems to be going well although we have had a bit of a dip in attendance. This is typical with summer services overall. Congregants continue to express support and appreciation for our online services.

I did receive a request from a family for a memorial in the sanctuary, I told them I was willing to do the service outside for <20 people or online. They declined and are holding the service at Brewster Baptist. This is disappointing.

I will be leading on wedding for congregants this month in their backyard for <15 people.

**Pastoral Care:**

I continue to meet with congregants via the phone or zoom to help tend to their pastoral needs. I'm meeting with some congregants in their backyards with masks on for visits.

**Social Justice in the Public Square:**

We continue to have congregants show up at local BLM rallies. Our UUtheVote team is continuing to go really well, huge shout out to Diane Pansire and Susan Smith for co-leading this effort together.

**Administration:**

Staff continues to meet frequently to check in and problem solve how we can best meet the needs of the congregation during these times. As a staff team we will be reading the Commission on Institutional Changes' report "Widening the Circle of Concern". I am hopeful that the board will choose to read this together this year as well. The report can be found here: <https://www.uua.org/uuagovernance/committees/cic/widening>

**Serves the Larger Unitarian Universalist Faith:**

We had 14 members & staff attending GA, our largest group yet! We met together pre and post GA and several working groups came out of this. These are Reparations, Commission on Institutional Change (COIC), 8<sup>th</sup> Principle, & Youth & Young Adults. Look forward to hearing more from these working groups in the future. The COIC working group is hoping to have leadership across many different committees & boards read the report this year. We are also discussing how to engage the congregation with this report as well.

## **Holy Manners: The Spiritual Politeness of Healthy Congregations.**

Excerpt from *Behavioral Covenants in Congregations: A Handbook for Honoring Differences* by Gilbert R. Rendle (1999: Alban Institute Publication)

“Wait! Stop the meeting!” We were about 30 minutes into a meeting of key congregational leaders that had begun without the minister, who was unexplainably absent. But here he was, storming in the door and waving a piece of paper over his head. “Wait! Stop the meeting,” he said, “and read this!” He handed me a letter from his lawyer which named one of the trustees of the church who was present at the meeting and instructed that he was no longer to set foot on the minister’s parsonage property (owned by the church) and was no longer to make any unsolicited phone calls to the parsonage at any time of the day. The letter identified the next legal steps that would be taken if the named trustee did not comply with the letter.

How is it that the minister turned to the strategy of talking with a problematic parishioner through his lawyer’s letter rather than face to face? Yet, this is not an isolated instance of difficult behavior in a congregation. For example, in another congregation the pastor made repeated attempts to deal with an aggrieved member who was working actively to have the pastor removed from leadership. Each time the pastor met that member face to face, however, he was greeted by a smile, pleasantries, and little or no hint of a problem. In another congregation, a governing board asked their consultant to present its report to a full meeting of the congregation. This was done to prevent the personal accusations and name calling that board members had experienced in the last several congregational meetings. And in yet another, four members of a 14-member governing board held clandestine meetings to which they did not invite the other board members, and during which they planned a strategy for ridding themselves of their clergy leader. Somehow they managed not to feel disloyal to the rest of the board members or to the congregation, which they represented. What sense can one make of a congregational member who sends in hundreds of dollars worth of unwanted magazine subscriptions filled out with the name and address of his or her clergy as an expression of anger with the leader? Besides being illegal, how is this different from the congregational member who won’t talk to another member because she’s “on the wrong side” of an issue, or the rabbi who won’t fulfill a public commitment he made to a capital fund campaign because he didn’t receive the salary increment that he felt was his due?

Perhaps most disconcerting is the fact that most readers will not be surprised to know that all of these are real examples from real congregations. Examples of uncivil behavior that fall outside the teaching of the faith are fairly common in the experience of too many congregational leaders – clergy and laity alike. These stories are disconcerting, to be sure, and ill behavior such as this, when encountered in the congregation, often makes members or leaders wonder why they have committed to

a faith community and if they should continue that commitment. Frequently, the experiences of uncivil behavior are more subtle or common than the examples above. It is more likely that members will be disturbed by unkind public comments overheard in the congregation, by the spreading of rumors and gossip; by the use of anonymous information to question the decisions and actions of leaders; by the public finger-pointing when something goes wrong; or by the attribution of negative, rather than positive, motives to someone's actions.

Should our congregations be different from these startling or common examples of uncivil behavior? Should we expect the behavior of members of faith communities to be more responsible, more caring and more faithful? The answer is definitely yes! In fact, helping our congregations to move toward more responsible and faithful behavior is a responsibility of the leaders in a congregation. Many of the people in our congregations, indeed, in many congregations, have "defaulted" to the behaviors of our culture and need to be called back to behaviors that belong to faith communities. Before we get to that point, however, it is important to understand the larger context in which this less-than-faithful behavior is happening in our congregations. What we experience as uncivil or irresponsible behavior in our congregations often has a history and an origin outside of the congregation. The examples shared at the beginning of the sections don't belong just to congregations. Similar things happen in neighborhoods, community meetings, businesses, banks, hospitals and friendships. It is part of a bigger picture.

## **The Shift from Group to Individual – A look at our culture**

People used to travel in groups. Unless one was wealthy, public travel was done in a coach, a bus, or a train full of strangers. According to Yale professor Stephen Carter, public transportation worked as well as it did, moving people from city to city as they bumped and jostled each other, because people understood their obligation to treat one another with regard as they traveled. "They purchased guides to proper behavior, like *Politeness on Railroads* by Isaac Peebles, and tried to follow its sensible rules: 'Whispering, loud talking, immoderate laughing, and singing should not be indulged by any passenger' was one."<sup>1</sup> Seeing oneself as part of a group lends itself to group behavior. One modifies his or her behavior to accommodate the needs of the group. It is quite civilized.

Today we travel in automobiles. And, as most urban planners will attest through their concerns about attracting riders to public transportation and their offering special "high occupancy vehicle" lanes reserved for car pools on city access highways, we most often travel alone. Or, surrounded as we are by the metal and glass bodies of our automobiles that are commonly air-conditioned or heated for seasonal seclusion, and accompanied by the music of our choosing, we at least have the illusion that we are traveling alone. When travel required that we see ourselves as a part of the group, we gave consideration to the group's needs. Now we believe that we travel alone, and we feel free to accommodate only ourselves and perhaps



the one other person riding with us. Consider the difference between Peebles' injunction not to talk, laugh, or sing on the railway in such a way as to bother other passengers, and the fairly common example of disregard for others shown by the lone driver whose care radio is so loud that it can be heard half a block away. The cars closest at the stoplight can actually feel the bass beat of the music hammering away with its vibrations. Traveling in groups seems to produce behavior respectful of group members, and the illusion of traveling alone seems to signal that is appropriate to behave as if only one's own needs and comfort require attention. Traveling alone also leads to competition among individuals in regard to personal needs or preferences. Someone I know very well, who often listens to classical music while driving, admits that when stopped at an intersection next to a car in which the driver is blasting rock music loud enough for the world to hear, she has the fantasy (more than once acted upon) of rolling down her own windows and turning her symphonic volume to its maximum in competition. Writes Carter, "If railroad passengers a century ago knew the journey would be impossible unless they considered the comfort of others more important than their own, our spreading illusion has taken the other direction."<sup>2</sup>

It seems that changing corporate or national perception of ourselves in relation to a group has an impact on our behavior. As we increasingly see ourselves as individuals, we seemingly practice civil behavior less and less. Carter defines civility as "the sum of the many sacrifices we are called to make for the sake of living together" and points out that the word civility shares with the words "civilized, civilization and city" an Indo-European root meaning "member of the household."<sup>3</sup> Our cultural shift toward individualism with its emphasis on personal autonomy reflects the belief that we live in a household with very few other members about whom we need to be concerned or whom we need to treat with caring behavior.

In fact, civility does seem to be getting squeezed in our time. We are increasingly recognized as the most litigious society on the globe, turning to lawsuits in order to right perceived wrongs even before we consider actual conversation between the aggrieved parties to see if something can be done to resolve the issue. Incivility has been practiced so much in the political arena and respect has been so stretched and worn between Republican and Democratic legislators that a Bipartisan Congressional Retreat was held in March 1997 for members of the House of Representatives with the stated purpose to rebuild civility in their working relationships. School boards and homeowner association in planned communities are increasingly forced to make decisions in response to confrontation and pressure groups rather than through proactive strategies to address planning and development.

This broad, cultural pattern is also influencing the way congregational leaders and members address and engage one another during times of change, when anxiety has risen. In fact, our congregations have often defaulted to the values and standards of community behavior in which the preferences of the individual is assumed to have priority over the needs or the preference of the community. How else can one

understand the behavior of the church leader who called a special meeting of the governing board for a day when the minister was scheduled to be out of town at a conference? She told the minister that the agenda for the meeting was a discussion of the plans for an upcoming Christmas celebration. But when the board members arrived, the sole agenda item was this woman's dissatisfaction with the minister and her wish for new clergy leadership.

How else can one understand the arrival of a handful of concerned members at a congregational meeting convened to decide changes in worship times who surprised everyone present with a signed petition in opposition of the proposal? The petition was accompanied by a long list of signatures that included many people who were inactive in the congregation, who had moved out of town or who were the children and relatives of the complainers. Most of the signers would not have known or cared about the changes had they not systematically been contacted by the small opposition group. The petition bearers had worked hard and secretly for several weeks to gather the names of sympathetic and loyal friends so that their preference would prevail. Although traveling alone is really an illusion, as Carter suggests, we nonetheless believe that we have the right and privilege to be the driver and to say what music we will play – and how loudly – on the trip.

## **Congregations Are Meant to be Different**

In communities of faith there is an alternative. As we've told the story so far, we have only looked at the cultural polarities of group versus individual, conformity versus autonomy. As our national story suggests, we have moved in the past few decades from a cultural time in which people were rewarded for living out of a group identity and in which conformity and stability were honored. It was a time of sameness. We have moved to a cultural time in which people are rewarded for living out of an individual identity in which personal preferences and personal autonomy are honored. It is a time of great difference. The world of "group" and the world of "individual" are competing domains with different identities, values, and assumptions that lead to very different daily behaviors. These two domains have historically formed a polarity in which one and then the other becomes dominant. Yet in the midst of this cyclical swing between conformity and personal freedom there is a third domain of living that people of faith can claim and to which they belong. And it is to this third domain that we now need to turn our attention as leaders of congregations.

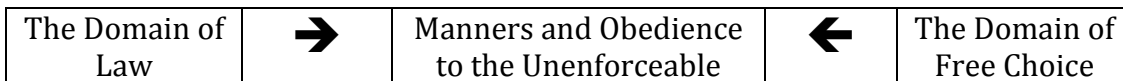
At a 1995 commencement address at Boston University, university president and philosopher John Silber quoted Lord John Fletcher Moulton, who described not two, but three domains of human interaction:

Seventy-five year ago ... Lord Moulton, a noted English judge, spoke on the subject of "Law and Manners." He divided human action into three domains. The first is the domain of law, "where," he said, "our actions are prescribed

by laws binding upon us which must be obeyed.” At the other extreme is the domain of free choice, “which,” he said, “includes all those actions as to which we claim and enjoy complete freedom.” And in between, Lord Moulton identified a domain in which our action is not determined by law but in which we are not free to behave in any way we choose ...

Lord Moulton considered the area of action lying between law and pure personal preference to be “the domain of obedience to the unenforceable.” In this domain, he said, “obedience is the obedience of a man to that which he cannot be forced to obey. He is the enforcer of the law upon himself.” This domain between law and free choice he called that of Manners. While it may include moral duty, social responsibility, and proper behavior, it extends beyond them to cover “all cases of doing right where there is no one to make you do it but yourself.”<sup>4</sup>

These three domains of life compete with one another for our attention and allegiance. In their competition one domain seeks to minimize the other. A simple graphic of this experience might look something like the following:



It is no wonder that the middle domain – of manners and obedience to the unenforceable – is often minimized or recessive while the dominant domains of law and free choice battle with each other publicly in a democracy. In the argument over large social issues the two dominant forces of law and free choice stretch themselves in order to capture more attention and authority in the battle for control. For instance, in an issue such as abortion some would seek to write new laws in order to legislate correct behavior (the domain of law), while others resist such laws, insisting that a woman’s body is under her own control (the domain of free choice). In an issue such as education some argue for the mandatory wearing of public school uniforms (the domain of law) as a way of providing focus for children’s attention on the disciplines of learning, while others argue that the choice of baggy pants, purple hair, or body piercing, or the choice of wearing a jacket and tie (the domain of free choice) supports the development of peer identity and self – worth. Rarely in this ongoing argument between these two dominant domains is the softer voice of manners, or moral behavior, heard. Yet, it is this middle area of moral behavior or manners in which Lord Moulton would insist on some behaviors being practiced simply because people are able to discern right from wrong in conduct. It is this softer voice of obedience to the unenforceable which argues that some behaviors are to be practiced and some disciplines followed simply because they are the right thing to do (the moral, the ethical, the civil), even though they are unenforceable. The domain of obedience to the unenforceable is that area of our lives where we act not because we are forced to (the domain of law) and not because we have the freedom not to (the domain of free choice), but because we

understand that it is right to do, and so we discipline ourselves to do so. This third domain of manners or moral behavior is a primary one in which congregations live and from which they offer membership to other people who share both their faith and values. As communities that base their lives on shared beliefs and values, congregations can, and should, expect members to practice behaviors of this middle territory as a condition of membership in the faith community.

It is the domain of obedience to the unenforceable, the middle territory between law and free choice, between conformity to the group (the norms or laws of society) and autonomy of the individual, to which congregations can lay claim. In fact, this middle territory is the province of denominations or movements that historically have developed special disciplines of behavior intended to be practiced as daily acts of faith, both among members and within the larger community. This area of life is not minimized when Lord Moulton refers to it as “manners.” For Moulton, manners refer not only to being polite in social settings. Manners also have a moral content and include practices or behaviors based on the ability to distinguish between right and wrong. As Carter states, “Perhaps how we treat other people does matter; and, if so, then following rules that require us to treat other people with genuine respect surely is morally superior to not following them.”<sup>5</sup>

Moral behavior is not necessarily defined by the domain of law, where people follow the rules because the rules are enforced. Many people don’t take the risk of parking in a handicapped parking space, not because it will inconvenience handicapped persons if the space is filled, but because there is a law against it and a fine for being caught. Living in the domain of law is necessary to civilized life because it provides order in those areas of living that need to be shared and where we need to accommodate all; however, simply following the laws that are imposed on all people is not necessarily moral. In fact, some laws are of questionable moral character, as can be attested to by examples that once permitted different treatment of persons because of race or gender.

Nor is the domain of free choice necessarily an area of moral life. Individuals are free to assert their own rights and choices even when their choices diminish the choices of others, such as when exercising the right to smoke in non-restricted places, even though doing so has negative health effects on nonsmokers.

It is in the domain of obedience to the unenforceable, the realm of manners, that faith communities can claim a special space to practice behaviors that conform to and evidence their beliefs and values about what is moral. It is the area of life in which we are required to behave in certain prescribed ways, but not because it is required by law and that a failure to comply will be punished. It is also the area of life in which we are not free to disregard certain prescribed ways simply because we can exercise our personal preferences. The domain of obedience to the unenforceable is the area of our lives of faith in which we submit to certain ways of living because we hold membership in a faith community that rests on beliefs and values that prescribe such behavior. Simply speaking, this is the area of life in which

we do certain things because we understand, according to our faith, that they are right to do. Moral and mannered behavior is the responsibility of the civilized person. Moral and mannered behavior is the responsibility of the moral person. And in the case of the congregation, moral and mannered behavior among its members is certainly the responsibility of the person of faith. As Carter states, “... The freedom that humans possess is not the freedom to do what we like, but the freedom to do what is right.”<sup>6</sup>

It is here that congregations possess so many lessons of our faith tradition which are meant to guide the behaviors of our members. The teachings of our faith traditions are a part of the unenforceable domain because they are not public laws that can be enforced. And yet, because of our membership in the faith community, we are not free to disregard them. Unlike laws or rigid rules that, once broken, will result in punishment, the manners of faith are to be found in covenants or promises to practice behaviors grounded in the teachings of the congregation.

For example, Peter asked Jesus how often he should forgive another person who has sinned against him and the answer was, “Not seven times, but I tell you, seventy-seven times” (Matt. 18:22). In our congregations and in our community life we are not required by law or by denominational rules to forgive without end. (Seventy-seven times, however, seems to be a number sufficiently large for us to lose count of the number of times we forgive, suggesting that our forgiveness should be without end.) But neither are we free *not* to forgive others. Learning how to forgive and to risk practicing forgiveness are behaviors that should be grounded in the faith community and belong to the domain of obedience to the unenforceable. We are to do it simply because it is right to do.

For example, the injunction of the Golden Rule in the Old Testament to “love your neighbor as yourself” (Lev. 19:18) and the New Testament counterpart that “in everything do to others as you would have them do to you” (Matt. 7:12) are not legal statutes. As members of congregations we are not required by law to obey these commands and to love others, but as members of congregations we are also not free to disregard them and behave unlovingly towards others. We love others as we would love ourselves, simply because it is right to do and because it is a discipline of our faith. Loving others is not always an easy discipline to understand or practice. And certainly people of faith do not practice it because it is understood or practiced in the greater community outside the congregation.

Congregations as faith communities need to be able to depend on the practice of obedience to the unenforceable as a context for the shared practice of faith that binds our members together. We do not have faith nor do we practice the disciples of our faith alone. We live our faith in the context of community and necessarily see ourselves as a part of a group that shares this faith despite the cultural inclination towards individualism. The values and behaviors of the faith community often stand in contrast to and, at times, stand against the values and behaviors of the culture. Claiming to be different from our culture, we should not accept insensitive,

uncaring, or irresponsible behavior in our congregations, even during anxious times of change when differences are most pronounced.

## **Leaders Need to Introduce Civility (Holy Manners) to their Congregations**

To that extent, congregations need the direction and guidance of their leaders to help them reclaim the midground of the domain of obedience to the unenforceable. Much of the conversation today between the domain of law and the domain of free choice is debate, not dialogue. There is much talking and directing, but little listening or learning. People are debating competitively and fiercely with one another in order to find ways to win. The controversy between Republicans and Democrats is often uncivil because the two sides do not seek to listen and learn from one another but rather to defeat one another in a struggle for votes representing the power and control to set preferred policies. The wrestling over the ordination of gays and the performance of same-sex union ceremonies has often been uncivil because the polarized sides to the argument have sought to defeat the opposition rather than respond with love to others who experience their faith differently.

These are chaotic times in which differences flourish. In spiritual terms it may be more appropriate to say that we are living in a time in which God is doing something new. Again. These chaotic times are somewhat a wilderness experience in which we may feel assured that there is a promised land toward which we can head, but we are not sure of the path by which to get there. For example, it is not always clear what decision to make about abortion or euthanasia because we live in the new territory of a medical science that offers us more control and more options (and therefore more decisions) than ever before. The fact that we have developed a new discipline called biomedical ethics tells us that this is uncharted wilderness in which answers cannot always be clear because questions cannot always be posed in clear ways. Similarly, it is not always clear what decisions to make in our congregations about the way we worship. In many congregations, applauding for our children when they sing in worship will often feel to one generation as an offence to the formality of a tradition that quietly honors the presence of God, while not applauding will feel to another generation like missing an opportunity to affirm that God will accept and love us as we are, apart from traditional formalities and pressure to conform.

The time of the wilderness will always be hard on leaders because it will appear that there are multiple paths that can be followed. And the group or congregation will want clear decisions for the leaders about which path is the best. However, when the time of the wilderness is also a time in which individual autonomy is honored, as it is in our day, each and every potential path that the congregation can take will be championed by individuals who will want to follow it as a matter of personal preference. Some people want to applaud in worship; other do not. Some people want to sing praise songs in worship; others will insist on well-known, traditional

hymns. When the priest, rabbi, or minister preaches, some people will want to be educated and will hear with their minds; other will insist upon being inspired and will listen with their hearts. In the current wilderness, whatever the possible paths, the steps leaders choose to take will be evaluated by each individual according to whether or not they conform to the preferences of that individual.

The proper response of leaders in communities of faith is to hold people steady in their own faith and ask, "How shall we live together in the wilderness? What promises, covenants, behaviors will we offer to one another and to God while we live, search, and experiment together in this wilderness?" It is futile for leaders to search for problem-fixing answers during a complex and chaotic time. Rather, they must seek ways to live together in the wilderness. The practice of loving, civil behavior in our congregations is a central mark of faithfulness for a community in the midst of any change that comes with exile, wilderness or just simple differences of opinion.

## **How do leaders do it?**

This is where the "rubber meets the road," as the old tire commercial used to say. It is the difficult task of application or performance. It is one thing to understand that we are in the midst of a cultural shift of values, assumptions, and behaviors. It is one thing to recognize that faith communities have the resources and the requirements to behave with informed care and with uninterrupted love despite the fact that this would require practices significantly different from the culture. It is quite another thing, however, to behave differently as a people of faith who live with one foot in the congregation and another foot in a culture that regularly competes for their attention.

In the present wilderness, clergy and lay leaders alike need to stand side by side and support one another in the practice of "holy manners" – the obedience to the unenforceable within the faith community based on shared faith and values – in real and practical ways. They need to remind one another to practice behaviors that clearly announce that rumors and innuendo are not the ways to communicate concerns or disappointments, but that the people of congregations speak openly and face to face about their hopes and disappointments. They need to remind one another to practice behaviors which clearly announce that building a consensus does not mean making everyone happy, nor is it an opportunity for one side to win. People of congregations listen to one another in order to come to agreements that reflect the purpose of their life together. Because we live in a time in which incivility can break out at any moment as individuals sense and push for personal preferences, leaders need to step out and lead. Spiritual covenants (behavioral agreements) need to be identified and practiced in the congregations so that the domain of holy manners – obedience to the unenforceable – is reclaimed by people of faith. It is a primary task of spiritual leadership, by clergy and laity alike, in congregations.

This essay is a summary of the introduction and initial chapters of *Behavioral Covenants in Congregations: A Handbook for Honoring Differences* by Gil Rendle. Permission is granted for purchasers of this book to reproduce this resource, provided copies are for local use only and that each copy carries the following notice: Reprinted by permission from the Alban Institute from *Behavioral Covenants for Congregations: A Handbook for Honoring Differences*, © 1999 The Alban Institute, Inc.

## Notes

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<sup>1</sup> Stephen L. Carter, *Civility: Manners, Morals, and the Etiquette of Democracy* (New York: Basic Books, 1998), 4.

<sup>2</sup> *Ibid.*, 4.

<sup>3</sup> *Ibid.*, 11, 15.

<sup>4</sup> John Silber, "Obedience to the Unenforceable," *Bostonian* (Summer 1995): 50.

<sup>5</sup> Carter, *Civility*, 35.

<sup>6</sup> *Ibid.*, 78.



## Report from Administration and Finance Director – July 2020

### **Financial Highlights & Pledges** (see the cover page of the financial reports for more info)

- We ended the 2019-2020 fiscal year with a surplus of \$25,425 due to the PPP loan.
- For FY19-20 we currently have 228 pledge units for a total of \$386,626 pledge commitments.
- For FY20-21 we currently have 182 pledge units for a total of \$346,201 pledge commitments.
- The Thrift Store opened July 7<sup>th</sup> and had a very successful first week! Celine has a handful of volunteers who are willing to help clerk the store, but as always could use more.

### **Property Management**

- Contract cleaners have started back up as of July 3<sup>rd</sup>, cleaning one building each week on a rotation.
- Jennie continues to work on various projects around campus, using this time to catch up on all the things that there are never enough hours for.
- The Landscape Committee has really done an amazing job this season.
- We are still working on a drop box for Winslow House that is functional and weather safe.

### **Administration as Ministry**

- The Annual Meeting was challenging to get ready for, but I felt that we had done all that we could to enable member participation. I do believe there was plenty of opportunity for members to express their concerns or opinions but discussing or debating personnel decisions during the annual meeting felt very problematic.
- My GA Pro days were great. Yes, not in person, but the programming from the AUUA, the Association of Unitarian Universalist Administrators, was really well done. I did also enjoy the virtual GA. I did miss being in person, but I heard a lot of people talk about how much more accessible it was. I look forward to watching more of the workshops over the next couple months.
- We published the Summer Angle with the theme of resilience and as a resource for COVID-19. The Fall Quarterly submissions are due August 1<sup>st</sup>, which is right around the corner!
- Big thanks to Debbie Klein, our Summer Auction Coordinator, for all her hard work getting the online auction set up and her willingness to address initial plans to fit our current situation.

### **Worship and Congregational Support**

- I will continue to offer Open Office Hour with the COVE Team, but it will not be every week. We will publish schedule in the Weekly Angle.
- I look forward to working the staff and leadership to envision this next year in worship and community.

Blessings, Karena Stroh, Administration and Finance Director

## Board Report July 2020

### Director of Lifespan Religious Education

#### Overview

It's taken me until now to finally settle into the idea of online church for a whole year. The first few months of this pandemic I felt like I was just constantly reacting to so many new things, pastorally with the families and keeping the program up and running. We had the best consistent attendance we have ever had during our on-line classes this year. This has given me much to ponder when we eventually return to "normal"

#### Programing

I am currently working on online programing for the 4 CYM age groups for the next school year. We have a team working on programing for the summer months. We have taken July off from programing – I realized that I and the teachers needed a break as much as the families were requesting programing. We usually have about 2.5 months off in the summer from classes to evaluate, recruit teachers and gear up for the year, taking 4 weeks felt like the right thing to do.

#### Outreach/Professional Development

I am taking the second week of July as study leave to work on writing my portfolio for credentialing. That aspect of my life got put on the back burner for the last few months, I am looking forward to this time. I will be taking a curriculum development class in August. I am also taking a couple of classes on video editing and a pastoral care class.

General Assembly was better than I thought with the 100% online model – I got a lot from it.

#### Adult RE

My plan is to offer three opportunities in the early fall for adult RE. Jessica and I will each teach a class.

#### CYM Committee

Please thank them, they have been working so hard connecting our CYM program during this pandemic.

#### In conclusion

There are so many pieces up in the air right now, but I am looking forward to the challenge of next year and helping our children, youth and families grow in their faith.

## **Financial Reports - June 2020**

*\*these reports are through June 30,2020*

Submitted by Karena Stroh, Administration & Finance Director

### **Table of Contents**

Tab 2 (pages 2-5) - *Operating Fund* Profit & Loss Budget vs. Actual

Tab 3 (pages 6-8) - *Operating Fund* Profit & Loss Previous Year Comparison

Tab 4 (pages 9-10) - *Operating Fund* Balance Sheet Previous Year Comparison

**% of budget should typically be at 100%**

### **Points of Interest**

**Total Income** is at 88% of budget

Pledge Commitments FY 19-20                      \$386,626

Pledge Commitments FY 20-21                      \$346,201

Total Pledge Payments received 96% of budget

\*Offertory is at 70% of budget

Thrift Store Income is at 72% of budget

**Total Expenses** are at 96% of budget

**\*Total Weekly Split Plates** - \$20,000(approx. still processing the last of the FY's split plate collections) was distributed to 48 different organizations.

### **Additional Notes of Clarification**

**PPP Loan funds of \$72,300** can be found on the Balance Sheet (page 8, line22)

We expect a \$750 refund form COA camp (page 4, line 109), but it has not arrived yet.

**\*\*Working on a way to better reflect the PPP Loan funds within our regular reports. Add \$72,300 to net income to get true net income of \$25,425.**

## Operating Funds Profit & Loss Budget vs. Actual July 2019 through June 2020

	Jul - June 20	Budget	\$ Over Budget	% of Budget
<b>1 Ordinary Income/Expense</b>				
<b>2 Income</b>				
<b>3 Pledges</b>				
<b>4 2019-2020 Pledges</b>	348,293.13	364,560.00	-16,266.87	95.54%
<b>5 2018-2019 Pledges</b>	10,222.00	7,500.00	2,722.00	136.29%
<b>6 2017-2018 Pledges</b>	300.00	0.00	300.00	100.0%
<b>7 Total Pledges</b>	358,815.13	372,060.00	-13,244.87	96.44%
<b>8 Contributions</b>				
<b>9 Offertory</b>	18,967.11	27,000.00	-8,032.89	70.25%
<b>10 Misc Contributions</b>	1,291.52	0.00	1,291.52	100.0%
<b>11 Total Contributions</b>	20,258.63	27,000.00	-6,741.37	75.03%
<b>12 Fund Raising</b>				
<b>13 Thrift Shop</b>	68,448.97	95,000.00	-26,551.03	72.05%
<b>14 Church Fundraisers</b>	10,101.70	8,000.00	2,101.70	126.27%
<b>15 SpringAuct</b>	623.00	13,000.00	-12,377.00	4.79%
<b>16 CYM Summer Program</b>	770.92	3,000.00	-2,229.08	25.7%
<b>17 Small Group Fund Raisers</b>	1,185.00	3,000.00	-1,815.00	39.5%
<b>18 Food Certificate Sales</b>	1,850.00	2,000.00	-150.00	92.5%
<b>19 Women's Circle Alliance</b>	750.50	1,500.00	-749.50	50.03%
<b>20 Welcoming Congregation-Income</b>	3,000.00	3,000.00	0.00	100.0%
<b>21 Total Fund Raising</b>	86,730.09	128,500.00	-41,769.91	67.49%
<b>22 BldgUse</b>				
<b>23 Space Rentals</b>	5,736.55	7,000.00	-1,263.45	81.95%
<b>24 Weddings/Memorials</b>	1,750.00	3,500.00	-1,750.00	50.0%
<b>25 Total BldgUse</b>	7,486.55	10,500.00	-3,013.45	71.3%
<b>26 Investment,Interest, MiscIncome</b>				
<b>27 Investment Income</b>				
<b>28 UUA GIF Distribution</b>	2,884.55	2,600.00	284.55	110.94%
<b>29 Alton Smith Char Trust</b>	1,552.97	1,200.00	352.97	129.41%
<b>30 Alton Smith Irrev Trust</b>	1,363.87	1,200.00	163.87	113.66%
<b>31 Total Investment Income</b>	5,801.39	5,000.00	801.39	116.03%
<b>32 Interest Income</b>	276.03	250.00	26.03	110.41%
<b>33 Total Investment,Interest, MiscIncome</b>	6,077.42	5,250.00	827.42	115.76%
<b>34 Total Income</b>	479,367.82	543,310.00	-63,942.18	88.23%
<b>35 Gross Profit</b>	479,367.82	543,310.00	-63,942.18	88.23%
<b>36 Expense</b>				
<b>37 Staff Salaries</b>				
<b>38 Bonus</b>	900.00			
<b>39 Clergy Housing</b>	24,000.00	26,400.00	-2,400.00	90.91%
<b>40 Minister</b>	67,164.50	64,680.00	2,484.50	103.84%
<b>41 Admin&amp;FinanceDir</b>	43,098.96	43,099.00	-0.04	100.0%
<b>42 CYM Dir</b>	42,227.64	42,101.00	126.64	100.3%
<b>43 Music Director</b>	35,307.60	35,308.00	-0.40	100.0%
<b>44 ThriftShopManager</b>	32,562.44	32,206.00	356.44	101.11%
<b>45 Sexton</b>	19,359.00	19,491.00	-132.00	99.32%
<b>46 Bookkeeper</b>	14,463.60	14,461.00	2.60	100.02%
<b>47 CYM-Childcare</b>	3,007.50	4,636.00	-1,628.50	64.87%
<b>48 Pianist</b>	10,885.00	10,920.00	-35.00	99.68%
<b>49 Total Staff Salaries</b>	292,976.24	293,302.00	-325.76	99.89%

**Operating Funds**  
**Profit & Loss Budget vs. Actual**  
July 2019 through June 2020

	<u>Jul - June 20</u>	<u>Budget</u>	<u>\$ Over Budget</u>	<u>% of Budget</u>
<b>50</b>	<b>Staff Benefits/Payroll Expenses</b>			
<b>51</b>	WorkComplnsurance	3,052.00	2,667.00	385.00 114.44%
<b>52</b>	Taxes	15,663.35	15,301.00	362.35 102.37%
<b>53</b>	Minister Benefit (FICA)	6,888.00	6,885.00	3.00 100.04%
<b>54</b>	Health Insurance	32,039.04	34,014.00	-1,974.96 94.19%
<b>55</b>	Pension	25,372.14	26,016.00	-643.86 97.53%
<b>56</b>	Minister's Term Life	751.70	734.00	17.70 102.41%
<b>57</b>	Staff Benefits/Payroll Expenses - Other	548.84		
<b>58</b>	<b>Total Staff Benefits/Payroll Expenses</b>	<b>84,315.07</b>	<b>85,617.00</b>	<b>-1,301.93 98.48%</b>
<b>59</b>	<b>Staff Professional Expenses</b>			
<b>60</b>	Minister's Professional Exp	8,830.85	9,000.00	-169.15 98.12%
<b>61</b>	Admin&FinanceDirProf Ex	1,704.00	1,704.00	0.00 100.0%
<b>62</b>	CYM Professional Exp	1,337.24	1,664.00	-326.76 80.36%
<b>63</b>	Music Director Prof Exp	1,395.65	1,396.00	-0.35 99.98%
<b>64</b>	<b>Total Staff Professional Expenses</b>	<b>13,267.74</b>	<b>13,764.00</b>	<b>-496.26 96.4%</b>
<b>65</b>	<b>BldgGrounds</b>			
<b>66</b>	Electric	5,233.78	4,500.00	733.78 116.31%
<b>67</b>	Gas	5,112.58	5,000.00	112.58 102.25%
<b>68</b>	Groundskeeping	9,563.15	15,000.00	-5,436.85 63.75%
<b>69</b>	<b>Reg. Maintenance</b>			
<b>70</b>	Supplies	2,516.69	4,200.00	-1,683.31 59.92%
<b>71</b>	Reg. Maintenance - Other	11,132.34	13,800.00	-2,667.66 80.67%
<b>72</b>	<b>Total Reg. Maintenance</b>	<b>13,649.03</b>	<b>18,000.00</b>	<b>-4,350.97 75.83%</b>
<b>73</b>	Maint-Special Bldg Projects	3,182.82	8,366.00	-5,183.18 38.05%
<b>74</b>	Liability/Property Insurance	13,423.50	13,215.00	208.50 101.58%
<b>75</b>	Telephone & Internet	4,501.43	4,000.00	501.43 112.54%
<b>76</b>	Water	1,477.23	1,500.00	-22.77 98.48%
<b>77</b>	<b>Total BldgGrounds</b>	<b>56,143.52</b>	<b>69,581.00</b>	<b>-13,437.48 80.69%</b>
<b>78</b>	<b>OfficeExpense</b>			
<b>79</b>	Thrift Store/Annex	17.98		
<b>80</b>	Transfer Suspense Account	518.04		
<b>81</b>	Advertising	1,730.11	1,500.00	230.11 115.34%
<b>82</b>	Credit Card/Bank/PayPal Fees	3,577.86	1,500.00	2,077.86 238.52%
<b>83</b>	ComputerAsst	0.00	350.00	-350.00 0.0%
<b>84</b>	Office Expense/Supplies	3,364.08	4,000.00	-635.92 84.1%
<b>85</b>	OfficeEquip/Maint	6,839.16	6,200.00	639.16 110.31%
<b>86</b>	Payroll Expenses	986.00	800.00	186.00 123.25%
<b>87</b>	Software Expense	1,973.09	1,200.00	773.09 164.42%
<b>88</b>	OfficeExpense - Other	-103.65		
<b>89</b>	<b>Total OfficeExpense</b>	<b>18,902.67</b>	<b>15,550.00</b>	<b>3,352.67 121.56%</b>
<b>90</b>	<b>Loan &amp; Mortgage Payments</b>			
<b>91</b>	Mortgage Principal Payments	4,752.04	4,623.00	129.04 102.79%
<b>92</b>	Mortgage Interest Payments	3,805.82	4,012.00	-206.18 94.86%
<b>93</b>	EndowLoanRepayment	4,788.00	4,784.00	4.00 100.08%
<b>94</b>	<b>Total Loan &amp; Mortgage Payments</b>	<b>13,345.86</b>	<b>13,419.00</b>	<b>-73.14 99.46%</b>
<b>95</b>	<b>Denominational Dues</b>			
<b>96</b>	UUA-NER	21,407.00	21,407.00	0.00 100.0%
<b>97</b>	<b>Total Denominational Dues</b>	<b>21,407.00</b>	<b>21,407.00</b>	<b>0.00 100.0%</b>
<b>98</b>	<b>Consultants/Contract Employees</b>			

**Operating Funds**  
**Profit & Loss Budget vs. Actual**  
July 2019 through June 2020

	<u>Jul - June 20</u>	<u>Budget</u>	<u>\$ Over Budget</u>	<u>% of Budget</u>	
99	Substitute Sexton	580.00	800.00	-220.00	72.5%
100	OMG Music	2,400.00	2,400.00	0.00	100.0%
101	Housekeeping	8,320.00	8,320.00	0.00	100.0%
102	<b>Total Consultants/Contract Employees</b>	<b>11,300.00</b>	<b>11,520.00</b>	<b>-220.00</b>	<b>98.09%</b>
103	<b>Committees</b>				
104	Board	519.24	1,000.00	-480.76	51.92%
105	HelpingHands	58.14	100.00	-41.86	58.14%
106	Landscape Committee	452.52	1,000.00	-547.48	45.25%
107	Membership	717.98	575.00	142.98	124.87%
108	One Earth One People	0.00	500.00	-500.00	0.0%
109	Paul Hush Forums	0.00	600.00	-600.00	0.0%
110	Social Justice	405.50	1,000.00	-594.50	40.55%
111	Stewardship	273.70	1,000.00	-726.30	27.37%
112	UU Connections	350.00	500.00	-150.00	70.0%
113	<b>Total Committees</b>	<b>2,777.08</b>	<b>6,275.00</b>	<b>-3,497.92</b>	<b>44.26%</b>
114	<b>CYM</b>				
115	Special Programing/Multigen	1,095.76	1,500.00	-404.24	73.05%
116	OWL/COA	1,530.97	1,000.00	530.97	153.1%
117	High School Youth Program	457.18	625.00	-167.82	73.15%
118	Pre K-Grade 6/7	390.38	450.00	-59.62	86.75%
119	Contract Childcare	420.00	600.00	-180.00	70.0%
120	Office/Library	206.11	300.00	-93.89	68.7%
121	Child Care Supplies	154.24	200.00	-45.76	77.12%
122	Child Abuse Prevention Training	0.00	200.00	-200.00	0.0%
123	<b>Total CYM</b>	<b>4,254.64</b>	<b>4,875.00</b>	<b>-620.36</b>	<b>87.28%</b>
124	<b>Music</b>				
125	Music Scores	1,448.57	1,000.00	448.57	144.86%
126	Music Support/Supplies	837.78	500.00	337.78	167.56%
127	Guest Musicians	725.00	1,000.00	-275.00	72.5%
128	PianoOrgan	1,088.21	1,600.00	-511.79	68.01%
129	<b>Total Music</b>	<b>4,099.56</b>	<b>4,100.00</b>	<b>-0.44</b>	<b>99.99%</b>
130	<b>Reconciliation Discrepancies</b>	<b>129.04</b>			
131	<b>Worship</b>				
132	Pastoral Care Coverage	450.00	0.00	450.00	100.0%
133	Hospitality	435.85	650.00	-214.15	67.05%
134	Materials/Supplies	688.84	1,250.00	-561.16	55.11%
135	Pulpit Support	1,750.00	2,000.00	-250.00	87.5%
136	<b>Total Worship</b>	<b>3,324.69</b>	<b>3,900.00</b>	<b>-575.31</b>	<b>85.25%</b>
137	<b>Total Expense</b>	<b>526,243.11</b>	<b>543,310.00</b>	<b>-17,066.89</b>	<b>96.86%</b>
138	<b>Net Ordinary Income</b>	<b>-46,875.29</b>	<b>0.00</b>	<b>-46,875.29</b>	<b>100.0%</b>
	Net Income	<b>-46,875.29</b>	<b>0.00</b>	<b>-46,875.29</b>	<b>100.0%</b>

**Operating Funds**  
**Profit & Loss Prev Year Comparison**  
July 2019 through June 2020

	Jul '19 - Jun	Jul '18 - Jun 19	\$ Change	% Change
1 Ordinary Income/Expense				
2 Income				
3 Pledges				
4 2019-2020 Pledges	348,293.13	0.00	348,293.13	100.0%
5 2018-2019 Pledges	10,222.00	360,543.36	-350,321.36	-97.17%
6 2017-2018 Pledges	300.00	11,138.00	-10,838.00	-97.31%
7 2016-2017 Pledges	0.00	2,765.00	-2,765.00	-100.0%
8 Total Pledges	<u>358,815.13</u>	<u>374,446.36</u>	<u>-15,631.23</u>	<u>-4.17%</u>
9 Contributions				
10 Offertory	18,967.11	25,670.89	-6,703.78	-26.11%
11 Misc Contributions	1,291.52	345.13	946.39	274.21%
12 Total Contributions	<u>20,258.63</u>	<u>26,016.02</u>	<u>-5,757.39</u>	<u>-22.13%</u>
13 Fund Raising				
14 Thrift Shop	68,448.97	88,830.94	-20,381.97	-22.95%
15 Church Fundraisers	10,101.70	0.00	10,101.70	100.0%
16 Fall Fair	0.00	4,759.57	-4,759.57	-100.0%
17 SpringAuct	623.00	15,401.50	-14,778.50	-95.96%
18 Holiday Fair	0.00	1,078.00	-1,078.00	-100.0%
19 CYM Summer Program	770.92	1,175.00	-404.08	-34.39%
20 Small Group Fund Raisers	1,185.00	5,250.01	-4,065.01	-77.43%
21 Food Certificate Sales	1,850.00	1,650.00	200.00	12.12%
22 Women's Circle Alliance	750.50	2,058.43	-1,307.93	-63.54%
23 Welcoming Congregation-Income	3,000.00	2,800.00	200.00	7.14%
24 Total Fund Raising	<u>86,730.09</u>	<u>123,003.45</u>	<u>-36,273.36</u>	<u>-29.49%</u>
25 BldgUse				
26 Space Rentals	5,736.55	4,333.90	1,402.65	32.37%
27 Weddings/Memorials	1,750.00	2,895.00	-1,145.00	-39.55%
28 Total BldgUse	<u>7,486.55</u>	<u>7,228.90</u>	<u>257.65</u>	<u>3.56%</u>
29 Investment,Interest, MiscIncome				
30 Investment Income				
31 UUA GIF Distribution	2,884.55	2,811.79	72.76	2.59%
32 Alton Smith Char Trust	1,552.97	1,660.98	-108.01	-6.5%
33 Alton Smith Irrev Trust	1,363.87	1,359.01	4.86	0.36%
34 Total Investment Income	<u>5,801.39</u>	<u>5,831.78</u>	<u>-30.39</u>	<u>-0.52%</u>
35 Interest Income	276.03	97.26	178.77	183.81%
36 Total Investment,Interest, MiscIncome	<u>6,077.42</u>	<u>5,929.04</u>	<u>148.38</u>	<u>2.5%</u>
37 Total Income	<u>479,367.82</u>	<u>536,623.77</u>	<u>-57,255.95</u>	<u>-10.67%</u>
38 Gross Profit	479,367.82	536,623.77	-57,255.95	-10.67%
39 Expense				
40 Staff Salaries				
41 Bonus	900.00	0.00	900.00	100.0%
42 Clergy Housing	24,000.00	26,400.00	-2,400.00	-9.09%
43 Minister	67,164.50	64,680.00	2,484.50	3.84%
44 Admin&FinanceDir	43,098.96	43,098.96	0.00	0.0%
45 CYM Dir	42,227.64	40,164.96	2,062.68	5.14%
46 Music Director	35,307.60	35,307.60	0.00	0.0%
47 ThriftShopManager	32,562.44	32,209.92	352.52	1.09%
48 Sexton	19,359.00	19,543.50	-184.50	-0.94%
49 Bookkeeper	14,463.60	14,463.60	0.00	0.0%
50 CYM-Childcare	3,007.50	2,313.01	694.49	30.03%
51 Pianist	10,885.00	5,320.00	5,565.00	104.61%
52 Total Staff Salaries	<u>292,976.24</u>	<u>283,501.55</u>	<u>9,474.69</u>	<u>3.34%</u>
53 Staff Benefits/Payroll Expenses				
54 WorkComplnsurance	3,052.00	2,598.00	454.00	17.48%

**Operating Funds**  
**Profit & Loss Prev Year Comparison**  
July 2019 through June 2020

	Jul '19 - Jun	Jul '18 - Jun 19	\$ Change	% Change
55	Taxes	15,663.35	14,287.65	1,375.70 9.63%
56	Minister Benefit (FICA)	6,888.00	6,876.00	12.00 0.18%
57	Health Insurance	32,039.04	27,733.58	4,305.46 15.52%
58	Pension	25,372.14	25,224.28	147.86 0.59%
59	Minister's Term Life	751.70	673.20	78.50 11.66%
60	Staff Benefits/Payroll Expenses - Other	548.84	0.00	548.84 100.0%
61	<b>Total Staff Benefits/Payroll Expenses</b>	<b>84,315.07</b>	<b>77,392.71</b>	<b>6,922.36</b> <b>8.94%</b>
62	<b>Staff Professional Expenses</b>			
63	Minister's Professional Exp	8,830.85	8,964.27	-133.42 -1.49%
64	Admin&FinanceDirProf Ex	1,704.00	1,704.00	0.00 0.0%
65	CYM Professional Exp	1,337.24	1,588.00	-250.76 -15.79%
66	Music Director Prof Exp	1,395.65	1,396.00	-0.35 -0.03%
67	<b>Total Staff Professional Expenses</b>	<b>13,267.74</b>	<b>13,652.27</b>	<b>-384.53</b> <b>-2.82%</b>
68	<b>BldgGrounds</b>			
69	Depreciation Expense	0.00	42,262.00	-42,262.00 -100.0%
70	Electric	5,233.78	4,169.22	1,064.56 25.53%
71	Gas	5,112.58	5,695.12	-582.54 -10.23%
72	Groundskeeping	9,563.15	10,120.93	-557.78 -5.51%
73	Reg. Maintenance			
74	Supplies	2,516.69	3,298.62	-781.93 -23.71%
75	Reg. Maintenance - Other	11,132.34	14,261.78	-3,129.44 -21.94%
76	<b>Total Reg. Maintenance</b>	<b>13,649.03</b>	<b>17,560.40</b>	<b>-3,911.37</b> <b>-22.27%</b>
77	Maint-Special Bldg Projects	3,182.82	13,675.00	-10,492.18 -76.73%
78	Liability/Property Insurance	13,423.50	5,601.50	7,822.00 139.64%
79	Telephone & Internet	4,501.43	4,010.93	490.50 12.23%
80	Water	1,477.23	1,418.91	58.32 4.11%
81	<b>Total BldgGrounds</b>	<b>56,143.52</b>	<b>104,514.01</b>	<b>-48,370.49</b> <b>-46.28%</b>
82	<b>OfficeExpense</b>			
83	Thrift Store/Annex	17.98	0.00	17.98 100.0%
84	Transfer Suspense Account	518.04	0.00	518.04 100.0%
85	Advertising	1,730.11	1,592.85	137.26 8.62%
86	Credit Card/Bank/PayPal Fees	3,577.86	2,230.78	1,347.08 60.39%
87	Office Expense/Supplies	3,364.08	4,400.45	-1,036.37 -23.55%
88	OfficeEquip/Maint	6,839.16	6,617.82	221.34 3.35%
89	Payroll Expenses	986.00	794.76	191.24 24.06%
90	Software Expense	1,973.09	1,911.12	61.97 3.24%
91	OfficeExpense - Other	-103.65	0.00	-103.65 -100.0%
92	<b>Total OfficeExpense</b>	<b>18,902.67</b>	<b>17,547.78</b>	<b>1,354.89</b> <b>7.72%</b>
93	<b>Loan &amp; Mortgage Payments</b>			
94	Mortgage Interest Payments	3,805.82	4,012.27	-206.45 -5.15%
95	EndowLoanRepayment	4,788.00	10,399.20	-5,611.20 -53.96%
96	<b>Total Loan &amp; Mortgage Payments</b>	<b>8,593.82</b>	<b>14,411.47</b>	<b>-5,817.65</b> <b>-40.37%</b>
97	<b>Denominational Dues</b>			
98	UUA-NER	21,407.00	21,670.82	-263.82 -1.22%
99	<b>Total Denominational Dues</b>	<b>21,407.00</b>	<b>21,670.82</b>	<b>-263.82</b> <b>-1.22%</b>
100	<b>Consultants/Contract Employees</b>			
101	Pianist	0.00	2,238.70	-2,238.70 -100.0%
102	Substitute Sexton	580.00	612.50	-32.50 -5.31%
103	OMG Music	2,400.00	2,400.00	0.00 0.0%
104	Housekeeping	8,320.00	8,040.00	280.00 3.48%
105	<b>Total Consultants/Contract Employees</b>	<b>11,300.00</b>	<b>13,291.20</b>	<b>-1,991.20</b> <b>-14.98%</b>
106	<b>Committees</b>			
107	Board	519.24	710.32	-191.08 -26.9%
108	HelpingHands	58.14	71.82	-13.68 -19.05%



**Operating Funds**  
**Profit & Loss Prev Year Comparison**  
July 2019 through June 2020

	Jul '19 - Jun	Jul '18 - Jun 19	\$ Change	% Change	
109	Green Sanctuary	0.00	175.00	-175.00	-100.0%
110	Landscape Committee	452.52	1,013.60	-561.08	-55.36%
111	Membership	717.98	346.59	371.39	107.16%
112	One Earth One People	0.00	1,674.23	-1,674.23	-100.0%
113	Paul Hush Forums	0.00	1,200.00	-1,200.00	-100.0%
114	Social Justice	405.50	2,398.00	-1,992.50	-83.09%
115	Stewardship	273.70	913.63	-639.93	-70.04%
116	Council	0.00	252.15	-252.15	-100.0%
117	UU Connections	350.00	1,665.20	-1,315.20	-78.98%
118	<b>Total Committees</b>	<b>2,777.08</b>	<b>10,420.54</b>	<b>-7,643.46</b>	<b>-73.35%</b>
119	<b>CYM</b>				
120	Special Progaming/Multigen	1,095.76	1,484.45	-388.69	-26.18%
121	OWL/COA	1,530.97	800.84	730.13	91.17%
122	High School Youth Program	457.18	753.57	-296.39	-39.33%
123	Pre K-Grade 6/7	390.38	501.30	-110.92	-22.13%
124	Contract Childcare	420.00	853.25	-433.25	-50.78%
125	Office/Library	206.11	453.36	-247.25	-54.54%
126	Child Care Supplies	154.24	227.17	-72.93	-32.1%
127	<b>Total CYM</b>	<b>4,254.64</b>	<b>5,073.94</b>	<b>-819.30</b>	<b>-16.15%</b>
128	<b>Music</b>				
129	Music Scores	1,448.57	1,236.33	212.24	17.17%
130	Music Support/Supplies	837.78	1,012.10	-174.32	-17.22%
131	Guest Musicians	725.00	975.00	-250.00	-25.64%
132	PianoOrgan	1,088.21	1,327.42	-239.21	-18.02%
133	<b>Total Music</b>	<b>4,099.56</b>	<b>4,550.85</b>	<b>-451.29</b>	<b>-9.92%</b>
134	Reconciliation Discrepancies	129.04	0.00	129.04	100.0%
135	<b>Worship</b>				
136	Pastoral Care Coverage	450.00	0.00	450.00	100.0%
137	Hospitality	435.85	644.05	-208.20	-32.33%
138	Materials/Supplies	688.84	1,389.70	-700.86	-50.43%
139	Pulpit Support	1,750.00	2,650.00	-900.00	-33.96%
140	<b>Total Worship</b>	<b>3,324.69</b>	<b>4,683.75</b>	<b>-1,359.06</b>	<b>-29.02%</b>
141	<b>Total Expense</b>	<b>521,491.07</b>	<b>570,710.89</b>	<b>-49,219.82</b>	<b>-8.62%</b>
142	<b>Net Ordinary Income</b>	<b>-42,123.25</b>	<b>-34,087.12</b>	<b>-8,036.13</b>	<b>-23.58%</b>
	<b>Net Income</b>	<b>-42,123.25</b>	<b>-34,087.12</b>	<b>-8,036.13</b>	<b>-23.58%</b>

**Operating Funds**  
**Balance Sheet Prev Year Comparison**  
As of June 30, 2020

	June 30, 20	June 30, 19	\$ Change	% Change
1 <b>ASSETS</b>				
2 <b>Current Assets</b>				
3 <b>Checking/Savings</b>				
4 <b>CC5 Ckg - 5859</b>	13,878.26	26,865.03	-12,986.77	-48.34%
5 <b>Repo Sweep - 0998</b>	125,843.05	89,870.68	35,972.37	40.03%
6 <b>Total Checking/Savings</b>	139,721.31	116,735.71	22,985.60	19.69%
7 <b>Other Current Assets</b>				
8 <b>Payroll Corrections</b>	-129.04	0.00	-129.04	-100.0%
9 <b>Clergy Housing Repayment</b>	0.00	3,300.00	-3,300.00	-100.0%
10 <b>Emergency Reserve Fund</b>	-29,400.00	-29,400.00	0.00	0.0%
11 <b>Capital Expense Fund</b>	-25,250.00	-25,250.00	0.00	0.0%
12 <b>Unearned Pledges</b>	-37,967.00	-54,167.32	16,200.32	29.91%
13 <b>Total Other Current Assets</b>	-92,746.04	-105,517.32	12,771.28	12.1%
14 <b>Total Current Assets</b>	46,975.27	11,218.39	35,756.88	318.74%
15 <b>Fixed Assets</b>	1,761,018.93	1,761,018.93	0.00	0.0%
16 <b>Other Assets</b>				
17 <b>Food Coupon Inventory</b>	2,375.00	3,500.00	-1,125.00	-32.14%
18 <b>Petty Cash</b>	100.00	100.00	0.00	0.0%
19 <b>Total Other Assets</b>	2,475.00	3,600.00	-1,125.00	-31.25%
20 <b>TOTAL ASSETS</b>	<b>1,810,469.20</b>	<b>1,775,837.32</b>	<b>34,631.88</b>	<b>1.95%</b>
21 <b>LIABILITIES &amp; EQUITY</b>				
22 <b>Liabilities</b>				
23 <b>Current Liabilities</b>				
24 <b>Other Current Liabilities</b>				
25 <b>PPP Loan</b>	72,300.00	0.00	72,300.00	100.0%
26 <b>Split Plate</b>	2,733.00	3,650.50	-917.50	-25.13%
27 <b>UUSC Coffee Sales</b>	267.80	614.45	-346.65	-56.42%
28 <b>Current Portion-Loan Endow</b>	10,399.00	10,399.00	0.00	0.0%
29 <b>Current portion-Loan Meeting H</b>	4,080.00	4,080.00	0.00	0.0%
30 <b>Payroll Liabilities</b>	13,384.32	6,949.14	6,435.18	92.6%
31 <b>Total Other Current Liabilities</b>	103,164.12	25,693.09	77,471.03	301.53%
32 <b>Total Current Liabilities</b>	103,164.12	25,693.09	77,471.03	301.53%
33 <b>Long Term Liabilities</b>				
34 <b>Loan-Meeting House Improvements</b>	76,322.13	80,744.66	-4,422.53	-5.48%
35 <b>Loan-Endowment Fund</b>	185,385.71	185,385.71	0.00	0.0%
36 <b>Total Long Term Liabilities</b>	261,707.84	266,130.37	-4,422.53	-1.66%
37 <b>Total Liabilities</b>	364,871.96	291,823.46	73,048.50	25.03%
38 <b>Equity</b>				
39 <b>Unrealized Endow Loan Gain/Loss</b>	106,584.59	106,584.59	0.00	0.0%
40 <b>Retained Earnings</b>	1,380,423.27	1,411,516.39	-31,093.12	-2.2%
41 <b>Net Income</b>	-41,410.62	-34,087.12	-7,323.50	-21.49%
42 <b>Total Equity</b>	1,445,597.24	1,484,013.86	-38,416.62	-2.59%
43 <b>TOTAL LIABILITIES &amp; EQUITY</b>	<b>1,810,469.20</b>	<b>1,775,837.32</b>	<b>34,631.88</b>	<b>1.95%</b>