

UUCA GOVERNANCE TASK FORCE
PRELIMINARY REPORT TO THE CONGREGATION
WORKING DRAFT – Subject to Revision

PREFACE

The Governance Task Force has engaged in an exploratory process with the Congregation over the past eight months. We have learned a lot from these meetings, our research and our interviews with former leaders, ministers and staff. This Preliminary Report concludes with a set of Ideas to Explore further over the coming year. It does not present a concrete set of recommendations for action. We will be continuing our conversation with the Congregation, with Staff and with the Board to refine these findings and these ideas.

Central to the conversation to date has been concern about the Carver Model of Policy Governance. As you will read in this report, people like the idea of the Board of Trustees focusing on governance and setting policy and do not want to go back to a structure in which the Board runs multiple committees that do the work of the church. At the same time the Carver Model of Policy Governance has language and a structure that has been difficult to learn and to use effectively for our governance leaders. We propose to move away from the Carver Model of Policy Governance while keeping the commitment to functioning with a policy-based governance function in which the board defines mission, vision, strategy and policy and exercises oversight of the implementation process it delegates to the ministers and staff and to the member/leaders of the congregation. Our governance model will be developed to suit the needs of our congregation for appropriate communications, clarity of direction and policy consistency.

This report outlines our findings to date including a set of Problem Statements. They reflect the fact that our governance system has, despite the best efforts over the years of many talented people, been too unwieldy and therefore less effective. This report does not intend to criticize the actions of individuals trying to do their best in a situation that was deteriorating over the last few years. It must be said that a diligent staff and board were trying to function without good ministerial leadership; and our governance system had deficiencies that made it difficult and unclear how to address the ministerial leadership problem. The Board created the Governance Task Force to identify the problem areas and recommend ways to improve our approach to governance.

Over the coming year the Board will take these ideas and work on developing them into actions focused on changes to structures, bylaws, policies and procedures. We expect this to involve continued dialogue with the Congregation in a visible and transparent process. We respectfully thank all who participated and all who will be part of the next stage of changes. We have learned that this congregation has been led by highly committed and talented leaders over its long history. And we are so fortunate to benefit from the fruits of their labors. It is now our time to carry on their work and contribute our talents to building our next stage.

I. INTRODUCTION

In September 2018 the UUCA Board of Trustees approved a charge to the Governance Task Force (GTF).

Whereas UUCA has operated under a strict Policy Governance Structure as defined by the Carver trademarked program for many years;

Whereas the Board sought to impose this structure more stringently in collaboration with Rev. Aaron McEmry's at the beginning of his ministry at UUCA in 2014;

Whereas the Board and the Executive/Senior Minister followed the process of outlining interpretations and reviewing monitoring reports for several years as a means to utilize policy governance so that the Senior Minister had the opportunity to fulfill his vision and the Board was not responsible for day-to-day operational decisions in a large church;

Whereas this strict Policy Governance method proved to have both its advantages and disadvantages in its implementation;

Therefore, the UUCA Board of Trustees hereby resolves to establish this Governance Task Force to review this approach to church leadership as well as other alternatives in order to improve how governance functions in a church environment and to make incremental or wholesale changes over a 3-year period.

Purpose: The Governance Task Force will evaluate UUCA's governance system: how it makes decisions and how authority and responsibility are placed in the Congregation, the Board and the Executive/Staff.

Anticipated deliverables: The Task Force will develop recommendations to the Board for changes in these governance structures, decision-making processes, the role of the Executive and the Board, and suggest priorities for implementation.

The Governance Task Force respectfully presents this Preliminary Report.

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II. MISSION OF THE CHURCH

The Governance Task Force must operate from the foundation of the church's Mission, so we take this moment to reflect on that Mission. The following are excerpts from Board Policy Manual dated June 21, 2016.

1 Purpose

1.1 Mission

The Unitarian Universalist Church of Arlington is a religious community with a mission to Connect, Grow and Serve.

1.2 Values

The Unitarian Universalist Church of Arlington seeks to incorporate the following values into the life of the Church in all ministries and activities: Gratitude Trust Commitment Diversity Compassion

1.3 Moral Owners

The Board is accountable to the moral owners of the Church, a broader group of people than current members alone. The moral owners in descending order of influence are:

1. The current Members of the Church and their children,
2. The future Members of the Church and their children,
3. Current and future Friends of the Church,
4. All who self-identify as Unitarian Universalists,
5. Our ancestors and forbearers of the Church and the larger Unitarian and Universalist movement,
6. All others who share our religious values, and
7. Our neighbors in our local community.

1.4 Ends

1. People feel they belong and are cared for.
2. People of all ages experience a spiritually vital faith community and have opportunities for personal and spiritual growth.
3. The Church is a force for service, social justice, anti-racism*, and environmental justice

—Board Policy Manual dated June 21, 2016.

*addition adopted by Board April 16, 2019 to reflect church vote on 8th Principle

III. INTERPRETATION OF THE MISSION AS IT RELATES TO GOVERNANCE

“The Congregation is the means by which we participate in the Community-Forming Power of Humanity.”

James Luther Adams

The Congregation is the locally gathered, self-governing, religious community. Through the Congregation this universal religious community calls the individual out of solitariness and into solidarity with social, natural and spiritual realities that transcend the self.

As we think about our Governance, we need to explore our basic reason for being a Congregation. What are we trying to build with our governance structure and policies?

We come together into our Congregation because of our commitment to a spiritual ideal and to a higher purpose beyond ourselves. The central mission of a Congregation is to be the primary place holding and feeding the spiritual life and ministry of its members, and to be the organization that helps individuals to come together into a community that ministers to its members and to the world. This is our governance challenge.

As we build our Governance system, we build on the **MISSION** of our Unitarian Universalist Congregation in Arlington, Virginia. We clarify that Governance must help the congregation to:

CONNECT the individual to the solidarity of religious community; we foster the face-to-face community of people who seek to walk together faithfully, courageously and joyfully, guided by the Principles of the Unitarian Universalist movement and supported by the Unitarian Universalist Association (UUA);

Build the services and programs that help us to **GROW** and unite us in our commitment to pursuing a spiritual ideal and a higher purpose beyond ourselves;

Help individuals to come together into a community that ministers to and **SERVES** our members, stakeholders, and the world.

This prophetic vision is of the congregation not as an end in itself.

The congregation is a Bridge to a new community, a new humanity, built on the relational values of Gratitude,

Trust and Love,

Compassion and Caring,

Commitment,

Service and Justice.

A diverse community of persons in harmony with each other, the world around us, and the Spirit of Life itself.

IV. VISION GUIDING THE GOVERNANCE TASK FORCE

The Governance Task Force Charge included a series of directives and questions that have guided our work:

The Congregation elects a board of trustees to function as its governing body and calls a senior minister to serve as its spiritual, programmatic and administrative leader. The board has initiated this governance change process to:

1. Define the system of governance that enables the board to organize the elements of the congregation to focus on achieving the Mission and ensuring its long-term future.
2. Clarify the roles and authority of the Board/Senior Minister/Staff/Congregation in decision-making, and the reporting/organizational structure.
3. Particularly, with respect to developing and managing the budget, clarify the roles of staff, minister, board, Treasurer, Finance Committee, and congregation
4. Define the oversight and accountability mechanisms that keep the board's focus on the Mission, Vision and Strategic Plan.
5. Update the bylaws and policy structure to define these mechanisms and establish a consistent base for governance and operations that ensures that church resources are protected and that its activities support its mission.
6. Define changes that would enhance the engagement of our members in congregational life, build trust in leadership and create a broader understanding of governance and decision-making in the church.
7. Provide information to the Ministerial Search Committee about the principles guiding our governance that they can share with prospective candidates.

The intended style of leadership will be consultative, collaborative and inclusive and will operate with a democratic and egalitarian spirit. Church leaders are expected to practice transparent decision-making, healthy conflict management and mutual support in their respective roles.

V. FINDINGS OVERVIEW

The GTF has pursued a highly interactive process. We began with a public “hallway sticky notes conversation” open to all congregants about the history of our governance; we have convened several listening groups (Past Leaders, Social Justice, Music and the Arts, RE, Goodwin House, et. al.). We’ve conducted individual interviews to learn what has and has not worked well in our governance from the viewpoint of its stakeholders, including former clergy. The GTF has also met with other local UU congregations, facilitated by our regional UU office, to learn how they have adapted their governance functions over time. We’ve heard directly from more than 150 individuals.

This document records our progress to date for review with the Board, Staff and the Congregation at large. The “Strength and Problem Statements” section represents our distillation of the many voices we heard. Given the degree of congruence among these voices, as well as the distinct experiences and nuance of various perspectives, we are confident that we have uncovered the main areas of concern and of the congregation’s aspirations for their governance.

The “Preamble to Principles of Governance” defines how our governance system and our congregational covenant work together to create a strong community. The Preamble states the core conclusion and consensus of the GTF that structural changes to the governance of UUCA are indeed necessary. The “Principles of Governance” state the concepts that should guide our governance. Finally, the “Ideas to Explore” section lists areas for action which will be developed into formal recommendations.

This Phase 1 report will be reviewed with the Board, the staff and with members of the congregation before being presented at the Annual Meeting as a progress report. We will do additional reviews of the report with members of the congregation over the summer and submit to the board a final report from Phase 1 of the governance review effort outlined by the Board’s charge.

The Board in Phase 2 of this work has the responsibility to determine which recommendations will be further developed into plans for changes to the bylaws, Board policies and other decision-making structures of the Congregation. Some, such as bylaw changes, may require a future congregational vote. The Board anticipates testing specific implementations in Phases 2 and 3.

A driving concept of our work has been the need for a more collaborative working relationship with the Senior Minister and Staff; and in the spirit of that commitment, we expect that many recommendations will be implemented in coordination with a new Senior Minister as Phase 3 of this effort. This Phase 1 report will be available to the Search Committee which may choose to share it with candidates so they will understand the governance environment and expectations into which they will be called.

VI. STRENGTH AND PROBLEM STATEMENTS

STRENGTHS OF OUR GOVERNANCE AND OUR CONGREGATION

1. We have a skilled and engaged staff who collaborate to address a demanding workload and serve a complex and highly active congregation. They are committed to their individual responsibilities as well as the good of the whole congregation.
2. Many congregants have leadership experience, are organizationally savvy, are motivated, and able to take on leadership roles (with encouragement and empowerment).
3. The longstanding members of our congregation, among them many past and current lay leaders, are a strength offering a model of commitment and passion for a successful church.
4. A cadre of younger members have stepped up and are leading key initiatives bringing new energy and vision to the church's work.
5. Committed finance committee members serve year after year.
6. Our congregation demonstrates moral leadership in affecting the communities outside of our walls. UUCA is seen as making large positive contributions to the community around us in terms of our leadership and our financial contributions, beyond expectations for our size.
7. The Board recognized that governance change was needed and organized to make changes. The Governance Task Force was formed in response to the generally accepted need for accountability.
8. Governance dialogue is positive in public venues. Everyone is motivated and accepts that there is a need for a governance review.
9. Congregants were candid and shared their thoughts readily in the GTF focus groups and interviews. They are ready to participate in governance, trust that it will get better and trust the process of exploration so far.
10. UUCA's ministry and Board is not in crisis and is working through a productive interim ministry.
11. Congregants embrace the current interim minister and are grateful in spite of recent experiences with difficult and untrustworthy ministers.
12. Congregants remain engaged - our numbers have not declined drastically during this post-trauma period, although we continue to lose members.
13. Our building is a shared asset for congregants and community (Preschool, Jewish, Ethiopian and Muslim congregations). Staff has made this possible with good decisions and manages these demands on the building well.

14. Board has been more transparent, visible, open to dialogue, and communicative in the recent years. The Board has started to make changes that broaden the power structure of board leadership.
15. Congregants have an intuitive sense that the Board as an institution will represent the best interest of the church and its members.
16. The congregation has recognized the need to build a diverse, multicultural Beloved Community by dismantling racism in our institutions with the formal adoption of the draft of the 8th principle.
17. When we fall short, as we often do, the congregation has been able to begin again in love in a number of instances.

PROBLEM STATEMENTS RELATED TO OUR GOVERNANCE

Through a broad series of conversations, the Congregation identified the following problems they've experienced with governance over the years.

A. Covenantal Relationships

1. We've lost our sense of Covenant in our relations with one another. Our existing covenant statement is vague, it references elements of good behavior but does not explicitly function as a code of conduct. We also have a Membership Covenant, but not one that connotes the commitment to the whole and higher purpose of our community.
2. We're not taking care of one another. Our young families need help with their complex lives and responsibilities. They feel isolated in the RE realm with little cross-generational help or contact. Those without children may not feel invited into the relational space with other people's children. Our elders do not feel heard.
3. Congregants are not connected to the whole life of the church-they often do not see or appreciate the "big picture" of how the church operates as a facility, as an organization, or as an integrated ministry. There are many strong subgroups that provide powerful experiences for their members, but do these subgroups feel connected to the whole and have a sense of how they contribute to the mission/vision/strategies of the church? There is not a sense of a uniting central identity, our identity is fragmented. We don't promote building relationship with the larger congregation or caring for the whole congregation. Instead individuals are left to bond with a smaller group(s) as their primary focus.
4. Lack of Trust in leadership of all stripes in the congregation:
 - a. Opaque governance and weak linkage of Board to Congregation
 - b. Ministers' unreliability in recent years
 - c. Lack of clarity of roles of staff vs members
 - d. Lack of clarity re: accountability and who can we go to? Who solves problems? Who can say yes? What is official policy?
 - e. Board Chair is not chosen by the Congregation, unlike in most UU churches

5. Lack of recognition by the congregation of their covenantal responsibilities to the leaders they appoint and to staff, sometimes expressed as an implicit consumer/transactional attitude toward those who serve.
6. No way to channel problems and manage conflicts and work toward right relationship. This includes problems with and from all constituencies: staff, members/friends, called and contract ministers, Board.
7. No whistleblower protection for staff.

B. Policy Governance - The way UUCA has pursued a policy governance approach over the last several years has not served the congregation well. The language and structures of the Carver Model of Policy Governance are not intuitive and are too complicated. The Congregation has lost confidence in the Carver Model of Policy Governance and does not want to invest in that language/structure going forward.

C. Authority, Delegation, and Performance Evaluation

1. Congregation does not know how decisions are made. They do not know what the Board does. Board's role and work are opaque and it's not clear how decisions get to the Board – Through ministers? Through staff? Through individuals? In a quest to find someone to say “yes”, congregants may not accept that the appropriate answer may be “no”.
2. The dissolution of the committee/ministry council structures that previously existed has not served the congregation well. It's not clear how the congregation participates in decision making, strategy setting and implementation of various ministries.
3. Lack of accountability mechanisms – no way to provide feedback that is routine. No active evaluation outreach, no standard accountability mechanisms for members, board, staff, ministers.
4. No accountability mechanism for standing activities in church: Committees/initiatives such as Peace Camp, VOICE, Alianzas, etc. If we accept that all ministry involves some measure of risk, who evaluates risk and who enforces acceptable/unacceptable risk to the church?
5. Board often feels disenfranchised, does not believe it is empowered to make some decisions.
 - a. There has been a concentration of power in the recent Board Chairs due to a lack of clarity of the scope of Chair's authority – self-defined and shifting with changes in ministers and chairs
 - b. Board felt disenfranchised by a process that resulted in decisions on complex issues being made by the Board Chair and minister.
 - c. Minister's insistence that the Board focus on Strategic/Policy Governance role seems to have prevented it from taking action when needed.
 - d. Board has Role Confusion – Carver Model used to keep Board at bay. Board could delegate more but does not have to give up its responsibility. It can retain authority for whatever functions it wants to lead.
6. One symptom of Board's struggles with prioritizing and delegating being that Board meetings frequently go beyond the scheduled end time. There does not seem to be enough time to deal

with all the Board's perceived responsibilities for more detailed and considered assessment and action, and board members are not good at trusting subgroups' work particularly with regard to:

- a. Personnel functions related to minister and staff
- b. Governance development including bylaws, policies, self-evaluation, etc.
- c. Strategic planning
- d. Operational planning and budgeting
- e. Finances

D. Relationship between Called Ministers and both the Board and the Congregation;

1. Poor collaboration and communication between Board-Minister, Board-lay leaders, Board-Staff, Staff-lay leaders, etc.
2. There is no Organizational Chart showing reporting/accountability relationships of staff, ministers, committees, councils.

E. Strategy and Resource Allocation

1. The Congregation's Mission and Vision has not been stated clearly enough to make it clear how to choose and prioritize the church's many activities. No sense that the Mission should drive our behavior and set the context for our relationships.
 - a. Programming is not clearly aligned with the Mission which means the church is not aligned with its Mission.
 - b. Leaves us all without a sense of a unified higher purpose for being together in community.
2. Budget is not seen as expression of our Vision or of our Strategy.
3. The most recent Strategic Planning process was directed by the Minister and the Board had a minimal role. There was lack of implementation follow-through by the Minister. Plan is in limbo.
4. No methodologies to support new initiatives in the church, how to evaluate and channel new ideas and foster the evolution of our programs/vision/strategies.
5. Policies about resource allocations and resource management, especially about space, have not been revisited since expansion of our space several years ago. Some now question the balance of revenue-production and ministry-serving goals of space allocation. Music, theater and social justice groups in the church feel they do not have access to the space they need for their programs and mission. Staff is unclear about the definition and prioritization of internal use requests as differentiated from non-revenue requests for use for external groups not directly affiliated with UUCA.
6. Democratic Involvement and Polity not well-defined. Board is perceived as representing the congregation, but it may need to make decisions in the best interest of the church that are not well understood by the congregation.
7. Staff is limited and while new committees and councils might improve the integration and accountability of various activities, they may also increase claims on staff time.

8. The strategic purpose for Sunday fellowship hall tabling for various causes, sales, solicitations, and functions is unclear. Does this best use resources? Does this custom achieve greater engagement and participation, or does it overwhelm newcomers and congregants during a time when the focus might better be on personal connection or on the various ministries that provide support to members?

F. Pursuit of spiritual wholeness through radical acceptance and inclusivity

1. Our governance structures are not responsive to racial, gender, and cultural diversity as we currently understand it.
2. There is an unconscious gender bias at leadership levels.
3. Over the history of UUCA, People of Color in leadership positions have systematically left UUCA. UUCA's culture does not seem to value their contributions/presence, (due to the underlying white supremacy culture) and numerous attempts to change the culture towards being more inclusive have failed.

G. By-Law Changes – Bylaws and Policy structure need complete review and updating.

1. The elected Treasurer is not a board member but is a key adviser to the board. The Finance Committee is a long-standing team of trusted advisers to the Treasurer and the administrator. This structure seemed intended for transparency to the congregation in church finances but does not fully function to achieve that. Definition of the Finance Committee's roles and authority are not collected into an accessible or transparent set of documents.

H. Talent Management - Church does not prepare its leaders for their work on committees or on the Board. It does not take advantage of the advisory services of the UUA, its regional staff and its on-line repository of governance and leadership resources.

VII. PREAMBLE TO PRINCIPLES OF GOVERNANCE

Our Covenant with each other calls for us to care and support one another and our church community, challenging one another to live in accord with our UU principles. We want to respond to this call yet feel we are not equipped to achieve this aspiration.

A governance system is a necessary structure used to organize the work and the decision-making of a congregation. It serves as a framework of structures and processes on which the congregation depends. It is necessary but not sufficient for achieving a congregation's Highest Purpose. Success requires not only a solid governance system but also a congregation that has:

- a clear higher purpose,
- members with Commitment to a Covenant with each other that comes from their clarity of understanding and buy-in to that higher purpose, and
- Trusting Relationships with each other and with the leadership of the congregation.

The Carver Model of Policy Governance in place at UUCA since the early 2000s fell short of providing a skeleton that the congregation understood, depended upon, trusted and could function successfully within. It was not intuitive and required so much work to even begin to use effectively, that the Board

spent inordinate energy and time to fulfill its demanding requirements. It is the consensus of the Governance Task Force that it is time to leave that system behind. This does not mean that all the work that went into defining the mission and vision and strategies has no value. The core policy structure and decisions made over the years remain and we propose to move into a more intuitive collaborative structure from that base.

We talk about our stakeholders when we begin to design our governance. Our founding documents identify our Moral Owners as quoted above in our Mission Statement. The GTF also recognizes that our Ministers and Staff are major stakeholders in how we conduct our self-governance. When we take action, we are accountable to these groups of stakeholders who are affected by our current and future decisions.

The following section proposes a set of Principles of Governance that will guide the development of recommendations for change. We look for your feedback on these Principles before we go forward to craft solutions that address them.

VIII. PRINCIPLES OF GOVERNANCE

A. Leading our Community

1. UUCA has a trusted governance system that enhances the congregation's sense of our unified higher purpose for being in community. Governance reinforces our Congregational Covenant and adheres to UU Principles including the anti-racism 8th Principle recently endorsed.
2. The Board makes sure our Mission, Vision and Values reflect the intentions of the congregation and remain relevant.
3. UUCA's leadership takes advantage of our membership in the UUA, learning from other congregations and from the expertise of professional religious leadership of our denomination.

B. Decision-Making in Our Organization

1. Governance processes and Board culture support a collaborative partnership with the called minister and staff while the Board maintains full accountability and responsibility for decisions made on behalf of the congregation.
2. The governance policy structure supports the assumption of positive intent and provides checks and balances through appropriate internal financial and management controls.
3. Diversity is treated as an asset. Diversity is built into all aspects of leadership development, selection and training, recognizing that decisions are best made by a group with diverse backgrounds and experience. There are multiple settings where leadership can be exercised, with multiple paths for growth that recognize multiple ways to lead.
4. The system has mechanisms that allow for leadership to be resilient, flexible and open to new and efficient solutions to problems. We have ways to nurture entrepreneurial ideas that align with our mission, vision and goals. And we learn from the experience of others.

C. Being Transparent and Accountable to Stakeholders

1. The Board has defined ways to be in continuous structured conversation with congregants about things of deepest importance. Governance and decision-making are structured to encourage and enable engagement of those who benefit from our mission, including those of the marginalized and most vulnerable.
2. The Governance structure, policies, procedures, organizational chart, as well as its decisions and activities are communicated regularly and are easily understood by the congregation.

D. Working Effectively

1. Decisions are made and carried out in accordance with the standing governance policies.
2. The Board exercises its collective responsibility through Board meetings that are efficient and effective.

3. The Board has the authority to delegate work to standing board committees that allows for the in-depth due diligence required for oversight of key board functions, as well as temporary task forces that focus on other major responsibilities and decisions. Any standing committee is set by the Board, and its membership and charge is reset annually.
4. The level of authority and responsibility delegated to Board members, officers, committees, task forces, staff and members is clearly defined; and all understand their decision-making role, to whom they are accountable, and their legal duties. This information is available to and is understood by the congregation. The Board monitors the work of these individuals and groups and holds them accountable to complete the work delegated to them.
5. The Board is responsible for setting goals for its own performance and reviewing its performance. Governance structure and governance policies and procedures are subject to regular review by the Board. They incorporate a culture of continuous growth and learning with adequate investment of money and time resources. Performance reviews are conducted regularly for the Board, board members, officers, ministers, staff, committee chairs and committees.
5. Prudence is observed in financial management, including in the estimation of resources and risks in operational planning and budgeting. Resources are allocated to fulfill the strategies of the church.

E. Behaving with Integrity in Alignment with our Congregational Covenant and UU Principles

1. Leadership, ministers, staff and members commit to structures and processes that reflect our Congregational Covenant and that generate decisions that are legal, ethical and moral in all cases. The good of the whole is placed before individual interests, and policies clearly define standards for when there is a conflict of interest and how that is treated.
2. The Board has a mechanism to be in relation with the larger staff and recognizes the integral role of staff in implementing governance decisions. Staff and members feel they have access to the Board to report actions or behaviors that do not align with our Mission and our Congregational Covenant or are not moral, ethical or legal. The Board has a procedure for hearing and evaluating such information.
3. Governance policies include mechanisms for addressing conflict and handling grievances as well as a whistleblower policy that protects staff from retribution.

IX. SUMMARY OF GOVERNANCE TASK FORCE IDEAS TO EXPLORE

The GTF respectfully presents to the Board of Trustees the following ideas it will be exploring over the next few months. The GTF will be discussing these ideas with the church staff, and an open congregational group before the Annual Meeting and will continue the discussion over the summer as it develops these ideas into formal recommendations. As such, the GTF seeks feedback and comments.

A. Covenantal Relationships

1. Establish a plan and process to update and reinvigorate our UUCA congregational covenant with one another emphasizing the importance of commitment to the higher purpose of the congregation while being concise enough to be useful. Develop a code of conduct that is driven by our behavioral standards implicit in our congregational covenant.
2. Recommit the Board, the Congregation and the Ministers and Staff to transparent relationships supported by open and honest communication.
3. Provide for a Right Relations process to address concerns when our good faith efforts break down.

B. Policy Governance

1. Improve the congregation's trust in governance and leadership through more clearly defined structures and processes, more consultation and engagement with the congregation, and a commitment to accountability.
2. Explicitly move away from the Carver model of Policy Governance and adopt a more intuitive, collaborative governance approach that is appropriate to a congregation of our size and complexity.

C. Authority, Delegation, and Performance Evaluation

1. Clearly establish the Board of Trustees (BOT) is responsible and accountable for all decisions made by the Church, except for those reserved to the Congregation.
2. Affirm that the BOT has the authority to delegate and that any such delegation comes with a responsibility of the BOT to define the terms of delegation and performance evaluation mechanisms for clear accountability at all levels of the church.
3. Explore the potential for a system of committees/councils composed of congregants and ministers/staff to coordinate the work of the church and recommend policy decisions to the

board. Be mindful of the limitations of staff resources in defining new committee and council structures, creating only those that are essential to improving the effectiveness of the church.

4. Maintain an Organization Chart showing reporting relationships among ministers and staff, key committees, and the board.
5. Document the comprehensive Financial Management policy that includes strong internal control systems.

D. Relationship between Called Ministers, Staff, the Board and the Congregation: Investigate mechanisms to help balance the ministerial and administrative roles of a senior minister; to provide the BOT the means to act on behalf of the congregation to work more effectively with the minister; and to evaluate, counsel, and hold them accountable.

E. Strategy and Resource Allocation: Update the Church's strategic plan and evaluate the alignment of programs and resources with church strategy and our higher purpose. Create a Board-led collaborative process that sets policy regarding space use by our church programs, community partners and renters.

F. Pursuit of spiritual wholeness through radical acceptance and inclusivity: Establish a continuous evaluation process for how governance serves the goals of inclusion and empowerment of women, racial minorities, and other marginalized groups. Examine the governance implications of the adoption of the 8th Principle.

G. Bylaws Changes: Study bylaws for changes to be presented for congregational action likely not sooner than the 2020 Annual Meeting.

H. Talent Management: Establish programs and procedures to identify and develop leaders within the church. Honor and facilitate leadership roles that are not necessarily in the path of succession to Board positions. Consider a role for the Nominating Committee to more effectively implement talent identification and management.