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## Sunday Services

- May 3** *"Mental Health"* Pat Price speaking and John van Abbema as service leader.
- May 10** *"Family Configurations"* This year, both Mothers' Day and Fathers' Day are a time of reflection on family. These two services, May 10 and June 21, will incorporate members of the congregation and friends speaking on their families – what is their shape and meaning. Tyler Hanley will be singing for and with us.
- May 17** The Reverend Mac Campbell will be sharing his energy and wisdom.
- May 24** *"Ecclesiastes by way of Shakespeare and The Caine Mutiny"* U\*Us and other freethinkers find that Job and Ecclesiastes provide rich material for reflection. The Reverend Maury Landry is the Unitarian Universalist minister from Caribou, Maine.

**May 31** *"To be announced"*, check the web site.



## Letter to the Editor

I don't usually share my joys and concerns, but thought this might cover both. My joy is my 14 year old granddaughter took the time to compose this poem for me, and my concern is that I sincerely hope it can take the place of some of the rather disturbing bits of smug ridicule that seem to creep insidiously into our Touchstone from time to time. Perhaps in the guise of a space filler.

from Nancy Beltrandi

### Hi Grandma

There are many ways to say "Hello"  
 some are fast, and some are slow.  
 Some people start with "How do you do"  
 while others hug and smile at you.  
 Hello's are sometimes followed with tears,  
 or laughs and giggles, smiles and cheers.  
 All over the world, you hear this phrase,  
 spoken in languages that we might find strange.  
 Universally spoken, widely known,  
 A simple gesture shows that we're not alone.  
 So when you say goodbye, don't go into woe,  
 remember: with every goodbye comes a greater hello.

Hi Grandma, I just wrote a quick poem for you. For the times I can't see you, just so you know that I'm thinking of you. Sorry for my poem's lack of poeticness (is that a word), I just wanted to write you something to show I love you from the bottom of my heart. Enjoy.

Love, Gabriela



## Family Music Night and Supper

In support of Jeff & Eloise Kennett

**SATURDAY, May 2** from 5 - 9 pm at the Keswick Ridge Elementary School Gym, 166 McKeen Drive. Adults \$5.00

and Children \$1.00 at the door. Light supper of Chili or Beans with a roll for \$2.50, Homemade pies, \$1.50 a slice, coffee, tea. .50 Silent Auction with many really nice items & Mothers Day Basket tickets for sale. Continuous entertainment - great musicians !

**Please contact:** Jennifer Beckley 363-3687 jennifer-beckley@yahoo.ca or Sheila Moore 363-2480 for more information. Also visit "Friends of Jeff and Eloise" at www.facebook.com. If you can't make the Family Night.....The Downtown Blues Band Benefit Concert, will be Saturday May 16th 7 pm - 12 am at the Boyce Farmers Market. Tickets: \$10.00. All proceeds to the Kennett Family. Tickets available from Jennifer at 363-3687



## Blessings to our Christian Friends



### The Holy Spirit fills the Apostles

May 17: Rogation Sunday, the fifth Sunday after Easter. Rogation comes from the Latin word for "ask" and comes from the gospel for the day which includes the words "Whatever you ask the Father in my name, he will give to you". It became the custom for a procession to walk round the boundaries of the parish on Rogation Sunday and ask the Priest to bless the crops and animals.

May 21: Ascension Day or Holy Thursday - Commemorates the last earthly appearance of the Risen Christ and his witnessed ascension into Heaven.

May 31: The Pentecost or Whit Sunday: 50 days (thus pentecost) after the resurrection of Jesus, his disciples began to spread the Christian Message after receiving the Holy Spirit.



## Betty Gruffydd

Betty Gruffydd will be in Fredericton for about 24 hours and would like to see as many of her friends as possible. What better way to do this than have a big **POT LUCK SUPPER** at the Fellowship! We will get together at 6:30 on Tuesday, May 5th. Call Sheila for more information 363-2480.



## End of Life Seminars

Two full day seminars are planned for Saturdays, May 23'th and 30'th, at the Fellowship. Each beginning at 9AM and going to mid to late afternoon with nutrition breaks.

Brochures and schedules are available at the Fellowship and experts in various areas are scheduled to speak on topics ranging from the legal (wills and estate planning) to the religious (memorials and funeral arrangements including "green" burials) and including quality of life issues and much more. There simply is not room here to include it all.

Unfortunately, the brochure was in a format which I could not open but I can provide the schedule to anyone who requests and you may have better luck with the brochure.



## First Thursday

I would like to suggest that we have our usual pot luck and then go to Renaissance College at 7 pm to watch a film. Voluntary donation only..... discussion follows the film. Sponsored by the Fredericton Palestinian support group.

May 7 - *To See If I'm Smiling* A film by Tamar Yarom. 2007, 59 min. Israel is the only country in the world where 18-year-old girls are drafted for compulsory military service. In this award-winning documentary, the frank testimonials of six female Israeli soldiers stationed in Gaza and the West Bank pack a powerful emotional punch. The young women revisit their tours of duty in the occupied territories with surprising honesty and strip bare stereotypes of gender differences in the military. At a time when women in the military are increasingly on the frontlines,

and the actions of soldiers all over the world are being questioned, this powerful film explores the ways that gender, ethics and moral responsibility intersect during war. <http://www.wmm.com/filmcatalog/pages/c719.shtml>

Ken



## Homemakers Magazine

It has just come to my attention that the May edition of Homemakers magazine has an article by a member at the Hamilton congregation and how her faith journey led her to Unitarianism.

<http://www.homemakers.com/Life&Times/balance/finding-faith-at-40-n947249p1.html>

This is tremendous coverage... you may see new people, checking out your congregation.

Thanks Anne!

Warm regards to all - Linda

Linda Thomson  
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## Eliot Institute

**Come to Naramata, BC for a wonderful experience!**

Deans Sonya Wachowski and Carla Mandy look forward to leading first time campers and returnees in a week's adventure at Eliot at Naramata 09. Come for the sun, the fun, the music, the fellowship and worship experiences, the wonderful food, and the beautiful Okanagan Lake.

This year's theme speaker promises an uplifting camp experience through the theme "Full-Spectrum Joyfulness!" Learn and practice seven joyfulness themes – become skilled at raising your spirits and mood in almost any circumstances. They are fun to do, easy to remember, playful, and meaningful. We'll use art, movement, discussion, and music to explore these themes and adapt them to our own daily lives and individual needs. Led by Rev. Amanda Aikman, author of forthcoming book, and Julia McKay, musician and Interplay facilitator.

Sonya and Carla  
- Naramata Deans 2009



## A Festive Bealtaine to All

As an ancient Gaelic festival, Bealtaine was celebrated in Ireland, Scotland and the Isle of Man. There were similar festivals held at the same time in the other Celtic countries of Wales, Brittany and Cornwall. Bealtaine and Samhain were the leading terminal dates of the civil year in Ireland though the latter festival was the most important.

Bealtaine is a cross-quarter day, marking the midpoint in the Sun's progress between the spring equinox and summer solstice. Since the Celtic year was based on both lunar and solar cycles, it is possible that the holiday was celebrated on the full moon nearest the midpoint between the spring equinox and the summer solstice. The astronomical date for this midpoint is closer to May 5 or May 7, but this can vary from year to year.

Dancing the Maypole is one of the traditions which most of us associate with the festival of Beltane or May Day.



## Lakeshore Musician releases CD

Kerry-Anne Kutz, musician, lay chaplain and member of the Lakeshore Unitarian Universalist Congregation in Montreal has just released her tenth cd entitled: KURT WEILL: SONGS FROM BERLIN TO NEW YORK.

Produced by the Montreal record company Productions XXI, the cd features original arrangements of some of Weill's most memorable songs including "Mack the Knife", "September Song", "Speak Low", "Billbao" (in German) and "Youkali" (in French).

KURT WEILL: SONGS FROM BERLIN TO NEW YORK was recorded in Montreal by five of Canada's finest instrumentalists along with Kerry-Anne as vocalist. Her husband Mike Cartile plays trumpet and flugel horn, Chet Dexas is on sax and clarinet, Jim Dexas plays drums, John Roney solos on piano and accordion and Fraser Hollins is the double bassist.

Kerry-Anne Kutz is recognized for her remarkable ability to interpret music in many styles and languages. She has performed to critical acclaim throughout Canada, the U.S. and Mexico, Europe, India, Singapore and Australia. Kerry-Anne has recorded ten CDs of different genres including *The Juliet Letters* recorded by Productions XXI, has sung on movie soundtracks and has recorded broadcasts for radio and television.

Kerry-Anne studied voice, piano and percussion and graduated with a Bachelor of Music, at the University of Saskatchewan with Great Distinction. She furthered her foreign language studies in French, German, Spanish and Italian in Quebec, France and Germany as a scholarship winner. Kerry-Anne obtained her Masters Degree in music from the Université de Montréal in Quebec, Canada. Following a national audition Kerry-Anne was the first woman in Canada to become a member of the Royal Canadian Mounted Police Band.

In June 2005 Kerry-Anne was a featured soloist with orchestra and 200-voice choir before an audience of 90,000 people during the renowned “Mondial Choral” festival. “The luminous voice of Kerry-Anne Kutz touched each of us.”

To order your copy of this and other cds contact Kerry-Anne at [kkutz@videotron.ca](mailto:kkutz@videotron.ca) [www.kerry-anne.net](http://www.kerry-anne.net)



## Happy Shavuot

This year, the 29<sup>th</sup> of May marks Shavuot, also known as the festival of weeks or the Jewish Pentecost. The date that Moses received the Torah was fifty days after the Exodus, thus pentecost, and seven weeks after Pesach, thus the festival of weeks.

The Passover or Pesach was a time of planting and Shavuot was the early wheat and the barley harvest so has both religious and agricultural significance.

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## Spring Fling

The Unitarian Fellowship opened its doors to over 400 Frederictonians on April 3<sup>rd</sup> and 4<sup>th</sup> when our Spring Fling Art and Craft sale was held. Some members of the Unitarian Universalists in Saint John also made a trip to Fredericton for the sale.

It was a grand event with the fellowship full of good cheer and wonderful crafts. Sixteen local artists and artisans presented their work. We have received many compliments on the event and our building. The vendors seemed happy to be in such a welcoming environment.

We would like to thank the many members of the fellowship who volunteered their time and energy to help with the sale. People baked, organized the kitchen, moved furniture, welcomed visitors, donated quality used items and helped with the parking. Thank you. We hope to make this sale an annual event. It was also a successful fund raiser, taking in about \$1100.

Thank you  
Janet, Carol Ann, Nancy, Glenna and Sheila

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## When We Were Kids (an excerpt)

*by* Regina Clarke

**Friday, February 17, Cold—minus 20 brr**

When we were kids we had a funeral for every bird, squirrel, and cat. We usually waited until they died. We used a shoe box made all soft, and comfortable. We dug a hole and buried the creature with proper service and tears. We also marked the grave, though not too permanently. On summer days, we loved to have our lunch outdoors—a picnic we called it. We liked to fish with an alder pole or an ‘edging’ from the sawmill. Many people caught trout, but we kids settled for non-edible fish like Chub and Yellow Perch. We caught fish we called moonfish or sunfish, and horn pouts, which we didn’t like to catch, as we were scared of them.

We had great fun catching frogs and putting them in a pail, but we always put them back in the dam. We liked the frogs and wouldn’t allow anyone to throw stones at them or hurt them. We even tried to mate them, but we didn’t know one sex from the other, and besides, that isn’t how they mate!

For another summer pastime we performed weddings. We all had playhouses. We’d hang up pictures and try to do everything our mothers and fathers did in the house. I’m sure Mum and Pup didn’t fight the way we did in those playhouses. Pup made ours beside the barn. It wasn’t

large, but you could get inside and sit down. It had a window with not glass, but there was a curtain. We never seemed to want for something to do. It was all right here and as I look back, I think what very fortunate kids we were to have such great parents, and lots of aunts, uncles, cousins, grandmothers, and grandfathers. We had it all!

### **Saturday, February 18, A very, very cold day**

How good it is to come home to this house even if the pipes are frozen. I thawed the pipes in an hour, and then had hot water to soak my feet. Writing is painful thanks to my arthritic thumb joint and a crack in my thumb where the pressure of the pen hurts, but a feeling of euphoria comes over me! I think of Saturday nights sixty years ago. Bath night!

Mum brought in the round rinse tub and half-filled it with warm water. I suppose she bathed two of us at a time. I do remember our ritual of running around the kitchen table naked—what fun! Our Saturday night bath was likely extremely timely, though I'm sure we were kept clean without a complete daily bath. Mum had a heavy hand for wiping a "phisog" (a face) and I also didn't like having my hair brushed. She was a very loving mother, but confessed to me, when I was older, that she did not like kids generally. She wasn't one who hugged, or kissed other kids, but she always wiped a runny nose, fixed a hurt, or put a pin in someone's coat-neck to keep out the cold. She always stood for fairness. The kids liked her, and throughout her life she became someone very special to many young mothers who had a family to raise. She was always kind and generous to any who were working for her, or to any who might need someone to care. She was thoughtful and a very special person. I hear that expressed over and over. I hope she knows.



## **About Benjamin (part I)**

In 1984 we were posted from CFB Valcartier to CFB Chilliwack, a cross-country expedition with one new baby and the remnants of chicken pox in all the children. As soon as we got there, we began to gulp down the beauty of British Columbia, we were drowning in it. The height of the mountains was alarmingly out of proportion, and the trees, too, were enormous. We plucked some leaves, and though their shape was maple, they were bigger than a piece of foolscap, and floppy, no muscle in them, a disconcerting mixture of familiar and foreign.

Five kids? said the housing officer to my pilot husband, Chris. Highly unusual. But he kindly gave us one of the biggest PMQs in Vedder Crossing, a four-bedroom single, located on Cheamview, where the senior officers lived. Jennifer, eight, Christopher, six, Nathan, four, Benjamin, two, and Rebecca, five months, would comprise fifty per cent of all the children living on that section of the street,

where clipped hedges guarded the earnest order of drive-ways swept clean and exceedingly tidy lawns.

We had to move temporarily into a row house, until the Base Administrative Officer moved out of number 48, but that was alright. LCol Prosser did magic tricks in his spare time, silk scarves up his sleeve, and astonishing items in his hat. One afternoon he invited us over to see his magician's rabbit, which he kept in a tiny room next to the entryway in what would soon become our house. Mrs Prosser had turnip ready for the children to feed to the bunny, but really, she wanted to tell me about the garden that had taken her three years to establish—what flowers needed what, when to dig, when to fertilize. I listened politely, but it was obvious that i was more accustomed to toilet-training than i was to deadheading gloxinia. Next door lived a Protestant Chaplain, his wife, and their three boys. The middle one would fall in love with Jennifer, and give her a beach towel on her tenth birthday.

Our understanding of British Columbia centred vaguely on smoked salmon and the geography of mountains, which in our minds meant there was one set of them in the whole province called the Rocky Mountains. When we did move into our new house, we were thrilled with the view of Mount Cheam to the east, an exotic declaration of how far we had come, and, on homesick days, an impassible barrier to our Maritime roots and hearts. Many things about this new place fascinated us, and we learned that Cheam is a Stó:lo First Nation word for wild strawberries.

It turns out that Cheam Peak is not part of the Rockies. In fact, it turns out there are eight mountain chains in British Columbia, and Mount Cheam is the most northern peak in the Skagit Range, which is part of the North Cascades. We learned place names—Matsqui, Skwali, Similkameen—and while the children went outside to find their place in this new world, i ordered the cupboards, filled casseroles with macaroni, tiny, slippery, elbows for dinner.

One afternoon i heard, Mum! Mum! There was excitement in the call, which sounded strangely far away. Mum! Come see me!

I listened at the back door. Benjamin, i said. Where are you? But i already knew to look up, fear closing around my throat like a hand.

Here i am, Mum! His words danced on the high breeze; he was jubilant. At the very peak of the tallest tree, he waved his hand. In fact, his whole body was waving as the top of the spruce swayed back and forth with the full weight of a three-year-old Benjamin. It must have taken him some work to establish exactly which tree was the tallest, such a smart boy.

Come down, Ben, i said, hoping the terror in my voice would not distract him. Come down. I willed his leg to lower itself, willed his foot to reach a strong, obliging branch.

How many feet, i thought, can a person fall and not die? He was well above the peak of our two-storey house. I could imagine his body bumping and bruising through the branches. Let the child come down on his own, slow power, i said to the Universe. But if he falls, i will catch him, maybe a broken arm, i thought, but not worse than that, surely. I love you, Tree, i said in silent prayer. Be kind. Let him come down through his own hubris—which is really only enthusiasm, i petitioned. Be gentle with his soft body.

Though later in his childhood Benjamin would break his right arm three times, one of them due to a fall from a tree—another tree, no taller than a very tall man, Benjamin fooling around, showing off for the girls—this time, he did not fall. His intelligent and able feet found a path, down through the branches, which brought him curving gently around the trunk to the bottom of the spruce, where my arms hugged the air out of his lungs.

I was the tallest, eh, Mum? he said, claiming victory, trying to breathe.

Yes, Benjamin, i said, smelling the dew of his fresh skin, the slight tang of his little-boy sweat. You were the tallest.



## A Joyous and Festive Vesakha Puja



### Dharmachakra with central Gankyil

Vesakha is the sixth lunar month of the old Indian calendar - usually falling in May. This year falls on May 9<sup>th</sup> with the full moon.

Vesak is probably the most universally celebrated festival in the whole Buddhist calendar. In the Theravada tradition it is a remembrance of the three most significant events in the Buddha's life - his birth, enlightenment and final passing. Tradition has it that these all took place on the full moon of Vesakha. It is unlikely that this is historically accurate but that these three events are celebrated on the same day gives great importance to the occasion. The day is very much centered around devotional practices; especially in relation to a recollection of the life of Gotama Buddha and there are often readings from scriptural texts

or contemporary commentaries of various stories from his life. These would be interspersed with periods of meditation. Shrines and the Buddha images in particular will receive a lot of attention on this day. The Buddha on full moon night

The coming of a Buddha - an enlightened being - into the world is seen as tremendously important. The teachings given by such a being are seen as a light that dispells the darkness of ignorance and the use of lights or lanterns is common as a way of marking this festival. In Sri Lanka much is made of this with great processions and illuminated floats.



## Book Review

Here is my review. The book was doubly interesting for me this winter as I was able to visit the South Carolina locale of the book. Also, I was raised for a time in a Black community in my early years, and I have always retained an interest in the history of the Blacks' struggle in escaping from slavery.

Hope the readers will like the book (and the review).

John

### The Book of Negroes

By Lawrence Hill

ISBN: 978-155468-156-3

This award-winning novel traces the life of an eleven-year-old African girl from a small village in Sierra Leone and her kidnapping into slavery to work in South Carolina. Aminata Diallo arrives on Sullivan's Island, and is sold to a Charleston plantation owner and grows up as a slave, planting and harvesting rice and indigo. Brought up as a Muslim by her father, she has special skills as a 'baby catcher' (mid-wife), which she learned from her mother. Her intelligence and skills are noted and she is later traded as an adult to a Charleston merchant who takes her on a voyage to New York as his housemaid. There, she manages to escape as a free person to Nova Scotia. Eventually, Meena Dee, as she is now known, manages to sail back across the Atlantic to Sierra Leone as part of a resettlement/repatriation program. Barely avoiding recapture, she embarks on a final sail to London, England.

This book is an enthralling story, a page-turner, based on actual events and on well-researched histories. Detailed accounts on the lives of the privileged and the slaves are intertwined within the politics and prejudices of the times from 1745-1785. This historical novel is a fiercely personal narrative as told by the protagonist, Aminata Diallo. She survives illnesses, mistreatment and devastating calamities throughout her life and into old age. This is a story of courage, hope and faith in herself. The 'Book of Negroes'

is a spellbinding novel that will hold the interest of any Humanist-UU person until the last page.

Well written and difficult to put down, it is the kind of book one is reluctant to have finished. The novel is a personal triumph for this Canadian author, himself a descendent from American slaves and civil rights activists. He travelled extensively throughout the countries described in the book to gather his information.

The “Book of Negroes” is a Canadian Best seller and this season’s final selection of the Canada Reads Panel on CBC.



## The Art of Governance

by Dan Hotchkiss

Religion transforms people; no one touches holy ground and stays the same. Religious leaders stir the pot by pointing to the contrast between life as it is and life as it should be, and urging us to close the gap. Religious insights provide the handhold that people need to criticize injustice, rise above self-interest, and take risks to achieve healing in a wounded world. Religion at its best is no friend to the status quo.

Organization, on the other hand, conserves. Institutions capture, schematize, and codify persistent patterns of activity. A well-ordered congregation lays down schedules, puts policies on paper, places people in positions, and generally brings order out of chaos. Organizations can be flexible, creative, and iconoclastic, but only by resisting some of their most basic instincts.

No wonder “organized religion” is so difficult! Congregations create sanctuaries where people can nurture and inspire each other-with results no one can predict. The stability of a religious institution is a necessary precondition to the instability religious transformation brings. The need to balance both sides of this paradox-the transforming power of religion and the stabilizing power of organization-makes leading congregations a unique challenge.

A special risk for leaders is that a congregation can succeed so well at organizing that it loses track of its religious mission. Congregational life becomes so tightly ordered that it squeezes out all inspiration. The challenge of organized religion is to find ways to encourage people to encounter God in potentially soul-shaking ways while also helping them to channel spiritual energy in paths that will be healthy for them, the congregation, and the world beyond. Religious leaders who write bylaws would be well advised to do so, as theologian Karl Barth admonished preachers, with the Bible in one hand and a newspaper in the other, holding realism and idealism in a salutary tension.

In facing this challenge, many clergy and lay leaders have

expressed the wish for a clear, up-to-date model of what they should be doing. What clarity they do have generally is patched together from denominational guides, experience in various civic and work settings, and reference books like Robert’s Rules of Order. All of these have value; none quite fills the bill. Congregations are different from other kinds of organizations; and the world is different from what it was in 1876, when General Roberts wrote, and from the years after World War II, when much of the received denominational wisdom about congregations seems to have been set in lead type. Here are some things that seem clear to me as I attempt to meet this need:

There is no one right way to organize a congregation. I do not believe that an original, correct model of leadership can be found in history or Scriptures. History, as I read it, shows that people of faith have chosen a wide range of organizational forms to meet the challenges of their particular times. At any one time, different congregations organize differently because of their different values and the different roles they play in the wider community.

Religious institutions have often borrowed organizational forms from the society around them: the early Christian churches took on some of the forms of Hellenistic mystery cults, the medieval popes behaved like kings, and the New England Puritans cloned the structure of an English town. Congregations have looked like extended families, noble fiefdoms, parties of reform, cells of resistance, and leagues of mutual protection. Christians often give lip service to the “apostolic church,” but few have seriously followed its example of communal property or cheerful martyrdom. Likewise, though Jews love to sing the song “Tradition” from Fiddler on the Roof, you could look hard at a Russian shtetl and find little that resembles a Reform temple on Long Island.

I cite this varied history not to be cynical but to free our thinking from a narrow sense of binding precedent. An awareness of the wide range of forms that congregations of the past borrowed from the world around them frees us to draw wisdom from our own environment. For better or for worse, the main organizational model for contemporary congregations is the corporation, and specifically the non-profit corporation, which emerged in the late nineteenth century as the all-purpose rubric for benevolent work. For congregations, the nonprofit garb fits pretty well, though not perfectly. What works for other charities may not be so effective or appropriate for congregations. On the other hand, our culture’s vast experience with corporate governance offers us much wisdom to draw on. Our challenge is to draw on corporate experience selectively, with a critical awareness of what makes congregations different.

Some mistakes have been made often enough that it is only fair to warn against them. At the very least, some choices have foreseeable consequences. For example, if a board tries to manage day-to-day operations through a network of committees, it will inevitably spend a great deal of its



time on operational decision making. This outcome follows simply from the fact that if there is no other place for a buck to stop, it will stop at the board table. Many a board resolves to stop “micromanaging,” but until it is willing to delegate real management authority to someone else, the board remains the default chief operating officer.

We can know good governance when we see it. For all the variety of workable ways to organize a congregation, certain patterns consistently appear when governance goes well. My own list of criteria for measuring the effectiveness of governance in congregations includes the following signs of health:

\* A unified structure for making governance decisions. The governing board represents the membership by articulating mission and vision, evaluating programs, and ensuring responsible stewardship of resources. Boards go under various names, including vestry, session, council, trustees, and directors (here I simply call them boards). Boards are usually accountable to the congregation, and sometimes also to a regional or national authority as well. Most well-run congregations have a single board with primary responsibility for governance, with clearly defined relationships with other boards, committees, staff, the congregation, and denominational bodies.

\* A unified structure for making operational decisions. Program leaders (paid and unpaid) work harmoniously to create effective programs with the support of a structure that delegates authority and requires accountability. Anyone who works successfully in a congregation soon learns that multiple accountabilities are unavoidable. Every staff position has a natural constituency whose wishes sometimes conflict with the expectations of the staff leader or the board. Effective congregational systems do not eliminate those tensions but give clear guidance about how to manage them. Full-time senior staff members are expected to manage the politics of their positions, while part-time and lower-level staff members have supervisors to do that for them. Above all, delegation and accountability are matched. When a program’s goals are set, responsibility is assigned to its leader, and sufficient power is delegated so that it will be fair to hold the leader accountable for the fulfillment of the stated goals.

\* A creative, open atmosphere for ministry. Members take advantage of many opportunities to share their talents and interests in an atmosphere of trust and creativity in which structure, goals, and purposes are clear. One of the most helpful findings from research on corporate effectiveness is that the command-and-control approach works for only a narrow range of tasks. Even the military, which highly values obedience, has learned that delegating as many decisions as possible to lower-level people, while giving clear guidance, reduces errors and improves adaptability to changing circumstances. Likewise, no congregation can succeed by relying on its board or staff to come up with all of the ideas. In the most effective congregations, programs

and ministries “bubble up” continually from outside the formal leadership.

No list will capture every variation, but where these three criteria are met, I have learned to expect high morale among lay and professional leaders and enthusiastic ownership among the members of the congregation.

Leaders of communities of faith are never simply managers of institutions, nor do they have the luxury of being purely spiritual leaders. Congregations are vessels of religious growth and transformation-but to be vessels, they need firmness and stability. A congregation easily becomes an end in its own mind-recruiting people to an empty discipleship of committee service, finance, and building maintenance. Institutional maintenance is a necessary, but ultimately secondary, function of a congregation. If souls are not transformed and the world is not healed, the congregation fails no matter what the treasurer reports. Paul of Tarsus put his finger on this tension when he said, “The letter killeth, but the spirit giveth life” (2 Cor. 3:6 KJV).

That is why governance in congregations is not a science but an art. Leaders must continually balance the conserving function of an institution with the expectation of disruptive, change-inducing creativity that comes when individuals peek past the temple veil and catch fresh visions of the Holy.

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## FEATURED RESOURCES



Governance and Ministry: Rethinking Board Leadership by Dan Hotchkiss

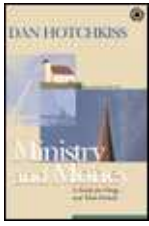
In Governance and Ministry, Alban Institute senior consultant Dan Hotchkiss offers congregational leaders a roadmap and tools for changing the way boards and clergy work together to lead congregations. Hotchkiss demonstrates that the right governance model is the one that best enables a congregation to fulfill its mission-to achieve both the outward results and the inward quality of life to which it is called.



Transforming Church Boards Into Communities of Spiritual Leaders by Charles M. Olsen

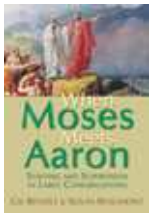
Olsen presents a bold vision of leadership-one that offers church board work as an integral part of congregational leaders’ faith experience and development. Board or council members’ faith is engaged and informs the way they conduct the church’s business. Discover inspiring, practical ways your board can make its meetings become opportunities for deepening faith, developing leadership, and ultimately renewing your church.





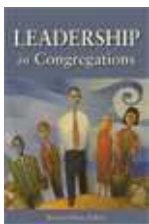
**Ministry and Money: A Guide for Clergy and Their Friends by Dan Hotchkiss**

Alban senior consultant Dan Hotchkiss uses frank, straightforward guidance to help clergy develop a sound theology of money, as well as skills for church administration. *Ministry and Money* puts forth a new strategy for self-care, and a confident approach to managing both personal and congregational finances. Hotchkiss wants to help clergy overcome their own anxieties about money matters so they can help others address the personal, social, and congregational aspects of this challenging and often difficult topic.



**When Moses Meets Aaron: Staffing and Supervision in Large Congregations by Gil Rendle and Susan Beaumont**

In *When Moses Meets Aaron*, Gil Rendle and Susan Beaumont help clergy responsible for several-member staff teams learn to be both Moses and Aaron—both a visionary and a detail-oriented leader—in order for their large congregations to thrive. They immerse the best of corporate human resource tools in a congregational context, providing a comprehensive manual for supervising, motivating, and coordinating staff teams.



**Leadership in Congregations by Richard Bass, Editor**

This book gathers the collected wisdom of more than ten years of Alban research and reflection on what it means to be a leader in a congregation, how our perceptions of leadership are changing, and exciting new directions for leadership in the future. With pieces by diverse church leaders, this volume gathers in one place a variety of essays that approach the leadership task and challenge with insight, depth, humor, and imagination.

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## CUUL School

The Canadian U\*U Leadership (CUUL) School will be July 16-19 at Queens University in Kingston, Ontario, this summer. I can provide additional information to anyone interested. The registration form is at:

<http://cuc.ca/programs/mailings/May09/CUULRegistrationEast09.pdf>



## Weaving our Worship

This is an opportunity to do some excellent worship training in the Eastern Region!

Linda Thomson  
Acting Executive Director CUC

Warmly;

### Weaving Our Worship comes to Montreal in May!

Greetings, UU neighbors!

We wanted to let you know that the Unitarian Church of Montreal will be hosting Weaving Our Worship on the weekend of May 29-31, which should be a beautiful time of the year to visit Montreal! The workshop will be co-led by myself, along with Rev. Diane Rollert. We hope to join with registrants from the surrounding congregations in the region, as the learning process is always more dynamic when participants come from a variety of communities and from congregations of different sizes.

Posters and registration info will follow.

In the meantime, for more information, do not hesitate to contact me, either by email, or by phone. I can be reached at (450) 458-5860.

Looking forward to hearing from you -

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This space wants your material!