

APPENDICES & SUPPLEMENTS

Description of Logic Models and Evaluation Process	2
Appendix A - Leadership, Governance, Staff	3
Appendix B – Worship (including Music)	12
Appendix C – Membership	14
Appendix D – Lifespan Learning	15
Appendix E – Service	16
Appendix F – Community	17
Appendix G – Promotion	18
Appendix H – Facilities	19
Appendix I – Finances	20
Appendix J - How Policy Governance and Logic Model Planning work together	21
Appendix K: Extract of Church History	25
Appendix L - Future Letters	28

Description of Logic Models and Evaluation Process

Logic Model Evaluation Process

In the planning phase:

<i>INPUTS</i>	<i>ACTIVITIES</i>	<i>OUTPUTS</i>	<i>OUTCOMES</i>
----------------------	--------------------------	-----------------------	------------------------

*In the Evaluation phase
(constantly monitoring):*

OBJECTIVE	PREDICTED OUTCOMES	MILESTONES	ACTUAL OUTCOMES
<p>Statements that explain the problem, need or opportunity that you are addressing and outline the activity you propose.</p> <p>This all comes from the related Logic Model page.</p>	<p>Who and what will change as a result of this? What do we expect to notice, and what are the consequences of success?</p>	<p>What can we measure? How will we know we are achieving the Predicted Outcomes and Key Milestones?</p> <p>Less tangible changes must be noted in some way, even if they cannot be measured in a scientific manner.</p>	<p>This is filled out upon completion, and more importantly answered on a regular basis along the way.</p> <p>“What has actually happened, and do we want to adjust the plan?”</p>

Appendix A - Leadership, Governance, Staff

Next Generation Leadership - Elected

INPUTS	ACTIVITIES	OUTPUTS	OUTCOMES
Board Trustee position description	Succession Planning	Succession Plan	Congregation that has leadership which to implement its plans
Board Charter	Leadership training	Leaders	Full compliment of active board members with Congregational confidence
UUA guidelines	Trustee Portfolio	Identification of potential leaders for training and mentoring	
Constitution/By-laws	Annual Board "off-site"	By-Laws/Charter is accomplished	Staff has consistent leadership
Leadership training	Mentoring	In relationship with the Nominating Committee	Accountability by all
Habits	Suggested readings / literature		
Policy Board Model	Providing leadership and governance as defined in the By-Laws/Charter		
Portfolios			
Policy Manual			
Nominating Committee			

Next Generation Leadership - Committees

INPUTS	ACTIVITIES	OUTPUTS	OUTCOMES
<ul style="list-style-type: none"> • Board sanction • Committee Charter • UUA guidelines • Constitution/By-laws • Leadership training • Habits • Policy Board Model • Portfolios • Policy Manual • Nominating Committee 	<ul style="list-style-type: none"> • Committee Charter accomplished • Succession Planning • Leadership training (i.e Gameliel) • Mentoring • Suggested readings / literature • Other trainings necessary to fulfill committee business 	<ul style="list-style-type: none"> • Committee Charter accomplished • Succession Plan (and supporting process, i.e. Nominating Committee) • Leaders who are experienced in specific aspects of church business • Identification of potential leaders for training and mentoring. 	<ul style="list-style-type: none"> • Church is achieving its plan • Congregation has leadership to implement its plans • Staff has consistent leadership • Church membership is active and engaged

Goals: 1. 1st Unitarian Universalist Church has a diverse pool of members serving in a variety of leadership roles for the church; receiving the training and mentoring needed to be successful in that role so that the Board will be populated with church leaders experienced in the nuances of our urban church.

2. All committees, standing and ad hoc, will have committee charters specific to their charge and succession plans when necessary so the work of the committee will be properly focused on meeting the mission of our church.

Next Generation Leadership – Task Groups

INPUTS	ACTIVITIES	OUTPUTS	OUTCOMES
<p>UUA guidelines</p> <p>Leadership training</p> <p>Habits</p> <p>Policy manual</p> <p>Nominating Committee</p> <p>Inventory of skills possessed by our church membership</p>	<p>Annual Planning</p> <p>Leadership training (i.e. Gameliel)</p> <p>Mentoring</p> <p>Suggested readings / literature</p> <p>Training appropriate to the task or committee at hand</p>	<p>Leaders experienced in nuances of church business</p> <p>Potential trained and mentored church leaders</p> <p>In relationship with the Nominating Committee</p>	<p>Congregation that has lay leadership which to implement its plans</p> <p>Staff has consistent leadership</p> <p>Church membership is active and engaged in community activities</p>

Next Generation Governance- Policy Style

INPUTS	ACTIVITIES	OUTPUTS	OUTCOMES
Board Trustee description	Policy Manual	Policy Manual	Congregation has clear policies and procedures to operate and manage the Church
UUA guidelines	Format of policy writing (template)	Policy review: process/audit	
Constitution/By-laws	Procedures Manual	Portfolio management	Policy driven Board
Leadership training	Write policies (using template)		Accountability by all
Habits	Review of documentation		
Policy Board Model			
Portfolios	Read by John Carver the book Boards that Make a Difference as a guide for the Board		

Next Generation Governance- Constitution and By-Laws_____

INPUTS	ACTIVITIES	OUTPUTS	OUTCOMES
<p>UUA guidelines</p> <p>Constitution/By-laws</p> <p>Habits</p> <p>Policy Board Model</p>	<p>Draft/edits of Constitution/By-laws</p> <p>Format of writing</p> <p>Review of documentation</p> <p>Congregational review and vote</p>	<p>Aligned Constitution/By-laws</p> <p>Constitution/By-law review: process/audit</p> <p>Constitution/By-law management</p>	<p>Congregation has clear Constitution and By-laws to operate and manage the Church</p> <p>Accountability by all</p>

Next Generation Governance- Committee Structure_____

INPUTS	ACTIVITIES	OUTPUTS	OUTCOMES
UUA guidelines	Committees assigned	Committees acknowledged	Congregation has clear , identified committees to operate and manage the Church
Constitution/By-laws	Committees aligned with Constitution/By-laws and policy	Future leaders developed	
Habits	Committees aligned with Constitution/By-laws and policy	Committee review: process/audit	Accountability by all
Policy	Committees aligned with Board Portfolios	Committee management by Board via Portfolios	
Portfolios	Leadership training ground		

**Contract (Staff)
Next Generation Staff**

INPUTS	ACTIVITIES	OUTPUTS	OUTCOMES
Job descriptions	Complete job descriptions	Board	Skilled, appropriate
Clear expectations / goals	Complete personnel / employee handbook	Employee handbook	Contract Staff to support the Church
Review process	Identify staffing requirements based on organizational structure	Personnel handbook	Collective sense of
Plan for benefits (f/t only)	Identify transitional vs. permanent (longer term) staffing	Contracts	Comfort
Contract	Create personnel committee	Benefits handbook	Quality
Employee handbook	New staff orientation	Compensation Policy	Professionalism
Search / Hiring Process (recruiting, interviewing)	Church members have a clear understanding of who to engage with	Job Descriptions	Pride
Application process	Communication plan	Organizational Chart	
Office technology	Chain of command	Church	
Office / work space		Organizational Chart	
Competitive / market based salary		Policy Manual	
UUA guidelines		Personnel Committee (Portfolio)	
Enter / exit process		Reliability	
Appropriate resources/tools		Efficiency	
Appropriate skills or training		Confidence of a job well done	
		Completed tasks, requests, assignment	

**Purpose: Called (Staff)
Next Generation Staff**

INPUTS	ACTIVITIES	OUTPUTS	OUTCOMES
Job descriptions	Complete job descriptions	Board	Skilled, appropriate
Clear expectations / goals	Complete personnel / employee handbook	Employee handbook	Called Minister to support the Church
Review process	Identify staffing requirements based on organizational structure	Personnel handbook	Collective sense of
Plan for benefits (f/t only)	Identify transitional vs. permanent (longer term) staffing	Contracts	Comfort
Contracts	Create personnel committee	Benefits handbook	Quality
Employee handbook	New staff orientation	Compensation Policy	Professionalism
Search / Hiring Process (recruiting, interviewing)	Church members have a clear understanding of who to engage with	Job Descriptions	Pride
Application process	Communication plan	Organizational Chart	
Office technology	Chain of command	Organizational Chart	
Office / work space		Policy Manual	
Competitive / market based salary		Reliability	
UUA guidelines		Efficiency	
Enter / exit process		Confidence of a job well done	
Appropriate resources/tools			
Appropriate skills or training			

Purpose: At Will (Staff)

Next Generation Staff

INPUTS	ACTIVITIES	OUTPUTS	OUTCOMES
Job descriptions	Complete job descriptions	Board	Skilled, appropriate
Clear expectations / goals	Complete personnel / employee handbook	Employee handbook	At Will Staff to support the Church
Review process	Identify staffing requirements based on organizational structure	Personnel handbook	Collective sense of
Employee handbook	Identify transitional vs. permanent (longer term) staffing	Contracts	Comfort
Hiring Process (recruiting, interviewing)	Create personnel committee	Benefits handbook	Quality
Application process	New staff orientation	Compensation Policy	Professionalism
Office technology	Church members have a clear understanding of who to engage with	Job Descriptions	Pride
Office / work space	Communication plan	Organizational Chart	
Competitive / market based salary	Chain of command	Church	
UUA guidelines		Organizational Chart	
Enter / exit process		Policy Manual	
Appropriate resources/tools		Personnel Committee (Portfolio)	
Appropriate skills or training		Reliability	
		Efficiency	
		Confidence of a job well done	
		Completed tasks, requests, assignment	

Appendix B – Worship (including Music)

Next Generation Worship

INPUTS	ACTIVITIES	OUTPUTS	OUTCOMES
Multiple ministers Congregational interest Childcare facilities Honoraria Music Director Choir Director / Cantor Vespers Sunday Service Worship Committee Sanctuary Ritual / Tradition UU Religion / 7 principles	Sunday Service Wednesday Vesper Service Audio recording of Services	On-going review of services, accessibility, and frequency of service offerings 1 st UU marketed in press Diversity of presenters – hired/ volunteers, internal/ external, professional/lay persons Measurement of numbers of people participating Favorable membership/ participants satisfaction	Members who are well grounded in our religious movement Wide community knowledge of 1 st UU Growth in congregation participation, Church membership, and financial contributions Sense of pride and satisfaction with “ownership” of 1 st UU

Next Generation MUSIC

INPUTS	ACTIVITIES	OUTPUTS	OUTCOMES
<ul style="list-style-type: none"> • Congregation • Music Director • Cantor • Choir • Organ • Piano • Good acoustics • UU hymn book: Singing the Living Tradition • Relationships with local musicians • World-class local music resources and history 	<ul style="list-style-type: none"> • Consult with other UU churches with diverse music • Research different types of music adaptable to choirs and appropriate for 1st UU services • Survey members to learn what they'd like to see included/ implemented • Work to incorporate congregational musical resources not currently being utilized • Recruit non-members to participate in our musical programs • Get creative and branch out 	<ul style="list-style-type: none"> • 1st UU church musicians will be joined bi-monthly by a guest musician during the service • The choir will grow by 5 people a year • The music during Sunday's services will reflect our congregation's members' wide array of tastes and culture 	<ul style="list-style-type: none"> • Visitors will comment on the music of 1st UU as a reason they want to come back • The congregational members will participate more in the music of 1st UU • 1st UU will be well-rounded as to what we offer members (i.e., vivid musical experiences, along with all the other wonderful services) • Pride in our church will grow!

**Appendix C – Membership
Next Generation MEMBERSHIP**

INPUTS	ACTIVITIES	OUTPUTS	OUTCOMES
<ul style="list-style-type: none"> • Mission Statement • By-laws • Membership Policy • Board Chartered Member Committee • Communication Tools (phone tree, directory, newsletter, orders of service) • Habits • 3 Ministers • Music Director • Beautiful historic sanctuary • Historic Skinner organ 	<ul style="list-style-type: none"> • Sunday Services • Mid week Vespers • Welcoming/ greeting process continuously refined • Programs developed centering on faith and spirituality • Social activities developed to enhance fellowship • New member orientations • Annual new member breakfast • Leadership training provided • Pastoral care plan developed • Media publicity plan developed 	<ul style="list-style-type: none"> • Membership numbers increase • More members participate in church governance • Noticeable number of new visitors every Sunday • Increased requests for more programs • Increased requests for new social activities 	<ul style="list-style-type: none"> • Congregation has obvious enthusiasm to share 1st UU’s story with the community • Congregation members feel empowered to share their talents for the good of the whole • Each member’s faith and spirituality deepens • 1st UU is a highly respected institution in the community • Congregation members take the meanings and values of the UU principles and church mission statement and make them real in the world

**Appendix D – Lifespan Learning
Next Generation Life Span Learning_**

- INPUTS	ACTIVITIES	OUTPUTS	OUTCOMES
<ul style="list-style-type: none"> • Multiple ministers • UUA program support resources • Congregational interest • Childcare facilities • Instructors • Presentation tools (i.e., projectors) • Connections (one-on-one) with like-minded community organizations • Library, books, CD's, computer resources and training, other materials, volunteers, purchased programs • Transportation for events 	<p>Identify and develop specific LSL programs</p> <p>Formalize liaisons with community organizations</p> <p>Coordinate with supporting social programs</p> <p>Market 1st UU educational opportunities in press, etc.</p>	<p>Lifespan Learning committee</p> <p>Catalog of LSL activities</p> <p>Communication process for participating and non-participating individuals on interests and satisfaction with programs</p> <p>UU faith learning center with available materials for reading programs, computer training programs, etc.</p>	<ul style="list-style-type: none"> • Members who are well grounded in our religious movement • Wide community knowledge of 1st UU • Growth in congregation participation, Church membership, and contributions • Sense of pride and satisfaction with “ownership” of 1st UU

**Appendix E – Service
Next Generation Service**

- INPUTS	ACTIVITIES	OUTPUTS	OUTCOMES
<ul style="list-style-type: none"> • Congregational interest • UU tradition of social justice activities • Commitment to be an urban church in Detroit • Connections with like-minded community organizations • Experienced leadership among membership 	<p>Determine major mutual interest areas for potential participants</p> <p>Develop policies that express the reason for and expected outcomes from service activities</p> <p>Formalize process to organize events (i.e., how to make it happen)</p> <p>Identify specific events that are coordinated with church year</p> <p>Establish calendar of “approved” service events</p> <p>Identify effective recruitment methods</p>	<ul style="list-style-type: none"> • Annual calendar of service projects • Formalized process by which individuals can become involved • On-going review of content variety, accessibility of times, and frequency of offerings • Diversity in type of events • Measurement of numbers of people participating • Favorable membership/participants satisfaction survey results 	<p>“Bonding” among participants</p> <p>Congregation self-identification as social/community activists</p> <p>1st UU recognized in community as “go-to” organization to get things done</p> <p>Individual participants feel good about themselves</p> <p>Growth in congregation participation, Church membership, and financial contributions</p> <p>Sense of pride and satisfaction with “ownership” of 1st UU</p>

**Appendix F – Community
Next Generation Community**

INPUTS	ACTIVITIES	OUTPUTS	OUTCOMES
<ul style="list-style-type: none"> -dedicated congregation members -dedicated staff/ministers -large historic building -central location -historical relevance and credibility -ties to local organizations, like MOSES -our website and other online organizing tools like facebook -a newsletter 	<ul style="list-style-type: none"> -distributing more materials about UUs and our social justice philosophy -participation in social justice events, such as rallies, parades, town halls, meetings, community service, etc. -1st UU t-shirts worn by members in community -neighborhood get-togethers -hosting of like-minded organizations' events in our church -working in coalition with organizations with similar values on projects -seeking media on the work we do -a branding of our church as a social justice leader in Detroit -promotion of 1st UU in social justice circles -strengthening our capacity to smoothly direct interested folks to what we're working on, how they can reserve space, how they can get involved, etc -working with the membership committee to maintain social justice minded members 	<ul style="list-style-type: none"> -more people know about our social justice philosophy -our name will become recognizable and associated with social justice -we will meet our neighbors and know what their priorities are -we will find allies in our community -we will gain members because they will be aware that we exist -we will frame our social justice work in a spiritual way 	<ul style="list-style-type: none"> -we will help make Detroit a more functioning and vibrant place to live -we will increase membership -members will feel connected to the community through 1st UU

Appendix G – Promotion
Next Generation Promotions

Purpose: To increase the visibility of 1st UU within our community

INPUTS	ACTIVITIES	OUTPUTS	OUTCOMES
Women's Alliance Black Concerns working group website yahoo group Facebook pages for faith development and church Faith development UUA resources? McCollester Hall Sanctuary Relationship with MOSES Relationship with Siena Literacy Vespers Sunday services	Women's Alliance programming Kwanzaa Concert Church outreach through volunteer service Increased activism through MOSES After vespers programming BRIDGES programming	Over 300 people for annual Kwanzaa concert Over 20 people at monthly Women's Alliance meetings Over 100 people attending Sunday services Over 30 people participating in vespers and after programming Over 200 active members	Our members will feel connected with the progressive change in our community Our community will recognize us as an indispensable institution

Appendix H – Facilities
Next Generation Facilities

INPUTS	ACTIVITIES	OUTPUTS	OUTCOMES
<ul style="list-style-type: none"> • Sanctuary • Meeting Halls • Kitchen • Historical House • Parking Lots • Playground • Front Lawn • Staff • Volunteers • 9 bathrooms • Historical Status • Pullman Hall 	<ul style="list-style-type: none"> • Complete seasonal maintenance check list • Cultivate cool congregations • Develop policy for building use • Implement procedure for building use • Complete training/use of Sacred Places Program • Publish building maintenance manual • Bring building up to code 	<ul style="list-style-type: none"> • Percentage occupancy/ utilization of facility spaces • Building utilization increases • Full capacity • Capital improvement Plan • Reduction in CO2 footprint • Facilities “professionally” managed • Compliant with codes 	<ul style="list-style-type: none"> • Facilities are vibrant • Destination of Choice for people/ organizations • Diverse and closer connections among the people and their uses of the buildings

Appendix I – Finances
Next Generation Finance

INPUTS	ACTIVITIES	OUTPUTS	OUTCOMES
<ul style="list-style-type: none"> • Treasurer and backup • Job Descriptions • Up-to-date Accounting tax guides and software • Expenses exceed income • Declining Trust • Rentals • Pledges 	<ul style="list-style-type: none"> • Self Audits • Bank reconciliations • Document desk procedures • Constant budget monitoring • Develop projections • Automate donations • Proper authorizations for expenditures • Properly safeguard assets, documents and records • Verify that salaries and payroll taxes are disbursed properly in accordance with contracts • Communicate financial info to board and members • Timeline for turnaround • Increase revenue 	<ul style="list-style-type: none"> • Manual of desk procedures and policies • Calendar of due dates • More realistic budget • No/fewer fines and late fees • Fair compensation • Fair contribution to UUA/Heartland Funds • Growing endowment balance/working capital replacement plan • Monthly General Ledger and Income Statements • Forecast (budget reflects the plan) 	<ul style="list-style-type: none"> • Honest, accurate financial system for planning • Security • Pride in a well run organization

Appendix J - How Policy Governance and Logic Model Planning work together

First Unitarian Universalist Church Policy (*based*) Governance® Primer*

Over the past couple of years, the Board of Trustees has moved toward policy-based governance as the framework for fulfilling its fiduciary responsibilities to the congregation. Policy Governance® offers an approach to governance that was originally developed by John and Miriam Carver to aid non-profit boards. According to the UUA, at least 24 Unitarian Universalist congregations have adopted the Policy Governance® model. We have taken significant portions of the Carver Model for our use, but it is not, strictly, Carver style, therefore we will call it "policy based" governance.

This approach enables the board to be guided by the values and vision of the congregation while ensuring that the congregation's resources are used to make a difference in the lives of members of the congregation, in the larger community and in the world.

Under Policy Governance®, the Senior Minister acts as chief executive officer, is responsible to the Board of Trustees for implementing the policies that the board establishes and operates under the general supervision of the board.

Policy based Governance:

- ▶ Recognizes the congregation as the source of authority for what we do,
- ▶ Ensures accountability for the use of resources to achieve outcomes that the congregation identifies as of primary importance,
- ▶ Defines the roles and authority relationships of Senior Minister, staff and board,
- ▶ Empowers members of the congregation to work together to realize our vision.

How does Policy Governance® work?

The Board of Trustees governs on behalf of the congregation. It is answerable to the congregation through the democratic process that is defined in our bylaws, it is obligated to listen to the congregation and it is responsible for articulating the congregation's goals and values as Ends statements. Under Policy Governance®, the Board of Trustees governs through written policies and careful monitoring of performance. In essence, the Board of Trustees sees to it that the congregation's resources are used effectively to achieve strategic outcomes that further the values and goals of the congregation.

Congregation:

- ▶ Elects and places its trust in the Board of Trustees, to which it delegates the authority to oversee use of the congregation's financial, physical and human resources.
- ▶ Establishes the values, principles and goals that guide the work of the church_by engaging with the board to define how this congregation will make a difference in the lives of its members, in the larger community and in the world.
- ▶ Shares in the realization of the congregation's values, principles and goals by actively participating in the groups and teams that do much of the work of the church.
- ▶ Participates in formal and informal opportunities to communicate aspirations, ideas, questions a, suggestions and concerns with the Board of Trustees.

Board of Trustees:

- ▶ Sets policies that further the interests and values of the congregation.
- ▶ Acts on behalf of the congregation to oversee the business operations of the
 - ▶ congregation, subject to authority granted under our bylaws.
- ▶ Monitors the Senior Minister's performance and compliance with board policies.
- ▶ Establishes proscribed activities for the Senior Minister and staff.
- ▶ Ensures that financial, physical and human resources are used to accomplish strategic outcomes that reflect the values, goals and priorities of the congregation.
- ▶ Creates opportunities to listen to and communicate with members of the congregation concerning our values, goals and priorities.
- ▶ Articulates the congregation's goals and values as Ends statements.

Senior Minister:

- ▶ Provides religious and spiritual leadership for the congregation.
- ▶ Oversees programs and operations that support the congregation's goals and values.
- ▶ Leads the staff (both volunteer and paid) in implementing board policies.
- ▶ Provides scheduled and regular monitoring reports to the board on the accomplishment of Ends and the avoidance of proscribed activities.

Staff:

- ▶ Contributes to accomplishing the Ends formulated by the Board.
- ▶ Follows board policies.
- ▶ Supports the work of the Senior Minister and volunteer groups.

Advantages of Policy Governance?

1. Enables us to be clear about our purpose:

Focuses on the congregation's values and strategic priorities. The board, on behalf of and in dialog with the congregation, answers these questions in the form of written Ends statement

- a. Why do we exist as an organization?
- b. What difference do we want to make in the world?
- c. What good do we wish to accomplish, for whom, and at what cost?
- d. What do we want to become?
- e. What goals do we wish to achieve?

2. Provides clarity about roles and responsibilities:

- a. Clearly distinguishes between leadership roles of board and Senior Minister.
- b. Establishes the Senior Minister's responsibility for programs and operations.
- c. Establishes the board's responsibility for stewardship of financial, physical and human resources on behalf of the congregation.
- d. The board establishes these roles through written governance policies.
- e.

3. Ensures accountability for use of resources and accomplishment of Ends:

- ▶ The Senior Minister is accountable for compliance with the board's written policies
- ▶ The board actively monitors the Senior Minister's compliance with its policies and Ends statements. by means of regular reports.

The relationship between policy based governance and logic model planning

After the Final Plan is approved, we can use Logic Model Planning to develop Ends statements:

Because the structure of Logic Model Planning includes outcomes - ways in which the world is altered by our chosen activities, something very much like an *end statement* is discovered in that section.

For example, at First UU Detroit the logic model for “Committees” lists several ACTIVITIES (WAYS):

- | | |
|--------------------------------------|---|
| • Committee Charter accomplished | • Mentoring |
| • Succession Planning | • Suggested readings / literature |
| • Leadership training (i.e Gameliel) | • Other trainings necessary to fulfill committee business |

The INPUTS (MEANS) we anticipate using are:

- | | |
|------------------------|------------------------|
| • Board sanction | • Habits |
| • Committee Charter | • Policy Board Model |
| • UUA guidelines | • Portfolios |
| • Constitution/By-laws | • Policy Manual |
| • Leadership training | • Nominating Committee |

And the Measurable OUTPUTS are:

- | | |
|---|--|
| • Committee Charter accomplished | • Leaders who are experienced in specific aspects of church business |
| • Succession Plan (and supporting process, i.e. Nominating Committee) | • Identification of potential leaders for training and mentoring. |

The OUTCOMES (ENDS) are:

The Church achieving its plan
Congregation has leadership to implement its plans
Staff has consistent leadership
Church membership is active and engaged

Of these four, it is possible that the last, “active and engaged membership,” should be moved to an output as it is a specific measurable. The first, achieving its plan, is an ongoing status rather than a true measurable and might be restated in a manner that reflects that, such as, “the Plan changes dynamically as we achieve parts of it and move further, and as realities (mostly inputs) change.” In other words, the plan remains alive.

That leaves congregational and staff leadership as reasonable outcomes, so the ends statement incorporating these items might say, “We have strong and steady leadership as needed to accomplish our plans.”

This is not prescriptive nor proscriptive, it does not say how this end is met, or what activities are not allowed. The inputs and activities from the Logic Model name only the expected, while the people working toward these ends can discover new inputs at any time.

Consider ways and means and ends.

The Board supplies the *means* and monitors.
The staff implements and further monitors the *ends*.
Everybody is included in the *ways*.

Appendix K: Extract of Church History

Extract of First Unitarian-Universalist Church of Detroit History

Early 1800s Universalists arrive in Detroit

1846 small frame church serves the Universalist congregation.

1846 Boston Unitarians arrive with the railroad.

1850 First Congregational Unitarian Society of Detroit organized. Services are held in the U.S. Courthouse and then the Odd Fellows Hall.

1851-1860 Thomas L. Mumford, Minister

1852 Unitarians erect simple frame church at the corner of Lafayette and Shelby;

1855-1860 Unitarian minister, Rev. Mumford, publicly opposes Fugitive Slave Act and capital punishment.

1860-1861 Richard Metcalf, Minister

1862-1863 S. S. Hunter, Minister

1864-1866 A. G. Hibbard, Minister

1866-1868 S. F. Walker, Minister

1868 Clay MacCauley, Minister

1869-1871 W. R. G. Mellen, Minister

1872-1879 Calvin Stebbins, Minister

1879-1886 T. B. Forbush, Minister

1880 Universalists incorporate as the First Universalist Society of Detroit; they hold their first service at the Whitney Opera House and then build the Church of Our Father at Grand Circus Park and Bagley.

1880-1887 Everett L. Rexford, Minister

1882-1912 Lee Sullivan McCollester, Minister

1886-1909 Reed Stuart, Minister

1889 Unitarians build a church at corner of Woodward Avenue and Edmund Place.

1909 Universalist General Convention held in Detroit.

1910-1918 E. R. Shippen, Minister

1913-1918 Willis Albert Moore, Minister

1913 Universalists sell their property and purchase McAdow House at Cass and Prentis.

1916 Universalists erect present building as the First Universalist Church (Church of Our Father);

Ernest Skinner's opus 233 4-manual organ and Willet Studio stained glass window, "Parable of the Sower," are also dedicated.

1917 McCollester Hall erected with auditorium and underground gymnasium.

1919-1922 Charles Franklin Patterson, Minister

1919-1934 Dr. Augustus P. Reccord, Minister

1923-1933 Frank Durward Adams, Minister

1932 Unitarians sell their building and the Unitarian minister serves both congregations.

1934 Legal agreement signed joining the Unitarian and Universalist congregations.

1934 Unitarians establish Church Trust from proceeds of the sale

1934-1939 Dr. Augustus P. Reccord, Minister

1940-1967 Dr. Tracy Pullman, Minister

1949 Service Committee established to work with national Unitarian and Universalist Service Committees to bring displaced persons from Europe.

1955 Pledge drive to remodel, modernize, and enlarge Sunday school building.

1960s First Church sponsors the largest Vista volunteer project in the City of Detroit

1962 Corporate name changed to "First Unitarian Universalist Church of Detroit"

1962 Nancy Wynkoop Doughty ordained as Minister of Education.

1964 First Unitarian Universalist Church Trust formed in a merger

1969 McCollester Hall's gymnasium remodeled into a multilevel arena and named Pullman Hall.

1969-1972 Anthony Richard Perrino, Minister

1972-1973 Dr. John Nichols Booth, Interim Minister

1973-1983 Rudolph C. Gelsey, Minister

1976 McAdow House listed on State Register of Historic Sites

1979 UU pastoral counselor Susann Pangerl ordained

1980 McAdow House listed on National Register of Historic Sites.

1980 Property confirmed as City of Detroit Local Historic District.

1985 Black Concerns Working Group founded

1985-1988 Dr. Stanley Aronson, Extension Minister

1986 State Historical Marker erected.

1986-2006 Black Concerns Working Group holds first Barry Harris Kwanzaa Jazz Concert; continues today.

1988-1990 Dr. Richard S. Hasty, Interim Minister

1989 First Church member Emmy Lou Belcher ordained.

1992 Capital campaign conducted for new roofs, masonry repair, accessible bathroom, Church house lobby, & third-floor apartment.

1990-1993 Teresa G. Cooley, Minister

1993-1995 Bruce Johnson, Interim Minister

1994 Former R.E. Director Kimi Riegel jointly ordained with First Church, in Ann Arbor.

1995-2004 Larry G. Hutchison, Minister

1997 Certified by U.U.A. as a Welcoming Congregation.

1998 Former Intern Minister Valerie Mapstone Ackerman jointly ordained with Ann Arbor and First Church

1998-2004 UU Community Place, a 501(c)3 non-profit organization, formed as an umbrella organization for neighborhood activism and grant funding source.

1999- \$50,000 fund drive to buy parking lot on Prentis

2001 September - 50 First Church members hold a vigil outside the Islamic Center after vandalism

May 12, 2002 Former Intern Minister Jean Darling jointly ordained with Unity Temple Unitarian Universalist Congregation of Oak Park, Illinois

Winter 2003 Founding member of Michigan UU Social Justice Network

2004-2005 David B. Parke, Interim Minister

Fall 2004 Joined M.O.S.E.S. (Metropolitan Organizing Strategies Enabling Strength)

Winter 2004 Parking lot mortgage paid off

2005-2006 Diana Heath, Interim Minister

2006 Church Board authorizes a Future Facilities Task Force

2006 Congregation votes to approve the sale of two-thirds of current buildings (church house and social hall).

2006 First Church member Lynda Smith jointly ordained with Northwest Unitarian Universalist Church.

2007 Drew Johnston arrives as 6 month Interim Minister, stays for 3 years

Appendix L - Future Letters

Church Report from 2014.

Well, friends. I finally have some time to update you on church life since last you attended First UU “at the corner” back in 2009. It’s hard to believe you’ve been gone five years.

Actually, you wouldn’t recognize First Church. For example, I arrived “slightly” late this past Sunday and had to sit in the balcony because the *pews downstairs were packed*. There wasn’t any special program – just the usual interesting, challenging message and really good music. Todd is still with us and still has that cute “baby face”, but his music has grown more varied. Can you imagine a “hot organ” up front. I’m sure Mr. Murphy, who gave the church the organ 100 years ago, must be turning over. But what did he expect, putting that instrument in a Unitarian-Universalist church!

McColleston Hall can’t contain coffee hour anymore, so the older set retires to Memorial Hall, which still has its Victorian touches. Sometimes the kids come down to cavort around their parents in McColleston, but there’s also a juice and cookies “bar” upstairs in what used to be the room for the senior high group. The teens usually hang out in Pullman Hall enjoying the comfortable couches in the upper part where a new kitchen has been installed with a popcorn maker and pop and juice dispenser.

Pullman Hall is being extensively used these days. A group of church volunteers completely re-engineered the space. Foreign and classic films are screened on Friday and Saturday nights. The little theater group that functioned here years ago has been revived, and we have several semi-professionals from Hilberry Theater involved in staging three performances a year. The productions are even being reviewed in the Detroit papers along with the reviews of the professional theater groups. We also use Pullman Hall for workshops and lectures as part of the adult education program. From September through May, adult r.e. offers some program every Thursday.

Church House and second-story church rooms are extensively used these days. The church provides a number of social programs for a variety of people from the neighborhood and beyond. For example, the church has a literacy program that meets weekly, another program where sewing and quilting are offered, a free “clinic” offering standard services like blood pressure monitoring, diabetes screening, alcohol and drug and

mental health counseling, etc. The church holds a weekly cooking class in the state-of-the-art kitchen, teaching people about healthy foods and healthy cooking techniques. And there's also a dancercise class, yoga, aerobics and light free weights. Honestly, I could spend every day and evening at the church (and often do). I can't forget to mention the lending library, which is very popular. We have so many readers here that there's no shortage of books and high quality magazines to share.

I could go on and on, but there is life apart from the church complex, and I must get on with it. Take care and keep us in your thoughts. We wish you were here to share with us all the great things that are happening at "the corner".

Best wishes,

Marilyn Mitchell

Letter to the Future by Alma King:

Many of us have been writing about what we see in the future for 1st UU here at the corner of Cass and Forest. I'm going to describe what I think we will see here in 2016. Why 2016? That is when we will be celebrating 100 years in this sanctuary. Our building's cornerstone was laid in April 1915. Sunday Services have occurred here since 1916. Since 1916! So jumping ahead to 2016--*we will be thriving and will be the highly respected home of liberal religion in Michigan.* We will need *several ministers* to cover all the aspects of activities and programs that enrich the lives of our members and the metro community. On the special anniversary Sunday in 2016 I hope to stand here and tell this story:

After several years of struggle, frustration and disappointment we really began to see a change in attitude among a growing congregation by 2009. As a congregation we felt better about ourselves and we knew how much value we could be to the spiritual rebuilding of Detroit that was so needed at that time. We had an actual written plan that we began implementing. We were on our way to being a vital, caring, diverse community.

One of the things we learned to do was put personal egos aside and truly understand that we were all in this together. Some members got their confused attitudes about authority figures unconfused. Those who needed to finally got over the personal

attitude that said, "I'm always right. I could never make a mistake." Other attitudes changed including those that said, "We can't do that, because we never did it before" or (My personal favorite) "Well yeah, we tried it before, but it didn't work, so why should we try it again?" We learned to appreciate that change will happen, no matter what, so make the best of it and try to shape that change in a positive, healthy way.

Honesty has been an important word. We became *honest about confronting our "isms"*. We understood that we could have them and not realize it and worked to recognize them. Because we were really honest, we were truly, truly welcoming to everyone.

We were honest about money. We realized that each of us would need to contribute to the financial health of the church to the very best of our ability. We understood that we could not expect the person in the pew next to us to pick up the slack. Again, we understood that we are all in this together. Also, as part of the honesty about money matters we implemented professional methods of bookkeeping, accounting and record keeping.

We were honest about our personal time commitment to the governing and functioning of 1st UU. Everyone thought of a way they could be of service and followed through with their commitments. We respected each others efforts, helped out when asked and didn't burn out volunteers. More members were willing to be board members so we have a better diversity of ideas and more energy. We communicated better with each other.

We learned how to *hold each other lovingly accountable* without anger or finger pointing. We also worked to learn to be forgiving and when necessary to say "I'm sorry if I've hurt your feelings".

So . . . make a note now to be here on that anniversary Sunday in 2016 and remember with me these words of Thomas Jefferson who said, "I like the dreams of the future better than the history of the past."

It's 2015 and Detroit is a mega city. We still struggle with peace on earth and good will towards all, but Detroit has rediscovered itself with our Church as one of its change agents. That's right; the First Unitarian Universalist Church of Detroit became *a change agent for and to the city*. It was not an easy journey from 2009 to now; however, I do believe the journey was worth it. For example, we discovered that living our principles was hard work yet it energized others to change. Instead of hopelessness, fear and

anxiety, *we demonstrated hope, action, and attitude*. We took our “aging” complex to what is now an example for sustainability including one of the smallest CO2 footprints in the city.

Our friends of 1st UU just hit 1 million and growing strong. Our members of the Congregation live our principles through their positions in public service, human services and education. Our facilities are booked 6 months in advance as community groups, governments and individuals host events within our sustainable complex. Who knew being green really meant “green”??

We are now a teaching Church for urban ministry where some of the best and brightest future ministers complete internships here at 1st UU. We have helped to craft what it means to be a UU in a mega city.

As I reflect back, this catalyst of change began when the Congregation decided to thrive which meant hard reflection, learning to reach out *beyond our comfort zone* and honoring the truth when it really wasn’t easy to recognize. We had to realize our actions and attitude then would determine our existence today. I’m so grateful for the actions we took as I can reflect back now to see all the hard work became the foundation of the legacy that is unfolding today in Detroit 2015. Funny, once we realize we mattered, it was easy to see all that we could do. Who knew a collective confidence meant we could change ourselves, our congregation and our city.

I look around and see *a hub of activity* from the car-charging parking lot, to the daily “Vespers” which welcome residents to serenity and nourishment. We are collecting royalties from our Pullman Hall experiment which launched 20+ careers in all the arts. Faith and spirituality are the ties that bring us together as we still have peace on Earth to complete; perhaps that is our next mission statement? Oh, and did I share we have a waiting list for called ministers? We rock; we still matter- thank you 2009.

- Alicia Biggers

The year is 2014, the place – Forest & Cass
The Unitarian Universalist church there is no longer called the First.

In fact *the name has been simplified* to The Universalist Church of Detroit
Though we still affiliate with the Unitarian Universalist Association.

The simpler name holds greater meaning.

We've jettisoned some baggage.

America – these United States in particular – is something of a melting pot of immigrants.

But 5 or more distinct cultures remain:

- mainstream white
- southern white
- black
- Hispanic
- Asian

We value our mainstream American heritage, yet realize that *our strength is in values that transcend cultural identity – universal values*. We found our niche by tackling *family values* head on. As Confucius said:

If there be righteousness in the heart, there will be beauty in the character.

If there be beauty in the character, there will be harmony in the home.

If there be harmony in the home, there will be order in the nation.

If there be order in the nation, there will be peace in the world.

Our 2007 mission statement helped us to set our hearts right, by cultivating a personal life focused on:

- Radiating kindness
- Loving courageously
- Liberating truth

As Confucius would have predicted, this laid the foundation for a solid social action and community presence. Our *focus on the family* took us by surprise, but in retrospect seems as natural as filling in the last piece of a jigsaw puzzle.

Every culture is obsessed, and rightfully so, with passing its values from generation to generation. And a church, or a similar institution such as a temple or mosque, is an important part of this process. We found a desperate need in the Detroit area for a church focused on passing along the core values that we embraced and practiced. Some examples of people who found value in our church, and who added value, include:

- Families with mixed religious backgrounds
- Agnostic and atheistic families
- Families comprised of mixed or multiple races
- Families embracing gays, lesbians, and transsexuals
- People separate from their families who wanted to reconnect or start anew

Everyone felt included when we expanded our mission statement, adding the phrase “Nurture our families”.

Ironically, it was shortly after Athena Kolbe stepped down as Minister of Faith Development that her award winning Bridges program for faith development caught on. It was a good fit for our blossoming focus on families, and proved to be the perfect curriculum for our new Faith Development director.

And so it was that people came to this church. Many individuals were frustrated with their native religion, or lack of one. These were people looking for a place to fit in, a place to grow and make a difference.

This had always been the attraction of the UU church in Detroit, but *our new universalist mission* happened to come together about the time Time Magazine launched its yearlong “Assignment Detroit”, a project described by Time Editor-in-Chief John Huey as follows:

“The hope is that through all these efforts a narrative arc about Detroit will emerge over the next year that can somehow make a difference. While we do not intend to be cheerleaders or apologists, we do have a point of view: We want Detroit to recover and find its way into the future”

The project was kicked off with a September 2009 cover story, written by Detroit native Daniel Okrent, entitled “The Tragedy of Detroit. How a Great City Fell - and How It Can Rise Again.” This project was one of the early signs of national empathy for Detroit, and hope for our success. Americans had a deep wish to feel good again about this country, and Detroit was emblematic of this desire to come together. There was an unexpected, but most welcome, reaction against the cynicism that seemed to characterize the first year of the Obama Administration.

So, it all came together – a tenacious community, national goodwill, a Confucian mission, and top-notch programs. The suburban churches helped too, as we helped them via our numerous cooperative music, church school, and social action programs these past years. I don’t have to mention that our minister, music director, and assistant

minister made it all possible. Without them our potential never would have been realized, and for that we are eternally grateful.

The Huston Smith passages regarding Confucianism:

Confucius found himself intrigued by tradition, man's original answer to the social problem. With others of his day, he believed that there had been in China's past a period of Grand Harmony. It was tradition that had effected this golden age; because the traditions had been powerful, people lived by them; because they had been finely wrought, in living by them the people lived well. As tradition held the secret then, so must it in some way now.

Confucius was a contemporary man alert to the new features which made his time unlike any before and so precluded all hope that a simple duplication of measures effective in the past would be equally effective in the present. The decisive difference that set off his age from that of the Grand Harmony was that men had become individuals, self-conscious and reflective. This being so, spontaneous tradition – a tradition that had emerged unconsciously out of the trial and error of innumerable generations and that held its power because men felt completely identified with the tribe – could not be expected to command their assent. The alternative was deliberate tradition. When tradition can no longer hold its own in the face of the eroding wash of critical self-consciousness, shore it up by giving it deliberate attention and reinforcement.

The shift from spontaneous to deliberate tradition requires that the powers of critical intelligence be turned both to continuing the force of tradition intact and to determining what ends tradition shall henceforth serve. A people must first decide what values are important to their collective well-being; this is why "among the Confucians the study of the correct attitudes was a matter of prime importance." Then every device of education, formal and informal, should be turned to seeing that these values are internalized as far as possible by everyone. As one Chinese describes the process: "Moral ideas were driven into the people by every possible means—temples, theatres, homes, toys, proverbs, schools, history, and stories—until they became habits in daily life." By these means even a society composed of individuals can, if it puts itself to the task, spin a web of enveloping tradition, a power of suggestion, which its members will internalize"

Deliberate tradition differs from spontaneous tradition in requiring attention. It requires attention to maintain its force in the face of the increased individualism confronting it. This Confucius regarded as the main responsibility of education in its broadest terms...

Dan S

Well, here it is 2014 and I'm speaking to you again from this lectern about how things were at First UU some five years ago. As you may recall, our minister at the time, Drew Johnston, challenged us to perform this exercise of projecting out into the future five years from now (or was it then) or pretending it was the future and looking back five years. If this is starting to sound like one of those Star Trek episodes where they did a slingshot around the sun to get to the past and the plot never could reconcile the inconsistencies, I hope I have your sympathies. Still, those were some pretty good episodes.

So for the purposes of this exercise, it's 2014....oh and did I mention that I'm fortunate to even be at this lectern? There are so many people that are worship associates that the rotation goes into 2016. And that's just for the second service.

Looking back in 2009, although our circumstances were precarious in more ways than one, we persevered through the adversities that had dogged us for several decades. But 2009 was a turning point. Many people point to the fact that the new board president was so much better than the old one that anything was bound to be an improvement. But that would be simplifying things too much, wouldn't it? Or would it?

Okay, so the previous board president had helped to initiate logic models, policies, procedures and a long-term plan that could serve as a guide to help us along the way. And because we did that AND retained and updated these over the years, *we did not have to reinvent the wheel as we did so often in the past, just fine-tune it*. This freed us up from a lot of the administration that had bogged us down in the past so that we could concentrate on other long-neglected areas that needed improvement.

One of those areas we were able to improve was Pullman Hall. In 2009, the project to re-energize Pullman Hall was just starting. Pullman Hall had pretty much been forgotten for several years prior but turned out to be a model for other projects. We had no inkling that it could have turned out to be the way it is today. And we did it by hook, crook, or something else that rhymes with those words. It didn't happen all at once. And we didn't do it all by ourselves. I doubt that we couldn't have done it all by ourselves and achieved the same results.

And that was one of the epiphanies we experienced in our journey. We didn't have to be in this alone. It was working with Job Corps, an organization that gives local youth real-world experience they can take to the job market. How did we get the contact with Job Corps? Our former office admin Huey Grant was an administrator there and his positive experience with us made him think that we could work together for mutual benefit. Through our outreach/publicity liaison Katie McInstosh, we worked with

Wayne State students who needed to fulfill community service requirements for their classes, so they volunteered free labor for our project. And once they found out about what we were doing here, they came back and brought friends with them.

Working with the Triangle Foundation and Affirmations, we were able to establish a safe gathering place in Pullman Hall for the LGBT population. Hamisi Robinson, one of our tenants, was able to integrate his video experience with the project to incorporate film projects in the space. With Robert Johnson, Ryan King and Katie, contacts were established with local artist, poets, playwrights and film buffs so that managing Pullman Hall activities became so numerous that our admin Jenn had to take on an assistant to help her manage it.

Does anyone see a pattern of how we were able to *network through our contacts* to expand our reach? And the thing is, once people saw what we were doing, once they got to know us and the groups and people we networked with, they wanted to be a part of what we did here, too. They recognized the Sugar Law Center saw us as compatible partners. That Amnesty International met here. That we could work with Planned Parenthood via Dessa Cosma. That a *myriad of Social Justice events were staged here*. They saw how we hosted Students for a Democratic Society, Allied Media Conference the Social Justice Forum. They saw we were a place that mattered. They saw that we were standing on the side of love. And when this was recognized, we were also able to obtain grants for more programming AND building improvements.

You might wonder what happened to all the people I mentioned above? Why aren't they here five years later? It all started when they got involved in a movie being filmed here at First UU thanks to the Michigan tax credits. They started out as extras in the Robert Johnson film "Zombieland Detroit". Soon they were plucked up by the likes of Martin Scorsese, Steven Spielberg and John Waters. Oh they tried to stay here, but the tax cuts Michigan enacted to develop a film industry were soon undercut by other states and the lure of Hollywood's bright lights were too good to turn down. Watch for them soon, starring in "Zombieland IV: Lake Wobegon Days". Still, I wonder if while in their private luxury trailers on location shots if they don't hearken back to five years ago when they were there at the start of something big that was just beginning at the corner of Cass and Forest. Yes, I wonder sometimes.

- Dan Wiest
