



Unitarian Universalist Ministers Association

The Professional Organization for Unitarian Universalist Ministers
Robert Eller-Isaacs, President

2010 UUMA Annual Meeting Minneapolis, Minnesota June 23, 2010

Supplemental Materials

Please bring these materials to the annual meeting, additional copies will not be available onsite. All documents have been line numbered to assist in discussion on the Annual Meeting floor.

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1. Review Structure and Status of Sections

Covenant: The Covenant portion has been approved by a second vote, and is now in place as part of our Guidelines.

Code of Conduct: The Code of Conduct specifies those ethical standards and expectations of conduct which are actionable, and constitute grounds for the bringing of grievances by one colleague against another. The Code of Conduct in its present form was presented to the 2009 UUMA Annual Meeting as significantly different from what was presented and approved for the first time in 2008. Thus the vote of approval at the 2009 meeting was once again a first vote. The Code of Conduct is now in the mandated year of study, and will be eligible for final approval by a second vote at the 2010 meeting.

Standards of Professional Practice: The Standards of Professional Practice were presented in preliminary form at the 2009 meeting, and no vote was taken on them. They are presented here for the first time in a complete draft form, and they may be significantly amended before the 2010 meeting. At that time they will come up for a first vote, which will be followed by a year of study, with possible final approval in 2011.

A couple of textual notes:

1. In deference to those who find the binary designation he or she untenable, the GRC has reverted to an older grammatical practice of using the third person plural when gender is unspecified. While we understand that this may feel jarring to some, we have adopted it as an anti-oppression discipline.
2. The GRC has attempted to reserve the term covenant to refer to the actual agreement or promise between a minister and congregation, or between two colleagues, rather than to the document that articulates that bond. Covenants between ministers and congregations are documented in a letter of agreement, while covenants between colleagues are expressed in what we have called a letter of understanding.



2a. Proposed UUMA Guidelines– Code of Conduct

Presented by the Guidelines Revision Committee to the 2009 Annual Meeting for year of study and to the 2010 Annual Meeting for vote. (two-thirds (2/3) affirmative vote of members present required for adoption)

Ethical Standards

1
2
3 I will be honest and diligent in my work to fulfill the offices of ministry according to the stipulations of
4 my call or employment and my best professional judgment.

5
6 I will not misappropriate the money or property of the congregations, agencies or enterprises I serve, or
7 of their members, staff or clients.

8
9 Within the limitations of law, I will respect the confidentiality of private communications from those to
10 whom I minister.

11
12 I will honor the intellectual property of others, assuring that appropriate attribution is given to avoid
13 intentionally creating the impression that the work of others is my own.

14
15 I will demonstrate respect and compassion without regard to race, color, class, sex, sexual orientation,
16 gender expression, age, physical or mental ability or ethnicity. Such equitable treatment shall be
17 extended to all to whom I minister regardless of position in the organization, including to those who may
18 disagree with me.

19
20 I will work to confront attitudes and practices of unjust discrimination on the basis of race, color, class,
21 sex, sexual orientation, gender expression, age, physical or mental ability, or ethnicity, and to challenge
22 them within myself and in individuals, congregations, and groups I serve.

23
24 I will make myself a candidate for a pulpit or other position of ministry only with serious intent, and I
25 will observe the established candidating procedures of the Unitarian Universalist Association.

26
27 I will stay informed of the latest rules and policies of the UUA’s Ministerial Fellowship Committee.

28
29 I will not engage in public words or actions that degrade the vocation of ministry, or diminish among us
30 the esteem of our calling.

31
32 I will not engage in sexual contact or sexualized behavior with any minor child or unwilling adult.

33
34 I will not engage in sexual contact or sexualized behavior in potentially exploitive relationships,
35 including with any person I am counseling, with interns, and with any staff person I supervise directly
36 or indirectly except my spouse or partner.

37
38 I will respect the relationships of those to whom I minister, and not engage in sexual contact or
39 sexualized behavior with any married or partnered client or member of the congregation, agency or
40 enterprise I serve, or with the spouse or partner of a client or member of the institution.

41
42 If I am married or in a committed partnership I will not engage in sexual contact or sexualized behavior
43 with any person whom I serve professionally except my spouse or partner.

44
45 In pursuing any special personal relationship of friendship or romance with a client or member of the
46 congregation, agency or enterprise I serve, I will recognize the potential negative consequences for my
47 ministry and/or the institutional system and I will consider the advice of colleagues.

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Expectations of Conduct

I will share and support the concerns of the Unitarian Universalist Minister's Association, especially as reflected in the UUMA Covenant, Code and Standards.

Within the limitations of law, I will respect confidences given me by colleagues and expect them to respect mine.

I will not speak scornfully or in derogation of any colleague in public. In any private conversation concerning a colleague, I will speak responsibly and temperately. I will not solicit or encourage negative comments about a colleague or their ministry.

These Expectations of Conduct apply to all forms of public or private media including electronic and internet communications.

I will seek consultation among my colleagues practicing the diverse forms of parish-based and community-based ministry within the same geographical area, so that we may develop a mutually agreed Letter of Understanding regarding our several roles and the ways in which these may and may not intersect.

If I am not a settled, interim or consulting minister of a congregation served by a colleague, I will not offer, and will not accept requests for, ministerial services or public leadership from members of that congregation, or in that congregational context, unless I have a covenant with or until I have consulted with the minister serving there.

If my colleague asks me to refrain from performing such service or appearing in a leadership capacity, I will comply.

Should emergency circumstances make advance consultation impossible, I will render only limited service, and consult with my colleague at the earliest possible opportunity.

If I have occasion to perform ministerial or leadership functions, apart from routine contact with members or clients of my current ministry, in contexts where colleagues are serving, I will make an effort to communicate with those colleagues, and to respect their professional prerogatives and be responsive to their concerns.

Ministers of a congregation hosting District or UUA events will be assumed to have invited colleagues to appear in leadership capacities at such events.

If I am to share the ministry of a congregation with other ministers, I will seek clear delineation of responsibility, authority, accountability and channels of communication before responsibilities are assumed. I will thereafter work in cooperation and consultation with my colleagues, taking care that changing roles and relations are re-negotiated with clarity, respect and honesty.

I will acknowledge the reality of power differences based on defined responsibilities and authority within congregations, agencies or enterprises. I will acknowledge the reality of privilege arising from differences of social location and historical marginalization. I will exercise the power of my authority and the privileges of my social location in such a way that I do not disadvantage my colleagues on the basis of my or their race, color, class, sex, sexual orientation, gender expression, age, physical or mental ability or ethnicity.

As a supervisor, I will recognize the special responsibility I have to colleagues and staff who I supervise, and I will work justly and compassionately with the authority given to me.

As a minister in a role supervised by a senior colleague, I will work to support my colleague's leadership and the success of our shared ministry.



1
2 When my ministry to a congregation has ended, I will refrain from offering or performing ministerial
3 services for members of that congregation, except at the invitation of my incumbent successor
4 colleague(s).

5
6 If I belong to or attend a congregation served by a colleague, I will honor the prerogatives of that
7 colleague's responsibility for leadership in that congregation, and in all ways seek to support that
8 colleague's ministry. I will initiate an open and direct conversation with my colleague(s) in order to
9 create a mutually agreed covenant, expressed in a Letter of Understanding, about the role I am to play
10 in the church. If I am a member of a congregation that I once served, this may include the possibility of
11 absenting myself from any presence at all. I will articulate clearly my own hopes and expectations
12 regarding my relationships in the congregation, and my intention to avoid wielding any undue influence
13 among the members. I will only participate in leadership roles that support and benefit the ministry,
14 and at the request and with the permission of the minister(s). I will neither listen to nor volunteer
15 criticisms of my colleague(s). As necessary I will describe appropriate channels of communications to
16 members seeking to express concerns.

17
18 If I am a settled minister in a congregation having retired or other ministers as members, I will seek to
19 foster cordial and candid relations with my colleagues in recognition of the value of their presence in the
20 congregation. I will initiate an open and direct conversation with my colleague(s) to enter a mutually
21 agreed covenant, expressed in a Letter of Understanding, about their participation in the life of the
22 congregation. I will bring any concerns arising from the relationship my colleague(s) have with the
23 congregation directly and promptly to the attention of my colleague(s).

24
25 If I am elected Minister Emeritus(ae), I will recognize that this honor sustains a continuing but changed
26 relationship with the congregation I once served as one of its ministers. I will initiate an open and direct
27 conversation with my successor colleague(s) to enter a mutually agreed covenant, expressed in a Letter
28 of Understanding, about the role I am to play in the church. My successor colleague may choose to
29 include the congregation's board of trustees in this covenant process. I will honor the prerogatives of my
30 colleague's responsibility for leadership, and in all ways seek to support that colleague's ministry.

31
32 If I am a settled minister in a congregation that has elected a Minister Emeritus/ae, I will recognize the
33 meaning of the honor that the congregation has bestowed, and the significance of the continuing
34 relationship of ministry it implies. I will initiate an open and direct conversation with my Emeritus/ae
35 colleague(s) to enter a mutually agreed covenant, expressed in a Letter of Understanding, about their
36 participation in the life of the congregation. I will bring any concerns arising from the relationship the
37 Minister Emeritus/ae has with the congregation directly and promptly to that colleague's attention.

38
39 The discovery of ministerial misconduct and the healing of congregations, agencies or enterprises that
40 have experienced such misconduct, take priority over the expectations of collegial courtesy.

41
42 In calling attention to any deviation by my colleague(s) from this Code, I will adhere to the processes
43 described in Accountability, below. So doing will not be regarded as a failure of collegial loyalty.

44
45 **Accountability Procedures**

46
47 The provisions of the Code of Conduct identify standards of behavior for members of the UUMA.
48 Violation of these standards by any member is a matter of concern to other members, and may result in
49 disciplinary actions.

50
51 The following procedure is to be followed when a member of the UUMA becomes concerned about a
52 colleague's adherence to the code.

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Concerns and the Role of UUMA Good Offices

In most instances, a member who believes a colleague's behavior to be inconsistent with the Code of Conduct should express their concern directly. As an alternative, or should the direct approach not achieve the desired result, a Chapter Good Offices Person (GOP) should be consulted. A GOP is initially neutral, advising the member, and exploring the possibility of an informal resolution of the concern.

In the event that a Chapter GOP cannot settle a concern between ministers, the minister or the Chapter GOP will seek advice or intercession with the Continental GOP. If the concern is still unresolved, the concerned minister should write a letter of complaint to the Committee on Ethics and Collegiality (CEC), fully specifying the nature of the concern making it a formal complaint.

Consideration of Complaints by the Council on Ethics and Collegiality

The CEC, working in consultation with the UUMA Executive Committee's GOP, will assess the complaint; invite communications from involved UUMA members; make recommendations toward the resolution of the complaint; and report to involved UUMA members and to the UUMA Executive Committee that the complaint:

- 1) has been resolved at this stage, or
- 2) relates to disagreements about Standards that are not actionable, or
- 3) is without foundation, or
- 4) should become a formal grievance, and be referred to the UUMA Executive Committee.

Chapter GOP may continue to be involved in a consulting or pastoral role.

In dealing with complaints against a UUMA member serving on the staff of the UUA related to actions undertaken in the line of their duties, the CEC will:

- 1) advocate and practice forbearance;
- 2) consult with the appropriate supervisor at the UUA;
- 3) remain mindful of the complex roles and responsibilities with congregations, agencies, enterprises and other parties carried by such members of the UUMA.

Consideration of a Grievance by the Executive Committee

When a written complaint is referred by the CEC to the UUMA President for consideration by the Executive Committee it becomes a formal grievance. An action under this process may also be initiated by the Executive Committee or the President of the UUMA. Grievances will be acted upon as follows:

- 1) In their fact-finding, discussion and actions in response to grievances, the President and members of the Executive Committee will be guided by four fundamental principles:
 - (a) confidentiality;
 - (b) caring for the persons involved;
 - (c) fairness;
 - (d) concern for the severity of the issues.
- 2) Consistent with these principles, members of the UUMA bringing complaints and grievances, or against whom complaints and grievances have been brought, are assured that collegial confidences will not be disclosed by members of the CEC or the Executive Committee, except:
 - (a) as mandated by law;
 - (b) to prevent a clear and immediate danger to a person or persons;
 - (c) where disclosure of a confidence may be required for defense in a legal action between colleagues;
 - (d) if, and only to the extent that, there is a waiver previously obtained in writing.
- 3) The Executive Committee shall notify the member in writing of its intent to act on a grievance at least 30 days prior to its meeting. The member may respond in writing to the Executive



1 Committee and/or attend the meeting in person. The member shall be offered reasonable
2 expenses to attend the meeting. If an adverse action is taken, the member may make a final
3 appeal to the next annual meeting of the UUMA.
4

- 5 4) UUMA members shall have full access and full freedom and right to respond to all evidence
6 cited against them. In addition, they always have the right and option of advisement by
7 counsel at their own expense, but at no time can they be represented by counsel in these
8 proceedings.
9
- 10 5) The UUMA Executive Committee's action in response to a grievance shall be in writing to the
11 members involved, and will be in the form of one the following actions:
12 (a) advice that the grievance is unfounded, or undeserving of action in which case no
13 public notice shall be made by the UUMA, or
14 (b) private caution, professional admonition or formal reprimand in which case no public
15 notice shall be made by the UUMA, or
16 (c) conditional probation, indefinite suspension or removal from membership in the
17 UUMA.
18
- 19 6) Any member against whom an action has been taken may appeal to a meeting of the
20 membership. Such appeal must be made by certified mail to the President of the UUMA,
21 within thirty days of notification and no later than 45 days prior to the next annual meeting
22 of the UUMA. In such cases the action of the Executive Committee shall stand until and
23 unless overturned by a vote of the UUMA membership. Unless the action of the Executive
24 Committee is overturned by the membership, it shall become the official position of the
25 UUMA, and be binding on all members. The action of the membership meeting shall be final.
26
- 27 7) If, and only if, an action consisting of probation, suspension or removal has been taken, and
28 no appeal has been made within thirty days, or the appeal has been denied, notice of the
29 action by the Executive Committee shall be given promptly thereafter to the member's
30 congregation or other employer and to the Ministry and Professional Leadership Staff Group
31 of the Unitarian Universalist Association, the Ministerial Fellowship Committee and the
32 membership of the UUMA.
33



1 **2b. Proposed UUMA Guidelines– Standards of Professional Practice** Presented by the
2 Guidelines Revision Committee to the 2010 Annual Meeting for year-long study affirmation.

3 **I. MINISTERS' EXPECTATIONS OF MINISTERS**

4 A. To seek and to accept ordination to the Unitarian Universalist ministry is to dedicate oneself to the redemptive power of
5 religious community in the world as expressed in the unique heritage of the liberal faith. A minister makes a vocational
6 commitment to this work in a variety of institutional and relational forms.

7 B. Members of a Unitarian Universalist congregation have freely gathered to become a body of people walking together in
8 religious community. Congregational polity is central to the life of these institutions. From honored principle, in practice
9 each local congregation is ultimately and finally self-governing in its institutional authority, as well as pledged to
10 cooperation and consultation with other congregations in the Unitarian Universalist Association.

11 C. By the corporate act of call, the members of the local congregation acknowledge their need for the service of one prepared
12 by education and personal commitment for the work of ministerial leadership. They pledge to labor with the minister in
13 bringing to fruition the promise of the free church, and to provide for their sustenance. In the context of both
14 congregational and community-based ministry, the ministerial call signifies creation of a distinctive partnership in which
15 minister and congregation alike affirm their intention to share in a religious pilgrimage of mutual care, joy, forbearance,
16 self-discipline, and a desire to serve the common good.

- 17 1. The minister's life and vocation is to reflect honesty, forthright love, leadership, and service.
- 18 2. Ministers are responsible to lead public worship, nurture spiritual growth, and cultivate strong communities.
- 19 3. Ministers are to offer counsel and comfort, and help people connect in order to encourage and support one
20 another.
- 21 4. It is important that all ministers be clear on the limits of their counseling skills. The minister should make
22 referrals when there is need for more than pastoral counseling, unless they have specialized training.
- 23 5. In keeping with the tradition of intellectual freedom in the pulpit and the pew, ministers are to preach and teach
24 the truth as they see it without fear, and with openness to new understanding.
- 25 6. Ministers are to show respect and compassion for all people, and to summon communities to display to the world
26 actions of justice, peace, goodwill, and the ethical life.
- 27 7. The minister is to bear witness to the realities of the world, the ideals of the common good, and the power of
28 people for love and change, endurance and delight.
- 29 8. In a parish setting, ministers are responsible for assessing the needs and resources of congregations in the many
30 dimensions of community life, such as:
 - 31 a. worship;
 - 32 b. preaching;
 - 33 c. administration;
 - 34 d. pastoral care and counseling;
 - 35 e. rites of passage;
 - 36 f. religious education (adults and children);
 - 37 g. arts and aesthetics;
 - 38 h. small group ministry;
 - 39 i. theological reflection;
 - 40 j. social witness, concern, and action;
 - 41 k. connections in the local community;
 - 42 l. outreach and growth;
 - 43 m. right relationships and community building;
 - 44 n. district and uua affairs.

45
46 9. The relationship of a congregation with its minister(s) can only be understood with reference to both the
47 autonomy and the mutual accountability of congregational polity. Therefore there can be no rigid standardization
48 of parish-minister relations. The conduct of a particular ministry must be determined by the minister, the
49 congregation, and/or other employing agencies or enterprises, in accordance with particular talents and needs.



- 1 10. The UUMA Code of Conduct and these Standards describe some disciplines important to congregational polity,
2 and to a professional ministry dedicated to serving congregations, agencies or enterprises and larger communities
3 well. These Guidelines are designed to facilitate understanding and discussion between congregation or agency
4 and minister, as well as among ministerial colleagues. They represent the best thinking of the UUMA with regard
5 to optimal agreements and conditions, to be adapted by and for each setting of ministry.
- 6 11. Effective ministry and collegiality are grounded in mutual trust and respect, rather than in even the best and most
7 scrupulously observed procedures. Adequate and actively used means of communication must be a matter of
8 shared and continuing concern for ministers, congregations and agencies, and among ministerial colleagues.
- 9 12. This document will be revised from time to time. Ministers should be attentive to these revisions as published by
10 the UUMA. The entire document should be reviewed by a minister and the appropriate congregation, agency or
11 enterprise, periodically.

12 **II. MINISTERS' EXPECTATIONS OF CONGREGATIONS**

- 13 A. It is in the interest of the ministry as a whole and the future of the Association that ministers be provided with ample
14 compensation and benefits, and good working conditions, as specified below. The UUMA urges its members not to accept
15 substandard compensation, benefits or working conditions.
- 16 B. The Executive Committee of the UUMA may find a congregation or other agency to be in patent violation of right
17 relations with a minister as described in these Guidelines, and make that finding public.
- 18 C. Freedom Of The Pulpit And The Ministry
19 1. The history and expectation of Unitarian Universalism movement is that ministers are free to speak the truth as they
20 understand it. The long standing tradition of freedom of the pulpit extends to ministers in all professional settings.
21 This freedom applies to both spoken and written public statements. It does not justify or excuse language that is
22 abusive, cruel, or destructive to the institution.
23 2. The minister does not, however, necessarily speak for either the institution or its members. It is the minister's
24 responsibility to do everything possible to make clear when the minister is speaking as an individual.
25 3. It should also be understood that a parish minister's responsibility for the pulpit extends to invitations to guest
26 speakers. A minister should maintain an advisory relationship with any committee charged with filling the pulpit
27 in that minister's absence.
28 D. Privacy
29 1. Like any other person, the minister has a need for a personal and private life. Privacy needs are not identical for
30 any two ministers, nor for one minister at different life stages.
31 2. The ways in which ministers and their families conduct their private lives, choose their friends, spend their money,
32 rear their children and express their sexuality are private concerns. However, there is a public facet to the
33 minister's life. Perceptions of the public will have a bearing on the effectiveness of the ministry and therefore
34 implications for private choices.
35 3. The minister's days off and vacation should be regarded as time for personal use, except when an emergency
36 requires the minister's immediate attention. Meetings in which the minister is expected to participate should not
37 be scheduled for the minister's time off.
38 a. The nature of congregational ministry makes the assurance of privacy particularly difficult. Since the
39 health and happiness of the minister and the minister's family should be of concern to the congregation,
40 the congregation has an obligation to help protect their privacy. Congregations can do this only when
41 ministers make their specific needs and desires known. Expression in these matters is especially
42 important upon arrival at a new settlement. Otherwise the congregation may automatically adopt the
43 patterns of the last minister/congregation relationship.
44 b. Whenever a minister lives in a parsonage, that place must be considered a private residence. It is not an
45 extension of the parish for use by parish groups for institutional functions, except at the specific
46 invitation of the minister and their family.
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1 E. Family Life

- 2 1. Ministers should expect their spouse or partner and children to be regarded and treated as individuals separate
3 from the work of ministry.
- 4 2. The minister's spouse or partner and children should be allowed to participate in congregational activities free
5 from expectation or coercion, according to talent or interest. This might mean, in some cases, not at all.
- 6 3. If the minister's spouse or partner participates in the congregation in such a way as to use professional or
7 employable skills (e.g., as RE Administrator), the spouse or partner should have a separate contract and be
8 compensated accordingly, and if possible be supervised by someone other than their spouse.

9 F. Support for Family Life

10 1. Parental Leave:

- 11 a. A provision of parental leave should be considered when the minister's Letter of Agreement is
12 composed. At least six weeks of paid leave should be provided for either parent at the birth or adoption
13 of a child, with salary and all other benefits continuing during this time.
- 14 b. Ministers and congregations should be prepared to negotiate with flexibility the details of this leave,
15 including reduced duties, part time work, or longer absence depending on the particular circumstances.
16 Ministers may negotiate to use sabbatical, vacation, or sick leave to extend their parental leave absence.
17 Ministers may arrange for congregations to avail themselves of extended internships, temporary or
18 consulting ministries, or assistance from the UUMA Chapter or other local ministers during the
19 minister's absence. Ministers may help to establish a special committee to facilitate the minister's
20 absence or reduced duties before or after the arrival of a child.
- 21 c. A minister should advise the Board of Trustees, the Committee on Ministry, and others in leadership
22 when it is known that a child is to be added to the family and the minister intends to take parental leave.
- 23 d. Ministers must take primary responsibility for educating the congregation about plans for changes in
24 their routines resulting from increased parental responsibilities.
- 25
- 26 2. Adoption should be handled on the same basis as childbirth for the purposes of parental leave.
- 27 3. Medical complications during pregnancy or following birth should be handled according to the policy which
28 applies to other medical disabilities.
- 29 4. To the extent that a congregation expects the minister who is a parent of a young child/ren to attend events such as
30 the UUA General Assembly that require travel away from home, the cost of child care during these events should
31 be considered part of reimbursable professional expenses.
- 32 5. Ministers should be able to arrange for up to 12 weeks of unpaid leave in order to respond to illness or other
33 disability of their spouse or partner, parent, child, sibling, or member of their immediate household. The minister
34 should communicate with congregational leadership, and to the extent possible take an active role in arranging for
35 the needs of the congregation to be met during this time.
- 36 6. At least 7 days of paid leave should be provided to a minister upon the death of their spouse or partner, parent,
37 child, sibling, or member of their immediate household. The minister should communicate with congregational
38 leadership to seek flexibility in arranging for the needs of the congregation to be met if additional time is required
39 before actively resuming ministerial duties.

40 G. Personal or Romantic Relationships

- 41 1. A minister of a congregation, or a community minister affiliated with a congregation, who engages in personal
42 friendship or pursues a romantic attraction with a member or participant of that congregation, or whose family
43 members or existing friends join or participate in that congregation, must take into account the following
44 considerations:
- 45 a. Such relationships will change the dynamics of the congregation as well as of the ministry, potentially in
46 negative ways that may persist beyond that minister's tenure.
- 47 b. As with spouses, other members of the congregation who have special relationships with the minister
48 must often refrain from positions of visible leadership or systemic influence for which they might
49 otherwise be eligible.



1 c. It may be advisable for a potential romantic partner to refrain from visible leadership or systemic
2 influence for which they might otherwise be eligible in the congregation, agency or enterprise, at least
3 until the nature of the relationship with the minister is clearly established and can be made public.
4

5 2. Ministers who pursue such relationships do well to seek and heed the advice of colleagues as to how the conduct
6 of that relationship may affect their ministries and their congregations.

7 3. It is unfair and destructive to congregations for the minister to ask them publicly to accept a succession of several
8 romantic partners, whether or not these partners have been previously connected to the congregation.

9 4. Community ministers should be guided additionally by the expectations of the agencies or enterprises where they
10 work, and by the standards of professional organizations to which they may belong, regarding the establishment
11 of personal friendships or romantic relationships with those they serve.

12 5. In all cases, ministers must be careful not to take advantage of those they serve, or damage the integrity of the
13 congregation, agency or enterprise in which they serve.

14 H. Pledging

15 1. It is essential that if expectations for congregational pledging or agency fundraising exist, they be stated and
16 clarified during the candidating process, since these expectations will necessarily be part of the minister's
17 financial consideration.

18 a. Some ministers pledge to give as much as do people in similar circumstances.

19 b. Other ministers, perceiving their role to be that of a "lead giver," choose to make pace-setting gifts.

20 c. Some choose to pledge to the UUA or its affiliates instead.

21 d. Others see themselves as contributing in other ways, such as working for a substantially lower salary
22 than could be earned in secular work.

23 e. Some ministers choose not to pledge at all.
24

25 2. Unless it is otherwise agreed, the minister's contribution is to be handled with the same confidentiality as that of
26 other people.

27 I. Committees On Ministry And Ministerial Relations Committees

28 1. A Ministerial Relations Committee serves as support and counsel to a minister, and as a communication channel
29 between the minister and the congregation or agency.

30 2. A Committee on Ministry pays attention to the "ministry" of the congregation in the broad sense -- how well the
31 congregation is ministering to its members, the surrounding community, and the world -- its professional
32 ministers(s) being only part of the effort.

33 3. In either case, committee members should have the confidence of the minister(s) and the congregation or agency.

34 J. Review

35 1. It is the minister's responsibility to assess their own abilities, to continue professional development, and to assist
36 the congregations, agencies and enterprises to develop other leadership and initiatives.

37 2. Congregations, agencies and enterprises use varying mechanisms for review. Each minister and institution must
38 seek the means best suited to their situation. Shared review can benefit the personal and professional growth of
39 the minister, give strength and a sense of direction to the congregation or agency, and broaden areas of
40 communication and action between them.

41 K. Time

42 1. The tasks of ministry are too numerous for one individual to fulfill. Ministers will determine the emphases of
43 their ministries on the basis of their interests and skills, as well as the needs of the people they serve and the
44 demands of love and justice in the world. Successful ministry requires the effective use of time by a minister. In
45 general a minister should be free to decide the organization and priorities of their own time, and consult with the
46 governing body of congregations and agencies around these matters.

47 2. Provision for Professional Service and Continuing Education, Vacation, Planning and Study Leave, and
48 Sabbatical should be set forth in the minister's Letter of Agreement .



1 3. Various practices of deepening awareness, understanding, humility, and commitment to one's ideals are essential
2 to the religious life. Time devoted to these is a necessary part of ministerial work.

3 4. The Work Week

- 4 a. A minister should be expected to work no more than an average of 48 hours each week. Included in this
5 figure should be time for study and personal reflection, as well as opportunities for access to the minister.
6 Attendance at meetings relevant to the congregation's program is part of the minister's working week. A
7 minister should be expected to spend no more than three nights per week involved in parish-related
8 activities.
- 9 b. Each minister should have at least one regular, scheduled day off (including evening) each week.
- 10 c. Each minister should be offered the opportunity to be free of congregational responsibilities at least one
11 Sunday a month.
- 12 d. Congregations and ministers must seriously examine and come to a shared understanding of their
13 respective expectations concerning the ministers' participation in parish calling, pastoral care, committee
14 work and meetings.
- 15 e. Ministers must establish clear guidance about the best way to reach them in ordinary circumstances or in
16 case of emergencies.

17
18 5. Vacation

- 19 a. The minister shall be allowed no less than four weeks of vacation each year
- 20 b. Vacation periods shall be agreed upon between the minister and Board and need not be limited to the
21 summer months. Vacation should be taken on a regular basis and not be allowed to accumulate
- 22 c. The minister will be expected to return from vacation only for the most serious parish matters, such as a
23 funeral or institutional crisis. In the event the minister is asked to return, travel expenses will be
24 reimbursed.
- 25 d. In the event of resignation or dismissal, earned vacation leave shall be paid by the congregation, agency
26 or enterprise.

27
28 6. Planning and Preparation

- 29 a. The minister shall be allowed up to four weeks each year for planning and preparation for upcoming
30 ministerial activities.
- 31 b. If an institutional emergency occurs while a minister is traveling during planning and preparation leave,
32 additional costs of travel will be the minister's responsibility.

33
34 7. Continuing Education and Service Outside the Institution

- 35 a. Both congregation, agency or enterprise and minister need to recognize the importance of continuing
36 education and scholarly work for a vital ministry.
- 37 b. Both the institution and minister also need to recognize the importance of the minister's service to the
38 Association and in the larger community and world.
- 39 c. The minister shall be expected to devote between two to six weeks per year for such professional
40 development or work. Such time may appropriately be spent:
- 41 · at associational and other conferences;
 - 42 · in various forms of professional development;
 - 43 · in courses of study;
 - 44 · in research;
 - 45 · in service to Unitarian Universalism;
 - 46 · in service to the larger community and world.

47 8. Sabbatical

- 48 a. The minister accrues one month of sabbatical leave each year, subject to the other conditions set forth in
49 this section.
- 50 b. Unless otherwise negotiated, no sabbatical leave is to be expected prior to completion of four years of
51 service.
- 52 c. Sabbatical leave may accrue up to a maximum of six months.
- 53 d. The length of any given sabbatical is a matter for agreement of the Board and the minister.



- e. Sabbatical leave is to be used for the minister's professional development, and is expected to benefit the congregation, agency or enterprise and/or the movement.
- f. The congregation, agency or enterprise and minister will jointly plan for ministerial services during the sabbatical leave.
- g. If a sabbatical fund is set up, its intended uses and conditions of distribution should be clearly specified.
- h. It is recommend that the sabbatical agreement refer to general conditions for sabbatical leave. This should be supplemented by a letter composed by the minister and Board that sets forth the detailed conditions for each sabbatical.
- i. Sabbaticals may be taken separately from or together with vacation periods.
- j. The minister shall not use sabbatical leave to search for another position, nor accept one during this time.
- k. No action on ministerial tenure shall be taken during a sabbatical period.
- l. The minister shall receive full salary and housing allowance, as well as insurance and pension benefits, during the sabbatical. The sabbatical agreement shall specify how other normal ministerial allowances are to be handled.
- m. If a situation arises of sufficient urgency so that the minister and Board agree that their presence is necessary, the congregation will provide reimbursement for the expenses of the trip.
- n. The minister may be required to continue service to the congregation, agency or enterprise for some specified period following sabbatical leave. This period will not be longer than one year.
- o. In the event of a resignation or dismissal, accrued sabbatical leave shall not be paid in financial equivalent.

L. Office

1. Each minister should have a suitable, furnished, sound-proofed, private office at the church or such other building as may be appropriate.
2. The minister may choose to conduct certain elements of their ministry from home.
3. It is wise for the minister to ensure that someone else is present in the building while meeting with individuals.
4. Secretarial support is an essential need for a minister; the ministry will be less effective to the extent that a minister is expected to perform secretarial duties routinely.
5. The minister will not be expected to perform custodial duties on a routine basis.

M. Staff Relationships

1. A harmonious and coordinated relationship among staff members is important to the well-being of any congregation, agency or enterprise.
2. Ministers should publicly and privately act with respect toward staff colleagues. Such behavior includes sharing of pertinent information and insights, providing programmatic support, honoring their professional abilities, respecting confidences, and giving public support although not necessarily agreement.
3. Arrangements for accountability vary. In some congregations or agencies the parish or senior minister is head of staff. In others each member of the professional staff works with an appropriate committee, or is supervised by another member of the staff.
4. Ministers should encourage the staff to meet regularly to discuss and coordinate planning and administration.
5. Ministers need to recognize that inexperienced staff members will require additional time from them or other staff for training and development.
6. It is the responsibility of the minister to advocate for suitable compensation and benefits, fair working conditions and policies, clear jobs descriptions, and periodic review and evaluation for all staff.
7. Ministers should encourage congregations, agencies and enterprises, when hiring staff, not to discriminate on account of race, color, class, sex, sexual orientation, gender expression, age, physical or mental ability, or ethnicity. However, the promotion of diversity should be taken into account when choosing among well-qualified candidates.
8. Neither staff nor ministers should be required to work where harassment creates an intimidating, hostile, or offensive environment. Ministers should educate congregations, agencies and boards to be particularly aware of



1 their responsibility to provide an environment free from harassment based on race, sex, color, class, ethnicity,
2 religion, national origin, age, physical or mental ability, gender expression, or sexual orientation.

3 N. Ministerial Compensation

- 4 1. Members of the UUMA support one another in expecting just compensation for professional services. The
5 UUMA endorses the Fair Compensation Guidelines of the UUA, including recommended benefits as minimum
6 standards.
- 7 2. The minister in a multiple staff congregation, agency or enterprise who has primary responsibility for the general
8 direction and ministry of the institution should receive compensation commensurate with this larger and
9 particularly sensitive responsibility.
- 10 3. A scale of fees for ministerial services, such as weddings, memorial services and supply preaching, will be
11 maintained by the UUMA Executive Committee. Revisions to this scale will be periodically presented to the
12 membership for review and adoption by the Executive Committee.
- 13 4. The annual process of determining ministerial compensation should be conducted with discretion and dignity.
14 Budgetary deficits should not, except as a last resort, be covered by decreasing the minister's agreed-upon
15 compensation.
- 16 5. Any overt linkage of ministerial compensation to new or increased pledges and contributions should be avoided,
17 as it may distort the minister's relationship with the congregation and their commitment to serve people regardless
18 of economic status.

19 O. Housing

- 20 1. Wherever possible and feasible, the minister should be allowed to select their own housing.
- 21 2. In the US, a housing allowance as defined by the IRS is part of total compensation. The amount must be
22 established annually in the minutes of the institution's board before it goes into effect.
- 23 3. If a parsonage exists and the minister chooses to live there, certain understandings should be clearly established:
24 a. how and by whom routine maintenance is to be performed;
25 b. how and by whom repairs and improvements are to be decided, and paid for;
26 c. respect for the privacy of the minister and family.

27 P. Other Benefits

- 28 1. Each congregation, agency or enterprise should provide the minister with benefits commensurate with the
29 recommendations of the UUA Compensation Guidelines. These should include health insurance, life insurance,
30 disability insurance, pension and contribution in lieu of employer's FICA.
- 31 2. Because personal situations vary, benefit packages should be structured to reflect the needs of individual
32 ministers.
- 33 3. A pension plan should be a part of the financial package. The UUA Contributory Pension Plan is currently
34 available through the Association. However, ministers may be enrolled in other plans.
- 35 4. In the event of disability, payments for salary and housing, contribution in lieu of FICA, insurance premiums, and
36 pension contributions ought to be continued for six months or until disability insurance begins, if sooner.
- 37 5. Benefits for the minister and for all employees should appear in a budgetary category separate from salaries.
38 These should be paid directly by the congregation, agency or enterprise.
- 39 6. Beyond traditional honoraria, ministers should be cautious about the propriety of accepting personal gifts. Care
40 should be taken to avoid the appearance or reality of exploitation or undue influence.

41 Q. Professional Expenses

- 42 1. It is the responsibility of the congregation or agency to provide for the expenses incurred in performance of its
43 ministry. Ministers should be fully reimbursed for such expenses incurred in the course of their work. Funds
44 sufficient for these expenses should be budgeted in a category separate from both salary and benefits.
45



2. Funds designated as professional allowances should be spent within broad categories. Such categories may include: Books, periodicals, meetings, conferences, continuing education, hospitality, travel, transportation and child care related to professional travel.
3. For all such expenditures, the minister should present an itemized account for reimbursement.
4. The minimum conferences a minister may wish to attend include General Assembly, district annual meetings, ministerial gatherings and institutes at local, district and continental levels. All expenses should be paid out of professional expenses provided by the congregation, agency or enterprise for attendance at these events.

III. RESPONSIBILITIES AND EXPECTATIONS AMONG COLLEAGUES

A. Introduction

1. The goals of ministry include the wellbeing of congregations, the agencies or enterprises they may serve, the surrounding communities, the Unitarian Universalist movement and the world. This is rarely an isolated endeavor. Ministers may find themselves:
 - a. serving as colleagues in the same congregation, agency or enterprise;
 - b. serving as colleagues in different congregations, agencies or enterprises in the same community;
 - c. attending, belonging to or working with congregations, agencies or enterprises served by other ministers.
2. Congregations, agencies or enterprises benefit when ministers relate to each other in ways that model:
 - a. self and systems awareness;
 - b. healthy boundaries;
 - c. clear communication;
 - d. mutual respect, care and accountability;
 - e. a shared commitment to the well being of congregations, agencies, enterprises and the UU Movement.
3. Congregations, agencies or enterprises suffer when ministers behave in ways that foster:
 - a. ambiguity of roles;
 - b. the division of loyalties;
 - c. a sense of suspicion, secrecy, self pity or unhealthy competition.
4. Collegial relationships are expected to be professionally sensitive, respectful, and supportive. It is beneficial to collegial relationships for all members of the UUMA to attend chapter and cluster meetings and to welcome each other warmly at these gatherings.
 - a. Life Members and other retired ministers are appreciated at chapter and cluster events as they choose to participate.
 - b. Ministers in nearby congregations should recognize the challenges that interim, community and part-time ministers may confront in making collegial connections, and help facilitate those connections when possible. Interim, community and part-time ministers benefit from the effort to attend chapter and cluster UUMA meetings and cultivate collegial connections.
 - c. In encouraging the participation of interim, community and part-time Ministers at chapter and cluster events, colleagues should recognize the challenges that such attendance represents, and should facilitate the presence of these colleagues in all feasible ways.
 - d. Interim, community and part-time ministers are encouraged to make an effort to attend cluster and chapter meetings and cultivate collegial connections.
5. All ministers should understand, periodically review, and renegotiate when necessary, the document that sets forth their relationship with the congregation, agency or enterprise that employs them.
6. Any minister who joins or participates in a congregation, agency or enterprise other than the one they serve, should recognize and use any influence that other members may yield to them with caution and care, and only as it supports the ministry of the current minister(s).



- 1 B. Ministers In Multiple Staff Settings
- 2 1. All ministers serving together in the same congregation, agency or enterprise should develop written documents
- 3 articulating the covenant of relationship and responsibility with the other minister(s) in that setting. These
- 4 documents should be periodically reviewed and renegotiated when necessary.
- 5 2. Collegial relationships between ministers serving together in the same congregation, agency or enterprise should
- 6 be characterized by:
- 7 a. mutual respect;
- 8 b. support for the success of one another's ministries;
- 9 c. shared loyalty to the well-being of their congregations, agencies or enterprises;
- 10 d. a commitment to good communication;
- 11 e. clarity regarding the assignment of roles, responsibilities and authority.
- 12
- 13 3. Each minister, regardless of role, is entitled to all protections, rights and courtesies, and is bound by all collegial
- 14 expectations, as defined in the UUMA Covenant, Code of Conduct and in these Standards.
- 15 4. Multiple ministers serving the same congregation, agency or enterprise are most likely to work effectively
- 16 together if the structures of their roles are clearly articulated before these relationships begin, at the time of search,
- 17 hire, or call. Structural elements may include, but are not limited to:
- 18 a. who has what degree of accountability for articulating the mission, vision or direction of the
- 19 congregation, agency or enterprise;
- 20 b. whether the position represents a call by the congregation, hiring by the board of trustees, or by a
- 21 minister already on staff;
- 22 c. whether the position has the potential to become a called ministry, and if so how and by whom that
- 23 decision is to be made;
- 24 d. how and by whom and for what reasons the decision can be made to end the minister's tenure in the
- 25 position;
- 26 e. how conflict between the minister and the congregation, or with other ministers working in the same
- 27 setting, will be addressed;
- 28 f. what the lines of accountability, reporting, and supervision are.
- 29
- 30 5. Should conflict arise between ministers serving together in the same congregation, agency or enterprise, every
- 31 effort should be made to preserve the well-being of the institution. Provisions for this eventuality should be
- 32 specified in the letter of contract between the congregation, agency or enterprise and the minister, and these
- 33 provisions should be adhered to. In most instances Chapter Good Offices should be consulted.
- 34 6. As indicated in the Code of Conduct, ministers who function as supervisors to colleagues serving in the
- 35 congregation, agency or enterprise have special responsibilities to those they supervise, including:
- 36 a. conformity to the UUMA Code of Conduct;
- 37 b. awareness of a supervisee's job description and terms of employment;
- 38 c. creation and maintenance of a written list of mutually understood expectations;
- 39 d. self-awareness of power differentials that may exist between supervisor and supervised colleague;
- 40 e. dependable opportunities for collegial consultation and communication;
- 41 f. recognition of privilege arising from differences of social location and historical marginalization and
- 42 advocacy to address the ways these conditions may affect a colleague's ability to fulfill their ministry;
- 43 g. regular review and evaluation of the supervisee's job performance based on written job descriptions and
- 44 expectations;
- 45 h. advocacy for a colleague's suitable working conditions;
- 46 i. recognition of a colleague's efforts, successes and accomplishments;
- 47 j. clarity in long range plans and directions that may affect a colleague's position;
- 48 k. deflecting or countering unwarranted criticism or interference in the performance of the supervisee's
- 49 ministry;
- 50 l. support for the colleague's professional development and future career.
- 51
- 52 7. Ministers who serve together without supervisory relationships should consider which of these obligations apply
- 53 to them.



- 1 8. As indicated in the Code of Conduct, ministers who are supervised by colleagues serving the same congregation,
2 agency or enterprise have special responsibilities to their supervisors, including:
 - 3 a. conformation to the UUMA Code of Conduct;
 - 4 b. awareness of one's job description and terms of employment;
 - 5 c. creation and maintenance of a written list of mutually understood expectations;
 - 6 d. self awareness of power differentials that may exist between supervisor and supervised colleague;
 - 7 e. regular collegial consultation and communication;
 - 8 f. recognition of privilege arising from differences of social location and historical marginalization and
9 advocacy for the address of the ways these conditions may affect a colleague's ability to fulfill their
10 ministry;
 - 11 g. participation in regular review and evaluation of one's job performance based on written job descriptions
12 and expectations;
 - 13 h. clarity about conditions necessary for the performance of one's ministry;
 - 14 i. support to the organization served by adhering to the established lines of authority and keeping
15 disagreements with supervisors between colleagues unless otherwise agreed.

16 C. Community Ministers

- 17 1. Community Ministers should formally affiliate with a congregation in order to ground themselves in the support
18 and accountability of a Unitarian Universalist covenantal community.
- 19 2. In congregations served by a Parish Minister, the Community Minister should initiate the application for
20 affiliation through that colleague. Ministers serving congregations have a collegial obligation to encourage the
21 congregation to prepare a process through which to respond to applications for affiliation from community
22 ministers. In the absence of this process, congregational ministers should respond with thoughtful consideration
23 to requests for affiliation.
- 24 3. Where the congregation is served by a Parish Minister, such affiliation should be based upon mutual respect and a
25 clear understanding between the Parish Minister(s) and the Community Minister(s) of their expectations of one
26 another, expressed in a Letter of Understanding which should be reviewed by the ministers periodically.
- 27 4. Community Ministers seeking to affiliate with a congregation not currently served by a minister should make their
28 application through the congregation's governing body. This affiliation should not be sought during periods of
29 ministerial transition in the congregation.
- 30 5. Affiliations established between a Community Minister and a congregation should be expressed in a Letter of
31 Affiliation specifying:
 - 32 a. financial support, if any;
 - 33 b. possible establishment of, or inclusion in, a Committee on Ministry or Ministerial Relations Committee;
 - 34 c. reasonable expectations of participation or service to the congregation by the Community Minister, if
35 any; any other expectations between the congregation and the Community Minister. that the community
36 minister will scrupulously follow established processes of the UUA Transitions office if they should
37 pursue other ministerial positions in their affiliated congregation.
- 38 6. An affiliation established between a Community Minister and a congregation endures beyond the tenure of any
39 minister of that congregation, and should be made known to any future interim minister and ministerial
40 candidates.
- 41 7. Regardless of affiliation, all ministers shall respect the work of Community Ministers who are members of the
42 congregation they serve.
- 43 8. All ministers should keep Community Ministers apprised of actions they take that may bear on the work of the
44 Community Ministers.
- 45 9. Community Ministers shall respect the integrity of the relationship between members of a congregation served by
46 a colleague and that colleague. Parish Ministers shall respect the integrity of the relationship community
47 ministers have with the individuals they engage in their ministries. Within the limits of professional
48 confidentiality, if any minister has occasion to offer ministerial services to someone known or discovered to be in
49 a professional relationship with a colleague, they should notify that minister about that occasion.
- 50



1 10. Community ministers should not exploit any existing relationship with a congregation by seeking placement as its
2 consulting or called parish minister, and must scrupulously observe all procedures of the UUA settlement process.

3 D. Part-Time Ministers

- 4 1. Congregations, agencies or enterprises may call or hire a minister to serve part-time as the sole minister.
5 Congregations, agencies or enterprises seeking additional ministry may create a part-time ministry position in
6 addition to existing full or part-time ministries.
- 7 2. Part-time Ministers are entitled to all protections, rights and courtesies, and is bound by all collegial expectations,
8 as defined in the UUMA Covenant, Code of Conduct and in these Standards.
- 9 3. Financial support for the part-time ministry should reflect proportionally the full-time UUA Compensation and
10 Benefit Standards, including paid time off and professional expenses.
- 11 4. The responsibilities of a part-time minister should be described fully and carefully in writing at the time of hire or
12 call.
- 13 5. These agreements should call for a specific amount of the minister's time to be given to the congregation, agency
14 or enterprise including time for study, reflection, and planning for institutional emergencies. If possible, working
15 days and hours should be specified and respected by the institution, the part time minister and any other ministers
16 serving the institution. Ministers should not expect to attend meetings or events scheduled outside of agreed
17 working hours.
- 18 6. The agreement should also address the following issues:
- 19 a. The part-time minister cannot be expected to do all that a full-time minister does. A clear division of
20 responsibility should be maintained and regularly renegotiated and affirmed, between the part-time
21 minister, specific committees and officers, and any other ministers serving the congregation, agency or
22 enterprise.
- 23 b. The well-being of both congregation, agency or enterprise and the minister depends upon their mutual
24 ability to deal creatively and flexibly with frustrations that may result from the discovery that there is
25 always more to be done than the scope of "part-time," however defined, will allow.
- 26 c. Since many part-time ministries may be part of fairly complex arrangements, procedures need to be
27 established for renegotiating hours and duties as experience indicates. The work of a Committee on
28 Ministry or Ministerial Relations Committee is often essential in part-time ministries.
- 29
- 30 7. Any service to a second congregation or other employment should be discussed with congregational leadership
31 and any other ministers serving the congregation, agency or enterprise, along with any expectations the institution
32 may have concerning the nature of further employment.
- 33 8. If the minister understands the part-time ministry as a step towards a full-time position, this expectation should be
34 described in writing along with the necessary conditions, and a timetable for renegotiating the covenant should be
35 spelled out.
- 36 9. If either the minister or the congregation, agency or enterprise does not wish the part-time minister to be a
37 candidate for its full-time ministry position in the future, this should be stated clearly at the time of call or hire.

38 E. Interim Ministers and Short Term Ministry

- 39 1. All ministers should respect the unique nature of short term ministry and the skills needed for Interim Ministry, be
40 supportive of the work of Interim Ministers, and recognize the special challenges of the period of transition.
- 41 2. While Interim ministers will be informed by the Standards of Practice of the Guild of Interim Ministers, they
42 remain accountable for abiding by the Covenant, Code and Standards of the UUMA.
- 43 3. There are relationships between ministers and congregations, agencies and enterprises that endure beyond the
44 tenure of any particular minister. Interim ministers and others in short term ministries are expected to
45 acknowledge and respect these relationships and not disrupt them arbitrarily. Colleagues in enduring relationships
46 with congregations in transition are expected to support the work of the Interim Minister. These enduring
47 relationships include:
- 48 a. Emeritus status as voted by the congregation;
49 b. the affiliation of Community Minister/s;



1 c. the congregational call of other ministers.

- 2
- 3 4. There are other ministerial relationships that are contractual and may not be enduring in nature.
- 4 5. When interim ministers and others in short term ministries contemplate taking actions that will affect any of these
- 5 relationships or bring them under congregational scrutiny they are expected to seek guidance from Chapter Good
- 6 Officers and abide by provisions of the Letter of Agreement or contract. In addition an interim minister may
- 7 consult with the District Executive and the UUA Transitions Office.

8 F. Students

- 9 1. Ministers and students preparing for the ministry have much to offer each other in comradeship, encouragement
- 10 and the exchange of ideas and experience.
- 11 2. It is important that students in candidate status become acquainted with the culture of Unitarian Universalism by
- 12 being involved in the life of one or more congregations, interning at a Unitarian Universalist setting and attending
- 13 UUMA Chapter Meetings and, if possible, UUA General Assembly.
- 14 3. It is important as well for UUMA members to behave toward students in candidate status with openness and
- 15 hospitality, including at chapter meetings.
- 16 4. Ministers should be careful not to exploit their greater power relative to students, including interns.
- 17 5. Students in candidate status, who become members of the UUMA, are responsible for making themselves familiar
- 18 with and abiding by the provisions of the UUMA Covenant, Code and Standards. This represents a change in role
- 19 and status that will alter the nature of the student's relationship with both lay people and ministerial colleagues.
- 20 6. Part of preparation for ministry entails understanding and respect for the demands and constraints on a working
- 21 minister's time.

22 G. Departing Ministers

- 23 1. In general the future well being of a congregation, agency or enterprise is best assured by the fully effective
- 24 departure from leadership of a minister whose service to that institution has ended.
- 25 2. Congregations are especially vulnerable in periods of ministerial transition. Therefore, once a ministry has ended,
- 26 departing ministers should exercise particular care to minimize their influence and presence within the
- 27 congregation, agency or enterprise and their interactions with members, staff and clients during times of
- 28 transition.
- 29 3. Once a ministry has ended, There should be no intentional or ministerial contact between a departing minister and
- 30 members, staff or clients of congregations, agencies or enterprises they have served until there can be a covenant
- 31 expressed in a Letter of Understanding between predecessor and subsequent ministers. In those uncommon cases
- 32 where personal or familial relationships persist, care should be taken to assure that those relationships do not have
- 33 a negative impact on the institution or on subsequent ministries.
- 34 4. Experience has shown that over the long term a congregation and a previous minister may benefit from that
- 35 minister's continuing participation as a member of the congregation after their professional leadership to that
- 36 community has ended. Predecessor and subsequent colleagues should adopt covenants expressed in a Letter of
- 37 Understanding defining the nature and limits of this participation.
- 38 5. Unless the previous minister chooses to suspend all contact and participation in the congregation during the period
- 39 of an interim ministry, the Letter of Agreement with the interim must be understood to be limited only to the
- 40 period of the interim ministry. It is the responsibility of both parties to make it known to the congregation that the
- 41 agreement is limited and that the provisions of the agreement with subsequent colleagues may be significantly
- 42 different.
- 43 6. The provisions of this covenant should be arrived at through a process of conversation and negotiation with an
- 44 understanding that the well-being of the congregation and the new ministry are of primary importance. When
- 45 disagreements persist, Good Offices may be employed, but ultimately the judgment of the new minister shall
- 46 prevail. It is the responsibility of the involved ministers to inform the congregation of this covenant.
- 47 7. If either a predecessor or successor minister believes that this covenant is not being effectively maintained, then
- 48 they should engage their colleague and seek reaffirmation or renegotiation of that covenant with consideration for
- 49 the delicacy of the current minister's role. Should this effort not resolve the concern, Good Offices should be



1 consulted, and with the recommendation of the Good Officer the matter may be referred to the Council on Ethics
2 and Collegiality.

- 3 8. A previous minister may be expected to discontinue all contact with the congregation, agency or enterprise, its
4 members and staff if:
- 5 a. the former ministry involved established misconduct;
 - 6 b. the previous minister violates of the UUMA Code of Conduct; or
 - 7 c. the previous minister intentionally violates the terms of the covenant with the new minister.
- 8
- 9 9. It is good practice for a minister to prepare family members to understand that a change in the minister's
10 relationship with a congregation, agency or enterprise may affect them all, and may mean the end of ties that
11 family members may have with that institution. It is politically wise and collegially generous for a successor
12 minister to reach out pastorally to the family of the predecessor minister if they remain in the congregation or
13 community.
- 14 10. When a minister is no longer a member of the UUMA, and is no longer bound by the Code of Conduct, the nature
15 of the previous professional relationship with the people of a congregation or the clients of an agency or enterprise
16 should not be exploited in the solicitation or conduct of their subsequent employment.
- 17 11. When a minister leaves a congregation for community ministry, they should not solicit members or presume upon
18 a relationship they had with their former congregation until they have an opportunity to establish a covenant with
19 a new minister. In the absence of a minister the covenant should be established with the leadership of the
20 governing body of the congregation.
- 21 12. In all cases, ministers must continue to respect the confidences granted and the information about individuals
22 gained in congregations, agencies or enterprises they once served.

23 H. Ministers Emeritus/ae

- 24 1. Emeritus/ae status may be granted by vote of a congregation or agency board at the completion of a minister's
25 long and faithful service in that setting. Typically, the Minister Emeritus/ae is entitled to a circumscribed
26 continuing place in the life of the congregation or agency, although the minister may go on to serve in other
27 positions elsewhere.
- 28 2. Relationships between congregations or agencies and their Ministers Emeritus/ae vary in expectation and practice.
29 These relationships may include some or all of the following:
- 30 a. a gift from the congregation;
 - 31 b. recognition by the UUA;
 - 32 c. a delegate credential for General Assembly;
 - 33 d. inclusion on the list of the congregation's staff on letterhead, etc.;
 - 34 e. ceremonial presence at major institutional events; such as anniversaries, building dedications, etc.
 - 35 f. occasional invitations to appear in the pulpit;
 - 36 g. access to the institutional library or archives for research;
 - 37 h. a small expense allowance for professional pursuits;
 - 38 g. use of office space;
 - 39 i. the opportunity to purchase, or continued residence in, a church-owned parsonage.
- 40
- 41 3. The nature of the relationship should be carefully considered and agreed upon in writing by the congregation or
42 agency and the minister. This agreement should be included in the Declaration of Emeritus status voted by the
43 congregation or agency. This Declaration should be made known to the congregation or agency, as well as to any
44 future ministerial candidates.
- 45 4. The role of Minister Emeritus/ae must be exercised in such a way as to support the well-being of the congregation
46 and the success of future ministers.
- 47 5. All expectations in the Code of Professional Conduct and the section of the Standards regarding "Departing
48 Ministers" apply to Ministers Emeritus/ae, except as specified in the Declaration granting Emeritus/ae status.
49 These expectations always include the creation of a covenant, expressed in a Letter of Understanding with any
50 successor colleague.



IV. CALL, INITIATION, AND SEVERANCE PROCEDURES

A. Candidating

1. The UUMA supports the settlement procedures described in the UUA Handbooks on Ministerial Settlement and on Interim and Consulting Ministries, and calls upon our members to abide by them.
2. The UUMA endorses the UUA policy of non-discrimination in employment. Ministers should expect congregations not to discriminate on account of race, color, class, sex, sexual orientation, gender expression, age, mental and physical ability, or ethnicity, except for the promotion of diversity when choosing among well-qualified candidates.
3. Ministers in search should expect the leaders of a congregation to have developed among members an explicit sense of common direction before search begins. Attempts to use precandidating and candidating procedures as a device for dealing with divisions among the members of a congregation are unfair to the candidate and may even seriously damage their career as well as the congregation.
4. Ministers in search should be candid in presenting themselves, past problems and achievements, and the reasons for wanting to serve a new congregation. They should expect the congregation to be equally forthright in its presentation to candidates and potential candidates. Truthfulness is particularly important in the following matters: resources, number of members, financial position and activities, past problems and achievements. The congregation should be completely candid with reference to the previous minister's departure. The candidate should be equally candid.
5. When a minister has accepted a search committee's invitation to participate in a pre-candidating weekend, that pre-candidate is understood to have a commitment to appear in the neutral pulpit as arranged. If the pre-candidate cancels their scheduled appearance, they are obligated to arrange for, and compensate, a substitute preacher. If the pre-candidating weekend is canceled by the search committee, it is that committee's responsibility to arrange for the filling of the neutral pulpit, as well as reimburse any travel expenses already incurred by the precandidate. If the decision to cancel is mutual or ambiguous, the search committee remains responsible for the candidate's travel expenses, and it is the candidate's responsibility to arrange for the pulpit to be filled.
6. Candidates should expect the congregation to be clear about their needs, and resources for the provision of financial support and supportive assistance for the work of ministry. Candidates should be prepared to discuss their financial needs and expectations and how their compensation package should be structured.
7. Substantial accord on major issues between the congregation and the candidate should precede the candidating week.
8. Before accepting a position in a congregation, agency or enterprise with more than one minister, a candidate should engage in discussion with colleagues who will work together, giving careful thought to lines of authority and responsibility. These structures should be well articulated.
9. When another minister is being called, a minister continuing to serve in a multi-minister congregation agency or enterprise should expect to be consulted by the Search Committee, or in some circumstances to serve on it.
10. The minister's spouse or partner should be present for at least a part of the candidating period. The congregation should assume all financial commitments related to this visit.
11. During the candidating week, time should be available for connections with UUMA colleagues. Members of the Search Committee should not participate in such events.

B. Moving Expenses

1. The size and resources of our congregations vary, as do the needs of ministers and their families when the expenses of the minister's move to a new location must be met. Of greatest importance is that any agreement reached with the newly called minister be written in detail to avoid possible hurt and confusion at the onset of a ministry, especially since it is not uncommon for changes in budget and officers to occur between the time a minister is called and the time when they actually move.
2. A newly called minister should expect a detailed written agreement regarding moving expenses. This should be negotiated before the candidating week takes place. Items to be noted should include:
 - a. total amount budgeted by the congregation for moving expenses;
 - b. who contracts any commercial moving services;



- c. precisely what fees for assistance are allowable;
- d. miles of travel per day;
- e. mileage allowance;
- f. food and lodging costs;
- g. who is to help and how;
- h. ample insurance to cover damage to furniture and other possessions, and schedule for advances and/or reimbursement of all expenses.

C. Letter Of Agreement

1. The covenant between a minister and a congregation takes the form of an exchange of letters following the vote to call. It is essential that the congregation issue such a Letter of Agreement, and that the minister respond in writing. Items for consideration are extensively covered in the appendices, which should be read with care.
2. The written Letter of Agreement should describe expectations and obligations of congregation and minister, and should be reviewed periodically.
3. The Letter of Agreement should be understood as a commitment of mutual service and support and not as a detailed contractual arrangement. The language in the Letter of Agreement should reflect the dignity of the congregation and the ministry, clearly leaving to the minister wide professional discretion in the exercise of the calling, and at the same time clearly spelling out the kinds of services required and the means of accountability to the congregation.
4. In general the Letter of Agreement will be drawn up by a negotiating team in conversation with the candidate. The candidate may invite the assistance of a Good Offices Person or another colleague in that conversation.
5. In all cases the minister and the appropriate and empowered congregational body should agree to the terms of the Letter of Agreement before the congregation's call to service is issued or accepted.

D. Initiation

1. The minister should work with the governing body and the search committee to identify a process of communication for the transition that fosters realistic mutual expectations.
2. The minister, the governing body and the search committee should decide on a time for the search committee to celebrate and disband, and what continuing role the members of the search committee may have in facilitating the new minister's settlement.

E. Departure

1. The minister should relate in confidence to a responsible congregational official (usually the president or a chair of the Committee on Ministry or the Community Relations Committee) when an invitation to precandidate in another congregation or agency has been accepted, or a firm date for retirement or resignation has been decided.
2. The governing body should be informed of the minister's decision to candidate for another position, or when a minister's decision to retire or resign is to be made public.
3. Upon acceptance of the call from another congregation or agency, the minister and governing body should confer with regard to the most constructive manner of informing the congregation.
4. A date for the end of active ministry in the congregation or agency should be agreed upon by the minister and governing body. Until that date, the minister can (and often should) help the leaders to prepare for the vacancy in the ministry. This may include educating members about interim, candidating and settlement procedures, including the importance of early consultations between representatives of the congregation and the District Executive, the Ministerial Settlement Representative and the Transitions Office. However, departing ministers must take no direct role in structuring the search process.
5. It is generally inadvisable for a minister to suggest candidates to serve as successor.
6. If the ministry ends by reason of the minister's death or disability, the parsonage or housing allowance should be available for the family's continued use for at least six months.



1 F. Dismissal And Negotiated Resignation

- 2 1. When conflict in the congregation reaches a significant level of severity, ministers should consult with Good
3 Offices and draw upon the resources of the UUA and its field staff.
- 4 2. When a settlement seems to be in imminent danger of ending because of discord, the minister and the
5 congregation, agency or enterprise, may need to choose between a vote to dismiss or negotiating a resignation.
6 While it may, in some instances, be to the benefit of the institution to go through a painful process of a vote to
7 terminate, often the interests of both the institution and the minister are better served by negotiating the minister's
8 resignation.
- 9 Such a decision and the ensuing negotiations will benefit from the advice of Good Offices and the District
10 Executive, each attempting to facilitate a solution that serves the interests of all parties.
- 11 3. Ministers should strive to end their tenure of leadership in a congregation, agency or enterprise, in such a way as
12 to protect the well-being of the institution, and not contribute to needless polarization within it.
- 13 4. In the event of a negotiated resignation, salary, parsonage use or housing allowance, and benefits, although not
14 professional expenses, are expected to continue at the same level for the longer of three months or one month for
15 each full year of service up to eight months from the date of a negotiated resignation, or until the minister has
16 found another position if sooner. Minimal contractual obligations should apply in the case of criminal
17 malfeasance or of an acknowledged violation of the Code of Professional Conduct directly injuring the involved
18 institution.
- 19 5. Although a Letter of Agreement may call for a specified period for notice of resignation, the minister and
20 governing body may agree to an earlier cessation of ministerial activities while still receiving compensation and
21 benefits.
- 22 6. In negotiating a resignation, ministers should not propose or accept an arrangement whereby the terms of the
23 arrangement or the nature of the issues may not be publicly disclosed.
- 24 7. When the future of the ministry is to be submitted to a vote of the congregation, ministers should be aware of the
25 provisions of congregational bylaws and their Letter of Agreement, and insist that these be followed.
- 26 8. Following a vote to dismiss, the minister should withdraw from all active participation in the congregation,
27 agency or enterprise for the rest of the severance period.
- 28 9. In the event of dismissal the minister should expect any accrued vacation to be compensated in the financial
29 equivalent, but the minister should not expect any accrued sabbatical leave or study leave to be compensated.



1 **5a. Guidelines Revision Committee Bylaw Motions**

2 Presented by the Guidelines Revision Committee to the 2010 Annual Meeting for vote

3 Article 3 (Membership Application, Obligation, and Removal), Section 4, Item D:

4 **Presently reads:** The member commits a gross violation of ethical or professional conduct.

5 **Change to read:** The member commits a gross violation of ethical or professional conduct as provided in the
6 Accountability Procedure of the Code of Professional Practice.

7 Article 3 (Membership Application, Obligation, and Removal), Section 6:

8 **Presently reads:** After any change in a member's status by the Executive Committee, notification shall be sent by the
9 President. A member always has the right to appeal to the next membership meeting of the UUMA. An appeal may
10 also be heard by the Executive Committee. When an appeal is heard by the Executive Committee, the member shall be
11 offered reasonable expenses to attend the meeting. If the member attends such meeting and the appeal is denied, then
12 the member may make a final appeal to the next meeting of the UUMA. In such cases the action of the Executive
13 Committee shall stand until and unless overturned by the UUMA. All appeals regarding membership must be filed
14 within 30 days after the notification of the action by certified mail.

15 **Change to strike.**

16 **ARTICLE X – CONCERNS, COMPLAINTS, AND GRIEVANCES**

17 Section 1:

18 **Presently reads:** A Code of Professional Practice and Guidelines to the UUMA shall be established and published.
19 Such Code and Guidelines shall outline the standards and practices for the ministry as the Executive Committee or the
20 membership shall from time to time deem relevant. All Guidelines procedures shall be reviewed at least every four
21 years.

22 **Change to:** A Code of Professional Practice shall be established and published by the UUMA for its members. This
23 Code shall specify the standards of conduct for ministry to which members may be held accountable through
24 complaints/grievances brought by colleagues and disciplinary actions of the Executive Committee. The procedure for
25 such actions shall be as specified in the Accountability section of the Code. The UUMA shall also maintain a set of
26 Guidelines to advise members of established wisdom, shared expectations, and best practices in the work of ministry.
27 All provisions of the Code and Guidelines, as well as Accountability Procedures, shall be reviewed at least every four
28 years.

29 Section 2:

30 **Presently reads:** Any member may raise a concern about the conduct or practice of another member as described in
31 the UUMA Guidelines. The Guidelines describe a process for resolution of such concerns, and how a concern may
32 become a complaint that is referred to the Committee on Ethics and Collegiality (CEC). The Executive Committee will
33 only consider grievances about conduct or practice which have been referred to them by the CEC, and that are covered
34 by the Code of Professional Practice. The procedures for the Executive Committee's consideration of grievances and
35 appeals shall be determined by the Executive Committee, and shall be published to the membership. All changes in
36 procedures shall be publicized to the membership. The Executive Committee may appoint, usually not later than its
37 next meeting, a committee to examine the grievance and to make recommendations. The committee's report shall then
38 be acted upon by the Executive Committee and, unless the action of the Executive Committee is appealed to the
39 membership, shall become the official position of the UUMA Executive Committee and binding on all members.

40 **Change to strike.**

41 Section 3:

42 **Presently reads:** An action under this process may also be initiated by the Executive Committee or the President.

43 **Change to strike.**

44 Section 4:

45 **Presently reads:** Any member against whom a grievance has been made may appeal the decision of the Executive
46 Committee to a membership meeting. The action of the membership meeting shall be final.

47 **Change to strike.**