



Unitarian Universalist Ministers Association

The Professional Organization for Unitarian Universalist Ministers
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2011-2012 Annual Meeting Supplement

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

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 were presented for a first vote at the 2010 meeting and are presented at this time for final approval. Changes from what was approved in 2010 (based on a year of study and deemed insignificant) are reflected in *bold italics*.

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.



1 **2. Proposed UUMA Guidelines– Standards of Professional Practice** Presented by the
2 Guidelines Revision Committee to the 2011 Annual Meeting for second and final vote.

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
6 vocational 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 communities. From honored principle, in
9 practice each local congregation is ultimately and finally self-governing in its institutional authority, as well as
10 pledged to cooperation and consultation with other member congregations of 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
12 prepared by education and personal commitment for the work of ministerial leadership. They pledge to labor with the
13 minister in bringing to fruition the promise of the free church, and to provide for their sustenance. In the context of
14 both congregational and community-based ministry, the ministerial call signifies creation of a distinctive partnership
15 in which minister and congregation alike affirm their intention to share in a religious pilgrimage of mutual care, joy,
16 forbearance, 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. Ministers must be clear on the limits of their counseling skills and make referrals when there is***
21 ***need for more than pastoral counseling unless they have specialized training.***

22 4. In keeping with the tradition of intellectual freedom in the pulpit and the pew, ministers are to preach and teach
23 the truth as they see it without fear, and with openness to new understanding.

24 5. Ministers are to show respect and compassion for all people, and to summon communities to display to the
25 world actions of justice, peace, goodwill, and the ethical life.

26 6. The minister is to bear witness to the realities of the world, the ideals of the common good, and the power of
27 people for love and change, endurance and delight.

28 7. In a parish setting, ministers are responsible for assessing the needs and resources of congregations in the many
29 dimensions of community life, such as:

30 a. worship;

31 b. preaching;

32 c. administration;

33 d. pastoral care and counseling;

34 e. rites of passage;

35 f. religious education (adults and children);

36 g. arts and aesthetics;

37 h. small group ministry;

38 i. theological reflection;

39 j. social witness, concern, and action;

40 k. connections in the local community;

41 l. outreach and growth;

42 m. right relationships and community building;

43 n. District and UUA affairs.

44 8. The relationship of a congregation with its minister(s) can only be understood with reference to both the
45 autonomy and the mutual accountability of congregational polity. Therefore there can be no rigid
46 standardization of parish-minister relations. The conduct of a particular ministry must be determined by the



minister, the congregation, and/or other employing agencies or enterprises, in accordance with particular talents and needs.

- 9. The UUMA Code of Professional Practice and these Standards describe some disciplines important to congregational polity, and to a professional ministry dedicated to serving congregations, agencies or enterprises and larger communities well. **They** are designed to facilitate understanding and discussion between congregation or agency and minister, as well as among ministerial colleagues. They represent the best thinking of the UUMA with regard to optimal agreements and conditions, to be adapted by and for each setting of ministry.
- 10. Effective ministry and collegiality are grounded in mutual trust and respect, rather than in even the best and most scrupulously observed procedures. Adequate and actively used means of communication must be a matter of shared and continuing concern for ministers, congregations and agencies, and among ministerial colleagues.
- 11. The health and future of the ministry requires the capacity of all ministers to recognize and confront exploitive or destructive patterns of behavior in self and others. Collegiality includes a requirement to raise, and to receive in good faith, concerns about actions and patterns of interactions that damage ministerial integrity or effectiveness. Pursuit of such concerns is not a violation of collegiality, but a duty that is part of its very essence. Appropriate methods for this kind of collegial confrontation and support are outlined in the Code of Conduct section titled "Accountability Procedures" and include the work of the Committee on Ethics and Collegiality.**
- 12. This document will be revised from time to time. Ministers should be attentive to these revisions as published by the UUMA. The entire document should be reviewed periodically by a minister and the appropriate congregation, agency or enterprise.**

II. Ministers' Expectations of Institutions They Serve

- A. **While the work of ministry is often challenging, it should be structured in such a way as to be sustainable over time, and model health, integrity and wholeness.** It is in the interest of the ministry as a whole and the future of the Association that ministers be provided with ample compensation and benefits, and good working conditions, as specified below. The UUMA urges its members not to accept substandard compensation, benefits or working conditions.
- B. The Executive Committee of the UUMA may find a congregation or other agency to be in patent violation of right relations with a minister as described in these Guidelines, and make that finding public.
- C. Freedom of The Pulpit And The Ministry
 - 1. The history and expectation of the Unitarian Universalist movement is that ministers are free to speak the truth as they understand it. The long standing tradition of freedom of the pulpit extends to ministers in all professional settings. This freedom applies to both spoken and written public statements.
 - 2. The minister does not, however, necessarily speak for either the institution or its members. It is the minister's responsibility to do everything possible to make clear when the minister is speaking as an individual.
 - 3. **The pulpit carries institutional power and credibility that should not be lightly dismissed. Ministers should maintain a clear understanding with congregational leadership concerning the locus of authority over the conduct of worship and pulpit presentations. Where the minister is solely charged with that responsibility they should hold authority over how all services are structured and how the pulpit is filled. A minister with shared responsibility for pulpit and worship should maintain an advisory relationship with those responsible for that work in the minister's absence.**
- D. Privacy
 - 1. Like any other person, the minister has a need for a personal and private life. Privacy needs are not identical for any two ministers, nor for one minister at different life stages.
 - 2. The ways in which ministers and their families conduct their private lives, choose their friends, spend their money, rear their children and express their sexuality are private concerns. However, there is a public facet to



1 the minister's life. Perceptions of the public will have a bearing on the effectiveness of the ministry and
2 therefore implications for private choices.

3 3. The minister's days off and vacation should be regarded as time for personal use, except when an emergency
4 requires the minister's immediate attention. Meetings in which the minister is expected to participate should
5 not be scheduled for the minister's time off.

6 4. The nature of congregational ministry makes the assurance of privacy particularly difficult. Since the health
7 and happiness of the minister and the minister's family should be of concern to the congregation, the
8 congregation has an obligation to help protect their privacy. Congregations can do this only when ministers
9 make their specific needs and desires known. Expression in these matters is especially important upon *arrival*
10 *a new ministry*. Otherwise the congregation may automatically adopt the patterns of the last
11 minister/congregation relationship.

12 5. ***Whether a minister lives in a parsonage, or not, their home must be considered a private residence. It is not***
13 ***an extension of the parish for use by congregational groups for institutional functions, except at the***
14 ***specific invitation of the minister and their family.***

15 E. Family Life

16 1. Ministers should expect their spouse or partner and children to be regarded and treated as individuals separate
17 from the work of ministry. ***At the same time family members may be well advised to refrain from positions***
18 ***of visible leadership or systemic influence.***

19 2. ***Members of the minister's family*** should be allowed to participate in congregational activities free from
20 expectation or coercion, according to talent or interest. This might mean, in some cases, not at all.

21 3. If the minister's spouse or partner participates in the congregation in such a way as to use professional or
22 employable skills (e.g., as RE Administrator), the spouse or partner should have a separate contract and be
23 compensated accordingly.

24 F. Support for Family Life

25 1. Parental Leave:

26 a. A provision of parental leave should be considered when the minister's Letter of Agreement is
27 composed. At least six weeks of paid leave should be provided for either parent at the birth or
28 adoption of a child, with salary and all other benefits continuing during this time.

29 b. Ministers and congregations should be prepared to negotiate with flexibility the details of this leave,
30 including reduced duties, part time work, or longer absence depending on the particular circumstances.
31 Ministers may negotiate to use sabbatical, vacation, or sick leave to extend their parental leave.
32 Ministers may arrange for congregations to avail themselves of extended internships, temporary or
33 consulting ministries, or assistance from the UUMA Chapter or other local ministers during the
34 minister's absence. Ministers may help to establish a special committee to facilitate the minister's
35 absence or reduced duties before or after the arrival of a child.

36 c. A minister should advise the Board of Trustees, the Committee on Ministry, and others in leadership
37 as soon as it is known that a child is to be added to the family and the minister intends to take parental
38 leave.

39 d. Ministers must take primary responsibility for educating the congregation about plans for changes in
40 their routines resulting from increased parental responsibilities.

41 2. Adoption should be handled on the same basis as childbirth for the purposes of parental leave.

42 3. Medical complications during pregnancy or following birth should be handled according to the policy which
43 applies to other medical disabilities.

44 4. To the extent that a congregation expects the minister who is a parent of a young child/ren to attend events
45 such as the UUA General Assembly that require travel away from home, the cost of child care during these
46 events should be considered part of reimbursable professional expenses.

47 5. Ministers should be able to arrange for up to 12 weeks of unpaid leave in order to respond to illness or other
48 disability of their spouse or partner, parent, child, sibling, or member of their immediate household. The



1 minister should communicate with congregational leadership, and to the extent possible take an active role in
2 arranging for the needs of the congregation to be met during this time.

- 3 6. At least 7 days of paid **bereavement** leave should be provided to a minister upon the death of their spouse or
4 partner, parent, child, sibling, or member of their immediate household. ***If additional time is required before***
5 ***actively resuming ministerial duties, the minister should communicate with their employer or***
6 ***congregational leadership to seek flexibility in arranging that the needs of the institution be met.***

7
8 G. Personal or Romantic Relationships

- 9 1. A minister of a congregation, or a community minister affiliated with a congregation, who engages in personal
10 friendship or pursues a romantic attraction with a member or participant of that congregation, or whose
11 family members or existing friends join or participate in that congregation, must take into account the
12 following considerations:
- 13 a. Such relationships will change the dynamics of the congregation as well as of the ministry, potentially
14 in negative ways that may persist beyond that minister's tenure.
 - 15 b. **Members** of the congregation who have special relationships with the minister must often refrain from
16 positions of visible leadership or systemic influence for which they might otherwise be eligible.
 - 17 c. It may be advisable for a potential romantic partner to refrain from visible leadership or systemic
18 influence for which they might otherwise be eligible in the congregation, agency or enterprise, at least
19 until the nature of the relationship with the minister is clearly established and can be made public.
- 20 2. Ministers who pursue such relationships **should** seek and heed the advice of colleagues as to how the conduct
21 of that relationship may affect their ministries and their congregations.
- 22 3. It is unfair and destructive to congregations for the minister to ask them publicly to accept a succession of
23 several romantic partners, whether or not these partners have been previously connected to the congregation.
- 24 4. Community ministers should be guided additionally by the expectations of the agencies or enterprises where
25 they work, and by the standards of professional organizations to which they may belong, regarding the
26 establishment of personal friendships or romantic relationships with those they serve.
- 27 5. In all cases, ministers must be careful not to take advantage of those they serve, or damage the integrity of the
28 congregation, agency or enterprise in which they serve.

29 H. Pledging

- 30 1. It is essential that if expectations for congregational pledging or agency fundraising exist, they be stated and
31 clarified during the candidating process, since these expectations will necessarily be part of the minister's
32 financial consideration.
- 33 a. Some ministers pledge to give as much as do people in similar circumstances.
 - 34 b. Other ministers, perceiving their role to be that of a "lead giver," choose to make pace-setting gifts.
 - 35 c. Some choose to pledge to the UUA or its affiliates instead.
 - 36 d. Others see themselves as contributing in other ways, such as working for a substantially lower salary
37 than could be earned in secular work.
 - 38 e. Some ministers choose not to pledge at all.
- 39 2. Unless it is otherwise agreed, the minister's contribution is to be handled with the same confidentiality as that
40 of other people.

41 I. Committees On Ministry And Ministerial Relations Committees

- 42 1. A Ministerial Relations Committee serves as support and counsel to a minister, and as a communication
43 channel between the minister and the congregation or agency.
- 44 2. A Committee on Ministry pays attention to the ministry of the congregation in the broad sense -- how well the
45 congregation is ministering to its members, the surrounding community, and the world -- its professional
46 ministers(s) being only part of the effort.



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

3 J. Review *and Evaluation*

4 1. It is the minister's responsibility to assess their own abilities, *utilizing the various tools and methods available*
5 *through the UUA or other resources*, and to continue their professional development. The minister should
6 also be prepared to assist congregations, agencies and enterprises *they serve* in *developing strengths and*
7 *competencies within the institution and in its leaders*.

8 2. *Congregations, agencies and enterprises use varying mechanisms for review. Each minister and institution*
9 *must seek the means best suited to their situation, potentially including:*

10 a. *Ministerial Fellowship Committee renewal process;*

11 b. *Mission/Vision assessment;*

12 c. *Peer review;*

13 d. *Systems theory analysis;*

14 e. *Policy Governance means and ends assessment;*

15 f. *The UUA "Assessing our Leadership" process;*

16 g. *360 Degree performance evaluation;*

17 h. *Appreciative Inquiry*

18 i. *Other professional organizations' assessment tools.*

19 3. *Mutual accountability between laity and ministers for the health and well-being of the institution's ministry*
20 *is an essential purpose of review and evaluation. Ministers achieve greater accountability when there are*
21 *regular reviews of their performance as measured by established goals, and reviews of their Letters of*
22 *Agreement or contracts, including compensation. Congregations achieve greater accountability when*
23 *ministers are included in the regular review of institutional performance, goals, and action plans.* Such
24 shared review can benefit the personal and professional growth of the minister, give strength and a sense of
25 direction to the congregation or agency, and broaden areas of communication and *cooperation* between them.

26 K. Time

27 1. The tasks of ministry are too numerous for one individual to fulfill. Successful ministry requires the effective
28 use of time by a minister. Ministers will determine the emphases of their ministries, *and the weekly and*
29 *annual structure of their time*, on the basis of their interests and skills, as well as the needs of the people *and*
30 *institutions* they serve and the demands of love and justice in the world.

31 2. *Ministers are responsible for monitoring the boundaries of their work and energy, and for educating those*
32 *they serve as to the structures of time that best protect their well-being and the quality of their ministry.* In
33 general a minister should be free to decide the organization and priorities of their own time, and consult with
34 the governing body of congregations and agencies *and/or their supervisors* around these matters.

35 3. *Provisions regarding* professional service, continuing education, General Assembly, vacation, planning and
36 study leave, and sabbatical should be set forth in the minister's Letter of Agreement *or contract*.

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

39 5. *Ministers must establish clear guidance about the best ways for staff, congregational leaders and those they*
40 *serve to reach them in ordinary circumstances or in case of emergencies.*

41 6. The Work Week *in a Congregation*

42 a. *Full-time ministry consists of no more than an average of 48 hours or 12 working units (morning,*
43 *afternoon or evening) per week. Part-time ministries take a variety of forms (as described Section*
44 *3d). Care should be taken to specify the expectations of time for all ministries.* Included in this
45 figure should be time for study and personal reflection, as well as opportunities for access to the
46 minister. Attendance at meetings relevant to the congregation's programs is part of the minister's
47 working week. A minister should be expected to spend no more than three nights per week involved in
48 parish-related activities.



- b. Each minister should have at least one regular, scheduled day off (including evening).
- c. Each minister should be offered the opportunity to be free of congregational responsibilities at least one Sunday a month.
- d. Congregations and ministers must seriously examine and come to a shared understanding of their respective expectations concerning the ministers' participation in parish calling, committee work and meetings.

6. Professional Service, Continuing Education & General Assembly

a. Professional Service: Ministers are often called upon to offer professional service in settings outside their congregation, agency, or enterprise. These invitations may include:

- 1. Other congregations**
- 2. The UUA or District**
- 3. The UUMA**
- 4. Other professional organizations**
- 5. Local or national service organizations**
- 6. Interfaith work**

b. Continuing Education: Ministers are responsible for the ongoing development of their skills and competencies through a continuing education plan.

c. Ministers and congregational leadership must jointly determine whether attendance at District Meetings and UUA General Assembly constitutes either:

- 1. A meeting relevant to the congregation's program, and is considered normal working time, or**
- 2. Professional service, or**
- 3. Continuing Education.**

In no case should attendance at these events be considered vacation time.

d. Ministers should accept invitations for Professional Service and plan Continuing Education in consultation with their institutional leadership. Up to four weeks per year should be allowed for these activities.

7. Vacation

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

8. Planning and Study Leave

- a. The minister shall be allowed no less than four weeks each year for planning, study, and preparation for upcoming ministerial activities.
- b. If an institutional crisis occurs while a minister is traveling during planning and study leave, additional costs of travel will be the minister's responsibility.

9. Sabbatical leave is an investment that the congregation, agency or enterprise makes in the future of a ministry. Sabbatical leave is to be used for the minister's professional development, and is expected to benefit the institution and/or the movement.

- a. The minister accrues one month of sabbatical leave each year, subject to the other conditions set forth in this section.



- b. Unless otherwise negotiated, no sabbatical leave is to be expected prior to completion of four years of service.
- c. Sabbatical leave may accrue up to a maximum of six months.
- d. The length of any given sabbatical is a matter for agreement of *the institutional leadership* and the minister.
- e. The congregation, agency or enterprise and minister will jointly plan for ministerial services during the sabbatical period.
- f. If a sabbatical fund is set up, it should be clearly stipulated whether it is for the use of the minister.
- g. It is recommended that the sabbatical agreement refer to general conditions for sabbatical leave. This should be supplemented by a letter composed by the minister and *institutional leadership* that sets forth the detailed conditions for each sabbatical.
- h. A sabbatical may be taken separately from or together with vacation periods.
- i. The minister shall not use sabbatical leave to search for another position, nor accept one during this time.
- j. No action on ministerial *evaluation*, tenure *or duties* shall be *pursued* during a sabbatical period.
- k. 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.
- l. ***The minister will be expected to return from sabbatical only for the most serious matters constituting an institutional crisis. In the event the minister is asked to return from sabbatical, travel expenses will be reimbursed.***
- m. The minister may be required to continue service to the congregation, agency or enterprise for some specified period following a sabbatical. This period will not be longer than one year.
- n. In the event of a resignation or dismissal, accrued sabbatical time shall not be paid in financial equivalent.

L. Office

- 1. Each minister should have a suitable, furnished, sound-proofed, private office at the church, agency or enterprise 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 *should* 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 *institutions* the 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 job 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, sex, color, class, ethnicity, national origin, age, physical or mental ability, gender expression, or sexual orientation***. 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 institutions and their leadership to be particularly aware of their responsibility to provide an environment free from harassment based on race, sex, color, class, ethnicity, religion, national origin, age, physical or mental ability, gender expression, or sexual orientation.

N. Ministerial Compensation

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

O. Housing

1. ***Wherever possible and feasible, the minister should be allowed to select their own housing, and the privacy of that residence should be respected.***
2. ***In the U.S., part of a minister's total compensation is a tax-exempt housing allowance, as defined by the I.R.S. It is best for the amount to be established by an annual vote of the board or congregation.***
3. If a parsonage exists and the minister chooses to live there, certain understandings should be clearly established:
 - a. how and by whom routine maintenance is to be performed;
 - b. how and by whom repairs and improvements are to be decided, and paid for; and,
 - c. respect for the privacy of the minister and family.
4. ***If the ministry ends by reason of the minister's death or disability, the parsonage should be available for the family's continued use for at least six months.***

P. Other Benefits

1. Each congregation, agency or enterprise should provide the minister with benefits commensurate with the recommendations of the UUA Compensation Guidelines. These should include health insurance, life insurance, disability insurance, pension and contribution in lieu of employer's FICA. ***The UUA Contributory Pension Plan is currently available through the Association. However, ministers may be enrolled in other pension plans.***
2. Because personal situations vary, benefit packages should be structured to reflect the needs of individual ministers.
3. In the event of disability, payments for salary and housing, contribution in lieu of FICA, insurance premiums, and pension contributions ought to be continued for six months or until disability insurance begins, if sooner.



- 1 4. Benefits for the minister and for all employees should appear in a budgetary category separate from salaries.
- 2 *Unless otherwise required*, these should be paid directly by the congregation, agency or enterprise.
- 3 5. Beyond traditional honoraria, ministers should be cautious about the propriety of accepting personal gifts.
- 4 Care should be taken to avoid the appearance or reality of exploitation or undue influence.

5 Q. Professional Expenses

- 6 1. It is the responsibility of the congregation or agency to provide for the expenses incurred in performance of its
- 7 ministry. Ministers should be fully reimbursed for such expenses incurred in the course of their work. Funds
- 8 sufficient for these expenses should be budgeted in a category separate from both salary and benefits.
- 9 2. Funds designated as professional allowances should be spent within broad categories. Such categories may
- 10 include, but are not limited to: Books, periodicals, meetings, conferences, continuing education, hospitality,
- 11 equipment, *computers, software, communications technology*, travel, transportation and child care related to
- 12 professional travel.
- 13 3. For all such expenditures, the minister should present an itemized account for reimbursement.
- 14 4. The minimum conferences a minister may wish to attend include General Assembly, district annual meetings,
- 15 ministerial gatherings and institutes at local, district and continental levels. All expenses should be paid out
- 16 of professional expenses provided by the congregation, agency or enterprise for attendance at these events.

17
18 **III. RESPONSIBILITIES AND EXPECTATIONS AMONG COLLEAGUES**

19 A. Introduction

- 20 1. The goals of ministry *are rarely achieved through* isolated endeavor. Ministers may find themselves:
 - 21 a. serving as colleagues in the same congregation, agency or enterprise;
 - 22 b. serving as colleagues in different congregations, agencies or enterprises in the same community;
 - 23 c. attending, belonging to or working with congregations, agencies or enterprises served by other
 - 24 ministers.
- 25 2. Congregations, agencies or enterprises benefit when ministers relate to each other in ways that model:
 - 26 a. self and systems awareness;
 - 27 b. healthy boundaries;
 - 28 c. clear communication;
 - 29 d. mutual respect, care and accountability;
 - 30 e. a shared commitment to the well-being of congregations, agencies, enterprises and the UU movement.
- 31 3. Congregations, agencies or enterprises suffer when ministers relate to each other in ways that foster:
 - 32 a. ambiguity of roles;
 - 33 b. the division of loyalties;
 - 34 c. a sense of suspicion, secrecy, self-pity or unhealthy competition.
- 35 4. Collegial relationships are expected to be professionally sensitive, respectful, and supportive. It is beneficial to
- 36 collegial relationships for all members of the UUMA to attend chapter and cluster meetings and to welcome
- 37 each other warmly at these gatherings.
 - 38 a. Life Members and other retired ministers are appreciated at chapter and cluster events as they choose
 - 39 to participate.
 - 40 b. In encouraging the participation of Community and Part-Time Ministers at chapter and cluster events,
 - 41 colleagues should recognize the challenges that such attendance represents and should facilitate the
 - 42 presence of these colleagues with the goal of maximizing inclusiveness.
 - 43 c. Ministers in nearby congregations should recognize the challenges that interim ministers may confront
 - 44 in making collegial connections and help facilitate those connections when possible. Interim ministers
 - 45 and their colleagues all benefit from when interim ministers attend UUMA chapter and cluster
 - 46 meetings and cultivate collegial connections.



- 1 5. Any minister who joins or participates in a congregation, agency or enterprise other than the one they serve,
2 *should recognize the authority other members may yield to them and exercise such influence cautiously*
3 *and* only as it supports the *work* of the current minister(s).

4 B. Ministers in Multiple Staff Settings

- 5 1. All ministers should understand, periodically review, and renegotiate when necessary, the document that sets
6 forth their relationship with the congregation, agency or enterprise that *calls or* employs them.
- 7 2. All ministers serving together in the same congregation, agency or enterprise should develop written
8 documents articulating the covenant of relationship and responsibility with the other minister(s) in that
9 setting. These documents should be periodically reviewed, and renegotiated when necessary.
- 10 3. Collegial relationships between ministers serving together in the same congregation, agency or enterprise
11 should be characterized by:
- 12 a. mutual respect;
- 13 b. support for the success of one another's ministries;
- 14 c. shared loyalty to the well-being of their congregations, agencies or enterprises;
- 15 d. a commitment to good communication;
- 16 e. clarity regarding the assignment of roles, responsibilities and authority.
- 17 4. Each minister, regardless of role, is entitled to all protections, rights and courtesies, and is bound by all
18 collegial expectations, as defined in the UUMA Covenant, Code of Professional Practice and in these
19 Standards.
- 20 5. Multiple ministers serving the same congregation, agency or enterprise are most likely to work effectively
21 together if the structures of their roles are clearly articulated before these relationships begin, at the time of
22 search, hire, call *or affiliation*. Structural elements may include, but are not limited to:
- 23 a. who has what degree of accountability for articulating the mission, vision or direction of the
24 congregation, agency or enterprise;
- 25 b. whether the position represents a call by the congregation, hiring by *the institutional leadership*, or by
26 a minister already on staff;
- 27 c. whether the position has the potential to become a called ministry, and if so how and by whom that
28 decision is to be made;
- 29 d. how and by whom and for what reasons the decision can be made to end the minister's tenure in the
30 position;
- 31 e. how conflict between the minister and the congregation, or with other ministers working in the same
32 setting, will be addressed;
- 33 f. what the lines of accountability, reporting, and supervision are.
- 34 6. Should conflict arise between ministers serving together in the same congregation, agency or enterprise, every
35 effort should be made to preserve the well-being of the institution. Provisions for this eventuality should be
36 specified in the *Letter of Agreement*, contract or *Letter of Affiliation* between the congregation, agency or
37 enterprise and the minister, and these provisions should be adhered to. In most instances Chapter Good
38 Offices should be consulted.
- 39 7. As indicated in the Code of Professional Practice, ministers who function as supervisors to colleagues serving
40 in the congregation, agency or enterprise have special responsibilities to those they supervise, including:
- 41 a. conformity to the UUMA Code of Professional Practice;
- 42 b. awareness of a supervisee's job description and terms of employment;
- 43 c. creation and maintenance of a written list of mutually understood expectations;
- 44 d. self-awareness of power differentials that may exist between supervisor and supervised colleague;
- 45 e. dependable opportunities for collegial consultation and communication;
- 46 f. recognition of privilege arising from differences of social location and historical marginalization, and
47 advocacy to address the ways these conditions may affect a colleague's ability to fulfill their ministry;



- g. regular review and evaluation of the supervisee's job performance based on written job descriptions and expectations;
- h. advocacy for a colleague's suitable working conditions;
- i. recognition of a colleague's efforts, successes and accomplishments;
- j. clarity in long range plans and directions that may affect a colleague's position;
- k. deflecting or countering unwarranted criticism or interference in the performance of the supervisee's ministry;
- l. support for the colleague's professional development and future career.

8. Ministers who serve together without supervisory relationships should consider which of these obligations apply to them.

9. As indicated in the Code of Professional Practice, ministers who are supervised by colleagues serving the same congregation, agency or enterprise have special responsibilities to their supervisors, including:

- a. conformation to the UUMA Code of Professional Practice;
- b. awareness of one's job description and terms of employment;
- c. creation and maintenance of a written list of mutually understood expectations;
- d. self awareness of power differentials that may exist between supervisor and supervised colleague;
- e. regular collegial consultation and communication;
- f. recognition of privilege arising from differences of social location and historical marginalization, and advocacy to address of the ways these conditions may affect a colleague's ability to fulfill their ministry;
- g. participation in regular review and evaluation of one's job performance based on written job descriptions and expectations;
- h. clarity about conditions necessary for the performance of one's ministry;
- i. support to the organization served by adhering to the established lines of authority and keeping disagreements with supervisors between colleagues when asked.

C. Community Ministers

1. Community Ministers ***are urged formally to*** affiliate with a congregation in order to ground themselves in the support and accountability of a Unitarian Universalist covenantal community.
2. In congregations served by a Parish Minister, the Community Minister should initiate the application for affiliation through that colleague. Ministers serving congregations have a collegial obligation to encourage the congregation to prepare a process through which to respond to applications for affiliation from community ministers. In the absence of this process, congregational ministers should respond with thoughtful consideration to requests for affiliation.
3. Where the congregation is served by a Parish Minister, such affiliation should be based upon mutual respect and a clear understanding between the Parish Minister(s) and the Community Minister(s) of their expectations of one another, expressed in a Letter of Understanding which should be reviewed by the ministers periodically.
4. Community Ministers seeking to affiliate with a congregation not currently served by a minister should make their application through the congregation's governing body.
5. Affiliations established between a Community Minister and a congregation should be expressed in a Letter of Affiliation specifying:
 - a. financial support, if any;
 - b. possible establishment of, or inclusion in, a Committee on Ministry or Ministerial Relations Committee;
 - c. reasonable expectations of participation or service to the congregation by the Community Minister, if any;
 - d. any other expectations between the congregation and the Community Minister;



- e. that the community minister will scrupulously follow established processes of the UUA Transitions office if they should pursue other ministerial positions in their affiliated congregation.
- 6. An affiliation established between a Community Minister and a congregation endures beyond the tenure of any minister of that congregation, and should be made known to any future interim minister and ministerial candidates.
- 7. **All ministers shall respect the work of any Community Minister who is a member of the congregation that they serve regardless of whether the Community Minister affiliates with that congregation or not.**
- 8. All ministers should keep Community Ministers apprised of actions they take that may bear on the work of the Community Ministers.
- 9. Community Ministers shall respect the integrity of the relationship between members of a congregation served by a colleague and that colleague. Parish Ministers shall respect the integrity of the relationship community ministers have with the individuals they engage in their ministries. Within the limits of professional confidentiality, if any minister has occasion to offer ministerial services to someone known or discovered to be in a professional relationship with a colleague, they should notify that minister about that occasion.
- 10. Ministers serving nearby congregations should recognize the challenges that community ministers may confront in making collegial connections and help facilitate those connections when possible. Community ministers and their colleagues all benefit from when community ministers attend UUMA chapter and cluster meetings and cultivate collegial connections.

D. Part-Time Ministers

- 1. Congregations, agencies or enterprises may call or hire a minister to serve alone in a part-time position. Congregations, agencies or enterprises seeking additional ministry may create a part-time ministry position in addition to existing full or part-time ministries.
- 2. Part-time Ministers are entitled to all protections, rights and courtesies, and are bound by all collegial expectations, as defined in the UUMA Covenant, Code of Professional Practice and in these Standards.
- 3. Financial support for the part-time ministry should reflect proportionally the full-time UUA Compensation and Benefit Standards and paid time off.
- 4. The responsibilities of a part-time minister should be described fully and carefully in writing at the time of hire or call.
- 5. These agreements should call for a specific amount of the minister's time to be given to the congregation, agency or enterprise including time for study, reflection, and planning for institutional *crises*. To the extent possible, working days and hours should be specified and respected by the institution, the part time minister and any other ministers serving the institution. Ministers should not be expected to attend meetings or events scheduled outside of agreed working hours.
- 6. The agreement should also address the following issues:
 - a. The part-time minister cannot be expected to do all that a full-time minister does. A clear division of responsibility should be maintained and regularly renegotiated and affirmed, between the part-time minister, *institutional leadership*, and any other ministers serving the congregation, agency or enterprise.
 - b. The well-being of both congregation, agency or enterprise and the minister depends upon their mutual ability to deal creatively and flexibly with frustrations that may result from the discovery that there is always more to be done than the scope of "part-time," however defined, will allow.
 - c. Since many part-time ministries may be part of fairly complex arrangements, procedures need to be established for renegotiating hours and duties as experience indicates. The work of a Committee on Ministry or Ministerial Relations Committee is often essential in part-time ministries.
- 7. Any service to a second congregation or other employment should be discussed *in advance* with *institutional leadership* and any other ministers serving the congregation, agency or enterprise, along with any expectations the institution may have concerning the nature of further employment.



- 1 8. If the minister understands the part-time ministry as a step towards a full-time position, this expectation should
- 2 be described in writing along with the necessary conditions, and a timetable for renegotiating the agreement
- 3 should be spelled out.
- 4 9. If either the minister or the congregation, agency or enterprise does not wish the part-time minister to be a
- 5 candidate for its full-time ministry position in the future, this should be stated clearly at the time of call or
- 6 hire.

7 E. Interim Ministers

- 8 1. All ministers should respect the unique expertise of Interim Ministers, be supportive of their work, and
- 9 recognize the special challenges of the period of transition.
- 10 2. ***Interim Ministers are entitled to all protections, rights and courtesies, and are bound by collegial***
- 11 ***expectations defined in the Covenant, Code and Standards of the UUMA.***
- 12 3. There are relationships between ministers and congregations, agencies and enterprises that endure beyond the
- 13 tenure of any particular minister. Interim Ministers are expected to acknowledge and respect these
- 14 relationships and not disrupt them arbitrarily. Colleagues in enduring relationships with congregations in
- 15 transition are expected to support the work of the Interim Minister. These enduring relationships include:
 - 16 a. Emeritus status as voted by the congregation;
 - 17 b. Affiliation status of Community Minister(s); and,
 - 18 c. the congregational call of other ministers.
- 19 4. There are other ministerial relationships that are contractual and may not be enduring in nature.
- 20 5. When interim ministers contemplate taking actions that will affect any of these relationships or bring them
- 21 under congregational scrutiny they are expected to abide by ***any Letters of Agreement or contracts in effect***
- 22 ***and encouraged to seek guidance from chapter Good Officers. In addition, an interim minister may***
- 23 ***consult with*** the District Executive and the UUA Transitions Office.

24 F. Students

- 25 1. Ministers and students preparing for the ministry have much to offer each other in comradeship,
- 26 encouragement and the exchange of ideas and experience. ***Discernment of fitness for ministry, and the***
- 27 ***nurture, support and training of future of colleagues are responsibilities of all ministers.***
- 28 2. It is important that students become acquainted with the culture of Unitarian Universalism by being involved in
- 29 the life of one or more congregations, interning at a Unitarian Universalist setting and attending UUMA
- 30 Chapter Meetings and, if possible, UUA General Assembly.
- 31 3. It is important as well for UUMA members to behave toward students in candidate status ***with collegial***
- 32 ***respect***, openness and hospitality, including at chapter meetings.
- 33 4. Ministers should be careful not to exploit their greater power relative to students, including interns.
- 34 5. Students in candidate status, who become members of the UUMA, are responsible for making themselves
- 35 familiar with and abiding by the provisions of the UUMA Covenant, Code and Standards. This represents a
- 36 change in role and status that will alter the nature of ***the students' relationships*** with both lay people and
- 37 ministerial colleagues.
- 38 6. Part of preparation for ministry entails understanding and respect for the demands and constraints on a working
- 39 minister's time.

40 G. Departing Ministers

- 41 1. In general, the future well-being of a congregation, agency or enterprise is best assured by the fully effective
- 42 departure from leadership of ***any*** minister whose service to that institution has ended.
- 43 2. Congregations are especially vulnerable in periods of ministerial transition. Therefore, departing ministers
- 44 should exercise particular care to minimize their influence and presence within the congregation, agency or
- 45 enterprise and their interactions with members, staff and clients during times of transition.
- 46 3. There should be no intentional or ministerial contact between a departing minister and members, staff or
- 47 clients of congregations, agencies or enterprises they have served until there can be a covenant expressed in a



1 Letter of Understanding between predecessor and subsequent ministers. In those uncommon cases where
2 personal or familial relationships persist, care should be taken to assure that those relationships do not have a
3 negative impact on the institution or on subsequent ministries.

- 4 4. Experience has shown that over the long term a congregation and a previous minister may benefit from that
5 minister's continuing participation as a member of the congregation after their professional leadership to that
6 community has ended. Predecessor and subsequent colleagues should adopt covenants expressed in a Letter
7 of Understanding defining the nature and limits of this participation.
- 8 5. Unless the departed minister chooses to suspend all contact and participation in the congregation during the
9 period of an interim ministry, the Letter of Agreement with the *Interim Minister* must be understood to be
10 limited only to the period of the interim ministry. It is the responsibility of both parties to make it known to
11 the congregation that the agreement is limited and that the provisions of the agreement with subsequent
12 colleagues may be significantly different.
- 13 6. The provisions of this covenant should be arrived at through conversation and negotiation with an
14 understanding that the well-being of the congregation and the new ministry is of primary importance. When
15 disagreements persist, Good Offices may be employed, but ultimately the judgment of the new minister shall
16 prevail. It is the responsibility of the involved ministers to inform the congregation of this covenant.
- 17 7. If either a predecessor or successor minister believes that this covenant is not being effectively maintained,
18 then they should engage their colleague and seek reaffirmation or renegotiation of that covenant with
19 consideration for the delicacy of the current minister's role. Should this effort not resolve the concern, Good
20 Offices should be consulted, and with the recommendation of the Good Officer the matter may be referred to
21 the Committee on Ethics and Collegiality.
- 22 8. A departing minister may be expected to discontinue all contact with the congregation, agency or enterprise, its
23 members and staff if:
- 24 a. the former ministry involved established misconduct;
 - 25 b. the departed minister violates the UUMA Code of Conduct; or
 - 26 c. the departed minister intentionally violates the terms of the covenant with the new minister.
- 27 9. It is good practice for a minister to prepare family members to understand that a change in the minister's
28 relationship with a congregation, agency or enterprise may affect them all, and may mean the end of ties that
29 family members may have with that institution. It is politically wise and collegially generous for a successor
30 minister to reach out pastorally to the family of the predecessor minister if they remain in the congregation or
31 community.
- 32 10. When a minister is no longer a member of the UUMA, and is no longer bound by the Code of Professional
33 Practice, the nature of the previous professional relationship with the people of a congregation or the clients
34 of an agency or enterprise should not be exploited in the solicitation or conduct of their subsequent
35 employment.
- 36 11. When a minister leaves a congregation for community ministry, they should not solicit members or presume
37 upon a relationship they had with their former congregation until they have an opportunity to establish a
38 covenant with the *new* minister of that congregation. In the absence of a new minister the covenant should be
39 established with the leadership of the governing body of the congregation.
- 40 12. In all cases, ministers must continue to respect the confidences granted and the information about individuals
41 gained in congregations, agencies or enterprises they once served.

42 H. Ministers Emeritus/ae

- 43 1. Emeritus/ae status may be granted by vote of a congregation, or agency leadership, at the completion of a
44 minister's long and faithful service in that setting. Typically, the Minister Emeritus/ae is entitled to a
45 circumscribed continuing place in the life of the congregation or agency, although the minister may go on to
46 serve in other positions elsewhere.
- 47 2. Relationships between congregations or agencies and their Ministers Emeritus/ae vary in expectation and
48 practice. These relationships may include some or all of the following:
- 49 a. a gift from the congregation;



- 1 b. recognition by the UUA;
- 2 c. a delegate credential for General Assembly;
- 3 d. inclusion on the list of the congregation’s staff on letterhead, etc.;
- 4 e. ceremonial presence at major institutional events; such as anniversaries, building dedications, etc.;
- 5 f. occasional invitations to appear in the pulpit;
- 6 g. access to the institutional library or archives for research;
- 7 h. a small expense allowance for professional pursuits;
- 8 i. use of office space;
- 9 i. the opportunity to purchase, or continued residence in, a church-owned parsonage.
- 10 3. The nature of the relationship should be carefully considered and agreed upon in writing by the congregation
- 11 or agency and the minister. This agreement should be included in the Declaration of Emeritus/ae status voted
- 12 by the congregation or agency. This Declaration should be made known to the congregation or agency, as
- 13 well as to any future ministerial candidates.
- 14 4. The role of Minister Emeritus/ae must be exercised in such a way as to support the well-being of the
- 15 congregation and the success of future ministers.
- 16 5. All expectations in the Code of Professional Conduct and the section of the Standards regarding “Departing
- 17 Ministers” apply to Ministers Emeritus/ae, except as specified in the Declaration granting Emeritus/ae status.
- 18 ***The declaration, however, cannot over-ride the expectation of a covenant, expressed in a Letter of***
- 19 ***Understanding, with any successor colleague.***

21 **IV. Call, Initiation, and Severance Procedures**

22 **A. Candidating for Congregational Ministry**

- 23 1. The UUMA supports the settlement procedures described in the UUA Handbooks on Ministerial Settlement
- 24 and on Interim and Consulting Ministries, and calls upon our members to abide by them.
- 25 2. The UUMA endorses the UUA policy of non-discrimination in employment. Ministers should expect
- 26 congregations not to discriminate on account of race, color, class, sex, sexual orientation, gender expression,
- 27 age, mental and physical ability, national origin or ethnicity, except for the promotion of diversity when
- 28 choosing among well-qualified candidates.
- 29 3. Ministers in search should expect the leaders of a congregation to have developed among members an explicit
- 30 sense of common direction before search begins. Attempts to use pre-candidating and candidating procedures
- 31 as a device for dealing with divisions among the members of a congregation are unfair to the candidate and
- 32 may even seriously damage their career as well as the congregation.
- 33 4. Ministers in search should be candid in presenting themselves, past problems and achievements, and the
- 34 reasons for wanting to serve a new congregation. They should expect the congregation to be equally
- 35 forthright in its presentation to candidates and potential candidates. Truthfulness is particularly important in
- 36 the following matters: resources, number of members, financial position and activities, past problems and
- 37 achievements. The congregation should be completely candid with reference to the previous minister’s
- 38 departure. The candidate should be equally candid.
- 39 5. When a minister has accepted a search committee’s invitation to participate in a pre-candidating weekend, that
- 40 pre-candidate is understood to have a commitment to appear in the neutral pulpit as arranged, regardless of
- 41 the offers they may have received from, or preferences they may feel for, other congregations. At a
- 42 minimum, if the pre-candidate cancels their scheduled appearance, they are obligated to arrange for, and
- 43 compensate, a substitute preacher. If the pre-candidating weekend is canceled by the search committee, it is
- 44 that committee’s responsibility to arrange for the filling of the neutral pulpit.
- 45 6. Candidates should expect the congregation to be clear about their needs, and resources for the provision of
- 46 financial support and supportive assistance for the work of ministry. Candidates should be prepared to discuss
- 47 their financial needs and expectations and how their compensation package should be structured.
- 48 7. Substantial accord on major issues ***relative to the Letter of Agreement*** should precede the candidating week.



- 1 8. Before accepting a position in a congregation, agency or enterprise with more than one minister, a candidate
2 should engage in discussion with colleagues who will work together, giving careful thought to lines of
3 authority and responsibility. These structures should be well articulated.
- 4 9. When another minister is being called, a minister continuing to serve in a multi-minister congregation, agency
5 or enterprise should expect to be consulted by the Search Committee, or in some circumstances to serve on it.
- 6 10. The minister's spouse or partner should be present for at least a part of the candidating period. The
7 congregation should assume all financial commitments related to this visit.
- 8 11. During the candidating week, time should be available for connections with UUMA colleagues. Members of
9 the Search Committee should not participate in such events.

10 **B. Moving Expenses *Associated with Congregational Ministry***

- 11 1. The size and resources of our congregations vary, as do the needs of ministers and their families when the
12 expenses of the minister's move to a new location must be met. Of greatest importance is that any agreement
13 reached with the newly called minister be written in detail to avoid possible hurt and confusion at the onset of
14 a ministry, especially since it is not uncommon for changes in budget and **congregational** officers to occur
15 between the time a minister is called and the time when they actually move.
- 16 2. A newly called minister should expect a detailed written agreement regarding moving expenses. This should be
17 negotiated before the candidating week takes place. Items to be noted should include:
 - 18 a. total amount budgeted by the congregation for moving expenses;
 - 19 b. who contracts any commercial moving services;
 - 20 c. precisely what fees for assistance are allowable;
 - 21 d. miles of travel per day;
 - 22 e. mileage allowance;
 - 23 f. food and lodging costs;
 - 24 g. who is to help and how;
 - 25 h. ample insurance to cover damage to furniture and other possessions; and,
 - 26 i. schedule for advances and/or reimbursement of all expenses.

27 **C. *Letter of Agreement as an Expression of Congregational Call***

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

45 **D. *Contract as Employment Agreement***



- 1 **1. Congregations, agencies, and enterprises may enter into relationships of ministry that do not constitute a**
- 2 **covenant of call. These employment agreements take the form of a contract between the minister and the**
- 3 **governing body of the institution establishing the rites and functions normally associated with ministry.**
- 4 **2. Contracts should specify expectations and obligations of the minister and the institution, as covered in**
- 5 **Section II, Ministers Expectations of Institutions They Serve; including (but not limited to)**
- 6 **a. Compensation**
- 7 **b. Professional Expenses**
- 8 **c. Working hours**
- 9 **d. Vacation, Study Leave, Sabbatical, Continuing Education and Professional Service.**
- 10 **e. Benefits**
- 11 **f. Duties**
- 12 **g. Evaluation**
- 13 **h. Expected duration of the ministry**
- 14 **i. Cause and procedure for termination**
- 15 **3. If the minister understands the contract ministry as a step towards a called position in the congregation, this**
- 16 **expectation should be described in writing along with all necessary conditions for that change.**
- 17 **4. The contractual employment of a minister can be terminated by:**
- 18 **a. expiration of the established duration of the ministry;**
- 19 **b. action of the governing body of the institution;**
- 20 **c. action according to the terms of the contract; or**
- 21 **d. the resignation of the minister.**

22 **E. Initiation of Congregational Ministry**

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

28 **F. Departure from Congregational Ministry**

- 29 1. **The minister should relate in confidence to a responsible congregational official (usually the president or a**
- 30 **chair of the Committee on Ministry or the Ministerial Relations Committee) when the minister has**
- 31 **accepted an invitation to precandidate in another congregation or agency, or when a firm date for**
- 32 **retirement or resignation has been decided.**
- 33 2. The governing body should be informed of the minister's decision to candidate for another position, or when a
- 34 minister's decision to retire or resign is to be made public.
- 35 3. Upon acceptance of the call from another congregation or agency, the minister and governing body should
- 36 confer with regard to the most constructive manner of informing the congregation.
- 37 4. A date for the end of active ministry in the congregation or agency should be agreed upon by the minister and
- 38 governing body. Until that date, the minister can (and often should) help the leaders to prepare for the
- 39 vacancy in the ministry. This may include educating members about interim, candidating and settlement
- 40 procedures, including the importance of early consultations between representatives of the congregation and
- 41 the District Executive, the Ministerial Settlement Representative and the Transitions Office. However,
- 42 departing ministers must take no direct role in structuring the search process.
- 43 5. It is generally inadvisable for **any** minister to suggest or comment on candidates to serve as successor. **If a**
- 44 **congregation, and its minister, agree to engage in succession planning, this must occur before the timing**
- 45 **of the minister's departure is shared.**

46 **G. Dismissal and Negotiated Resignation**



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



3. Report from the Task Force on Sexual Ethics and Proposed Amendment: Presented by the Executive Committee to the 2011 Annual Meeting for first vote and a year of study.

In response to questions and concerns expressed in the UUMA 2010 annual meeting concerning language in the code of ethics concerning professional sexual ethics, Bill Hamilton-Holway convened a task force charged to:

- consider whether and how to recommend changes to the Code of Conduct (concerning Sexual Conduct or Sexualized Behavior)
- engage the perspective presented by Debra Haffner
- consider the recommendation of Fred Muir as past Continental Good Officer
- reflect on the process at the 2010 annual meeting
- consult with the Guidelines Revision Committee
- consult with the CEC
- bring a proposal to the March meeting in Kansas City for how to proceed.

Members of the task force are Helen Carroll, convener, Fred Muir, Jann Halloran, and Hope Johnson.

After extensive discussion and review, the Task Force proposes that the UUMA move toward stronger language on sexual ethics so that our Code of Professional Conduct reads,

“I will not engage in sexual contact, sexualized behavior, or a sexual relationship with any person I serve professionally”.

As part of the year long process for amending the Code of Professional Conduct and given the emphatic and contentious response to language about professional sexual ethics, we believe strongly in the need for further educating ourselves and propose that we create and present training opportunities on sexual ethics in the coming year.

The UUMA Executive Committee endorsed the proposals and asked that we bring them to the membership in Charlotte and share the expectation that language very similar to this will be proposed in 2012 for our Code of Conduct. In preparation for that conversation we ask our members to take advantage of the training we will develop and make available in the coming year in collaboration with CENTER and UUMA staff.

The amendment to “Section G. Personal or Romantic Relationships” is made in light of the aim toward stronger language in the Code of Professional Conduct concerning sexual ethics.

Proposed Amendment to “G. Personal or Romantic Relationships”

1. A minister who initiates or responds to sexual contact, sexualized behavior, or a sexual relationship with any person he/she serves or serves with professionally must take into account that such relationships will change the dynamics of the congregation/work site as well as of the ministry, potentially in negative ways that may persist beyond that minister’s tenure.

2. A minister who initiates or responds to sexual contact, sexualized behavior, or a sexual relationship with any person he/she serves or serves with professionally agrees to:

- a. Either the minister or the other person will leave the congregation/site of ministry for 6 months before the relationship can be pursued
- b. Fully disclose to the potential romantic partner the implications for that person of a relationship with the minister, including the change that the person could lose his/her congregation or work site regardless of the success of the relationship.



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c. Fully disclose such decision to the chapter Good Officer of the UUMA.

d. Fully disclose such decision to the congregation/work site if at the end of 6 months the relationship is pursued

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

4. Community ministers are guided additionally by the expectations of the agencies or enterprises where they work, and by the standards of professional organizations to which they may belong, regarding the establishment of sexual contact, sexualized behavior, or a sexual relationship with any person served professionally.

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



4. Proposed UUMA Bylaw Changes

Concerning Funds and Dues:

In ARTICLE IV

Section 1: The major costs of operating the UUMA shall be met by the dues and contributions of members. No monies shall be accepted as a loan or contribution from the UUA in order to meet the regular operating expenses of the UUMA. Special funds and budget categories may be established from time to time as the Executive Committee or any meeting of the UUMA may determine. Any final decision on the creation or abolishment of special funds shall be lodged with the membership meeting of the UUMA.

Revised to eliminate

Section 2: The Executive Committee shall submit to each membership meeting a recommended budget for the current fiscal year, together with an income and dues schedule necessary to maintain it. The budget and membership dues schedule for each category of membership shall be adopted at the membership meeting.

Revised to read:

Section 2: The Executive Committee shall submit to each membership meeting a recommended budget for the current fiscal year, together with an income and dues schedule necessary to maintain it. The budget and membership dues schedule for each category of membership shall be adopted at the membership meeting. ***The major costs of operating the UUMA shall generally be met by the dues and contributions of members.***

Concerning Officers and Executive Committee:

In ARTICLE VI - OFFICERS

Section 1: The officers shall be a President, a Vice-President, a Secretary, a Treasurer, and six Executive Committee Members-at-Large.

Revised to read:

Section 1: The officers shall be a President, a Vice-President, a Secretary, a Treasurer, and ***five*** Executive Committee Members-at-Large.

Section 2: Members at large shall include portfolio-holders responsible for Professional Development; Good Offices; Communications; Anti-Racism, Anti-Oppression, and Multiculturalism; Chapter Visits; and Arrangements.

Revised to read:

Section 2: Members at large shall include portfolio-holders responsible for Professional Development; Good Offices; Communications; Anti-Racism, Anti-Oppression, and Multiculturalism; ***and Collegial Development.***

In ARTICLE VII - THE EXECUTIVE COMMITTEE

Section 1: The Board of Trustees of the UUMA shall be the same as the Executive Committee. The Executive Committee shall consist of the four Officers (President, Vice President, Secretary and Treasurer), six Members-at-Large, and the President-Designate when such office is filled.

Revised to read:

Section 1: The Board of Trustees of the UUMA shall be the same as the Executive Committee. The Executive Committee shall consist of the four Officers (President, Vice President, Secretary and Treasurer), ***five*** Members-at-Large, and the President-Designate when such office is filled.