

Linkage Working Group Report
UUA Board of Trustees
June 23, 2015

Conversations on “Engaging Congregations”

The Linkage Working Group, together with the Transforming Governance Working Group, planned and held several conversations in May and June with stakeholder groups (listed below) to discern concrete steps that will fulfill and conclude the Board initiative to transform General Assembly. The initiative’s goal is a more inclusive and engaging governance process, focusing on issues that truly matter to the future of our faith and our Association.

The conversations focused on more meaningful engagement with congregations. The questions below build on the linkage work of Fall 2014 and will inform the discussion in the General Sessions and in a workshop at this General Assembly. The questions were asked of:

- members of the Board of the Liberal Religious Educators’ Association (LREDA)
- members of the District Presidents Association (DPA)
- the current President and past presidents of the Unitarian Universalist Association
- members of the Board of the Unitarian Universalist Ministers’ Association (UUMA)
- members of Steering Committee of Diverse Revolutionary Unitarian Universalist Multicultural Ministries (DRUUMM)
- Youth and Young Adult leaders
- members of the General Assembly Planning Committee

1. Accountability. The UUA Board considers accountability to go to the heart of the democratic process. Yet the concern over lack of delegates’ accountability to congregations and real engagement with the democratic process has been long-standing. It is helpful to think about why accountability is important: Accountability is how we assure that the board and the UUA are doing their work to serve the will of the congregations and of our other sources of authority and accountability. Does this understanding of accountability resonate with you?

- While a few responses said the understanding was reasonable and accurate, many questioned the likelihood of achieving such accountability, or felt the understanding of accountability was too narrowly or wrongly focused.
- Several noted the questions focused on delegates’ accountability, excluding that of congregations. Two individuals emphasized that accountability between delegates and congregations is a matter of mutual responsibility—congregations need to inform delegates and delegates need to report to congregations. This understanding of accountability also didn’t include congregations’ and delegates’ accountability to the Association.

- Several questioned whether it's realistic to expect such accountability. It's challenging to seek that kind of accountability from delegates who serve in a volunteer role. Also challenging is that the General Sessions of GA really don't focus on what congregations need to hear or are "dying to learn." Congregations simply may not have leadership/interest in this—even if congregational polity puts responsibility on congregations. *"The only time my home congregation has come close to "better than horrible" is when someone takes the initiative to make sure we even know what is on the table at GA. Somebody in every congregation needs to get excited and take ownership. How in the world do we do that?"*
- A focus on the will of the congregations is too narrow—need to be accountable not only to congregations but to the future, and should focus our energies on the latter. Religious leadership has important role in this. The more representational the body is, the more consumerist decisions might be. Primary purpose of GA is not representational—it is inspirational. Very little deliberative decision-making happens at GA.
- Accountability, for delegates, is broader than voting. It includes accountability to others at General Assembly and to the congregation in terms of understanding issues and preparation.
- What is mainly needed for accountability: A strong board to hold the president to account and a mechanism to discipline board if it is not doing its job.
- Consider congregational, rather than delegate, voting to understand will of congregations
- There is no consequence for lack of being in right relationship
- For greater accountability, need to make General Sessions more relevant—there is a disconnect on feeling part of something larger

2. Shared Experiences at National (or Large Regional) Gatherings. To increase engagement, one idea that the Board is considering is designing our national (or large regional) gatherings to be more about shared experiences and discussion that inform who we are in the world, to help us discern our primary and achievable goals as an association. (For instance, experience at Phoenix GA might further inform or specify our End that "congregations and communities engage in partnership to counter systems of power, privilege and oppression.") If we did this, what sorts of shared experiences and learning would be important?

- Congregations' sharing of experiences was highlighted more than once—would like to see more focus on a theme than there is now at GA. Shared experiences should be used to engage on theological issues and transforming the lives of our communities. Example: at a regional assembly, Rev. Rosemary Bray McNatt and Rev. Marlin Lavanhar held dialogue on engaging diversity.
- Reduce the amount of business at GA to focus on fundamental issues that go to mission and values of the Association. (Cannot eliminate business—some crucial decisions *do* require denomination-wide decision making.)

- Lift up real challenges in lives of congregations and of people, such as passing spiritual tradition from generation to generation. Highlight areas where challenges are being met in constructive ways.
- Experiences related to faith development and religious education in congregations are important.
- Small groups doing projects; hold up reflections. Board would listen to their stories and reflections. Need to include resources for grass roots actions.
- Community-building experiences, such as sharing personal stories and intentional unstructured time for affinity groups.
- Several responses did not see how Phoenix GA, while a positive experience in partnering with local organizations, may inform our Ends of countering oppression and who are in the world.; did not see such shared experiences as related to governance questions
- Intentionally multigenerational experiences—youth need more sharing with non-youth and more youth empowerment—such as speaking as Youth Caucus on an issue in General Sessions
- Greater focus on theology in gatherings. *“(This year’s common read) is about how UUs tend to be active in the political sphere but they have trouble doing it in the name of their faith. Having some kind of organizational activity that focuses on reconciling those two things... would be really effective because we kind of live in a world in which there is plenty of movements, progressive movements, going on, but they’re usually not centered in the name of faith... There are a lot of people out there who don’t realize justice serves a foundation for UU theology.”*

3. More Shared Experiences at the Congregational Level. Another idea that the Board is considering is to encourage more shared experiences and discussion at the congregational level, so congregations discuss not only current issues but our broader hopes as an association (as stated in our Ends). For instance, through shared speakers, cluster meetings or community engagement, congregations might reflect on ways they deepen the spiritual and religious exploration by people in their communities. Or, rather than focus on any particular goal, congregations could discuss which of our stated aspirations really matter most in our current world. What are models of participation that you think would engage congregations?

- Within the congregation, encourage more conversation before GA, tied to national issues. Support of professional ministry and resources from the UUA is needed for conversations on UUA governance and business. Congregations need better materials, including more accessible user-friendly communication on goals of GA and the Association. Consider delegate study groups that emphasize deep listening (appreciative inquiry). Consider shared speakers and pulpit exchanges, particularly by ministers

of color. Get national representatives out into the congregations to motivate and inspire.

- Considers resources for clusters and other affiliated groups who do not know where to start. Bring leadership to cluster meetings and district assemblies. Define clusters better, to further engage congregations. In congregations, consider meetings that discuss topics driven by GA agenda and Board topics—and include non-UU's and greater community in conversations on issues that we can make a difference on. Include covenanting communities. Look at styles of outreach and communication from congregations that are good at this. Consider a covenanting youth group that could share in conversations among UU congregations. One youth leader said, *"We should be able to hear from the UUA and respond. That is our responsibility and our accountability to our faith."* Some groups are taking initiative. One young adult, in describing how well his YA group is doing, said *"I think there are plenty of people out there who have great ideas of how to engage their congregations and initiate this kind of collective experience...it's just a matter of being able to find them and empower them."*
- On a national level, bring congregations, 3 or 4 times a year, electronically, the best thinking and inspirational leadership on provocative questions. Congregations are focused on investing in the future. Such leadership would draw people together in common mission, challenge status quo, and draw congregations into discussion of what to do to make this a living church 50 years from now. Think about regional gathering places for these discussions.
- Need to include experiences—not just "go talk about this." Need way to bring conversations back to the larger body. May need relationship-building and healing between congregations.

4. Voting in Congregations. One outcome of greater engagement at the congregational level could be more opportunities for congregations or delegates to vote remotely on issues, rather than at a national gathering. What do you think the impact of such a change would be for our association?

- Could lead to more informed voting, more energy and engagement on issues beyond congregational walls, greater equity of participation and more conversation. Could build interest in off-site participation, could remove some financial barriers to participation, delegates could become more able to represent the congregations and more accountable to them; could empower individuals to believe they have voice in national organization and compel them to be active beyond the congregation; could incentivize people to participate who otherwise would not (off-site participation is difficult without a community). May increase awareness of what it is to be in covenant and how to bring it alive as we do governance.
- Concerns: voting might be uninformed, loss of face-to-face interaction and full debate with larger community; loss of the wisdom and energy that comes from

that face-to-face debate; loss of power of affinity groups and historically marginalized groups to effect governance change. Congregations may be more interested in providing feedback on future of the Association than actual voting.

5. Other than focusing engagement on shared experiences and discussion, what might it take for congregational leadership to be more invested in the decisions made at General Assembly and in the future of the GA?

- Do more important stuff at GA and engage people in the living work of our faith. Empower and trust the people we have charged with governing.
- Reduce barriers to attendance at regional/national gatherings.
- Have a clearly articulated effort for growth—to deepen commitment to the Association, need to show mission is being carried out.
- Campaigns for President/Moderator can more broadly engage congregations if voting is by congregations rather than delegates—campaigns are strong opportunity to discuss where we are going.
- Educate on who we are and what we stand for in RE curriculum and also in adult education. Adult education could address what it means, not only theologically but structurally, to be part of UUA.
- Discern large questions that make an obvious difference in our world and let delegates work on them together.
- Provide more opportunities to gather in different ways.
- Provide more public communications from the Board that connect the Ends and work of the UUA to congregations.
- Have more outreach for participation from large congregations, where there may be tendency to be satisfied with participation at the local level.
- Educate on how UUA governance can affect congregational life.
- Build relationships of trust.
- Ensure engagement leads to meaningful consequences and outcomes.
- People need to see themselves as faith community called to serve the world.
- Responsiveness to feedback and ability of UUA to be flexible and versatile in addressing all the input.

6. Who do you want to ensure that we include in this dialogue?

- Congregational Presidents
- Seminarians
- Other denominations—we should regularly have inspiring and thoughtful visitors from other movements who may be struggling with the same things we are
- Camps and conference centers
- Musicians and administrators groups
- CLF

- UUMN
- UUSC
- ARE, Equal Access, Council for Cross Cultural Engagement,
- GA Right Relations Team
- Religious Professionals of Color
- Diversity of Ministry Team
- More young adults
- More youth
- Groups not well represented at GA
- Seminaries
- Large church ministers
- Small congregations
- UUMA
- LREDA

2015-16 Applications for Covenanting Communities

Prepared by Tandi Rogers

June 18, 2015

1. [Buffalo Unitarian Universalist Fellowship \(Buffalo, Minnesota\)](#)
2. [Covenant of Unitarian Universalist Pagans \(virtual & multiple locations\)](#)
3. [Lucy Stone Cooperative \(Roxbury, MA\)](#)
4. [Methow Valley Unitarian Universalist Fellowship \(Twisp, WA\)](#)
5. [North Kitsap Unitarians \(Poulsbo, WA\)](#)
6. [Peninsula Unitarian Universalist Fellowship \(Port Orchard, WA\)](#)
7. [Prairie Unitarian Universalist Fellowship \(Hutchinson, KS\)](#)
8. [Sacred Fire Community \(Carrboro, North Carolina, growing in locations\)](#)
9. [Sacred Path, A Unitarian Universalist Church \(Indianapolis, Indiana\)](#)
10. [The Welcome Table \(Turley, Oklahoma\)](#)
11. [Unitarian Universalist Fellowship \(Salina, Kansas\)](#)
12. [Unitarian Universalists of Goldendale \(Washington\)](#)

Buffalo Unitarian Universalist Fellowship (Buffalo, Minnesota)

Group Name: Buffalo Unitarian Universalist Fellowship (BUUF)

Group description and purpose:

BUUF was created in 1996 during a dinner conversation with like minded people. They later met with the Executive director of the Prairie Star District and subsequently drafted their Bylaws. They have been meeting as a UU fellowship ever since.. It is a not-for profit corporation in the State of Minnesota. Both our incorporation papers and Bylaws are attached to this application.

Our Mission statement reflects our purpose and states:

As a welcoming and accepting, diverse and inquiring religious and ethical community, we unite to provide an environment, which stimulates a free exchange, and exploration of ideas, fosters spiritual and intellectual growth, and serves as a base for active outreach to benefit the world around us.

Contact Person: Duncan Fowler, Vice President

110 Mills Woods Trail
Buffalo, MN 55313-2007
763-684-4838
DuncFowler@Gmail.Com

Web Site: www.BUUF.Org

Meeting Location:

Answer the following questions:

- **How do you claim UU Identity and principles?**

We place entries in the local paper showing our meeting place and time with the other religious groups in our area. We are listed as the Buffalo Unitarian Universalist Fellowship with the local Chamber of Commerce. We have a brochure (attached) that describes our UU beliefs and values.

- **How do you advance UU values in the world?**

We frequently have speakers that help us better understand the world around us. We have contributed to UUA and the Mid America Region UUA and its predecessor for years. In addition we contribute to the local food shelf, participated in local fairs including The Heifer Project International displaying UUA brochures and participate in the Minnesota Highway Adopt a Highway program. Our members regularly attend UUA and Mid America UUA conferences and meetings.

- **What relationships do you have with other UU congregations, groups or organizations?**

We meet as a group on Wednesday evenings. Many of our members also attend other UU services in Minnetonka, St Cloud, Bloomington as well as the First Unitarian Society of Minneapolis. We make use of Mid America

Staff as resources and have leaders from other UU groups make presentations to us.

- **What are your covenanting practices or documents?**

Enclosed are our:

Bylaws;

Papers of Minnesota incorporation as a tax exempt entity;

A brochure on BUUF

A copy of the agenda of a recent meeting



Covenant of Unitarian Universalist Pagans (virtual & multiple locations)

The Vision

(old vision, still in bylaws) The Covenant of Unitarian Universalist Pagans, Inc. exists for the purposes of promoting the practice and understanding of Pagan, Nature and Earth-Centered spirituality within the Unitarian Universalist Association, enabling networking among Pagan-identified Unitarian Universalists, providing for the outreach of Unitarian Universalism to the broader Pagan community, providing educational materials on Paganism and Earth-centered spirituality for Unitarian Universalist congregations and for the general public, promoting interfaith dialogue, encouraging the development of theological and liturgical materials based on Pagan and Earth-centered religious and spiritual perspectives, encouraging greater use of music, dance, visual arts, poetry, story and creative ritual in Unitarian Universalist worship and celebration, providing a place or places for gathering and for worship, and fostering healing relationships with the Earth and all of the Earth's children."

The Mission

(old mission, still in bylaws) The Covenant of Unitarian Universalist Pagans, Inc CUUPS facilitates and supports the work of Unitarian Universalists by affirming and promoting the seven principles and six sources of the UUA, in particular the sixth, "Spiritual teachings of earth-centered traditions which celebrate the sacred circle of life and instruct us to live in harmony with the rhythms of nature." CUUPS provides support for Pagan, Nature and Earth-Centered UU religious professionals and ministerial students and maintains relationships with movements and leaders outside of the UUA.

Our Revisioning Process

We are re-visioning and we are still providing an important voice and service to the broader religious endeavour. We support UU Pagan, Nature, and Earth centered seminarians along with those who express a spiritual tie to our planet.. We support CUUPS Chapters with organizational advice and assistance in building healthy relationships with their congregations, the congregation's board of trustees and ministers. We provide resources to incarcerated UU Pagans. We are a UU Pagan, Nature, and Earth centered voice for justice in our world. We advocate for UU Values in the Pagan and wider world. We advocate for Pagan, Nature, and Earth centered values in the UU and wider world. We make sure that Earth-based spirituality is represented in the available liturgy for UU congregations. We partner in interfaith dialogues within the larger Pagan, Nature, and Earth centered movement bringing the values of Unitarian Universalism to the table. As the visioning moves forward, we become a more nimble and responsive spiritual community for all of our members.

How does CUUPS claim UU identity and principles?

- by providing Sixth Source materials and historical info to congregations
- by promoting interfaith dialog among various Pagan traditions, organizations

- and various UU-hyphenated
- practitioners
 - by making Principles 1-4 and 7 a focus in our ritual work, materials and outreach
 - by claiming a direct lineage from our Unitarian and Universalist history, from Transcendentalism,
 - to 'all are saved' Universalism, to universal values (a la Clarence Skinner), to connection to our sacred planet, to ritual and symbolism from historically colonized religions

How does CUUPS advance UU values in the world?

- by inviting Pagan, Nature, and Earth centered practitioners and institutions into covenantal relationship
- with UUs, and vice versa
- by encouraging UUs and Pagan, Nature, and Earth centered practitioners to experience the common ground
- we share
- by promoting inclusion and the inherent worth and dignity of every person
- by bringing respect for diversity and celebration of a 'large tent' approach to spirituality and community

What relationships does CUUPS have with other UU congregations, groups and organizations?

- through our educational materials available for congregations to use
- by member involvement in chapters and ongoing support to chapters, boards and ministers in UU congregations
- and covenanting communities. Of our 370 current members, 224 of them are affiliated with congregations, including the CLF.
- by working with and supporting UU publishing companies with resources
- through our relationships with UU and Pagan, Nature, and Earth centered organizations involved in
- national and international interfaith conversations
- through our Prison Ministry efforts in partnership with the CLF
- with explicit inclusion of historically marginalized groups, especially practitioners of historically
- colonized religions

What are CUUPS covenanting practices or documents?

- our website CUUPS.org which is used to establish norms, provide resources, and connect members
- we strongly encourage our members who are in congregations to establish covenants between their chapters
- and congregations (and the leadership provides resources to assist with that process)
- the many covenanting traditions from the many Pagan, Nature, and Earth centered religions, for instance

- “an it harm none, do what you will”
- we encourage members to attend and become involved in local UU congregations, to attend CUUPS convocations,
- to attend GA, and to engage in ritual and community building in their local communities (and provide resources to assist with that process)



Lucy Stone Cooperative (Roxbury, MA)

I ask that this letter serve as their application. We've had conversations addressing each of the questions on the application and I am convinced they are a poster-child for Covenanting Communities.

Dear Siblings in Faith,

UUCC and the Lucy Stone Cooperative were born out of a desire to expand the cooperative movement for democratically controlled community housing and out of a desire also to deepen and expand Unitarian Universalism by exploring what our UU values and tradition have to teach us about living in community beyond a congregation.

We are so excited to see that the Association is beginning to ask those same questions about what our faith looks like in new and different settings and what it looks like to live our values in community seven days a week.

From the very beginning, UUCC has been in conversation and relationship with the UUA in both formal and informal ways. We know though, that when the structures of relationship and power and resources are unclear, they are more likely to fall along the well-worn channels of privilege and personality, with less accountability.

The opportunity to formalize our partnership is a meaningful step for UUCC and for building the “and beyond” movement within Unitarian Universalism in general. We know that becoming a “Covenanted Community” of the UUA is neither the beginning nor the end of our connections, but is just one aspect of the means for ongoing relationship and resource-sharing.

We look forward to continuing the conversation about what it means for non-congregational covenanted communities to be in relationship with our Unitarian Universalist Association. In addition to the benefits and responsibilities the board has outlined as a starting point in their initial proposal, we would like to ask the UUA board as well as Covenanted Communities such as UUCC to explore additional benefits and additional responsibilities of what the existence of Covenanted Communities might mean:

We invite you to explore with us:

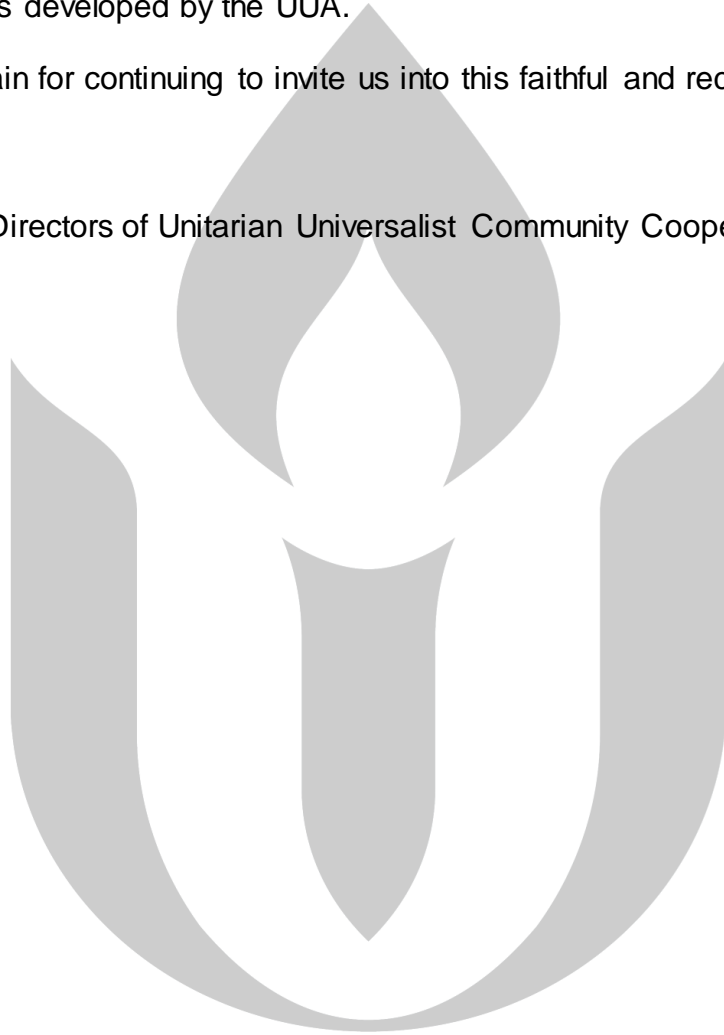
- Continued articulation of our covenant with one another as UU institutions and communities.
- The inclusion of Covenanted communities in the congregational loan program and the creation of other categories of impact investing funds, dedicated specifically to deepening our faith and justice work through financial investments.
- Participation of Covenanted Communities in the Common Endowment Fund.
- Participation in the UUA Health Insurance program for staff of Covenanted

Communities.

- A reimagining of the UUA dues structures that includes and challenges Covenanted Communities in meaningful financial commitments.
- Continued conversation about the role of UUA staff in supporting “beyonds” with resources, networking, organizing, and technical assistance.
- Continued conversation about what it means for our UUA to be an Association of Congregations that is also accountable to, informed by, and in relationship with noncongregational UU communities.
- Possibilities for partnerships and collaboration on programs, curriculum, and other resources developed by the UUA.

Thank you again for continuing to invite us into this faithful and reciprocal relationship.

Yours in Faith,
The Board of Directors of Unitarian Universalist Community Cooperatives



Methow Valley Unitarian Universalist Fellowship (Twisp, WA)

Their application is not ready yet. They want to finish it with their coach at General Assembly. I took the liberty of adding them, as I know them well. They have wonderful practices that were started by Rev. Virginia Sparling who planted them (and died last year.)



North Kitsap Unitarians (Poulsbo, WA)

Group name: North Kitsap Unitarians

Group description and purpose: We identify as a Unitarian Universalist congregation and a local chapter of the American Humanist Association. Our purpose is to promote Unitarian Universalism and Humanism

Contact Person (name, phone, email): Nancy Evans-Jones, nancy@evans-jones.org; or Frank Mandt, frank@mandt.org, 360-297-2501 for both.

Website: www.nkuu.org

Mailing Address: PO Box 1624, Poulsbo, WA 98370

Meeting Location: Poulsbo Public Library, 700 NE Lincoln Road, Poulsbo, WA 98370

How do you claim UU identity and principles? We claim UU identity through our name and our Emerging Congregation status. We promote the Seven Principles of Unitarian Universalism. Our services reflect UU values: we have a UU minister who speaks monthly, and a talented UU lay speaker who speaks every other month. Sample audio sermons can be found on our website, www.nkuu.org.

How do you advance UU values in the world? We have an outreach program that contributes to local charities on a quarterly basis. Recipients have included YWCA ALIVE! Women's Shelter, Kitsap Pride, Fishline Food Bank, Stillwater Environmental Center, North Kitsap Boys & Girls Club, and others. We have sponsored and held public forums on marriage equality, universal health care, and the merger of the local hospital with a religious-based health care system and its impact on women's reproductive rights and end-of-life decisions. We have a "Secular Sunday" program (currently once a month), with a program and discussion format aimed at attracting atheists, agnostics, humanists, unaffiliated, "nones", and others who would normally eschew "church". Current and future topics include:

- Kitsap Immigration Assistance Center
- Non-violent Communication
- Scarlet Road – Local Sex Trafficking
- Sustainability as Spiritual Practice
- Taking Control of End-of-life Choices

What relationships do you have with other UU congregations, groups, organizations, etc.? Quimper UU Fellowship in Port Townsend, WA is our mentoring congregation. We also share ideas and events with Kitsap UU Fellowship in Bremerton, WA, and Peninsula UU Fellowship in Burley, WA.

What are your covenanting practices or documents? Our governing body works in accordance with its covenant. Our church recently completed a covenant workshop and the congregation voted to accept the covenant that emerged from that work. We would be happy to forward copies of those covenants.

We, the members of North Kitsap UU Church, covenant:
To embrace a welcoming, compassionate, and nurturing spirit
To work toward justice and shared community with all beings
To appreciate the mystery of nature and the cosmos
To support each other's search for spirituality and meaning

Ceremony of Membership and Covenant

Celebrant: Out of their hopes and dreams, the people fashion a community of love and service. In Unitarian Universalism, membership is a matter of personal choice, a decision to join a congregation of caring hearts and open minds.

NKUUC Members and New Members: We give life to these ideas by supporting each other in times of joy and need; by encouraging spiritual exploration and personal growth; and by serving the wider world in accordance with Unitarian Universalist principles. We welcome for membership every person who shares these values.

NKUUC Members: On behalf of the members of North Kitsap UU Church, we welcome you to our Unitarian Universalist family.

New Members: We are ready to join this community of love and service. We bring our talent and enthusiasm, our shortcomings and our doubts. We ask that you reach out to include us as full participants in the life of North Kitsap UU Church.

NKUUC Members: We are honored that you have chosen to join this congregation. May we grow together as a caring community.

Celebrant: Affirming one another in love, let us covenant together this day:

ALL: As members of North Kitsap UU Church, we commit ourselves to challenge and nurture one another, to speak honestly, to act with compassion, and to live with integrity. We pledge to support North Kitsap UU Church with hearts and hands, with talents and resources, to become a voice for passion, reason, and justice, and a community in which we can respond joyfully and courageously to all that life brings us

Peninsula Unitarian Universalist Fellowship (Port Orchard, WA)

Their president died right as they were turning in their application and no one has access to his computer. Their incoming president is meeting with their coach as General Assembly. Again, I took liberties so they could be recognized in their region. I helped plant them along with their neighboring congregation. The Port Townsend, WA congregation (also a Breakthrough Congregation) is their mentoring congregation.



Prairie Unitarian Universalist Fellowship (Hutchinson, KS)

The **Prairie Unitarian Universalist Fellowship** (referred to as "we") in Hutchinson, Kansas seeks recognition by the Unitarian Universalist Association as a Covenanting Community. We are grateful that the UUA is creating an opportunity for groups our size to contribute to and gain from the resources of the Association.

Since incorporating in 2008, 39 people have signed our membership book, and we maintain consistently a dozen or more active members. Our mission is to provide a nurturing liberal environment for spiritual exploration and self expression; to support community; to work to meet the needs of the world.

We are an innovative faith community in that we have found the means to maintain a presence since 1881 when a Universalist congregation organized here with 40 members. For many years we were a "house church" meeting in our own homes sharing idealisms and food once a month. Beginning in April 2015, we are a "house church" with our own house, now meeting weekly. We intend to innovate other uses for our house that will meet needs in our community. We are sometimes a lone voice speaking out for justice and equity for the disenfranchised in this community of 40,000 or so people in the heartland of the U.S.

We want to grow in becoming a **new home** for [liberal religious education, those seeking alternatives, an inclusive, creative community, chautauquas, refuge and safety and acceptance, practicing transformation] in our new permanent location in Hutchinson. We recognize that growing the number of members necessary to affiliate with UUA as a congregation may not be possible in our small, conservative city but over the next year as we complete the renovations required by the city to be granted a special use permit, we will plan growth using six strategies:

- the use of digital technologies
- milestone formation/recognition
- ...{christian practices}?
- creating multi-ethnic appeal
- local initiatives leading to transforming the world
- spiritual formation

We claim UU identity and principles in our By-Laws (adopted in 2008 when we incorporated as a Kansas 501 c3) and in our weekly services.

We advance UU values in the world beginning in our city such as when we

spoke at public forums in favor of amending the city's anti-discrimination policy to include sexual orientation. We have taken collection and made donations to the UU Service Committee.

We have relationships with other UU congregations and groups. Our minister since 2009, Thea Nietfeld split her time between our Fellowship and Salina. We sent delegates to the first Mid-America Regional conference in Topeka last year. We have been members of the Church of the Larger Fellowship for 4 years.

Our covenanting practices are expressed in our Covenant of Right Relations which we adopted in early 2013:

- we acknowledge that each of us is at a different place on our spiritual journey and so will have different points of view;
- we covenant to be open-minded and open-hearted toward each other and without assumptions;
- we covenant to show up and to share Fellowship responsibilities;
- we will listen carefully to each other and with empathy and welcome newcomers;
- we will respectfully keep confidences.

Our address and meeting place is
1809 E. 30th

Hutchinson, KS 67502

Our website is <http://prairieuufellowship.org/>

Submitted by:

Pamalee Brown [620.899.2628](tel:620.899.2628) pbrownhpl@gmail.com

Records Secretary - Prairie Unitarian Universalist Fellowship

Sacred Fire Community (Carrboro, North Carolina, growing in locations)

Group Name:

Sacred Fire Unitarian Universalist

Group Description and Purpose:

We are a missional ministry with two areas of work: 1) To minister with Unitarian Universalists around becoming more effective and impactful in our social justice work. This is done through preaching, teaching, and modeling. 2) To plant and grow covenanted communities made up of both UUs and unaligned people collectively working to *give life the shape of justice*.

Contact Person (name, phone, email):

Rev. Nathan Alan Hollister
(919)923-3398
sacredfireuu@gmail.com

Website:

www.sacredfireuu.org

Mailing Address:

301 Davie Road
Carrboro, NC 27510

Meeting Location:

301 Davie Road
Carrboro, NC 27510*

** We meet in multiple places in the community depending on our activity (Gatherings, Building days, small group ministry, solidarity actions, etc.). This address is not a "drop in" place and we prefer it not be listed publicly as an open meeting place. Listing it as a mailing address is fine.*

Answer UU Identity Questions:

How do you claim UU identity and principles?

The ministry of Sacred Fire Unitarian Universalist is a UU ministry led by a UU minister. Part of that ministry is to bring us UUs into relationship with non-UUs that seek spiritual growth and depth, communities of belonging and care, and opportunities to transform the work. There are multitudes of people that resonate with our values and share our vision of building the Beloved Community, but that are not interested in the particular models of community we currently offer. The covenanted communities that we are growing offer an alternative model of relationship with Unitarian Universalism. The identity of UUism is embodied explicitly by some members, and implicitly by others in the spirit of the abolitionists, the Transcendentalists, and the religious humanists from our religious history. The Principles are embodied most markedly *in action*, through our spiritual practices of interdependence and solidarity.

How do you advance UU values in the world?

We view social justice work as our gospel; a gospel of deeds. For our covenanted communities we take inspiration from the UU Rev. John Haynes Holmes when he said that “if it is social salvation that we seek...we must then make religion coincident with life.” In these communities we focus on the day-to-day things that affect our lives—where we live, how we eat, where we work. We seek to bring UU values to the ordinary, to extraordinary effect. Additionally, our consulting ministry with UU congregations' central purpose is to help us collectively advance these values in the world.

What relationships do you have with other UU congregations, groups, organizations, etc.?

Our lead minister is formally Affiliated as a community minister with the four nearest congregations, and keeps up our relationship to them in that way. We offer workshops and trainings to UU congregations on all topics related to social justice, and we offer opportunities for participation to the nearby UU community in our own social justice endeavors such as our Food Justice work. Currently we are in dialogue with the Standing on the Side of Love campaign around one of our recently-emerged model of community organizing: a Solidarity Network.

What are your covenanting practices or documents?

To become a member of one of our covenanted communities, individuals join a small group, which we call a Circle. We have created an 8-session small-group curriculum that covers liberal and liberation theology, anti-oppression and power analysis, methods of social transformation, and ends with a covenanting process. Any are welcome to participate in our programming, and those interested in membership commit to deeper relationship and commitment in this way.



Sacred Path, A Unitarian Universalist Church (Indianapolis, Indiana)

Sacred Path Church
www.sacredpathuu.org
MAIL: PO Box 88608
Indianapolis, IN 46208

Worship - 1818 W. 57th St.; Indianapolis, IN 46228

Garden - 1509 W 27th St, Indianapolis, Indiana 46208

CONTACT: Lori Stone Sirtosky
317-418-5674, lsirtosky@gmail.com

Description / Purpose

- ☐ Our faith community is devoted to personal and collective transformation. We recognize the world needs connected communities with fluid boundaries to heal and bring about justice for all. As such, we seek to be the church in our communities, not just to welcome people to a building on Sunday. This means we each commit ourselves to walking the talk beyond the church walls, embodying our faith and values in all relationships in our homes, on the job, and in our neighborhoods.
- ☐ Sacred Path envisions a “compassionate, abundant, and connected world, made real by risking radical love.” We call on those who walk with us to ‘suit up’ for the work we are all called to do, through self-reflection, developing spiritual practices, and by developing our intercultural competency and healthy leadership skills. It’s not always easy, but it’s worth it.
- ☐ We “create sacred space”: as a lay-led organization, we gather weekly to experience beauty, wisdom, and Mystery in all its forms. We meet in rented properties, abandoned lots, community gardens, and neighbors’ churches.
- ☐ We “cultivate authentic connections”: We believe that our hurting neighborhoods and marginalized communities begin to heal when we get to know one another. We practice leaning in to the discomfort of opening ourselves up to unfamiliar experiences and meeting one another wherever each of us may be on our own spiritual path.
- ☐ We “show up”: This takes many forms, whether it be marching in the streets, writing a letter, organizing a festival, establishing a prison ministry, or writing a check, we know it takes us all showing up to make a difference.

How do you claim UU identity and principles?

- ☐ Sacred Path’s worship and public witness efforts are grounded in Unitarian Universalist principles. We supplement our worship services with materials provided by the UUA and use both the Singing the Living Tradition and Singing the Journey hymn/prayer books.
- ☐ We draw on a variety of sources including Christian and earth-based neo-Pagan wisdom as well as humanist teachings.

☐ Our group values embodied worship and faith formation experiences that are multigenerational and inclusive of many learning styles.

☐ We claim UU identity clearly on our printed promotional materials and on the website:

<http://www.sacredpathuu.org/portfolio/uncompromising-inclusion/>

<http://www.sacredpathuu.org/portfolio/we-are-uus/>

How do you advance UU values in the world?

o We host a bi-monthly meet-up for Unitarian Universalists and spiritual seekers designed

to help connect with one another and area congregations (if they are looking for that).

<http://meetup.com/Indy-UU/>

o We are mentoring a new group in Johnson County just south of Indianapolis who have

begun using the meet-up as an incubator to gather energy to start a UU faith community in that area.

o We participate in and provide the major organizing energy for the Indy Winter Solstice

Celebration. <http://www.sacredpathuu.org/experience-the-magic-of-winter-solstice/>

o In 2013, under the leadership of Cindy Tow, we established a community garden in the

Riverside community which provides healthy food for neighbors.

<https://www.facebook.com/27thstreetgarden>

o We network with other UUs and congregations via social media, facebook and twitter

<https://www.facebook.com/sacredpathuu> <https://twitter.com/sacredpathuu>

o We organize interfaith collaborations that bring together art and spirituality to meet

real needs in the community.

☐ In August 2014, we built a temporary labyrinth and invited the community to experience this spiritual practice at the Circle Up for Peace Festival. (left)

☐ In September 2014, we built a temporary labyrinth with canned goods donated by area UU and other congregations at the Spirit and Place Festival. (right)

o We share original music with the larger Unitarian Universalist community particularly, It's Time (The Gospel of UU)

<http://pamblevinshinkle.com/project/its-time-satb-choral-piece/>

Let Us Go Out

<http://pamblevinshinkle.com/project/let-us-go-out-satb-or-ssa/>

I'm a Gonna Walk

<http://pamblevinshinkle.com/project/im-a-gonna-walk-satb-or-ssaa/>

Let the Way

<http://pamblevinshinkle.com/project/let-the-way-lead-plus-4-part-chant/>

o Pam Blevins Hinkle wrote an op-ed about Unitarian Universalism in the local newspaper

The Indy Star (January 2013). <http://pamblevinshinkle.com/the-challenge-for-unitarian-universalists/>

o Franklin Oliver shares his writing on racial identity and justice in his blog Gayle Force

Press. "Ferguson and Jake," the essay he wrote after Michael Brown's death in Ferguson, was picked up by Michele Norris' "The Race Card Project."

Read the essay:

http://gayleforcepress.typepad.com/gayle_force_press/2014/08/ferguson-and-jake.html

Read related story in local media:

http://www.indianapolisrecorder.com/news/article_fb302e9e-d3ca-11e4-961f-57a46bece9a9.html

o Diana Ensign writes on issues of LGBT justice and racial justice in local media and for the

Loved for Who You Are blog. She also maintains her own blog on spiritual practices for healing.

A ministry of love

<http://www.nuvo.net/indianapolis/a-ministry-of-love/Content?oid=3110341>

Overcoming obstacles

<http://www.lovedforwhoyouare.org/overcoming-obstacles-jtt/>

Waves of great change are always moving us toward love

<http://dianaensign.com/blog/waves-great-change-moving-love/>

What relationships do you have with other UU congregations, groups, organizations, etc.?

☐ Locally

o We have connected to other congregations in the area and are currently fostering the

development of the Central Indiana UU cluster –

<http://centralinuu.wordpress.com>

o Lori Stone Sirtosky is an Indiana cluster peer host for the Hybrid-Online UU Leadership

Team Institute. She helped to establish the first MidAmerica participating cluster in this leadership development program in Fall 2014. We have been able to get five local congregations involved in this effort. Eight of our lay leaders have participated.

<http://cerguua.org/huulti>

- o We helped to establish the Citywide OWL program in Indianapolis along with four other area UU congregations.

- o Under the coordination of Marty Miles, Sacred Path has been a key organizer of the central Indiana UU presence at Indy Pride for the last two years.

- o We also provided catalyzing energy and leadership in coordinating the first central Indiana all-congregation picnic in 2014.

- ☐ On a regional and national level

- o We send members to the MidAmerica Regional Assembly and the General Assembly.

- o Two of our members are presenting at the 2015 General Assembly

- ☐ Ruth Hinkle shares her story of the “gap” beyond the bridge and discusses her

- paper, “The Disconnect Between UU Youth and Adults”

- <http://www.ruthhinkle.com/2014/01/28/crossing-the-bridge-uu-young-adulthood/>

- ☐ Lori Stone Sirtosky in workshops: “Habits of Humility: Congregational Teams as

- Learning Communities” and “Loving the Hell Out of This World, Part Two: That’s

- Church???”

- o We are connected to the Life on Fire community exploring missional living within

Unitarian Universalism. We have sent 17 members to one or more of these gatherings.

- o We are exploring intentional partnership with the Welcome Table Church in Turley, OK.

Application to become a covenanting community of the Unitarian Universalist Association

- o Lori is a member of the Red Pill Brethren, a group of UU clergy and lay leaders who are passionate about missional ways of living and doing church and who seek to evangelize the missional paradigm shift within Unitarian Universalism.

- <http://redpillbrethren.tumblr.com/>

- o Some of our members are also members of the Church of the Larger Fellowship.

- o A large portion of our group participates in the Midwest UU Summer Assembly each

year. <http://muusa.org>

- ☐ Many of us facilitate workshops, lead vespers, and organize community service projects.

- ☐ Stephanie Lewis Robertson leads a popular workshop Making Your Mark: A

Fabric Journey.

- ☐ Tom Robertson introduces campers to the spiritual practice of embracing “Yes, And” in Improv for Everyone.

- ☐ Kevin Turner and Lee Goss share their financial expertise.

- ☐ Ruth Hinkle leads youth and young adult programming and serves as the camp newsletter editor.

- ☐ Lori Stone Sirtosky facilitated the build of a permanent labyrinth.

- ☐ Eric Hinkle leads the earth-based evening vespers.

- ☐ Pam Blevins Hinkle has led the MUUSA choir for the past 18 years.

- o Pam is a member of the UU Musicians Network and has led worship services and choir retreats at UU congregations in Illinois, Indiana, Wisconsin, and Texas to energize singing communities.

- o Ruth created the UU Young Adult Connections facebook group (with over 1,300 members) <https://www.facebook.com/groups/698574876830392/>

- o Ruth currently serves as the Interim Program Director for Faith Architects.

- <http://www.faitharchitects.org/whats-new/full-speed-ahead/>

- o Stephanie (community art coordinator) and Lori (web developer/communications) are

- on the organizing team of the Faithify-funded “beyond congregations” initiative called

- Cabaret Church led by the Rev. Sean Dennison. www.cabarechurch.org

- o Lori helped launch the UU outreach effort www.lovedforwhoyouare.org led by Tim

- Atkins.

- o Lori is currently a learning fellow with the Church of the Larger Fellowship.

- www.clfuu.org

What are your covenanting practices or documents?

- ☐ We are in progress on developing our covenanting practices (always). We recognize six

dimensions of covenant that Conrad Wright refers to in his book, Walking Together: Polity and

participation in Unitarian Universalism:

- o Between the person and the church

- o Between church and its ministers

- o Between church and other congregations

- o Between minister and other ministers

- o Between church and the larger community

- o Between church and God (howsoever that is defined for each of us)

- ☐ We underwent a covenanting process starting in Fall 2013 which resulted in the adoption of our

Community Covenant in October 2014 addressing the first dimension above.

- <http://www.sacredpathuu.org/covenant/>

- ☐ We work to honor the other covenantal dimensions as best we are able, with aspirations to

make additional areas more explicit as our community becomes more

established.

- o This includes an on-going intentional conversation between Sacred Path and the Unitarian Universalist Church of Indianapolis to heal our relationship.



The Welcome Table (Turley, Oklahoma)

The Welcome Table Church



A Community in Mission to Share God's Radical Love
5920 N. Owasso Ave., Tulsa, OK 74126 918-691-3223

www.progressivechurchplanting.blogspot.com

Rev. Ron Robinson Rev. Debra Garfinkel
revronrobinson@gmail.com

Name: The Welcome Table Church

Mission: making the loving and liberating spirit of Jesus visible in the world

Missional Field: primarily connecting with and serving our neighbors in the 74126 and 74130 zipcodes of the McLain High School and Turley neighborhoods of far north Tulsa (our food program also extends four miles north to the community of Sperry which is without a grocery store).

Contact Information: See above. Other websites include www.missionalprogressives.blogspot.com, www.athirdplace.org, www.turleyok.blogspot.com and facebook groups <https://www.facebook.com/WelcomeTableMission> and <https://www.facebook.com/WelcomeTableGardenParkandOrchard>

Meeting Location: The Welcome Table Community Center, 5920 N. Owasso Ave., Tulsa, OK 74126, The Welcome Table GardenPark and Orchard, 6005 N. Johnstown Ave. primarily but not exclusively.

Claiming UU Identity and Principles: Primarily through promotional materials that list the UUA as one of our partners, and through our membership since 2002 in the Council of Christian Churches within the UUA, and using the Singing the

Living Tradition as one of our main worship resources, and through identification of the ministers as being in fellowship with the UUA.

Advancing UU Values in the World: 1. fostering a free church community without theological tests for participation; 2. Being a leader for social justice in our community particularly through related programs of our community center and in partnership and mission with many other organizations and partners in our area; 3. Being a leader for environmental justice through our related transformation of blighted property in our poverty area into a gardenpark and orchard to help teach ecological principles as well as growing community relations and addressing food insecurity.

Relationships with Other UU groups: Council of Christian Churches within the UUA; Tulsa Cluster of UU Churches, worshipping annually at Good Friday service with other nearby UU churches, participating in worship and special events on other occasions at other UU churches, participating in Southwest UU Summer Institute, hosting UU churches on missional trips to our area, participating with UUs (and others) in the missional church group Red Pill Brethren and national and regional Life on Fire conferences for missional church that involve primarily UUs; providing workshops at General Assembly. Exploring deeper relational and possibly organizational connections with other missional driven UU communities. Host the national Unitarian Universalist Christian Fellowship offices. Partner with Church of the Restoration-UU in north Tulsa on Industrial Area Foundation membership and work, and Rev. Garfinkel works with both our community and Restoration.

Covenanting Practices or Documents:

We call people into community to participate in the Vision of the 3Rs: 1. relocating/remaining/returning to the abandoned places of Empire; 2. reconciling peoples, particularly focused on racial, ethnic, and class reconciliation; 3. redistributing our resources in and with the community at large.

We carry out this Vision with the 4 Paths of Becoming a manifestation of the Church Universal: 1. Missional service throughout the week; 2. Communal relationship growing; 3. Personal growth/discipleship; 4. Worship

Our Spiritual Practices to sustain this work includes our calling people to:

1. Daily Prayer/Meditation
2. Weekly, at least, Worship (with us and/or with others)
3. Monthly check-in/accountability one on one or in a group setting on one's spiritual well-being.
4. Annual Retreat with us or with another group
5. Plan and work toward a Lifetime Pilgrimage Goal
6. Daily acts of random kindness justice and beauty

Also holding forth the practice of B.E.L.L.S.

Bless at least three people a week (one someone you know, one someone you encounter but do not know, one either of the other two groups)

Eat Together in Meal Fellowship at least three times a week

Listen. Be still for one hour during the week in meditation or prayer.

Learn. Be engaged in some study or learning and sharing what you are learning, face to face or online, at least once a week.

Service. Work with us others for the Common Good.



Unitarian Universalist Fellowship (Salina, Kansas)

The **Prairie Unitarian Universalist Fellowship** (referred to as "we") in Hutchinson, Kansas seeks recognition by the Unitarian Universalist Association as a Covenanting Community. We are grateful that the UUA is creating an opportunity for groups our size to contribute to and gain from the resources of the Association.

Since incorporating in 2008, 39 people have signed our membership book, and we maintain consistently a dozen or more active members. Our mission is to provide a nurturing liberal environment for spiritual exploration and self expression; to support community; to work to meet the needs of the world.

We are an innovative faith community in that we have found the means to maintain a presence since 1881 when a Universalist congregation organized here with 40 members. For many years we were a "house church" meeting in our own homes sharing idealisms and food once a month. Beginning in April 2015, we are a "house church" with our own house, now meeting weekly. We intend to innovate other uses for our house that will meet needs in our community. We are sometimes a lone voice speaking out for justice and equity for the disenfranchised in this community of 40,000 or so people in the heartland of the U.S.

We want to grow in becoming a **new home** for [liberal religious education, those seeking alternatives, an inclusive, creative community, chautauquas, refuge and safety and acceptance, practicing transformation] in our new permanent location in Hutchinson. We recognize that growing the number of members necessary to affiliate with UUA as a congregation may not be possible in our small, conservative city but over the next year as we complete the renovations required by the city to be granted a special use permit, we will plan growth using six strategies:

- the use of digital technologies
- milestone formation/recognition
- ...{christian practices}?
- creating multi-ethnic appeal
- local initiatives leading to transforming the world
- spiritual formation

We claim UU identity and principles in our By-Laws (adopted in 2008 when we incorporated as a Kansas 501 c3) and in our weekly services.

We advance UU values in the world beginning in our city such as when we spoke at public forums in favor of amending the city's anti-discrimination policy to include sexual orientation. We have taken collection and made donations to the

UU Service Committee.

We have relationships with other UU congregations and groups. Our minister since 2009, Thea Nietfeld split her time between our Fellowship and Salina. We sent delegates to the first Mid-America Regional conference in Topeka last year. We have been members of the Church of the Larger Fellowship for 4 years.

Our covenanting practices are expressed in our Covenant of Right Relations which we adopted in early 2013:

- we acknowledge that each of us is at a different place on our spiritual journey and so will have different points of view;
- we covenant to be open-minded and open-hearted toward each other and without assumptions;
- we covenant to show up and to share Fellowship responsibilities;
- we will listen carefully to each other and with empathy and welcome newcomers;
- we will respectfully keep confidences.

Our address and meeting place is

1809 E. 30th

Hutchinson, KS 67502

Our website is <http://prairieuufellowship.org/>

Submitted by:

Pamalee Brown [620.899.2628](tel:620.899.2628) pbrownhpl@gmail.com

Records Secretary - Prairie Unitarian Universalist Fellowship

Unitarian Universalists of Goldendale (Washington)

Interviewed and confirmed. Waiting for application. They let me now they will be bringing it to General Assembly. Bless them. They are not a techy group at all. They have 12 core members who have been meeting for years in a very, very tiny town. Their identified purpose is to provide liberal, UU sanctuary for their children in a very conservative city. They are now hooked into Emerging Ministries and therefore other congregations in their region. Our plan for them this year to get two members trained in Our Whole Lives.



GA Script 2.1
Board Report
Welcoming New Congregations, Merged, Covenanting
Communities, MultiSite Partnerships
6/12/15
Tandi Rogers

Tandi lines people up to go on Stage in this order: James Snell, Donna Harrison, Tandi Rogers, Annie Gonzalez-Milliken, Terasa Cooley, Scott Tayler, Carey McDonald, group of new congregations, new merged congregation, group of Covenanting Communities, group of Multi-Site partnership.

Donna and UUA Staff stand between podium and groups groups behind.

James Snell at podium.

As groups come on stage [slide #1] is up.

(James) At GA in Providence, the Board reported that we had formed a collaborative emerging congregations working group with the UUA staff. We stated that our goal was to more quickly bring some 50 emerging congregations and communities the UUA Staff had identified into relationship with our Association, and on a path to membership.

The UUA's work since Providence to foster growth and new relationships with the emerging UU congregations and communities underscores how important it is to intentionally build relationships. In pursuit of the goal of this work, the

UUA reached out to these emerging groups. The revolutionary question they asked these communities was:

"How do you covenant?"

This question was asked because an earlier survey had revealed that more of the emerging congregations and communities had Facebook pages than had a Covenant.

This work, these conversations the staff held with Emerging UU communities, was significant and productive. The UUA staff reported to the Board at our March meeting in Birmingham that these deep conversations have helped 5 of the emerging communities seek membership in the UUA at this GA. Another dozen of these communities are moving into an intentional relationship with us, and we are recognizing them here as "Covenanting Communities."

So, how do We expand our initiatives to foster the growth of our UU Faith community? First each of you has the power to expand our faith. The UUA is You: Our member congregations and communities. You might do many things. Importantly, if you are part of a new community looking for a way to connect to Unitarian Universalism, know that we want to be in relationship with you. Find out if there are UU groups

meeting in your community and support them. Add new forms of worship that are more welcoming to the diversity you see in your visitors. Create services that reach out to Youth and Young Adults in your communities. Partner with other congregations in your area to make your collective resources available to all congregations. Pursue a new mission outside your walls - perhaps even start a satellite sanctuary - in an underserved area of your community.

Secondly the UUA staff, supported by your APF contributions, is here to coach, connect and co-learn with you.

Our [slide #2] UUA staff under has created a comprehensive system of support for all Emerging Ministries. I see this support as a highway, with many lanes, helping you map out where you want to go and giving you the tools to get there. And so today, we not only celebrate all of these new communities, but also a new commitment on behalf of your UUA to support new ways of being and accompanying UU religious communities in all the forms those take.

I would now like to introduce your Vice Moderator, Donna Harrison, who will help us welcome our new member

congregations. [slide #3]

(Donna) At every General Assembly, we welcome new congregations into our Association of Congregations. This is a time of real joy for all of us. According to our Bylaws, one of the primary purposes of our Association is to organize new congregations. The work that Board and the staff are doing to create energy and momentum around emerging congregations and covenanted communities speaks directly to this call in our founding documents.

This year, as James mentioned, we are welcoming 5 brand new congregations into our Association. This is as many as we welcomed over the last three years, combined. I know that you share my hope that this is the beginning of an upward trajectory! As I introduce the congregations, will their representatives please come forward to be welcomed by Moderator Key and President **Morales**.

[slide #4] All Souls in Miami, **Florida**

[slide #5] Iowa Lakes Unitarian Universalist Fellowship in
Okoboji, Iowa

[slide #6] Open Door Unitarian Universalist Fellowship in
Owensboro, Kentucky

[slide #7] Saint Croix Unitarian Universalist Fellowship in St.
Croix Falls, Wisconsin

[slide #8] Unitarian Universalist Bay de Noc Fellowship in
Escanaba, Michigan

[slide #9] **(Donna) Merged Congregations**

We also have a newly formed congregation that has come
about as the result of two congregations coming together.

[slide #10] The Paint Branch Unitarian Universalists of Rochester, Michigan and the Emerson Unitarian Universalists of Troy, Michigan have talked and researched and reached the conclusion that they are better together, merged and now we welcome this new, resulting congregation, Beacon Unitarian Universalist Congregation of Troy, Michigan.

[slide #11] **(James):** And now, please welcome your UUA staff Emerging Congregations team - Tandi Rogers & Annie Gonzalez-Milliken, The Emerging Ministries Support Coordinators, along with Terasa Cooley, Program & Strategies Officer who oversees all this goodness, Carey McDonald, Director of Outreach, who will help introduce the Covenanting Communities, and Scott Tayler, Director of Congregational Life who will introduce multisite partnerships. [Those named step up to the podium.]

(Tandi) Covenanting Communities. As I call their name, please send your prayers and wishes to these pioneering

communities. [turning to leaders on stage] Are you ready to receive the good will of your siblings in faith to which you now officially belong, and them to you?

[slide #12] (Tandi) Buffalo Unitarian Universalist Fellowship
(Buffalo, Minnesota)

[slide #13] (Carey) Covenant of Unitarian Universalist
Pagans (virtual & multiple locations)

[slide #14] (Tandi) Lucy Stone Cooperative (Roxbury, MA)

[slide #15] (Carey) Methow Valley Unitarian Universalist
Fellowship (Twisp, WA)

[slide #16] (Tandi) North Kitsap Unitarians (Poulsbo, WA)

[slide #17] (Carey) Peninsula Unitarian Universalist
Fellowship (Port Orchard, WA)

[slide #18] (Tandi) Prairie Unitarian Universalist Fellowship
(Hutchinson, KS)

[slide #19] (Carey) Sacred Fire Community (Carrboro, North
Carolina, growing in locations)

[slide #20] (Tandi) Sacred Path, A Unitarian Universalist
Church (Indianapolis, Indiana)

[slide #21] (Carey) The Welcome Table (Turley, Oklahoma)

[slide #22] (Tandi) Unitarian Universalist Fellowship (Salina,
Kansas)

[slide #23]. (Carey) Unitarian Universalists of Goldendale
(Washington)

[slide #24] (all Scott) MultiSite Partnership

[slide #25] First Unitarian Church of Albuquerque and its
Branch Campuses

First Unitarian Church of Albuquerque (NM)

- Desert Springs UUs (Calsbad, CA)
- Edgewood UUs (NM)
- Socorro Unitarian Universalists (NM)

[slide #26] First UU Church of San Diego and its Branch
Campus

First UU Church of San Diego (CA)

- South Bay Campus (Chula Vista, CA)

[slide #27] The Houston Network, which includes

- First Unitarian Universalist Church of Houston (TX)
- First UU Church of Houston, Copperfield Campus (TX)
- First UU Church of Houston, Thoreau/Stafford Campus (TX)

[slide #28] Jefferson Unitarian Church (Golden, CO) and its Branch Campus

Jefferson Unitarian Church (Golden, CO)

- Jefferson Unitarian Church Evergreen Campus (Evergreen, CO)

[slide #29] Piedmont-Salisbury Partnership, which includes

- Piedmont Unitarian Universalist Church (Charlotte, NC)
- Piedmont UU Church Salisbury Gathering (Salisbury, NC)

[slide #30] Rochester-Canandaigua, Partnership which includes

- First Unitarian Church of Rochester (NY)
- UU Church of Canandaigua (NY)

[slide #31] Rockton-Rockford-McHenry Theme Network includes

- UU Congregation of Rock Valley (IL)
- The UU Church in (Rock Valley, IL)
- Tree of Life UU Congregation (McHenry, IL)

[slide #32] The Unitarian Church of Harrisburg and its branch campuses

The Unitarian Church of Harrisburg (PA)

Branches

- Swatara Township (PA)
- Allison Hill Neighborhood (PA)

[slide #33] UUnited: 7-Church Youth Collaborative. which includes

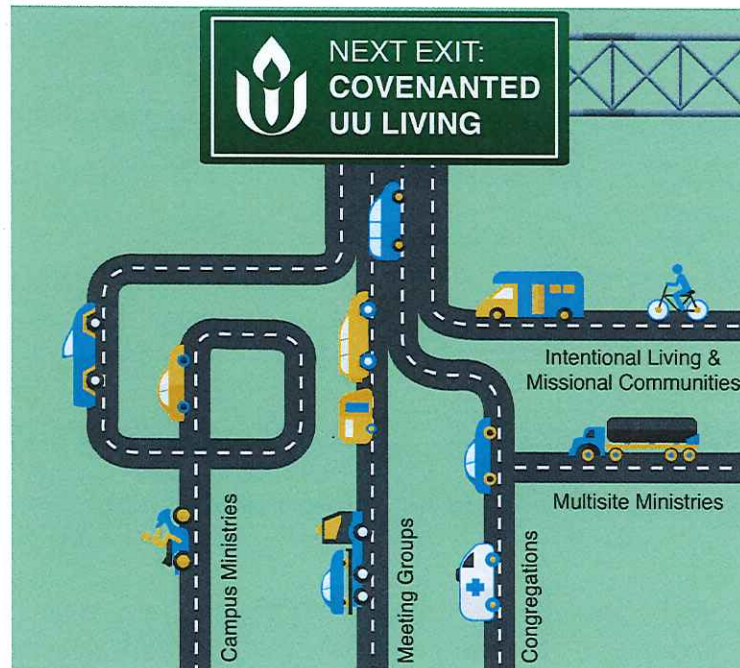
- First Parish Church in Taunton (MA)
- Murray Church in Attleboro (MA)
- First Parish Bridgewater Unitarian Universalist (MA)
- First Unitarian Universalist Society of Middleboro (MA)
- Foxboro Universalist Church (MA)
- First Unitarian Church of New Bedford (MA)
- Unity Church of North Easton (MA)



New Member Congregations & Emerging Ministries

uua.org

Emerging Ministries Highway of Support





New Member Congregations

uua.org



All Souls Miami (Miami, FL)





Iowa Lakes Unitarian Universalist Fellowship (Okobojo, IA)



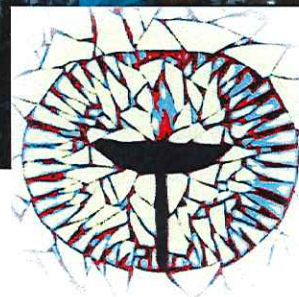
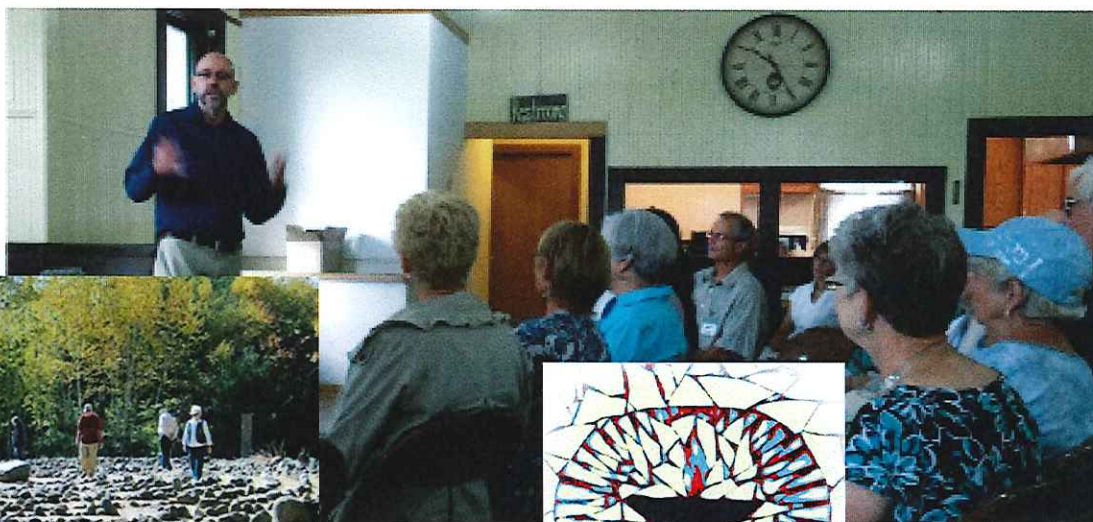


Open Door Unitarian Universalist Fellowship (Owensboro, KY)





Saint Croix Unitarian Universalist Fellowship (St. Croix Falls, WI)





Unitarian Universalist Bay de Noc Fellowship (Escanaba, MI)





Merged Congregation

uua.org



Beacon Unitarian Universalist Congregation (Troy, MI)





Covenanting Communities



Buffalo Unitarian Universalist Fellowship (Buffalo, MN)





Covenant of Unitarian Universalist Pagans (virtual & multiple locations)





Lucy Stone Cooperative (Roxbury, MA)





Methow Valley Unitarian Universalist Fellowship (Twisp, WA)





North Kitsap Unitarians (Poulsbo, WA)



NKU

North Kitsap Unitarians



Peninsula Unitarian Universalist Fellowship (Port Orchard, WA)





Prairie Unitarian Universalist Fellowship (Hutchinson, KS)





Sacred Fire Community (Carrboro, NC, growing in locations)





Sacred Path, A Unitarian Universalist Church (Indianapolis, IN)





The Welcome Table (Turley, OK)





Unitarian Universalist Fellowship (Salina, KS)





Unitarian Universalists of (Goldendale, WA)





MultiSite Partnerships



First Unitarian Church of Albuquerque and Branch Campuses

- **Desert Springs UUs (Carlsbad, CA)**
- **Edgewood UUs (NM)**
- **Socorro UUs (NM)**



First UU Church of San Diego and Branch Campuses

- **South Bay Campus (Chula Vista, CA)**



The Houston Network

- **First Unitarian Universalist Church of Houston (TX)**
- **Copperfield Campus (TX)**
- **Thoreau/Stafford Campus (TX)**



Jefferson Unitarian Church and Branch Campus

- **Evergreen Campus (Evergreen, CO)**



Piedmont-Salisbury Partnership

- **Piedmont Unitarian Universalist Church (Charlotte, NC)**
- **Salisbury Gathering (Salisbury, NC)**



Rochester-Canandaigua Partnership

- **First Unitarian Church of
Rochester (NY)**
- **UU Church of Canandaigua (NY)**



Rockton-Rockford- McHenry Theme Network

- **UU Congregation of Rock Valley (IL)**
- **The UU Church in (Rock Valley, IL)**
- **Tree of Life UU Congregation (McHenry, IL)**



The Unitarian Church of Harrisburg (PA) and Branch Campuses

- **Swatara Township (PA)**
- **Allison Hill Neighborhood (PA)**



UUUnited: 7-Church Youth Collaborative

- **First Parish Church in Taunton (MA)**
- **Murray Church in Attleboro (MA)**
- **First Parish Bridgewater Unitarian Universalist (MA)**
- **First Unitarian Universalist Society of Middleboro (MA)**
- **Foxboro Universalist Church (MA)**
- **First Unitarian Church of New Bedford (MA)**
- **Unity Church of North Easton (MA)**

Congregational Boundaries Working Group
Report to UUA Board of Trustees
June 2015

Moderator Key and I met with the Executive Committee of the Ministerial Fellowship Committee on April 8 to discuss the Best Practices Report recommendations and their implementation. Our discussion was framed by a chart (see pp. 3-4) drafted by Wayne Arnason that divided responsibility for implementation among the MFC, staff and UUA Board.

The MFC has adopted several policy changes in response to the report (full text of changes is included in separate MFC Report to Board). These changes:

- Clarify the roles of the intake person and the Consultant in referring a matter to the Executive Committee Policy (19A) (**Staff response to Best Practice 3**)
- Provide decisions to *not* refer a complaint to the Consultant or the Executive Committee require review and unanimous agreement of the Director of Ministries and Faith Development and the Chief Operating Officer of the UUA. The Chair of the EC may also be consulted. (Policy 19A) (**Staff and EC response to Best Practice 5**)
- If interviews are required as part of an investigation, both the individual(s) bringing the complaint and the minister have a right to an individual interview, and to know the identity of the interviewer(s) and the makeup of the investigation team before the interview. (Policy 19D) (**EC response to Best Practice 6 (adopts Best Practice)**).
- Add the UUMA Executive Director as a person to be notified if there are sufficient grounds for a Fellowship Review. (Policy 19E) (**EC Response to Best Practice 11.**
- Allow individual bringing a complaint an opportunity to request, on the basis of newly discovered evidence, reconsideration of a decision to not terminate Fellowship within the reasonable time periods described in Policy 19B. (Policy 19G) (**Response to Best Practice 10**)

- Amend the complaint procedure with respect to candidates to allow complainants to meet with the Full Committee and offer their views about recommendation for removal. (Policy 20D) **(Response to Best Practice 2)**
- Require that complainants and the UUMA Executive Director (in addition to candidates) be informed of decisions by the Full Committee with respect to removal from candidate status (Policy 20G) **(Response to Best Practices 8 and 11)**
- Require that complainants and the UUMA Executive Director (in addition to ministers and congregations) be informed by letter of cases of fellowship termination. ((Policy 22) **(Response to Best Practices 8 and 11)**

With respect to Best Practices 8, 9, 12 and 13, further response requires study and action by the MFC Policy Working Group. (The Group also will respond to those questions in the Addendum to the Best Practices Report.) The Board will request, for its October meeting, an update on the Working Group's timeline and process. These Best Practices include policies for training MFC members, for providing the parties comparable access to information, and policies related to support persons. Rev. Sarah Lammert is developing an advocate training program to be implemented this fall. MFC policies related to support persons will require staff recommendations based on that program.

With respect to Best Practice 1, members of the Advisory Group are welcome to provide comment on these policy revisions. While the MFC will not seek out additional individuals to consult with the MFC in this review process, a general invitation to prior complainants or survivors will be offered in the GA General Session and the "Building Restorative Justice" workshop. We discussed that one representative of survivors/prior complainants could be authorized to directly meet with the MFC in the fall to provide further comment, at Board expense.

With respect to Best Practice 2, we discussed a possible addition to Rule 16B and 21 (complaints in the cases of Preliminary Fellowship and Final Fellowship), if recommended by the Board. That revision simply allows more than one individual or victim to meet with the MFC Executive Committee if a case warrants it:

The Executive Committee may invite additional representatives or alleged victims to personally meet with it, accompanied by an advocate designated by the Office of Ethics and Safety, if (1) the Executive Committee deems such meeting essential to fully understand the nature of the complaint and ensure its appropriate resolution, and (2) the Board of Trustees approves its payment of expenses involved in the travel and appearance of such person(s).

Once all policy revisions are in place, staff will be able to address ensuring the parties are clearly informed of the process.

Respectfully submitted,
Susan Weaver

BEST PRACTICES: RESPONSIBILITY FOR IMPLEMENTATION 1. Revision of the complaint process to reflect best practices includes direct consultation by the MFC with survivors of clergy sexual misconduct to ensure their concerns and recommendations are fully heard.	MFC ✓ Exec	STAFF Consults with Board	✓ BOARD -Authorizes a Survivor Rep and - Figures out \$
2. The individual bringing a complaint, the alleged victim(s), and the minister or candidate each have a right to be heard and taken seriously.	MFC/ PWG?	Consultant/ Advocate language cleanup	Decide whether Rule 20 language is inadequate/tell us – or change it yourself
3. The parties in the complaint process, and individuals considering bringing a complaint, are clearly informed in writing of the process, including its expected timeline.		✓	
4. The parties receive prompt responses to their concerns and participate in a process that is reasonably prompt, with clear timeframes for resolution of the complaint.		✓	
5. Decisions to not refer a complaint to the UUA Consultant or the EC of the MFC require review and agreement of the Director of Ministries and Faith Development and two additional persons designated by the Office of Ethics and Safety in Congregational Life.	✓ MFC/PWG	Consulting	
6. If interviews are required of the parties as part of an investigation, both the individual bringing the complaint and the minister have a right to an individual interview, and to know the identity of the interviewer(s) and makeup of the investigation team before the interview.	✓ MFC/PWG		?? “makeup”?? please clarify intent here
7. The process avoids conflicts of interest and minimizes perceptions of bias by ensuring staff, consultants, investigators, support persons and MFC members involved in the process disclose potential conflicts of interest with the parties and alleged victim(s), and recuse themselves in the event of a conflict of interest.	✓ MFC Exec – WA thinks conflict of interest policy applies	Consulting	
8. The parties have, except where confidentiality and privacy concerns otherwise warrant, comparable access to information shared in the	✓ MFC/PWG	Consulting	

process.			
9. The parties, as well as an individual considering bringing a complaint, are offered a support person. No support person should be likely, by reason of his or her professional stature or relationships, to unduly influence the investigation or decision process. The support person may be present in interviews, in meetings, and at the time of learning of decisions. The families of the parties in the process are offered resources for support.	PWG receives recs from staff and considers changes	✓ Staff makes initial Rec's to PWG	
10. The individual bringing a complaint has an opportunity, on the basis of newly discovered evidence, to request reconsideration of a decision to not terminate Final Fellowship.	✓ MFC/PWG		
11. Any decision of the EC and the MFC regarding a minister that involves a finding of misconduct is promptly communicated to the UUMA.	✓ MFC/PWG		
12. Members of the EC and MFC, in order to consider complaints related to clergy sexual misconduct, have training on clergy sexual misconduct in general, the UUMA Code of Conduct/Ethical Standards related to clergy sexual behaviors and relationships with those they serve as minister, the UUMA Standards of Professional Practices provisions relating to best practices regarding personal or romantic relationships, and the UUA Human Resources Manual definition of sexual harassment.	✓ MFC/PWG		
13. MFC members receive training that familiarizes them with (1) restorative justice principles that promote healing of the parties and affected communities and (2) trauma that is likely to affect some of the parties involved in these allegations including victims of clergy sexual misconduct. Such training is intended to assist MFC members in interviewing parties in the complaint process and in considering appropriate resolution of a complaint.	✓ MFC/PWG		

REPORT TO THE BOARD ON AMENDED POLICIES OF THE MINISTERIAL FELLOWSHIP COMMITTEE RESPONSIVE TO THE BEST PRACTICES REPORT

Submitted to MFC for Review and Voted May 1 2015. MFC policies are the creation of the MFC and unlike Rule changes do not require Board action. This is an informational report. Board feedback is welcome, of course. In the interests of transparency, the amendments are still color-coded with the text in **RED** representing amendments drafted by Wayne Arnason, **BLUE** by Sarah Lammert, and **Green** proposed during the conference call discussion and accepted.

19. COMPLAINT PROCEDURES AGAINST MINISTERS

A. INITIATING A COMPLAINT.

Complaints involving alleged unprofessional/unbecoming conduct of a minister or other violation of the rules of Fellowship shall be received and reviewed by the Office of Ethics and Safety Intake person (hereafter called the Intake Person). Complaints should be from a person or persons with first-hand knowledge of the circumstances, the congregational, institutional, or agency board with whom the minister works, or the UUA Ministries and Faith Development Staff Group. **The intake person will determine whether the complaint is a congregational matter or an ethical matter requiring further inquiry, and shall refer such ethical matters to the Consultant for Ethics in Congregational Life (hereafter called the Consultant).** **The Consultant will determine whether the matter should go before the Executive Committee MFC for a Fellowship Review.** **Decisions to not refer a complaint to the consultant or the Executive Committee of the MFC require review and unanimous agreement of the Director of Ministries and Faith Development and the Chief Operating Officer of the UUA.** **The Chair of the MFC may also be consulted.** Except in cases involving children or dependent adults, the Intake person will not generally advance complaints to the MFC that were filed by persons who were not directly involved in the circumstances covered by the complaint.

Complaints must be in writing and signed by the complainant(s) or Board and shall contain a brief statement of the facts upon which the complaint is based. If necessary, the Intake person will assist the complainant in reducing the complaint to writing. Contact information for the Intake person is: 617-948-6462 or safecongregations@uua.org.

B. TIMELINESS AND STALE MATTERS.

Complaints should be received by the Director of Ministries and Faith Development within a reasonable time period following the circumstances giving rise to the complaint. Unless the Director of Ministries and Faith Development determines otherwise for good cause, complaints regarding events occurring more

than six years prior to the date of the complaint will not be considered. Good cause shall include, but not be limited to, complaints involving abuse of children or particularly egregious behaviors or repetitive actionable behavior.

C. RESOLUTION OF COMPLAINTS

Upon receipt of a complaint, the minister may be invited to meet with the Executive Committee of the MFC and is expected to be accompanied by a UUMA Good Offices person in Final Fellowship. The cost of meeting with the Committee will be borne by the Committee.

The Executive Committee may determine that no further action is warranted, may propose to the full Committee a mutually agreed upon course of redress, or may determine that further investigation and a full Committee Fellowship Review is warranted.

Written confirmation of a resolution agreement shall be sent to the minister within 14 days. A copy will be placed in the minister's file. Additional copies may be sent to other persons or institutional representatives as deemed appropriate by the MFC.

D. COMPLAINT INVESTIGATIONS

The type of investigation required by a complaint will depend upon the alleged circumstances and the type of additional information required.

When the Executive Committee calls for a full Fellowship Committee Review, it will charge the Executive Secretary to determine the type and scope of the investigation and appoint an investigation team in consultation with the MFC Chairperson.

If interviews are required as part of an investigation, both the individual (s) bringing the complaint and the minister have a right to an individual interview, and to know the identity of the interviewer(s) and makeup of the investigation team before the interview.

The following are guidelines which are to be used by the investigators in conducting its investigation:

- In consultation with the Executive Secretary and the MFC Chair, it is the responsibility of the investigators to develop a full and complete record of the facts and circumstances surrounding the complaint and any other relevant information which may be useful to the Committee in its deliberations.
- Each individual appointed to be an investigator is expected to maintain neutrality and an open mind throughout the investigation.

All information obtained through the investigation must be held in the strictest confidence.

- In consultation with the Executive Secretary and the MFC Chair, the investigators should determine what, if any, additional information is required to assist the Committee in its deliberations and the most efficient method for obtaining that information.
- If it is determined that personal interviews would be appropriate, the appointed investigators will interview the complainant, the minister against whom the complaint has been made, and as many other individuals with knowledge of the issues or circumstances raised by the complaint. Any summary of an individual's statement must be approved by that individual to be included in the report.

The appointed investigators will file a report and all information collected with the Executive Secretary promptly after the conclusion of the investigation. All notes and other information gathered by the investigators should be transmitted to the Executive Secretary for archiving as soon as possible following the completion of the investigation.

The MFC Chair and the Executive Secretary should review the report. If it is determined that additional information is required, the investigators shall obtain the additional information before the report is forwarded to the Executive Committee.

E. RECOMMENDATION FOR FELLOWSHIP REVIEW

Once the report is complete, the Executive Committee shall determine whether or not there is sufficient concern to believe that the minister has engaged in unprofessional/unbecoming conduct or other conduct in violation of Rule 24.

If it is determined by the Executive Committee that there is insufficient grounds for a Fellowship Review, the Executive Secretary shall so notify the minister, complainant(s), and other interested parties. The determination by the Executive Committee to not recommend a Fellowship Review may be appealed by the complainant(s) to the full Committee. The appeal should be written and contain a review of the reasons why the determination to not recommend a Fellowship Review should be overturned and must be received within one month of the receipt of notice of the no cause determination. As soon as an appeal is received, the Executive Secretary should give notice to the minister involved and the minister may file a response.

If it is determined that there is sufficient grounds for a Fellowship Review, the Executive Secretary shall so notify the minister, complainant(s), **the Unitarian Universalist Ministers Association's Executive Director**, and other interested parties and schedule a Fellowship Review before the full Committee.

F. FELLOWSHIP REVIEW

The Fellowship Review before the Committee shall follow the guidelines set forth in Rule 21 of the MFC Rules.

G. Right of Appeal by the Complainant(s)

The individual (s) bringing a complaint has an opportunity, on the basis of newly discovered evidence, to request reconsideration of a decision to not terminate ~~Final~~ Fellowship within the reasonable time periods described in Policy 19 B.

20. PROCEDURES FOR COMPLAINTS AGAINST CANDIDATES

A. COMPLAINTS AND NOTIFICATION.

Any individual wishing to file a complaint against a candidate must contact the Professional Development Director. Complaints must be in writing and contain first hand knowledge or experience. As soon as appropriate after receipt of a complaint, the Professional Development Director will notify the candidate. With the initial notification, a request shall be made to the candidate to provide a written statement of the candidate's position on the allegations in the complaint within fourteen (14) days of receipt of the notice of complaint. At the "intake" stage, the Professional Development Director hears the complaint, provides information on the process, responds to questions from the complainant and conducts an assessment to determine whether the complaint should be referred for further investigation. The Professional Development Director will determine if further investigation is warranted and keep the complainant informed of the ongoing process and any actions.

B. INVESTIGATION.

If an investigation is warranted, the Ministerial Credentialing Director will be notified to conduct the investigation, which will generally include consultation with all involved parties (candidate, Ministries and Faith Development Staff Group, complainant(s), theological school, supervisor, etc.) and review of any additional information, including the candidate's file, etc. If the complaint involves either a candidate or complaint from a traditional marginalized community, the UUA [Multicultural Growth and Witness Staff](#) may also be consulted. The candidate may be invited to meet with the Ministerial Credentialing Director and the Director of Ministries and Faith Development to discuss the complaint. In consultation with the Ministerial Development Director, the Ministerial Credentialing Director will prepare a written report of relevant findings and recommendations that will be presented to the Executive Committee of the Ministerial Fellowship Committee.

C. RESOLUTIONS.

The Executive Committee may consider a range of resolutions to the complaint, including, but not limited to, a letter of reprimand, suspension, counseling, return to aspirant status or removal from candidate status, etc. The Executive Committee will inform the candidate of the resolution and a copy of the letter will become part of the candidate's permanent file and sent to the complainant.

D. REMOVAL OF CANDIDACY STATUS.

If the Executive Committee believes removal of candidacy status is warranted, they shall make a recommendation to the Full Committee.

E. CONSIDERATION OF RECOMMENDATION.

The candidate **and the complainant(s)** must be notified at least thirty (30) days prior to the meeting of the Full Committee at which the recommendation for removal will be considered. The candidate **and the complainant(s)** should be advised of their right to request a meeting with the Full Committee and to bring a ~~minister in Final Fellowship~~ as a support person. **A support person for a candidate must be a minister in final fellowship.** All costs and expenses involved in the travel and appearance of the **complainants, the** candidate and the support person(s) shall be borne by the candidate. **The appearance may be by secured conference call.** The meeting with the Full Committee shall be for the purpose of providing the candidate with an opportunity to provide any additional facts of mitigating circumstances regarding their candidate status, **and for complainants to offer their views about the recommendation for removal.**

F. DETERMINATION OF THE FULL COMMITTEE.

The Full Committee shall consider all relevant information, including the complaint, the candidate's file, written documents, the recommendation of the Executive Committee, and if requested, the meeting with the candidate **and the complainant(s)**. If the Full Committee decides to remove a candidate from candidate status, such decision shall be based on a determination that the continuation of the candidate's status is not in the best interests of the Association or its ministry.

G. NOTIFICATION OF THE DECISION OF THE FULL COMMITTEE.

The decision of the Full Committee shall be communicated as soon as possible to the candidate, **the complainant(s), and the Unitarian Universalist Ministers Association Executive Director.**

H. READMISSION TO CANDIDATE STATUS.

A candidate whose candidate status is removed may, upon furnishing appropriate evidence that the concern no longer exists, apply to the Executive Committee for readmission to candidate status.

21. PROCEDURES FOR COMPLAINTS AGAINST ASPIRANTS

When a complaint is received by the Ministerial Credentialing Director regarding the conduct of an aspirant, the Ministerial Credentialing Director will conduct an investigation and may consider a range of resolutions, including, but not limited to, a letter of reprimand, suspension, counseling, or removal of aspirant status, etc. The Ministerial Credentialing Director will draft a letter regarding the complaint and the

resolution (s) and send it to the aspirant and the Executive Committee of the Ministerial Fellowship Committee. A copy of the letter will become part of the aspirant's permanent file ~~and will also be forwarded to the administrator of the Regional Sub-Committee on Candidacy where the aspirant is expected to interview.~~

22. NOTIFICATION OF TERMINATION OF FELLOWSHIP

The Committee shall inform all ministers, ~~complainant(s), and~~ congregations, ~~and the Executive Director of the UUMA,~~ by letter, of cases of fellowship termination when Rule 24 B or C or Rule 16 A applies and shall publish such terminations in the UU world.

In the event that a minister voluntarily resigns from Fellowship during a Fellowship Review falling under rule 24 (B or C) or Rule 16 B, notification of the resignation will include a statement describing the stage of the review process at the time of resignation. For example the statement shall read: Resigned (complaint pending); Resigned (after failure to comply with probation).