

BUSINESS PROCESS

MINI-ASSEMBLIES

All business of the General Assembly is conducted in General Sessions (formerly known as Plenary Sessions). Mini-Assemblies offer opportunities in small sessions for delegates to speak on issues, find out more about individual business items before a vote in General Session, and propose amendments to the business item or social witness statement. They are not the place to debate the pros and cons of a proposal. The Board of Trustees or the Commission on Social Witness may move amendments to business items as a result of discussion in Mini-Assemblies.

Mini-Assembly on Statement of Conscience: Escalating Inequality

Thursday 1:30 p.m. – 4:30 p.m. | 210

Business Mini Assembly 1: First Principle Bylaw Amendment

Thursday 5:00 p.m. – 6:15 p.m. | 210

Business Mini Assembly 2: Sources of Accountability Bylaw Amendment

Friday 3:15 p.m. – 4:30 p.m. | 210

BYLAW AND RULE AMENDMENTS

Proposed Bylaw and Rule Amendments will be discussed in Mini-Assemblies in 210 on Thursday at 5:00 p.m. (First Principle Bylaw Amendment) and Friday 3:15 p.m. (Sources of Accountability Bylaw Amendment). After the Mini-Assemblies, the Board of Trustees consolidates results and formulates any amendments to be proposed.

PROPOSED STATEMENT OF CONSCIENCE: ESCALATING INEQUALITY

Discussion on the proposed Statement of Conscience takes place at the Mini-Assembly on Thursday at 1:30 p.m. in 210. Amendments may be introduced only as proposed at the Mini-Assembly. The vote to adopt is scheduled in a General Session.

2016 CONGREGATIONAL STUDY/ACTION ISSUE: THE CORRUPTION OF OUR DEMOCRACY

No vote is taken this year on the Congregational Study/Action Issue (CSAI) that was chosen at the 2014 General Assembly. There will be a workshop on the topic offered on Saturday at 1:30 p.m. in 210.

BUDGET HEARING

The UUA Finance Committee members and UUA officers conduct a hearing on the 2017 - 2018 budget Friday at 1:30 p.m. in 210. This session offers an opportunity to ask questions about and consider changes to the budget. Motions on the budget must be submitted in writing in the Volunteer Office (A101 in the Great Hall Lobby) by 5:00 p.m. on Saturday for consideration Sunday.

Global ENDS/Shared Vision for the UUA

- 1.0 Global End -
A healthy Unitarian Universalist community that is alive with transforming power, moving our communities and the world toward more love, justice, and peace in a manner which assures institutional sustainability.
- 1.1 Congregations and communities are covenanted, accountable, healthy, and mission driven.
- 1.2 Congregations and communities are better able to achieve their missions and to spread awareness of Unitarian Universalist ideals and principles through their participation in covenanted networks of Unitarian Universalist congregations and communities.
- 1.3 Congregations and communities are intentionally inclusive, multigenerational and multicultural.
- 1.4 Congregations and communities engage in partnerships to counter systems of power, privilege and oppression.
- 1.5 Congregations and communities have and use Unitarian Universalist Association resources to deepen the spiritual and religious exploration by people in their communities, to enhance the ministry of their members and to improve their operations.
- 1.6 There is an increase in the number of people served by Unitarian Universalist congregations and communities.
- 1.7 There is an increase in the number of Unitarian Universalist congregations and communities.
- 1.8 There is an increase in the number of inspired ordained and lay religious leaders equipped to effectively start and sustain new Unitarian Universalist congregations and communities.
- 1.9 Unitarian Universalist institutions are healthy, vital, collaborative partners invested in the future of Unitarian Universalism, its principles and theologies.

LIVING THE DEMOCRATIC PROCESS

Purpose

General Assembly: A Meeting of Congregations is an annual opportunity for delegates from member congregations to affirm, promote, and practice the democratic process while conducting the business of the Association.

Rules of Procedure are adopted at the start of the Assembly. They are printed (as proposed but not necessarily as adopted) in the GA Agenda. The Rules of Procedure are designed to help the delegates effectively represent their congregations.

Speaking in General Sessions

Before speaking, you must be recognized by the Moderator. To be recognized, you must be at a microphone. The Moderator recognizes you by referring to the microphone (“I recognize the delegate at the Pro microphone...”).

Any **delegate** or member of the Board of Trustees may speak; non-delegates, other than members of the Board of Trustees, need the consent of the Moderator or a vote of the Assembly to admit the speaker to the floor. (Such permission is granted only rarely.) Once recognized, identify yourself (name and congregation from which you are a delegate), e.g., “I’m Chris Doe from the UU Congregation of Great City, Ohio.”

Be succinct and remember you have only two minutes. You may speak on a motion only once as long as others wish to speak.

Speaking time is limited. Do not speak if your point has already been made by another speaker. Be respectful by speaking only when you have something important to add to the discussion.

There are four microphones: **pro**, **con**, **procedure** and **amendment**

- To speak in favor - go to the **pro** mike.
- To speak against - go to the **con** mike.
- To make an amendment – go to the **amendment** table for assistance.
- To raise a procedural issue – go to the **procedure** mike.

Procedural questions are limited to:

- Parliamentary inquiry
- Points of order and information
- Question of privilege
- Motions to extend or limit time of debate, change the order of business, recess, or adjourn.

Procedural issues must be raised at the **Procedure** microphone. They take precedence over discussion.

The **amendment** mike is used only for making an amendment that has first been processed at the Amendment table.

Debate

There must be 15 minutes of discussion allowed on the motion as printed (or as presented by the Board of Trustees or Commission on Social Witness) before an amendment may be proposed unless the Rules of Procedure specify otherwise. If no one is standing at a microphone or in the off-site queue to speak on the motion as presented, this time may be shortened. The Moderator alternates recognizing speakers at pro and con microphones.

After 15 minutes of debate, amendments may be presented. Debate takes place on each amendment until it is resolved. **Only one amendment maybe presented at a time.** (You may not amend an amendment.) An amendment may be to insert new words, delete words, or to delete and insert. Each amendment may cover only one subject. An amendment may not change a non-business resolution into a Business Resolution; for example, you can’t add language to an Action of Immediate Witness that requires specific action from congregations or the UUA Board or staff. Before an amendment may be presented to the Assembly, it must be presented in writing at the Amendment table next to the Amendment mike (see also “Mini-Assembly” below).

Some motions must be filed prior to the opening of a session, particularly ones concerning the budget. See Rules of Procedure in the Final Agenda for deadlines and place for filing them.

DELEGATE GUIDE

Motions of Amendment to items on the Agenda, Actions on Reports, etc., may be made as part of the debate. Be careful that your motion does not change the meaning so much that it is a substitute rather than an amendment. At times, you may make a substitute motion but must recognize it as such.

Voting

Delegates & Trustees vote by:

- Voice (call for ayes and nays)
- Uncounted show of voting cards
- Counted show of voting cards
- Written ballot

The Moderator is responsible for determining whether a motion passes or fails. A delegate who disagrees with the Moderator's determination may come to the procedural microphone and ask for a counted vote. At least 99 other delegates present must support the request to require the counted vote.

It is crucial that you bring your voting card with you to each General Session. Voting cards are difficult to replace if lost, and you may not vote without your card. As a delegate or member of the Board of Trustees, you may not give your voting card to anyone else to use.

Mini-Assembly

A Mini-Assembly is an opportunity for delegates to propose amendments to matters on the final agenda and to the proposed Actions of Immediate Witness admitted to the final agenda. It's also an opportunity to discuss the proposed amendments. Mini-Assemblies are not the place to debate the Pros and Cons of a proposal. In years when the selection of a Congregational Study/Action Issue is on the agenda, the Mini-Assembly is an opportunity to work collaboratively with other delegates on ways to garner support for their issue. In years when a vote to adopt a Statement of Conscience is on the agenda, the Mini-Assembly is an opportunity to work collaboratively with other delegates to draft amendments. Mini-Assemblies save time in General Session and permit freer debate than General Sessions do. It is not possible to offer an amendment to a Business Resolution, bylaw change, rule change, or social witness statement during General Session debate if it was not submitted for consideration at the appropriate Mini-Assembly.

There is a Mini-Assembly scheduled for the bylaw and rule changes listed on the final agenda. All Mini-Assemblies are listed in the program. After a Mini-Assembly and before voting in a General Session, the Board of Trustees may incorporate proposed amendments into a Business Resolution or a Bylaw, and the Commission on Social Witness may incorporate proposed amendments into a Statement of Conscience or an Action of Immediate Witness. For statements of Conscience, the Commission on Social Witness is required to report all amendments to the Assembly. The Commission on Social Witness may prioritize the amendments, including the order of their presentation at the amendment microphone in General Session. If you wish to modify the Statement of Conscience, plan to attend the entire Mini-Assembly and work collaboratively with other delegates to suggest amendments.

Budget Hearing

At the Budget Hearing, questions may be answered, but no motions may be made. Motions to modify the budget must be made in writing by the time announced in and in the manner required by the Rules of Procedure. Budget motions, if adding funds to an item or proposing new spending, must specify which other specific categories are to be reduced. See Rule G-10.1.4.

Statements of Conscience

Based on feedback from the Mini-Assembly, the Commission on Social Witness may recommend that the Assembly (which includes both the delegates & Trustees) change the length of time the statement is debated before amendments are in order. Debate is limited to 12 minutes per amendment.

Actions of Immediate Witness

The Actions of Immediate Witness process is suspended for the 2017 General Assembly.

To Get Your Questions Answered

Play fair. The guidelines that follow are not subterfuges for you to use to get around time limits. They are designed to make you more knowledgeable and effective.

Point of Information. Raise a point of information when you want to get information, not give it. A delegate or member of the Board of Trustees may request "Point of Information" from the procedural microphone. It's exactly that: a request

for information such as “On what are we voting?” or “What is the cost to the UUA of this motion?” Your question cannot be a statement, and no preface except your identification is permitted.

Point of personal privilege. Raise a point of personal privilege when your ability to do business is being hampered. Any delegate or member of the Board of Trustees may request a Point of Personal Privilege. You go to the procedural microphone and say “Point of Personal Privilege” and wait to be recognized by the Moderator. After recognition, identify yourself and state your point (no statement, no argument or preface, just the bare request), such as “It is not possible to hear from the pro microphone” or “Our section was not counted.”

Point of procedure. You use this for questioning parliamentary procedure. A delegate or member of the Board of Trustees may interrupt debate by going to the procedural microphone and saying “Point of Procedure” and wait to be recognized. A sample point is “Is this not an amendment to an amendment?” or “Was a vote taken?”

Need information? Have a question about the status of the Agenda, a business matter, procedures, etc.? Ask a member of the Board of Trustees. They will be identifiable on the floor of the Assembly during each General Session.

Do you have an amendment? Are you unhappy with wording? Time constraints preclude more than two or three amendments to an item being considered in General Session. Preliminary work on agenda items is completed in the Mini-Assembly.

Committee of the Whole

When the Assembly is debating a particularly complex or difficult question (there may be two, three, or four alternate versions or ideas), the Moderator may decide, or a delegate may move, that the Assembly move into a “Committee of the Whole” to consider the subject. If done, the Rules of Procedure are eased and the Assembly now acts as a committee.

- A person other than the Moderator may occupy the Chair.
- Discussion may take place without motions.
- The only motions allowable are motions to amend, adopt, or reconsider.
- Non-binding straw votes may be taken.
- The formality of pro/con microphones is somewhat relaxed.
- You may speak only once on a topic in a discussion unless no one else wishes to speak.
- Time limits are relaxed or do not exist unless the “Committee” sets them.

Once the Committee of the Whole has decided what it wants to do, a delegate or Trustee moves that the Committee of the Whole “rise and report” specifying the agreed upon result. The Moderator takes the Chair, and the General Session of the General Assembly is again in session. The motion formulated in the Committee is reported and vote is taken immediately, without debate or possibility of amendment.

AGENDA: ORDER OF BUSINESS

General Session I **Wednesday 7:30 p.m. – 9:00 p.m.**

- Call to Order
- Invocation
- Review and Adopt Rules
- Introduction: Right Relationship Team
- Introduction: Chaplains
- GA Accessibility
- Recess

General Session II **Thursday 8:45 a.m. – 12:15 p.m.**

- Call to Order
- Chalice Lighting
- Reflections
- Preliminary Credentials Report
- Right Relationship Team Report
- Introduction: GA Planning Committee
- Introduction: Youth Caucus
- Introduction: Young Adult Caucus
- Recognition of Emerging Congregations and Covenanted Communities
- Living Downstream, A History of Mississippi and New Orleans
- Commission on Social Witness
- Singing
- Moderator's Report
- Board of Trustees Report
- Financial Advisor's Report
- Singing
- Black Lives of Unitarian Universalism (BLUU) Report
- Renewing the Covenant Task Force Report
- Announcements
- Process Observation
- Closing Reading
- Recess

AGENDA: ORDER OF BUSINESS

General Session III

Friday 8:45 a.m. – 12:15 p.m.

- Call to Order
- Lighting the Chalice
- Right Relationship Report
- Presidents' and Staff Report
- Beacon Press Report
- Introduction: International Guests
- Singing
- Commission on Appraisal Report
- Beloved Conversations
- UU Women's Federation Report
- Presentation: Angus MacLean Award
- Annual Program Fund Report
- Presentation: Legacy Society
- Singing
- Consider Bylaw Amendment Article II, Section C-2.1. Principles, Line 12, changing person to being
- Announcements
- Process Observation
- Recess

General Session IV

Saturday 8:45 a.m. – 12:15 p.m.

- Call to Order
- Lighting the Chalice (candidate)
- Right Relationship Team
- Presentation: Distinguished Service Award
- UU Service Committee Report
- College of Social Justice Report
- Collection to Benefit Standing on the Side of Love
- Singing
- Journey Towards Wholeness Transformation Committee Report
- Consider Statement of Conscience
- Consider Bylaw Amendment Article II, Section C-2.1.1 Principles, Line 26, changing women and men to people
- Singing
- Announcements
- Process Observation
- Recess

General Session V

Sunday 12:30 p.m. – 3:30 p.m.

- Call to Order
- Lighting the Chalice
- Right Relationship Team Report
- Panel Discussion – Young Adults
- Establishing a Study Commission for Bylaw Article II, Principles and Purposes
- Presentation: President's Award for Volunteer Service
- Responsive Resolutions (if any)
- Declare Election Results for Newly Elected Trustees, and Nominating Committee, followed by installations
- Right Relationship Team Final Report
- GA Kansas City 2018
- Final Credentials Report
- Process Observation
- Recognition of all who made GA possible
- Adjournment

RULES OF PROCEDURE

RULE 1. ORDER OF BUSINESS

Consideration of and action upon items must proceed in the order set forth in the Final Agenda unless during the meeting that order is changed by majority vote.

RULE 2. MEANS OF VOTING

So long as a quorum is present, action on any question, unless the Bylaws otherwise provide, will be decided in the first instance by an uncounted show of voting cards and off-site delegate input. If the Moderator wishes a counted vote or if a delegate requests it and the Moderator determines that at least 99 of the other delegates join in the request, the vote must be counted. No vote will be taken by written ballot unless the Assembly orders a written ballot by a two-thirds vote. Provided a quorum is present at each General Session, all matters submitted to a vote of the Assembly will be determined by the number of votes cast by delegates and Trustees voting on the matter. The required proportion of votes cast by delegates and Trustees to approve any action or resolution will be as set forth in the Bylaws or Rules or these Rules of Procedure.

RULE 3. MINUTES

The Board of Trustees will approve the minutes of the General Assembly General Sessions, which will be prepared by the Recording Secretary in consultation with Legal Counsel.

RULE 4. PRESENTATION OF ITEMS

The provisions of Rule 5 notwithstanding, the Board of Trustees and/or the Commission on Social Witness will, at their discretion, move the item as printed on the Final Agenda or move an amended version of the item.

RULE 5. AMENDMENTS

Except for clarifying amendments, amendments to the main motion and motions to refer, table or to call the question will not be in order until there has been at least 15 minutes of discussion, if that much is needed, on the merits of the main question as moved.

Amendments to a business resolution, a bylaw, a rule, a Statement of Conscience, or a proposed amendment must be submitted for consideration at the appropriate Mini-Assembly in order to be offered in the General Session. No amendment or other change to any motion under consideration will be entertained unless it is submitted in writing on forms prescribed by the Moderator, who may, however, waive this requirement.

Only the section of particular bylaws that are proposed to be amended may be amended during GA. The remaining text of a bylaw, which may have been printed for the convenience of the reader, may not be

amended. The Moderator will determine whether a particular section of text is eligible for amendment.

RULE 6. TIME LIMITS

The following time limits are imposed on all business transacted by the Assembly except as otherwise provided in these Rules for Actions of Immediate Witness, Congregational Study/Action Issues, and UUA Statement of Conscience. If, however, there is no objection from the floor, the Moderator may grant minor extensions of time. Any time limits imposed by this rule may be extended by a two-thirds vote.

- a) No person may speak on any motion for more than 2 minutes, and not more than once, so long as there are others who have not spoken who desire the floor, except that persons having special information may, with the permission of the Moderator, reply to questions.
- b) Thirty minutes are allowed for discussion of any proposed bylaw or rule amendment, resolution, or action on a report that is on or admitted to the Final Agenda. This time includes time devoted to discussing any amendments to the proposed amendment. Any motion to extend the time for debate must be made from the procedural microphone before time for debate expires. Whenever possible, the discussion time will be equally divided between proponents and opponents through equitable recognition of speakers at microphones designated "Pro" and "Con" and off-site delegates in "Pro" and "Con" queues.
- c) A motion to call the previous question on the main motion shall not be in order if there are potential speakers at both Pro and Con microphones whether on-site or offsite, and the original or extended time for discussion has not expired. Notwithstanding the foregoing, a motion to call the previous question is in order if there has been at least 5 minutes of discussion concerning the main motion and there are no speakers at either the pro or con microphones, whether on-site or off-site.
- d) Time taken at the Procedure microphone for procedural questions will not count against pro or con discussion time as allotted elsewhere in these rules. .

RULE 7. MICROPHONES

- a) Pro and Con Microphones. Usage of the microphones designated "Pro" or "Con" and off-site "Pro" and "Con" queues is limited to statements in support of or in opposition to motions.

RULES OF PROCEDURE

- b) Amendment Microphone. Usage of the microphone or off-site queue designated “Amendment” is limited to presenters of motions and members of the Board of Trustees who may use the microphone only for:
1. Making an amendment to a main motion or another amendment, provided the motion is otherwise in order;
 2. Using such additional time remaining under Rule 6, if any, to speak in support of the amendment; and
 3. Stating the Board of Trustees’ position at the outset of debate on those items on the Final Agenda on which the Board takes a position.
- c) Procedure Microphone. All other matters must be brought to the Procedure microphone or off-site “Procedure” queue.

RULE 8. COMMITTEE OF THE WHOLE

At any stage of the meeting, the Moderator, without a vote of the Assembly, at the Moderator’s discretion from time to time may order the meeting resolved into a Committee of the Whole or reconvened in regular Session. While the meeting is acting as a Committee of the Whole, the following Special Rule will apply:

The Presiding Officer, without a vote of the Committee of the Whole, may permit reconsideration of any action taken by the Committee of the Whole and other departures of the Rules of Parliamentary Procedure if it appears the Presiding Officer that the work of the Committee of the Whole will thereby be expedited. When the General Assembly is reconvened, the only motion in order will be to adopt the recommendation of the Committee of the Whole. A motion recommended by the Committee of the Whole will not be subject to amendment, discussion, or delay.

RULE 9. BUDGET MOTION

Any motion concerning the 2017–2018 budget that is to be made at the time provided for such motions during the formal business sessions must be filed in writing in the Volunteer Office no later than 5:00 PM Saturday, June 24, 2017. All such motions must comply with Rule G-10.1.4. Adoption of the motion requires a two-thirds vote.

RULE 10. RESOLUTIONS AND ACTIONS NOT ON THE FINAL AGENDA

A Resolution or Action not on the Final Agenda may be considered only under the following circumstance:

Under Bylaw Section 4.16(d), which permits the addition of Responsive Resolutions in response to a substantive portion of a report by an officer or committee reporting to the General Assembly.

The author of a Responsive Resolution must notify the Moderator in writing of the title and content of the Responsive Resolution as soon as it is practical to do so, but not later than 6:00 PM on Saturday, June 24, 2017 for Responsive Resolutions based on reports delivered in General Sessions 1 through 4.

RULE 11. UUA STATEMENT OF CONSCIENCE

In a year in which a UUA Statement of Conscience is proposed, one hour will be allowed for discussion. The Commission on Social Witness may recommend for Assembly approval by majority vote an amount of time for the Statement to be discussed before amendments are in order. If no such recommendation is proposed and approved, no amendment shall be in order unless there has been at least 30 minutes of discussion, if that much is needed, on the merits of the proposed UUA Statement of Conscience. A motion to amend a proposed UUA Statement of Conscience is not in order in the General Session unless it first was presented to a Mini-Assembly as described in Rule 4.12.4. Up to 12 minutes will be allowed for the discussion on an amendment. The Commission on Social Witness will have the discretion to prioritize the amendments including their presentation at the amendment microphone in General Session.

RULE 12. ACTIONS OF IMMEDIATE WITNESS

The Actions of Immediate Witness process is suspended for the 2017 General Assembly.

RULE 13. AMENDING THE RULES OF PROCEDURE

These Rules of Procedure will be adopted by a two-thirds vote and may be amended, suspended, or repealed during the course of the Assembly only by a two-thirds vote, except for the preceding Rule 9, the amendment, suspension, or repeal of which requires a four-fifths vote.

RULE 14. PRECEDENCE OF THE BYLAWS AND RULES

In the event of a conflict between these Rules of Procedure and the Bylaws or Rules of the UUA, the Bylaws and Rules of the UUA take precedence.

RULE 15. ADJOURNMENT

The final business session of the 2017 General Assembly will be adjourned no later than 3:45 p.m. on Sunday, June 25, 2017.

PROPOSED STATEMENT OF CONSCIENCE

ESCALATING INEQUALITY

Discussion on the proposed Statement of Conscience takes place at the Mini-Assembly on Thursday from 1:30 – 4:30 p.m. in Convention Center 222. Amendments may be introduced only as proposed at the Mini-Assembly.

1 Challenging extreme inequality is a moral imperative. The escalation of wealth inequality undergirds
2 many injustices that our faith movement is committed to addressing: from economic injustice to mass
3 incarceration; from migrant injustice to climate change; from sexual and gender injustice to attacks on
4 voting rights.

5 Since the adoption of the 2000 Statement of Conscience on Economic Injustice, Poverty, and Racism,
6 economic inequality has escalated. We have experienced accumulation of debt, decreased support
7 for growth and innovation, and increased concentration of wealth at the top accompanied by wage
8 stagnation for 99% of the population. Furthermore, within the 99% huge disparities exist between
9 racial groups. For example, the typical black household has just 6% of the wealth of the typical white
10 household, and the typical Latino household has 8%.

11 Factors that have contributed to this escalation include the decline of labor unions, the increased cost of
12 education and health care, and automation. The unlimited funding of campaigns by wealthy individuals
13 and corporations, predatory lending, and flawed tax policies increase inequity and insecurity. In the
14 political realm, corporate personhood and the focus on individualism (rather than the collective good)
15 have also contributed to escalating inequality.

16 **Intersectionality**

17 All forms of oppression or privilege intersect and contribute to inequity and inequality. We are not
18 a homogenous nation. Social differentiation; where we live, work, and play; and our family systems
19 all determine our access to money and wealth. Our political, social, and economic constructs do
20 not provide an equitable playing field. Because the tax system in the United States is increasingly
21 regressive, billionaires often pay little or nothing while middle class and lower middle class people are
22 driven into bankruptcy by combinations of educational debt, unexpected medical costs, and a lack of
23 public services.

24 The 2000 Statement identified systemic racism as a major factor in economic inequality and racism
25 continues to contribute to inequality, but is not the only contributor. Other systems that are intrinsically
26 intertwined with the economic system include technology, health care, education, judicial and criminal
27 justice, community development, environment, and transportation. A change in one system usually
28 affects other systems. Therefore, improving our economic system requires making changes beyond
29 the finance and business sectors. For example, people with ill health and low literacy tend to have
30 lower wealth, conversely one's financial position influences health status and educational attainment.
31 Increased rates of incarceration have disenfranchised and made less employable large numbers of
32 people, especially people of color. The lack of protection for the large numbers of undocumented
33 workers, increased automation, and the decline of unions puts downward pressure on wages for many
34 unskilled and semi-skilled jobs and encourages exploitation. Within societal systems gender identity,
35 sexual orientation, race, class, and physical, mental and developmental ability all intersect with issues of
36 economic inequality. These identities shape one's labor market experience, opportunity, and outcome.

37 Many black, Latino, Native American, transgender, and immigrant workers are relegated to "second-class
38 work," and are over-represented in low-skill, low-wage occupations with limited chances to move up
39 the ladder of opportunity. People in low-skill, low-wage occupations are likely to lack a college degree
40 due in part to underfunded public schools and the increasing costs of higher education. Those that do
41 get advanced education often end with huge student debt that limits their purchasing power. People

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42 in poverty often cannot get to jobs far from their homes because of inadequate public transportation
43 services. Low-income people often live where employers don't locate, where local and county
44 governments have failed to build public transit, and where the tax base is too small to properly fund
45 schools. Even when people of color surmount these obstacles, they still often face job discrimination.

46 **Religious Grounding**

47 Our Unitarian Universalist faith demands that we respond to economic injustice and advocate for those
48 among us being harmed by inequity. We know that there is enough for all but not enough for greed and
49 that we can create a world based on inclusive wealth creation and wealth sharing. We cannot ignore
50 the harm caused by a system that gives control of wealth and resources to a very small percentage of
51 people while many others, including those who carry out the work of the world, struggle to survive. Our
52 sources, principles, and theologies compel us to act.

53 Wisdom from the world's religions inspires us in our ethical and spiritual life. Buddhists acknowledge the
54 poisonous nature of greed. Islam asserts that the principle of justice must be at the core of economic
55 activities. The Tao Te Ching states that if you chase after money and security your heart will never
56 unclench. Judaism teaches that poverty is an unjustifiable burden, and our Judeo-Christian roots teach
57 that we should love our neighbors as ourselves.

58 Our economic status does not determine our inherent worth. We will all live in more abundance when
59 our economy connects human gifts with human needs and when budgets at all levels, especially those
60 derived from tax dollars, value equity and people over property. Money should be a tool to serve the
61 collective good. It is not an end unto itself or a measure of success.

62 Words and deeds of prophetic people challenge us to confront powers and structures of evil such as
63 inequality with justice, compassion, and the transforming power of love. We are called to be in solidarity
64 with the most vulnerable, disenfranchised, and oppressed among us. Our prophetic call is to speak out
65 against toxic ideas and falsehoods that divide us and pit us against one another rather than bringing us
66 together in love.

67 **A Moral Economic System**

68 Our principle of justice, equity and compassion in human relations drives us to work for healthier and
69 more equitable economic systems. We strive to build communities where everyone is supported in living
70 healthy, safe, and sustainable lives.

71 A moral economic system would include:

- 72 • Equal pay for equal work and elimination of the racial, ethnic, and gendered wealth gap;
- 73 • A major societal investment in communities that have been left out and locked out;
- 74 • A guaranteed minimum income for everyone;
- 75 • A minimum wage, indexed for inflation, that provides a living wage with benefits and a career path;
- 76 • A tax structure that rewards the creation of good paying jobs and adequately and fairly taxes the
77 wealthy and corporations, including the reconstruction of the inheritance tax;
- 78 • Higher marginal tax rate and closing tax loopholes;
- 79 • Stronger worker protections and rights, a strong union movement, and more worker-friendly trade
80 agreements;
- 81 • Access to non-predatory lending and affordable banking;
- 82 • Financial sector reforms that lower risk and create markets that reward long term investments,
83 research, development, sustainability, and reinvestment in people and communities;
- 84 • Investment in innovation, long-term growth, and institutions and businesses that provide good
85 paying jobs;
- 86 • Environmentally sustainable economic practices and policies, for example renewable energy;
- 87 • Access to affordable quality education at all levels (from preschool through vocational or graduate
88 school) and to job- training and retraining plus support in achieving a career path;

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- 89 • Universal health care;
- 90 • Affordable housing for all; and
- 91 • Dismantling of the prison industrial complex and implementing systems of restorative justice.

92 **Actions**

93 Unitarian Universalism has a prophetic message about the human capacity to create change and make
94 our world, societies, systems, and communities better. By speaking, acting, and spending in concert with
95 one another, we can create better and more just economies. Together we can make a difference. Listed
96 below are possible actions to select from.

97 As Individuals we can:

- 98 • Review our personal history with money, our class background, and how that shapes our
99 relationship with financial matters.
- 100 • Examine our role in the financial system and what we are willing to change.
- 101 • Assess how we personally spend money and use our money in support of our values.
- 102 • Invest in social impact hubs that fund entrepreneurs representing those parts of society that are
103 economically oppressed or marginalized.
- 104 • Seek out and support black-owned businesses and other enterprises directly benefiting those who
105 are marginalized or oppressed
- 106 • Whenever possible, buy local and participate in Community Supported Agriculture (CSAs), farmers'
107 markets, and locally owned businesses.
- 108 • Spend money compassionately, considering whether items are ethically sourced and employers
109 have ethical labor practices.
- 110 • Track, promote, and abide by boycotts and support firms that treat workers, suppliers, and the
111 environment fairly.
- 112 • Mobilize ourselves and others to use the ballot box, campaign donations, letters to the editor, social
113 media, and calls/emails/visits with elected officials to work for a moral economic system.
- 114 • Invest in micro-loan projects, crowd-source funding, time banks, and other finance options outside
115 the corporate banking and investment system.
- 116 • Engage in socially responsible investing and use our power as stockholders to influence company
117 policies.
- 118 • Divest from racist systems; invest in communities of color.
- 119 • Move accounts from corporate banks to local banks or credit unions.
- 120 • Report and avoid businesses that use enslaved labor.

121 As Congregations we can

- 122 • Create a study group on the Commission on Appraisal's 2017 book on Classism and take action on
123 it.
- 124 • Assess the congregation's biases and attitudes toward those from various class and economic
125 backgrounds and then make adjustments as needed to be more welcoming and inclusive.
- 126 • Examine the congregation's relationship with money, including how finances drive operations and
127 programs and how money is discussed, disbursed, and secured.
- 128 • Create an equitable salary scale and benefit package for the congregation's staff including the
129 minister(s) using the UUA guidelines.
- 130 • Determine how transparent the congregation is about money matters.
- 131 • Organize advocacy initiatives such as postcard, Twitter storm, petition drives, or other large volume
132 campaigns in support of a just economic system.
- 133 • Keep the congregation's money in socially responsible investment vehicles.
- 134 • Divest from racist systems; invest in communities of color.
- 135 • Advocate for affordable housing and other community efforts that assist those who are oppressed,
136 marginalized, or disadvantaged.
- 137 • Partner with other local faith communities on joint actions for livable wages, affordable housing,
138 disruptions of intact low-income neighborhoods, gentrification projects, etc.

PROPOSED STATEMENT OF CONSCIENCE

- 139 • Actively participate in interfaith community organizing efforts for local policy and systemic changes
140 that affect economic inequality.
141 • Organize or participate in local alternative financial opportunities such as time banks and co-ops.
142 • Sponsor educational opportunities within the congregation and the community that reveal factors
143 contributing to increased economic inequality.
144 • Advocate for getting money out of politics, ending corporate welfare, reforming corporate
145 governance, changing tax laws to be more equitable, revising bankruptcy laws, and increasing
146 support for public education.

147 Our State Legislative Ministries can

- 148 • Include wealth inequality as a factor in determining legislative advocacy priorities.
149 • Create and publish report cards on state legislators' records on issues impacting the financial well-
150 being of marginalized groups.
151 • Host bi-partisan forums that bring attention to issues identified as part of a moral economic system.
152 • Engage in advocacy consistent with a moral economic system: getting money out of politics,
153 ending corporate welfare, reforming corporate governance, reforming bankruptcy laws, reforming
154 the tax code, reforming laws pertaining to sentencing and incarceration, and increasing support for
155 public education and job retraining.

156 As a Denomination we can:

- 157 • Offer to all interested Unitarian Universalists an affordable group health insurance plan.
158 • Continue socially responsible investment practices.
159 • Invest in state legislative ministries and in advocacy at the national level.
160 • Participate in interfaith coalitions that work toward achieving a moral economic system.
161 • Continue to work cooperatively with the Unitarian Universalist Service Committee (UUSC) on
162 projects such as "Behind the Kitchen Door."
163 • Invest in low income communities.
164 • Invest in communities and leaders of color, and support reparations.
165 • Advocate for the various elements of a moral economic system.

166 As Unitarian Universalists our faith calls us to counter fear with courage and manifest a collective vision
167 of a more just, equitable, and compassionate society.

PROPOSED BYLAW AMENDMENTS

PROPOSED CHANGES TO ARTICLE II PRINCIPLES AND PURPOSES

Two separate petitions proposing changes to Article II Principles and Purposes were successfully submitted to be included in the 2017 General Assembly Business Agenda.

- Change “every person” to “every being” – This proposed change affirms explicitly that individuals of other species merit our compassionate consideration. The Mini-Assembly for this item is Thursday at 5:00 p.m. in Convention Center 210.
- Change “prohetic men and women” to “prophetic people” – This proposed change will move from women and men gender binary language to reflect more gender neutral and inclusive terminology. The Mini-Assembly for this item is Friday at 3:15 p.m. in Convention Center 210.

Underlining indicates insertion; brackets indicate deletion.

168 ARTICLE II Principles and Purposes

169 Section C-2.1. Principles.

170 We, the member congregations of the Unitarian Universalist Association, covenant to affirm and promote

- 171 • The inherent worth and dignity of every [person] being;
- 172 • Justice, equity and compassion in human relations;
- 173 • Acceptance of one another and encouragement to spiritual growth in our congregations;
- 174 • A free and responsible search for truth and meaning;
- 175 • The right of conscience and the use of the democratic process within our congregations and in
176 society at large;
- 177 • The goal of world community with peace, liberty and justice for all;
- 178 • Respect for the interdependent web of all existence of which we are a part.

179 The living tradition which we share draws from many sources:

- 180 • Direct experience of that transcending mystery and wonder, affirmed in all cultures, which moves
181 us to a renewal of the spirit and an openness to the forces which create and uphold life;
- 182 • Words and deeds of prophetic [women and men] people which challenge us to confront powers
183 and structures of evil with justice, compassion and the transforming power of love;
- 184 • Wisdom from the world’s religions which inspires us in our ethical and spiritual life;
- 185 • Jewish and Christian teachings which call us to respond to God’s love by loving our neighbors as
186 ourselves;
- 187 • Humanist teachings which counsel us to heed the guidance of reason and the results of science,
188 and warn us against idolatries of the mind and spirit;
- 189 • Spiritual teachings of Earth-centered traditions which celebrate the sacred circle of life and
190 instruct us to live in harmony with the rhythms of nature.

191 Grateful for the religious pluralism which enriches and ennobles our faith, we are inspired to deepen our
192 understanding and expand our vision. As free congregations we enter into this covenant, promising to
193 one another our mutual trust and support.

President

Rev. Susan Frederick-Gray

The Rev. Susan Frederick-Gray has served as lead minister of the Unitarian Universalist Congregation of Phoenix since 2008. She previously served as minister of First Unitarian Universalist Church of Youngstown, Ohio, where she was a leader in congregation-based community organizing efforts, and served as intern at First Unitarian Universalist Church of Nashville, Tennessee. After leading the UU response to Arizona's anti-immigrant laws in 2010, she became lead organizer for the Arizona Immigration Ministry and a key organizer of the 2012 Justice General Assembly. She graduated from the University of Wisconsin, Madison, and Harvard Divinity School. She lives with her husband, the Rev. Brian Frederick-Gray, and their nine-year-old son, Henry.

www.susanfrederickgray.com

Rev. Alison Miller

The Rev. Alison Miller has served as senior minister of Morristown Unitarian Fellowship since 2005. Previously, she served All Souls (NYC) in Ministry, Religious Education, and Administrative staff positions; All Souls (Tulsa) as Intern Minister; and on UUA's Stewardship and Development staff. Miller is an interfaith leader for immigrant rights, anti-racism, and economic justice and is on the Boards of UU Legislative Ministry and United Way of Northern-NJ. Miller invests in growth as Board Chair of Church of the Larger Fellowship and as a planter of young adult and campus ministries. She graduated from Bryn Mawr and Harvard Divinity School. Miller, her husband, David Snedden, and son, Asher, are all lifelong UUs.

www.AlisonforUUAPresident.org

Rev. Jeanne Pupke

The Rev. Jeanne Pupke has served as senior minister of First Unitarian Universalist Church of Richmond, Virginia, since 2006, and was consulting minister of the UU Fellowship of Central Oregon in Bend (2004-2006). She was a UUA trustee (2009-2013) and chaired the board's Finance Committee. Once a Catholic nun, she was an executive for Diemakers, Inc., and Batdorf & Bronson Coffee Roasters before entering the UU ministry. A director of UU Legislative Ministry of Virginia, Pupke frequently testifies for women's, LGBTQI, and youth rights. Pupke has completed a two-year course in spiritual direction. She and wife Regina Largent, a retired Army officer, university administrator, and UU Buddhist, have been together twenty-three years.

www.JeannePupke.com

Board of Trustees

Kathy Burek

Kathy Burek has served the UUA as a member of the UUA Employee Benefits Trust Board from its inception in March 2007 until the summer of 2015, chairing the Board three times. She was Prairie Star District President and President of the District Presidents' Association. Kathy was on the steering committee that helped create the MidAmerica Region, and served on the region's board. She received the 2014 UUA Presidents' Award for Volunteer Service. Kathy was recently elected to the International Women's Convocation Board. At her home congregation, Michael Servetus Unitarian Society of Fridley, MN, she has served in many leadership roles, including President and Co-Chair of the Ministerial Search Committee.

Sarah Dan Jones

Sarah Dan, a native Southerner, is a UU music director of 15 years, having served congregations in Georgia and New Hampshire. Continuing to serve the denomination in a variety of leadership roles, she's an active member of the UU Musician's Network, and served as both secretary and president of its board. She was a Northern New England District congregational consultant and musician for its annual meetings, musician of the week at Ferry Beach, and musician for the Mosaic Makers Conference. A believer in the mystery, the power of the Holy, and the saving message of Unitarian Universalism, Sarah Dan's mission is to spread the good news of UUism through music. She does this by encouraging congregational singing, practicing shared ministry, and actively participating in the denomination.

Rev. Manish Mishra-Marzetti

Manish serves as Senior Minister of The First Parish in Lincoln, MA, a dual UUA and UCC member congregation. He has served extensively in Unitarian Universalist leadership including as President of DRUUMM (our UU people of color organization), Commissioner on the UUA Commission on Appraisal - co-authoring its report "Engaging Our Theological Diversity" - Secretary of the Board of Starr King School for the Ministry, and as an author and advocate of our 2007 GA resolution confronting gender identity-related discrimination. He is currently completing service as Chair of the UUA Election Campaign Practices Committee. Manish brings to the ministry his experience serving as a U.S. diplomat during the Clinton Administration.

Christina Rivera

Christina Rivera serves as Director of Administration and Finance at Thomas Jefferson Memorial Church Unitarian Universalist in Charlottesville, VA. Prior to that, she served as Director of Religious Education at the UU Fellowship of Waynesboro. In 2014, she was elected to serve our wider UU community as a member of the UUA Board of Trustees. Most recently Chris joined the inaugural Advisory Board of the UU House of Studies at the Methodist Theological School in Ohio. Chris has the faith and support of her husband Chris and twin sons Andreas and Miguel who, along with her ancestors, form the support base for her calling to UU ministry.

Board of Review

Karen Hall

Soprano Karen Hall, www.KarenSHall.com, is active both as a performer and teacher. Dr. Hall received her doctorate from Columbia University, Teachers College, and she is an Associate Professor of Music at Western Wyoming Community College. She continues working in the area of Vocology as a researcher, writer and editor. She has presented workshops and pedagogical presentations with NATS (National Association of Teachers of Singing), The Voice Foundation, and CMS (College Music Society). A member of the Unitarian-Universalist church for over twenty years, she has served on the Leadership Development Committee, as a Board Member and received Russell Lockwood Leadership School certification in 2014.

Rev. Charlie Ortman

After graduating from Meadville/Lombard Theological School, Charlie Ortman was ordained to the UU ministry in 1992. Since then, he has served congregations in Burlington, IA, Fitchburg, MA, and Montclair, NJ, where he had the great privilege of serving for 20 years and "retired" as Minister Emeritus in 2015. He now serves as Interim Minister at First Unitarian Church in Providence, RI. Along the way he has had opportunities to serve on UUA Task Force One on Clergy Sexual Abuse and Misconduct, the UUA Nominating Committee, the UUA Board of Trustees, the UUMA's CENTER Committee, and in various leadership positions in UUMA District Chapters.

Commission on Social Witness

Rev. Meredith Garmon

Meredith Garmon is a lifelong Unitarian Universalist. He holds an MA in communication studies, an MA in philosophy, and a PhD in Government: Political Theory, and was formerly an assistant professor of philosophy at HBCU, Fisk University. Meredith has been a minister in fellowship since 2004, and has served our congregations in El Paso, TX, Midland, TX, and Gainesville, FL. Since 2013, he has been senior minister at Community UU Congregation at White Plains, NY.

Commission on Appraisal

David Friedman

David is a retired optical software engineer who joined First Unitarian Church of Rochester, NY in 1975. At church, he was Treasurer for 14 years, and currently chairs the Investment Committee, serves on the boards Financial Advisory Committee, and is on the Interim Senior Ministers Transition Team. David served the St. Lawrence District as a board member and its treasurer, and represented the District on the UUA board for eight years. His UUA portfolio included five years on the Finance and Audit Committees and two years on the Ministerial Fellowship Committee. He has co-chaired the local Volunteer Committee at General Assembly and has been co-recipient of the President's Volunteer Service Award (Buehrens).

Holley Ulbrich

Holley Hewitt Ulbrich lives in Clemson, SC, and has been a Unitarian Universalist for 26 years. She has a Ph.D. in economics and a Master of Theological Studies degree and is a retired economics professor and adjunct professor of Policy Studies at Clemson University where she has taught graduate courses in Ethics and Public Policy and Political Economy and Public Policy for the last 15 years. She is the author of 16 books, including a history of the fellowship movement published by Skinner House, and served on the UU Fund for a Just Society panel for six years. She has been active in leadership in her congregation and frequently leads worship in several lay-led area congregations. She also serves as co-president of her local League of Women Voters and is a member of the board of directors of the League of Women Voters of South Carolina.

General Assembly Planning Committee

Debra Gray Boyd

Debra Gray Boyd is all-in and seeking her final elected term on the Planning Committee to institutionalize many of the positive changes that the Committee has made over the last four years. She has served First UU Columbus as Congregational Treasurer, Board Member, Steward, Family Camping organizer, and general instigator of good governance and healthy congregational life. In addition, she has served as a District Board Member and Vice President where she was part of the original four District Board meeting which explored the benefits of working together for the betterment of Unitarian Universalism. Nationally, she has served as a Compensation Consultant, a two-year board appointed term to the General Assembly Planning Committee, and is completing a four-year elected term this year. She was part of the team that created Justice GA in Phoenix and has been a constant advocate for the Planning Committee working with the Board and Administration to plan farther ahead to create and take advantage of themes and opportunities that both take more time to plan, but also have the potential for larger change opportunities for Unitarian Universalism and our world.

Oshara Meesha

Oshara Meesha is member of the Unitarian Universalist Fellowship of Topeka. She and her daughter, Ashanti, joined the fellowship in 2007 and, since then, she has been involved in different areas of her fellowship. She is currently the layout/design editor for the church newsletter and a member of the Program Committee. She has helped on various committees such as Program, Music, Pastoral Care, Social Justice, and Community Outreach. Serving in this capacity will give her the opportunity to broaden her horizons in the UUA. She is proud to be part of Black Lives of UU (BLUU).

Tuli Patel

Tuli Patel currently serves as Executive Director at The Unitarian Universalist Congregation in Summit, NJ, in a shared Leadership Team Model of Governance with two called ministers, the Reverends Emilie Boggis and Robin Tanner. She was previously Director of RE at Summit and continues to be a member of LREDA. Tuli was introduced to UUism when she came to the United States for graduate studies in 1988, and has attended congregations in Belmont, MA, Oak Park, IL, Los Angeles, CA, and Kirkwood, MO. Tuli was appointed to the GAPC by the Board of Trustees in 2015, and believes her time so far has prepared her well for the coming elected term. She enjoys strategic thinking and working within tight budgets.

Chelsea Surfus

Chelsea is a lifelong UU who has made it her life's mission to love the hell out of the world. She was raised at First UU Ann Arbor before finding her way to Texas. She is currently heavily involved in the Southern Region's Heart of Texas cluster youth programs. She and her husband are welcoming their second son in February. Looking to the future, she plans to change the world one teenager at a time by bringing youth and adults together to build bridges and bonds that last for lifetimes.

Nominating Committee

Jessica Falconer

Jessica Falconer is a clinical social worker at Searsport District Elementary, Middle, and High Schools. She lives in Belfast, ME, with her very patient husband, two energetic kids, and one neurotic but lovable dog. Jessica has been an active Unitarian Universalist since 2012, and has been the Unitarian Universalist Church of Belfast's YRUU advisor since 2013. She enjoys serving as an RE guide, hiking, quilting, and swimming.

Rev. Joanne Giannino

Rev. Joanne Giannino currently serves the UU Church of Urbana Champaign in Illinois as interim minister. She has also served congregations in Massachusetts and Arizona. She has contributed to our denomination in a variety of capacities including as a member of the Nominating Committee for the Pacific Southwest Chapter of the Unitarian Universalist Ministers Association; and, as a member and chairperson of the Nominating Committee of the UUA's Ballou Channing District. Giannino graduated with honors from Andover Newton Theological School. Previously she served as an expressive arts therapist at a community mental health center, as adjunct faculty at Lesley College Graduate School, and as managing editor for a chain of weekly newspapers.

Rev. Michael Walker

Rev. Michael Walker was first introduced to Unitarian Universalism in 1995 and was ordained in 2010 after graduating from the Pacific School of Religion in Berkeley, CA. He has served in the ministries of UU congregations in California, Washington, and Pennsylvania, and on staff of the First UU Society of San Francisco (where he was ordained) and the UU Rowe Camp and Conference Center in Massachusetts. He has also served in volunteer capacities in various LGBTQ+ and Pagan/earth-centered spirituality organizations, including on the national Board of Trustees of the Covenant of UU Pagans (CUUPs) for 2007-2013. He is pleased and honored to be of service to the UUA now.