

GUIDELINES for the UNITARIAN UNIVERSALIST MINISTRY

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Guidelines is a publication of the Unitarian Universalist Ministers Association. It is revised occasionally, and the present edition includes the revisions current through June 1998.

(Note: The salary chart is revised yearly to index inflationary changes. The basis for the figures comes from the UUA Compensation guidelines.)

Following publication in 1998, one copy of *Guidelines* was mailed at no charge to each current member of the UUMA. Additional copies are available for congregations, search committees, Committees on Ministry, etc. from the office of the UUMA (25 Beacon St., Boston, MA 02108-2800) for \$3.00 per copy.

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A HISTORY OF GUIDELINES AND ITS REVISIONS

The UUMA *Guidelines* was first adopted in 1965, and represents one of the most thorough codes for the practice of ministry within the congregational church tradition.

Guidelines contains several documents:

- A Preface and Introductory Essay on Ministry.
- A Code of Professional Practice. This is the ethical code of the Unitarian Universalist Ministers Association. According to the bylaws of the UUMA, the Executive Committee is charged with upholding and enforcing this Code.
- The Guidelines themselves. As implied by the name, the Executive Committee is not bound by the UUMA bylaws to the same standard of enforcement as with the Code. Frequently Guidelines suggested are for congregations as well as ministers. However, the UUMA takes these Guidelines seriously. Flagrant disregard of the Guidelines by ministers can be cause for censure or other disciplinary action by the Executive Committee.

We want *Guidelines* to be a living document. To that end we have made revisions from time to time. Some revisions have been editorial in nature, correcting errors or making changes for clarity and simplicity. Some changed the tone of *Guidelines* to reflect more strongly concern for the interests of the congregations we serve or to reinforce our individual freedom and responsibility as ministers. And some attempt to alter or reform our understanding and practice of ministry. All but editorial changes have been made at annual meetings of the UUMA.

In June 1985, a broadly ranging set of revisions affected many parts of *Guidelines*. These included more specific affirmation of congregational polity as the foundation of our ministry; use of covenantal language rather than that of labor/management relations to speak of our responsibilities to congregations and vice versa; specific counsel to retired ministers and part-time ministers not to refer to themselves, nor to behave or think of themselves, as ministers of a congregation unless duly called; new acknowledgments of maternity and paternity needs; and the careful choice of gender inclusive language throughout to reflect that ours is a ministry in which women and men serve our congregations truly and fully on an equal basis.

Recent revisions have been narrowly focused. In 1985-87 we responded to the concern of many members that *Guidelines* should speak specifically to the ethics of our behavior as sexual beings in the ministry. Amendments were proposed to the first three sections of our Code of Professional Practice - Self, Colleagues and Congregation. All but one amendment were approved at the Annual Meeting of 1987. The final amendment pertained specifically to the responsibilities of single ministers. It was reconsidered, recast and then approved in June 1988. The Guidelines Revision Committee hoped by offering these amendments that in the process of considering them as well as in their application, we would speak more often and openly with each other about what it means for us to be sexual beings and ministers, the energies involved and the decisions and ethics required.

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In the 1988 revision a Canadian Supplement was added, addressing the particular needs of those serving Canadian societies.

In 1990, a Professional Rights Procedure was added to amplify and clarify the procedures involved when UUMA members bring grievances against each other for violating the Code of Professional Practice.

In 1992, amendments and additions to the Code of Professional Practice clarified the responsibilities that ministers who live and practice in the same geographic area have to each other, and the prerogatives due a settled parish-based minister called by the congregation serving that geographic area.

In 1996, additions to the Code of Professional Practice and the Guidelines delineated areas of non-discrimination to include: race, color, sex, sexual orientation, age, disability, or ethnicity. It was amended again in 1998 to include gender expression.

In all of this the UUMA has tried carefully to respond to the needs and concerns of its members in order to reflect in *Guidelines* the best insights and wisdom for an effective and successful ministry.

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PREFACE

1. Congregational polity is central in the life of Unitarian Universalist churches and fellowships. In our practice each society - in deeply honored principle - is both autonomous and pledged to counsel and cooperation with other congregations of our Association of Churches and Fellowships. The relationship of a congregation with its minister can only be understood with reference to both facets of congregational polity.
2. The local congregation is ultimately and finally self-governing. Therefore there can be no rigid standardization of parish-minister relations. Yet in our Association members devise, revise and freely support procedures and programs to strengthen the effectiveness and good order of all our societies. In the spirit of the congregational way, these Guidelines are designed to serve the understanding and the discussion between congregation and minister. They represent the best thinking of the UUMA with regard to optimal agreements and conditions, to be adapted by and for each society.
3. This document will be revised from time to time. In particular the scale for financial support of the minister will be revised frequently. We recommend that the entire document be reviewed by a minister and the appropriate congregation entity at least every second year.
4. All Unitarian Universalist congregations are urged to develop and keep currently revised a staff policy. This policy, administered by the Board of Trustees or the Committee on the Ministry, should include in specific detail items dealt with here.
5. These Guidelines are not intended to be a definition of the Unitarian Universalist ministry. Nor do they delineate the nature or manner of our congregational life or our ministry, excepting some disciplines essential to congregational polity and to a professional ministry dedicated to serving our societies well. The conduct of a particular ministry will be determined by the minister and the congregation in accordance with particular talents and needs.
6. We believe the following are guidelines for good procedures. Yet all of us need to note that with the best and most scrupulously observed procedures, an effective ministry is yet grounded not in procedures, but in mutual trust and respect. Adequate and actively used means of communication must be our shared and continuing concern.
7. Unprincipled or flagrant disregard or violation of these Guidelines, on the part of a minister or congregation, are grounds for public censure by the Executive Committee of the UUMA or even, for the minister, suspension of membership.

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THE MINISTRY: AN INTRODUCTION

Members of our congregations have freely gathered to become a body of people seeking to find and to walk together in ways of truth and affection. Members have gathered in freedom to worship; to teach, encourage and support one another; and to speak to the world in words and actions of right, beauty, peace and goodwill.

To seek and to accept ordination to our ministry is to dedicate one's life to the work needful for fulfillment of these high aims. The minister is one who has made a life commitment to the religious community as an institution.

By the corporate act of call, the members of the local congregation acknowledge their need for the service of one prepared by education and personal commitment, and they pledge to support the work of the minister, to provide for his or her personal life, and to labor with him or her in bringing to fruition the promise of the free church. The call signifies creation of a distinctive partnership in which minister and congregation alike affirm their intention to share in a religious pilgrimage of mutual care, forbearance, self-discipline and a desire to serve the common good.

The minister is to lead the congregation in worship and nurture spiritual growth.

The minister, in keeping with our tradition of the free pulpit and the free pew, is to preach and teach the truth as she or he sees it without fear of any person and with respect for all persons.

The minister is to provide and enable others to provide occasions - personal and institutional - conducive to the spiritual and intellectual growth of the people of the congregation and to their power for social good.

The minister is to provide the agency or means of counsel and comfort.

The minister's life and vocation is to reflect honesty, forthright love and service with and for the congregation.

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CODE OF PROFESSIONAL PRACTICE

As Revised at the UUMA Annual Meetings
1987, 1988, 1992, 1996, and 1998

STATEMENT OF PURPOSE

We, the members of the Unitarian Universalist Ministers Association, give full assent to this code of professional life as a statement of our serious intent, and as an expression of the lines and directions that bind us in a life of common concern, shared hopes and firm loyalties.

1. SELF

Because the religious life is a growing life, I will respect and protect my own needs for spiritual growth, ethical integrity, and continuing education in order to deepen and strengthen myself and my ministry.

I commit myself to honest work, believing that the honor of my profession begins with the honest use of my own mind and skills.

I will sustain a respect for the ministry. Because my private life is woven into my practice of the ministry, I will refrain from private as well as public words or actions degrading to the ministry or destructive of congregational life.

As a sexual being, I will recognize the power that ministry gives me and refrain from practices which are harmful to others and which endanger my integrity or my professional effectiveness. Such practices include sexual activity with any child or with an unwilling adult, with a counselee, with the spouse or partner of a person in the congregation, with interns, or any other such exploitative relationship.

Because the demands of others upon me will be many and unceasing, I will try to keep especially aware of the rights and needs of my family and my relation to them as spouse, parent and friend.

2. COLLEAGUES

I will stand in a supportive relation to my colleagues and keep for them an open mind and heart.

I will strictly respect confidences given me by colleagues and expect them to keep mine.

Should I know that a colleague is engaged in practices that are damaging, as defined in our Code of Professional Practice, I will speak openly and frankly to her/him and endeavor to be of help. If necessary, I will bring such matters to the attention of the UUMA Executive Committee.

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I will not speak scornfully or in derogation of any colleague in public. In any private conversation critical of a colleague, I will speak responsibly and temperately.

The nurture of the relationship between a congregation and its called minister is of utmost importance to the strength of the movement and to the integrity of our ministry. For this reason, consultation among colleagues practicing the diverse forms of our ministry within the same geographic area is essential to promote healthy congregational life. The purpose of such consultation is to reach mutually acceptable understandings about the appropriate roles that ministers in the same geographic area should play. Irreconcilable disputes should be referred to the Chapter Good Offices Person for mediation.

I will defer accepting any requests for any ministerial services whatsoever from members of any congregation I am not now serving until I have consulted with the incumbent minister. In order to maintain my colleague's free choice in this matter, I will inform the person requesting my services of the necessity to consult our professional Guidelines. If my colleague asks me to refrain from performing the service, I will comply. Should emergency circumstances make such a consultation impossible, I shall render only limited services and consult with my colleague at the earliest possible opportunity.

I will inform my colleague in advance of any public engagement I may accept in the church he or she serves, and I will inform my colleague in advance of any public engagement I may accept in his or her community, which might bear upon congregational issues or policies. In a multi-staff situation I will see that all colleagues serving that church are informed. If approached by a member of any colleague's congregation for advice on matters affecting my colleague's ministry, I will consider carefully the circumstances of the request. If the advice sought indicates a possible violation of the Code of Professional Practice, I will listen carefully and explore appropriate ways of addressing the issue within the context of our Code and *Guidelines*. If the advice requested is not of this nature, I will inform the person of my professional obligations under this Code, and carefully consider whether it is appropriate for me to respond in any way. When in doubt I will err on the side of deference to the prerogatives of my colleagues call.

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

If I am a member of or a participant in a congregation served by a colleague, I will in all ways honor the priority of his or her call to the ministry of that congregation, and I will avoid influence which other members may tend to yield to me in the light of my experience, status and prestige. If I serve a congregation of which another minister is a member, I will be generous toward my colleague in word and spirit. I will extend these courtesies to all colleagues in multi-staff situations.

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If I am a member of a congregation which I previously served, I will be welcoming to the settled minister, and seek to be useful in ways my successor may request. If I serve a congregation of which the retired minister is a member, I will recognize the continuing value of her or his presence in the congregation. I will extend these courtesies to all colleagues in multi-staff situations.

I will share and support the concerns of the Unitarian Universalist Ministers Association, especially as reflected in these *Guidelines*.

I will keep my collegial relationships alive by attending UUMA Chapter meetings whenever possible and by thoughtfully considering matters of mutual professional interest.

3. CONGREGATION

I will uphold the practices of congregational polity including both those of local self-government and those of counsel and cooperation within our Association. I will only serve regularly a congregation(s) issuing a call in the manner prescribed by the Bylaws of the congregation(s) or under a program instituted by the UUA or its member groups. Throughout my ministry I will teach the history, meaning and methods of congregational polity, recognizing informed and faithful adherence to these practices as the bond preserving and reforming our free corporate religious life.

I will respect the traditions of the congregation, enriching and improving these in consultation with the members.

I will hold to a single standard of respect and help for all members of the congregational community of whatever age or position.

I will respect absolutely the confidentiality of private communications of members.

I will remember that a congregation places special trust in its professional leadership and that the members of the congregation allow a minister to become a part of their lives on the basis of that trust. I will not abuse or exploit that trust for my own gratification.

I will not invade the private and intimate bonds of others' lives, nor will I trespass on those bonds for my own advantage or need when they are disturbed. In any relationship of intimate confidentiality, I will not exploit the needs of another person for my own.

I will not engage in sexual activities with a member of the congregation who is not my spouse or partner, if I am married or in a committed relationship. If I am single, before becoming sexually involved with a person in the congregation, I will take special care to examine my commitment, motives, intentionality, and the nature of such activity and its consequence for myself, the other person, and the congregation.

I will exercise a responsible freedom of the pulpit with respect for all persons, including

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those who may disagree with me.

I will encourage by my example an inclusive, loyal, generous, and critical spiritual leadership.

I will take responsibility for encouraging clear delineation of responsibility, accountability and channels of communication for the minister(s) and other staff.

I will take responsibility for encouraging adequate and sensible standards of financial and other support for minister and staff.

Prior to sabbatical or other leave, I will clearly negotiate a minimum amount of time to serve as minister to the congregation upon my return before making myself available as a candidate for another pulpit.

I will inform the Board of the congregation immediately when I have accepted a call to another position.

4. MOVEMENT AND ASSOCIATION

I will encourage the growth of our congregations and the spread of the ideals of the Unitarian Universalist tradition and fellowship.

I will participate and encourage lay participation in meetings and activities of our Association.

I will encourage financial support of the Unitarian Universalist Association and its associated programs.

I will inform myself of the established candidating procedures of the Unitarian Universalist Association and I will strictly observe them.

I will make myself a candidate for a pulpit only with serious intent.

Because respect for the worth and dignity of every person is fundamental to our Unitarian Universalist ministry, I will work to confront attitudes and practices of unjust discrimination on the basis of race, color, sex, sexual orientation, gender expression, age, disability, or ethnicity, within myself and in individuals, congregations, and groups I serve.

5. COMMUNITY

In word and deed I will live and speak in ways representing the best Unitarian Universalist tradition and leadership in the larger community.

I will maintain a prophetic pulpit, offering to the community religious and ethical

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leadership.

I will encourage members' participation in efforts to solve community problems.

I will offer sympathetic support to neighboring ministers of other religious bodies.

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THE GUIDELINES

I. CALL, INITIATION AND SEVERANCE PROCEDURES

A. CANDIDATING

1. The UUMA supports and endorses the settlement procedures described in the UUA Manuals on Ministerial Settlement and Interim Ministry. UUMA members seeking settled or interim ministry positions, as well as those approached by congregations to consider such positions, should contact the UUA Department of Ministry.
2. The UUMA endorses the UUA policy of non-discrimination in employment. When calling a minister, congregations should not discriminate on account of race, color, sex, sexual orientation, gender expression, age, disability, or ethnicity. However, the promotion of diversity should be taken into account when choosing among well-qualified candidates.
3. Leaders of the congregation have a great responsibility to develop among the members an explicit sense of common direction before search for a minister begins. Attempts to use precandidating and candidating procedures as a device for dealing with divisions among the members are unfair to the candidate and may even seriously damage his or her career.
4. It is essential that the society be as forthright as possible in its presentation to candidates and potential candidates. Truthfulness is particularly important in the following matters: resources, number of members, financial position and activities. The congregation should be completely candid with reference to the previous minister's departure. The candidate should be equally candid in presenting herself or himself, past problems and achievements and the reasons for wanting to serve a new congregation.
5. Candidating is not a time for demeaning or manipulative bargaining. It is a time for congregation and minister to be mutually clear about their needs and resources for the provision of financial support and supportive assistance for the work of ministry. Substantial accord on major issues between the congregation and the candidate should precede the candidating week.
6. Good candidating procedures necessarily require a great deal of time and some anxiety. The congregation's prompt vote after the candidating sermon(s) will ease the anxieties of both the minister and the members.
7. All ministers, including ministers of education, assistants, associates, et al., are to be called by vote of the congregation. Careful thought needs to be given to lines of authority and responsibility, and these lines should be well articulated by, and for, all who are to work together.
8. In multiple staff congregations, when one or more ministers remain on the staff during a

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period while another minister is being called, a continuing settled minister may, and ministers with overall responsibility for the administration of the congregation and/or who have a long-time responsibility with the society should, serve on the Search Committee.

9. A Search Committee should plan to meet with other staff members who are not ministers at least once to invite their input. The issue of whether or not staff members shall have any opportunity to meet with or interview precandidates should be raised at that meeting, with special attention being given to issues of confidentiality.
10. The UUMA endorses the UUA procedures and policies on the conduct of interim ministries.

B. AGREEMENT OR COVENANT

(These words are used interchangeably.)

1. Provisions in congregational bylaws regarding the ministry usually are and should be phrased in general terms. A written covenant should describe expectations and obligations of congregation and minister in well-discussed detail. All ministers called by a congregation are to enter into an individually drawn covenant with that congregation, and all covenants are to be reviewed at least every five years.
2. We regard a carefully drawn agreement as the best instrument for avoiding the hurt and disappointment which often result from unstated and unclarified expectations. It is also the best instrument for ensuring a fruitful ministry begun with honesty and commonly affirmed ways and means.
3. Although procedures may vary, in general the covenant will be drawn by the Ministerial Search Committee and approved by the Board of Trustees.
4. In all cases the minister and the appropriate and empowered congregational body should agree to the terms of the covenant before the congregation's call to service is issued or accepted.
5. Religiously and according to our traditions, the minister is not an employee of the parish but one of our own larger body whom the members have asked to serve with them. The IRS recognizes the minister as self-employed with regard to Social Security. Therefore, the mutual agreement between the congregation and the minister is to be drawn, not as a mechanical *quid pro quo* arrangement, but rather as a particular commitment of service and support within a more embracing commitment of both minister and congregation to the purposes of our churches and fellowships.
6. The language in the covenant should reflect the dignity of the congregation and the ministry, clearly leaving to the minister wide professional discretion in the exercise of the calling, and at the same time clearly spelling out the kinds of services required and the means of accountability to the congregation.

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7. The covenant takes the form of an exchange of letters following the vote to call. It is essential that the society issue such a letter and that the minister respond in writing. Items for consideration are extensively covered in Appendix A, which should be read with care.

C. INITIATION

1. The responsibilities of the Ministerial Search Committee continue following the vote to call. The minister and members of the Committee have spent hours discussing the purposes, hopes and customs of all concerned. These members are best suited, therefore, to help the minister settle into a new home and position. The Committee may function for as long as a year after the minister's arrival.
2. Both Board and Search Committee need to foster realistic expectations of the new minister. Education of the congregation needs to include statements recognizing and honoring the new minister's singular capabilities and style, which will be different from those of any predecessor. Members may need help in appreciating the limitations of the minister in a new situation.
3. The minister's first few weeks in a new settlement are especially critical to his or her entire relationship with the people of the congregation. Good planning is needed. It is a good idea to delegate and empower some individuals to communicate and work with the minister from the time of the call through these weeks so that all is done with care and collaboration.

D. DEPARTURE

1. The minister should relate in confidence to a responsible congregational official (usually the president and/or the Committee on Ministry) the steps, as they are taken, leading to a decision to leave the society. This communication is needed in preparation for the impact of the announcement of departure.
2. Conditions vary, but when at all feasible, the Board of Trustees should be the first body informed of the minister's intention to seek another settlement. The minister and Board should confer with regard to the most constructive manner of informing the congregation.
3. The ministry continues until the time of actual departure. Maintaining the effectiveness of the ministry must be the prime factor in choosing the manner of the announcement and in conducting the ministry following the announcement. The minister's relationship with the people will necessarily change. The minister must nevertheless continue to minister within the altered context. The minister will especially need the support of the Board of Trustees during this period.
4. The minister can (and often should) serve as a consultant to the Board in preparation for vacancy in the ministry, helping members to understand candidating and settlement

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procedures. However-and we say this in the strongest terms possible-once a move is announced, the minister must take no leadership role in the planning and development of program or policy for the period after his or her departure.

5. It is unethical for a minister to suggest any one or several candidates to the society to serve as successor or interim.
6. Concern for the continued effectiveness of the ministry needs also to be uppermost in the mind of the Board as preparations are made for the minister's departure and for the subsequent congregational program. Care should be given to both the needs of the ministry and to the feelings of the minister as the Board decides when and how to select a new Ministerial Search Committee.
7. If the ministry ends by reason of the minister's death or disability, the parsonage or housing allowance should be available for the family" continued use for at least six months. (See Appendix A for reference to inclusion of this provision in the covenant.)

E. DISMISSAL, PRESSURED TERMINATION, AND NEGOTIATED RESIGNATION

1. A congregation's dismissal of a minister is always painfully destructive for the minister and the institution. Procedures to dismiss ought to be undertaken only when all possible efforts to make the ministry effective have failed. Concern for the health of our societies must make the minister and congregational leaders very aware of the extent of damage to which their actions might lead.
2. When a number of members have concluded that no alternative is feasible, the future of the ministry may be submitted to the vote of the congregation. Congregation leaders and the minister must use every resource, including the Field Service Representative and the Director of the Department of Ministry of the Unitarian Universalist Association, to prevent polarization of the congregation.
3. Following a vote to dismiss, the responsible parish body must decide how long or whether the minister should continue to serve that congregation. The conduct of the minister must be strictly guided by this decision.
4. Because candidating procedures are slow, the minister can hardly hope to be called to another settlement within three months. On the other hand, if the majority has voted to dismiss and a continuing relationship presents destructive possibilities, the minister's continued service for three months may be inappropriate. Consultation with the UUA Field Services Representative and/or Department of Ministry staff may provide help in determining the date of termination of the covenant.
5. Where no stronger considerations exist, it may be well for the minister to proceed with normal duties for three months. Beyond this period, the minister should withdraw from all active parish association for the rest of his or her incumbency.

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6. Salary, parsonage use or housing allowance, and benefits should continue at the same level during the longer of three months or one month for each full year of service up to twelve months from the date of dismissal or negotiated resignation, or until the minister has found another position if sooner.
7. In the event of dismissal any accrued vacation shall be compensated in the financial equivalent.
8. In the event of dismissal any accrued sabbatical leave shall not be compensated in financial equivalent.

II. SCOPE OF THE MINISTRY

A. FREEDOM OF THE PULPIT AND THE MINISTRY

1. Freedom of the pulpit is fundamental to the commitment of Unitarian Universalist congregations to the disciplines of persuasion in the presence of truth.
2. Freedom of the pulpit is delegated by the membership to the minister. The minister is accorded the freedom to speak the truth as she or he understands it when in the pulpit or when expressing views through other channels such as the parish newsletter or the newspaper.
3. The minister does not, however, necessarily speak for either the society or its members. It is the minister's responsibility to do everything possible to make clear when she or he is speaking as an individual.
4. It should also be understood that the minister's interest in the pulpit extends to invitations to guest speakers. The minister and the committee charged with filling the pulpit in the minister's absence should share the decision making.

B. RESPONSIBILITIES OF THE MINISTRY

1. Each congregation needs to have the following activities within its program:

- Parish Administration
- Community Leadership
- District and Association Affairs
- Ethics and Morality
- Pastoral Counseling
- Planning and Conduct of Services of Worship

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Preaching
Publicity and Promotion
Religious Education (Adults and Children)
Human Relations
The Arts
The History of Religions
Theology

2. It is the minister's responsibility to assess his or her own interests and talents, to continue professional development where necessary, and to assist the congregation to develop other leadership and initiatives where she or he does not or cannot become active. It is particularly important that the minister be clear on the limits and limitations of his or her counseling skills.
3. The minister will not be expected to do secretarial or janitorial work.
4. Each minister will determine with the Board of Trustees use of his or her time. The emphasis of an individual's ministry will be his or her choice. It is the minister's duty to be responsive to the needs of the people from the selection of sermon topics to the necessity and frequency of parish calling.
5. Congregation and minister must seriously examine their respective expectations concerning the minister's participation in committee work and in meetings within and without the society. Attendance at meetings relevant to the society's program is part of the minister's work week. However, a minister should be expected to spend no more than three nights per week involved in parish-related activities.

C. RELATIONS WITH LAY LEADERSHIP

1. Minister and Board of Trustees (Parish, Prudential or Standing Committee, Board of Directors)
 - a. Essential to the well being of any congregation is a close and harmonious relationship between the Board and minister. The old distinction that the Board deals with temporal affairs and the minister with the spiritual is not meaningful. The affairs of a congregation cannot be so separated.
 - b. The concept of leadership as a partnership requires that the minister attend and participate in all deliberations of the Board save those relating to his or her own performance in the ministry of the society. When the minister's performance is discussed, it is reasonable that the Board might wish to conduct a closed session to facilitate candor. It is also reasonable that the minister be advised that such a meeting will take place and that as soon as possible she or he be given a report of the discussion.
 - c. The minister participates in Board meetings from a special vantage point. The

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minister is responsible for the implementation of certain Board decisions and she or he will wish to ensure that such decisions be as wise as possible. The minister also participates as representative of the society's ministry with professional concerns for the relationship between the society's mission and its people. These concerns need to be expressed forthrightly so that they become vital parts of the Board's consideration. Appropriately, the minister's participation will vary from that of an enabler to an advocate, from a resource person to an advisor. In most instances the minister will take an active role in the meetings of the Board but not be a voting member.

2. The Minister in the Bylaws (Attention is called to the archaic terminology still existing in many bylaws. We urge that these be updated and degenderized.)

Although custom varies, most parish bylaws and many constitutions contain a section on the minister. We believe this is proper and, while emphasizing that wordiness be kept to a minimum, suggest the following items be included:

- a. A general statement of responsibility. This should be a broad statement NOT a job description. In a society with more than one minister, this statement should address the responsibilities and relationship of the ministers.
- b. A congregational commitment to preservation of freedom of the pulpit.
- c. A statement of congregational privilege (e.g.: of which bodies is the minister automatically a member?).
- d. Call, support and severance procedures.

The following is an example:

The Parish Minister shall be responsible for the conduct of worship and the society's spiritual concerns and interests. The Minister of Religious Education shall be responsible for youth, adult and children's educational programs. The ministers shall work in collegial cooperation in ministering to the needs of the congregation.

Some congregations and ministers may prefer the following statement:

The minister shall share with the congregation, through means and ways agreed upon at the time of the call and through stated review, responsibility for the religious meetings of the society and its spiritual interests and activities. Achievement of this collaboration shall be considered the responsibility alike of minister and congregation.

The minister shall have freedom of the pulpit as well as freedom to express his or her opinion outside of the pulpit.

The minister shall be a non-voting, ex-officio member of all committees of the society as

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well as such other bodies as the Trustees shall designate with the exception of the Audit, Nominating and Search for his or her replacement Committees.

The minister should be in consultation with the Nominating Committee. Election and dismissal of the minister shall be by written ballot and shall require a majority vote of those present and voting at a congregational meeting called specifically for that purpose.

The minister shall have a written letter of agreement with the society and the Trustees shall act as agent of the society in its negotiation and implementation.

(PLEASE NOTE THAT THIS IS ONLY AN EXAMPLE. INDIVIDUAL CIRCUMSTANCES WILL CREATE THE NEED FOR SPECIFIC PROVISIONS.)

D. WORK IN THE WIDER MOVEMENT AND PROFESSIONAL DEVELOPMENT

1. The minister shall be allowed time, up to four weeks, for professional work outside the congregation. Provision for this time should be set forth in the minister's agreement.
2. Time away may appropriately be spent at associational and other conferences, in courses of study, in research and other forms of professional development.
3. Travel expenses will be paid by the congregation if the minister must return during this period for a parish emergency.
4. Both congregation and minister need to recognize the importance of continuing education for a vital ministry. Material on this subject may be obtained from the UUA Department of Ministry or the UUMA's CENTER Committee.
5. Sabbatical
 - a. The minister accrues one month of sabbatical leave each year, subject to the other conditions set forth in this section.
 - b. No sabbatical leave is to be expected prior to completion of four years of service.
 - c. Sabbatical leave may accrue for a maximum of six months.
 - d. The length of any given sabbatical is a matter for agreement of the Board and the minister.
 - e. Sabbaticals may be taken separately from or together with vacation periods.
 - f. Sabbatical leave is to be used for professional development. The covenant may include some guidelines.

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- g. The covenant may require the minister to continue service to the congregation following the sabbatical. This period will not be longer than one year.
- h. The congregation and minister will jointly plan for ministerial services during the sabbatical leave.
- i. If a sabbatical fund is set up, it should be clearly stipulated whether it is for the use of the society or the minister.
- j. The minister shall receive full salary and housing allowance, as well as insurance and pension benefits, during the sabbatical. The sabbatical agreement shall specify how other normal ministerial allowances are to be handled.
- k. The minister is not obligated to return to the parish during the sabbatical period. If a situation arises of sufficient urgency so that the minister and Board agree that his or her presence is necessary, the congregation will provide reimbursement for the expenses of the trip.
- l. In the event of a resignation or dismissal, accrued sabbatical leave shall not be paid in financial equivalent.
- m. No action on ministerial tenure shall be taken during a sabbatical period.
- n. We recommend the covenant refer to these general conditions for sabbatical leave. This should be supplemented by a letter composed by the minister and Board that sets forth the detailed conditions for each sabbatical.

III. SPIRITUAL AND SOCIAL SUPPORT FOR THE MINISTRY

A. COMMITTEE ON MINISTRY (formerly known as the Ministerial Relations Committee)

This committee is a continuing body whose purpose is primarily support. We are in agreement with the following description issued by the UUA Department of Ministry in June 1990:

The purpose of the Committee on Ministry is to strengthen the quality of ministry within the congregation. Such a committee serves as a support group for the minister and as a communication channel between the minister and the congregation. Committee Members should have the confidence of both minister and congregation. Without that confidence, the committee loses its credibility and ceases to fulfill its stated purpose.

In establishing the Committee, it is suggested that the minister submit to the governing Board a list of six names, any three of whom will be satisfactory to the minister. The Board shall appoint three of those listed to constitute the committee. Another possibility is that minister and Board each submits six names to the other, and both come to an agreement on the three who shall constitute the Committee. In either event, Committee members must have the confidence of

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minister and congregation.

The term of office for the Committee on Ministry members should be sufficiently long to enable members to know the minister well and to develop effective ways of working together with one another and with the minister. Terms should be staggered so there is never need to start over with an entirely new committee. To fill a vacancy on the Committee, the minister may submit to the Board a list of three names, from which one will be chosen.

The Committee on Ministry should meet monthly, with a regular agenda for each meeting so that, during the course of a year, each aspect of the ministerial-congregational relationship will be reviewed. Every September, for example, the committee might discuss the minister's performance expectations for the coming year; every October, the minister's compensation; every November, the minister's housing situation, etc. Reviews of the minister's performance in relation to expectations and of the congregation's performance in relation to goals should be undertaken regularly. Various recommended evaluative instruments are available from the Department of Ministry of the Unitarian Universalist Association.

The advantage of monthly meetings with regularly scheduled review of various items is the avoidance of crisis-orientation in the work of the committee and in the eyes of minister and congregation. A regular agenda helps discussion to be focused and goal-oriented. There may be a regularly scheduled meeting of the Committee without the minister once a year, if thought desirable. However, the Committee should never hold a meeting of which the minister is not advised, and it should meet with the minister as soon as possible thereafter to share with the minister the substance of that meeting.

The most important functions of the Committee on Ministry are:

1. to aid the minister in carrying on an effective ministry by being available for counsel;
2. to keep the minister advised concerning conditions within the congregation as they affect relations between minister and members, with the main thrust to strengthen and improve relationships;
3. continually to interpret to the congregation the nature and scope of work of the minister, including clarification of role expectations for the minister and development of realistic priorities for minister and members;
4. to consult with the minister and submit an annual compensation recommendation to the Board or personnel committee;
5. to work with the minister on his or her continuing education program, sabbatical planning, or other professional development and to advocate such plans to the Board and congregation, including appropriate funding.

Additional resources are available from the UUA Department of Ministry and the UUA

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Congregational Handbook.

B. REVIEW

1. Essential to any healthy relationship are periodic reviews of the contribution all parties make to it. In the case of the minister and congregation, such shared review can benefit the personal and professional growth of the minister, give strength and a sense of direction of the congregation and broaden areas of communication and action between them.
2. Our societies use varying mechanisms for review. Each congregation and minister must seek the means best suited to their situation.

C. THE UUMA CHAPTER GOOD OFFICES AND UUA STAFF

Two independent resources exist within our Association to support the personal and professional life of our ministers. Each is of great and proven value. Their effectiveness in any particular situation depends upon many factors, principal of which is timing. It is imperative that assistance be sought at the earliest possible moment when such help can be of greatest use.

1. Each UUMA Chapter should elect at least two Good Offices Persons. Experience has shown it advisable for these GOP to have had several years of experience in the ministry. Each District GOP is a “minister to ministers” within the Chapter. His/her primary function is to be a listener and a counselor and, when requested by a UUMA member, a mediator or advocate. If the members of a congregation initiate communication, the GOP will inform the minister involved of the communication, and will refer the inquiring individuals to the appropriate resources.

A Continental Good Offices Person is appointed to this volunteer position by the UUMA Executive Committee, and asked to serve as a “minister to ministers.” In the event that a Chapter GOP cannot settle a dispute between ministers, or between minister and congregation, the minister or the District GOP will communicate with the Continental GOP. If the dispute is still unresolved, the minister should write a letter to the UUMA Executive Committee, fully specifying his/her grievance. The Continental GOP, under the direction of the Executive Committee, will investigate the grievance, inviting communications from all parties involved, and will report to the Executive Committee. The Executive Committee will initiate a personal meeting between the parties involved and the Continental GOP. The Executive Committee will take action in conformity with the UUMA Guidelines and the Bylaws of the UUA to resolve the dispute equitably. The UUMA reimburses all GOP for their expenses.

2. In the event of a disagreement between parts of a congregation, minister and congregation, staff and congregation, minister and other staff, or of any issue which may effect the health and future stability of a congregation, the District’s Field Service Representative may be asked by the minister and/or Board president to enter a congregation for the purpose of trouble shooting. Ideally, the initiation should be agreed

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upon by minister and president, but the FSR may enter at the request of one and with the informed knowledge of the other.

It is important for the FSR to be called as early as possible before a problem becomes entrenched. The earlier an issue is dealt with, the more likely the resolution will be positive.

The FSR is expected to be neutral and, as mediator, to give positive and negative feedback to the disagreeing parties. The total health and well being of the congregation should always be his/her goal.

D. PROFESSIONAL RIGHTS PROCEDURE

Members of the Unitarian Universalist Ministers Association carefully and conscientiously guard the professional rights and standards of behavior defined in the Code of Professional Practice and elsewhere in *Guidelines*. To this end, members are encouraged to enlarge and clarify their understanding of such rights and standards of behavior by discussing them at Chapter meetings and by making inquiries and suggestions to the UUMA Executive Committee. In accordance with the UUMA Bylaws, Article X, Professional Rights, complaints or grievances concerning behavior which is inconsistent with these rights or standards should also be addressed to the UUMA Executive Committee, directed to the attention of the UUMA president. Such complaints or grievances will be responded to promptly by the president in consultation with the Continental Good Offices Person and, as necessary, other members of the UUMA Executive Committee.

In their fact-finding, discussion and actions in response to complaints and grievances, the president and members of the Executive Committee will be guided by four fundamental principles: Confidentiality; Caring for the persons involved; Fairness; and Concern for the severity of the issues. Consistent with these principles, members of the UUMA bringing complaints and grievances, or against whom complaints and grievances may be brought, are assured that collegial confidences will not be disclosed by anyone, except: (1) as mandated by law; (2) to prevent a clear and immediate danger to a person or persons; (3) where disclosure of a confidence may be required for defense in a legal action between colleagues; or (4) if, and only to the extent that, there is a waiver previously obtained in writing. Concerning persons against whom the findings are adverse, public notice will be given only when the action taken is in the form of probation, suspension, or removal from membership (see No. 6 below).

Members whose behavior seems inconsistent with the rights and standards in *Guidelines* should first be cautioned by their colleagues through friendly remonstrance and/or referral to a Chapter Good Offices Person in accordance with UUMA procedures for Good Offices Persons. When this action fails, formal grievances or complaints may be made in accordance with the following procedures:

1. A grievance or complaint may be made in writing to the president of the UUMA who will refer it promptly to the Continental Good Offices Person, as necessary. At the same time the president will provide a copy of the complaint or grievance to the person against

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whom it is directed.

2. In all cases, the first action in response shall be to approach those involved in a pastoral manner, seeking a fair and sound collegial resolution. If it is determined that additional fact-finding is needed, the president or other designated member of the UUMA Executive Committee may have to question the person, or persons, involved, seek documentation, and if necessary, make an on-site visit, always within the limits of confidentiality as indicated above.
3. UUMA members shall have full access and full freedom and right to respond to all complaints and evidence cited against them. In addition, they always have the right and option of advisement by counsel at their own expense, but at no time can they be represented by counsel in these proceedings.
4. The UUMA Executive Committee's action in response to a complaint or grievance shall be in writing and may be in the form of one the following actions:
 - a. Advice that the complaint or grievance is unfounded.
 - b. Caution, admonition or reprimand.
 - c. Probation, suspension or removal from membership in the UUMA.
5. In accordance with the provisions of the UUMA Constitution and Bylaws, Article X, Professional Rights, Section 3, any member who considers that he/she has been treated adversely by the proceedings of the UUMA Executive Committee may appeal, within thirty days, to a meeting of the membership.
6. When an action consisting of probation, suspension or dismissal has been taken, and no appeal has been made within thirty days, notice of the action shall be given immediately thereafter to the member's congregation or other employer and to the Department of Ministry of the Unitarian Universalist Association.

IV. SUPPORTIVE CONDITIONS AND SERVICES FOR THE MINISTRY

A. TIME

Each minister must be free to decide the organization and use of his or her own time in consultation with the governing body of the society.

1. A minister should be expected to work no more than an average of 48 hours each week. Included in this figure should be time for study and personal reflection in the office and at home.
2. Each minister should have a regular, scheduled day off (including evening.)

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3. Emergencies excepted, the minister should establish when she or he will be available for calls at home or office.
4. Each minister should be offered the opportunity to be out of his or her pulpit one Sunday a month.

B. OFFICE

1. Each minister should have a suitable, furnished, soundproofed, private office at the church or such other building as may be appropriate.
2. Provision should be made, when desirable, for a minister to conduct certain elements of his or her ministry from home.

C. SECRETARIAL ASSISTANCE

1. Secretarial support is an essential need for a minister.
2. The secretary shall be appointed in consultation with the minister and shall generally work under the minister's supervision.
3. No minister shall be expected to perform secretarial duties.

D. STAFF RELATIONSHIPS

1. The UUMA endorses the UUA policy of non-discrimination in employment. When hiring staff, congregations should not discriminate on account of race, color, sex, sexual orientation, gender expression, age, disability, or ethnicity. However, the promotion of diversity should be taken into account when choosing among well-qualified candidates.
2. Neither staff nor ministers should be required to work where harassment creates an intimidating, hostile, or offensive environment. Congregations and church boards should be particularly aware of their responsibility to provide an environment free from harassment based on race, sex, color, ethnicity, religion, national origin, age, disability, gender expression, or sexual orientation.
3. Essential to the well-being of any congregation is a harmonious and coordinated relationship among professional staff members. These may include ministers, religious educators, program directors, administrators or any others designated as professional. Custom will vary widely.
 - a. Each professional staff member has special competence within his or her particular sphere. In the conduct of responsibility, she or he shall have freedom and support to exercise professional discretion.

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Arrangements for accountability vary. In some congregations the senior minister is head of staff. In others each member of the professional staff must work with an appropriate committee.

- b. Each professional staff member shall protect and encourage the professional independence and freedom of all the other members.
 - c. Each professional should be committed to the society as an institution, and should relate his or her activity to the congregation as a whole.
 - d. Each member of the staff should publicly and privately act with respect toward staff colleagues. Such behavior includes sharing of pertinent information and insights, providing programmatic support, respecting confidences and giving public support although not necessarily agreement.
 - e. Problems of staff relationships should be taken to a special committee within the organization whose function and skills enable it to deal with such problems.
4. The professional staff is engaged in common enterprise and shared leadership within the parish. The entire staff (professional and non-professional) should meet regularly to discuss and coordinate the planning and administration of the program.
 5. Congregational leaders need to recognize that inexperienced staff members will require additional time from the senior staff for training and development.
 6. It is vital that the specific responsibilities of each professional staff member be clearly identified and periodically reviewed.
 7. Through appropriate committees, the professional staff and congregation shall work cooperatively to:
 - a. Develop position descriptions where appropriate.
 - b. Establish suitable salaries and working conditions.
 - c. Assist in the selection and employment of new staff.
 8. Congregations should consider implementing a review period following the arrival of a new professional (four to six months in most cases) to examine relationships within the professional staff. This review should be conducted together by the staff member and designated body.
 9. It is suggested that ministerial colleagues enter into a written covenant describing how they work together and that this covenant be published for the congregation. Included should be a pledge that everything that occurs in the professional setting having to do with professional performance, counseling situations excepted, will be shared. Parish members wishing to discuss the role of one professional with another should be reminded

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of this pledge. For example, the staff member may say, “I am interested in hearing what you have to say about my associate, and I want to remind you that we have a covenant to share all concerns raised.”

10. In cases of conflict between ministers, it is expected that the help of a Good Offices Person be utilized to facilitate reconciliation. It is also expected that both parties will, in good faith, participate in the mediation.
11. When two ministers who are partners are called to serve a congregation as co-ministers, the covenant should be terminated if one of the ministers becomes unable or unwilling to continue the relationship or perform the duties of co-minister.

V. FINANCIAL SUPPORT FOR THE MINISTRY

A. MOVING EXPENSES

1. The size and resources of our congregations vary, as do the needs of ministers and their families when the expenses of the minister’s move to a new parish must be met. Some congregations can afford to use the services of commercial packers and movers. Others must resort to the volunteer assistance of members and rented trucks.
2. Of greatest importance is that any agreement reached with the newly called minister be written in detail to avoid possible hurt and confusion at the onset of a ministry, especially since it is not uncommon for changes in budget and officers to occur between the time a minister is called and the time when she or he actually moves.
3. Items to be noted in a written agreement, especially if methods used are to be other than a simple commercial contract, include (a) who is to help and how, (b) precisely what fees for assistance are allowable, (c) miles of travel per day, (d) mileage allowance, (e) food and lodging costs, (f) ample insurance to cover damage to furniture and other possessions, and (g) schedule for advances and/or reimbursement of all expenses.
4. At times some help may be obtained from the Association. Application should be made to the Department of Ministry.

B. STANDARDS

Three criteria should guide the determination of ministerial compensation.

1. Societies may be divided into 5 categories based upon number of members.
 - a. Congregations with more active membership or with substantial endowment will be able to offer a salary larger than others in the same category. (Those offering

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higher salaries will attract a larger choice of candidates.)

- b. It is expected that any congregation would place itself as high up on the scale as possible. In the event of a financial setback, ministerial support should be among the last figures to be reduced.
2. Experience and training of minister.
 - a. The career progress of a minister should be reasonably parallel to that of other professionals.
 - b. Experience in other professions and occupations must be given weight since this, too, is training for service as a minister.
 - c. Movement from one career stage to the next is an important part of each minister's professional life. Such progress should take place whether the minister remains in the same society for a period of time or transfers (see 3b below).

3. Increases.

In order that a minister's salary be consistent and economically realistic, annual salary increases should be considered in two categories.

- a. An increase may be necessary to provide a cost of living adjustment (COLA). COLAs ought to be automatic for the minister and all other employees. Specific COLA figures for any area may be obtained from budget officials of the local or federal government.
 - b. The second increase is not automatic. It is a merit increase or raise above the adjustments for cost of living. It signifies the congregation's appreciation of the minister's professional skill and growth. Such an increase should be forthcoming on the order of every two or three years. However, substantial increase should accompany advance in career stage, which occurs on the order of approximately every six years. By the twelfth year within the profession, a minister should have arrived at Stage Three; by the twentieth year, at the Fourth Stage, etc.
4. The Parish Minister in a multiple staff society who has overall responsibility for the general direction and ministry of the society should receive compensation commensurate with this broad and particularly sensitive responsibility.
 5. Direct linkage of ministerial compensation to new or increased pledges and contributions should be avoided, as it may distort the minister's relationship with the congregation and his/her commitment to serve people regardless of economic status.

C. SCALE FOR FINANCIAL SUPPORT OF FULL-TIME MINISTRY

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(See Excerpts from the Final Report of the Committee on Ministerial and Church Staff Compensation attached at the end.)

D. HOUSING

1. Wherever possible and feasible, the minister should be allowed to select his or her own housing.
2. A housing allowance should be included with salary and established by joint agreement of the Board of the society and the minister.
3. If the minister chooses to live in the parsonage, a fair rental value should be established by an outside professional source.
4. If the minister lives in the parsonage, it is essential that an understanding in writing specify what responsibilities minister and society each assumes for maintenance and improvement of the house. If the minister is to be responsible for upkeep, adequate provision should be made in the salary-housing remuneration. If the congregation has this responsibility, provision should be made to have this work done professionally and promptly.
5. If the minister lives in the parsonage, a plan for accrual of a certain percentage of the equity, which she or he would have earned had the minister owned the parsonage for the time of occupancy should be considered. This plan should be included in the covenant or agreement.

E. SUPPORT FOR MATERNITY AND PATERNITY

1. A number of our ministers and congregations have shared the exciting and positive experience of a woman minister's pregnancy and birthing. Maternity leave usually falls between four and six weeks, if there are no medical complications. Salary and all other benefits must continue during this time.
2. Because circumstances surrounding each birth are singular, flexibility is the key word for successful planning of the woman minister's work during pregnancy and in the early months following birth.
3. During her pregnancy, the minister must take primary responsibility for educating the Committee on Ministry and the Board, and with their support, the people of the congregation, regarding her changing needs and practices. Committees and leaders closest to the minister's primary responsibilities of worship leadership, pastoral duties and administration may be asked to assume additional responsibilities during this period. Some congregations may wish to create a special committee to work with the minister in planning her absence, reduced duties and more limited office presence during the weeks before and after the birth.

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4. She should expect, seek and obtain help from other ministers in her UUMA Chapter and possibly from ministers in other liberal congregations for emergency performance of her offices during temporary unavailability.
5. Some women ministers, in the event of pregnancy, may want to seek arrangements for an interim ministry, for use of sabbatical leave or for an extension of an intern ministry. These possibilities are, of course, matters for joint negotiation to be entered into with full care for the good of the life of the congregation.
6. Medical and hospital insurance coverage needs to be a special concern to the committee writing a covenant with a woman minister, since some policy writers require a waiting period for pregnancy benefits.
7. In the event of medical complications during or after pregnancy, the policy of the congregation must be similar to that adopted in the event of any other disability.
8. Because circumstances surrounding each birth are singular, the congregation supporting and encouraging the father's role in the birth and care of a child will be both sensitive and flexible in determining his length of leave and changed working habits. It is his responsibility, like the mother's, to be creative working out solutions to special needs during this special time.
9. Because adoption of a child creates family circumstances that can be similar to those surrounding pregnancy and childbirth, congregations should approach the minister's needs during such a time with the same flexibility and support needed during a birthing process.

F. OTHER BENEFITS

1. Each society should provide the minister with full and consistent benefits. These should include at least health, life and disability insurance and pension. They should be paid directly by the society. In the event of disability, payments for the minister's FULL package should be made for six months or until disability insurance begins.
2. Benefits should be in the range of twelve to twenty percent of the salary-housing package.
3. A pension plan should be a part of the financial package. The UUA Contributory Pension Plan is currently available through the Association. However, ministers may be enrolled in other plans.
4. Benefits for the minister and for all employees should appear in a budgetary category separate from salaries.

G. PROFESSIONAL EXPENSES

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1. The minister is entitled to full compensation for expenses incurred in the conduct of his or her ministry. Funds for these expenses should be budgeted in a category separate from both salary and benefits.
2. Monies designated as professional allowances should be spent within broad categories. Such categories traditionally include:
 - Books and periodicals
 - Meetings and conferences
 - Training and educational programs
 - Transportation.
3. In the event of expenditure, the minister should present an itemized account to the society's treasurer for reimbursement.
4. The minimum conferences a minister may wish to attend include General Assembly, district annual meetings and ministerial meetings and institutes at local, district and continental levels. All expenses (including childcare) should be paid by the society for attendance at these events.
5. All automobile expenses (including depreciation) in connection with use for parish duties should be paid by the society. In some instances, a parish credit card is used; in others, the minister is reimbursed at the rate allowed by the IRS.

H. BUDGETING

1. Prior to the final determination of the society's budget, salary, housing and professional allowances should be discussed and agreed upon by the appropriate committee and the minister.
2. Each society has its own procedure, but whether these budgetary figures are established by the Board of Trustees or the congregation itself, public debate on these items should be kept to a minimum. Confidence should be invested in the committee responsible for recommendations concerning financial support for the ministry with reference to all the needs of the congregation.
3. Once the committee and minister have agreed, these items should be regarded as relatively fixed expenses of the society. Budgetary deficits should not, except as a last resort, be covered by decreasing the minister's schedule or agreed-upon compensation figures.

I. SCALE OF FEES FOR PROFESSIONAL SERVICES (as adopted June 2004)

A survey of usual, customary, and desired fees was conducted in August 2003 by Barbara Davenport and Arthur Berman of the UUMA guidelines revision committee. Data were gathered

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from: UUMA Chapter Presidents, the UUMA chat line and key informant questionnaires, covering varying congregation sizes and locations in North America. These recommendations are intended to be advisory rather than prescriptive with circumstance and conscience offering guidance.

I. SCALE OF FEES FOR PROFESSIONAL SERVICES

1. Within the parish to non-members/contributors

Wedding: \$300; with rehearsal \$350; alternatively, 10% of total wedding budget

Funeral or Memorial Service \$200; with committal or eulogy \$250

2. Societies without regular ministers

Wedding: \$300; with rehearsal \$350 plus \$.445 per mile

Funeral or Memorial Service: \$200; with committal \$250 plus \$.445 per mile

Sermons, other Program services: \$200 (one service) \$250 (two services) plus \$.445 per mile

3. Societies temporarily without ministers

Wedding: \$300; with rehearsal \$350 plus \$.445 per mile

Funeral or Memorial Service: \$200; with committal or eulogy \$250 plus \$.445 per mile

Sermons, Sunday Morning Service: \$200 (one service) \$250 (two services) plus \$.445 per mile

Other Program Services: \$50 per hour of presentation plus \$.445 per mile

4. Conferences of which the minister is not a member

Leadership participation not requiring specific preparation: \$200 per day plus \$.445 per mile

Theme talk or other requiring preparation: \$300 per day plus \$.445 per mile

NOTES:

If overnight lodging is required, the host society assumes the cost. Some ministers prefer home hospitality; others are more comfortable in a motel or hotel. The decision should be made by the minister. The UUMA strongly urges that all financial arrangements between the minister and individuals or congregations be clearly stated and agreed to in advance. The use of the funds for these services shall be left entirely to the discretion of the minister. (The figure of \$.445 per mile should be adjusted as required to agree with current IRS allowances for business miles.)

VI. VACATION

Time for refreshment and a new sense of purpose for parish and individual alike is important.

A. Each minister is entitled to eight weeks of vacation each year.

B. In the event of resignation or dismissal, accrued vacation leave shall be paid by the congregation.

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- C. Vacation periods shall be agreed upon between the minister and Board and need not be limited to the summer months.
- D. The minister will be expected to return from vacation only for the most serious parish matters, such as a funeral or institutional crisis. In the event the minister is asked to return, travel expenses will be reimbursed.

VII. PERSONAL LIFE

A. PRIVACY

- 1. Like any other person, the minister has a need for a personal and private life. Privacy needs are not identical for any two ministers nor for one minister at different life stages.
- 2. The nature of the ministry makes the assurance of privacy difficult. Since the health and happiness of the minister and the minister's family should be of concern to the congregation, the congregation has an obligation to help protect their privacy. Congregations can do this only when the minister makes his or her specific needs and desires known. Expression in these matters is especially important upon arrival at a new settlement. Otherwise the congregation may automatically adopt the patterns of the last minister-congregational relationship.
- 3. Whether the minister lives in a parsonage or an owned home, that place must be considered a private residence. It is not an extension of the parish for use by parish groups for institutional functions, except at the specific invitation of the minister and his or her family.
- 4. The minister's days off and vacation should be regarded as personal time for personal use, except when an emergency requires the minister's immediate attention. Meetings in which the minister is expected to participate should not be scheduled for the minister's time off.
- 5. The minister must differentiate his or her public expressions made as an individual and those made as minister of a particular congregation.
- 6. The way in which ministers and their families conduct their private lives, choose their friends, spend their money, rear their children and express their sexuality is a private concern. However, there is a public facet to the minister's life. Perceptions of the public will have some bearing on the effectiveness of the ministry and therefore implications for private choices.

B. THE ROLE OF THE MINISTER'S SPOUSE

- 1. It is essential that the minister's spouse be regarded and treated by congregation and

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minister as an individual separate from - but deeply affected by - the conduct of the ministry.

2. The minister's spouse should be allowed to participate in parish activities free from expectation or coercion, according to talent or interest. This guide might mean, in some cases, not at all.
3. If the minister's spouse participates in the congregation in such a way as to use professional or employable skills (e.g., as RE Administrator), she or he should have a separate contract and be compensated accordingly.
4. The public behavior of the minister's spouse is of course open to public scrutiny and judgment in the same fashion as the spouse of any other public figure. This person must therefore evaluate his or her conduct within and without the congregation in this light.
5. Frequently, criticism and anger provoked by the minister will be misdirected to his or her spouse. Communication needs to be kept open so that such situations can be recognized and clarified.
6. Because the spouse's home life will be greatly affected by the minister's move, it is vital that provision be made for the minister's spouse to be present for at least a portion of the candidating period. The congregation should assume all financial commitments related to this visit.

C. PLEDGING

1. The minister should carefully and responsibly assess and determine an appropriate pledge to the congregation she or he serves.
2. Nevertheless, many societies over the years have developed canvass patterns predicated on a certain form of ministerial pledging such as the so-called "pace-setter pledge." We believe it is essential if expectations for ministerial pledging do exist, they be stated and clarified during candidating, since these expectations will necessarily be part of the minister's financial consideration.
3. Customs vary widely. Some ministers do not pledge at all, seeing an "expected" contribution from a minister as a "kickback." Some choose to pledge to the UUA or its affiliates instead. Others see themselves as contributing in other ways, such as working for a substantially lower salary than could be earned in secular work. Some ministers pledge to give as much as do members in similar circumstances. Still other ministers, perceiving their role to be that of "churchperson par excellence," choose to make a pace-setting pledge.
4. Unless it is otherwise understood, the minister's pledge is to be handled with the same confidentiality as is that of other people.

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VIII. MULTIPLE STAFF MINISTRIES

Guidelines reflects the fact that our movement recognizes two forms of ministry within the parish: (1) the Parish Minister, and (2) the Minister of Religious Education. It is recommended that all ministers be called by the congregation.

- A. The Parish Minister has overall responsibility for the direction of the society.
- B. The Minister of Religious Education and the Parish Minister are colleagues. The Minister of Religious Education has primary responsibility for the religious education of the society and shares in a collegial ministry. of the society.
- C. The Associate Minister and the other ministers are colleagues. The Associate Minister shares the responsibility for the direction and ministry of the society.
- D. The Assistant Minister will probably be under the guidance of another minister or ministers.
- E. A Parish Minister may not accept a call to serve as a Minister of Religious Education; a Minister of Religious Education may not accept a call to be a Parish Minister.
- F. All ministers are entitled to full protection, rights and courtesies, as accorded in our Code of Professional Practices.
- G. Collegial relationships between Parish Ministers and the Ministers of Religious Education should reflect equity.

IX. OTHER MINISTRIES

A. NON-PARISH MINISTRIES

- 1. The UUMA recognizes and supports the non-parish ministries of our members.
- 2. Ministers not presently serving in the parish ministry may desire to engage as laypersons in the religious life of a church or fellowship. Should they do so, they must take care to observe the UUMA's Code of Professional Practice. (See Page 10.)

B. PART-TIME MINISTERS

- 1. Every church or fellowship must expect to support financially the minister supplying those services it receives.
- 2. Specific guidelines are difficult for these ministries because of the variation of situations. Nevertheless, it is imperative that a covenant between congregation and minister be drawn at the time of the call and that it cover all items listed elsewhere for full-time

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ministries (see Appendix). The responsibilities of a part-time minister need to be described fully and carefully to avoid ambiguity and disappointment.

3. The covenant should call for a specific percentage of the minister's working time to be given to the congregation (including thought time and time for emergencies). If possible, the precise hours should be noted and they shall be respected by congregation and minister. The covenant should also address the following issues:
 - a. If the minister needs further income, any further employment or service to a second society should be discussed, along with any expectations the society may have concerning the nature of further employment.
 - b. If the society conceives of the part-time ministry as a step towards full-time ministry within a foreseeable future, this expectation should be described along with the necessary conditions and a timetable for renegotiating the covenant should be spelled out.
 - c. If either the minister or the society does not wish the part-time minister to be a candidate for full-time ministry, this should be stated clearly.
 - d. Since a part-time minister cannot be expected to do all that a full-time minister does, there should be a very clear division of responsibility between the minister and specific committees and officers.
 - e. Since many part-time ministries may be part of fairly complex arrangements, there need to be procedures established for renegotiating hours and duties as experience indicates. A Committee on Ministry is particularly important in part-time ministries.
4. Financial support for the part-time ministry should reflect proportionally the full-time scale.
5. The part-time minister will discover that there is more to be done than the scope of "part-time," however defined, will allow. Hence the minister and the congregation should be prepared to deal creatively and flexibly with resulting frustrations.

C. MINISTERS EMERITI/AE

1. The relationship between a congregation and its minister emeritus/a is personal and unique. The individual and the institution have already had a meaningful and often extended relationship upon another basis. Now that relationship is altered. It will have meaning not only for the minister emeritus/a and congregation, but for a successor and his or her ministry.
2. Although customs vary, ministers emeriti/ae in general should have no official role in the life of the society. The title should be honorific, being merely recognition of a significant

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past and of the affection and esteem in which this former minister is held. All the guidelines for Former Ministers in Part IX, Section D, apply to Ministers Emeriti/ae.

3. The relationship between a settled minister and a minister emeritus/a should be one of mutual honor, respect and caring. The incumbent minister(s) should endeavor to make the other welcome and valued in the life of the congregation. The minister emeritus/a should publicly honor the call of the incumbent(s) and should not offer solicited or unsolicited advice or criticism to the members of the congregation.
4. The lives of the congregation, the incumbent minister(s), and the minister emeritus/a may be enriched by the continuing participation of the emeritus/a in congregational life. The relationship among these parties should be discussed early in any new ministry, and a covenant should be agreed to and published.
5. It is natural that some parishioners will remain committed emotionally to the minister emeritus/a as their minister. The minister emeritus/a must acknowledge personally, and urge recognition by all people, of an altered position. The minister emeritus/a is no longer the active minister. She or he cannot and should not assume such a ministerial role.
6. If problems arise in achieving a smooth transition, they should be addressed quickly and forthrightly. Should intervention from beyond the congregation be desirable, first the Good Offices Person should be consulted, and then, if necessary, the District Executive.
7. Where they are welcomed and constructive, the services of ministers emeriti/ae have proved of great value to the minister and to the congregation. In these instances, the transition has been effectively achieved, a new and complimentary ministry begun.
8. The scale of fees for professional services applies to the work of ministers emeriti/ae.

D. FORMER MINISTERS

1. The following conditions should be maintained between a former minister and a parish:
 - a. The minister should not perform any services associated with the parish-based ministry for members except at the request or with the permission of the incumbent minister. In deciding whether to accept invitations for services for associated non-members or for people in the community the minister should consider carefully the priority we give to the health of the relationship between a congregation and its called minister as outlined in the Code of Professional Practice, and consult with the incumbent minister when in doubt as to the wisdom of accepting an invitation.

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- b. The minister should not offer solicited or unsolicited advice or criticism of the minister(s) or the workings of the congregation to members of the congregation.
 - c. In the event the minister does perform any professional service, she or he should be compensated at the prevailing rate.
 - d. If the minister is moving from the parish-based to the community-based ministry, special care must be taken with contacts with former parishioners in this new ministerial role. With sensitivity to the past position held, and to continuing professional obligations, the former minister may relate to the former parish as to any other congregation in the community in the discharge of new duties in the new role. However, the obligations for consultation, and deferral to the prerogatives of the incumbent colleague's call as outlined in the Code of Professional Practice must be respected by the former minister now in a community-based ministry role.
 - e. A former minister must respect the previous professional relationship. Although he or she has left the congregation and its people, the confidences granted and information about individuals gained must be forever treated with utmost respect.
 - f. In the event that a minister leaves the profession for another means of livelihood, and is no longer bound by our Code, we trust that the nature of the previous professional relationship with the people of a congregation will not be exploited in the solicitation or conduct of business.
2. The following conditions should be maintained between a former minister and the incumbent settled minister:
- a. Consultation between the minister and the incumbent, whether interim or settled, is very important and is required by the Code of Professional Practice. This communication should be open, candid and generous in the clarification of expectations about the new relationships with members and with people in the larger community. With the arrival of a new minister, either may initiate the contact, with the former minister normally extending the welcome.
 - b. Both ministers should be aware of the dynamics in the congregation that could damage their collegial relationship. A collegial relationship means that the former minister has the right to request advice from the incumbent, and the incumbent has the right to advise the former minister about situations or relationships that seem to be on the border-line of the psychological distance agreed to by mutual consent.
 - c. As the incumbent has the right to conduct the ministry to the congregation without interference from the former minister, so the former minister has the right to an independent pursuit within the same community within the limits set

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forward in the Code of Professional Practice and UUMA *Guidelines*, and to expect that the incumbent will respect such an independent pursuit.

- d. In problem situations, the incumbent should avoid references to the former minister. If the incumbent observes or hears of behavior of the former minister that seems inappropriate, the incumbent should promptly convey the concern to the former minister for resolution. If the former minister hears of inappropriate remarks from the incumbent about the former minister, this minister should promptly convey the concern to the incumbent for resolution. If the former minister and the incumbent cannot resolve the issue between them, they should call upon the Good Offices Person in their UUMA chapter. Such disputes or consultations about collegial concerns shall remain confidential.

E. RETIRED MINISTERS

Retired ministers who join or participate in a congregation other than the one they have served should exercise particular care to avoid influence that other members may tend to yield to them in the light of their experience, status and prestige.

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Appendix

LETTER OF AGREEMENT OR COVENANT

An agreement or covenant between a congregation and a minister should cover these matters:

1. Annual Salary: amount to be paid and when (e.g., last Sunday of each month.)
2. Housing
 - a. If a parsonage is provided, it is important to set a fair rental value. In addition, what are the provisions for refurbishing prior to minister's arrival? What commitments for future changes (e.g., adding air conditioning)? What general agreement about maintenance (e.g., "All repairs shall be borne by the society and shall be accomplished promptly upon request by the minister."): Is there to be equity adjustment?
 - b. If there is a housing allowance, the amount must be set by Board or congregational act prior to payment to the minister, if it is to be claimed for income tax purposes. The housing allowance should be large enough to cover all housing expenses (including some arrangement to help with any initial down payment). Usually, a housing allowance should include amounts the minister will spend for payments, interest, insurance, upkeep, utilities, furniture and improvements. Money provided as a housing allowance must be spent for this purpose or it is taxable income.
3. Expense Allowances: It is best to have this amount paid by the treasurer directly to the provider or paid to the minister via an accounting system (rather than automatically each month).

Items to be considered under this heading are:

- a. Conference Fund: expense for ministerial, district, continental UUA conferences. Perhaps other conferences will be included (e.g., a conference on church architecture).
- b. Entertainment Allowance: expenses for entertaining in either a minister's home or in restaurants relating to parish business, conferences with colleagues, etc.
- c. Professional Fund: books, magazines, files, office supplies, typewriters, ecclesiastical garb and other items used professionally.
- d. Automobile Allowance: an annual allowance or a remuneration per mile for car expense necessary to professional activity. (Some societies provide the minister with a car instead.)

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- e. Education: tuition and related expenses for courses taken for professional development.
4. Insurance and Pension
 - a. Payment for group policies for major medical expenses, life insurance and disability is usually covered by the society. There should be a provision for continued full financial support until disability insurance begins.
 - b. Additional insurance (e.g., travel or dental) is sometimes provided.
 - c. Pension: The Unitarian Universalist Association offers a pension plan. At least half of the contribution must be made by the congregation. In some cases the total contribution is paid. A number of ministers are in some other pension plan either as an addition or a replacement to the UUA offering. It is usually beneficial to have the society make direct payments on behalf of the minister to the pension fund.
 - d. Social Security: Since ministers are considered self-employed by federal statute, they must pay for their own social security. If the congregation pays all or part of a minister's social security, that amount is taxable income for the minister.
 5. Pregnancy: What are the provisions for leave and assistance?
 6. Vacation: How long a vacation period is provided each year? Are there expectations of the minister during any part of the period and, if so, what? When can the vacation be taken? Do services continue during a vacation period and, if so, how is the pulpit filled? Is there a budget item for pulpit supply? If the minister is requested to return during the vacation period for some emergency, how is the cost covered?
 7. Sabbatical: How is a sabbatical accrued (e.g., a month per year of service)? What is the provision for taking it (e.g., by consultation with the Board)? How many years of service must accrue before any part of the sabbatical may be taken (e.g., five)? What expectations follow a sabbatical (e.g., commitment to return for one year)? It should be clear what funds, if any, are to be set aside for a sabbatical fund each year and whether these amounts are to be used by the society or the minister during the sabbatical. What are remuneration arrangements for the minister during a sabbatical? What are the expectations, if any, regarding the minister's use of the sabbatical? What, if any, are the cooperative sabbatical arrangements with other churches? What are the provisions for the disposition of the sabbatical fund if the minister leaves without having taken a sabbatical?
 8. Moving Expenses: How will arrangements for the move be made? Who pays for the moving of minister's household? Who pays for the travel of minister and family to new a location? Is there any provision for temporary living expenses (e.g., motel while awaiting the arrival of a moving van)? Is there any maximum amount?

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9. Review of Financial Support: Will there be an automatic annual adjustment related to the cost of living index? Will there be an annual review of salary, benefits and expenses and, if so, by what body? What process is involved in determining merit increases?
10. Term: A minister's call is indefinite unless specified otherwise in the letter of agreement or the bylaws. The letter should specify how the covenant may be terminated. It should describe how a congregational meeting is called, vote required, and notice to be given by either party. Agreement with co-ministers must specify that both will resign if either resigns.
11. Other: Virtually anything can be included here. A fairly common provision is adoption of the UUMA *Guidelines* as the professional standard for the congregation and minister. Some agreements state how often the minister will vacate the pulpit, specify freedom of pulpit and pew, set up a Committee on Ministry, or specify the provision of the offices of ministry to members without cost. Any point mutually agreed upon and of concern may be added to the letter of agreement.

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CANADIAN SUPPLEMENT

For the Guidance of Ministers Serving Canadian Congregations

This supplement has been prepared to reflect the differences in the law and in social benefits between Canada and the US as they affect ministers entering into agreements with Canadian congregations.

Although Canadians and Americans are accustomed to crossing each others' borders for vacation and business reasons, and although we seem very familiar to each other, moving to Canada is still moving to a foreign country. This means that issues like tax law, although similar in principle, are different in the particulars.

This means that one cannot take for granted that issues like housing allowances are treated the same way, although the net ultimate effect may be the same. Because of the proximity of our two countries and because many people besides ministers move back and forth, there are arrangements to facilitate most issues like pensions that are ongoing in peoples' lives.

Canada is by American standards a socialist country which means that there is universal health care and unemployment insurance. These social safety nets cost money. The result is that the standard of living is not as high, however the quality of life for most people is higher. Attempts to make direct comparisons between salaries in the US and salaries in Canada are deceptive. Although Canadian currency is also based on "a dollar," each dollar represents a different set of social choices - different, not necessarily better.

A minister entering into an agreement with a Canadian congregation will still be considering the same things - housing, pension, benefits - as in the US. They may have to be arranged a little differently to produce the best income possible from the package the congregation is offering. There are many ways to structure salaries and many individual lifestyles to consider.

Moving to Canada does mean paperwork, but if undertaken step by step (remember linear thinking) it is not unduly complicated.

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Commentary

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(All references are to pages and sections in the body of *Guidelines*.)

- p. 14-B 5 In Canada, for all secular purposes such as income tax, the Canada Pension Plan and Unemployment Insurance, ministers are considered employees.
- p. 16-E 2 Employment law is significantly different in Canada from that in the US. Ministers who feel that they might be dismissed or pressured to resign should make sure they know their rights, not in order to exacerbate the situation or to encourage litigation but rather to facilitate a fair settlement. Congregations which feel that they might want to dismiss a minister should also be very aware of the consequences of taking actions which could be construed as wrongful dismissal. Before any action is taken, either or both parties should, in addition to using all UUA resources, consult with the Executive Director of the Canadian Unitarian Council for general advice about relevant considerations in the Canadian context.
- p. 17-E 6 In Canada a distinction is drawn between being dismissed for cause and being dismissed. “Cause” is a term of art and in general means particularly egregious behavior such as repeated drunkenness in the pulpit, failure to conduct services with no notice given or molestation of children in the church school. In situations where there is clearly cause, no benefits of any kind and no salary need be paid after the date of dismissal. Where “cause” in the legal sense cannot be established it may be that longer benefits than those described as normal in the US will have to be paid. In either case the minister is entitled to be treated fairly, to know the details of the charges and to have an opportunity to reply. Failure to proceed fairly can result in a review by the courts. Separation of church and state is not observed rigidly in Canada, and there are an increasing number of cases where courts have concluded that ministers were not treated fairly.
- p. 17-E 7 This is required by law and is set at 4 percent based on salary earned from the previous June 30 to the date of termination.
- p. 17-E 8 Depending on the terms of the minister’s agreement with the congregation a financial equivalent to the accrued sabbatical leave might be required. It could also be part of a negotiated settlement.
- p. 31-D 2 Revenue Canada does not require that housing allowances be the subject of a vote. The housing allowance for a minister is the fair market rental value of the minister’s accommodations, whether rented or owned. The decision about what this amount should be is a personal matter for the minister to determine after consulting local real estate people or looking at the cost for comparable accommodations. Therefore, in Canada the housing allowance should not be listed separately. When the minister has decided on the appropriate amount, the person responsible for producing the paychecks should be informed so that income tax will only be withheld on salary minus the amount of the housing allowance.

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- p. 31-D 5 There are, at the present time, no Unitarian parsonages in Canada.
- p. 32-E 6 Health insurance is universal in Canada, therefore, no special consideration needs to be given to pregnancy as a medical event.
- p. 32-F 1 Ministers serving in Canada may continue in the UUA pension plan. The CUC has letters on file confirming this. Ministers may also continue in the UUMA disability plan in order to avoid paying tax on the proceeds in the event of collecting under the plan. The cost should be paid by the minister rather than the congregation. Health insurance is universal in Canada. In some provinces it is free; in others there is a small charge. This insurance covers virtually all medical situations.
- p. 33-G 5 Car allowances for ministers are treated like housing allowances. There is discretion for the minister to determine the amount to be claimed. For this reason car allowances should not be listed separately but should be included in the salary.
- p. 43-3 d This should be included in the total salary package. The actual amount should be determined by the minister.
- p. 43-4 c&d Ministers are considered employees for the purposes of the Canada Pension Plan, therefore, both the minister and the congregation are required to make payments to the plan in amounts determined on the basis of salary. This is a compulsory plan. Note: Unemployment insurance is covered in a compulsory plan similar to the Canada Pension Plan.