

MINUTES**FORTIETH GENERAL ASSEMBLY
OF THE UNITARIAN UNIVERSALIST ASSOCIATION
HELD IN CLEVELAND, OHIO**

The General Assembly was convened on Thursday, June 21, 2001 at 8:30 p.m. by Moderator Denise Taft Davidoff at the Cleveland Convention Center, Cleveland, Ohio.

The Assembly adopted, by two-thirds vote, Rules of Procedure for the conduct of the meeting.

Greetings were received from Dr. John Thomas, President of the United Church of Christ.

A list of the congregations entered into membership in the Unitarian Universalist Association during the past year was read: Kittias Valley Unitarian Universalist Congregation, Ellensburg, Washington; Red River Unitarian Universalist Congregation, Sherman, Texas; Hattiesburg Unitarian Universalist Fellowship, Hattiesburg, Mississippi; Elora-Fergus Unitarian Church, Elora, Ontario, Canada; All Souls, Unitarian Universalist, Durham, North Carolina; Unitarian Universalist Community of Lake County, Kelseyville, California; Unitarian Universalist Fellowship of Sun City Center, Sun City Center, Florida.

The Assembly received written reports or, in some cases, oral from the President, the Moderator, the Executive Vice President, the Treasurer, the Financial Advisor, the Secretary, the Chair of the Finance Committee, the Board of Trustees, the General Assembly Planning Committee, the Commission on Appraisal, the Commission on Social Witness, the Nominating Committee, the Journey Toward Wholeness Transformation Committee, the Unitarian Universalist Service Committee, the Unitarian Universalist United Nations Office, the Unitarian Universalist Women's Federation, the Church of the Larger Fellowship, Beacon Press, the Unitarian Universalist Washington Office, the Annual Program Fund Continental Committee, the Whitney Young Fund, the Canadian Unitarian Council, and the Safe Congregations Panel.

On the basis of an initial report by the Secretary of the Association, a quorum was declared present from the time the meeting was called to order.

President John Buehrens and Margaret Sanders, Chair of the Distinguished Service Award Committee, presented the annual Award for Distinguished Service to the Cause of Unitarian Universalism to the Reverend Dr. William R. Jones.

ACTION ON BYLAW AND RULE AMENDMENTS**VOTE ON YOUTH TRUSTEE**

The Assembly passed amendments to Bylaw Sections 6.3, 6.4, 6.5, 6.6 and 9.5 that establish a position for Youth Trustee at Large on the UUA Board of Trustees. The amended text is as follows:

Section 6.3. Membership.

The Board of Trustees shall consist of:

- (a) the President, without vote, the Moderator and the Financial Advisor;
- (b) five trustees elected at large, including a trustee at large from Canada and a youth trustee at large;
- (c) one trustee representing each district, except that a single trustee shall represent each of the following combinations:
 - (1) The Mid-South and Florida Districts;
 - (2) The Prairie Star and Western Canada Districts.

Section 6.4. Election of Trustees.

The youth trustee at large and one-half of the other number of trustees at large shall be elected at the regular General Assembly held in each odd-numbered year. One-half, as nearly as possible, of the trustees representing districts shall be elected prior to each such General Assembly. The Board of Trustees shall divide the districts into two groups for purposes of electing trustees.

Section 6.5. Term.

Trustees shall take office immediately after the close of the General Assembly at or prior to which they are elected and, with the exception of the youth trustee at large, shall serve for terms of four years or until their successors are elected and qualified. The youth trustee at large shall serve for a term of two years or until his or her successor is elected and qualified. No trustee may serve more than two successive full terms regardless of the length of those terms.

Section 6.6. Qualifications of Trustees

Each elected trustee shall be a member of a member congregation. An elected trustee representing a district shall reside in that district and shall be a member of a member congregation located in the district. The trustee at large from Canada shall reside in Canada and shall be a member of a member congregation located in Canada. A trustee who ceases to meet these qualifications shall be disqualified and the office declared vacant. The youth trustee at large shall be an individual aged 14 to 20 inclusive years at the time of election. Not more than one trustee shall be a member of the same member congregation. If a trustee becomes a member of a member congregation in which another trustee is already a member, such trustee shall be disqualified and the office declared vacant. The Board of Trustees shall adopt rules for the application of this section to persons holding membership in more than one member congregation.

Section 9.5. Nomination by Petition

... (b) For Other Elective Positions at Large. A nomination for any other elective position at large or to fill a vacancy in an unexpired term occurring prior to December 1 of the year before the election may be by petition signed by not less than fifty members of certified member congregations, with no more than ten signatures of members of any one congregation counted toward the required fifty. A separate petition, in form prescribed by the Secretary, shall be filed for each nomination not later than February 1 of the year of the election and not earlier than the preceding October 1. Nominations for trustee at large from Canada and youth trustee at large shall be so designated.

VOTE ON DELETING RECOGNITION FOR OTHER REGIONAL ORGANIZATIONS

Bylaw Section 12.6, which gave the Board of Trustees the authority appropriate recognition to regional conferences, state conventions, and area councils of member societies, was deleted.

VOTE ON DEADLINE FOR RECEIPT OF STUDY/ACTION ISSUES

The Assembly passed an amendment to Bylaw Section 4.12 that changes the date for submissions of Study/Action Issues for Social Justice from February 1 to December 15. The amended text is as follows:

Section 4.12. UUA Statements of Conscience.

... (a) Each member congregation and district may submit to the Commission on Social Witness by December 15 of each year one Study/Action Issue for Social Justice voted at a duly called meeting of its members or its governing board at which a quorum is present.

VOTE ON DELETION OF SECTION 4.12(g)

The Assembly voted to delete Section 4.12 (g) which has been adopted as a Rule. Section 4.12(h) will be renumbered as Section 4.12(g).

VOTE ON REFERENCES TO LIFE MEMBERS

By a vote of two-thirds or more, the Assembly gave final approval to delete references to Life Members, resulting in Section C-3.10 being deleted, Section C-3.11 being re-numbered as Section C-3.10 and Section C-4.7 being amended as follows:

Section C-4.7. Voting.

Voting at each regular and special General Assembly shall be by accredited delegates from certified member congregations, certified associate member organizations, and trustees.

Each delegate and trustee shall have only one vote, even if present in more than one capacity. Proxy voting is prohibited except when the amendment being processed is an amendment of the articles of organization.

VOTE ON RESPONSIBILITY FOR INVESTMENTS

By a vote of two-thirds or more, the Assembly gave final approval of a non-substantive amendment to Bylaw Section C-10.7 for reasons of grammar and accuracy. The amended text is as follows:

Section C-10.7. Responsibility for Investments.

- (a) Board of Trustees. The Board of Trustees shall have ultimate responsibility for investing the funds belonging to or held by the Association.

VOTE ON AMENDMENTS OF BYLAWS

By a vote of two-thirds or more, the Assembly gave final approval to an amendment to Bylaw Section C-14.1 which deletes sub-section (d) because that sub-section is obsolete.

UUA STATEMENT OF CONSCIENCE

By a vote of two-thirds or more, the Assembly adopted the following Statement of Conscience:

RESPONSIBLE CONSUMPTION IS OUR MORAL IMPERATIVE

Preface

Material comforts that we enjoy in the United States and Canada come at a greater cost than we often realize. Our two countries, together with other industrial nations, consume a disproportionately large share of the natural resource base that sustains life on earth. While the United States and Canada alone account for only 6 percent of the world's population, we consume over 40 percent of the world's resources.

Some of us feel entitled to live lives of material comfort. Our pursuit of happiness puts us on a treadmill of material acquisition and conspicuous consumption. Advertising, marketing, and peer pressure keep the treadmill turning. Perhaps our sense of entitlement comes unconsciously from a spiritual emptiness; we hope that material acquisitions will feed our hunger for deeper meaning.

The Cost of Consumption

The price we pay individually for the goods and services we consume does not reflect their ultimate cost. The hidden cost of irresponsible consumption is often far removed from the point of purchase or use. It is often difficult to document. The ultimate cost includes the price we pay up-front and the hidden price paid by present and future generations when our actions increase human suffering and leads to the extinction of species, degradation of the environment, and depletion of natural resources. Our planet's natural resources are finite. We are depleting those resources at a rate that far exceeds the living system's natural capacity to replenish, cleanse, and sustain life.

We have a responsibility to the earth and all of its creatures. We need to raise to consciousness the moral imperative of responsible consumption habits at home, at work, and in our religious communities. Our goal should be sustainability—a balance between the human impact on the natural world and the world's ability to support life indefinitely. A great deal of good work is being done by economists, businesses, and others to implement sustainability concepts, from which we can learn to change our thinking, habits, and practices. Individuals, groups, private interests, and government all need to change. Sustainability is possible when there is a dynamic balance of the economy, the environment, and the social system in a given community.

An Ethic of Responsible Consumption

The emerging ecological ethic values conservation, demands frugality, encourages saving, and emphasizes connectedness and community. Embracing this ethic makes socially responsible consumption more achievable. Individuals consume according to their need, ability, and taste; nonetheless, this consumption can, and should, be tempered by a collective ethic valuing the interests of the greater community as much as the entitlements of each individual.

Moral values about responsible consumption can no longer be drawn from an ethic that assumes that our planet is available for us to exploit to fulfill our needs and pleasures. Our global dominion is limited, and we have already begun to encounter its limits. By continuing to follow an obsolete ethic, we are likely to cause irreparable harm to our ecosystem. We must cast away this ethic and begin to replenish what we take. We must work to restore and preserve what the interdependent web of life will need to sustain itself indefinitely.

Unitarian Universalism Calls Upon Us

Our Unitarian Universalist faith calls upon us to approach the ethic of responsible consumption with a passion for seeking truth, a thirst for making justice, a vision of interdependence, and a willingness to re-examine our individual actions and beliefs. Becoming responsible consumers means putting into action our religious Principles of the inherent worth and dignity of all people and the interdependent web of existence of which we are a part.

We each begin a personal journey toward responsible consumption from a different place. Wherever we start, we must be mindful of our behavior, attentive to the voices and needs of others, and conscious of the natural rhythms of the world. Our journey continues through education. Through secular and religious education programs, we must challenge ourselves to rethink the underlying assumptions that guide our choices. Through dialogue in small groups, we nurture each other's environmental consciousness and examine competing claims of what individual responsibility actually means. Our journey is fulfilled through activism. We will work together for legislative changes that will reduce over-consumption, environmental degradation, and the unjust distribution of resources.

This journey will change our lives. As we talk with our children about advertising and peer pressure, we will discover with them innovative ways to adjust our consumption levels, to conserve the earth's finite resources, and to simplify our lives. We will learn more about the hidden costs of the foods we choose to eat and the clothing we choose to wear. We will stretch the life spans of our appliances, computers, and cars. Before buying, we will ask ourselves if we really need to make the purchase. When purchasing something new, we will buy the most energy-efficient model. We will extend the recycling circle by buying items already made of recycled materials. We will avoid purchasing products that are wastefully packaged or produced through the exploitation of animals or human labor. We will consider living closer to work or to public transportation. We will ensure that our individual and congregational pension funds are invested in socially responsible enterprises. We will pursue designation of our congregations as "green sanctuaries."

As more of us become responsible consumers, we pave the way for systemic change. Individual actions are not enough to reverse the relentless tide of reckless societal consumption. Government efforts are needed to ensure the equitable balance of private interest with the public good. Recycling, environmental and fair labor standards, reduction of suburban sprawl, accessible and affordable mass transportation, and reduction of the causes of global warming--all these require the cooperation of public and private authorities.

We need to acknowledge the discomfort of accepting limitations on individual freedom--whether voluntary or statutory. A responsible consumption ethic requires personal as well as collective sacrifices. Many people have already simplified their lives. They confirm that it has been a liberating process, that their lives are more intentional, more meaningful, and happier. Prices, subsidies, and incentives may change as a consequence of this ethic. Entire industries may develop to utilize alternative natural resources such as wind energy, geothermal power, and solar power. We need to lobby government officials to end subsidies that promote the conversion of open spaces to housing subdivisions and to increase funding to rejuvenate inner-city neighborhoods. We need to advocate zoning that promotes a mix of retail business and residential land use.

By modeling the change in behavior that we wish to see in other people, we not only reinforce our own enduring commitment to this ethic but also help others to see the value of thinking and acting together. People can learn to relish simplicity. They can learn to rely less on possessions for filling the void in their lives. They can come to understand that socially responsible consumption depends upon hearts, minds, and hands.

The Unitarian Universalist Association hereby urges member congregations, affiliate organizations, individual Unitarian Universalists, and the wider communities in which we live to embark on this noble journey. We are called to act courageously and to tread more lightly upon the earth.

STUDY/ACTION ISSUE FOR SOCIAL JUSTICE

The following Study/Action Issue for Social Justice received a majority vote of the Assembly and was referred for study in accordance with Bylaw Section 4.12©:

ECONOMIC GLOBALIZATION

Issue: How can Unitarian Universalists respond to the unprecedented opportunities and potentially dangerous environmental, political, and quality-of-life challenges accompanying economic globalization?

ACTIONS OF IMMEDIATE WITNESS

The Assembly adopted by two-thirds or more the following four Actions of Immediate Witness:

DEBT RELIEF FOR POOR COUNTRIES

Whereas the World Bank and International Monetary Fund (IMF) make loans to developing nations to help stabilize their currencies and to develop their resources such as transportation, hydroelectricity, and water supply;

Whereas many projects did not increase productive capacity enough to repay the debts and the world's poorer countries now owe over \$2 trillion to international lending agencies and to rich nations;

Whereas these heavily indebted countries have been further impoverished by debt service they must continually pay to the World Bank, IMF, wealthy lending nations, and other international lending institutions, which, in the poorest countries, exceeds national expenditures on health care and education;

Whereas the amount needed in Africa for treatment and prevention of AIDS is \$15 billion per year, while interest on debt in Africa to international lending agencies is \$13 billion annually;

Whereas the Structural Adjustment Programs imposed on poor countries as conditions of their loans often include requirements that they cut back on health care services and charge user fees for health care and education;

Whereas major religious groups, including the Unitarian Universalist Association Board of Trustees at its May 2000 meeting, Unitarian Universalists for a Just Economic Community, and the Unitarian Universalist Service Committee, supported the Jubilee 2000 coalition calling for cancellation of debt of the poor nations; and

Whereas Jubilee 2000 made a start, but much more burdensome debt remains to be cancelled in the world's poorest nations;

Be it therefore resolved that the 2001 General Assembly of the Unitarian Universalist Association calls upon its member congregations and individual Unitarian Universalists to:
Support the coalition known as Drop the Debt;

Ask the leaders of the G-7 nations meeting in Genoa, Italy, in July 2001 to immediately cancel bilateral debt owed by poor countries and to authorize cancellation of debt by international lending agencies;

Support the World Bank Bonds Boycott campaign seeking to persuade concerned investors to reject World Bank Bonds, which provide 80 percent of the Bank's capital, and through this boycott, to exert moral and financial pressure for major changes;

Call on international lending organizations to encourage, through their lending policies, anti-corruption efforts in their client countries and to suspend lending to countries that fail to meet standards of transparency in the management of loans;

Support the Mobilization for Global Justice coalition gathering in Washington, DC, September 28 through October 4, 2001, or similar local assemblies, to demand from the World Bank and IMF immediate debt cancellation and an end to Structural Adjustment Programs that result in user fees for and privatization of human services;

Call on United States Congressional representatives and Canadian Members of Parliament to allocate ample money for debt cancellation and to legislate requirements that international agencies stop the proliferation of irresponsible debt and end policies resulting in harmful Structural Adjustment Programs; and

Study within congregations and affiliates and advocate through coalitions more equitable alternative policies and practices for social, economic, and political development toward the goal of world economic justice and democracy.

NO TAX DOLLARS FOR FAITH-BASED INITIATIVES

For decades, the federal government has awarded grants and contracts to religious groups to provide social services. However, to protect their integrity and the interests of taxpayers, religious groups until now have created separate, secular entities to receive the public funds.

In January, 2001, President George W. Bush established the White House Office of Faith-Based and Community Initiatives to promote “policies, priorities, and objectives for the Federal Government’s comprehensive effort to enlist, equip, enable, empower, and expand the work of faith-based and other community organizations to the extent permitted by law.”

This “Charitable Choice” proposal is currently pending in the United States Congress. This legislation would significantly expand existing law by allowing sectarian organizations to directly receive federal funding.

Inasmuch as Unitarian Universalists affirm the inherent worth and dignity of every person and affirm religious freedom and the separation of church and state; and

Whereas the Bush Administration and many congressional leaders are advancing faith-based initiatives that would erode these cherished ideals, for example:

- **Taxpayer-funded Discrimination.** Religious institutions are free under current law to discriminate—on the basis of race, religion, sexual orientation, pregnancy, and gender—when hiring and employing people with their own private funds. Under proposed provisions, religious organizations could discriminate using federal dollars.
- **Taxpayer-funded Proselytizing.** Religious groups receiving federal funds could decide whom they would serve with those funds and what services would be given.
- **First Amendment Rights.** Allowing sectarian institutions to substitute for the government as the providers of essential services could result in the very kind of religious coercion that the First Amendment Establishment Clause of the U.S. Constitution was designed to prevent.
- **Reproductive Freedom.** Publicly-funded services that now offer information on a full range of reproductive and family planning options would be forced to compete for funding with faith-based organizations that offer partial information and services.
- **Sex Education.** Religious groups would receive federal funds to provide sex education only if their programs are “abstinence-only” and exclude important topics such as contraception and safer sex.

- Rights of Bisexual, Gay, Lesbian, and Transgender People. Federal money flowing to groups that justify oppression on religious grounds would increase the discrimination and repression that bisexual, gay, lesbian, and transgender people already experience.
- Freedom of Religion. The federal initiatives would both undermine religious freedom and blur the appropriate boundary between religion and government. With federal money would come either federal oversight, that is, governmental regulation of religious organizations, or the dispensing of government funds without regulation or accountability, which would be poor stewardship of taxpayer dollars.

Therefore, Be It Resolved that the 2001 General Assembly of the Unitarian Universalist Association urges its member congregations and individual Unitarian Universalists to:

1. Immediately contact their Congressional Representatives to oppose the pending Faith-Based Initiatives legislation.
2. Communicate their opposition to the White House Office of Faith-Based and Community Initiatives.
3. Network with other religious institutions and other concerned organizations to bring the issues and dangers of, and the alternatives to, Faith-Based Initiatives into focus for debate and effective opposition.

Be It Further Resolved that the leadership of the Unitarian Universalist Association is encouraged to represent our opposition to the Congress, the federal administration, and other appropriate bodies and entities.

REPARATIONS FOR THE 1921 TULSA, OKLAHOMA, RACE RIOT

Guided by our commitment to justice and by the findings and recommendations of *The Tulsa Race Riot, A Report by the Oklahoma Commission to Study the Tulsa Race Riot of 1921*; and

Because our Tulsan Unitarian Universalist forebears witnessed an atrocity of ethnic cleansing for which we are responsible to account, to reconcile and to repair; and

Whereas the Tulsa Race Riot is consistent with a pattern of assaults and riots in many communities across America; and

Whereas, following the *Tulsa Tribune's* editorial suggesting the probability of a lynching in Tulsa that night, frenzy spread throughout Tulsa. That evening, in the presence of two thousand white Tulsans, seventy-five African American World War I veterans met the sheriff at the courthouse, offering to protect a young black man jailed for assaulting a white elevator operator based on accusations that were later recanted; and

Whereas, after rioting began, the City of Tulsa Police Department deputized five hundred members of the white mob, and the State of Oklahoma mobilized units of the National Guard armed with the city's machine gun mounted on a flatbed truck; and

Whereas the District of Greenwood's citizens defended their community through the nighttime hours and faced at daylight an overwhelming assault by five thousand to ten thousand white Tulsans, whom the Ku Klux Klan probably helped to mobilize; and

Whereas the mob systematically emptied homes, detained residents, murdered those found to be armed, looted homes and businesses, and then burned them down resulting in:

- Around three hundred deaths, according to the official report of the Red Cross,
- Forty square blocks burned to the ground including 1,265 homes, as well as hospitals, schools, and churches,
- One hundred and fifty businesses leveled in the district known as Black Wall Street, and
- Six thousand black Tulsans detained; and

Whereas the Commission has now submitted its report to the governor of Oklahoma on February 28, 2001, and the Tulsa Reparations Coalition has just launched a campaign to implement the Commission's recommendations in the coming year, because the 118 survivors of the 1921 Riot are dying;

Therefore Be It Resolved that the 2001 General Assembly of the Unitarian Universalist Association endorses the recommendations of the Commission as stated in its final report:

1. The direct payment of reparations to survivors of the Tulsa Race Riot;
2. The direct payment of reparations to descendants of the victims and of the survivors of the Tulsa Race Riot;
3. The establishment of a scholarship fund available to students affected by the Tulsa Race Riot;
4. The establishment of an economic development enterprise zone in the historic area of the Greenwood District; and
5. The creation of a memorial for the reburial of any human remains found in the search for unmarked graves of riot victims.

WORLD CONFERENCE AGAINST RACISM

Whereas our Unitarian Universalist Principles call us to affirm and promote “justice, equity, and compassion in human relations” and “the goal of world community”;

Whereas a 1997 Unitarian Universalist General Assembly resolution stated that, “because of the impact of racism on all people, and the interconnection among oppressions, we realize we need to make both institutional and individual commitments to end racism”;

Whereas the United Nations has called for the World Conference Against Racism, Racial Discrimination, Xenophobia and Related Intolerances (“WCAR”), which will be held in September 2001:

- In order “to review the political, historical, economic, social, cultural, and other factors leading to racism and racial discrimination,”
- Indicating that it “will be a unique and important opportunity to create a new world vision for the fight against racism and racial discrimination in the new millennium,” and that
- “It is now necessary to look at the roots of racism and make institutional changes in order to prevent its eruption”;

Whereas denominational and interfaith delegates, including the Unitarian Universalist Association, Unitarian Universalist Service Committee, and UUSC’s partner organizations, will attend the WCAR;

Whereas the WCAR is supported by the Unitarian Universalist United Nations Office;

Whereas the government of the United States has threatened to withdraw from the WCAR if specific forms of racial or ethnic prejudice are included on the agenda of the WCAR; and

Whereas world leaders are expected to participate in the creation of a new world vision for the fight against racism and racial discrimination; and

Therefore Be It Resolved that the 2001 General Assembly of the Unitarian Universalist Association calls on its leadership worldwide to:

1. Urge President George W. Bush of the United States and Prime Minister Jean Chrétien of Canada to send delegations to the WCAR; and
2. Urge them to affirm and support the fundamental need of all peoples to be respected as members of one human race with equality in worth and dignity;

3. Urge the UUA delegation and all other Unitarian Universalist delegations to carry to the WCAR and the Non-Governmental Organization (NGO) community gathered in simultaneous meetings at Durban, South Africa, in September 2001, the working definition of *racism*: “racial or ethnic prejudice plus the systemic misuse of power to derive benefits and privileges for a dominant group,” and devote their best efforts to gaining acceptance of this broad definition of the term;
4. With the goal of transforming all institutionalized racism throughout the world, urge the Unitarian Universalist and NGO delegations to the WCAR to actively encourage all participating governments to establish relationships with international and interfaith organizations that are working for racial and ethnic justice and for the dismantling of racism; and
5. Urge the official representative of the Unitarian Universalist Association to the United Nations to deliver this Action of Immediate Witness to United Nations Secretary General Kofi Annan as a statement of our intent to stand with the United Nations in its resolve to ensure that the twenty-first century bends toward peace and justice for all peoples of the world.

RESPONSIVE RESOLUTION

A responsive resolution in response to the moderator's report was passed by a vote of two-thirds or more:

In response to the moderator's report, moved that this General Assembly direct the Unitarian Universalist Association's Board of Trustees and administration to establish formal relationships with the National Coalition on Racism in Sports and Media as models for local Unitarian Universalist congregations to use in developing relationships with regional Native American groups working to end the use of Indian images and symbols for sports and media mascots.

CREDENTIALS COMMITTEE REPORT

The final credential report of the Secretary of the Association was as follows:

Accredited and attending the 40th General Assembly of the Unitarian Universalist Association were 1984 member delegates, 507 ministerial delegates, 6 associate member delegates, 24 members of the Board of Trustees (not included as registered delegates from congregations) for a total of 2521 delegates representing 666 congregations, 49 states, the District of Columbia, Mexico, Australia and 8 Canadian provinces. Total registration for the Assembly was 4582, including 472 youth and 83 children.

OTHER BUSINESS

Attached as an appendix hereto (Attachment A) is the report of the Secretary containing the results of the election held pursuant to Bylaw Sections 5.2, 6.4, 8.3, and 9.10.

CLOSING

A closing worship service was held during which past and present officials of the Association were honored and newly elected officials were installed.

The Assembly then voted to adjourn *sine die*.

Respectfully submitted,

/s/ Kathleen Montgomery
Recording Secretary

ATTACHMENT A**2001 ELECTION RESULTS**

(*=Elected)

	<u>Votes</u>
PRESIDENT	
Rev. Diane Miller	1043
*Rev. William Sinkford	2218
MODERATOR	
Patsy Sherrill Madden	1213
*Diane Olson	1985
FINANCIAL ADVISOR	
*Lawrence Ladd	2907
TRUSTEE-AT-LARGE	
*Tamara Payne-Alex	2424
Conrad Ross	325
Rev. Jose Ballester	1091
*Rev. Wayne Arnason	2144
TRUSTEE-AT-LARGE - Canada	
*Rev. Katie Stein Sather	2772
BOARD OF REVIEW	
*Lorraine Sandoval-Vigil	2669
*Rev. Michelle Bentley	2737
COMMISSION ON APPRAISAL	
*Mark Hamilton	2250
*James Casebolt	2004
*Rev. Linda (Stowell)Weaver Horton	2371
Doug Walters	1422
COMMISSION ON SOCIAL WITNESS	
*Rev. Richard Nugent	2685
*Rev. Jan Carlsson-Bull	2690
NOMINATING COMMITTEE	
*Helen Bishop	2740
*James Coomes	2684
GENERAL ASSEMBLY PLANNING COMMITTEE	
*Elizabeth Collins	2385
*Lillian Anderson	2300
*Carolyn Patierno	2334
Rev. Bill Murcheson	1346
*Angus Bramadat	2382

A total of 3276 votes were cast: 2329 on-site and 947 by absentee ballot.