

Vol. 5 Number 4 – Sept., 2023

MAC Arrow

Unitarian Universalist
Multiracial Unity Action Council
(UUMUAC)

“For the Unity of the
light and dark skinned
people of the world.”

Mailing Address: UUMUAC

1448 E. 52nd St., Box 267, Chicago, IL 60615

Editor's email: uusj@sbcglobal.net

The Mission Statement

It is the mission of the Unitarian Universalist Multiracial Unity Action Caucus to carry out and foster anti-racist and multiracial unity activities both within and outside the Unitarian Universalist Association through education, bearing witness and other actions, and expansion of our membership both within and outside the walls of our congregations.

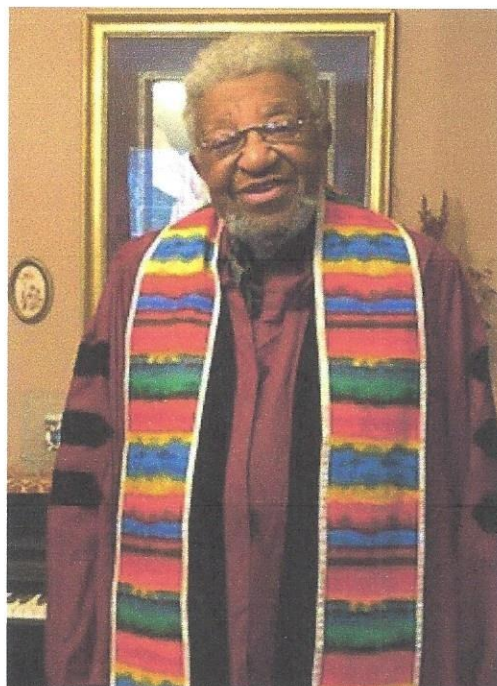
We also seek to defend our UU Principles against those who seek to undermine them.

The Vision Statement

We envision our congregations, denomination, and society as not being color blind but color appreciative; as judging and treating members of the world's rank and file by the content of their character, not the color of their skin or their cultural heritage; and as treasuring diversity in the context of the “Beloved Community.” We call this vision Multiracial Unitarian Universalism.

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Note: Articles reflect their author's views. They do not necessarily reflect a position taken by the UUMUAC Board of Directors



Finley C. Campbell's Memorial Service will be held:
Saturday, Sept 23, 4:00PM
First Unitarian Church 5650 S. Woodlawn, Chicago

Join Zoom Meeting - 4:00PM Central (5PM Eastern/2PM Pacific)
<https://us02web.zoom.us/j/84617168894>

Meeting ID: 846 1716 8894

My last Homily as a Racial Justice Activist: “I May not Get There With You”

By Rev. Dr. Finley C. Campbell
(Delivered at a Third Wednesday Vesper Service, December, 2022)

We as an organization will get to the promised land, if we build nuclei, chapters, and fellowships dedicated to multiracial unitarian universalism.

- A. Background: Please bear with me, but tonight’s service might be a little longer than usual as this is my last homily as a racial justice activist. Beginning January 1, 2023 – hopefully before then, I return to my first love, writing -- in the great tradition of didacticism, or in my case, neo-didacticism – writing to instruct in the great principles of social humanism but shaped by my own peculiar theological vision. One of these writings will be an updated quickbook version of THE NATURE OF NEO-RACISM, the 21st edition.
- B. Purpose: An autobiographical narrative reviewing my role in the anti-racist struggle as an activist, as a builder of organizations, not a constructor of movements.
- C. My thesis is that sharing this narrative will give you some insights into your own commitment to the struggle against racism from what today we call the perspective of multiracial unitarian universalism in terms of **building an organization**.
- D. Here is my blueprint:
 - My initial involvement, 1968 – 1973
 - My second level of involvement, 1973 -1993
 - My final level of involvement, 1994-to the present as a Unitarian Universalist related to my struggles against the Afrocentric neo-racist cabal, from the General Assembly in Dallas-Fort Worth, Texas to tonight’s national event.
- E. Let us examine these points in general.

I. Body or Development Section

- A. My initial involvement, 1968 – 1973
 - 1. April 4, 1968, and I hear cries in the street, coming from my neighborhood on Fair Street at Morehouse College in Atlanta, Georgia. Rev. King has been killed. My apartment looks out over the street; I am dumbfounded, and then I see hundreds of students from the Atlanta University Center marching down the sidewalk. I call out, “What’s going on?” And a Morehouse student cries back, “We are going to a rally to protest the killing of Martin Luther King Jr. You coming?” And I do.
 - 2. In my memoirs I will give more detail as to what happened that night. More essential was what happened at the wake at Spelman College where, after viewing the body of Brother King, my heart is breaking with grief for his death. As I walk through that sad darkness, I run into A. B. Spellman, a leader of the Black Power Movement. He says to me sarcastically, “Well, now he’s dead; we can now take over.” And I recall him also saying: “Our job is to make sure that no honkeys come

to the funeral.” And I remember saying, “We shall see.”

3. My first task is to create an organization; we had a lot of people who wanted to keep the King vision alive at our campuses and in the Atlanta community, both black and white. So, I created with the help of Mike Lomax, Philip Brown and Sam Neff, – the former, two of my black students and the latter, one of my white faculty friends – **The Black Action Committee. Thanks to our mobilizations, and in coordination with SCLC, white and black citizens of Atlanta and at the Atlanta University campuses, we made sure that the funeral service was bi-racial. This was my first effort at organizing.**
4. My next organizing effort was collaborating with the Black Panther Party in the State of Indiana, organizing **Black Student Unions and John Brown Societies on white campuses in Indiana.** Before their demise, we had 18 chapters, from Goshen College in the north to the University of Evansville in southern Indiana. With the destruction of the Black Panthers, the Afrocentric neo-racists took over our work. **One of the results of our work was the establishment of the Malcolm X Institute of Black Studies at Wabash College in Crawfordsville Indiana as a multi-racial organization connected organically to the college, which exists to this day.**
5. In 1970 I was asked by Donald Campbell, the head of the Panthers, to develop an outreach program for white “mother country radicals.” The problem was this: we had failed to recruit white radicals to organize in the white community as had been proposed by Malcolm X. The essential problem was their fear of “red necks.” **I was designated to be the “white organizer” which I did by creating the Indiana Peace and Freedom Party.** This became a part of a national effort by Huey Newton, Bobby Seale, and Fred Hampton to create the rainbow coalition of black, brown, and white social humanists who would accept the Panthers as the vanguard revolutionary party. We ran two electoral campaigns: one in the Democratic Party primary with me running for Congress on a fusion ticket with progressive democrats in the conservative 7th Indiana District (1970). The second one was to run for governor statewide as a part of the People’s Party campaign (1972), with me for governor, Elizabeth Touhy as Lieutenant Governor, Ben Spock as President, and Julius Hobson as Vice President, symbolizing black/white unity. **I estimate we reached thousands of people, black and white, winning them to become supporters of the anti-war movement and, most of all, to help protect the Indiana Chapter of the Black Panther Party from violent police attacks.**

B. My second level of involvement, 1973 -1993

1. **Students for a Democratic Society (SDS) / Workers Students Alliance/ Progressive Labor Party (PLP)**— It was working with these young people that I was introduced to the concept of institutional racism and the role that the federal government played as the central institution in maintaining that racism in a desegregated society.

2. They created a wonderful booklet, useful even to this day, called *Racism, Intelligence, and the Working Class*. It exposed the role that IQ tests have played in the maintenance of social inequality throughout US American society, particularly the pernicious notion that one's IQ test performance was racially and genetically determined. Therefore, no amount of educational reforms could change the educability of lower-class workers -- black, white, etc. For example, busing programs.
3. This struggle around educational reforms came to a head in Boston-Mass in 1974-75, led by PLP/SDS against the leading anti-busing organization there called Restore Our Alienated Rights (ROAR). My work with this pro-desegregation effort was minimal, mainly working through another group I helped found called the InterNational Committee Against Racism (INCAR – 1975-1993). My task was to reach out to a few INCAR campuses around the country, help with fundraising at UW-Madison, and to develop publicity material for what we called “Boston ’75: A Freedom Summer Against Racism”. I also took part as InCAR spokesperson in two pro-busing, anti-racist rallies organized by SDS and PLP in Boston itself, with a few members of our INCAR chapter there – May Day ’75 and the big August 1975 rally and march against racism. At this latter rally, attended by over 1200 people, I was the keynote speaker, representing INCAR as a black Irish dude supporting the multiracial movement for school desegregation. **We along with the more progressive elements in the Boston ruling class smashed ROAR. And at the same time, this indirectly led to the liberation of the lower class, Irish neighborhood call Southy from the control of the Mafia, led by a member of ROAR, a guy named Bulger White.**
4. **The National Academic Committee Against Racism, (NACAR) or (CAR) for short, 1973- 1977** This was an outgrowth of academic types who were working with SDS. We were specifically organized to launch a major campaign against racist theories of black inferiority, in the form of genetic/biological determinism. But unlike the old determinism, in which all those legally defined as black, were genetically inferior to whites, the new form, what I call neo-racism, exempted the African American members forming the Talented Tenth or the elite – if they had high IQ scores. The most well-known spokesperson for this new racism was one Professor Arthur Jensen
5. Jensenism was the main ideology justifying the elimination of all Upward Bound/ Head Start programs by the Nixon administration and also justifying its attacks on educational based integration programs. CAR involved a variety of academics in all fields, but with a special emphasis on biology and genetics. My organizational work brought me in touch with such great thinkers on the question of fighting academic racism as Professors Leon Kamin, Val Woodward, Gar Allan, Toby Schwartz, Richard Lewontin, and the chair of the Progressive Labor Party, Comrade Milt Rosen – alas, all unknown today to the majority of anti-racist activists.

6. Brother Rosen pointed out that one of the essential tasks of CAR was to show through our research that all members of the rank and file -- workers, students, and professionals, including whites, and especially the proletarians - are also victims of anti-black racism and historically always have been. Unfortunately, at that time, such an analysis was considered too complicated to fully explain, and so it had to wait until the establishment of UUMUAC to find full expression. (See "White Folks: The Fifth Victims of Racism," in *The Nature of Neo-racism*, 21st edition).
7. **Our success through our militant but scientific scholarship was to demolish intellectually the concept of racial genetics by uncovering the fraudulent research of some of the top proponents of this concept, such as one Sir Cyril Burt and Dr. James Crow, a colleague of mine at UW-Madison.** Eventually, CAR merged with SDS and a group called the Workers Action Movement to form the InterNational Committee Against Racism (INCAR or InCAR) under the leadership of the Progressive Labor Party, and this particular phase of my anti-racist activism eventually came to an end.

C. My final level of involvement in racial justice activism, as a Unitarian Universalist, 1994-to the present, from Dallas-Ft. Worth, Texas to tonight's national event.

1. First, there were my individualistic struggles against what I would eventually call the cabal: Diverse Revolutionary Unitarian Universalist Multicultural Ministries (DRUUMM) and the Allies for Racial Equity (ARE). They emerged as the leaders of the racial resegregation movement within the Unitarian Universalist Association of Congregations (UUAC). It was as a result of these battles that the old truth flowered: you have to create or participate in an organization to win, particularly a mass organization. And so, I joined the First Unitarian Church of Chicago and helped to reorganize the Racial Justice Task Force— **Our victory here was to prevent the rise of a neo-racist group at our church.** This group was a part of a secret effort by Rev. Dr. William Sinkford, called the Sankofa Project, to build all black groups in local congregations. Interestingly enough, this effort was led in Chicago by one of the former members of the Spelman College Black Power Movement.
2. Next, as I begin to see the emergence of the anti-integration forces in the UUAC, especially at the upper levels, I recognized the need for a more organized response. Consequently, I, with the help of others, decided to form the Unitarian Universalist Multiracial Unity Action Caucus, focusing on educational work at local, regional, and national gatherings. **Our greatest success was working with opponents of anti-immigrant racism in Arizona to have the General Assembly there, despite the opposition of DRU-UMM/ARE neo-racists and despite the efforts of the UUA Board of Trustees and Rev. Susan Frederick Gray to sabotage our efforts, with their Doctrine of Discovery ploy.**

3. Well, where am I today as my career ends? I have been honored to be named a Chair Emeritus of the Unitarian Universalist Multiracial Unity Action Council, committed to the Seven Principles within the framework of multiracial unitarian universalism. **Our success is seen in our survival thus far: with a strong treasury and a new Board of Directors, developing into one of the leading organizations in the international effort to revive historic Unitarian Universalism; having a modest size membership (109 as of now), a quarterly journal, an active website with a new logo being developed to replace the old InCAR logo, and most of all, the potential of becoming a major voice in the struggle against racism, if we are able to build nuclei, chapters, and fellowships here in the USA.**

II. Termination

A. Summary

Thanks to your patience, I have taken you on a political journey through the highlights of my life as a racial justice activist: The Black Action Committee, the Indiana Black Students Union /John Brown chapters allied to the Black Panther Party along with the Indiana Peace and Freedom Party, SDS/PLP, and then later the National Academic Committee Against Racism and its derivative INCAR, finally, all this history culminating with UUMUAC -- the Negation of the Negation in action.

So, my thesis is now clear. Do not see me as only possessing the special power of charisma, created by commitment to Marxist-Leninist historical theism. All the charisma in the world makes no sense unless organized into structures of resistance. This is what Yeshua the Carpenter taught his disciples. Despite the many defeats we have had in our struggle against the Afrocentric neo-racist cabal (ANC) in Boston, we have a victory. **The victory is the counter power which exists in you in this Zoom Vesper Service tonight.**

If you truly believe in our second version of Article Two, then the building of UUMUAC as a mass organization, is the key to the future. It is the future not only of the struggle within the Unitarian Universalist Association of Congregations, at least among those Congregations and Congregants who remain faithful to our version of Article 2, but in the wider struggle against racism worldwide.

B/ Conclusion: There is one arena where I will remain active for now and that is my opposition against racist imperialist wars and policies – the need for a one state solution to the Israel-Palestine conflict, the need for the release of US held funds belonging to the Emirate of Afghanistan, and most of all, the need for détente between the Three Great Nuclear Superpowers—The People’s Republic of China, The Russian Federation, and the USA. If we fail to achieve détente – we the peace-loving people of the world, I mean, then comes World War III. And yet, through the power of the Negation of the Negation, a better world shall emerge as prophesied in the three great monotheistic religions, emerging from a wilderness of fire and blood and freezing nights.

Kelvin Sandridge on Rev. Dr. Finley C. Campbell

More than two hours ago I and my friends Carol Oneil, Stan, Liz, my brother Calvin Lane, and others lost a friend, a father figure, an anti-racist, a man who believed in the unity of working-class people, a Reverend and a doctor of English. Our dear Dr. Finley Campbell!

He was so much more to many of us. The title friend speaks the loudest to me because he was my friend. We met many years ago in Wisconsin and became teacher and student. Becoming an antiracist, myself, I had many questions about the subject and the way of life. I was privileged to attend many of his speaking engagements and learned how to speak before crowds as I observed Dr. Campbell enjoying the telling of his experiences.

One time he ran for governor of Indiana. Even some of the most racist that Indiana could produce wanted to vote for him. This is why: in the White populated areas of Indiana, the White workers suffered great hunger and economic threats because the main employer would have layoffs and those poor workers, and their children, went hungry from time to time. The governor refused to allow welfare programs such as food stamps into the community because he feared that the workers would become lazy and wouldn't go back to work. Dr. Campbell exposed the plan and ran better than some expected (for a third party candidate) in the election.

He was a man who was born to fight and to teach and guide many young people he ran into. I was one of them. Our relationship started when he and I would drive around the University of Illinois campus meeting with students and speaking on the blowhorn to end racism at the university. I would work at his office at the school or at his home and he would tell me so many exciting stories of his life being a son of a Pastor of a Baptist church in Michigan. He had love for me and he understood why I was who I became. "Because you were born in a mess of poverty and loneliness, depression was all you could feel being a young man who wanted to love everyone but were given much pain in return." And he counseled me for as long as our friendship would last, over 42 years and we enjoyed every minute of it.

We all loved this man so much and we will miss him just as much. Live on in our hearts forever Dr. Finley Campbell. We will stay strong knowing that you won't be around when it's time to meet and continue the war against a world that tries to tell us all that we are different. But as you said, "The only difference we share is that we have dark skin or light skin, but we are all human beings."

On a personal note, I love you so much until it aches in my heart knowing that you are not here with me anymore. Thank you for the years of spending time with me, the jokes that made me laugh, trying to teach me how to talk to women. letting me sit in on some of your classes, and the honor of finding out that no matter where we went, even out of town, we always ran into someone who knew you my wonderful friend. I will always love you Dr. Finley Campbell.

We will watch over and stay in touch with your loving and greatest caretaker, your dear wife! And will see to it that she is supplied all that she needs in this life. We love you so dearly Bobbi, and whenever you need us Carol and I are here!

The Fight for the Heart of Unitarian Universalism **by the Rev Denise D Tracy**

Ten days ago the Ministers and Leaders of the United Methodist Church met for their annual conference. I attended once to represent the UUA. At the time I was the 3rd highest woman in the hierarchy of our denomination. There was CEO Kay Montgomery, Joan Goodwin, Head of the Field Staff Department, then me, District Executive for the 5 States of the Central Midwest. When important meetings happened where UU representation was called for, they would look at our schedules and if I was not in the field and there was a need of representation somewhere—off I would go. I tell you this because I represented the UUA at one UMC meeting in St Louis. Attending this meeting confirmed my feelings about the congregational process of the UUA.

For three days I sat listening to UMC leaders vote down a new hymnal with inclusive language that had cost 3 million dollars and was ready to go to press. The vote was overwhelmingly no. There were three other similar votes about women's issues that were also voted down. I sat there facing the crowd, representing the UUA and trying not to show my shock at the confirmation of both sexist policies and language. The UMC is a top down system. The denomination owns the church buildings, pays the insurance on the buildings, calls and hires all ministers and sets their salaries and pays their health insurance. Ministers must follow the policies of the denomination. The top down faiths besides the Methodists are Episcopal, Presbyterian, Lutheran and many Evangelical Christian Churches. (For years my colleagues in these denominations could not support LGBTQ relationships or perform gay marriages because if they wanted keep their jobs and health insurance, they had to follow their denominations restrictive policies.)

Unitarians, Universalists, and Congregationalists, are considered bottom up churches. Freedom of belief and freedom of action are the core of these faiths. We own our own buildings, call our own clergy, pay our own insurances. Individual churches and Ministers cannot be silenced by the denomination. This pulpit is considered free and open. However much I have been frustrated by the UUA's slow process to inclusive language and new statement of faith, the reality is our system of congregational polity as slow and unwieldy as it is, means that we prize our rights to free speech and free action above most other ideas.

In 1977 the Women and Religion Resolution was adopted by the General Assembly. We were, as a denomination, called to value women and men equally. At the time it was a radical idea. In 1978 the Continental Women and Religion Committee, of which I was a founding member, articulated the need for a new statement of faith. At the very first W & R conference in 1979, new principles were written and presented to the General Assembly in 1980. There were GA workshops in 81, 82 The principles were presented at GA for adoption in 1983. The Christian wing of the UUA said they would leave the denomination if these principles were adopted because Jesus and Christianity were not mentioned. These folks leaked to the national press that the UUA was essentially becoming non Godly and non Christian faith. In a late night meeting, Denny Davidoff, head of the UUWF and UUA Moderator agreed to delay the adoption of the principles and to present a vote for a year of congregational study.

A new committee was appointed. The new committee had 7 members. All 7 members were white male ministers. Not one woman either lay or ordained was on the new committee.

Reading these principles, what could possibly be so dangerous? In 1984, after the year of study, there was still a hubbub over God and Jesus and the widening of religious knowledge to include both the ancient and pagan faiths. The most significant thing I have ever seen in our denomination happened at GA in 1984. We were in plenary session, afraid the Principles were going to be voted down, again. Then happened a miracle. UU Minister Paul L'Herrou stepped to the mike to ask if he could suggest a friendly amendment. He suggested these words be added in place of the seventh principle language---"Respect for the interdependent web of all existence of which we are a part." There was a pause, a silence. We all held our breath. The amendment was allowed, voted on and then the Principles were passed provisionally unanimously—with what turned out to be, 2 more years of study. Finally, In 1987 the Principles were passed unanimously as the Statement of Faith by the GA. 9 years from dream to execution.

I tell you this story because we are in the midst of another transition. A new statement of faith is being suggested. There are some folks who believe we need to be more specific in our move toward justice. A committee has been working for a year to create this new statement. I actually like the words. I am for the concept of being more specific about justice. I am not for the move toward erasing the 7 principles and the sources of faith, substituting these with this new statement. I believe that the new faith statement should be added as another, a third way, to understand our faith.

I want our statement of faith in Article II to read:

Our Principles
Our Sources
Our Values

I also want there to be at least one year of study about the values statement. To me is too wordy and not well written. It needs a lot of work.

I am also troubled by process, by the impatience to action that feels insensitive to those of us who have worked to bring us to where we are. The fact that the UUA Board seems to be behind the move towards this new statement of faith as well as this quick action to adopt it after only a few months of discussion is not wise organizationally. Besides this there is the move to only have one candidate currently running for the denominations Presidency and the one candidate each for the open UUA Board seats. These folks are all running unopposed. Missing has been the year of discussion between candidates so we can clarify and unify the future direction of our Association of congregations. We are not a denomination. We are an Association of congregations. The current lack of process, controlled by the UUA Board of Trustees. This seems to me to illustrate a move to a more authoritarian and top down denomination.

The UUA Board enacts the will of the congregations decided at GA. The Board does not create independent policy. It is their job to be connected to the congregations and move the organization from the middle, the bottom or behind. They are currently leading from the front. They are way ahead of the pack. The current UUA Board has set this all in motion and I am fearful of where we will end up. Some churches have announced their intention to form a new denomination.

The Principles when I read them are a simple, poetic elevator speech designed to say-- this is what we believe. There already exists the model for expanding Article II. The second part of Article II, the Sources was added years later expanding Article II. There was no hubbub. It was added as a further expansion of our faith.

In the original Principles, there are no political causes or specific faiths mentioned because we felt in 1978, that someone would always be left out. We felt that we could always expand new ideas and increase the understanding of what we believe by expanding Article II. As we have done in the past, I welcome additions and an expansion to Article II. I believe erasing the 7 Principles from our faith statement serves to alienate those who worked for almost a decade to unite us.

Amen. Blessed Be. Shalom.

DOGMATISM

Rev. Richard Trudeau

Along one side of the UU Church of Weymouth, Mass., where I was minister for 17 years, is a busy 4-lane highway, where the church has a signboard on which I used to post hand-lettered messages.

Sometimes I was trying to get people to think: "What Religion Was Jesus?" Other times I was feeling combative: "Ordaining Women Since 1863."

Frequently I'd post messages that I hoped would prompt a smile: "Sign Broken. Message Inside." "Is This the Sign You've Been Looking For?"

My favorites were what I thought of as the "dogma series," which I would post on consecutive weeks: "We Curb Our Dogma." "We Let Sleeping Dogmas Lie." "Our Karma Ran Over Our Dogma."

I realize that, today, I wouldn't feel comfortable posting those anti-dogma messages. They all say "we" or "our," which to my mind implies that their sentiment is shared by not only the individual church but also the UUA. Though that is indeed what I intended to communicate, today I feel the signs would be misleading. Yes, the UU Church of Weymouth is still non-dogmatic, but the UUA has gone over to the other side.

This poses a problem for me, because what attracted me to UUism was that I craved a religious community in which I was allowed to think for myself. I still have such a community, of course, in the congregation I belong to in Fall River. But being a member of UUMUAC as well is a great consolation.

GA 2023 Report by a Lay-Delegate from

UU Community Church (Park Forest, IL)

by Allan Lindrup

I attended GA 2023 in person, as a lay-delegate from the UU Community Church, which is located in Park Forest, a southern suburb of Chicago. It is about the 20th GA that I have attended, about seventeen in person and three virtually. About one-half of the delegates attended in person, while the other half attended virtually. I attended in person to distribute flyers for UUMUAC outside the convention center and to give support to others in attendance who were fighting to preserve the 7 Principles. I also brought UUMUAC buttons, brochures, and t-shirts, for attendees who were UUMUAC members and who had not secured those materials either in person at GA 2022 in Portland, OR, or via a request fulfilled through the postal service.

About one-third of the delegates, either in-person or virtually, were ministers or credentialed religious education professionals. Both of those groups, except for some of the retired or near retired ministers, have been indoctrinated to believe that the UU Association of Congregations is a white supremacist culture and that revising Article II of the UUA By-Laws along the lines of what the Article II Study Commission (A2SC) proposed is needed in order to move UUism away from white supremacy culture, individual freedom of belief and congregational polity to a more top down denomination where the congregations are pressed to work toward UUA directed goals with claims of being "out of covenant" leveled to hold congregations "accountable" for doing what the UUA leadership and a committee of marginalized individuals deems is best.

That about one-third of the delegates are ministers or credentialed RE professionals gives them much more voting power that is warranted in a supposedly democratic institution. That large voting bloc, plus the information distributed by the UUA to congregations, which was not always countered by congregants with different views, made it an almost certainty that the A2SC would get the majority of the vote on things it took a position on. And the A2SC did voice its opposition to any Amendment that it thought weakened its goals for the A2 revisions.

Initially there were hundreds of Amendments proposed to the A2SC proposal. Through consolidation and discussions that number was reduced to about 90 Amendments. However, the A2SC, along with the two co-moderators, then got to pick the fifteen that might be considered, given time constraints. It seems that a process that gave all delegates a say (vote) in choosing which Amendments to prioritize would have been much fairer.

PAGE 12 In the end there was time to consider thirteen of those fifteen Amendments the

A2SC and co-moderators had chosen. All the Amendments that the A2SC did not take a position on passed with at least 70% of the vote, while all the Amendments they spoke against, like retaining the 7 Principles in additions to adding the new values and covenant wording, or recognizing individual freedom of belief, were defeated by at least 70% of the vote.

There are no realistic options for amending the proposed A2 revisions further. The only option is to get enough UUs knowledgeable about what is happening and get more congregations that did not send all the delegates they could to do so to GA 2024, being "business only" virtual delegates (as one doesn't have to pay to serve in that capacity) if they don't have enough financial resources to do more. If that can be done, perhaps we can get the 33.4% needed to block the two-thirds vote needed to adopt the A2SC proposal at next year's GA.

With the exception of one petition candidate for the Nominating Committee, all the elections had only one candidate for each position up for election and only individuals loyal to the UUA leadership's vision of where to move the UUA would be nominated.

The only other piece of business worth discussing was the Business Resolution. It called for full divestment of the UUA's Common Endowment Fund, where many congregations invest their endowment funds and other long-term savings, from all fossil fuel related companies, including financial institutions that bankroll fossil fuel projects. If the Business Resolution had stopped there, I think it would have passed. However, it was combined with provisions indicating that all the divested funds had to be paid out in reparations. The reparations plans were not well thought out. Furthermore, many of us felt that divested funds still belonged to the congregation, UUA or other UU entity that put in the money, so only they could decide if and how to pay any reparations, that it could not be decided by delegates to a GA, who did not put in the money. That Business Resolution, which the UUA Board opposed, lost with about 68% voting No.