DAILY CHRISTIAN ADVOCATE



VOLUME 1
HANDBOOK FOR DELEGATES

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Commission on the General Conference

Greetings to General Conference delegates and subscribers to the *Daily Christian Advocate*! We are glad that you are reading this Advance edition of the *Daily Christian Advocate* as you prepare for our gathering as the General Conference in Portland, Oregon, next May.

The *Advance Daily Christian Advocate* (*ADCA)* is published in three volumes. Additional daily versions will be published at General Conference in Portland, Oregon. In Volume 1, there are delegate lists (clergy names in the delegate lists are in italics), seating assignments, legislative committee assignments, agenda and program, and the report of the Commission on the General Conference.

Volume 2 contains printed reports of the general agencies and study commissions, proposed changes in the *Book of Discipline*, proposed new resolutions, amendments to existing resolutions, and non-Disciplinary proposals. When the same petition is submitted multiple times, it is printed only once and the number of similar petitions is noted in the petition header. Only 50 words of rationale are printed. The material is organized according to the legislative committee to which it is assigned.

The final section of the *Advance Edition*, Volume 3, is the quadrennial report of the General Council on Finance and Administration. This volume will be placed on the desk of the delegates, or delivered electronically, on the opening day of General Conference. This volume must contain financial reports that cannot be prepared until the 2015 books are closed, and thus requires the later production date.

When you arrive in Portland, a binder will be provided to keep your daily editions if you receive them in paper form. It is helpful to keep this handbook (Volume 1) with the daily editions because it contains valuable information about the agenda, registration, delegate lists, legislative committees, and the proposed "Plan of Organization and Rules of Order" that will be presented for adoption at the first plenary session.

Delegates and first reserves will be issued free copies of the daily editions. If other reserve delegates are seated, they may use the material provided for the person they replace, or they may purchase copies at the *DCA* sales booth.

All issues of the *Daily Christian Advocate* are issued by authority of the Commission on the General Conference, with the intention that they will help all delegates be prepared and informed prior to and during General Conference 2016.

Blessings,

Judi M. Kenaston

Judi M. Kenaston
Chairperson

2016 General Conference Schedule

Registration

Saturday, May 7	*1:00 P.M. to 5:00 P.M.*	*Central Conference Delegate & Interpreter Registration at Convention Center*
Sunday, May 8	*12:00 P.M. to 4:00 P.M.*	*Central Conference Delegate & Interpreter Registration at Convention Center*
	5:00 P.M. to 7:30 P.M.	*Delegate & Official Participant Registration at Convention Center*
Monday, May 9	*8:00 A.M. to 7:30 P.M.*	*Registration (all categories) at Convention Center*
Tuesday, May 10	*8:00 A.M. to 7:30 P.M.*	*Registration (all categories) at Convention Center*
Wednesday, May 11	*8:00 A.M. to 2:00 P.M.*	*Registration (all categories) at Convention Center*

Registration will be closed during opening worship on Tuesday.
Registration after 2:00 P.M. on Wednesday, May 11 will be in Room B119, Office of the Secretary of the General Conference

Agenda and Program

Following is the overall program of the 2016 General Conference in Portland, Oregon. The Committee on Agenda will plan in detail each day's business schedule once the Conference convenes. The first week is assumed to be for legislative committee work through Saturday, and the second week is for plenary sessions. ***All times listed are considered "Orders of the Day." Announcements will be held prior to the end of each Plenary as necessary.***

Saturday, May 7

9:00 – 10:30 A.M.
Registration Booth Worker & Computer Operator Orientation
10:30 A.M. – 12:00 P.M.
Registration Computer Operator Orientation

Sunday, May 8

2:00 – 8:00 P.M.
Orientation for Central Conference Delegates

Monday, May 9

8:00 A.M. – 5:30 P.M.
Standing Committee on Central Conference Matters
9:00 A.M. – 9:30 P.M.
Committee on Reference
9:30 – 11:30 A.M.
Briefing for Central Conference Women Delegates
(Not official activity of the General Conference)
10:00 A.M. – 9:30 P.M.
Committee on Calendar and Agenda
1:30 P.M.
Dedication of Prayer Room and Prayer Walk
2:00 – 5:00 P.M.
Tablet Training – Central Conference Delegates
2:00 – 5:00 P.M.
Orientation of Legislative Committee Recorders
4:00 – 9:30 P.M.
Orientation for Marshals and Pages
6:30 – 8:30 P.M.
Briefing for Women Delegates
(Not official activity of the General Conference)

Tuesday, May 10

8:00 – 9:00 A.M.
Orientation for Heads of Delegations
9:00 A.M. – 12:00 P.M.
Tablet Training – Central Conference Delegates
9:00 A.M. – Committees continue to meet as necessary
Standing Committee on Central Conference Matters
Committee on Reference
Committee on Calendar and Agenda
9:00 A.M. – Organization of Committees
Committee on Courtesies and Privileges
Committee on Credentials
Committee on the Journal
Committee on Presiding Officers
9:00 A.M.
Orientation for Seminary Students
9:30 – 11:30 A.M. – Briefings (See notes at end of Agenda)
Briefing for Youth and Young Adult Delegates
A Briefing for Delegates of Color and Allies
(Not official activities of the General Conference)
10:30 A.M.
Committee on Correlation and Editorial Revision
12:15 – 1:30 P.M.
Orientation for First-time Delegates

2:00 – 3:30 P.M.
Opening Worship & Holy Communion
Preacher: Bishop Warner Brown, Jr.
3:30 – 4:30 P.M.
Call to Order
Invitation to Authentic Engagement and Intercultural Competency
Christian Conferencing
Presentation by the Committee on Faith and Order
4:30 – 4:45 P.M.
Afternoon Break
4:45 – 6:30 P.M.
Organization of the General Conference
- Roll Call and Setting the Bar of the Conference
- Emergency Procedures, Queueing System Introduction and Testing the Voting System
- Commission on the General Conference Report and Plan of Organization and Rules of the General Conference
- Elections
  - o Coordinator of the Calendar
  - o Inter-jurisdictional Committee on the Episcopacy
  - o General Conference Administrative Committees
- Report of the Committee on Agenda and Calendar
- Committee on Presiding Officers

Announcements
5:00 P.M. – Daily Deadline for DCA Printing
6:30 P.M. Adjournment

Wednesday, May 11

7:00 A.M.
Committee on Calendar and Agenda
Committee on Reference
8:00 – 8:30 A.M.
Worship
8:30 – 10:25 A.M. – Plenary Session
Episcopal Address (45 minutes)
Greetings from Portland
Voting System Demonstration
Election of Facilitation Group
- Reports:
  - o Committee on Courtesies and Privileges
  - o Committee on Credentials
  - o Committee on Correlation and Editorial Revision
  - o Committee on the Journal
  - o Committee on Reference
  - o Committee on Agenda and Calendar
  - o Committee on Presiding Officers

Announcements
10:25 – 10:45 A.M.
Morning Break
10:45 A.M. – 12:45 P.M.
Christian Conferencing: World Wide Nature of the Church (Legislative Committee Rooms)
12:45 – 1:45 P.M.
Lunch Recess – Meal provided for Delegates
12:55 – 1:25 P.M.
Service of Holy Communion
Presider: Bishop Beverly Shamana
1:45 – 3:45 P.M.
Organization of the Legislative Committees
3:45 – 7:45 P.M. – Dinner and Mandatory Leadership Training for
Legislative Committee Chairs, Vice Chairs, Parliamentarians, Secretaries, Assistant Secretaries, Recorders, and Sub-Committee Chairs
Small Group Leaders and Facilitation Group
3:45 P.M.
Recess for All Others – on your own
5:00 P.M. – Daily Deadline for DCA Printing

Thursday, May 12

7:00 A.M.
Committee on Agenda and Calendar
Committee on Reference
8:00 – 8:45 A.M.
Worship
Preacher: Bishop Christian Alsted
8:45 – 10:10 A.M. – Plenary Session
Introduction of Representatives from Affiliated Autonomous Churches, Affiliated United Churches, and Concordat Churches
- Reports:
  - o Committee on Courtesies and Privileges
  - o Committee on Credentials
  - o Committee on Correlation and Editorial Revision
  - o Committee on the Journal
  - o Committee on Reference
  - o Committee on Agenda and Calendar
  - o Committee on Presiding Officers

10:10 – 10:30 A.M.
Morning Break
10:30 A.M. – 12:30 P.M.
Legislative Committees
12:30 – 1:30 P.M.
Lunch Recess – Meal provided for Delegates
12:40 P.M. – 1:10 P.M.
Service of Holy Communion
Presider: Bishop Benjamin Boni
1:30 – 4:00 P.M.
Legislative Committees
4:00 – 4:20 P.M.
Afternoon Break

4:20 – 6:20 P.M.
Legislative Committees
5:00 P.M. – Daily Deadline for DCA Printing
6:20 – 6:30 P.M.
Closing Devotion (Legislative Committees)
6:30 P.M. Adjournment
6:30 P.M. – 8:00 P.M. – Dinner Meeting
Organization of the Inter-jurisdictional Committee on Episcopacy including election of officers and executive committee

Friday, May 13

7:00 A.M.
Committee on Agenda and Calendar
Committee on Reference
8:00 – 8:45 A.M.
Worship
Preacher: Bishop Sally Dyck
8:45 – 9:55 A.M. – Plenary Session
Laity Address (30 minutes)
Connectional Table: State of the Church and Vision Casting (15 minutes)
GCFA Report (15 minutes)
• Reports:
o Committee on Courtesies and Privileges
o Committee on Credentials
o Committee on Correlation and Editorial Revision
o Committee on the Journal
o Committee on Reference
o Committee on Agenda and Calendar
o Committee on Presiding Officers
Announcements
9:55 – 10:15 A.M.
Morning Break
10:15 A.M. – 12:30 P.M.
Legislative Committees
12:30 – 1:30 P.M.
Lunch Recess – Meal provided for Delegates
12:40 P.M. – 1:10 P.M.
Service of Holy Communion
Presider: Bishop Peggy Johnson
1:30 – 4:00 P.M.
Legislative Committees
4:00 – 4:20 P.M.
Afternoon Break
4:20 – 6:20 P.M.
Legislative Committees
5:00 P.M. – Daily Deadline for DCA Printing
6:20 – 6:30 P.M.
Closing Devotion (Legislative Committees)
6:30 P.M. Adjournment

Saturday, May 14

8:00 – 8:45 A.M.
Worship
Preacher: Bishop Sudarshana Devadhar
8:45 – 10:25 A.M. – Plenary Session
Young People's Address (30 minutes)
Group Discernment Introduction Session
• Reports:
o Committee on Courtesies and Privileges
o Committee on Credentials
o Committee on Correlation and Editorial Revision
o Committee on the Journal
o Committee on Reference
o Committee on Agenda and Calendar
o Committee on Presiding Officers
Announcements
10:25 – 10:45 A.M.
Morning Break
10:45 A.M. – 12:15 P.M.
Small Group Session 1
12:15 – 1:15 P.M.
Lunch Recess – Meal provided for Delegates
12:25 P.M. – 12:55 P.M.
Service of Holy Communion
Presider: Bishop Eduard Khegay
1:15 – 2:45 P.M.
Small Group Session 2
2:45 – 3:05 P.M.
Afternoon Break
3:05 – 5:30 P.M.
Legislative Committees
5:00 P.M. – Daily Deadline for DCA Printing
5:30 P.M. – 7:30 P.M.
Dinner Recess – on your own
7:30 – 9:20 P.M.
Legislative Committees
9:20 – 9:30 P.M.
Closing Devotion (Legislative Committees)
(Adjournment – no later than 9:30 P.M.)

Sunday, May 15

1:00 – 5:00 P.M.
Facilitation Group

Monday, May 16

7:00 A.M.
Committee on Agenda and Calendar
Committee on Reference
8:00 – 9:00 A.M.
Worship

Preacher: Bishop Cynthia Fierro Harvey
Consecration of Deaconesses and Home Missioners

9:00 – 10:00 A.M.
Opening Prayer
• Reports:
o Committee on Courtesies and Privileges
o Committee on Credentials
o Committee on Correlation and Editorial Revision
o Committee on the Journal
o Committee on Reference
o Committee on Agenda and Calendar
o Committee on Presiding Officers
Consent Calendars
Four Areas of Focus (15 minutes)
Vital Congregation Moments (5 minutes)

10:00 – 10:20 A.M.
Morning Break

10:20 A.M. – 12:30 P.M.
Opening Prayer
Voting Demonstrations
Elections:
Trustees of John Street Church
250th Anniversary: John Street Church (7 minutes)
Elections:
Secretary-designate of the General Conference
Commission on the General Conference
General Agencies
Judicial Council
University Senate
Standing Committee on Central Conference Matters

12:30 – 2:00 P.M.
Lunch Recess – on your own

12:40 P.M. – 1:10 P.M.
Service of Holy Communion
Presider: Bishop Linda Lee

2:00 – 4:00 P.M.
Opening Prayer
Global Social Principles (10 minutes)
Calendar Items & Conference Business
150th Anniversary: United Methodist Women (3:53 P.M.) (7 minutes)

4:00 – 4:20 P.M.
Afternoon Break

4:20 – 6:10 P.M. Opening Prayer
Calendar Items & Conference Business
Africa University (5:25 P.M.) (15 minutes)
Higher Education Report (5:40 P.M.) (30 minutes)

5:00 P.M. – Daily Deadline for DCA Printing
6:10 – 6:30 P.M. Closing Devotion
6:30 P.M. Adjournment

Tuesday, May 17

7:00 A.M.
Committee on Agenda and Calendar
Committee on Reference

8:00 – 9:00 A.M.
Worship
Preacher: Bishop Ivan M. Abrahams
General Secretary, World Methodist Council
Methodist Church of Southern Africa

9:00 – 10:00 A.M.
Opening Prayer
• Reports:
o Committee on Courtesies and Privileges
o Committee on Credentials
o Committee on Correlation and Editorial Revision
o Committee on the Journal
o Committee on Reference
o Committee on Agenda and Calendar
o Committee on Presiding Officers
Consent Calendars
Ecumenical Introductions

10:00 – 10:20 A.M.
Morning Break

10:20 A.M. – 12:30 P.M. Opening Prayer
200th Anniversary: Birth of the AME Church (7 minutes)
Facilitation Group Report
Calendar Items & Conference Business

12:30 – 2:00 P.M.
Lunch Recess – on your own

12:40 P.M. – 1:10 P.M.
Service of Holy Communion
Presider: Bishop William McAlilly

2:00 – 4:00 P.M.
Opening Prayer
Recognition of Retiring Bishops
Presentation of new Episcopal Leadership Team
Calendar Items & Conference Business

4:00 – 4:20 P.M.
Afternoon Break

4:20 – 6:10 P.M.
Calendar Items & Conference Business
"Missing in Action" – United Methodist Men (6:03 P.M.) (7 minutes)

5:00 P.M. – Daily Deadline for DCA Printing
6:10 – 6:30 P.M. Closing Devotion
6:30 P.M. Adjournment

Wednesday, May 18

7:00 A.M.
Committee on Agenda and Calendar
Committee on Reference

8:00 – 9:00 A.M.
Worship
Preacher: Bishop James Swanson, Jr.
9:00 – 10:00 A.M.
Opening Prayer
• Reports:
o Committee on Courtesies and Privileges
o Committee on Credentials
o Committee on Correlation and Editorial Revision
o Committee on the Journal
o Committee on Reference
o Committee on Agenda and Calendar
o Committee on Presiding Officers
Calendar Items & Conference Business
Imagine No Malaria (9:48 A.M.) (12 minutes)
10:00 – 10:20 A.M.
Morning Break
10:20 A.M. – 12:30 P.M.
Opening Prayer
Calendar Items & Conference Business
Global AIDS Report (12:18 P.M.) (7 minutes)
Vital Congregation Moments (12:25 P.M.) (5 minutes)
12:30 – 2:00 P.M.
Lunch Recess – on your own
12:40 P.M. – 1:10 P.M.
Service of Holy Communion
Presider: Bishop W. Earl Bledsoe
2:00 – 4:00 P.M.
Opening Prayer
Calendar Items & Conference Business
General Board of Pensions and Health Benefits Report (3:51 P.M.) (7 minutes)
30th Anniversary: DISCIPLE Bible Study (3:58 P.M.) (2 minutes)
4:00 – 4:20 P.M.
Afternoon Break
4:20 – 6:10 P.M. Open Prayer
Calendar Items & Conference Business
Report on the Sand Creek Massacre (5:40 P.M.) (30 minutes)
5:00 P.M. – Daily Deadline for DCA Printing
6:10 – 6:30 P.M. Closing Devotion
6:30 P.M. Adjournment

Thursday, May 19

7:00 A.M.
Committee on Agenda and Calendar
Committee on Reference
8:00 – 9:00 A.M.
Worship
Preacher: Bishop John Yambasu
Commissioning of Missionaries
9:00 – 10:00 A.M.
Opening Prayer
• Reports:
o Committee on Courtesies and Privileges
o Committee on Credentials
o Committee on Correlation and Editorial Revision
o Committee on the Journal
o Committee on Reference
o Committee on Agenda and Calendar
o Committee on Presiding Officers
o Calendar Items & Conference Business
Vital Congregation Moments (9:55 A.M.) (5 minutes)
10:00 – 10:20 A.M.
Morning Break
10:20 A.M. – 12:30 P.M.
Opening Prayer
Calendar Items & Conference Business
200th Anniversary: Death of Francis Asbury (12:29 P.M.) (1 minute)
12:30 – 2:00 P.M.
Lunch Recess – on your own
12:40 P.M. – 1:10 P.M.
Service of Holy Communion
Presider: Bishop Jeremiah Park
2:00 – 4:00 P.M. Opening Prayer
Recognition of retiring Judicial Council Members
Introduction of new Judicial Council Members
Calendar Items & Conference Business
Recognition of Neil M. Alexander (3:58 P.M.) (2 minutes)
4:00 – 4:20 P.M.
Afternoon Break
4:20 – 6:10 P.M. Opening Prayer
Calendar Items & Conference Business
Report from the Committee on Peace (6:00 P.M.) (10 minutes)
Korean Association of The United Methodist Church
5:00 P.M. – Daily Deadline for DCA Printing
6:10 – 6:30 P.M. Closing Devotion
6:30 P.M. Adjournment

Friday, May 20

7:00 A.M.
Committee on Agenda and Calendar
Committee on Reference

8:00 – 9:00 A.M.
Worship
Preacher: Bishop Elaine J.W. Stanovsky
9:00 – 10:00 A.M.
Opening Prayer
- Reports:
  - o Committee on Courtesies and Privileges
  - o Committee on Credentials
  - o Committee on Correlation and Editorial Revision
  - o Committee on the Journal
  - o Committee on Reference
  - o Committee on Agenda and Calendar
  - o Committee on Presiding Officers

Calendar Items & Conference Business
Vital Congregation Moments (9:55 A.M.) (5 minutes)
10:00 – 10:20 A.M.
Morning Break
10:20 A.M. – 12:30 P.M.
Opening Prayer
GCFA Report
Calendar Items & Conference Business
12:30 – 2:00 P.M.
Lunch Recess – on your own
12:40 P.M. – 1:10 P.M.
Service of Holy Communion
Presider: Bishop John Michael Lowry
2:00 – 4:00 P.M.
Opening Prayer
GC Staff Recognitions (18 minutes)
Recognition of Rev. L. Fitzgerald Reist, II (2 minutes)
Calendar Items & Conference Business
4:00 – 4:20 P.M. *Afternoon Break*
4:20 – 6:30 P.M.
Opening Prayer
Calendar Items & Conference Business
Closing Message (15 minutes)
Closing Worship
Preacher: Bishop Bruce Ough
Final Adjournment

Note:

For the purposes of the General Conference, the Commission on the General Conference offers the following definitions:

Orientation—The act or process of acquainting delegates and other official participants with the processes and procedures of how the General Conference functions and the role of participants within the work of the General Conference.

Briefing—The act or instance of giving instruction or preparatory information to delegates and other official participants relating to legislative matters coming before the General Conference.

The Secretary of the General Conference and the Commission on the General Conference have the primary responsibility of offering orientations to prepare delegates and other official participants for full participation in the work of the General Conference. A variety of other organizations, both official bodies of The United Methodist Church and unofficial groups, may also provide orientations and briefings. If such an event intends to talk about actual legislation under consideration by the General Conference, then the Commission on the General Conference encourages the sponsors to use the title of "Briefing" rather than "Orientation" to communicate more effectively the nature of the event.

The Commission on the General Conference has granted authority to the Business Manager to make space available at the Convention Center for briefings provided by any of the general agencies of The United Methodist Church to the extent that space is available. The General Conference agenda and registration processes may include briefing provided that they are clearly differentiated that these are events sponsored by specific general agencies and not an official activity of the General Conference under the auspices of the Commission on the General Conference.

The following briefings are offered by general agencies and are not an official activity of the General Conference under the auspices of the Commission on the General Conference.

Briefings for Central Conference Women Delegates and all Women Delegates—sponsored by the General Commission on the Status and Role of Women and the United Methodist Women

Briefing for Youth and Young Adult Delegates—sponsored by the Division on Ministries with Young People of the General Board of Discipleship

A Briefing for Delegates of Color and Allies—sponsored by the General Commission on Religion and Race

Council of Bishops of The United Methodist Church

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President Designate: Bruce R. Ough
Secretary: Cynthia F. Harvey
Executive Secretary: Peter D. Weaver
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SKEETE, F. Herbert
SOLOMON, Dan E.
SPAIN, Robert H.
SPRAGUE, C. Joseph
STITH, Forrest C.
STOCKTON, Thomas B.
SWANSON, Sr., James E.
SWENSON, Mary Ann
TALBERT, Melvin G.
TOQUERO, Solito K.
WEAVER, Peter D.
WHITAKER, Timothy W.
WHITE, C. Dale
WHITE, Woodie W.
WHITFIELD, D. Max
WILKE, Richard B.
WILLIMON, William H.
WILLS, Jr., Richard J.
WILSON, Joe A.
YEAKEL, Joseph H.

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2013-2016

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Bishop Sally Dyck, President, United Methodist Communications
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Portland Hospitality Team
General Conference 2016

Grant Hagiya, Resident Bishop
Bill Haden, Chair
Steve Sprecher, Deputy Chair

Host Operations and Management Team

Bill Haden	Erin Martin
Steve Sprecher	Greg Nelson
Lowell Greathouse	Belinda Denicola
Bill Wendt	

City Services
Team Leader: Tim Overton-Harris
Airport Hospitality: Kay Pettygrove, Ted Myers
Ecumenical Guest Services: Sara Hotchkiss, Lowell Greathouse
Hotel Hospitality: Janice Stevens
Medical Services: Bill Birge
Area Information: Roz Collins, Terry Neal, Teri Watanabe
Portland First Onsite Hospitality: Donna Pritchard
Volunteer Housing: Carol and David Tinney

Communications
Team Leader: Greg Nelson
Volunteers: Jessica Kimmet
Webpage: Greg Nelson
Multilingual Signage: Anthony Tang

Convention Center Guest Services
Team Leader: Eilidh Lowery
Volunteer Check-in and Greeter Coordinator: Ruth Marsh
Information Booth: Roz Collins
Lounge Hospitality and Refreshments: Belinda Denicola
Registration: Nan Olson
Office and Secretarial Support: Belinda Denicola
Transportation: Jeri Silfies
NW Experience: Karen Nelson

Financial Services
Team Leader: Belinda Denicola

Program Services
Team Leader: Brett Strobel
Episcopal Support: Lisa Jean Hoefner
Episcopal Memorial Service and Dinner: Marilyn and Jerry Outslay, Donna Pritchard
Episcopal and Missionary Preaching: Jim Frisbie
International Delegates Support: David Valera, Paul Extrum-Fernandez
Translation Services: Elaine Ledbetter
Prayer Support: Denise McGuiness

Volunteer Services
Registration and Scheduling: Jessica Kimmet, Jancie Stevens, Gwyn Vollmer
Districts Liaison: Erin Martin, David Nieda, Peg Lofsvold
Volunteer Training: Squirrel Lovelady
Volunteer Marketing: Jessica Kimmet, Greg Nelson
Volunteer Database Setup and Maintenance: Jessica Kimmet, Bill Wendt

Important Information

Registration

A name badge and packet of information will be provided at registration.

Central Conference delegate registration will be held at the Oregon Convention Center.

Saturday, May 7	1:00 PM to 5:00 PM
Sunday, May 8	12:00 PM to 4:00 PM

All delegate and official participant registration will be held at the Oregon Convention Center

Sunday, May 8	5:00 PM to 7:30 PM
Monday, May 9	8:00 AM to 7:30 PM
Tuesday, May 10	8:00 AM to 7:30 PM
Wednesday, May 11	8:00 AM to 2:00 PM

After 2:00 PM on Wednesday, May 11, delegate and official participant registration will be in Room B119.

Delegates and Reserves

Delegates and reserves are required to present their credentials when registering. A portion of the credential card will be returned to the delegate for use as identification during the General Conference should the name badge be lost or misplaced.

A driver's license or passport may be used for identification if the credential card is lost or forgotten, provided that the information on your driver's license or passport matches the information in our delegate database.

Reserve Delegate Seating

A reserve delegate officially taking the place of a delegate will be given a Temporary Seating Permit, signed by the delegation head, which will authorize his or her admittance within the bar of the conference for a specific session. At the end of the session, the permit should be surrendered to the chairperson of the delegation.

Petition Packets

During General Conference, petition packets, including copies of each multiple submission, will be issued to the Committee on Reference and the legislative committees to which they are assigned. Any delegate desiring to see a petition packet may contact the petitions secretary.

What to Bring

- Your credential card
- *Advance DCA*, which delegates and first reserves receive by mail
- 2012 *Book of Discipline*; useful when considering legislation
- 2012 *Book of Resolutions*; reference when considering new resolutions

Weather during General Conference

Average high temperature: 68˚ **F** / 20˚ **C**
Average low temperature: 49˚ **F** / 9.2˚ **C**
Average precipitation for the month: 2.48”
Cloudiness (Days per month): 19 days

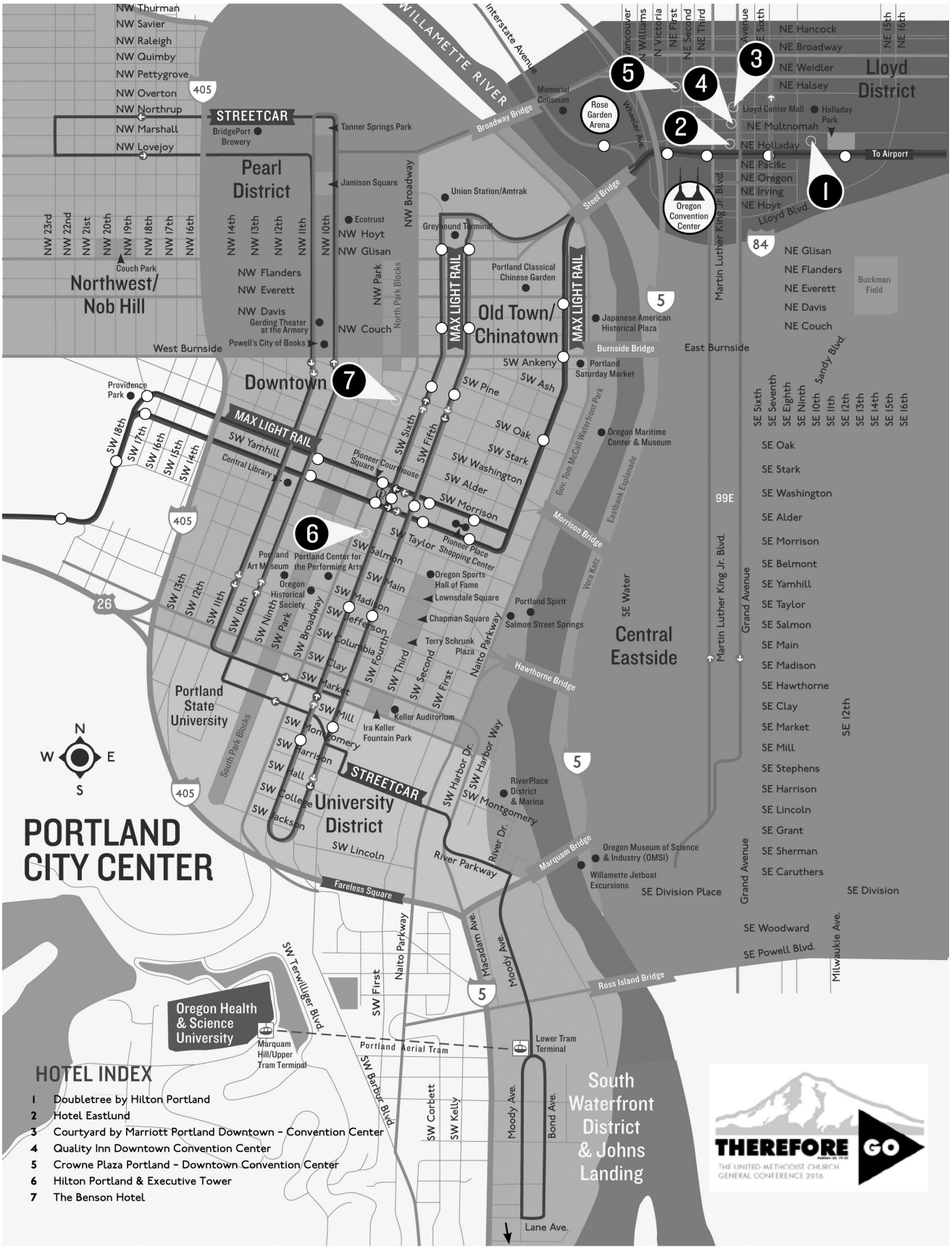
The hotels and Convention Center are air-conditioned; dress accordingly.

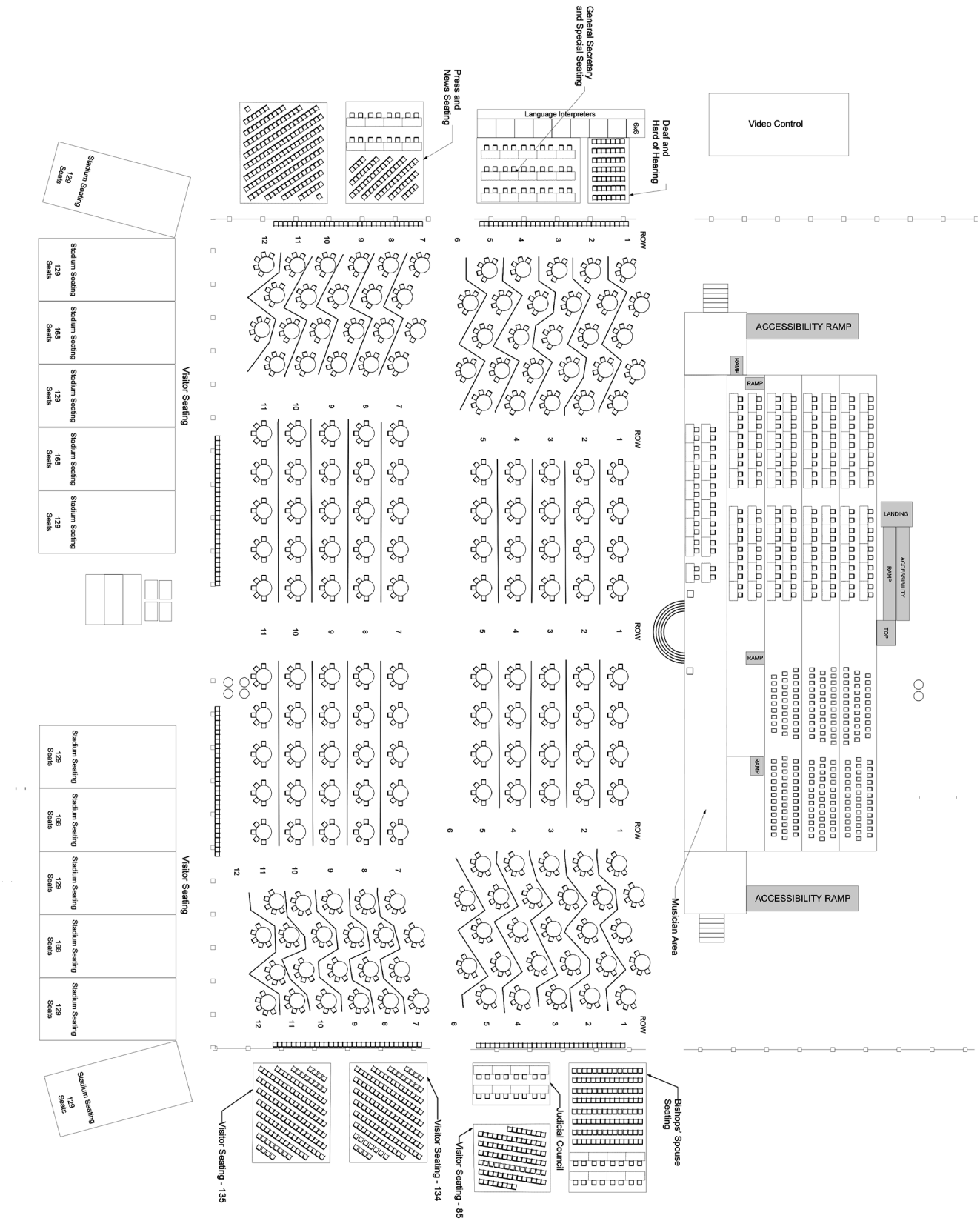
Smoking Restrictions

There is no smoking allowed anywhere within the Convention Center.

Announcements

Announcements shall be made through the *Daily Christian Advocate*. Oral or projected announcements shall be restricted to the official operation of the General Conference and its legislative and administrative committees.


PORTLAND CITY CENTER
Pearl District
Northwest/ Nob Hill
Old Town/ Chinatown
Downtown
Lloyd District
Central Eastside
Portland State University
University District
South Waterfront District & Johns Landing
Oregon Health & Science University
STREETCAR
MAX LIGHT RAIL
Willamette River
Interstate Avenue
Broadway Bridge
Steel Bridge
Burnside Bridge
Morrison Bridge
Hawthorne Bridge
Marquam Bridge
Ross Island Bridge
Fareless Square
Portland Aerial Tram
Oregon Convention Center
Rose Garden Arena
Pioneer Courthouse Square
Pioneer Place Shopping Center
Portland Center for the Performing Arts
Portland Art Museum
Oregon Historical Society
Oregon Sports Hall of Fame
Lownsdale Square
Chapman Square
Terry Schrunk Plaza
Keller Auditorium
Ira Keller Fountain Park
Portland Spirit
Salmon Street Springs
RiverPlace District & Marina
Oregon Museum of Science & Industry (OMSI)
Willamette Jetboat Excursions
Japanese American Historical Plaza
Portland Saturday Market
Oregon Maritime Center & Museum
Portland Classical Chinese Garden
Union Station/Amtrak
Greyhound Terminal
Memorial Coliseum
Jamison Square
Tanner Springs Park
Ecotrust
Gerding Theater at the Armory
Powell's City of Books
Couch Park
Providence Park
Central Library
Lloyd Center Mall
Holladay Park
Buckman Field
To Airport
Marquam Hill/Upper Tram Terminal
Lower Tram Terminal
HOTEL INDEX
1 Doubletree by Hilton Portland
2 Hotel Eastlund
3 Courtyard by Marriott Portland Downtown - Convention Center
4 Quality Inn Downtown Convention Center
5 Crowne Plaza Portland - Downtown Convention Center
6 Hilton Portland & Executive Tower
7 The Benson Hotel
THEREFORE GO
THE UNITED METHODIST CHURCH GENERAL CONFERENCE 2016


Video Control
General Secretary and Special Seating
Language Interpreters
6x6
Deaf and Hard of Hearing
Press and News Seating
ACCESSIBILITY RAMP
RAMP
LANDING
ACCESSIBILITY RAMP
TOP
ROW
Musician Area
Bishops' Spouse Seating
Judicial Council
Visitor Seating - 85
Visitor Seating - 134
Visitor Seating - 135
Visitor Seating
Stadium Seating 129 Seats
Stadium Seating 168 Seats

Plenary Seating Assignments
Alphabetically by Conference

Concordat Churches	# Delegates	Row	Table	Seats
Caribbean/the Americas	2	8	118	4-5
Great Britain	4	6	91	1-4
Mexico	2	5	76	4-5
Puerto Rico	2	4	68	2-3

Conferences	# Delegates	Row	Table	Seats
Alabama-West Florida	10	10	149	1-5
		10	150	1-5
Alaska	2	4	58	2-3
Arkansas	8	11	181	1-5
		11	182	1-3
Austria Provisional	2	2	31	3-4
Baltimore-Washington	12	5	84	2-5
		5	85	1-5
		5	86	1-3
Bicol Philippines Provisional	2	1	1	1-2
Bulacan Philippines	2	2	22	4-5
Bulgaria-Romania Provisional	2	2	31	5
		2	32	1
Burundi	8	10	158	1-5
		10	159	1-3
California-Nevada	6	11	170	2-5
		11	171	1-2
California-Pacific	8	1	10	4-5
		1	11	1-5
		1	12	1
Central Congo	6	5	82	2-5
		5	83	1-2
Central Luzon Philippines	2	3	49	4-5
Central Nigeria	6	3	42	1-5
		3	43	1
Central Russia	2	4	64	1-2
Central Texas	8	9	135	1-5
		9	136	1-3
Cote d'Ivoire	34	7	103	1-5
		7	104	1-5
		7	105	1-5
		7	106	1-5
		8	122	1-5
		8	123	1-5
		8	124	1-4
Czech and Slovak Republics	2	2	32	2-3
Dakotas	2	9	140	1-2
Denmark	2	5	74	4-5

Conferences	# Delegates	Row	Table	Seats
Desert Southwest	2	5	84	5
		5	85	1
Detroit	6	5	73	3-5
		5	74	1-3
East Africa	4	10	159	4-5
		10	160	1-2
East Congo	12	4	60	1-5
		4	61	1-5
		4	62	1-2
East Mindanao Philippines	2	1	1	3-4
East Ohio	12	8	119	1-5
		8	120	1-5
		8	121	1-2
East Zimbabwe	4	2	29	5
		2	30	1-3
Eastern Angola	2	2	19	1-2
Eastern Pennsylvania	8	11	178	1-5
		11	179	1-3
Eastern Russia and Central Asia Provisional	2	4	64	3-4
Estonia	2	5	75	1-2
Finland-Finnish Provisional	2	5	75	3-4
Finland-Swedish Provisional	2	5	75	5
		5	76	1
Florida	18	1	5	1-5
		1	6	1-5
		1	7	1-5
		1	8	1-3
Germany East	2	4	66	1-2
Germany North	2	4	66	3-4
Germany South	2	4	66	5
		4	67	1
Great Plains	12	2	27	3-5
		2	28	1-5
		2	29	1-4
Greater New Jersey	8	11	167	1-5
		11	168	1-3
Holston	12	1	17	1-5
		1	18	1-5
		2	36	4-5
Hungary Provisional	2	2	32	4-5
Illinois Great Rivers	10	1	8	4-5
		1	9	1-5
		1	10	1-3

Conferences	# Delegates	Row	Table	Seats
Indiana	16	4	55	1-5
		4	56	1-5
		4	57	1-5
		4	58	1
Iowa	12	10	151	1-5
		10	152	1-5
		10	153	1-2
Kasai	2	5	83	4-5
Kentucky	10	8	115	1-5
		8	116	1-5
Kivu Provisional	2	4	59	3-4
Liberia	12	8	127	3-5
		8	128	1-5
		8	129	1-4
Louisiana	8	11	168	1-2
		11	169	1-5
		11	170	1
Lukoshi	14	4	59	5
		5	77	1-5
		5	78	1-3
		6	92	1-5
Malawi Provisional	2	2	30	4-5
Memphis	4	3	38	4-5
		3	39	1-2
Middle Philippines	2	2	23	1-2
Mindanao Philippines	2	1	1	5
		1	2	1
Minnesota	4	9	140	3-5
		9	141	1
Mississippi	12	2	34	2-5
		2	35	1-5
		2	36	1-3
Missouri	12	9	143	2-5
		9	144	1-5
		9	145	1-3
Mozambique North	2	8	113	1-2
Mozambique South	6	8	113	3-5
		8	114	1-3
New England	6	9	148	3-5
		10	166	1-3
New Mexico	2	1	16	4-5
New York	8	8	129	5
		8	130	1-5
		9	148	4-5
North Alabama	8	4	68	4-5
		4	69	1-5
		4	70	1
North Carolina	16	3	46	3-5
		3	47	1-5
		3	48	1-5
		3	49	1-3

Conferences	# Delegates	Row	Table	Seats
North Central Philippines	2	3	50	1-2
North Georgia	22	10	162	1-5
		10	163	1-5
		10	164	1-5
		10	165	1-5
		10	166	1-2
North Katanga	48	4	69	2-5
		4	70	1-5
		4	71	1-5
		4	72	1-2
		5	86	4-5
		5	87	1-5
		5	88	1-5
		5	89	1-5
		5	90	1-5
		6	93	1-5
		6	94	1-5
North Texas	10	11	176	1-5
		11	177	1-5
Northeast Luzon Philippines	2	3	50	3-4
Northeast Philippines	2	3	50	5
		3	51	1
Northern Illinois	6	3	53	5
		3	54	1-5
Northern Nigeria	4	3	43	2-5
Northern Philippines	2	3	51	2-3
North-West Katanga	10	5	78	5
		5	80	1-5
		5	81	1-4
Northwest Mindanao Philippines	2	1	2	2-3
Northwest Philippines	2	3	51	4-5
Northwest Russia Provisional	2	4	64	5
		4	65	1
Northwest Texas	4	1	15	5
		1	16	1-3
Norway	2	5	76	2-3
Oklahoma	14	7	107	3-5
		7	108	1-5
		7	109	1-5
		7	110	1
Oklahoma Indian Missionary	2	7	107	1-2
Oregon-Idaho	2	4	58	4-5
Oriental and Equator	2	4	62	3-4
Pacific Northwest	2	4	59	1-2
Palawan Philippines	2	2	23	3-4

Conferences	# Delegates	Row	Table	Seats
Pampanga Philippines	2	2	23	5
		2	24	1
Pangasinan Philippines	2	3	52	1-2
Peninsula-Delaware	4	11	180	1-4
Philippines	2	2	24	2-3
Philippines-Cavite (Pacc)	2	2	24	4-5
Poland	2	2	33	1-2
Quezon City Philippines East	2	2	25	1-2
Red Bird Missionary	2	8	117	1-2
Rio Texas	10	9	141	2-5
		9	142	1-5
		9	143	1
Rizal Philippines East	2	2	25	3-4
Rocky Mountain	6	3	54	3-5
		4	72	1-3
Serbia-Macedonia Provisional	2	2	33	3-4
Sierra Leone	12	8	125	1-5
		8	126	1-5
		8	127	1-2
South Africa Provisional	2	8	114	4-5
South Carolina	16	2	19	3-5
		2	20	1-5
		2	21	1-5
		2	22	1-3
South Congo	14	7	98	2-5
		7	99	1-5
		7	100	1-5
South Georgia	8	10	160	3-5
		10	161	1-5
South Nueva Ecija Philippines	2	2	25	5
		2	26	1
Southern Nigeria	12	3	44	1-5
		3	45	1-5
		3	46	1-2
Southern Russia Provisional	2	4	65	2-3
Southern Tagalog Philippines Provisional	2	2	26	2-3
South-West Katanga	6	5	78	4-5
		5	79	1-4
Southwest Philippines	2	2	26	4-5
Susquehanna	10	7	101	1-5
		7	102	1-5
Switzerland-France-North Africa	2	2	33	5
		2	34	1
Tanganyika	8	7	111	3-5
		7	112	1-5
Tanzania	6	7	110	2-5
		7	111	1-2
Tarlac Philippines	2	3	53	3-4
Tennessee	8	3	37	1-5
		3	38	1-3
Texas	18	1	12	2-5
		1	13	1-5
		1	14	1-5
		1	15	1-4
Ukraine and Moldava Provisional	2	4	65	4-5
Upper New York	12	3	39	3-5
		3	40	1-5
		3	41	1-4
Virginia	22	11	182	4-5
		11	183	1-5
		11	184	1-5
		12	187	1-5
		12	188	1-5
Visayas Philippines	2	1	2	4-5
West Congo	2	5	81	5
		5	82	1
West Michigan	2	5	73	1-2
West Middle Philippines	2	2	27	1-2
West Ohio	16	7	95	1-5
		7	96	1-5
		7	97	1-5
		7	98	1
West Virginia	6	8	117	3-5
		8	118	1-3
West Zimbabwe	2	2	31	1-2
Western Angola	10	1	3	1-5
		1	4	1-5
Western North Carolina	20	9	131	1-5
		9	132	1-5
		9	133	1-5
		9	134	1-5
Western Pennsylvania	12	9	145	4-5
		9	146	1-5
		9	147	1-5
Wisconsin	6	12	185	1-3
		12	186	1-3
Yellowstone	2	3	54	1-2
Zambia	6	4	62	5
		4	63	1-5

A Few Sentences on Christian Conferencing

Are we convinced how important and how difficult it is to order our conversation right?
Is it always in grace?
Seasoned with salt?
Meet to minister grace to the hearers?
Do we not converse too long at a time? Is not an hour at a time commonly enough?
Would it not be well to plan our conversation before hand?
To pray before and after it?

(Wesley, *Works*, 10:856-857)

1. Christian Conferencing is according to John Wesley a means of grace—which implies that God is always present in this practice and conveys His grace to us as we engage in it.
2. The purpose of Christian Conferencing is to grow together in holiness as disciples.
3. Through Christian Conferencing we seek to discern God's voice through sharing insights with each other.
4. Christian Conferencing is not polite disagreement or mere civility in the midst of controversy—we are to speak honestly, openly, and respectfully with each other.
5. Christian Conferencing should be carefully planned.
6. Christian Conferencing is a process and a spiritual practice that does not have to lead to a conclusion. A matter can be put aside and rest until we pick it up at an appointed time.
7. Christian Conferencing should always be in a spirit of prayer.
8. Christian Conferencing as a means of grace is part of our Methodist heritage and a practice we should celebrate and promote.

They who 'walk after the Spirit' are also led by him into all holiness of conversation. Their speech is 'always in grace, seasoned with salt', with the love and fear of God. 'No corrupt communication comes out of their mouth, but (only) that which is good'; that which is 'to the use of edifying', which is 'meet to minister grace to the hearers'. And herein likewise do they exercise themselves day and night to do only the things which please God; in all their outward behavior to follow him who 'left us an example that we might tread in his steps'; in all their intercourse with their neighbor to walk in justice, mercy, and truth; and 'whatsoever they do', in every circumstance of life, to 'do all to the glory of God.'

(Wesley, *Works*, 1:236)

The Committee on Faith and Order

GENERAL COMMISSION
ON RELIGION AND RACE
of The United Methodist Church

How to be an Interculturally Competent Delegate at the 2016 General Conference



Featuring tips from GCSRW, YPM, and more!

Let's get started!

Dear Sisters and Brothers:



Bienvenue à Portland!

Bem-vindo a Portland!

¡Bienvenido a Portland!

포틀랜드에 오신 것을 환영합니다!

Karibu katika Portland!

Welcome to Portland!

Greetings from the General Commission on Religion and Race! As we prepare to gather together for General Conference 2016, I am reminded that General Conference is probably one of the few times when we have the opportunity to experience our diverse global connection at its fullest. This presents a wonderful opportunity to share, to learn, and to live into what it means to be a worldwide connection, tasked with the role of, "making disciples of Jesus Christ for the transformation of the world." While this is a wonderful opportunity, it is not an easy one. We are still on the journey of moving from the paradigm of being a U.S.-centered church to a global one and from being a primarily white church to a truly multiracial one. While we celebrate the diversity that exists within the Church in every country and on every continent, utilizing that diversity as a pathway for deeper relationships, evangelization, and transformation in the world is a goal that can only be achieved through intentional effort.

This handbook is intended to support each delegate's ability to build relationships across our diverse cultures. At GCORR, we call that "intercultural competency." Intercultural competency, as well as institutional equity (building systems, policies, and processes that level the playing field for all) and vital conversations (developing authentic relationships where lives, churches, and communities are transformed), make up GCORR's Ministry Model, which guides our work in providing practical resources and support to Church leaders. We want to help you engage and embrace the cultural diversity present in your congregation as well as your community, your nation, and our shared world.

We hope that General Conference presents you with many opportunities to expand your knowledge and understanding of God's diversity. This guide can provide you with tools and resources as you greet others, engage them in conversation, and debate and decide important issues.

GCORR is a practical resourcing agency of the Church, so we hope that our website (www.gcorr.org) becomes a site that you visit for timely information as well as relevant tools. In addition, our social media sites, Facebook and Twitter, offer you daily opportunities to engage with other United Methodists from around the world.

Blessings for a very joyful and productive General Conference!

Erin M. Hawkins

Erin Hawkins

GCORR General Secretary

Building Beloved Community

The world around us is more diverse than ever.

However, the majority of U.S. congregations are largely mono-racial and divided by economic class. The U.S. church is 90-95 percent white, even though the nation's population is, by some estimates, only 65 percent white.

The seven central conferences of The United Methodist Church are: Africa, Congo, West Africa, Central & Southern Europe, Germany, Northern Europe, and the Philippines.

While the global population is increasingly younger, more female, bilingual, and poor, the face of The United Methodist Church and its key decision-makers continues to be white, male, English-speaking, and over 55, with household incomes far above the majority of the people living in the world.

In 1970, the number of U.S. residents born in other nations was about 1 in 21; by the year 2020, according to the Pew Foundation, 1 in 7 people living in the United States will have been born elsewhere.

Cultural Humility

"You must try to truthfully understand what makes you do things or feel things. Until you have been able to face the truth about yourself you cannot be really sympathetic or understanding in regard to what happens to other people."

– Eleanor Roosevelt

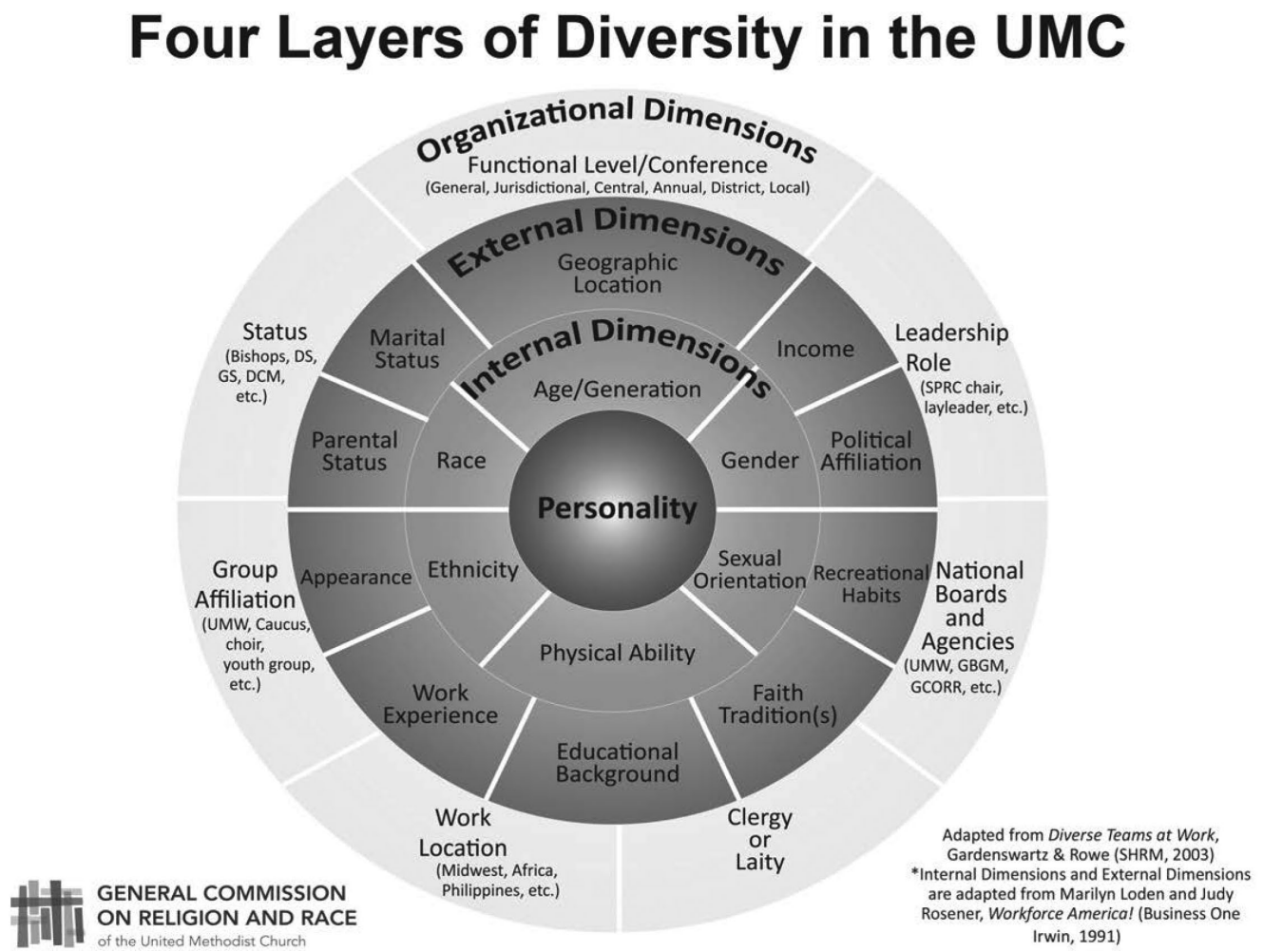
What Is Culture?

Culture is the behavioral interpretation of how a group lives out its values in order to survive and thrive.

It is defined by attitudes and beliefs and what a person from each culture believes is normal for that group. Often cultural identity includes shared language, history, and geography. However, cultural identity is a broader term, beyond racial and ethnic identity and formation. People from multiple ethnic backgrounds may identify as belonging to the same culture.

Cultural Diversity Wheel

The center of the wheel represents internal dimensions that are usually most permanent or visible. The outside of the wheel represents dimensions that are acquired and change over the course of a lifetime. The combinations of all of these dimensions influence our values, beliefs, behaviors, experiences, and expectations, and make us all unique as individuals.



Cultural Orientation

Individuals demonstrate a wide range of values and preferences across a variety of cultural dimensions. Map your own cultural orientation by placing an X at the spot that most accurately reflects your values on each continuum below. Remember that a continuum represents an infinite number of possibilities between the two opposing ends. There are no right or wrong answers.

Monochronic I like to be on time and expect the same of others.	**Polychronic** What happens is more important than when it starts and ends.
Low Context When rules are presented, I prefer that every detail is spelled out clearly.	**High Context** Some rules are understood by everyone so it's not necessary to spell everything out.
Individualistic I prefer to work independently and be recognized individually.	**Collectivistic** I prefer to work as part of a group and think it's better when individuals are not singled out.
Egalitarian All people should be treated the same, no matter what their position is.	**Hierarchical** People should be treated differently depending on their title, position, rank.
Task Focused When working on a project, I prefer to focus on getting the job done and become impatient with socializing.	**Relationship Focused** When working on a project, I value time spent in building relationships and work better with people when I get to know them.
Surfacing Differences I directly address differences when there is an issue so the problem can be solved quickly.	**Maintaining Harmony** I prefer to deal with differences indirectly, behind the scenes, to avoid causing upset.
Emotionally Restrained It's better to keep emotions private	**Emotionally Expressive** It's better to express emotions openly
Being I derive more of my identity from who I am and who my family is	**Doing** I derive more of my identity from what I do: schoolwork, activities, etc.

Reflection

- How does your cultural orientation map help you in your life?
- How does your cultural orientation map hold you back in your life?
- How could differences in cultural orientation show up at General Conference?
- What can you do to be a bridge between different cultural orientations?

Based on research by Edward Hall, Geert Hofstede, and Aperian Global. Compiled by Natalia Dyba, Natalia.dyba@outlook.com

Definitions to Know

Racial Equity

Racial equity is the condition that we achieve when our ethnic identity is not the primary predictor (statistically) of our merit, worth, opportunity, or success (adapted from The Aspen Institute, September 2009). United Methodists affirm the sacred worth and value of all people and affirm that we are all created in God's image.

Culture/Cultural Identity

Culture is defined as the attitudes and beliefs that a person from each culture believes is "normal" for that group, such as shared language, history, and geography. Cultural identity extends beyond racial and ethnic identity and formation. People from multiple ethnic backgrounds may identify as belonging to the same culture.

Intercultural Competency

Having the skills and awareness to build relationships across cultures.

Inclusion

Inclusion is an action taken to welcome/include everyone within a group or structure. When using this term we must move beyond assumptions or the expectation that those being "included" must assimilate or take on the characteristics, values, language, and norms of the dominant group or culture.

Justice and Diversity

The quest to seek justice for all forces us to address the causes of inequality and then work toward solutions that produce equity. Justice produces equitable power, opportunities, treatment, impacts, and outcomes for all (adapted from Rinku Sen, in "Fund Racial Justice Strategies, Not Just Diversity"). Justice is distinct from diversity. A diversity focus primarily addresses the symptoms of racism—with the goal of minimizing racial tensions and maximizing people's ability to tolerate difference and get along. A focus on justice gets at the systemic issues of inequality and seeks to re-frame the work and move people to equality.

Racial Ethnic(s)

Every person has an ethnicity and a race. The term "racial ethnic" is an abbreviation of the term racial-ethnic minority, which is seen by many as more pejorative and inaccurate than descriptive, since people who are not of North European ancestry actually make up the majority of the world's citizens.

Intersectionality

Intersectionality refers to the interconnected nature of social categorizations such as race, class, and gender as they apply to a given individual or group, regarded as creating overlapping and interdependent systems of discrimination or disadvantage. Oppressive institutions within a society, such as racism, ageism, sexism, and homophobia, do not act independently, but are instead interrelated and continuously shaped by one another.

Ground Rules for Authentic Dialogue

Suggested Ground Rules

Do No Harm

- ✓ Think before you speak.
- ✓ Beware of judging yourself and others harshly and unfairly.

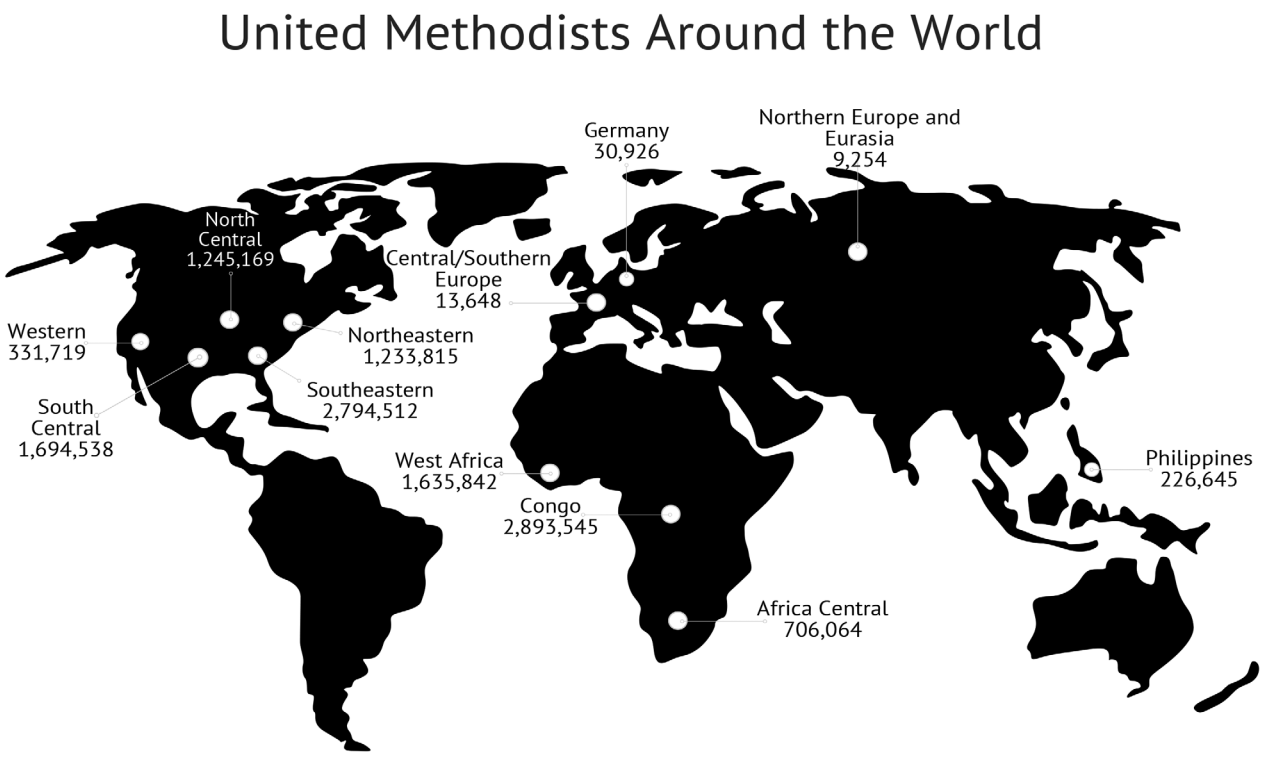
Do Good

- ✓ Own your thoughts and beliefs by using "I" statements.
- ✓ Listen with a compassionate and curious heart to others especially when their experience and views are different.

Stay in Love with God

- ✓ Pray for one another and this gathering.
- ✓ Be faithful in word and deed to your commitment to be a disciple of Jesus Christ.

United Methodists Around the World



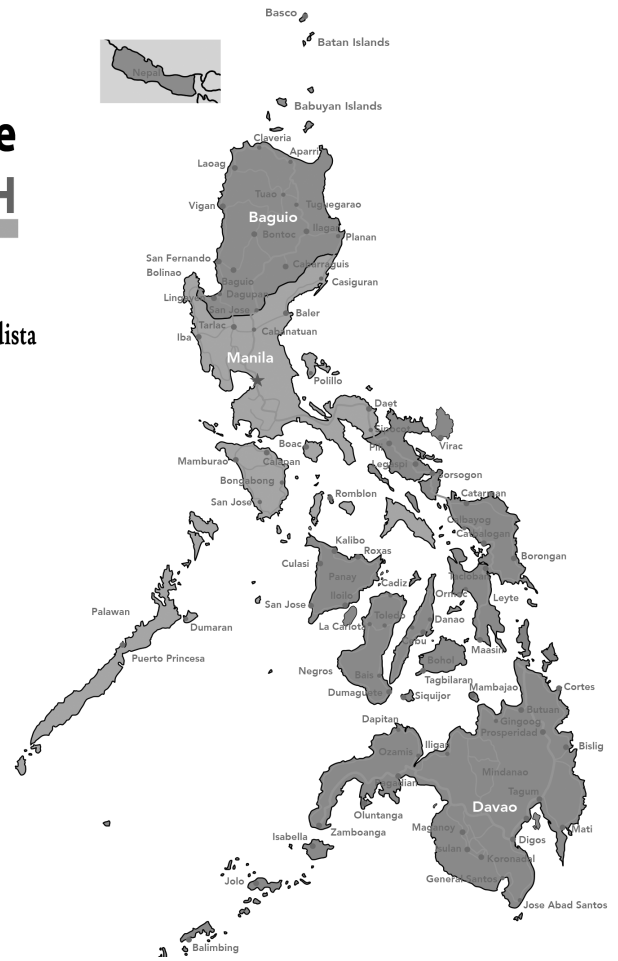
Our worldwide connection includes approximately 12.8 million members.

Where are you from? Where are your fellow delegates from?

58% of the delegates are from the U.S.
30% are from Africa
4.6% are from Europe
5.8% are from the Philippines

United Methodists in the Philippines

Philippines Annual Conference
UNITED METHODIST CHURCH
Open Hearts. Open Minds. Open Doors.
Kumperensya Sentral ng Pilipinas ng Nagkaisang Iglesya Metodista



Philippines Central Conference consists of three Episcopal Areas and twenty-five Annual Conferences, and it covers the nations of the Philippines and Nepal.

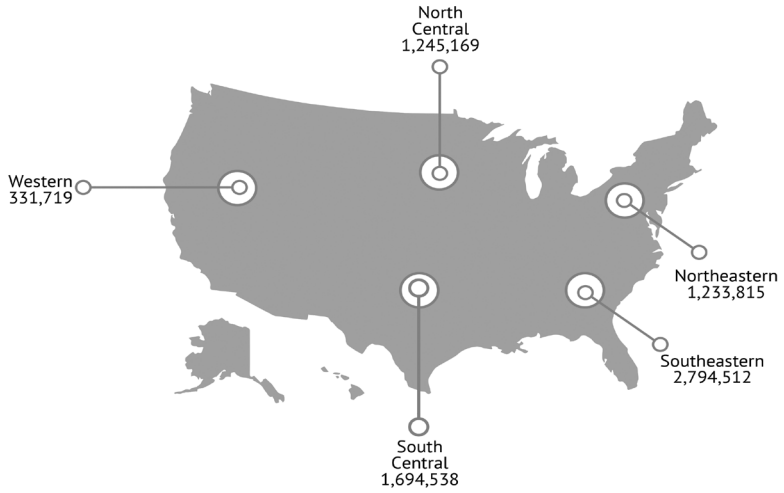
Davao Episcopal Area
Five Annual Conferences
11,017 Professing Members, 17,535 Total Members and Participants, 303 Clergy

Baguio Episcopal Area
Eight Annual Conferences
62,229 Professing Members, 114,583 Total Members and Participants, 785 Clergy

Manila Episcopal Area
Twelve Annual Conferences
142,146 Professing Members, 155,899 Total Members and Participants, 822 Clergy

Map and Statistics Source: United Methodist Communications

United Methodists in the United States



Racial/ethnic demographics of UMC members in the United States:

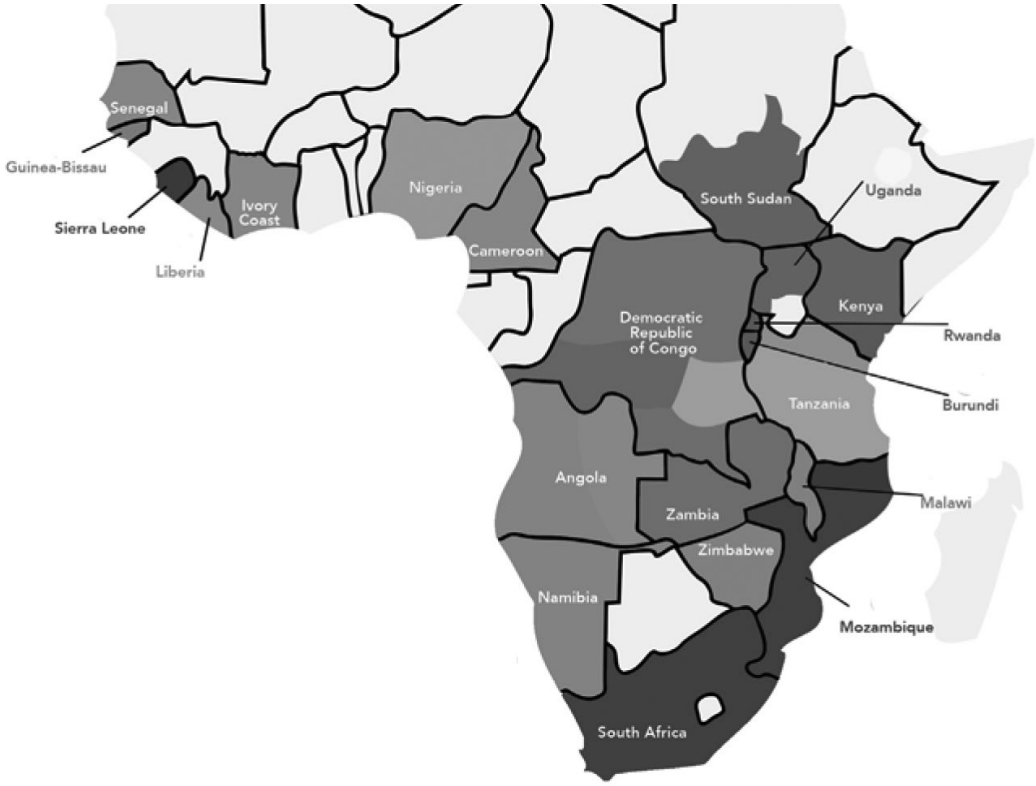
Asian 1.3%
African American/Black 6.1%
Hispanic 1%
Native American 0.3%
Pacific Islander 0.2%
White 90.3%
Multi-racial 0.8%

Statistics Source: General Council on Finance and Administration

Racial/ethnic caucuses identified as official by the *Book of Discipline*:

- Black Methodists for Church Renewal (BMCR)
- Metodistas Asociados Representando la Causa de los Hispano-Americanos (MARCHA)
- National Federation of Asian American United Methodists
- Native American International Caucus
- Pacific Islander National Caucus of United Methodists (PINCUM)

United Methodists in Africa



Three Central Conferences of Africa:

Africa Central Conference is composed of five episcopal areas:

- East Africa (Uganda, Kenya, Rwanda, Ethiopia, South Sudan)
- Eastern Angola
- Mozambique
- Western Angola
- Zimbabwe

Congo Central Conference is composed of four episcopal areas:

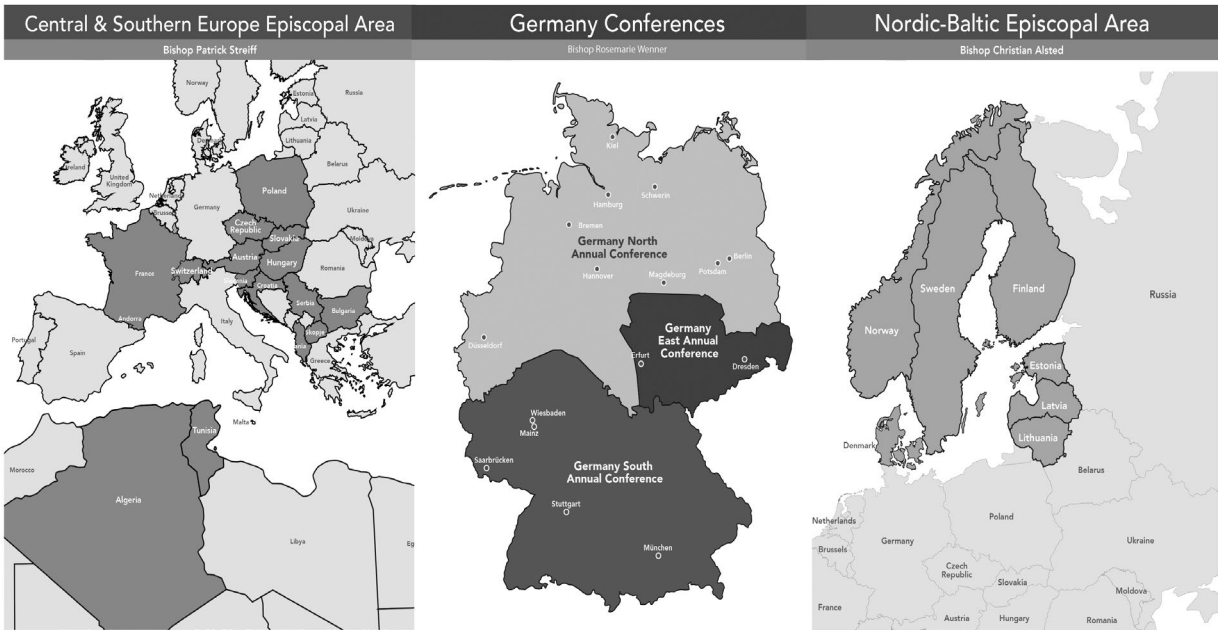
- Central Congo
- Eastern Congo
- North Katanga
- South Congo

West Africa Conference is composed of four episcopal areas:

- Côte d'Ivoire
- Liberia
- Nigeria
- Sierra Leone

Map and Statistics Source: United Methodist Communications

United Methodists in Europe



The United Methodist Church in Europe and Eurasia consists of over 128,788 members and participants representing around 30 countries.

- Albania
- Algeria
- Austria
- Belarus
- Belgium
- Bulgaria
- Croatia
- Czech Republic
- Denmark
- Estonia
- Finland
- France
- Hungary
- Kazakhstan
- Kyrgyzstan
- Moldova
- North Africa
- Norway
- Poland
- Republic of Macedonia
- Romania
- Russia
- Serbia
- Slovakia
- Switzerland
- Tajikistan
- Tunisia
- Ukraine
- Uzbekistan

Tips from GCSRW

General Commission on the Status and Role of Women
THE UNITED METHODIST CHURCH

"There is neither Jew nor Greek; there is neither slave nor free; nor is there male and females, for you are ALL one in Christ Jesus." Galatians 3:28, emphasis added

A variety of cultures are represented at General Conference. Each of our behaviors and values comes from these cultures. Because we are all United Methodists, we can agree to the principles and values that bind us together. "We affirm our unity in Jesus Christ while acknowledging differences in applying our faith in different cultural contexts as we live out the gospel" (*Book of Discipline* [*BOD*], pg. 104).

Likewise, as United Methodists, we are required to respect women's voices and experiences.

United Methodists "affirm women and men to be equal in every aspect of their common life" and "affirm the importance of women in decision-making positions at all levels of Church and society" (*BOD*, ¶ 162f).

The United Methodist Church has a "commitment to the full and equal responsibility and participation of women in the total life and mission of the Church, sharing fully in the power and in the policy-making at all levels of the Church's life" (*BOD*, ¶ 2102).

"A demonstration of the Spirit is given to each person for the common good." 1 Corinthians 12:7

As delegates to General Conference, it is expected that each person represents one's context and is respectful of the contexts of others. While we live together during the two-week assembly, as an expression of and commitment to our faith and unity as United Methodists, we must remember:

- All women (regardless of their hair color, hair style, personal appearance, weight, accent, clothing attire, country of origin, marital status, parental status, professional status, age, color of skin, sexual orientation, or socioeconomic level) have a right to voice their own opinions during all meetings (small groups, sub-committee, committee, plenary, etc.) without fear of retaliation.

During debate and dialogue please remember:

- No one voice is better, more important, or has more value than another voice. Everyone has a perspective to share.
- Please listen respectfully to others without making negative comments, as each person has his or her own viewpoints.
- If making a remark about someone's comments, please refrain from using derogatory language in describing the person's comments.
- Address women respectfully. For example, if you address a man by his surname, address a woman by her surname. Calling a woman "honey" or "sweetie" is not appropriate.
- Please wait until a person has finished speaking before starting to speak. Interrupting someone or talking over someone is not polite.

In areas of appearance please remember:

- Attire is different for people in every culture. Women's clothing does not invite any comments or suggestions.
- Please do not touch anyone unless invited.
- Comments or jokes about women or the physical bodies of women are not appropriate.

Personal life:

- There are women who work full-time outside the home and there are women who work full-time within the home. Both are important. Personal comments about which may be "better" or "worse" do not need to be spoken.
- The marital status of women should not be used for judgment.
- Whether or not women have children does not have any bearing as to who she is as a person.

Please treat one another with respect, as we are all Children of God, made in God's image, and of sacred worth.

"Treat people in the same way that you want them to treat you." Luke 6:31 and Matthew 7:12

Tips from Young People's Ministries

DISCIPLESHIP MINISTRIES
General Board of Discipleship

Young people come to gatherings with their own unique experiences of faith and church just like anyone else. With intentionality, we can help each other understand the broad range of experiences and cultural expectations that contributes to wholeness. Sharing information with simplicity and clarity, and taking time to insure that information is clear provides openness where all can be heard. Together we can minimize barriers caused by differences and maximize our effectiveness as discerning decision-makers.

The following guidelines can positively impact the ability to engage with young people effectively during General Conference and beyond.

- Accept them as God's children.
- Be open to the spirit working and living in them.
- Affirm their presence. Recognize them as full members of the church who are participating in General Conference because of their love for the Church just like other participants.
- Don't make assumptions about young people. Like all participants at General Conference, their experiences are unique to them. Engage them in conversation as individuals to learn about them.
- Listen. (Don't enter conversations and interactions with preconceived notions about the person based upon race, gender, class, age or geographical location.)
- Discover commonalities. (Our shared values and love for the Church creates wonderful and rich experiences.)
- Recognize young people as your peers in this setting. (Treat them with the respect you desire.)
- Avoid terms of endearment such as "honey," "sweetie," and "baby." They marginalize and dis-empower. (While they maybe young enough to be your child or grandchild, they are your equals in this setting.)
- Invite a young person (or several) to share a meal.
- Ask meaningful and thought-provoking questions about the broad nature of the Church. (Do not limit your questions to youth or young adult issues. Don't expect them to be the voice and expert for youth and young adult matters. Like most groups, there is a variety of thought among youth and young adults.)
- Learn from them. (And, tell them when they have served as a teacher.)
- Challenge them to understand you. (Developing healthy and respectful relationships take two parties. Let them know that they have a role in this process.)
- Work with them.
- Share expectations. Those elected to General Conference each come wanting to make a difference. Talk with young people about their expectations of what their presence at General Conference will mean.
- Include translators. Not everyone will speak English. Translation is important to allow young people to express themselves clearly utilizing the fullness of their native vocabulary.
- Young people from different cultures express themselves differently.
- They may wear formal or informal clothing; have dyed or unique hair, piercings; or have other ways of personally/culturally expressing themselves.
- They may address you formally or informally.
- Directly addressing a young person of a different gender is not appropriate in some cultures.
- Recognize that the use of devices, when allowed, does not mean a lack of engagement in a particular conversation. In fact, it could be the exact opposite, being used to look something up, write down a note, or ask social media contacts for ideas.

Some creative conversation starters:

- If you could start with a blank canvas, how would you answer or re-imagine the issue before us?
- How have other communities outside the Church solved this problem, and what tools have they used to do so?
- When was the last time you felt truly inspired? What General Conference actions could enable The United Methodist Church to offer that kind of inspiration in the future?
- What is your deepest missional passion?

Affirm a young person's presence and contribution in the Church. There will be relatively few young people present at General Conference. Your acceptance and openness to the young people who are present will create openness to understanding and respect that allows all to work together for the future of a church with more connections than barriers.

Sensitivity on Holding Conversations Around Sexual Orientation and Gender Identity

As United Methodists we believe "that all persons are of sacred worth" (¶ 4. Article IV. Inclusiveness of the Church). Additionally we believe that "Certain basic human rights and civil liberties are due all persons. We are committed to supporting those rights and liberties for all persons, regardless of sexual orientation. . . . Moreover, we support efforts to stop violence and other forms of coercion against all persons, regardless of sexual orientation" (UM Social Principles).

The following are guidelines for conversations around sexual orientation and gender identity:

1. Lesbian, Gay, Bisexual, Transgender, and/or Queer (LGBTQ) persons are our siblings in Christ and should be treated with kindness, dignity, and respect.

2. Be mindful of the diverse representations of sexual orientation present with us. Many may identify as bisexual, queer, lesbian, gay, or other identities. Avoid assuming anyone's sexual orientation.

3. Do not assume anyone's gender identity, even if you have met them in the past. Asking someone their pronouns before using gendered words to describe them ensures we are creating a safer space for all of our gender neutral, transgender, and gender nonconforming friends. This is as simple as asking everyone you meet, "what pronouns do you use?" You can model this practice by introducing your name and your pronouns when you meet someone new. The following are some examples of gender pronouns:

   a. Feminine pronouns (she, her, hers)
   b. Masculine pronouns (he, him, his)
   c. Gender neutral (they, them, theirs)

4. Referring to LGBTQ persons as prostitutes, adulterers, pedophiles, murderers, confused, unchristian, an issue, etc. does great harm to our fellow LGBTQ delegates and observers. This language is unacceptable.

5. Comparing LGBTQ marriages, covenants, and relationships to bestiality and spouses/partners to animals is harmful and unacceptable.

6. The person responsible for facilitating the meeting (presiding bishop, chair of committee, head of delegation, etc.) should be knowledgeable of harmful language and behaviors and be attentive to the conversation at hand. If harmful language is used, the facilitator should be prepared and committed to immediately speak out and rule this behavior as out of order.

7. If the facilitator does not call this behavior out of order, it is your responsibility as a delegate to call a "point of order" to challenge a misrepresentation of another person and interrupt the harmful language (allowed by rule #8 of the General Conference Rules of Order).

The first of John Wesley's three general rules is "Do no harm." By adhering to these guidelines we as United Methodists can reduce the harm we inflict on our LGBTQ delegates, guests, and friends.

Tips from the Disability Ministries Committee of The United Methodist Church

As United Methodists, "We recognize that God made all creation and saw that it was good. As a diverse people of God who bring special gifts and evidences of God's grace to the unity of the Church and to society, we are called to be faithful to the example of Jesus' ministry to [and with] all persons." (¶140, *The Book of Discipline of The United Methodist Church, 2012*). We recognize that the church is not complete until everyone is present and included.

Nearly 20 percent of the U.S. population live with some type of disability, and many more are affected as family members. Yet fewer persons with disabilities attend church at least once a month than persons without disabilities, for reasons that may include buildings that are not accessible and past experiences of not being welcomed.

We ought to love our neighbor as we love ourselves, and any one of us who does not already have a disability may, at any moment, acquire a disability through an illness or accident.

Some basic tips to use when meeting a person with a disability:

- A handshake is not for everyone. If you are in doubt, ASK the person with a disability what they would prefer.
- Speak directly to the person with a disability unless instructed not to.
- Don't patronize or talk down to people with disabilities. Treat adults as adults.
- If you don't understand what the person is saying, don't pretend to. Ask for clarification.
- Do not push, lean on, or hold on to a person's wheelchair unless the person asks you to. The wheelchair is a part of his or her personal space.
- Rearrange your classroom furniture or objects if needed for a person with a disability before the person arrives.
- Know how to direct someone to accessible restrooms, exits, and water fountains in the building.
- When meeting a person who is blind, identify yourself and introduce others who may be present. Also, don't leave without excusing yourself first.
- When asked to guide someone, never push or pull the person. Offer your arm and allow him or her to reach for you, then walk slightly ahead. Point out doors, stairs, and curbs as you approach them.
- Don't pet or distract a service animal. The dog is responsible for its owner's safety and is working.
- When meeting a person who is deaf, let the person take the lead in establishing the communication mode and talk directly to the person even when a sign language interpreter is present. He or she may also choose to lip-read or write notes.
- Use the reference "person with a disability" instead of "disabled person." Individuals with disabilities are people first and should not be defined by their disability.
- Ask before you help. Don't assume that people with disabilities always need assistance.
- If a person with Tourette makes vocalizations during a conversation, simply wait for him or her to finish, then, calmly continue.

People with disabilities are individuals with families, jobs, hobbies, likes and dislikes, and problems and joys. While the disability is an integral part of who they are, it alone does not define them. Treat all people as individuals.

Common Phrases to Know

ENGLISH	FRENCH	KOREAN	PORTUGUESE	SPANISH	KISWAHILI
Hello	bonjour	안녕하세요? ahn-nyŏng-ha-se-yo?	Olá	Hola	Habari
How are you?	Comment allez-vous?	잘 지내셨어요? chal ji-nae-shŏ-ssŏ-yo?	Como vai você?	¿Cómo estás?	Habari?
Goodbye	Au revoir	안녕히 계세요 an-nyŏng-hi ge-se-yo 안녕히 가세요 an-nyŏng-hi ga-se-yo	Ciao	Adiós	Kwa heri
Thank you	Merci	감사합니다 kam-sa-ham-ni-da	Obrigado/a	Gracias	Asante
You're welcome	Soyez le bienvenu	아니에요 a-ni-e-yo	De nada	De nada	Karibu
What is your name?	Quel est votre nom?	이름이 어떻게 되세요? i-rŭ-mi ŏ-ttŏ-k'e dwoe-se-yo?	Qual é o seu nome?	¿Cómo se llama?	Jina lako ni nani?
My name is _____	Je m'appelle _____	저는 ___ 이에요 chŏ-nŭn ___ i-e-yo	Meu nome é ___	Me llamo ____	Jina langu ni _____
Yes	Oui	네 neh	Sim	Sí	Ndiyo
No	Aucun	아니요 ah-nee-oh	Não	No	Hapana
I am from _____	Je viens de _____	저는___ 에서 왔어요 chŏ-nŭn ___ e-sŏ wa-ssŏ-yo	Sou do/s ___	Soy de ____	Ninatoka nchi ya ____
Excuse me	Excusez-moi	실례하겠습니다 shil-le-ha-ge-ssŭm-ni-da	Com licença	Disculpe	Samahani
Where is the bathroom?	Où sont les toilettes?	화장실이 어디예요? hwa-jang-shil-i ŏ-di-ye-yo?	Onde fica o banheiro?	¿Dónde está el baño?	Choo kiko wapi?
Where are the translators?	Où sont les traducteurs?	통역자들은 어디에 있어요? tong-yuhk-ja-deul-eun ŏ-di-ye it-ssŏ-yo?	Onde estão os tradutores?	¿Dónde están los traductores?	ambapo ni mfasiri?
Where are you from?	D'où venez-vous?	어디서 오셨어요? Ŏ-di-sŏ o-shiŏ-ssŏ-yo?	De onde você é?	¿De dónde eres?	Unatoka wapi?
Welcome	Bienvenue	환영합니다 hwan-yŏng-ham-ni-da	Bem-vindo/a	Bienvenido	Kuwakaribisha
I'm fine, thank you	Je vais bien, merci	네, 잘 지냈어요 ne, chal ji-nae-ssŏ-yo	Bem, obrigado/a	Estoy bíen, gracias	Nzuri
See you later	A plus tard	나중에 봬요 na-joong-e bwae-yo	A gente se vê mais tarde	Hasta luego	Tutaonana
Nice to meet you	C'est un plaisir de vous rencontrer	만나서 반갑습니다 man-na-sŏ bahn-gap-ssŭm-ni-da	Prazer em conhecê-lo/a	Mucho gusto	Nafurahi kukuona
I don't understand	Je ne comprends pas	못 알아 듣겠어요 moht-ara-dŭt-kke-ssŏ-yo	Não entendo	No entiendo	Sielewi

Report of the Commission on the General Conference

Judi M. Kenaston, Chair

Introduction

The world and the Church have changed significantly since the Christmas Conference in Baltimore, Maryland, in 1784. In fact, we are a long way from the 1968 uniting of The Methodist Church and The Evangelical United Brethren Church to create The United Methodist Church. We can think of the changes that have taken place in our local churches and communities. It is not a surprise to see how General Conference has transitioned from a small meeting of preachers in early days to a global gathering of clergy and laity from a multitude of countries, cultures, languages, and traditions. Consequently, the context and practice of conferencing has been transformed by the reality that we are a worldwide Church.

The commission reflects the reality of the worldwide nature of the Church. It is a diverse group of individuals with representatives from each central conference and jurisdiction. Our meetings are interpreted into several languages and our diversity in thought and theological perspective is broader than our language differences. Together, as a picture of the worldwide Church, we have strived to be faithful to our charge from the 2012 General Conference as we have prepared for our meeting in Portland, Oregon.

In addition to the dedicated individuals who make up the commission, we have been blessed with the assistance of staff, many of them serving as volunteers. **General Conference Business Manager, Ms. Sara Hotchkiss; Secretary of the General Conference, Rev. Gere Reist; Coordinator of the Calendar, Dr. Susan Brumbaugh;** and **Petitions Secretary, Rev. Gary Graves,** have provided the commission with invaluable leadership and experience and deserve special thanks. As you arrive in Portland, you will see evidence of the efforts of the Host Committee, ably headed by Mr. Bill Haden and assisted by Rev. Steve Sprecher. Bishop Grant Hagiya, the Greater Northwest Episcopal Area, and the entire Western Jurisdiction are working to prepare for our welcome.

The role of the Council of Bishops at General Conference is coordinated by the commission in several areas, including their leadership in worship, the COB address, and the assistance given by our Rules to the Committee on Presiding Officers, which selects those persons who preside at each plenary session. The commission has a member of the Council of Bishops as part of its composition and we have been grateful for the contributions of Bishop Minerva Carcaño and the bridge that she has made to the Council of Bishops. To encourage our coordination with the council, this commission has welcomed a second bishop from a central conference as a permanent guest at our meetings. Bishop Christian Alsted has been a helpful contributor to our work, especially in the areas of Rules and Christian Conferencing.

During this quadrennium, we have mourned the death of two of our members. Both Gloria Holt, of the North Alabama Conference, and Greg Lara, of the Philippines Annual Conference, had served on the commission since 2008. The loss of their leadership was significant. In addition, the commission suffered the loss of Maleigh Dunaway-Sherrod, who assisted the commission in meeting planning and arrangements.

The Function of the Commission

The Commission on the General Conference is tasked with the design and plan for the 2016 General Conference. The 2012 *Book of Discipline* (¶ 511) establishes the parameters and responsibilities of the commission. This includes selecting the site, setting the dates of General Conference, creating the daily schedule, providing the *Daily Christian Advocate*, accommodating needs of delegates, fixing the per diem allowance, assigning the number and content of legislative committees, and setting the number of delegates when the designated formula produces a number outside the constitutional range.

The Charge to the Commission

In addition to the traditional tasks, the 2012 General Conference requested that the commission "consult with 2012 delegates and recommend to GC2016 petitions and constitutional amendments that will reduce cost, improve the effectiveness and increase the value of our General Conference meetings." It further requested "greater use of technology before General Conference to inform on questions and begin delegate dialogue and to prioritize petitions, moving General Conference debate from issues of governance and towards building consensus on ministry and treat the $12 million investment in the General Conference as a means for advancing the mission of The UMC and our global effort to transform the world."

The commission developed a survey instrument to be sent to all delegates of the 2012 General Conference. Unfortunately, by the time the instrument was developed and distributed, e-mail addresses had changed and the number of returned responses was not as high as we had hoped. While the responses were collected and shared and provided some insight to the commission, the greatest benefit will be that the survey instrument is now ready to go and can be sent immediately after the upcoming General Conference. This will give the next commission a valuable starting point when it meets for the first time.

Our Guiding Principles

In reflecting on our many tasks and the charge from General Conference, the commission developed guiding principles early in the quadrennium that provided a focus as we did our work. Those guiding principles are:

For the greater glory of God and in faithful response to the sacred trust placed upon us, we are committed, with help of the Holy Spirit, to create and nurture a General Conference environment where—

- the grace of God may be experienced in mutual hospitality;
- all may engage in Christian Conferencing to discern God's call to The UMC for such a time as this;
- all voices are heard and honored as a shared United Methodist identity is shaped and experienced in response to God's vision for us;
- the people, time, and financial resources God has brought together are wisely and effectively engaged;
- decisions made are aligned with the worldwide nature of The UMC connection;
- legislative work and all other tasks are connected to making disciples of Jesus Christ for the transformation of the world.

The Purpose of General Conference

As the commission examined our charge and our guiding principles, it became clear that the Constitution of The United Methodist Church defines the purpose of General Conference as solely for preparation and approval of legislation. We are committed to expanding the purpose to reflect the move from governance toward consensus on ministry and the advancement of the mission of The United Methodist Church. For this reason, we are proposing a constitutional amendment that will set the purpose of General Conference as follows: "The General Conference shall gather the delegates, as representatives of the church, for worship, prayer, and fellowship in a spirit of Christian Conferencing." The commission has developed "Guidelines for Christian Conferencing" that will help the delegates prepare and work with such a spirit.

When the purpose of General Conference includes fellowship and Christian Conferencing, then the size of General Conference is an issue. For several quadrennia, the commission has asked the General Conference to reexamine the number of delegates that attend General Conference. The number has increased over time and has generally been at the higher end of the constitutionally allowed number of delegates. When the number was outside of the range this quadrennium, the commission voted to set a lower number of delegates, with the hope that a smaller number would allow for an opportunity for better conferencing. The smaller number could make General Conference more flexible, with a view toward holding General Conference outside of the United States. While the number of delegates at the 2016 General Conference may not be the best indicator of these goals, delegates are encouraged to be open to a new look to General Conference in the future.

Increasing the Fruitfulness of General Conference

Our theme "Therefore, Go . . ." reflects the mission of the church: To Make Disciples of Jesus Christ for the Transformation of the World. The theme of the General Conference is more than a slogan for a T-shirt, but reminds the conference of the biblical mandate from Christ in Matthew 28:18-20. The mission of the church is personal, communal, and global. The four key words, Proclaim, Lead, Nurture, and Send, empower us to see the holistic nature of the theme and our commission as the body of Christ.

The commission selected the Rev. Laura Jaquith Bartlett as the worship leader. Her gentle spirit and commitment to worship representing the entire Church is inspiring. While worship is planned separately from the commission, there has been a joint effort to shape the schedule of worship and business that will reflect the diverse worshiping nature of United Methodism. The collaboration between the commission and the worship designers allows us to be intentional in creating a conference experience that is cohesive and reflects our theme in conversation and worship.

Building on the schedule changes for the 2012 General Conference, which successfully created some Sabbath time in a grueling schedule, the commission has planned

an agenda that allows for legislative work to be completed while allowing for a reasonable daily adjournment. The daily schedule, with the exception of Saturday, will end at 6:30 p.m. This is accomplished by working a bit later each day but not scheduling a dinner break. There will be more time for evening meals, delegation meetings, or other activities without requiring delegates to return for evening plenary. This was done without decreasing the time allotted for legislation, worship, and plenary.

In our effort to make our time efficient and fruitful, we wanted to provide a mechanism that might help us avoid the painful experience from 2012 of having significant legislation overturned on the last day by the Judicial Council. Consequently, we are proposing a rule change that will allow for a group of informed individuals, such as former Judicial Council members, to review all petitions for potential issues regarding the constitutionality of the legislation. Their input would inform the legislative committees by signaling potential constitutional conflicts, but not otherwise influence the legislative process. It is a resource that the conference, legislative committees, and individuals can utilize as legislation is crafted. This review of the constitutionality of proposed legislation will be available at General Conference 2016 if the proposed rules are approved in the opening session.

Greater Use of Technology

The charge to the commission included an acknowledgment that we should take advantage of technology to improve our functioning and effectiveness. Technology has the potential to make communication possible in the multilingual environment of General Conference. During our meetings all members and attendees have used headsets for simultaneous interpretation. This has been a helpful experience for the commission and we explored ways to make it available to the entire General Conference. We believe we have found workable and cost-effective ways to allow for simultaneous interpretation and are excited that presiding officers and worship leaders, as well as delegates, will be able to use their native tongues when addressing the General Conference. A mobile app will also allow visitors to General Conference to listen to the interpreted proceedings on a smart phone.

The commission has experimented with the use of tablets, which have been distributed along with training among the central conference members of the commission. Working with United Methodist Communications (UMCom), we plan to distribute tablets to central conference delegates who attend the Pre-General Conference Orientations. The tablets will be pre-loaded with the *Advance Daily Christian Advocate* (*ADCA*) and *The Book of Discipline* and will be able to be updated while we are in Portland. The remainder of central conference delegates will receive their tablets on-site at General Conference.

The commission has investigated the use of a speaker queuing system that will allow delegates to enter a queue to be called on to speak. The planned system will require delegates to enter an access code and their purpose for speaking. This will then allow the presiding officer to select speakers according to our rules for speaking. The name and information of the speaker will be displayed on the screen as he or she is speaking.

Initiating Christian Conferencing

In fulfillment of our charge to begin dialogue before we arrive in Portland, technology may also be a part of the solution. During registration each delegate has been given a code to participate in a delegates-only forum for discussing legislation, asking questions, and familiarizing themselves with General Conference. The commission is also giving delegates the option of having a prayer partner prior to General Conference.

The *Advance Daily Christian Advocate* continues to be a vital instrument to help the delegates be informed for conversation in delegation meetings as well as possible conversations with other delegates from across the globe.

By action of the 2012 General Conference, the work of General Conference will now be translated into KiSwahili. This task has been accomplished by the work of Mr. Don Reasoner of the General Board of Global Ministries, who has diligently overseen preparations of a glossary that will allow for translations that accurately project our United Methodist conversations.

Moving from Governance and Toward Building Consensus on Ministry

The commission and its Rules Committee looked seriously at the task of moving debate from issues of governance to consensus on ministry. Throughout the quadrennium, the commission looked for ways to have discussion that would not be encumbered by Robert's Rules, which is not familiar to all delegates attending General Conference. A task force of the commission was convened specifically to look at alternative legislative procedures. They set the following guidelines to direct our search. Whatever process used would encourage the conference to: (1) Love

the Lord our God and love our neighbor; (2) emphasize the centrality of relationship and call to deeper relationship; and (3) expect the imitation of Christ in all we do. The result of this search is an alternative procedure that can be adopted by the General Conference at any point to use with a topic that might span different paragraphs of the *Discipline*, or a topic that would benefit by the input of as many voices as possible. This rule change would allow this alternative legislative procedure to be available for the General Conference to use when it is needed. Approving the rule change gives the General Conference a tool to use in specific circumstances. The rule would allow for monitored group conversations that would produce a response sheet that would then be looked at by a group of delegates, elected by the General Conference, who would bring back legislative recommendations to the full plenary. The General Conference would then vote on the legislation presented according to the current rules. This is an important and significant opportunity for the General Conference to address difficult topics in a thorough and efficient way—particularly as we look to future recommendations regarding the *General Book of Discipline* and proposed structural changes. The commission urges you to support this proposal.

At the 2012 General Conference, legislation proposed by the commission to limit petition submissions to petitions first approved by church councils, charge/church conferences, or annual conferences, was not supported by the legislative committee. However, an amendment using the same language was approved by the General Conference as a part of the GCFA report. While this amendment received significant support and many thought that it had changed the submission process, this was not the case because no change was made to the *Discipline.* Thus, the commission is once again submitting legislation that would strengthen the deliberative process regarding individual petitions and possibly result in a reduction in the overall volume of petitions submitted to the General Conference.

Advancing the Mission of The United Methodist Church

The commission is committed to having General Conference advance the mission of the Church. Consequently, we created a messaging group, led by commission member Bishop Minerva Carcaño and comprised of representatives of groups presenting key addresses at General Conference, the worship team from the Council of Bishops, and representatives from the commission. The goal of the messaging group has been to bring clarity, consistency, and comprehensiveness in the formal expressions of our work at General Conference.

In today's world, collaboration is key for advancing the mission of the church. There are numerous groups throughout the general Church that are working on how the Church will live out its mission as a worldwide body. The discussions these groups are having overlap the commission's responsibilities and its charge from the General Conference. The commission sought collaboration with groups throughout the connection. Membership of the commission naturally overlapped in some areas with commission members who were part of the Connectional Table, Standing Committee on Central Conference Matters, and the Council of Bishops. In addition, we welcomed representatives from the Connectional Table to our meetings and the chairperson of the commission attended the Connectional Table meetings. There is a proposal from the Connectional Table to include the chairperson of the commission as a member of the Connectional Table in the future, and this would ensure that the General Conference and the commission are intentionally in conversation with various connectional leaders over plans, issues, and core values. This will allow our worldwide connection and conference to collaborate in a way that reflects our Wesleyan heritage, theology, and praxis.

Looking Into the Future

The site of the 2020 General Conference will be Minneapolis, Minnesota, in the U.S.A. An enthusiastic invitation, facilities that will enhance our conferencing, and good international air travel should make for an effective conference.

With the growth of The UMC outside of the United States, the possibility of holding General Conference outside of the United States has been discussed in various settings. The commission conducted a feasibility study on this possibility during the 2008–2012 quadrennium with the result being that there would need to be a change in size, structure, duration, or delegate breakdown to make it economically feasible. With a variety of proposals coming before the next two General Conferences that could make such changes, the commission investigated possible sites and is recommending that the General Conference hold two consecutive conferences outside of the United States before returning.

The commission felt that holding two conferences outside of the United States would allow us to seriously

consider what a worldwide conference would look like. With this in mind, the commission approved that the General Conference be held in the Philippines in 2024 and Zimbabwe in 2028. Each of these areas has offered an invitation as well as a commitment of significant human and financial resources to welcome the General Conference. These sites were visited by the business manager, secretary of the General Conference, and local commission members. Each location has facilities that could house the General Conference in its current configuration and current legislative breakout space needs. They also have adequate housing for delegates and required support staff and visitors. While no contracts have been negotiated with any of these areas, and situations may change in the next eight to twelve years that would create different possibilities, the commission wants to affirm its commitment to our worldwide connection.

Conclusion

Our 2016 worldwide gathering of clergy and laity in Portland, Oregon, has the potential to be an experience that celebrates and expands the ministry and mission that God is accomplishing through The United Methodist Church. The Commission on the General Conference has attempted to fulfill its roles and responsibilities and the 2012 General Conference charge that our conference be a place where God's grace is shared, Christian Conferencing is encouraged, all voices are heard, resources are used wisely, and God's people can carry out the mission of Christ throughout the world. As we come together, may we welcome each one as if he or she were Christ and move boldly forward for the transformation of the world.

Respectfully submitted,



Judi M. Kenaston

Chair, Commission on the General Conference

General Conference of The United Methodist Church Proposed Budget for the 2017-2020 Quadrennium

General Conference (¶¶ 501-511). The apportionments for General Conference fund delegate expenses, meeting operation costs (convention center and equipment rental, publishing, petition tracking software, worship, labor), language services (printed translation of advance materials and spoken interpretation on-site), expenses of the offices of the secretary, business manager, and treasurer of the General Conference, and expenses of the several commissions and committees in support of the event.

The changing global nature of the Church is due in part to the rapidly growing membership in central conferences. The percentage of delegates from central conferences has increased significantly since the start of this millennium. Central conference growth was 16 percent in 2000 and will be 42 percent in 2016. This change in representation has resulted in significant increases to two of the four major General Conference cost drivers:

1. The cost of language services (written translation and interpretation at General Conference) has increased from $380,000 in 2000 to an estimated $1.7 million in 2020.
2. In 2012, the average travel costs for delegates from within the United States was approximately $493 for each delegate, while the average travel cost for delegates from central conferences was approximately $3,000 each. As representation from central conferences grows, so likewise does the total cost of travel for delegates.

The Commission on the General Conference launched a sponsorship program for the 2012 General Conference with the intent of creating an income stream that may permit the repayment of some of the accumulated deficit. This program will continue for the 2016 General Conference. Sponsorship gross income provided in 2012 was approximately $210,000, while the projected gross income for 2016 is $600,000.

(Taken from the General Council on Finance and Administration Report No. 6, General Administration Fund, *ADCA* Volume 2, Section 1.)

Income	2005-2008 Actual	2009-2012 Actual	2003-2016 Projected	2017-2020 Proposed
Apportionment	$5,731,428	$8,569,657	$11,903,000	$12,260,090
Sponsorship		210,418[3]	600,000	800,000
General Administration Fund Contingency Grant[1]	710,000			
Other Income		185,831	300,000[5]	
Less: Allowance for Shortfall			-1,666,420	- 1,471,211
Total Income	$6,441,428	$8,965,906	$11,136,580	$11,588,879
Expense				
General Conference Commissions & Committees – Commission on the General Conference, Commission on Central Conference Affairs [2], Committee on Correlation and Editorial Revision, Committee on Plan of Organization and Rules of Order, Inter-jurisdictional Committee on the Episcopacy	285,584	257,739	575,000	743,000
General Conference Staff Offices – Business Manager, Secretary, and Treasurer	565,895	844,853	1,567,800	1,863,800
Operations – convention center and equipment rental, publishing and distribution of ADCA and DCA, petition tracking software, worship and music, labor	2,304,838	2,566,710[4]	2,552,000	2,506,000
Language Services – Translation and Interpretation	1,225,395	1,312,676	2,300,000	1,730,000
Delegate Expenses – Travel and Per Diem Allowance	2,691,803	3,442,689	3,350,000[5]	3,632,000
Sponsorship Expenses	0	229,740	188,000	306,000
Total Expense	$7,073,515	$8,654,406	$10,532,800	$10,780,800
Net Income	- 632,088	311,500	603,780	808,079
Reserve Balance	- 559,220	- 1,191,308	- 879,807	- 276,027
Ending Reserves	- 1,191,308	- 879,807	- 276,027	532,052

[1] General Administration Fund Contingency Grant
2005-2008 - Commission on Central Conference Affairs Mid-Quadrennial Meeting, Extra Expenses Related to Hotel Failure

[2]The Commission on Central Conference Affairs expenses relate to an unbudgeted free-standing mid-quadrennium meeting.

[3] In addition to the cash sponsorships, in-kind sponsorships were received from three other entities recognized at a value of $61,000

[4] Facility Expense for 2009-2012 was adjusted to include Decorator Expense $204,649.26 that was booked in 2014.

[5]$300,000 is a grant from the Connectional Table for Pre-General Conference Briefings in Central Conferences. The expense is added to the Delegate Expense category. For 2017-2020, the General Conference budget will cover the expenses for the Pre-General Conference Briefings in Central Conference.

Plan of Organization and Rules of Order for the 2016 General Conference

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Plan of Organization and Rules of Order for the General Conference

PREAMBLE

From the days of John Wesley, the "People called Methodist" have gathered and continue to gather for ~~holy~~ Christian conferencing as a means of grace. The early Methodists, even as they attended to practical needs of the movement, focused primarily on spiritual matters. The spiritual affairs of the Church and its mission are always before the body whether or not they are apparent in the passions of debate on temporal concerns. Through Christian conferencing the Church comes together, seeking unity in the midst of diversity, always desiring to know the mind of Christ. The General Conference is the representative, deliberative body for The United Methodist Church. It has developed an orderly, rational, and fair process for making majority decisions in the practical affairs of the Church; yet, it also protects the rights of minority positions. The delegates come together in firm conviction that the unity of United Methodism is God's will and the best way to "spread scriptural holiness" in this global movement of the Church.

The purpose of the Plan of Organization and Rules of Order is to help the General Conference be a means of grace, discerning God's will and striving~~e~~ for Christ-like wisdom in all of our decisions. In the midst of deliberation, we may pause, listen in silence, pray together, and refocus our vision on where the Spirit is leading the Church. These times of silence, prayer, and discernment may be varied and surprising. While they are not substitutes for respectful and orderly debate, they do serve to hold our temporal affairs up to the light of the larger, common mission of The United Methodist Church to make disciples of Jesus Christ for the transformation of the world. Trusting that God is at work throughout all of life, the General Conference invites the Church and others to observe our deliberations by conducting our business in open meetings (consistent with ¶ 72~~1~~2 of the *Book of Discipline*)."

PLAN OF ORGANIZATION

I. Opening Session and Organization

The General Conference will assemble at the set time and place beginning with worship. The opening business session of the Conference shall be called to order by the bishop designated, as provided in the *Book of Discipline* ¶ 16.11.

The following order of business shall be observed:

A. Roll Call. The record of attendance shall be made in writing to the Secretary of the General Conference by:
   1) The Secretary of the Council of Bishops for the bishops,
   2) The Secretary of the Judicial Council for that body,
   3) The Executive Secretary of the Connectional Table for all general secretaries,
   4) The chairperson of each annual conference delegation for its membership (See Rule 5), and
   5) The chairperson of each delegation for Concordat, Affiliated Autonomous Methodist and United Churches.

B. Establish the bar of the conference.

C. Report of the Commission on the General Conference.
   1) Adoption of the Plan of Organization and Rules of Order

D. Elections
   1) Coordinator of Calendar (See IV.C)

E. Report of Committee on Agenda.

F. Miscellaneous Business.

G. Adjournment.

II. Episcopal, Laity, and Young People Addresses

The Quadrennial Addresses shall be delivered early in the Conference, at such hour as determined by the Commission on the General Conference. The Council of Bishops shall coordinate the preparation and presentation of the Quadrennial Episcopal Address. The Association of Annual Conference Lay Leaders shall coordinate the preparation and presentation of the Quadrennial Lay Address. This opportunity shall be open to all annual conference lay leaders. The United Methodist Division of Ministries with Young People shall coordinate the preparation and presentation of the Quadrennial Young People Address. This opportunity shall be open to all young people.

III. Presiding Officers

The presiding officers for the plenaries of the Conference, the opening plenary excepted (See Section I), shall be chosen from among the effective bishops by the Committee on Presiding Officers (See Section VII.A.6).

IV. Secretary of the General Conference

A. The Secretary of the General Conference shall be responsible for all functions of the office assigned by ¶ 504.3 in preparation for the session of the General Conference, and shall be accountable to the Commission on the General Conference.

B. The Secretary of the General Conference shall select persons from the clergy and lay membership of The United Methodist Church to serve on the secretarial support staff.

C. The Conference shall elect, upon nomination by the Secretary of the General Conference, a Coordinator of Calendar, who shall assist the Committee on Agenda and Calendar in presenting reports in such order as to expedite the business of the Conference, and in other responsibilities of the committee (See I.ED.1 and VII.A.1).

D. The Secretary of the General Conference shall appoint a Petitions Secretary who shall prepare the petitions, resolutions, and reports that meet the requirements of *Book of Discipline*

¶ 507 for reference to the appropriate legislative committee, subject to review by the Committee on Reference (See Section VII.A.7).

E. A budget for the work of the Secretary of the General Conference shall be presented by the Commission on the General Conference to the General Council on Finance and Administration. Such budget shall be paid out of the General Administration Fund.

F. If in the interim of the quadrennial sessions of the General Conference the office of the Secretary of the General Conference shall be vacated for any reason, the Council of Bishops shall elect a successor to serve until the next session.

V. Nominations and Elections

The Secretary of the General Conference shall develop a timeline for the submission of nominations, elections and appointments by the Council of Bishops. In making these nominations, elections and appointments, attention shall be given to ensuring continuity of membership from the previous quadrennium. It shall be the responsibility of the Council of Bishops to present nominations for the Commission on the General Conference, Standing Committee on Central Conference Matters, General Conference administrative committees, and secretary-designate of the General Conference. These nominations shall be presented to the General Conference for election.

Disciplinary provisions shall govern the nomination and election procedures for:

General Council on Finance and Administration (¶ 805.1)

General Board of Pension and Health Benefits (¶ 1502.1)

General Commission on Archives and History (¶ 1704.2)

The University Senate (¶ 1414.2)

The Judicial Council (¶¶ 2602, 2603, 2604.1)

and Episcopal membership on:

General Board of Church and Society (¶ 705.~~5~~4d)

General Board of Discipleship (¶ 705.~~5~~4d)

General Board of Global Ministries (¶¶ 705.~~5~~4d, 1311.6)

General Board of Higher Education and Ministry (¶¶ 705.~~5~~4d)

The *Daily Christian Advocate* shall publish the list of nominees for election to the Judicial Council and the University Senate. Biographical sketches not to exceed 100 words in length shall be submitted by each nominee and shall be published as submitted.

VI. Commission on the General Conference

A. There shall be a Commission on the General Conference comprised of lay and clergy membership as defined by ¶ 511 of the *Book of Discipline*. They shall have oversight responsibility for all arrangements necessary for the meeting of the General Conference.

1. Languages of the General Conference: ~~The Advance Daily Christian Advocate will be published in English, French, and Portuguese.~~ The *Daily Christian Advocate* will be published in English. Simultaneous and/or one-on-one interpretation of plenary and legislative committee sessions will be offered in French, Portuguese, Spanish, Ki<u>Ki</u>Swahili, German, Russian, Korean, and American Sign Language and/or others as determined by the Commission on the General Conference in consultation with the Multilingual Resources of the General Board of Global Ministries.
2. Duly credentialed interpreters or other personal assistants for persons with special needs may be seated when necessary with voting delegates in all committee and plenary sessions.

VII. Committees

The General Conference shall have standing committees and special committees as it may order, with such functions, responsibilities, and limitations as assigned.

A. Administrative Committees

The members of the following committees shall be appointed by the Council of Bishops at its fall meeting preceding the General Conference. All except the Committee on Correlation and Editorial Revision shall be from the elected delegates to the General Conference (See Section V). Members of administrative committees that meet prior to the day on which the General Conference convenes shall receive the delegate per diem for each additional day on which their attendance is required. Delegates who are appointed to such committees less than 60 days prior to the opening session of General Conference shall be entitled to reimbursement for any additional transportation costs.

1) Agenda and Calendar

(a) ~~There shall be a Committee on Agenda and Calendar composed of eleven members, at least five of whom shall be laypersons, to be constituted as follows: one from each jurisdiction, one from the central conferences of each of the continents of Africa, Asia, and Europe, the Coordinator of the Calendar, the chairperson of the Program Committee of the Commission on the General Conference or designee, and the Chairperson of the Commission on General Conference or designee. Beginning in 2016, t~~ There shall be a Committee on Agenda and Calendar composed of fifteen members, one from each central conference and jurisdiction, at least six of whom shall be laypersons; the Coordinator of the Calendar; the Chairperson of the Program Committee of the Commission on the General Conference or designee; and the Chairperson of the Commission on the General Conference or designee. No member of the committee shall be chairperson of a legislative committee or a staff person of any general agency. The committee shall be convened, for the purpose of organization, by the Secretary of the General Conference, or designee, at least the day before the opening of the General Conference. Following the presentation and adoption of the report of the

Commission on the General Conference at the opening session of the General Conference, the Committee on Agenda and Calendar shall immediately become responsible for guiding the order of business of the Conference.

(b) The Committee on Agenda and Calendar shall:

(1) Present calendar reports in such an order as to expedite the business of the Conference,

(2) Inform the bishop presiding as soon as possible of the agenda items, including order of priority, to be considered,

(3) Keep an overview of calendar progress;

(4) Report recommendations to each session of the General Conference concerning business agenda, including time allocation and order in which legislative committee reports shall be presented;

(5) Give priority in plenary for legislative consideration as calendar items become available: first to items affecting the global church, second to items with financial implications, and third to items with minority reports;

(6) Announce, at the last plenary session of each day, a tentative agenda for the next day;

(7) Consult daily with the legislative committee chairpersons to expedite the business of the General Conference; and

(8) Receive all requests for special orders of the day, except those in the report of the Commission on the General Conference on the first day of the Conference.

(c) Proposals, questions, communications, resolutions, and other matters not included in the regular business of the General Conference shall be referred to the Committee on Agenda and Calendar without motion or debate. This committee shall determine whether the matter presented shall be considered by the General Conference. A decision of this committee may be appealed by submitting to the Conference the signatures of ten delegates. The item shall be presented to the Conference if the appeal is supported by a one-third vote.

2) Correlation and Editorial Revision

There shall be a Committee on Correlation and Editorial Revision of ~~four~~ eight persons and two alternates not delegates to the General Conference, and the Book Editor or designee, who shall be an ex-officio member. They shall be entitled to reimbursement of expenses for attendance at meetings of the committee. The Book Editor or designee shall convene the committee for the purpose of organization. During the session of General Conference and following its adjournment, t~~T~~he function of this committee shall be:

(a) To review all proposed legislation reported in the *Daily Christian Advocate* or presented in special reports to the General Conference. The committee shall report to the committees concerned, or to the General Conference as the situation may warrant, all contradictions, duplications, and inconsistencies discovered.

(b) To assure that, when a calendar item approved on the Consent Calendar or under an omnibus vote is found to be in conflict with parts of another calendar item discussed and voted upon at a plenary session, the item discussed and voted shall prevail.

(c) To edit the *Book of Discipline* in accordance with Section X.B.

3) Courtesies and Privileges

~~There shall be a Committee on Courtesies and Privileges of eight members composed of one delegate from each jurisdiction and one delegate from a central conference from each of the continents of Africa, Asia, and Europe. Beginning in 2016, t~~ There shall be a Committee on Courtesies and Privileges composed of twelve members, one from each central conference and jurisdiction, at least six of whom shall be laypersons. The committee shall be convened by a bishop for the purpose of organization. The committee has the following duties and responsibilities:

(a) To consider all matters of privilege and, if they are such, to recommend to

the Conference that they be heard.

(b) To consider resolutions of commendation, courtesy, appreciation, etc., submitted in writing by delegates. The committee may initiate similar resolutions and may edit and amend those submitted to it. Resolutions approved by the committee shall be published in the *Daily Christian Advocate* and brought to the floor if the committee considers them of unusual importance or urgency.

(c) To arrange for extending appropriate courtesies of the Conference.

(d) To limit its report, including the statement of the chairperson and the hearing of such persons as may be presented, to a maximum of ten minutes in any one business day. No person or persons shall be presented whose request has been denied by the Commission on the General Conference, nor after the sixth day unless approved by a two-thirds vote of the Conference (See Rule ~~29.5~~31.6).

4) Credentials

~~There shall be a Committee on Credentials of eight members, composed of one delegate from each jurisdiction and one delegate selected from a central conference from each of the continents of Africa, Asia, and Europe. Beginning in 2016, t~~ There shall be a Committee on Credentials composed of twelve members, one from each central conference and jurisdiction, at least six of whom shall be laypersons. The committee shall be convened by a bishop for the purpose of organization. The committee shall provide guidance to the Secretary of the General Conference regarding the approval of credentials of delegates, and may review decisions regarding the seating of delegates, including reserve delegates. The committee shall report to the General Conference its decisions and recommendations regarding challenges to the seating of any delegates.

5) Journal

There shall be a Committee on the Journal of three delegates to approve daily the record of Proceedings of the General Conference prepared by the Secretary of the General Conference and assistant(s). The committee shall be convened by a bishop for the purpose of organization.

6) Presiding Officers

~~There shall be a Committee on Presiding Officers of sixteen members, composed of one clergy and one lay delegate from each jurisdiction, and one clergy and one lay delegate from central conferences from each of the continents of Africa, Asia, and Europe.~~ ~~Beginning in 2 016, t~~ There shall be a Committee on Presiding Officers composed of twelve members, one from each central conference and jurisdiction, six of whom shall be clergy and six of whom shall be laypersons. The committee shall be convened by a bishop for the purpose of organization. The committee shall select and notify the presiding officer(s) of each plenary session at least 24 hours in advance, insofar as possible. The committee shall be free to select a bishop for more than one session and to change the presiding officer during the session, whenever it seems advisable (See Section III).

7) Reference

~~There shall be a Committee on Reference of sixteen members, composed of one clergy and one lay delegate from each jurisdiction, and one clergy and one lay delegate from a central conference from each of the continents of Africa, Asia, and Europe. Beginning in 2016, t~~ There shall be a Committee on Reference composed of twenty-four members, one clergy and one lay person from each central conference and jurisdiction. The membership of this committee shall include at least one member from each legislative committee who will be designated as petition coordinator for their legislative committee. If possible, petition coordinators should have served previously on a General Conference legislative committee. These petition coordinators shall serve as advisors to the officers of the legislative committee of which

they are members. Additional members from the Committee on Reference shall assist the petition coordinator in the legislative committee of which they are members. This committee shall be convened, for the purpose of organization, by the Secretary of the General Conference, or designee, the day prior to the opening of the General Conference.

(a) After reviewing the proposed assignments by the Secretary of the General Conference of the petitions, resolutions, and similar communications dealing with the regular business of the Conference to legislative committees, this committee shall refer the same to the appropriate legislative committees (See Section IV.D). This committee shall also be responsible for reviewing the assignment, by the Secretary of the General Conference, of all reports, recommendations, and resolutions from general agencies, standing or special commissions and committees, and all other communications which are submitted to the Secretary of the General Conference after the convening of the General Conference, all of which shall be referred directly to appropriate legislative committees without presentation to a plenary session of the General Conference.

(b) The Committee on Reference may withdraw an item that has been assigned to a committee, either upon a request or upon its own motion. It may also withhold from reference or publication any document it shall deem improper.

(c) The Secretary of the General Conference, or the Petitions Secretary, may withhold from publication any petitions deemed defamatory to a private individual or obscene.

The Committee on Reference shall review all such decisions.

(d) Where the committee finds two or more substantially identical petitions, it may group them under one title and number, indicating the total number of petitions.

(e) No petitions shall be assigned by the Committee on Reference to any General Conference committee unless they meet the requirements of the *Book of Discipline*.

B. Advance Legislative Research Panel

(a) There shall be an Advance Legislative Research Panel chosen by the

Executive Committee of the Commission on the General Conference, composed of a number of members equal to the number of legislative committees.

(b) Panel members shall be chosen based on their comprehensive knowledge of the *Book of Discipline* as evidenced by their previous participation in the life of the general church through service on the Judicial Council, the Committee on Correlation and Editorial Revision, or as a conference chancellor. Panel members must be willing to volunteer significant hours prior to General Conference.

(c) All petitions received, after being compiled by Disciplinary paragraphs, shall be assigned by legislative committee among the panel members. The panel members, in turn, will review all the petitions they have been assigned and locate any other paragraphs of the *Book of Discipline*, including the Constitution, which are closely related to the subject matter of the petition, as well as closely related Judicial Council decisions and memoranda. The panel member shall then record the related paragraph, decision, or memoranda with each petition.

(d) No judgment or editorial comment about any petition shall be included.

(e) The notation of related paragraphs shall become a permanent attachment to the petition as it goes through the General Conference legislative committee process.

(f) The legislative committees will consider how related paragraphs would impact or be impacted by adopting such a petition.

(g) The Advance Legislative Research Panel's work shall be coordinated

by the Petitions Secretary.

(h) A panel member is not precluded from being a delegate to General Conference.

~~B~~C. Committee on Ethics

There shall be a Committee on Ethics, comprised of the members of the Committee of the Plan of Organization and Rules of Order of the General Conference. Individual delegates may report their concerns about alleged violations of the rules to the Secretary of the General Conference who shall investigate, ~~and~~ attempt to resolve all such claims, and report the resolution to the Committee on Ethics and to the delegate(s) who raised the concern. ~~or, b~~ Based on the~~ir~~ severity of the concerns, the Secretary of the General Conference may refer the~~m~~ matter to the Committee on Ethics. Alleged violations of the rules may also be referred directly to the Committee on Ethics by a one-fifth vote of the Plenary. The Committee on Ethics shall review all matters referred to it and report its findings to the Plenary with recommended action.

~~C~~D. Standing Committee on Central Conference Matters

(For membership, see *Book of Discipline* ¶ 2201.)

To this committee shall be referred all petitions, resolutions, etc., relating to the Central Conferences, Autonomous Methodist Churches, Affiliated Autonomous Methodist Churches, Affiliated United Churches and Concordat relationships.

Book of Discipline paragraphs

28-31 . . . . . Constitution: Central Conferences

428~~3~~ . . . . . Conference of Methodist Bishops

540-548 . . . . . Central Conferences

560-567 . . . . . Provisional Central Conferences

570-575 . . . . . Autonomous Methodist, Affiliated Autonomous Methodist, Affiliated

United, Covenanting, and Concordat Churches

2201 . . . . . Standing Committee on Central Conference Matters

The Standing Committee on Central Conference Matters shall submit its report and any legislative proposals related to the paragraphs assigned to it directly to the General Conference. If the Standing Committee on Central Conference Matters has a concern for any paragraphs assigned to one of the legislative committees, the Committee shall offer its recommendation to the appropriate legislative committee for consideration and recommendation to the General Conference.

~~D~~E. Legislative Committees

There shall be legislative committees to whom all properly submitted petitions and reports shall be assigned. The Commission on the General Conference shall set the number of legislative committees and the assignment of Disciplinary paragraphs and topics to those committees in consultation with the Secretary of the General Conference and the Business Manager of the General Conference (¶ 511.4.f). Any legislative committee considering legislation affecting the responsibilities assigned to the Standing Committee on Central Conference Matters shall consult with the committee before submitting its proposed legislation to the Conference.

~~E~~F. Membership of Legislative Committees

1) Within the annual conference delegation, each delegate shall choose one legislative committee on which to serve, the choice being made in order of election.

In ~~2012~~ 2016, the ~~clergy~~ laity first elected, shall be entitled to the first choice, the ~~lay~~ clergy delegate first elected, the second choice, and thus the right of choice shall continue to alternate

between ~~clergy and~~ lay and clergy delegates in the order of their election. For subsequent General Conferences, first choice shall alternate between the ~~lay and~~ clergy and lay delegates according to the following schedule:

2020 clergy

2024 laity

2028 clergy

2032 laity

2036 clergy

2040 laity

~~, provided t~~ Two members of a delegation may not serve on the same legislative committee unless the said delegation is represented on all of them. Whenever a delegation has more than one delegate on a legislative committee, its delegates shall be divided as equally as possible between lay and clergy. Thus, if there are three delegates on a committee, they shall be two clergy and one lay or vice versa. The Secretary of the General Conference shall provide these instructions and examples with the election of delegate instructions sent to each annual conference secretary.

2) If a matter is under consideration in any legislative committee which in the judgment of any annual conference delegation vitally affects the interests of its constituency, and if the said annual conference is not represented in the membership of said committee, then the delegation may choose one of its delegates to represent its annual conference in the committee when the aforementioned matter is under consideration. This delegate shall be entitled to sit with the committee while this particular matter is being considered and shall have voice, but not vote (See Section VII.FG.3.(e)).

3) Each person seated in the General Conference with voice but not vote may submit

to the Secretary of the General Conference a choice of a legislative committee and shall have the same right in that committee to voice but not vote.

~~F~~G. Meetings of Committees

1) Organization and Quorum of Committees. All legislative and administrative committees shall meet for organization at a time determined by the Commission on the General Conference. A majority of the members shall constitute a quorum for the transaction of business in all committees.

Consistent with the spirit of ¶ 72~~1~~2 in the *Book of Discipline*, meetings of General Conference committees and subcommittees shall be open.

2) Administrative Committees

(a) A bishop appointed by the Council of Bishops and an organizing secretary appointed by the Secretary of the General Conference shall serve, respectively as chairperson and secretary, to organize the committees, except where other provision is specified.

(b) The election of chairperson, vice-chairperson and secretary of each administrative committee shall be by separate sequential written ballot for each position. Due consideration shall be given for inclusiveness that reflects the global nature of the church, including gender, age, ethnicity, geography, young people, clergy, and lay.

3) Legislative Committees

All legislative committees shall meet for organization at such time as the Commission on the General Conference shall determine. A bishop appointed by the Council of Bishops and an organizing secretary appointed by the Secretary of the General Conference shall serve, respectively, as chairperson and secretary, to organize each of the several committees. The first meeting of the legislative committees shall be held as soon as possible following the first plenary

session of the General Conference. The orientation of the committee, followed by the election of officers, shall be the order of business of the first meeting of the committee.

(a) Election of Officers. The chairperson, vice-chairperson, secretary, and sub-committee chairpersons of each committee shall be elected by separate sequential written ballot for each position. Due consideration shall be given for inclusiveness that reflects the global nature of the church, including gender, age, ethnicity, geography, young people, clergy, and lay. If no election by simple majority vote of those voting has occurred after three (3) consecutive ballots, the floor will be reopened for nominations.

(b) Training. The Secretary of the General Conference shall be responsible for training all chairpersons, vice-chairpersons, secretaries, and sub-committee chairpersons of legislative committees. The training shall include instruction in their duties, all procedures in the handling of petitions, the times of the daily deadline for publishing reports, and other information to expedite the work of the committees. The Commission on the General Conference shall arrange for a time and place for such a training session. No officer shall serve without completing this training.

(c) Parliamentarians. Each legislative committee shall be assigned a parliamentarian by the Secretary of the General Conference. Retired bishops nominated by the Council of Bishops shall be included in the pool of parliamentarians. It shall be the responsibility of the Business Manager of the General Conference to develop a pool of other people not currently delegates to serve as parliamentarians. It is preferred that these persons be members of The United Methodist Church, have knowledge of the Rules of the General Conference, and have training in parliamentary procedure. The retired bishops shall be given priority in being assigned to legislative committees. At the invitation of the presiding officer, the parliamentarian advises on matters of parliamentary procedure.

(d) Regular Meetings. The legislative committees shall meet for business as scheduled by the Agenda and Calendar Committee unless otherwise ordered by the Conference, and at such other times as the committees may determine provided that no legislative

committee shall meet at times that conflict with plenary sessions. Any legislation not completed by the legislative committee at the time of the Saturday evening adjournment of the first week of General Conference shall remain unfinished and legislative committees shall be adjourned (See Rule ~~35~~37).

(e) Voting Area. Each legislative committee and sub-committee shall establish an area in which only voting committee members and their properly credentialed assistant or translator will be seated. The Business Manager of the General Conference shall provide four designated seats in each legislative committee for the monitors from the General Commission on Religion and Race and the General Commission on the Status and Role of Women. An area shall also be established for those present with voice but not vote (See Section VII.~~E~~F.2). Staff members of the Secretary of General Conference and Business Manager of General Conference may speak in the performance of their duties. General agency staff, other resource persons, and visitors may speak only when authorized, in each instance by ~~specific committee action~~ vote of 1/3 of the committee or sub-committee or by invitation of the chair (See Rule 31.3).

(f) Minority Reports. Minority reports allow for the expression of differing views held by a significant portion of a legislative committee and may be offered in accordance with Rules ~~27~~29, ~~36~~38, and ~~37~~39.

(g) Reports. Legislative Committee Reports should be submitted as soon as possible following the action of the committee. All Legislative Committee Reports shall be submitted prior to 5 p.m. on Monday of the second week.

~~G~~H. Function and Authority of Committees

1) The administrative committees, without specific instruction or direction from the Conference, shall assume responsibility for considering and reporting to the Conference upon all matters that fall within their respective responsibilities (See Section VII.A).

2) The legislative committees shall consider and report upon that which is referred to them by the Committee on Reference or which has been referred to them directly by the Conference (See Rule ~~34~~36).

VIII. Proposal Involving Expenditure of Unbudgeted Funds

A. Any action proposed to the General Conference plenary to establish an interim or continuing board, commission, committee, or task force shall be referred to the General Council on Finance and Administration and the Connectional Table or their executive committees or their expenditure review group for a report and recommendation before final action is taken. The General Council on Finance and Administration and the Connectional Table or their executive committees or their expenditure review group shall provide the General Conference with the following before action is taken:

1) an estimated budget for the proposed board, commission, committee or task force for the next quadrennium; and

2) a statement explaining how the creation of the proposed board, commission, committee, or task force will affect the budget or budgets for existing boards, commissions, committees and task forces already presented by the General Council on Finance and Administration.

B. Any action proposed to the General Conference plenary that involves the expenditure of funds shall be referred to the General Council on Finance and Administration and the Connectional Table or their executive committees or their expenditure review group for advice and recommendation before final action is taken. Any general agency requests for supplemental funds shall be identified as such; otherwise, they shall be considered as having been included within the agency budget.

C. Any proposal falling under the provisions of this section shall be referred to the

General Council on Finance and Administration and the Connectional Table or their executive committees or their expenditure review group at least seventy-two hours prior to the scheduled adjournment of the General Conference.

IX. Delegates Expenses

A. Full travel expenses and per diem shall be paid for the number of allotted voting delegates from each conference according to the report of the chairperson of each annual conference delegation. If during the conference, a reserve delegate is seated for a principal delegate for one or more full days, the principal delegate shall adjust the per diem with such reserve based on the time served by each.

B. Air travel shall be by the most economical round-trip coach airfare directly to and from the site of the General Conference. Special excursion and promotional fares shall be utilized whenever possible. Additional expenses may be allowed delegates from conferences outside the United States for arrival and departure not to exceed two days before or after General Conference. The per diem expense allowance for all such days before and after General Conference shall be at the same rate as granted delegates during General Conference. Exceptions to these limitations must be approved by the Business Manager of the General Conference.

C. When one or more delegates come in the same automobile, the owner will be reimbursed for the actual cost of travel (parking, en route mileage and tolls, en route meals and lodging). Mileage shall be reimbursed at the business rate established by the IRS and will be measured from point of origin to the site of General Conference and return. Meals and lodging shall be reimbursed up to the established General Conference per diem. When the round trip exceeds 1,000 miles for any one round trip, the cost of transportation shall be paid either on the actual costs as defined above or at the most economical airfare available plus airport-related ground

transportation cost, whichever is less. Passengers who are the principal voting delegates to the General Conference shall submit only the cost of room and meals en route up to the established General Conference per diem rate.

D. For the dates General Conference is in session, no General Conference delegate shall receive expense money from the general Church or any of its boards and agencies other than approved per diem and travel expenses available to all delegates. This provision is not to restrict official assistance to delegates from their own annual conferences.

X. Material to Be Included in the *Book of Discipline*

A. Non-legislative material (Pages 1-2~~0~~2, 20~~08~~12 *Book of Discipline*) shall be referred to the Committee on Correlation and Editorial Revision for consideration and possible consultation with the General Commission on Archives and History or referral to the Committee on Reference.

B. The Book Editor, the Secretary of the General Conference, the Publisher of The United Methodist Church, and the Committee on Correlation and Editorial Revision shall be charged with editing the *Book of Discipline*. Any Disciplinary amendments that are not dependent on constitutional amendments for their effective date will be incorporated in the appropriate paragraphs of the *Book of Discipline* in the order of their adoption.

The editors, in the exercise of their judgment, shall have the authority to make changes in wording as may be necessary to harmonize legislation without changing its substance. The editors, in consultation with the Judicial Council, shall also have authority to delete provisions of the *Book of Discipline* that have been ruled unconstitutional by the Judicial Council. Any challenge of a decision made by the Committee on Correlation and Editorial Revision shall be in writing. If the matter should go to the Judicial Council, the appealing party

shall give notice thereof to the committee. Any established errata in the *Book of Discipline* shall be forwarded by The United Methodist Publishing House to the Council of Bishops, the Secretary of the General Conference, Annual Conference Secretaries, and Annual Conference Directors of Connectional Ministries, and shall be published by the Book Editor on The United Methodist Publishing House website.

Constitutional amendments certified in accordance with ¶ 59 and enabling legislation adopted in anticipation of the Constitutional amendments shall be published by the Book Editor on the United Methodist Publishing House website following certification. They shall be published in the subsequent *Book of Discipline*. The Constitutional amendments take effect at the time of certification. The enabling legislation will be effective on January 1, of the year following the certification of the constitutional amendments and will be given effect as if it had been adopted after all other Disciplinary changes affecting a particular paragraph.

XI. Distribution of Materials within the Bar of the Conference

After the first day, only the *Daily Christian Advocate* and materials related to General Conference presentations and produced by official bodies of The United Methodist Church approved by the Secretary of the General Conference shall be distributed by the pages. Pages will distribute communications to individual delegates provided the communication bears the name and location of both the recipient and the sender.

XII. Distribution of Materials Outside of the Plenary or Committee Room

Newsletters or any special interest material from United Methodist boards, agencies, and related United Methodist groups may be distributed under the following conditions:

A. One copy of each item shall be submitted to the office of the Commission on the General

Conference in advance of distribution.

B. Material distributed shall be relevant to the General Conference and not for soliciting membership in an organization.

C. No distributor shall be allowed to distribute within the convention center unless they have obtained written approval from the Business Manager of the General Conference. Each group shall have one contact person who shall register all group members and receive identification for each member.

~~C~~ D. Distribution shall be at least 30 feet outside any entrance door to the plenary or committee meeting room.

~~D~~ E. Distribution shall be done by representatives of the above named groups. It is the responsibility of the distributors not to impede or interfere with the entrance or exit of persons or to hamper the general flow of pedestrian traffic.

~~E~~ F. Distributors are responsible for the disposal of unused or unclaimed materials.

~~F~~ G. Distributors violating these regulations will be prohibited from future distributions.

XIII. Reports to Be Mailed Before General Conference

The reports, recommendations, and resolutions requiring action by the General Conference, as well as petitions submitted in accordance with the *Book of Discipline* ¶ 507.7, shall first be assigned a Petition Number by the Secretary of the General Conference or the Petitions Secretary and then shall be published in an Advance Edition of the *Daily Christian*

Advocate and distributed to all delegates and to the first clergy and first lay reserve delegates at least ninety days prior to the opening of the General Conference. Reports shall be published in the same style as the *Daily Christian Advocate*. In order to accomplish this, the finished copy of all such reports and recommendations shall be submitted to the editor of the *Daily Christian Advocate* at least 210 days prior to the opening of the General Conference. Reports and recommendations not published in an Advance Edition of the *Daily Christian Advocate* may be received by the General Conference only upon three-fourths vote of the General Conference. The General Council on Finance and Administration shall be exempt from this requirement to the extent necessary to allow inclusion of general funds receipts information for the first three years of the quadrennium. The General Council on Finance and Administration will provide data including the third year of the quadrennium and other appropriate information to delegates prior to the convening of the General Conference.

RULES OF ORDER

I. Daily Schedule

Rule 1. Hours of Meetings

The following shall be the daily order for the General Conference, Sundays excepted:

(1) 8:00 a.m. Morning Praise and Prayer

(2) 8:20 a.m. to 12:30 p.m. ~~Conference business~~ Christian conferencing through plenary or committee meetings

(3) 1:30 or 2:30 p.m. (as specified by the daily schedule) to 5:00 p.m. ~~Conference business~~ Christian conferencing through plenary or committee meetings

(4) ~~7:30 p.m. Conference business, Evening programs as planned by the Commission on the General Conference, and worship under the direction of the Council of Bishops.~~ During a

Memorial Service, the names of the bishops, bishops' spouses, and delegates-elect who have died since the adjournment of the previous General Conference shall be called.

(5) Recess may be called during any plenary session at a time deemed appropriate by the presiding officer.

(6) Daily adjournment shall be called by ~~9:30~~ 6:30 p.m. each evening, except for the day when leader training is scheduled and Saturday when adjournment shall be called by 9:30 p.m. Adjournment shall be an order of the day.

Rule 2. Order of ~~Business~~ Christian Conferencing

The daily sessions of the Conference shall be conducted as follows:

(1) Reports of administrative and special committees

(2) Agenda and calendar items

(3) Consent calendar (See Rule 3~~1~~3.5)

(4) Miscellaneous business

II. Presiding Officers

Rule 3. Authority of the Presiding Officer

(1) The presiding officer (plenary, administrative committees, legislative committees, and sub-committees) shall decide and rule on points of order. A delegate may appeal the ruling to the body without debate, except that the presiding officer and the appellant, in the order here named, shall each have three minutes for a statement in support of their respective positions. A tie vote in the case of appeal shall sustain the presiding officer (See Rule ~~29.4~~31.5). Any delegate who raises a point of order shall cite the rule believed to have been violated.

(2) At the discretion of the presiding officer, a time for prayerful discernment may be taken during deliberation. Such a time should be for group meditation and prayer and shall end at

the call of the presiding officer, at which time deliberation shall be resumed.

(3) The presiding officer shall have the right to recess a session of the body at any time at the presiding officer's discretion and to reconvene at such time as the presiding officer shall propose. Consistent with the spirit of ¶ 72~~1~~2 of the *Book of Discipline,* in rare circumstances the presiding officer shall also have the right to stipulate that the session shall reconvene in closed session with only delegates, authorized personnel, and authorized guests permitted to attend such a session following recess (See Section VII.~~F~~G.1).

Rule 4. Calling the Conference to Order

When the presiding officer calls the body to order, no delegate shall speak, address the chair, or stand.

III. Rights and Duties of Delegates

Rule 5. Attendance and Seating Reserves

The chairperson of each delegation shall be provided with a form on which to report daily the attendance of its delegates. Any reserve seated in the place of a regular delegate shall have been duly elected as a reserve delegate by the annual conference and shall meet the requirements set forth in the *Book of Discipline* ¶¶ 34-36. Delegates, including reserves when the latter are substituted for a delegate or delegates, shall be seated in the order of their election, except when a reserve is seated temporarily or in case of special need as determined by the delegation chairperson. The reserve shall occupy the seat of the delegate for whom the substitution is made. Reserves shall not be seated for delegates presenting on the platform. All delegates arriving after the opening roll call shall be reported by the chairperson of the delegation to the Secretary of the General Conference or designee. No delegate who is duly registered, unless hindered by sickness or other emergency, shall be absent from

the sessions of the Conference without permission of the Conference. All absences shall be reported by the chairpersons of the delegations to the Secretary of the General Conference or designee on a form provided for this purpose. Reserve delegates are to function within the Rules of Procedure of the General Conference (See Rules 2~~7~~9 and 3~~1~~3). A reserve delegate may be seated upon authority of the chairperson of the delegation who shall report the substitution in writing to the Secretary of the General Conference or designee on a form provided for this purpose. Reserves are chosen to be seated:

(1) by reason of being of the same order as the absent delegate,

(2) in order of their election as reserve delegates.

If the substitution is challenged, the Committee on Credentials after consultation with the chairperson of the delegation may report its recommendation to the General Conference.

Rule 6. Directions for Securing the Plenary Floor

A delegate desiring to speak to the Conference shall use the tablet at the table to register and make a request to speak. The presiding bishop shall choose from the requests and direct the speaker to the appropriate microphone. ~~hold up the appropriate placard to be recognized by the bishop presiding.~~ Unless raising a point of order or parliamentary inquiry, the delegate shall not speak until given the floor. The bishop presiding shall consider the various sections of the auditorium in rotation. The delegate recognized ~~shall proceed to the nearest microphone and~~ shall first announce her or his name and the name of the conference represented and their reason for speaking. A delegate recognized by the presiding bishop may not yield the floor to another delegate. In the event of tablet failure, a delegate desiring to speak to the Conference shall hold up the appropriate placard to be recognized by the bishop presiding.

Rule 7. Plenary Speakers For and Against

(1) When the report of a committee is under consideration, it shall be the duty of the bishop

presiding to ascertain, when recognizing a delegate to the Conference, on which side the delegate proposes to speak; the bishop presiding shall not assign the floor to any delegate proposing to speak on the same side of the pending question as the speaker immediately preceding if any delegate desires to speak on the other side.

(2) Except for non-debatable motions (Rule 2~~1~~3), no report shall be adopted or question relating to the same decided, without opportunity having been given for at least two speeches for and two against the said proposal.

(3) The motion to call for the previous question, which is itself non-debatable, is not in order without opportunity having been given for at least two speeches for and two against the proposal. Any delegate who moves the previous question (that is, that the vote be now taken on the motion or motions pending) shall also indicate to what it is intended to apply, if any secondary motion or motions are also pending. If said delegate does not so indicate, it shall be regarded as applying only to the immediately pending question. This motion shall be taken without debate and shall require a two-thirds vote of those present and voting for its adoption. If it is adopted, the vote shall be taken on the motion or motions to which it applies without further debate (See Rule 2~~1~~3). After three speeches for and three against and provided no secondary motions come before the floor, the questions shall be put automatically. However, the chairperson and/or duly authorized delegate or delegates presenting the committee's report, and if there is a minority report, the presenter shall be entitled to speak before the vote is taken (See Rule 2~~7~~9). These speeches shall be limited to three (3) minutes (See Rule 9).

Rule 8. Interrupting the Speaker

No delegate who has the floor may be interrupted except for a point of order, a parliamentary inquiry, a point of information, to challenge a misrepresentation, or to call attention that the time has arrived for an order of the day.

Rule 9. Speaking More Than Once; Length of Speech

(1) No delegate shall speak a second time on the same question if any delegate who has not previously spoken on the question desires the floor.

(2) No delegate shall speak more than twice on the same subject under the same motion, except as provided in Rule 7.2

(3) No delegate shall speak longer than three minutes unless that time is extended by the body (See Rule 7.3). Time of translation shall not count against the three-minute limit.

(4) The three-minute limit on delegate speeches may be amended by a majority vote of the body at any time and for any period of duration.

Rule 10. Point of Order

A delegate wishing to raise a point of order shall use the tablet at the table to register and make a request to speak. The presiding bishop shall choose from the requests, interrupt the proceedings, and direct the speaker to the appropriate microphone. In the event of tablet failure, a delegate wishing to raise a point of order shall address the presiding officer and say, "I rise to a point of order." The presiding officer shall interrupt the proceeding. If a delegate is speaking, that one shall immediately yield the floor. The presiding officer shall then direct the delegate raising the point of order to first cite the rule involved and then state the point as briefly and concisely as possible~~, citing the rule invoked in the point of order~~. The delegate shall not presume to decide the question or argue the point. A point of order is decided by the presiding officer without debate unless in doubtful cases the presiding officer submits the question to the body for advice or decision. When the presiding officer rules on a point, debate is closed, but the decision may be appealed (See Rule 3).

Rule 11. Bar of the Conference

The bar of the conference shall provide for the integrity of the General Conference. It is for

delegates, pages, and others who have been granted access to the area for General Conference business as provided through the Rules or through the suspension of the Rules.

Rule 12. Distracting Behavior

A spirit of Christian conferencing is expected. Delegates are not to distract others ~~near them by engaging in activities unrelated to the matters at hand~~. Audible cell-phone use is not permitted in the plenary hall or the legislative committee rooms ~~by delegates or observers while in session~~. All electronic devices shall be muted or turned off. In addition, the use of ~~laptop computers, personal digital assistants, pagers and other~~ electronic devices should be in a manner that ~~furtherance of General Conference business and done in such a manner that it~~ does not disturb other participants. Respect should be shown in the use of social media at all times. Verbal and non-verbal distractions are prohibited. The presiding officer or members of the General Conference staff may ask individuals to leave the plenary hall or the legislative committee room if they persist in behavior that interferes with the participation of other delegates.

Rule 13. Electronic Recording

No electronic recording by either video or ~~voice~~ audio may be made of any portion of the General Conference unless specifically authorized by the Business Manager of the General Conference in order to maintain the integrity of all performance licenses.

Rule 14. Right to Make Motions

Only voting delegates have the right to make or second motions in accordance with the rules and upon recognition by the presiding officer.

Rule 15. Plenary Voting Procedure

(1) Voting shall be by electronic means unless otherwise ordered by the Conference, provided,

however, that in elections, voting may be by written ballot. Electronic voting devices shall be available on the platform for delegates making a presentation to the Conference.

(2) When electronic voting is not in use or operating, a standing count vote or vote by written ballot may be ordered on call of any delegate, supported by one-third of the delegates present and voting, with pages serving as tellers.

(3) Only delegates within the bar of the Conference when the vote is taken shall be entitled to vote. No delegate shall cast a vote in place of any other delegate.

(4) No other business shall be in order when a vote is being taken or when the previous question has been called until the process is completed, except such as relates to the vote itself or such business as the presiding officer may deem appropriate.

Rule 16. Elections

For any election requiring balloting by the plenary, an election shall occur when the number of ballots cast for a nominee meets or exceeds the required percentage of the total valid ballots cast.

A ballot is valid if it meets the following standards:

(1) It is cast by a voting delegate or properly seated reserve delegate.

(2) It contains votes for the same number of nominees, as there are vacancies to be filled.

(3) Every name receiving a vote has been properly nominated according to the provisions.

(4) No more than one vote is cast for the same nominee.

(5) No vote is cast for a person who has already been elected.

Rule 17. Division of Question

Before a vote is taken, any delegate shall have the right to call for a division of any question, if it is subject to such division as the delegate indicates. If no delegate objects, the division shall be made; but if there is objection, the presiding officer

shall put the question of division to vote, not waiting for a second.

IV. Behavior of Guests and Observers

Rule 18. Distracting Behavior

A spirit of Christian conferencing is expected. Guests and observers are not to distract others. Audible cell-phone use is not permitted in the plenary hall or the legislative committee rooms. All electronic devices shall be muted or turned off. In addition, the use of electronic devices should be in a manner that does not disturb other participants. Respect should be shown in the use of social media at all times. Verbal and non-verbal distractions are prohibited. The presiding officer or members of the General Conference staff may ask individuals to leave the plenary hall or the legislative committee room if they persist in behavior that interferes with the participation of delegates. Guests and observers are not to enter the bar of the conference except as provided in Rule 11.

Rule 19. Electronic Recording

No electronic recording by either video or audio may be made of any portion of the General Conference unless specifically authorized by the Business Manager of the General Conference in order to maintain the integrity of all performance licenses.

~~I~~V. Business Procedure

Rule ~~18~~20. Motion for Adoption of Legislative and Administrative Committee Reports

Whenever a report of a legislative committee or an administrative committee is presented to the Conference for action, it shall be deemed in proper order for consideration by the Conference without the formality of a second.

Rule 2~~1~~9. Required Forms for Reports, Resolutions, Motions, Amendments

All resolutions and committee reports shall be prepared in accordance with instructions from the Secretary of the General Conference; and all motions, including amendments, shall be presented in writing (See Rules 3~~1~~3.2, 3~~2~~4.3, 3~~4~~6.2, 3~~6~~8).

Rule 2~~2~~0. Alterations of Motions

When a motion is made and seconded, a resolution is introduced and seconded, or a committee report is read or published in the *Daily Christian Advocate*, it shall be deemed to be in the possession of the Conference and may not be altered except by action of the Conference (See Rule 3~~7~~9).

Rule 2~~3~~1. Non-Debatable Motions

The following motions shall be acted upon without debate:

(1) To adjourn, when unqualified, except for final adjournment.

(2) To suspend the rules.

(3) To lay on the table.

No motion, which adheres to another motion or has another motion adhering to it, can be laid on the table by itself. Such motions, if laid on the table, carry with them the motions to which they adhere or which adhere to them.

(4) To take from the table.

(5) To call for the previous questions, when in order (See Rules 7 and 2~~2~~4).

(6) To reconsider a non-debatable motion (See Rule 3~~0~~2).

(7) To limit or extend the limits of debate.

(8) To take time for prayerful discernment at the immediate moment.

Rule 24~~2~~. Rights of the Main Question

The main question may be opened to debate under the following motions: to adopt, to refer, to substitute, to postpone, or to reconsider. No new motion, resolution, or subject shall be entertained until the one under consideration shall have been disposed of except as provided in Rule 15.4. This rule does not apply to secondary motions if otherwise allowable.

Rule 25~~3~~. Precedence of Secondary Motions

If any one or more of the following motions shall be made when one or more other motions are pending, the order of their precedence in relation to one another shall be the same as the order of their listing below:

(1) To fix the time the conference shall adjourn (This motion is subject to amendment, or it may be laid on the table.);

(2) To adjourn;

(3) To take a recess;

(4) To lay on the table;

(5) To order the previous question (See Rules 2~~1~~3.5, 2~~6~~8);

(6) To limit or extend the limits of debate;

(7) To postpone to a given time;

(8) To refer;

(9) To amend or to amend by substitution (one amendment being allowed to an amendment);

(10) To postpone indefinitely.

Rule ~~24~~26. Motion to Adjourn

The motion to adjourn, when unqualified, shall be taken without debate and shall always be in order, except:

(1) When a delegate has the floor;

(2) When a question is actually put or a vote is being taken and before it is finally decided;

(3) When the previous question has been ordered and action is pending;

(4) When a motion to adjourn has been lost and no business or debate has intervened;

(5) When the motion to fix the time to which the Conference shall adjourn is pending.

This rule does not apply to a motion for final adjournment of the Conference.

Rule 27~~5~~. Final Adjournment

At final adjournment all unfinished business shall remain unfinished.

Rule 28~~6~~. Procedure for Amending by Substitution

(1) When a resolution or committee report is properly before the Conference for consideration and action, even if amendments are pending, a substitute may be offered by any delegate moving that the same be substituted for the report, resolution, or amendment under consideration. The substitute shall be an alternative to what is before the body and not simply a negation of the main motion.

(2) Debate on the motion to substitute will be limited to the question of substitution only. No amendments to the main motion or the substitute will be considered during this period of initial consideration.

(3) Following the debate on the motion to substitute, a vote on substitution will occur. If the motion to substitute prevails by majority vote, the substitute motion becomes the main motion. If the motion to substitute fails to receive a majority vote, the original main motion remains on the floor for consideration. Debate including the offering of amendments moves forward on the main motion as per the rules of procedure.

(4) The motion for the previous questions shall not be in order on the motion to substitute until opportunity has been given for at least two speakers on each side of the question.

Rule 29~~7~~. Minority Report

A minority report may be attached to a report from a legislative committee in the following manner:

(1) Delegates intending to offer a minority report must notify the chair of the committee within two hours (excluding breaks) of final committee action on the relative petition.

(2) The chair of the legislative committee shall receive the minority report signed by 10 persons or 10% of the legislative committee membership (whichever is less) who voted against the proposal, whose names shall be attached to the request. A reserve delegate may sign the minority report only while seated as a voting delegate in the legislative committee or if seated at the time the committee acted upon the relevant petition. The committee and minority reports shall be submitted and presented together in the *Daily Christian Advocate*.

(3) A minority report shall be presented as a substitute for the report of the committee, in conformity with Rule 26~~8~~ and Rule 3~~4~~6 respectively, and it shall be managed in the plenary according to Rule 26~~8~~ for substitute motions. The signers of the minority report shall select one of their signers to present the report as a substitute motion. In closing debate on the motion to substitute, the delegate presenting the minority report shall speak first and the presenter of the committee report shall be last.

` (4) If the motion to substitute the minority report for the majority report prevails by majority vote of the plenary, the minority report becomes the main motion. If the motion to substitute fails to prevail by a majority vote of the plenary, the majority report of the committee remains on the floor as the main motion for consideration. Debate including the offering of amendments moves forward on the main motion as per the rules of procedure.

Rule ~~28~~ 30. Unlawful Motion After Speech

After making a speech on a pending question, a delegate may not make a motion that would limit or stop debate without first relinquishing the floor.

Rule ~~29~~ 31. Exceptions to Majority Vote

A majority of those voting, a quorum being present (*Book of Discipline* ¶ 506), shall decide all questions, with the following exceptions:

(1) A one-fifth vote of the Conference shall be required to request a Judicial Council decision (*Book of Discipline* ¶¶ 56.1, 2609.1).

(2) A one-fifth vote of the Conference shall refer a matter to the Committee on Ethics.

(3) A non-delegate may be invited to a full legislative committee or sub-committee either by invitation of the chair or by one-third (1/3) vote of either body to speak for no more than three (3) minutes on any one matter.

(~~3~~4) One-third of those present and voting shall suffice to sustain a call for a recorded vote in case the decision of the presiding officer is challenged (See Rule 15.2).

(~~4~~5) A tie vote sustains the presiding officer (Rule 3.1).

(~~5~~6) A two-thirds vote shall be required to sustain a motion to suspend (Rule ~~39~~41) or amend (Rule 4~~0~~2) the rules; to set aside a special order (Rule 3~~1~~3.1); to consider a special order before the time set therefore; to sustain the request of the Committee on Courtesies and Privileges for the presentation of any person after the sixth day of the General Conference (See Section VII.A.3).

(~~6~~7) A two-thirds vote shall be required to sustain a call for the previous question.

(~~7~~8) A two-thirds vote shall be required to approve a proposal for a constitutional amendment (*Book of Discipline* ¶¶ 59-61).

Rule 32~~0~~. Reconsideration

A motion to reconsider an action of the body shall be in order at any time if offered by a delegate who voted with the prevailing side. If the motion proposed for reconsideration was non-debatable, the motion to reconsider shall be non-debatable (See Rule 2~~1~~3).

Rule 3~~3~~1. Regular Calendar and Consent Calendar

(1) The Secretary of the General Conference shall keep the Calendar which includes the orders of the day and the reports of committees (See Rule 3~~7~~9). Business placed on the calendar shall be considered in the order recommended by the Committee on Agenda and Calendar, unless by two-thirds vote of the Conference, an item is taken up out of order (See Rule ~~29.5~~31.6).

(2) Whenever possible, a legislative committee shall recommend for adoption only one calendar item for each paragraph or sub-paragraph in the *Book of Discipline*. All other related petitions shall be combined for rejection or referral.

(3) Action from a legislative committee shall be placed on the Consent Calendar if:

(a) No more than ten votes were cast against the prevailing position in the committee;

(b) The item has been previously published in the *Daily Christian Advocate*;

(c) The item has been in the hands of delegates for at least 24 hours;

(d) The item is neither a constitutional amendment nor one having financial implications; and

(e) No minority report is attached (See Rule 2~~7~~9).

(4) The *Daily Christian Advocate* shall clearly identify the Consent Calendar, which will list items in three sections sub-headed as follows:

(a) Disciplinary Items Recommended for Adoption.

(b) Non-Disciplinary Items Recommended for Adoption.

(c) Items Recommended for Referral.

(5) The Consent Calendar shall be called up daily pursuant to Rule 2. Adoption of the Consent Calendar by vote of the Conference shall be deemed action on all calendar items on the Consent Calendar.

(6) If an error in assignment of a Consent Calendar item is discovered and reported by the legislative chair to the Coordinator of the Calendar, the Coordinator of the Calendar shall have the authority to report the error to the plenary session for reconsideration.

(7) Any 20 delegates may have a Consent Calendar item removed by having such a request on file with the Secretary of the General Conference by 3:00 p.m. of the day the calendar item first appears in the *Daily Christian Advocate*. Reserve delegates may sign requests to remove item from the Consent Calendar only while seated as voting delegates. Such items shall be called up in the regular order of business.

(8) Items lifted from the Consent Calendar may not be returned to the Consent Calendar.

Rule 3~~4~~2. Report of Non-Calendar Items

(1) In addition to calendar items to be presented to the plenary, each legislative committee shall report all items not presented in the following categories:

(a) Petitions not acted upon because another petition dealing with the same subject was acted upon.

(b) Petitions not supported by the legislative committee. The committee shall report the vote of the committee.

(c) Petitions assigned to but not considered by the legislative committee.

(2) These reports shall be printed in the *Daily Christian Advocate*.

(3) Any 20 delegates may have an item in (1)(b) or (1)(c) above presented to the plenary by having such a request on file with the Secretary of the General Conference by 3:00 p.m. of the day the item first appears in the *Daily Christian Advocate*. Reserve delegates may sign requests to present an item in (1)(b) or (1)(c) above only while seated as voting delegates. Such items shall be called up in the regular order of business while the chair of the relevant committee is on the platform. Those supporting consideration of said items shall select one of their number to present the item to the plenary.

Rule 3~~5~~3. Rules of Order of Legislative Committees

The rules of order of the General Conference, except for Rule 7, shall be observed

in meetings of standing legislative committees insofar as they apply.

Rule 36~~4~~. Duties and Prerogatives of Legislative Committees

(1) Following orientation of officers, committee leadership, utilizing the resources of its petitions coordinator, shall evaluate the petitions assigned to the committee, establish priorities, and outline the committee's work on the basis of those priorities unless it is given special instructions by the General Conference (See Section VII.A.(7)(a)).

(2) A legislative sub-committee chair shall ensure that all votes taken within a sub-committee are recorded and reported to the legislative committee plenary on the forms provided by the Secretary of the General Conference.

(3) When a petition or resolution or any similar item is referred to one of the legislative committees, it shall be understood that the whole question with which the item has to do is referred to that committee for such action as it may deem wise. Every matter supported by the legislative committee shall be reported to the plenary with a motion to adopt or a motion to refer to a board, council, commission, or committee either for action or for report to the next General Conference.

(4) Committees shall report to the Conference upon all matters referred to them by the Conference, directly or through the Committee on Reference. Committee reports on resolutions, petitions, etc., shall cite the same, identifying them by numbers they bear respectively in the published reports of the Committee on Reference or in some other suitable manner.

(5) When a committee ascertains that another committee is, or in its judgment should be, considering a subject that the former is considering, it shall report the matter to the Committee on Reference for such adjustment as the situation may require.

(6) The chairperson of each legislative committee shall coordinate the report of the committee to the plenary.

(7) When the chairperson of a committee is not in agreement with a report adopted

by the committee, it shall be the chairperson's duty to state the fact to the committee. The committee shall elect one of its members for the presentation and discussion of the report in the plenary. If, in such a case, the committee shall fail to select a representative, the chairperson shall designate a member to represent the committee, and said representative shall have all the rights and privileges of the chairperson in relation to such a report.

Rule 37~~5~~. Unfinished Business in Legislative Committee

Any legislation not acted upon by the legislative committee at the time of the Saturday evening adjournment of the first week of General Conference shall remain unfinished (See Rule 1.6 & See Section VII.~~7.FG.~~3(d)).

Rule 38~~6~~. Legislative Committee Report to the Daily Christian Advocate

(1) As quickly as material can be prepared, each secretary of a legislative committee shall present each of the committee's reports to a recorder assigned to the committee. The recorder will prepare the report and the report will be approved and signed by the chair, vice-chair and secretary. After the report has been approved, it will be electronically transmitted to the Coordinator of the Calendar. A calendar number will be assigned and it will be published as approved.

(2) Committee and minority reports that propose changes in the *Book of Discipline* shall give the paragraph number to be affected and shall be prepared in the following manner: Existing words used as reference points shall be in quotation marks; words to be deleted shall be in strike through; words to be added shall be bolded. In the publication of these reports, the *Daily Christian Advocate* will use the same convention (See Rule ~~38~~40).

Rule 39~~7~~. Published Reports in Possession of Conference

Reports submitted by the committee according to the deadline, as announced by the Secretary

of the General Conference, shall appear in the next day's *Daily Christian Advocate*. The report as published in the *Daily Christian Advocate* is the official copy, subject only to grammatical or other obvious editorial changes and shall be regarded as in the possession of the Conference. On the day following its first appearance in the *Daily Christian Advocate* or any time thereafter, a report is in order for consideration at the pleasure of the conference. The same rule shall apply to a minority report from any committee (See Rules 2~~0~~2, 2~~7~~9).

Rule 4~~0~~38. Preparation and Publishing of Reports

(1) All committee reports shall be prepared using the approved General Conference Legislative System.

(2) The report to the Coordinator of the Calendar for items voted in committee shall include the name of the committee, its total membership, the number present at the time the item was adopted, and the number voting for and against the item.

(3) Reports of the legislative committees shall be published in the *Daily Christian Advocate* at least one day before being presented for consideration by the Conference. Committee reports with minority reports shall be published in sequence, and so numbered.

(4) Every effort should be made by the secretary of the legislative committee to report consecutively all petitions that address the same issue.

VI. Suspending, Amending, and Supplementing

Rule 4~~1~~39. Suspension of the Rules

The operation of any of the provisions of the Plan of Organization and Rules of Order may be suspended at any time by a two-thirds vote of the Conference (See Rule ~~29.5~~31.6).

Rule 42θ. Amending Rules

The Plan of Organization and Rules of Order may be amended or changed by a two-thirds vote of the Conference; provided the proposed change or amendment has originated in the Committee on Plan of Organization and Rules of Order or has been presented to the Conference in writing and referred to this committee, which committee shall report thereon not later than the following day (See Rule 29.531.6).

The Plan of Organization and Rules of Order as adopted at the opening session shall be published in the next *Daily Christian Advocate*.

Rule 43ι. Robert's Rules of Order, *Supplemental Authority*

In any parliamentary situation not covered by the Plan of Organization and Rules of Order, the General Conference shall be governed in its action by the current edition of *Robert's Rules of Order*.

Rule 44. Group Discernment Process

The Commission on General Conference may identify a particular subject to be addressed through a group discernment process leading to a plenary decision. In such case, the Commission will make a recommendation to the Plenary and a simple majority would be necessary for this alternative process to be utilized on the chosen subject.

(1) All petitions identified as a group—The Petitions Secretary shall identify all petitions relating to the identified subject. These petitions will not be processed by the Legislative Committees, but will be addressed through this group process. These petitions shall be presented to the Secretary of the General Conference and the Committee on Reference for confirmation.

(2) Assignment of delegates to Small Groups—The Secretary of the General

Conference and Business Manager will assign all delegates to small groups of no more than 15 members. Attention shall be given to geographic, language, ethnic, gender, age, and clergy/laity diversity.

(3) Choice and Training of Small Group Leaders and Scribes—Each delegation, in the Fall preceding General Conference, may nominate no more than three delegates to serve as small group leaders. The nominations will be gathered by the Executive Committee of the Commission on the General Conference who will select and appoint leaders from this pool. Scribes will be selected at the first meeting of each small group from within its membership.

(4) Process of discernment and discussion—The small group leader will engage the group in conversation addressing the chosen petitions in light of the values of the centrality of mission, unity for the sake of mission, and our identity as Christians and United Methodists. Small groups are asked to make recommendations to the Facilitation Group as to how the petitions should be processed. These recommendations are recorded on the Small Group Reporting Sheet and all members are given the opportunity to review the sheet and sign it.

(5) Monitors—During this group process, monitors from the Commission on the Status and Role of Women (COSROW), General Commission on Religion and Race (GCRR), and JustPeace are empowered to observe the process and signal the group leader if they observe harmful behavior as determined according to the Guidelines for Conversation.

(6) Selection and Training of Facilitation Group and Leader—One male and one female from each central conference and US jurisdiction will be nominated by the Leadership Discernment Committee of the Council of Bishops. This pool of twenty-four names of elected delegates will be given to the Executive Committee of the Commission on the General Conference who will then create a slate of six (6) who are presented for election by the General Conference. Members of the General Conference may nominate

additional persons from the original pool of twenty-four delegates. The slate of six and the additional eighteen (18) names are to be printed in the first edition of the *DCA*.

This election of six persons shall be by plurality. The Secretary of the General Conference will serve as an ex-officio member of this group. The Secretary of the General Conference will convene this group and lead the election of Facilitation Group Leader from within the membership. This group is selected for a particular skill set, including the capacity to discern trends in the response sheets, writing, and knowledge of legislative process and language. Impartiality is important for membership in this group.

(7) Reporting from Facilitation Group—The Facilitation Group, compiling information from the small group reporting sheets, will craft a comprehensive petition or group of petitions which will be assigned a new petition number(s) and printed in the *DCA* for processing by the plenary at a time at least 24 hours later. The chair of the Facilitation Group will present the new petition(s) and group report to the plenary at a time determined by the Committee on Agenda and Calendar.

(8) Plenary Discussion and Decision—The presiding bishop shall lead the discussion on the petition(s) utilizing the Plan of Organization and Rules of Order of the General Conference.

Guidelines for Conversation

Introduction

Don't let any foul words come out of your mouth. Only say what is helpful when it is needed for building up the community.

Ephesians 4:29a (CEB)

There is great power in our words. Our words and gestures have the power to create, empower, shape, and guide. They also have the power to suppress, diminish, destroy, and mislead.

It is no wonder that the Bible dedicates considerable attention to how persons of faith are to communicate. James, in his epistle, dedicates a full chapter to this concern. Other biblical verses focus on teaching about appropriate ways to communicate.

> *Your speech should always be gracious and sprinkled with insight so that you may know how to respond to every person.—Colossians 4:6 (CEB)*

> *Those who answer before they listen*
> *are foolish and disgraceful.*
> *—Proverbs 18:13 (CEB)*

> *If those who claim devotion to God don't control what they say, they mislead themselves. Their devotion is worthless.—James 1:26 (CEB)*

> *I tell you that people will have to answer on Judgment Day for every useless word they speak. By your words you will be either judged innocent or condemned as guilty.—Matthew 12:36-37 (CEB)*

What we say, and the way we say it, matters. Even more, it is crucial to God's ultimate purpose for the church. In the words of the apostle Paul,

> *. . . we aren't supposed to be infants any longer who can be tossed and blown around by every wind that comes from teaching with deceitful scheming and the tricks people play to deliberately mislead others. Instead, by speaking the truth with love, let's grow in every way into Christ, who is the head.*
> *—Ephesians 4:14-16 (CEB)*

Speaking the truth with love is the heart of Christian conferencing in the Wesleyan tradition. According to Paul, it is also one of the principal ways we grow to be like Christ.

As we commit to speaking the truth with love through words and actions throughout the 2016 General Conference of The United Methodist Church, the following three questions may help us as a regular communications checkup in the days ahead. As we speak, are our words . . .

Shared in a spirit of love?

> *"'Love is the fulfilling of the law, the end of the commandment.' It is not only 'the first and great' command, but all the commandments in one."*
> *—John Wesley, A Plain Account Of Christian Perfection*

Love is the measure of all things and thus the beginning and the end of our journey.

If at any time the true intention of our heart is unclear, reading 1 Corinthians 13 can provide us guidance. Reaching out to a friend or a spiritual mentor for prayerful conversation can also be a great help.

Genuinely true?

Each of you must tell the truth to your neighbor because we are parts of each other in the same body.

Ephesians 4:25 (CEB)

Speaking what is genuinely true in a particular moment is not only a matter of personal honesty, but a crucial spiritual discipline as well. Partial "truths" can distort the truth and cause brokenness in the body of Christ.

Speaking truth often requires being willing to be vulnerable. Though truth telling isn't always easy, if it is done in love and with transparency, it can build trust.

Tension and discomfort may be part of this process. However, violence, hurt, and abuse should never be a part of Christian conferencing.

Helping to build up the body of Christ?

> *As for whoever causes these little ones who believe in me to trip and fall into sin, it would be better for them to have a huge stone hung around their necks and be drowned in the bottom of the lake.*
> *—Matthew 18:6 (CEB)*

> *"Do No Harm, Do Good, Stay in Love with God."—John Wesley's Three Simple Rules, paraphrased by Bishop Reuben Job.*

Our words have the power to build up or tear down the body of Christ.

We are accountable not only for what we say, but how we treat each other in the conversation. While those in leadership have a primary responsibility for setting the tone of the body's conversations, Christ holds each one of us accountable for how we treat each other.

General Conference is a time when deeply held understandings about faith and the nature and mission of the Church are shared within a legislative context. The political nature of a legislative process can pit us against one another and even interfere with our ability to hear God's voice among us.

The Guidelines that follow are intended to serve as an aid to our efforts to discern the will of God as we make decisions for the life and sacred work of The United Methodist Church. May the psalmist's prayer guide our way:

Let the words of my mouth
and the meditations of my heart
be pleasing to you,
Lord, my rock and my redeemer.
—Psalm 19:14 (CEB)

GUIDELINES

1. Always strive to be respectful in your language.

2. Listen respectfully. Do not interrupt. Be aware of your non-verbal responses.

3. Avoid stereotyping others or speaking in generalities.

4. Respect the integrity of those whose understandings or opinions may differ from your own.

5. Be fully engaged, open, and gracious. Avoid language that demeans others who hold views different from your own.

6. If the person you are in conversation with expresses being hurt by the conversation, take time to acknowledge this pain in appropriate ways. Avoid minimizing someone else's pain. Don't offer superficial solutions or compare the other's pain to your own pain.

7. If you hurt someone either intentionally or unintentionally, apologize clearly and without qualification. If you are offered an apology, accept it as a first step toward reconciliation and allow the conversation to move on.

8. Be aware of how different levels of power held by individuals impact the dynamics of the conversation. Don't use any power you may have over another person to pressure that person to agree with you.

9. Trust that God is present and at work in your conversation.

1. Always strive to be respectful in your language.

God created humanity in God's own image,
in the divine image God created them,
male and female God created them.
—Genesis 1:27 (CEB)

Love each other like the members of your family.
Be the best at showing honor to each other.
—Romans 12:10 (CEB)

The image of God is present in every human being and should accordingly compel us to treat all with honor and respect whether those persons are present or not. The names we use to refer to one another carry with them powerful and not always obvious meanings. These meanings are subject to change and depend on the particular context in which they are used. When speaking about groups of people, use the terms preferred by that group. When in doubt, ask.

Likewise, even while we should clearly speak the truth as we understand it, to do so *in love* means that we will refrain from using disparaging, belittling, denigrating, or maligning comments or by minimizing the humanity of others by reducing them to a category or an "issue."

Becoming aware of the ways our language can diminish or even negate the humanity of others is a life-long journey. Fortunately, every misstep we make and correct as soon as we are able to do so has the possibility of bringing us closer to one another.

Examples:

In a meeting with colleagues, one of them would never use my name but kept calling me "honey" or "sweetie," while he called males in the meeting by their names or titles. I felt disempowered, diminished, and patronized. I could not wait to get out of the meeting.

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Membership in Native tribes is very different from place to place. Often there are persons who identify as Native Americans and they may not have any experience with their tribes, but they often still speak for Native persons who have much more involvement with their tribes. That creates challenges as well.

2. Listen respectfully. Do not interrupt. Be aware of your non-verbal responses.

Therefore, you should treat people in the same way that you want people to treat you; this is the Law and the Prophets.—Matthew 7:12 (CEB)

You'll receive the same judgment you give. Whatever you deal out will be dealt out to you.
—Matthew 7:2 (CEB)

Gracious listening as the first step of love's journey is crucial to communication. Gracious listening requires focusing on the person who is speaking. It demands patience.

Communication—speaking and listening—is always contextual. The home contexts of the speaker and listener, as well as the context of General Conference, all shape our communication. Like the nations at Pentecost, we must be prepared for miracles of both listening and speaking across contexts and cultures.

Refrain from formulating your response while listening to others. Physical gestures or body language should be signals of openness and respect.

Full and equal participation of all delegates to General Conference requires that we work in multiple languages both in writing and speaking. This process of translation and interpretation fosters patience and provides the opportunity to discern the movement of the Spirit across cultures.

Examples:

Often when I speak in meetings I have the feeling that some are saying: "Here she goes again." Some even roll their eyes. It's like I've been dismissed even before I started.

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I stopped going to meetings in a Committee of my Annual Conference because every time I spoke one of the clergy would respond with something that implied that as a young person I did not know what I was talking about.

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At first, I didn't understand why my colleague would never engage in group discussions. It wasn't until she told me that it just takes her longer to process what's been said and how she could contribute. I had to learn to be intentional about stepping back and allowing her time and space so that I didn't monopolize conversation and her voice could be heard.

3. Avoid stereotyping others or speaking in generalities.

But now, says the Lord—
the one who created you, Jacob,
the one who formed you, Israel:
Don't fear, for I have redeemed you;
I have called you by name; you are mine.
—Isaiah 43:1 (CEB)

Aren't five sparrows sold for two small coins? Yet not one of them is overlooked by God. Even the hairs on your head are all counted. Don't be afraid. You are worth more than many sparrows.—Luke 12:6-7 (CEB)

God sees and treats every creature with special and distinctive love. We are called to do the same. We are called to be aware of cultural differences while avoiding assumptions, stereotypes, or judgments. Do not presume that you know what a person is going to say. As much as possible, avoid using generalized statements. Instead, speak clearly from your own experience

Examples:

At the last General Conference a delegate from a neighboring country in Africa spoke in the Plenary claiming that he was speaking for all Africans. I let him know during the break that he did not speak for me, but the damage was done—many in the room now believed that I agreed with him.

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Often when we speak about HIV-AIDS there is an unspoken assumption that people who have HIV-AIDS are sexually promiscuous. As a woman who became HIV positive in what I thought was a monogamous marriage, this pains me to no end.

****

Whenever people hear my southern accent (Texas, USA), I can feel all kinds of stereotypes bubbling

up. They may not be spoken aloud, but I know they are present by the different way I am treated after I speak.

4. Respect the integrity of those whose understandings or opinions may differ from your own.

If I have the gift of prophecy and I know all the mysteries and everything else, and if I have such complete faith that I can move mountains but I don't have love, I'm nothing.—1 Corinthians 13:2 (CEB)

Don't be conformed to the patterns of this world, but be transformed by the renewing of your minds so that you can figure out what God's will is—what is good and pleasing and mature.—Romans 12:2 (CEB)

Brothers and sisters, I myself don't think I've reached it, but I do this one thing: I forget about the things behind me and reach out for the things ahead of me. The goal I pursue is the prize of God's upward call in Christ Jesus.—Philippians 3:13-14 (CEB)

The Wesleyan understanding of sanctification reminds us that we are all still on a journey of faith, "going on to perfection," but not yet fully arrived there.

In conversations with others, be careful to respect the integrity of the views of others with respect to how one reads the scriptural witness and interprets it. Different people, approaching Scripture with a genuine faith, may come to different understandings of a particular biblical text.

The historic Wesleyan Quadrilateral allows that Scripture is to be interpreted through the lens of the church's tradition (or the witness of the body of Christ through the centuries), our own personal experiences (how we have seen God work in our own lives and in the lives of others), and reason (what makes not only sense to us, but is congruent with the entire biblical record and not just a small portion of it). However, Scripture is never to be used as a weapon.

Example:

I was approached and asked about what the Bible says on salvation. When I responded to the person, they said to me, "let me tell you what the Bible really says." What was the point of asking me if you were going to tell me what you believe is the right answer regardless of my theological grounding?

5. Be fully engaged, open, and gracious. Avoid language that demeans others who hold views different from your own.

Conduct yourselves with all humility, gentleness, and patience. Accept each other with love, and make an effort to preserve the unity of the Spirit with the peace that ties you together.—Ephesians 4:2-3 (CEB)

What of the wisdom from above? First, it is pure, and then peaceful, gentle, obedient, filled with mercy and good actions, fair, and genuine. Those who make peace sow the seeds of justice by their peaceful acts.
—James 3:17-18 (CEB)

The goal of Christian conferencing is to enter into a dialogue, not a debate. The goal is not "to win the argument" but to witness to our own understanding of God's truth while openly listening to the understandings of others. Recognize that God may wish to speak to us through unexpected sources.

Christian conferencing requires the full involvement of all voices. Staying in the margins, remaining silent out of fear, or choosing to remain neutral or to falsely agree in order to avoid conflict are not options if we are to genuinely be the body of Christ.

Examples:

The confrontational nature of some of the conversations in my Legislative Committee at the last General Conference left me wounded and discouraged. I even considered leaving this Church I love. Sometimes it feels that instead of a time of searching together for God's will, General Conference is a blood sport where there will always be winners and losers.

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I was at a meeting where someone said something that I knew for sure to be untrue. I kept waiting for others to speak up but no one did, and, I am sad to say, neither did I. I felt like a coward. I was a coward, but that moment taught me that I need to speak up.

6. If the person you are in conversation with expresses being hurt by the conversation, take time to acknowledge this pain in appropriate ways. Avoid minimizing someone else's pain. Don't offer superficial solutions or compare the other's pain to your own pain.

Be happy with those who are happy, and cry with those who are crying.—Romans 12:15 (CEB)

If one part suffers, all the parts suffer with it; if one part gets the glory, all the parts celebrate with it. You are the body of Christ and parts of each other.
—1 Corinthians 12:26-27 (CEB)

Compassion is at the heart of the gospel. In Jesus Christ, God entered and shared the whole of human existence, sharing in our joys and pains. In John's Gospel, God's Spirit is named as the Helper, Comforter, and Advocate sent by God in Christ's name to accompany God's people.

Witnessing pain in others can be uncomfortable. Our first instincts may be to try to fix the situation or to ignore it or run away from it. We are called, instead, to be fully present.

Avoid minimizing someone else's pain by providing superficial solutions or comparing it to your own pain or that of others.

Some of the ways we avoid being fully present to the pain of others include:

- Thoughtless sympathy. ("I know exactly how you feel…")
- Offering superficial solutions or quick fixes. ("You just need to pray more…")
- Bringing to the conversation pains experienced by others. ("We are all in pain…")

Examples:

After I shared about the discrimination experienced by black persons like myself in our community, a long, uncomfortable silence was broken by someone saying: "I know how you feel. We are all hurting." The person speaking was white and affluent.

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The typical responses when I speak of the pain of being a gay person in The United Methodist Church usually go this way: "You just need to be patient," "Things will change," "We just need more dialogue." Never has anyone asked me: "Tell me more . . ."

7. If you hurt someone either intentionally or unintentionally, apologize clearly and without qualification. If you are offered an apology, accept it as a first step toward reconciliation and allow the conversation to move on.

Therefore, if you bring your gift to the altar and there remember that your brother or sister has something against you, leave your gift at the altar and go. First make things right with your brother or sister and then come back and offer your gift.
—Matthew 5:23-24 (CEB)

Forgive us for the ways we have wronged you,
just as we also forgive those who have wronged us.
—Matthew 6:12 (CEB)

Forgiveness is an integral part of the journey of love. It has the healing capacity of deepening our ties and building trust. Offering or accepting an apology should not be confused with the deeper, longer journey of forgiveness and reconciliation but it can serve as an entry point into that blessing.

The art of offering an apology demands humility and the willingness to understand that the journey toward forgiveness may have only begun.

Keep your apology simple by owning your responsibility without assigning the potential responsibility of others. Avoid using qualifiers such as "I apologize **if** I hurt you in any way . . ." or "but . . . please understand . . ." when you offer an apology.

Accepting an apology as an invitation to the journey of reconciliation can be difficult at times. The nature of the offense and our perception of the apology's sincerity can increase this difficulty. Trusting that the work of reconciliation is the work of God's Spirit, within and beyond our actions, can help us dare the journey toward forgiveness.

Examples:

I was giving a presentation and one of the attendees was asking questions in an accusatory manner. The next day the same person approached me, apologizing for his behavior and affirmed the work I was doing.

****

Sometimes when I know I was wrong, I still want to explain my side and why I did what I did. I have to remind myself that a sincere apology doesn't come with qualifications.

8. Be aware of how different levels of power held by individuals impact the dynamics of the conversation. Don't use any power you may have over another person to pressure that person to agree with you.

Don't mistreat or oppress an immigrant, because you were once immigrants in the land of Egypt. Don't treat any widow or orphan badly. If you do treat them badly and they cry out to me, you can be sure that I'll hear their cry.—Exodus 22:21-23 (CEB)

So those who are last will be first. And those who are first will be last.—Matthew 20:16 (CEB)

Then the king will reply to them, "I assure you that when you have done it for one of the least of these brothers and sisters of mine, you have done it for me."
—Matthew 25:40 (CEB)

In every human interaction different power levels are involved, whether they are recognized or not. Gender and gender identity, age, race, sexual orientation, ethnicity, socioeconomic and citizenship status, education and occupational status, physical and mental abilities, and place within hierarchical structures are some of the factors at work in every conversation, placing individuals at unequal levels of power.

The different levels of power impact the experience of people within the same conversation. What for some may be experienced as a simple dialogue may be experienced by others as a painful ordeal.

The values of the gospel of Jesus Christ call us to live counterculturally, in a manner where the first are called to be last and the greatest honor is given to those whom others consider to be "the least" among us.

As you interact, consider the power differentials at work and make certain that the voices and experiences of those who are at the margins are being heard and honored. Take special care to think about your own position of power. If you hold power, acknowledge and share it. If you feel disempowered, speak up and claim the power that is yours in God's upside-down kingdom.

Examples:

I have been in situations when persons will say, "I have been to the last four General Conferences and I have much experience with this." This indicates that this person believes she or he knows much more than new persons and persons are often willing to let him or her lead the discussion.

****

Although I speak six other languages fluently, communicating in English takes a lot of effort. Still, I try my best; but often I feel like others are desperate for me to finish while I am still struggling to find the right words.

9. Trust that God is at work in the conversation.

Trust in the Lord with all your heart;
don't rely on your own intelligence.
—Proverbs 3:5 (CEB)

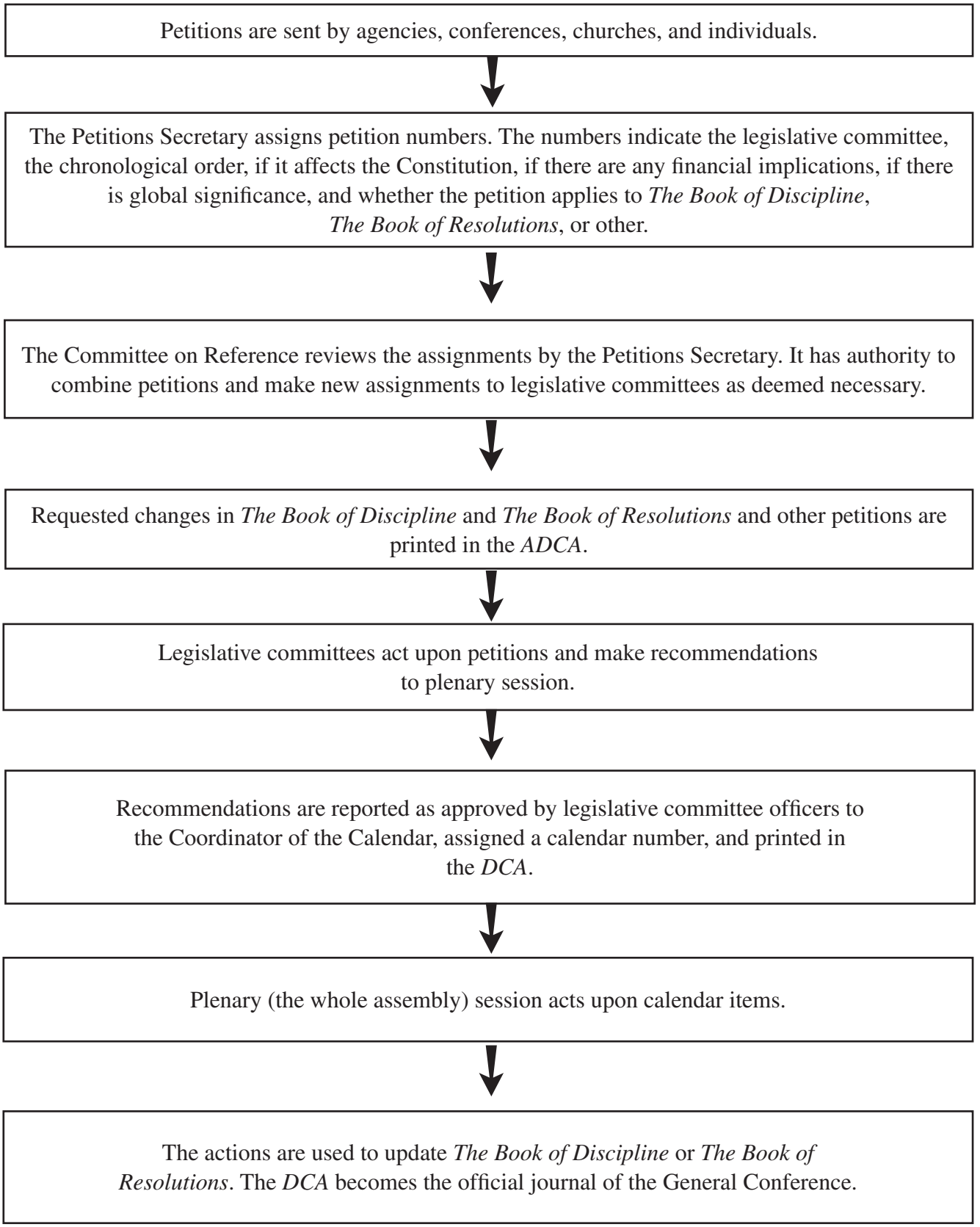
He answered me:
"This is the Lord's word to Zerubbabel:
Neither by power, nor by strength,
but by my spirit, says the Lord of heavenly forces."—Zechariah 4:6 (CEB)

The work of General Conference is holy work. It is about aligning ourselves with what God is doing and intends to do.

Staying focused on this principle helps us live out our calling as delegates from a place of freedom, hope, and trust. It also keeps us from trying to control outcomes with sinful behaviors such as manipulation of the process, intimidation, badgering, or misinforming. Instead, the fruit of God's Spirit becomes the bountiful harvest of our work.

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control. There is no law against things like this.—Galatians 5:22-23 (CEB)

Legislative Process



General Conference Parliamentary Procedure Chart

To Do This: **You Say This:** **SECONDARY MOTIONS IN ORDER OF PRECEDENCE**		**(See Key Below)**					
		I	**S**	**D**	**A**	**Vote**	**R**
Adjourn	*"I move to adjourn."*	No	Yes	No	No	Maj	
Call an intermission	*"I move we recess until . . ."*	No	Yes	No	Yes	Maj	
Suspend further consideration of an issue, especially in an emergency	*"I move we table the motion . . ."*	No	Yes	No	No	Maj	
End debate and amendments	*"I move the previous question . . ."*	No	Yes	No	No	2/3	R
Limit or extend the limits of debate	*"I move the debate be limited (or extended) to . . ."*	No	Yes	No	Yes	Maj*	R
Postpone debate to a specific time	*"I move to postpone this matter until . . ."*	No	Yes	Yes	Yes	Maj	R
Have the matter studied further	*"I move that this matter be referred to . . ."*	No	Yes	Yes	Yes	Maj	R
Amend a motion, including amend by substitution	*"I move to amend by . . ." or "I move to substitute . . ."*	No	Yes	Yes	Yes	Maj	R
Postpone indefinitely (Kills the main motion)	*"I move to postpone indefinitely."*	No	Yes	Yes	Yes	Maj	R
MAIN MOTION (Introduction of a Petition)							
Introduce New Business	*"I move that . . ."*	No	Yes	Yes	Yes	Maj	R
INCIDENTAL MOTIONS (Pertaining to the business under consideration)							
Correct an error in parliamentary procedure	*"I rise to a point of order"*	Yes	No	No	No	Chair Rules	
Obtain advice on parliamentary procedure	*"I raise a parliamentary inquiry"*	Yes	No	No	No	Chair Rules	
Request information	*"Point of information."* (must be in form of a question)	Yes	No	No	No		
Question the ruling of the presiding officer	*"I appeal the chair's decision."*	Yes	Yes	Yes	No	Maj	R
Suspend the rules temporarily	*"I move to suspend the rules so that . . ."*	No	Yes	No	No	2/3	
BRING A MATTER BACK BEFORE THE ASSEMBLY							
Take up a matter previously tabled	*"I move that we take from the table . . ."*	No	Yes	No	No	Maj	
Reconsider previous action (May be made only by a member who voted previously on the prevailing side)	*"I move to reconsider the vote on . . ."*	No	Yes	**	No	Maj	

I = Interrupt Speaker?; S = Second Needed?; D = Debatable?; A = Amendable?; R = May be Reconsidered.
*See GC rule 9.4 (an exception to usual 2/3 vote parliamentary procedure).
** See GC Rules ~~21~~23 and ~~30~~32.

Abbreviations and Codes

Petition Packets

During General Conference, petition packets, including copies of each multiple submission, will be issued to the Committee on Reference and the legislative committees to which they are assigned. Any delegate desiring to see a petition packet may contact the petitions secretary.

Petition Text

Proposed deletions to existing material are indicated by ~~strike through.~~
Proposed additions to existing material are indicated by single underline.

Each petition is numbered using the following code:

Petition Coding:

First series of numbers . . . . . .Chronological listing of petitions (begins with 60001)
First two letters . . . . . .Legislative committee
Petition Number . . . . . .Positions 1-5
Separator 1 . . . . . .Position 6 Value "-"
Legislative Committee Code . . . . . .Positions 7-8
Separator 2 . . . . . .Position 9 Value "-"
The type of petition determines the next several positions.
Discipline paragraph number with Paragraph Symbol . . . . . .¶XXXX.XXXX
Petitions with an even one hundred number (200, 400, 1200, etc.) indicate that the petition requests a new paragraph.
Or resolution number . . . . . .RXXXX
R9999 indicates that a petition requests a new resolution.
Or the word, "NonDis" for a petition that does not deal with *Discipline* paragraphs or resolutions
Separator 3 . . . . . .Next Available Position Value "-"
The type of petition determines the next position.
"C" if a petition impacts the Constitution, all other petition types are not signified in the Petition Identification Code.
The financial indicator code occupies the next available position.
Blank if petition does not impact budget.
Or "$" if petition has Financial Implications for an existing budget line item.
Or "!" if petition has Financial Implications for a new budget line item.
The global indicator code occupies the next available position.
Blank if petition does not impact the global church.
Or "G" if petition impacts the global church.

Legislative Committees

CA . . . . . Church and Society 1
CB . . . . . Church and Society 2
CO . . . . . Conferences
DI . . . . . Discipleship
FA. . . . . Financial Administration
FO . . . . . Faith and Order
GA . . . . . General Administration
GM. . . . . Global Ministries
IC . . . . . Independent Commissions
JA . . . . . Judicial Administration
LC . . . . . Local Church
MH . . . . . Ministry and Higher Education/Superintendency

Standing Committee

CC . . . . . Central Conferences

General Agencies

CT . . . . . Connectional Table
GBCS . . . . . General Board of Church and Society
GBOD . . . . . General Board of Discipleship
GBGM . . . . . General Board of Global Ministries
GBHEM . . . . General Board of Higher Education and Ministry
GBPHP. . . . . General Board of Pension and Health Benefits
GCAH . . . . . General Commission on Archives and History
GCOC . . . . . General Commission on Communications
GCFA . . . . . General Council on Finance and Administration
GCRR. . . . . General Commission on Religion and Race
GCSRW . . . . General Commission on the Status and Role of Women
GCUMM . . . General Commission on United Methodist Men
GCUMW . . . General Commission on United Methodist Women
GBUMPH . . General Board of the United Methodist Publishing House
OCUIR . . . . Office of Christian Unity and Interreligious Relationships

Alphabetical List of Voting Delegates and First Reserves

Clergy are *italics*. Committee code follows name.

The delegate information is provided by the respective secretaries of the annual conferences as a part of the credentialing process. Corrections may be sent to the Reverend L. Fitzgerald Reist, Secretary of the General Conference, greist@gcfa.org.

A Karumb Andre, Tshikut Mwayimb (LC) . . . . . North-West Katanga
Abdulai, Michael A. (GA) . . . . . Sierra Leone
Abedi, Dorothee Tulia (DI) . . . . . North Katanga
Abel, Russell L. (IC) . . . . . Indiana
Aboua, Louis Roi Nondenot (DI) . . . . . Cote d'Ivoire
Abro, Alain Patrick A. . . . . Cote d'Ivoire
Adams, Andrew Stephen (FO) . . . . . Illinois Great Rivers
Adams, Donald Lee (MH) . . . . . South Georgia
Adamu, Doris Jenis (IC) . . . . . Northern Nigeria
Adamu, Napoleon Grummetti (DI) . . . . Central Nigeria
Adjobi, Philippe A. (DI) . . . . . Cote d'Ivoire
Adjrabe, Mathurin Djoman (FA) . . . . . Cote d'Ivoire
Aguila, Pedro P. (GA) . . . . . Louisiana
Aka, Hermance A. (FA) . . . . . Cote d'Ivoire
Aka, Pierre A. (CO) . . . . . Cote d'Ivoire
Akaffou Yao Aye, Raymond Claude (CO) Cote d'Ivoire
Akre, Michel A. (CO) . . . . . Cote d'Ivoire
Alfred, Darlene Rochelle (CA) . . . . . Central Texas
Alimasi, Mwania Willy (DI) . . . . . Oriental And Equator
Allen, Emily Ruth (GA) . . . . . California-Nevada
Allen, James (Jim) R. (FA) . . . . . Tennessee
Allen, Suzanne H. . . . . Upper New York
Allen, William Arthur (CO) . . . . . Upper New York
Almeida, Adilson Leitão (FO) . . . . . Western Angola
Alstott, Richard Anthony (LC) . . . . . Indiana
Alvarez-Alfonso, Iosmar (GM) . . . . . Kentucky
Ambi, Norlito Tapia (GM) . . . . . Bulacan Philippines
Ambrusz, István (IC) . . . . . Hungary Provisional
Amey, Bethany Lin (CA) . . . . . Greater New Jersey
Amon, Darlene Van Camp (LC) . . . . . Virginia
Amundson, Tyler Flint (CO) . . . . . Yellowstone
Andasan, Helen Francisco (IC) . . . . . Tarlac Philippines
Anderson, Zachary Lee (FA) . . . . . Great Plains
Andone, Herzen De Vega (GM) . . . . . North Georgia
Andrawus, Emmanuel (MH) . . . . . Southern Nigeria
André, Manuel João (JA) . . . . . Western Angola
Angoran, Yed E. (MH) . . . . . Cote d'Ivoire
Anthony, Foday (CB) . . . . . Sierra Leone
Apson, Gladys Maisule (LC) . . . . . Southern Nigeria
Arant, Andy Turner (CB) . . . . . Mississippi
Arant, Athon Melton (DI) . . . . . South Carolina
Archer, Patricia H. (DI) . . . . . North Carolina
Arellano, Armando Contreras (GM) . . . . . East Ohio
Armstrong, Jacob Clark (CB) . . . . . Tennessee
Armstrong, Megan Marie (FO) . . . . . Rocky Mountain
Arnold, Bill T. (FO) . . . . . Kentucky
Arpellet, Abraham K. (LC) . . . . . Cote d'Ivoire
Aspey, Amy Barlak (FO) . . . . . West Ohio
Assale, Eugene G. (MH) . . . . . Cote d'Ivoire
Austin, Sharon Genise (CA) . . . . . Florida
Auta, John Pena (MH) . . . . . Central Nigeria
Ayiba, Yebrou O. (FA) . . . . . Cote d'Ivoire
Aying Kambol, Jean Muland (FO) . . . . . South-West Katanga
Ayuba, Tanko Lawrence (JA) . . . . . Southern Nigeria
Bader, Matthew Cole . . . . . Dakotas
Baião, Juscelina Domingos (CB) . . . . . Western Angola
Bailey, Marshall Siddons (JA) . . . . . Virginia
Bakeman, Thomas Brian (GA) . . . . . Oklahoma
Bala, Habila Balasa (FA) . . . . . Southern Nigeria
Baliyanga, Marc (CO) . . . . . East Africa
Ballard, Emily Elizabeth (DI) . . . . . Holston
Bank, Wayne Herbert (CA) . . . . . Detroit
Banks, Martha E. (CA) . . . . . East Ohio
Bankurunaze, Lazare (CO) . . . . . Burundi
Banza, Simon Ngombe (CO) . . . . . North Katanga
Banza Nkulu, Arthur Wandulu (FO) . . . . . North Katanga
Bard, David Alan (FO) . . . . . Minnesota
Barrett, Joy Anna (MH) . . . . . Detroit
Bass, Tracy L. . . . . . Eastern Pennsylvania
Basse, Gabriel D. (CA) . . . . . Cote d'Ivoire
Beard, Frank J. (MH) . . . . . Indiana
Beard, John Herschel (LC) . . . . . Oklahoma
Beasley, Jacob Michael . . . . . North Carolina
Beasley, Zachary Carl (GA) . . . . . Mississippi
Beckley, David L. (MH) . . . . . Mississippi
Beda, Marcelline N. (CB) . . . . . Cote d'Ivoire
Behi, Felix (CA) . . . . . Cote d'Ivoire
Bell, Cheryl Jefferson (FO) . . . . . Great Plains
Bell, Elyse Jeanette (GM) . . . . . Memphis
Bender, Lisa Dromgold (FA) . . . . . Susquehanna
Benedyktowicz, Olgierd Krzysztof (GM) . . . . . Poland
Benz, Dorothee Elisabeth (CB) . . . . . New York
Bergland, Robert E. (FO) . . . . . North Carolina
Bergquist, Greg Becker (CO) . . . . . California-Nevada

Berlin, Thomas Martin (FA) . . . . . Virginia
Berner, James Martin (FA) . . . . . West Virginia
Best, Gregory Tyler (CB) . . . . . Indiana
Beugre, Antony H. (LC) . . . . . Cote d'Ivoire
Biggerstaff, Randy Lee (CO) . . . . . Missouri
Bindl, Helene (CB) . . . . . Austria Provisional
Bishimba, Louis Kasongo (MH) . . . . . North Katanga
Bishop, Nathaniel Leon (MH) . . . . . Virginia
Björklund, Leif-Gote (CO) . . . . . Finland-Swedish Provisional
Blystone, Donald Carlyle . . . . . Western Pennsylvania
Boayue, Charles S. G. (GM) . . . . . Detroit
Bobo, Togara (DI) . . . . . East Zimbabwe
Bockari, Mariama (JA) . . . . . Sierra Leone
Bodje, Isaac D. (FO) . . . . . Cote d'Ivoire
Boggs, John Sherrod (FO) . . . . . Western North Carolina
Bogro, Isaac D. (CB) . . . . . Cote d'Ivoire
Bongolan, Ruby Taoagen (FO) . . . . Northwest Mindanao Philippines
Borgen, Margaret Platt . . . . . Iowa
Bosko, Joyce Cletus (MH) . . . . . Tanzania
Boye-Caulker, James (FO) . . . . . Sierra Leone
Braddon, David Verne (FO) . . . . . South Carolina
Brault, Walker Arthur . . . . . Minnesota
Brewington, Frederick K. (GA) . . . . . New York
Brewster, Dixie K. (LC) . . . . . Great Plains
Bridgeforth, Cedrick D. (JA) . . . . . California-Pacific
Briggs, Margie Marie (CB) . . . . . Missouri
Brim, Jay (JA) . . . . . Rio Texas
Brinkley, Eston C. (CB) . . . . . North Carolina
Britton, Fred Shell (CO) . . . . . Mississippi
Bromley, Edward Royal (CO) . . . . . Memphis
Brooks, Jane Newman (MH) . . . . . North Georgia
Brooks, John Edward (LC) . . . . . Alabama-West Florida
Brown, Clarence Rutherford (DI) . . . . . Virginia
Brown, Diane Louise (GA) . . . . . Detroit
Brown, George Mead (LC) . . . . . Tennessee
Brown, Randy (DI) . . . . . North Georgia
Brown-Thompson, Janis N. (IC) . . . . . Kentucky
Brownson, William H. (FA) . . . . . West Ohio
Brumbaugh, Susan M. . . . . New Mexico
Bruster, Timothy Keith (GA) . . . . . Central Texas
Bryan, Harriet Jean (MH) . . . . . Tennessee
Bryan, Lawson Robert (FA) . . . . . Alabama-West Florida
Bryant, Danny C. (FO) . . . . . East Ohio
Bryars, Paul Lawrence (MH) . . . . Alabama-West Florida
Buimba, Mekembe Albert (FO) . . . . . East Congo
Burgess, Agatha Sue . . . . . Oklahoma Indian Missionary
Burgess, Gail L. (JA) . . . . . Wisconsin
Burian, Lawrence Lee . . . . . Virginia
Burnett, Sandra . . . . . Memphis
Burris, James Todd (FA) . . . . . Arkansas
Burton, Jennifer Louise (GA) . . . Western North Carolina
Bustamante, Lucy De Guia (CA) . . . . . West Middle Philippines
Bwalya, Laishi (DI) . . . . . Zambia
Caducoy, Elizabeth Lugares (MH) . . . . . Mindanao Philippines
Calderon, Chelsea C. . . . . New Mexico
Calvillo, Melissa I. . . . . Illinois Great Rivers
Campbell, William Martin (JA) . . . . . New England
Cantrell, James Carlton (JA) . . . . . North Georgia
Cantrell, Robert Wilson (CA) . . . . . Holston
Capulong, Julie Fernandez (FA) . . . . . Southern Tagalog Provisional Philippines
Caramanzana, Darlene M. . . . . Philippines
Carey, Melanie Lee (FO) . . . . . Detroit
Carhee, Deloris Fugh . . . . . North Georgia
Carlos, Adelia Pascual (GM) . Philippines-Cavite (Pacc)
Carlos, Eduard Vicente (CA) . . . . . Northwest Mindanao Philippines
Carlton, Charles B . . . . . North Alabama
Carpenter, Kelly Jo (CA) . . . . . North Texas
Carver, Philip Howard (FA) . . . . . Iowa
Cataldo, Jodi Lynn (LC) . . . . . Dakotas
Caterson, Evelynn S. (JA) . . . . . Greater New Jersey
Cauffman, Shirley Marie (GA) . . . . . Virginia
Cayaba, Pablo Talal (CA) . . . . North Central Philippines
Celzo, Jowey C. (CB) . . . . . Pangasinan Philippines
Chafin, Lonnie Arthur (CO) . . . . . Northern Illinois
Chang, We Hyun (CA) . . . . . New England
Charles, Longena Iunda (GA) . . . . . Lukoshi
Charley, Francis Benson (MH) . . . . . Sierra Leone
Chattin, Terri Rae (CB) . . . . . Baltimore-Washington
Cheatham, Laurence Michael (CB) . . . . . South Carolina
Chikomb, Rukang (GM) . . . . . North-West Katanga
Chikuta, John (CB) . . . . . Zambia
Childs, Carl Espy (FA) . . . . . South Georgia
Childs, Michael Franklin (CA) . . . . . Mississippi
Chin, Noel Newton (MH) . . . . . New York
Chingonzo, Annie Grace (MH) . . . . . East Zimbabwe
Choi, Thomas S. (MH) . . . . . California-Pacific
Christensen, Faye Blanch (CA) . . . . . Minnesota
Christian, Elizabeth Nicola (DI) . . . . . Virginia
Christy, David Harold (JA) . . . . . Western North Carolina
Chukpue-Padmore, Isaac (LC) . . . . . Liberia
Chysostome, Cijika Kayombo (MH) . . . . . Lukoshi
Cimpaye, Valentine (CA) . . . . . Burundi
Clark, Cornelia Anne (GA) . . . . . Tennessee
Clark, Doris Faye (MH) . . . . . Indiana
Clark, Irma (GM) . . . . . Northern Illinois
Cleaver, Emanuel (FO) . . . . . Missouri
Clement, Kongolo Chijika (CO) . . . . . Lukoshi

Clemons, Reginald Gerard (GA) . . . . . Texas
Cohen, Dale Robin (MH) . . . . . North Alabama
Coles, Amy Louise (DI) . . . . . Western North Carolina
Colglazier, Christopher Lee (MH) . . . . . West Ohio
Collier, Theodore Cody (LC) . . . . . Missouri
Colorado, Judy C. (DI) . . . . . Greater New Jersey
Concepcion, Allan Asunsion (CA) . . . . . Central Luzon Philippines
Conley, Ellis Evins (CO) . . . . . West Virginia
Cook, Beth Ann (CB) . . . . . Indiana
Cook, Karen M. (LC) . . . . . West Ohio
Cooper, Edwin Buddy M. (CB) . . . . . South Georgia
Cosby, James Stanley (FO) . . . . . Northwest Texas
Cosme, Eva Sebastiao (FA) . . . . . Western Angola
Cosmiano, Phebe Namoca (DI) . . . . Visayas Philippines
Cox, Keith M. (GM) . . . . . North Georgia
Crise, Katie Elizabeth . . . . . Wisconsin
Crisler, Timothy Earl (GM) . . . . . Mississippi
Cristobal, Evangeline Justo (DI) . . . . . East Mindanao Philippines
Crouch, Timothy Charles (CO) . . . . . North Texas
Cruz, Edgardo Dellova (GA) . . . . . Southern Tagalog Provisional Philippines
Cruz, Orlando Manuel DA (IC) . . . . . Western Angola
Cua, Noel Syjucco (CO) . . . . . Philippines-Cavite (Pacc)
Cunanan, Apolinario V. (GA) . . . . . Middle Philippines
Curimenha, Rita Maria (DI) . . . . . Western Angola
Currier, Reasa (CA) . . . . . Rocky Mountain
Curts, Allison Christine (GM) . . . . . Indiana
Dabandan, Erwin Balderian (MH) . . Palawan Philippines
Dahlman, Laurie A. . . . . West Michigan
Damron, Douglas Alan (MH) . . . . . West Ohio
Daniel, Haruna Ibrahim (GA) . . . . . Southern Nigeria
Daniels, Joseph Wayne (MH) . . . . Baltimore-Washington
Dannenberg, Kai Uwe (FA) . . . . . Germany North
Davis, Bobby Dewayne (GM) . . . . . Illinois Great Rivers
Davis, Charlotte All (CB) . . . . . Red Bird Missionary
Davis, Debra A. . . . . Oklahoma
Davis, Jennifer Pharr (IC) . . . . . Western North Carolina
Davis, Mary Jan (MH) . . . . . North Texas
Dawson, Katie Marie Ziskovsky (FO) . . . . . Iowa
Day, Laurie Ann . . . . . Rocky Mountain
Day, Ronald Pat (FA) . . . . . Louisiana
Dease, Robin (LC) . . . . . South Carolina
Deere, Josephine (GA) . . . Oklahoma Indian Missionary
Dela Cruz, Febe Rinonos . . . . . Middle Philippines
Dela Rosa, Ricky Lacsamana (CO) . . . . . Pampanga Philippines
Delos Santos, Jesus N (DI) . . . . . Pangasinan Philippines
Denardo, Nancy L (CO) . . . . . Western Pennsylvania
Denham, John Rees (CO) . . . . . Kentucky
Detjen, Anne Marie (CB) . . . . . Germany North
DeVille, Terrel Jones (JA) . . . . . Louisiana
Deviney, Aislinn Elizabeth . . . . . Rio Texas
Dick, Barbara Anne Buehler (FO) . . . . . Wisconsin
Dick, Daniel Robert (CA) . . . . . Wisconsin
DiPaolo, Joseph Frank (MH) . . . . . Eastern Pennsylvania
Dizon, Rio Anne Balbin (GM) . . . . . Middle Philippines
Djundu, Paul Ami NKoy (MH) . . . . . Central Congo
Dodge, David Allen (MH) . . . . . Florida
Dodson, Christine (GA) . . . . . North Carolina
Dogo, Calvin John (CB) . . . . . Southern Nigeria
Dove, Carolyn Ann (CB) . . . . . Louisiana
Dozier, Henry Washington (CO) . . . . . Western North Carolina
Dry, Steven Michael . . . . . New England
Dunah, Isa Audu (CB) . . . . . Northern Nigeria
Dunn, Alyce Weaver (FO) . . . . . Western Pennsylvania
Dunnam, Maxie D. (MH) . . . . . Kentucky
Dyke, Lynn Ann (GA) . . . . . Missouri
Earls, Janet Butler (LC) . . . . . Florida
Easterling, LaTrelle Elaine (CB) . . . . . New England
Ebalo, Roger Morete (DI) . . . . . West Middle Philippines
Eberhart, Diane Wasson (GM) . . . . . Iowa
Ehninger, Judith K. (DI) . . . . . Eastern Pennsylvania
Elfving, Andreas Jan Martin (IC) . . . . . Finland-Swedish Provisional
Ellis, Kenneth M. (FA) . . . . . California-Pacific
Emigh, Joe A. . . . . Western Pennsylvania
Emile, Mundji Chikanda (LC) . . . . . Lukoshi
Emmanuel, Ande Ikimun (FO) . . . . . Southern Nigeria
Engelhardt, Carolyn Hardin (CO) . . . . . New York
Enns, Ron (GA) . . . . . Northwest Texas
Equila, Egmedio Balbona (GM) . . . . . South Nueva Ecija Philippines
Erwin IV, Edgar Lee (GA) . . . . . Texas
Estep, Tammy Lynn (JA) . . . . . Virginia
Ester, Clara Jean (CA) . . . . . Alabama-West Florida
Esther, Museng Muvula (LC) . . . . . Lukoshi
Euper, Jacqueline K. (IC) . . . . . Detroit
Exiomo, Edwin De vera (DI) . . . . Mindanao Philippines
Fagan, Larry Ray (JA) . . . . . Missouri
Fairley, Leonard E. (CA) . . . . . North Carolina
Fairly, Robert C. . . . . Louisiana
Farr, Robert Dean (DI) . . . . . Missouri
Farris, Patricia Ellen (FO) . . . . . California-Pacific
Fassett, Thomas M. (IC) . . . . . Upper New York
Feliciano, Amone Felimone (LC) . . Mozambique North
Fenstermacher, Edwin A. (DI) . . . . . Indiana
Ferrariz, Manolo Cortez (DI) . . . . . Palawan Philippines
Fidlin, Billie K. . . . . Desert Southwest
Figueiredo, Manuel (GM) . . . . . Western Angola
Finegan, Mary Ellen (CA) . . . . . West Virginia
Fink, Elizabeth Ashley . . . . . Arkansas

Finley, Margaret Jane (GA) . . . . . North Georgia
Flick, Christine Dagmar (GA) . . . . . Germany South
Flinck, Sara Alsted . . . . . Denmark
Fogle-Miller, Carlene Rebecca (FO) . . . . . Florida
Forrester, Gregory Alan (GA) . . . . . Upper New York
Fowler, Courtney Meria (CB) . . . . . Great Plains
Frye, William Randall (CO) . . . . . Holston
Fukumoto, JoAnn Yoon . . . . . California-Pacific
Fuller, Gary (CB) . . . . . North Georgia
Fullerton, Rachel (LC) . . . . . North Georgia
Furr, Steven Paul (CB) . . . . . Alabama-West Florida
Gabriel, Maximo Galang (GM) . . . . . Philippines
Gaines-Cirelli, Ginger Elise (IC) . . . . . Baltimore-Washington
Galindo, Ofelia Lualhati Gironella (DI) . . . . . Northwest Philippines
Garza, Oscar Luis . . . . . Texas
Gaston, Kafweta Malezu (IC) . . . . . North-West Katanga
Gatz, Elisa Jean McGee (GA) . . . . . Northern Illinois
George, Gary Mark (GA) . . . . . East Ohio
Gilbert, Janice Arlene (CA) . . . . . Texas
Gilbert, M. Lynne (LC) . . . . . Western North Carolina
Gipson, Mattie Dickens (LC) . . . . . Mississippi
Glover, Brenda Harris (DI) . . . . . Kentucky
Goddard, Kimberly Mustard (MH) . . . . . Holston
Goff, Edward Andrew (MH) . . . . . Louisiana
Gonyi, Wilson Gana (MH) . . . . . Northern Nigeria
Goodwin, Kevin G. (FA) . . . . . Peninsula-Delaware
Graca, João Manuel da (CO) . . . . . Western Angola
Grace, Roger L. (CO) . . . . . West Ohio
Graham, Curnell (GM) . . . . . West Ohio
Grant, Holly Jean (JA) . . . . . East Ohio
Graves, David William (FO) . . . . . Holston
Graves, William Russell (CB) . . . . . Florida
Green, Oliver D. (GM) . . . . . Great Plains
Green, Sharletta Michelle (MH) . . . . . West Virginia
Greer, Virginia Leigh (CB) . . . . . Virginia
Gregoire, Tsinevwa Mwasakachiza (CB) . . . . . Lukoshi
Gregorio, Percival Jimena (GM) . . . . . Quezon City Philippines East
Gregory, Ethan Scott . . . . . Central Texas
Gregory, Sharon J. (LC) . . . . . Western Pennsylvania
Grieb, Thomas B. (FA) . . . . . Kentucky
Grinna, Frøydis (FO) . . . . . Norway
Gross, Gregory Dean (MH) . . . . . Northern Illinois
Gulele, Lidia Romao (JA) . . . . . Mozambique South
Gume, Jose Jamisse (DI) . . . . . Mozambique South
Guy, Beverly Ann (CB) . . . . . West Michigan
Habonimana, Silas (MH) . . . . . Burundi
Hall, Rebecca Jo (GM) . . . . . Holston
Haller, Laurie Ann (CO) . . . . . West Michigan
Hamilton, Adam Joseph (MH) . . . . . Great Plains
Hammond, Dionne Chandler (JA) . . . . . Florida
Hammons, Brian Kent (CA) . . . . . Missouri
Handy, Stephen E. (IC) . . . . . Tennessee
Hanke, Gilbert Carl (IC) . . . . . Texas
Hanson, Jay David (JA) . . . . . South Georgia
Hare, Dawn Wiggins (GA) . . . . . Alabama-West Florida
Harker, Linda Mae (MH) . . . . . Oklahoma
Harkrider, John Thomas (CO) . . . . . Central Texas
Harper, Caleb Jeffrey (CB) . . . . . West Ohio
Harper, Warren Randolph (FO) . . . . . Virginia
Harrington, Mary Anne (FA) . . . . . Mississippi
Harris, James A. (GA) . . . . . Liberia
Harris, Joseph L. (IC) . . . . . Oklahoma
Harris, Matthew Louis . . . . . Desert Southwest
Harrison, Jr., H. Thomas (CA) . . . . . Oklahoma
Harrison, Richard Thomas (FO) . . . . . North Texas
Haruna, Nibron Galadima (CA) . . . . . Southern Nigeria
Haselden, Leslie Powell . . . . . South Carolina
Hatcher, William Stanley (GA) . . . . . South Georgia
Haupert-Johnson, Sue Ellen (GA) . . . . . Florida
Hauser, Joshua William . . . . . Oregon-Idaho
Hawxhurst, Jean G. (CA) . . . . . Kentucky
Hayden, Jo Anne Kay (DI) . . . . . Alaska
Hayden, Karen Elaine Koons (MH) . . . . . Missouri
Hearn, Jeremy Kirk (DI) . . . . . Florida
Hearne, Richard Bailey (CB) . . . . . North Texas
Heckaman, Christopher Todd (DI) . . . . . West Ohio
Hedgepeth, Mitchell B. (FO) . . . . . Mississippi
Heeren, Rebecca Lea (JA) . . . . . Iowa
Heil, Warren Alexander (DI) . . . . . Susquehanna
Henderson, Gary Ray (MH) . . . . . East Ohio
Henderson, Ronald D. (JA) . . . . . North Texas
Henley, Mary Bendall (CB) . . . . . North Alabama
Henry, Jackson Wayne (GM) . . . . . Tennessee
Hernandez, Andrew (Andy) Ramirez (GM) . . . . . Texas
Hernandez, Rinaldo D. (DI) . . . . . Florida
Heyward, Joseph E. (DI) . . . . . South Carolina
Hickey, Kirby Keith . . . . . Susquehanna
Hieronymus, Sandra (Sandy) L. (CA) . . . Western North Carolina
Higgins, Ruth Ann . . . . . Peninsula-Delaware
Hill, MacArthur . . . . . Liberia
Hobbs, Marquice Tremayne (MH) . . . . . Texas
Hoffman, Richard Christian (CB) Western Pennsylvania
Holland, Mark R. (CO) . . . . . Great Plains
Holley, James Delray (JA) . . . . . Holston
Hollman, Taavi (MH) . . . . . Estonia
Honeycutt, Jane Denise (CO) . . . . . Virginia
Hong, Hang Sun (Aimee) . . . . . Virginia
Hood, Elizabeth Hackney (CO) . . . . . North Carolina
Hood, Stacy Elizabeth . . . . . Louisiana
Hooker, Jr., Coley (GM) . . . . . Western North Carolina

Horton, Margaret Anne (LC) . . . . . Susquehanna
House, Donald (Don) Reed (FA) . . . . . Texas
Howard, Clifton O. (FO). . . . . Central Texas
Howard, George Glenn (GA) . . . . . West Ohio
Howard, John Franklin . . . . . Western North Carolina
Howell, James Comer (CB) . . . . Western North Carolina
Hunt, Mary M. . . . . North Carolina
Hunt, Susan Elizabeth. . . . . Alabama-West Florida
Hurlbert, Daniel D. (MH). . . . . Desert Southwest
Huycke, Mary Kohlstardt (MH) . . . . . Pacific Northwest
Icaza-Willetts, Tiffania L. . . . . Florida
Idom, Merle Matthews (DI) . . . . . Texas
Ihlo, Jennifer Ellon (JA) . . . . . Baltimore-Washington
Ilac, Victor Illustrado . . . . . Northeast Philippines
Ilunga, Boniface Kabongo (MH) . . . . . North Katanga
Ilunga, Fabrice Mujinga (CO). . . . . North Katanga
Ingram, Kent P. (FA). . . . . Rocky Mountain
Ingram, Kimberly Tyree (MH) . . . . . Western North Carolina
Inis, Ronnie Pancho . . . . . East Mindanao Philippines
Innes, Emily D. (GM). . . . . North Carolina
Innocent, Bienvenu Andia Nzumea (JA). . . . Tanganyika
Irambona, Pacis Alarine (DI) . . . . . Burundi
Isbell, Sara Lynn (CB) . . . . . Illinois Great Rivers
Isidore, Kasong Mwindamb (MH) . . North-West Katanga
Jackson-Sears, Jill Ann (LC) . . . . . North Texas
Jam Jam, Nomfundo Faith (CA). . . . . South Africa Provisional
James, Ivan Cecil (IC). . . . . Missouri
Jean, Momo Tambulananga (IC) . . . . . Lukoshi
Jean Claude, Kayombo Maleka (FO) . . . . . Lukoshi
Jen, Mike Dio (CO). . . . . Central Nigeria
Jenkins, Jacquelyn G. (LC). . . . . South Carolina
Jernigan, Jeff S. (CO) . . . . . North Georgia
Jeromaa, Jan-Markus David (LC) . . . . . Finland-Finnish Provisional
Jeter, Narcie Jo McClendon (CA). . . . . South Carolina
Jilani, Alex (DI) . . . . . East Africa
Johnson, Amy L. (MH). . . . . Western North Carolina
Johnson, Bernadine (LC) . . . . . Louisiana
Johnson, Krystl Dawn (GM). . . . . Eastern Pennsylvania
Johnson, Sandra James (LC) . . . . . Holston
Johnson, Scott Lamont (FO). . . . . Upper New York
Jones, Beth E. (FO). . . . . Susquehanna
Jones, Edward Cecil (LC). . . . . Texas
Jones, Yolander O. . . . . Mississippi
Jordan, Shayla Allyssa RaeAnne (DI) . . . . . Great Plains
Junk, William Anthony . . . . . Oklahoma
Kabamba, Angele Kitenge (FA). . . . . North Katanga
Kabey, Yav Job (DI) . . . . . South Congo
Kadima, Cathrine (CA). . . . . Zambia
Kainda, Mujinga Jacquie (JA) . . . . . South Congo
Kakou, Jonathan (FO). . . . . Cote d'Ivoire
Kakudji, Marcel Faliala (GA). . . . . North Katanga
Kalangwa, Vagris Umba Ilunga (LC) . . . . North Katanga
Kalenga, Gregoire Numbi (GA) . . . . . North Katanga
Kalima, Nathanael Mutombo (LC). . . . . North Katanga
Kallio, Titta Johanna (DI) . . . . . Finland-Finnish Provisional
Kamenan, Marcellin N. (GA) . . . . . Cote d'Ivoire
Kandjo, Albert Djamba Lohata (LC) . . . . Central Congo
Kanonge, Phainto Tshilayi . . . . . North Katanga
Kanyangara, Chamusa Ezechiel (DI) . . . . . South Congo
Kanyimbu, Kashala (CB) . . . . . Lukoshi
Kapend, Musumb Christine (IC). . . . . Lukoshi
Kapwapu, Kapend Mbal (LC). . . . . North-West Katanga
Kasambay, Sylvain Nday (CA) . . . . . North Katanga
Kashala, Mujinga Marie-Jeanne (MH) . . . . South-West Katanga
Kashindi, Clement Numbi (MH) . . . . . North Katanga
Kasiga, Shedrack Ramadhani (CB) . . . . . Tanzania
Kasongo, Benoit Mwana (CB) . . . . . North Katanga
Kasongo, Edith Monga (CO) . . . . . South Congo
Kasongo, Eustache Nshimba (CO) . . . . . North Katanga
Kassongo, Stanislas Kasuedi (CO) . . . . . West Congo
Katembo, Kashala Frezy (DI). . . . . South Congo
Katiyo, Betty Spiwe (GA). . . . . West Zimbabwe
Kayembe, Mbombo Jacquie (FA). . . . . South Congo
Kayombo, Kabwita Leonard (CA). . . . . South Congo
Kazadi, Betty Musau (GA) . . . . . North Katanga
Kazaj, Kabol Daniel (LC). . . . . South Congo
Keese, Teresa L. (FA) . . . . . Rio Texas
Kellerman, Fred Marlin. . . . . West Virginia
Kenaston, Judith Modlin (GA) . . . . . West Virginia
Khaled-Abdo, László (GM). . . . . Hungary Provisional
Kibatuli, Bununu Hilaire (GA). . . . . East Congo
Kichibi, Prudence Mukalay (GM) . . . . . North Katanga
Kilembo, Robert Shakikupe (CO) . . . . . Zambia
Kilpatrick, Joe (MH). . . . . North Georgia
Kilume, Homere Kipoila (GM). . . . . North Katanga
Kim, Donald Hyungtoon (GM). . . . . Oklahoma
Kim, JaeWon. . . . . New York
Kim, Katherine Oknam. . . . . California-Nevada
Kim, Khen Su (CO) . . . . . Northwest Russia Provisional
Kim, Sergey (JA). . . . . Central Russia
Kimball, Rushing Johnstone . . . . . Florida
King, Linda U. (CB) . . . . . Kentucky
King, Lisa M. (FA) . . . . . Wisconsin
Kitenge, Adolphe Mukaya (DI) . . . . . North Katanga
Knöller, Johannes (MH) . . . . . Germany South
Knowlin, Tiffany Denise (FO). . . . . South Carolina
Koffi, Aboua J. (JA) . . . . . Cote d'Ivoire
Koloso, Etwanyongo. . . . . East Congo
Kombi, Ramazani (LC). . . . . Kivu

Kombo, Suzanne A. (CA) . . . . . Cote d'Ivoire
Konieczny, John Thaddeus . . . . . Susquehanna
Kopo, Maria De Fátima (CA) . . . . . Western Angola
Krall, Clarita Anderman (CA). . . . .Eastern Pennsylvania
Kreutziger, Sarah Sloan (DI) . . . . . .Louisiana
Kroen, Emilie Farley. . . . . .Oregon-Idaho
Kuan, Kah-Jin Jeffrey (MH) . . . . . California-Nevada
Kuch-Stanovsky, Marie Louise (FA) . . . . . Pacific Northwest
Kufarimai, Tiwirai (FO) . . . . . North Alabama
Kulah, Jerry Paye-Manfloe (FO). . . . . Liberia
Kulanga, Yunisi Lupiana (LC) . . . . . .Tanzania
Kunya, Sarah Cissy (CB) . . . . . .East Africa
Kwak, Jisun (MH). . . . . Greater New Jersey
Kyakutala, Kimba Evariste (IC) . . . . . North Katanga
Kyungu, Bertin Wa Ngoy (CA). . . . . North Katanga
Kyupa, Jeannette Kazadi (FA) . . . . . Tanganyika
LaBau, Vernon James . . . . . Alaska
Laferty, Allen Dean (CO) . . . . . .East Ohio
Laguardia, Denis Tabuzo (FO) . . . . . Bicol Philippines Provisional
Lake, Matthew Earl (GA) . . . . . Susquehanna
Land, Amy Louise (GA) . . . . . .Indiana
Landrock, Steffen (DI) . . . . . Germany East
Langa Bacela, Hortência Américo (CA) . . . Mozambique South
Lanier, Tonya A. (FO). . . . . .Western North Carolina
Lank, Thomas Albert (FO) . . . . . Greater New Jersey
LaSalle, Opal Ann (IC) . . . . . .Mississippi
Lasme, Niagne (GA). . . . . Cote d'Ivoire
Lassayo, Alice Boi (LC) . . . . . Sierra Leone
Laurvick, Bradley David (CB) . . . . . Rocky Mountain
Lawan, Jacob Apari (JA). . . . . Northern Nigeria
Lawson, Maurice Abou (CO) . . . . . Sierra Leone
Layman Knox, Anna Elizabeth (CB). . . . . Susquehanna
Lebron Malavé, Dórlimar (IC) . . . . . .New York
Lee, In-Yong (CO). . . . . .Western North Carolina
Leland, Larry Lee (MH) . . . . . Susquehanna
Lenge Masangu, Marcel Mpoyo (FA). . . . North Katanga
Leonard-Ray, Susan Paige (CB) . . . . . .South Carolina
Letshu, Tsheke Richard (FA) . . . . . East Congo
Leveron, Jacqueline P. M. (FO) . . . . . Florida
Levingston, Kenneth R. (JA) . . . . . Texas
Lewis, Harold DeSantis (IC). . . . . Florida
Lewis, Sharma Denise (FO) . . . . . North Georgia
Lewter, Joy Stammer. . . . . .Tennessee
Lightsey, Herman B. (CO) . . . . . .South Carolina
Lilleoja, Tarmo (GM) . . . . . .Estonia
Lindsey, Allison Ross (FO). . . . . South Georgia
Lippoldt, Amy E. (JA) . . . . . Great Plains
Littlejohn, Roena Anderson . . . . . .New York
Livingston, David Scott (GA) . . . . . Great Plains
Lobo, Michel Neuba (GM) . . . . . Cote d'Ivoire
Lockaby, Robert Lee (GA) . . . . . Holston
Locklear, Gary W. (LC) . . . . . .North Carolina
Loeb, Carol K. (CO) . . . . . .Rio Texas
Lohalo, Malamba Celestin (CA). . . . . East Congo
Lokale, Senga Cudins (GM) . . . . . East Congo
Lomperis, John Scott Anders (CO). . . . . .Indiana
Long, Robert Earl (FA). . . . . Oklahoma
Lowe-McCracken, Schuyler J (DI) . . . . . Memphis
Loyer, Milton W. (IC) . . . . . Susquehanna
Luat, Elizabeth Jill Casupanan (MH) . . . . . Pampanga Philippines
Luhahi, Nembe Jacqueline (MH) . . . . . East Congo
Luka, Bitrus Chindo (IC) . . . . . Southern Nigeria
Luna, Patricia Adele (JA) . . . . . .Alabama-West Florida
Lutgarde, Kanzal Chiteng Mutombu (DI). . . . . North-West Katanga
Lyall, Alka (CB) . . . . . Northern Illinois
Lyles, Steve (GA) . . . . . North Alabama
Lynch, Wilma Frances . . . . . Alaska
Maddox, Beverly Baggett (FO) . . . . . .Alabama-West Florida
Mafunda, Simon (CO) . . . . . East Zimbabwe
Mahamudi, Ngereza Benoit (CO). . . . . East Congo
Mainsa, Daiman (MH) . . . . . .Zambia
Maka, Mele (CB) . . . . . .California-Pacific
Malana, Salvador Cacatian . . . . . Northern Philippines
Malenge, Henco Mwenze (FA). . . . South-West Katanga
Malicki, Andrzej Jacek (CA). . . . . Poland
Maliwa, Mills Na (CO) . . . . . South Africa Provisional
Malloy, Alison Marie (CA). . . . . Virginia
Malone, Tracy Smith (FO) . . . . . Northern Illinois
Mande, Maurice Mwanza (CB) . . . . . Tanganyika
Manisha, Marie (CB) . . . . . Burundi
Mann, Karon Sue (LC) . . . . . Arkansas
Mansang, Justine Karumb (CB) . . . South-West Katanga
Manuel, Jorge (LC). . . . . .Western Angola
Manya, Pierre Diamba (CO). . . . . Central Congo
Marden, Bonnie L. (FA) . . . . . .New England
Marshall, Christopher Ganneh (JA). . . . . Liberia
Martin, John A. (FA). . . . . Upper New York
Martin, Martha Delores (FO) . . . .Baltimore-Washington
Masele, David Kabamba (GM). . . . South-West Katanga
Masimango, Daniel Mumba (IC). . . . . .North Katanga
Matonga, Forbes (MH) . . . . . .West Zimbabwe
Matthews, Sarah Rose. . . . . .Tennessee
Matthis, Morris Franklin (CB) . . . . . Texas
Maundo, Gouveia Luis (JA) . . . . . Eastern Angola
Maupin, Lisa L. (IC) . . . . . .Great Plains
Mbangala, Henri Mangu (FA). . . . . Kasai
Mbangu, Merry Kayinda (DI). . . . . South-West Katanga
Mbayo, Jonas Mande (IC). . . . . .North Katanga

Mbayo, Nhoris Ngoy (LC) . . . . . North Katanga
Mbayu , Watete Ilunga (CB) . . . . . North Katanga
McCammon, Donald L. (LC) . . . . . Yellowstone
McClendon, William Timothy (IC) . . . . . South Carolina
McEntire, Molly Rebeccah (GM) . . . . . Florida
McGhee, Delaine K. (DI) . . . . . East Ohio
McIver, Steven Mark (LC) . . . . . Central Texas
McKellar, John E. (FA) . . . . . Central Texas
McKirdy-Wilsey, Emma Kathryn Hen-jum . . . . Dakotas
McMillan, Samuel (Duncan) D. (MH) . . . North Carolina
McNabb, Meredith Leigh (MH) . . . . . Virginia
Meekins, William Bright (GM) . . . . . Western Pennsylvania
Melesse, Marie-Louise K. (CB) . . . . . Cote d'Ivoire
Melnikov, Alexandr (GM) . . . . . Southern Russia Provisional
Mendita, Julius Fontanilla (FA) . . . . . Northeast Luzon Philippines
Mendoza, Lauro Garcia (CA) . . . . . South Nueva Ecija Philippines
Merab, Rudolph J. (CA) . . . . . Liberia
Merrill, Laura Anne (MH) . . . . . Rio Texas
Milele, Roger Kayashingo (GA) . . . . . North Katanga
Miles, John Pershing (FO) . . . . . Arkansas
Miles, Rebekah L. (GA) . . . . . Arkansas
Milford, Brian Kent (GA) . . . . . Iowa
Millar, Karen L. (JA) . . . . . Arkansas
Miller, Diane M. (IC) . . . . . Western Pennsylvania
Miller, Layne Maree (GM) . . . . . Susquehanna
Miller, Randall Harlan (CA) . . . . . California-Nevada
Mims, Gene Dwight (GM) . . . . . Virginia
Minikhanova, Iuliia Flaritovna . . . . . Eastern Russia-Central Asia Provisional
Miofsky, Matthew Thomas (FA) . . . . . Missouri
Momoh, Edwin Julius Jeblar (GM) . . . . . Sierra Leone
Munoz, Lydia Esther (JA) . . . . . Eastern Pennsylvania
Moon, Bob Mark (LC) . . . . . South Georgia
Moon, Peter Mason (FO) . . . . . Virginia
Moore, Charles Eric (FA) . . . . . Baltimore-Washington
Moore, James Frank . . . . . Alabama-West Florida
Moore, Joyce E . . . . . Holston
Moore, Samuel Howard (LC) . . . Western North Carolina
Moore-Koikoi, Cynthia Michelle (CO) . . . . . Baltimore-Washington
Moots, Philip R. (CO) . . . . . West Ohio
Morelli, Paul Michael (CA) . . . . . Western Pennsylvania
Morgan, Gloria Palmer . . . . . South Georgia
Morrison, Norma Jeanne (LC) . . . . . Iowa
Morsbol, Andreas . . . . . Denmark
Moude, Séraphin A. (JA) . . . . . Cote d'Ivoire
Mudge, William A. (MH) . . . . . Upper New York
Mufume, Clara Zacarias (LC) . . . . . Mozambique South
Mukulu, Kalombo Wa Kasongo (IC) . . . . . South Congo
Mukund, Katut . . . . . Lukoshi
Mulonda, Obed Bupe (GA) . . . . . Zambia
Mulongo Ndala, Joseph (MH) . . . . . North Katanga
Mulopwe, Florentin Nday (CA) . . . . . North Katanga
Mulundu, Daddy Lubunda Shabinga (LC) . . . . . North Katanga
Mununga, Tshisola Francine (FO) . . . . . South Congo
Murphy, Murray (LC) . . . . . Northwest Texas
Murphy, Tonya (IC) . . . . . North Georgia
Mutach Kapend, Francis . . . . . South Congo
Mutamba, W. Tente Pierre Kasongo (FO) . . . . Tanganyika
Muthoma, Bushiri Sylvestre (CB) . . . . . East Congo
Mutombo, Stanislas Ilunga (FA) . . . . . North Katanga
Muyombi, Tshimbu Jethro (CA) . . . . . South Congo
Muyombo, Mande (GM) . . . . . North Katanga
Mwad, Honorine Mujing (GA) . . . . . North Katanga
Mwadi, Gertrude Mukalay (CO) . . . . . North Katanga
Mwamakamba, Gloria Edson (FA) . . . . . Tanzania
Mwayera, Molly Hlekani (JA) . . . . . East Zimbabwe
Mwayuma, Ayenda Lolima Veronique (LC) . . . . . East Congo
Mwema, Fidele Wa Kayembe (IC) . . . . . North Katanga
Nah, Sarah Q. (IC) . . . . . Liberia
Nakanishi, Leanne M. (GA) . . . . . California-Pacific
Nanguy, Dorcas A. (IC) . . . . . Cote d'Ivoire
Nawej, Kalong Isabelle (FO) . . . . . South Congo
Ndalanga, Kate K. Hanspeter Kasongo (JA) . . . . . North Katanga
Nday, Mwanabute Bondo (GA) . . . . . North Katanga
Ndjulu, Muhina Jean . . . . . East Congo
Ndoeka, Amadu B. (FA) . . . . . Sierra Leone
Neal, Holly Shaw (DI) . . . . . Tennessee
Neckers, David K. (FA) . . . . . Indiana
Nelson, Janice E. . . . . Oregon-Idaho
Nelson, Kenneth Lee (MH) . . . . . South Carolina
Neto, Francisco Bernardo (MH) . . . . . Western Angola
Ngakui, Easmon Nathanael Belden (JA) . . . . . Sierra Leone
Ngombe, Isidore Kalenga (GA) . . . . . Tanganyika
Ngonga, Maria Teresa (GM) . . . . . Eastern Angola
Ngongo , Maurice Kikomba (LC) . . . . . Central Congo
Ngoy, Alexis Kasole (FA) . . . . . North Katanga
Ngoy, John Lumbule (DI) . . . . . North Katanga
Ngoy, Kazadi Pitshi (MH) . . . . . North Katanga
Nhamajeho, Júlia Lampião (MH) . . . Mozambique North
Niamkey, Ezani K. E. (GM) . . . . . Cote d'Ivoire
Nibbelink, James Charles (CB) . . . . . Desert Southwest
Nicholls, Lewis Dunn (JA) . . . . . Kentucky
Nichols, Sarah Malloy (JA) . . . . . Oklahoma
Nicklas, Cara Sue (CB) . . . . . Oklahoma
Nikolaev, Sergei (MH) . . . . . Central Russia

Niyukuri, Abel (GM) . . . . . Burundi
Njau, Alfred Kundasai (CO) . . . . . .Tanzania
Nkenge, Luzolo Charlotte (LC) . . . . . South Congo
Nkonge, Jean-Marie (GA) . . . . . South Congo
Nkulu, Bienvenu Munkana (LC). . . . . .North Katanga
Nkulu, Eric Kalumba (CO) . . . . . Tanganyika
Nkulu, Honorine Mbuyu (IC) . . . . . .North Katanga
Nord, Carl Oscar . . . . . .Great Plains
Norman, Mark Kelly (DI) . . . . . Arkansas
Norwood, Mitchell H. (GA) . . . . . .Indiana
Nshimba, Raffin Wa Numbi (CB). . . . . .North Katanga
Ntakarutimana, Claude (GA) . . . . . Burundi
Ntambo, Fernand Mwafi (IC) . . . . . .North Katanga
Ntambo, Gaston Nkulu (GM) . . . . . .North Katanga
Nuckols, David Branch. . . . . Minnesota
Nunn, James Gregg (CO) . . . . . Northwest Texas
Nyembo, Guy Kinkundulu (CA) . . . . . .North Katanga
O'Flynn, Riley Reba (GM). . . . . Upper New York
Obonou, Samuel (GA) . . . . . Cote d'Ivoire
Oduor, Ralph R. (FO) . . . . . .New England
Ogren, Mark Victor (LC) . . . . . Virginia
Ohouo, Nathanael D. (MH) . . . . . Cote d'Ivoire
Okudi, Benjamin Lundula (MH). . . . . Kasai
Olewine, Sandra Kay (LC) . . . . . .California-Pacific
Oliphint, J. Clayton (GA) . . . . . North Texas
Oliveto, Karen Phyllis (JA). . . . . California-Nevada
Olsen, Keith Richard. . . . . .Great Plains
Omba, Dissashi Djamba (DI) . . . . . East Congo
Omba, Ndjovu Thérèse (FA). . . . . .Kivu
Onotamba, Albert Tonondjo (DI) . . . . . .Oriental and Equator
Orate, Emma Cantor . . . . . North Central Philippines
Ortiz, Joselito Javien (GM). . . . . .Northwest Philippines
Osborne, Marilyn Ruth . . . . . .Red Bird Missionary
Ososo, Carol Alois (CA). . . . . .East Africa
Ottjes, James H. (LC) . . . . . .Indiana
Ow, Kenneth (LC). . . . . .Baltimore-Washington
Palmer, Douglas William (CO). . . . . Rocky Mountain
Palmer, Kathy E. . . . . .East Ohio
Panovec, Kay Lee (IC) . . . . . .East Ohio
Panuyas, Arenl Tamallana (GM). . . . . Central Luzon Philippines
Park, Eric Stephen (DI). . . . . Western Pennsylvania
Park, Jong Woo (CA) . . . . . .Baltimore-Washington
Parker, Charles Arthur (GA). . . . .Baltimore-Washington
Parker, Mack B. (FA) . . . . . .North Carolina
Parks, Linda Moore (DI). . . . . North Texas
Patrick, Tshikunka Mukanda (FA) . . . . . Lukoshi
Patterson, Jeffrey Scott (FA) . . . .Western North Carolina
Peacock, Isatu (CA) . . . . . Sierra Leone
Peat, Marie Ann . . . . . West Ohio
Pedracio, Danilo Tapucar (GM) Rizal Philippines East
Pelham, Lawrence (GA) . . . . . .Peninsula-Delaware
Pendergrass, Nancy Jean. . . . . Northern Illinois
Pendleton, Carolyn D. . . . . Greater New Jersey
Peniel, Masongo Mutombo (FO) . . . . . Lukoshi
Percifield, Mary Helen . . . . . .Central Texas
Pererva, Aleksandr (LC) . . . Southern Russia Provisional
Perez, Manuel Perez (FA). . . . . .Bicol Philippines Provisional
Perry, Joy L. (LC) . . . . . West Ohio
Philipp, Werner Eberhard (CA) . . . . . Germany East
Phillips, Robert Joseph (MH) . . . . . Illinois Great Rivers
Pico, Rodel Pastores . . . . . .Northern Philippines
Pimental, Fe Corpuz (DI) . . . . . .Southwest Philippines
Pinson, Mathew (FA) . . . . . North Georgia
Pittman, Mark Earnest . . . . . Northwest Texas
Plimpton, Lovinia Marguerite. . . . . .Yellowstone
Plum, Alexander James. . . . . Detroit
Porte, Frances M. (GM) . . . . . .Liberia
Porter, Derrick Emmanuel (CO) . . . .Peninsula-Delaware
Postell, Andrew Lewis (FO). . . . . North Georgia
Powers, John Bruce. . . . . Holston
Powers, Samuel Tyler (FO) . . . . . Oklahoma
Preuninger, Colleen Hallagan (CB). . . . Upper New York
Price, James Larry (DI). . . . . South Georgia
Price, Joseph Thomas (GM) . . . . .Baltimore-Washington
Pridgeon, Jeremy Kimble (CO). . . . . Alabama-West Florida
Pritchard, Donna Marie Lowman (CO) . . .Oregon-Idaho
Procházka, Petr (LC) . . . . .Czech and Slovak Republics
Procházková, Lenka (CA). . . . . Czech and Slovak Republics
Prusha, Connor James. . . . . .East Ohio
Puno, Carlito Serrano (MH) . . . Quezon City Philippines East
Quigg, Stephen Paul . . . . . Greater New Jersey
Quinn, Mittie Theobald. . . . . .Baltimore-Washington
Quire, Samuel J. (DI) . . . . . .Liberia
Raffauf, Jeffrey Alan (FO) . . . . . .Eastern Pennsylvania
Ranchaze, Zaqueu Silva (CO). . . . . Mozambique South
Rapanut, Carlo Axibal (MH) . . . . . Alaska
Raybuck, Sean Michael. . . . . .Rio Texas
Razon, Jonathan Pimentel (DI). . . . . .Northeast Philippines
Reaves, Timothy Lloyd (JA) . . . . . .North Carolina
Reed, David Ralls (FA). . . . . Memphis
Reinholz, David Alan . . . . . Pacific Northwest
Reisman, Kimberly Dunnam (JA) . . . . . .Indiana
Richards, Yvette Kim . . . . . .Missouri
Riddle, William Zachary (CO) . . . . . North Alabama
Rios, Rosa Maria (DI). . . . . .California-Pacific
Riss, Timothy J. (GM) . . . . . .New York
Ristioja, Jaak . . . . . .Estonia

Ritter, Christopher M. (JA) . . . . . Illinois Great Rivers
Rivera, Eduardo (GA) . . . . . New Mexico
Roach, William Timothy . . . . . Kentucky
Roberts, Deidre Jo (MH) . . . . . Arkansas
Robier, Kelly Allison . . . . . Baltimore-Washington
Rogers, Patricia Alice (CB) . . . . . North Georgia
Rogers, Senesie Timothy Arouna (DI) . . . . Sierra Leone
Rogers, Timothy Julian (JA) . . . . . South Carolina
Rohlfs, Carl Walter (GA) . . . . . Rio Texas
Rohrs, Katherine Susan (JA) . . . . . West Ohio
Rosalie, Kawang Mwamb (GA) . . . . . Lukoshi
Rosario, Ileana Rosario (GM) . . . . . Virginia
Rothlisberger, John Charles (CB) . . . . . Iowa
Royappa, Samuel John (MH) . . . . . Wisconsin
Rubenking, Darcy Lynn (DI) . . . . . Iowa
Rudolph, Etienne (FO) . . . . . Switzerland-France-North Africa
Ruedas, Prudencio Baquian (CA) . . . . . Southwest Philippines
Rufino, Janeth Laquindanum (MH) . . . . . East Mindanao Philippines
Runyenyeri, Ezechiel (LC) . . . . . Burundi
Russell, Elton Keith . . . . . North Alabama
Russell, Jasper . . . . . North Georgia
Russell, Timothy J. (MH) . . . . . North Carolina
Ryder, John E. . . . . Northern Illinois
Sachou, Marcel K. (DI) . . . . . Cote d'Ivoire
Saenz, Ruben (DI) . . . . . Rio Texas
Salatan, Gideon Camangeg (JA) . . . Northeast Philippines
Salley, James Henry (FA) . . . . . South Carolina
Salonga, Edwin Adriano (DI) . . . . . Bulacan Philippines
Salsgiver, Thomas L. (CO) . . . . . Susquehanna
Samson, Velian Seth (CA) . . . . . Tanzania
Sanio, Heinz-Juergen . . . . . Germany North
Santos, Isidro Mendoza . . . . . Visayas Philippines
Savage, Charles Walter (LC) . . . . . North Georgia
Sayeh, Frederick S. (FA) . . . . . Liberia
Saylor, Glenn . . . . . Red Bird Missionary
Schneider-Oesch, Christine (GA) . . . Switzerland-France-North Africa
Schonert, Steven Lee (FA) . . . . . Illinois Great Rivers
Schroeckenfuchs, Stefan (MH) . . . . . Austria Provisional
Schroeder, Philip Daniel (CO) . . . . . North Georgia
Schubert Nowling, Lisa Dianne (CA) . . . . . Indiana
Scott, Derrick (CO) . . . . . Florida
Scott, Robin Bradley (DI) . . . . . North Alabama
Scott, Vernon Craig (CO) . . . . . Iowa
Seagren, Lilian Jane Gallo (IC) . . . . . Iowa
Sears, Erin Elizabeth (FO) . . . . . West Virginia
Seay, Jessica Seay (CB) . . . . . Oklahoma
Sedji, Suzanne (IC) . . . . . Cote d'Ivoire
Selman, Scott Young (FA) . . . . . North Alabama
Sermonia, Jovito J. (DI) . . . . . Philippines
Seth, John William (GA) . . . . . Western Pennsylvania
Shaffer, Richard Allen . . . . . West Virginia
Shahan, Alyson Elizabeth (CO) . . . . . Oklahoma
Shanks, Alex Arthur (CO) . . . . . Florida
Shearman, Gayle Anne . . . . . California-Nevada
Sheetz, Brian D. (LC) . . . . . East Ohio
Sherfey, Shannon Marie Haszard (CB) . . . Western North Carolina
Sheriff, Simon Isaac (DI) . . . . . Southern Nigeria
Shettle, Daphne Manet . . . . . Indiana
Shillady, William S. (FA) . . . . . New York
Shinkle, Thomas Craig (CA) . . . . . Iowa
Shitama, Megan Kyolo (FO) . . . . . Peninsula-Delaware
Simeon, Kashala Kasongo Kambandja (CA) . . . . North-West Katanga
Simon, Kanyimbu Mukwiza (DI) . . . . . Lukoshi
Simon, Nawej Rubemb (GA) . . . . . North-West Katanga
Simpson, Kim Quetone (DI) . . . . . Central Texas
Sjanta, Daniel (DI) . . . . . Serbia-Macedonia Provisional
Slaughter, Michael Barrett (GA) . . . . . West Ohio
Sledge, Lauren Frances (DI) . . . . . Mississippi
Smartt Sears, Denise A. (CA) . . . . . New York
Smith, Aaron Joseph (CB) . . . . . Eastern Pennsylvania
Smith, Blenda Elisabeth (LC) . . . . . Upper New York
Smith, Delores McCraig . . . . . Memphis
Smith, LaNella D. (IC) . . . . . North Carolina
Smith, Theodore (CB) . . . . . Virginia
Soulen, Richard Kendall (CA) . . . . . Virginia
Southern, H. Gray (FA) . . . . . North Carolina
Southworth, Jennifer Rose . . . . . Wisconsin
Sparks, Stephen Lawrence (JA) . . . . . Mississippi
Spencer, Beverly Joyce . . . . . Iowa
Spencer, Juliet Padgham (FO) . . . . . Louisiana
Stahlman, Vicki Jean (FA) . . . . . Western Pennsylvania
Stanley, Ashley Crowder (CA) . . . . . Western North Carolina
Starodubets, Yulia . . . . . Eastern Russia-Central Asia Provisional
Stefanov, Mihail Vaskov (CO) . . . . . Bulgaria-Romania Provisional
Steiner, Chris E. (CA) . . . . . West Ohio
Stickley-Miner, Deanna E. (CB) . . . . . West Ohio
Stikes, William Henry (JA) . . . . . North Georgia
Stokes, Martha Ensley (CO) . . . . . Virginia
Stotts, James David . . . . . Mississippi
Strang, Makala Jane . . . . . Arkansas
Strebeck, Sidney G. (DI) . . . . . New Mexico
Stuart, Farley E. (GM) . . . . . Red Bird Missionary
Sullivan, Catherine Sue (LC) . . . . . Texas
Sumner, Rachael Preston (GA) . . . . . Florida
Sutton, Ruth Marie . . . . . Detroit

Sweet, Marthalyn Kellogg (CA) . . . . . Upper New York
Sweet, Rebekah Beth (JA) . . . . . Upper New York
Swenson, Sara Ann (CB) . . . . . Minnesota
Taiwo, Kunle (GA) . . . . . Rocky Mountain
Takasongo, Jean Kasongo (CB) . . . . . West Congo
Taliwaga, John Macadangdang (MH) . . . . . Tarlac Philippines
Tankler, Meeli . . . . . Estonia
Tate, John Robert (FA) . . . . . Holston
Tay, Harris Kodjie Glover . . . . . West Ohio
Taylor, Cynthia Ann (DI) . . . . . Baltimore-Washington
Taylor, F. (Steve) S. (CA) . . . . . North Carolina
Taylor, Leah Cathy . . . . . Texas
Taylor-Storm, Dawn Elizabeth (GA) . . . . . Eastern Pennsylvania
Tekambi, Luzia Quixina (GA) . . . . . Western Angola
Temple, Charles Chappell (GA) . . . . . Texas
Thaarup, Joergen (GA) . . . . . Denmark
Thaarup, Susanne (CA) . . . . . Denmark
Thomas, Byron Eric (CA) . . . . . North Georgia
Thomas, Pearl . . . . . Oklahoma Indian Missionary
Thompson, Amy LeAnn . . . . . Missouri
Thompson, Martha Fridy (GM) . . . . . South Carolina
Thompson, Ralph Gene (LC) . . . . . Rio Texas
Tibalbag, Roy Rafael (CA) . . . . . Visayas Philippines
Tobey, Amanda Renee . . . . . Pacific Northwest
Todorova, Desislava Angelova (LC) . . . . . Bulgaria-Romania Provisional
Tolenge, Paul Ohekele (GM) . . . . . Central Congo
Toler-Debus, Gretchen Faye . . . . . North Texas
Tomlinson, Kyle Edward (GA) . . . . . North Georgia
Toney, Carol Y. (IC) . . . . . North Alabama
Totten, Herman L. . . . . North Texas
Trammell, Benjamin David (MH) . . . . . Texas
Trefz, Rebecca (MH) . . . . . Dakotas
Tritle, Barrie Michael (MH) . . . . . Iowa
Troxler, Jeremy Issac (GM) . . . . . Western North Carolina
Tu'itahi, Monalisa . . . . . California-Pacific
Tukutau, Havea Hikule o . . . . . Rocky Mountain
Tunda, Kasongo Lukali Prosper (JA) . . . . . East Congo
Underwood, Donald Wallace (FA) . . . . . North Texas
Upchurch, Robert Douglas (DI) . . . . . Western North Carolina
Urriola, Ian Carlos . . . . . Upper New York
Valdez, Ferdinand Joaquin (CA) . . . . . Northeast Luzon Philippines
Valverde, Eradio (CA) . . . . . Rio Texas
Vargo, Jessica H. (FA) . . . . . East Ohio
Vaughn, Robert Emory (IC) . . . . . Virginia
Vega, Abel (GM) . . . . . Rio Texas
Vega-Perez, Eunice (GM) . . . . . Greater New Jersey
Velasco, Stanley Cruz (DI) . . . . . Rizal Philippines East
Vianese, Carmen F.S. (DI) . . . . . Upper New York
Vilanculos, Julio André (MH) . . . . . Mozambique South
Vuksta, Vitalii (CB) . . . . . Ukraine-Moldova Provisional
Vukszta, Laszlo (DI) . . . . . Ukraine-Moldova Provisional
Wa Ilunga, Mulume Mukalay . . . . . Tanganyika
Wa Mushidi, Mutwale Ntambo (CA) . . . . . Tanganyika
Wa Tshitenge, Bernadette Ngalula (GM) . . . . Tanganyika
Wagner, Amy R. (MH) . . . . . Western Pennsylvania
Wakubatwa, Martin Kasongo (DI) . . . . . North Katanga
Walsh, Scott Thomas (CB) . . . . . East Ohio
Walu, Pauline Mukadi (DI) . . . . . Central Congo
Waranakong, Mukaz Rufum (CA) . . North-West Katanga
Ware, Barbara Joyce (GA) . . . . . South Carolina
Warner, Laceye Cammarano (FO) . . . . . Texas
Watts, Michael B. . . . . Kentucky
Weagba, George Klay (MH) . . . . . Liberia
Weatherall, Sylvester (IC) . . . . . Illinois Great Rivers
Weber, Larry Earl . . . . . Illinois Great Rivers
Weems, Cynthia Dee (FA) . . . . . Florida
Welborn, Teresa Gayle (FO) . . . . . Rio Texas
Wembokoko, Ndandu Paul (IC) . . . . . East Congo
Wende, Stephen Paul (CO) . . . . . Texas
Westad, Audun (CB) . . . . . Norway
Westbrook, William . . . . . Peninsula-Delaware
Whitaker, Asa (CO) . . . . . Arkansas
Whitaker, Rhonda Joy (DI) . . . . . Illinois Great Rivers
Wier, Brenda Wilson (MH) . . . . . Central Texas
Wilbur, Lorene Betty (DI) . . . . . New England
Williams, Alice Marie (MH) . . . . . Florida
Williams, Cynthia Burrows . . . . . South Carolina
Williams, Leia Danielle . . . . . Northwest Texas
Williams, Rosa M. (GA) . . . . . Greater New Jersey
Wilson, Carol Elaine (IC) . . . . . Holston
Wilson, David Mark (GM) . . . . . Oklahoma Indian Missionary
Wilson, Janey Louise (DI) . . . . . Oklahoma
Wilson, Melba A. (JA) . . . . . Texas
Wilson, Milton E. (FA) . . . . . Florida
Wilson, Patricia Bindu . . . . . Liberia
Wilson, Robin Crews (DI) . . . . . Alabama-West Florida
Wilson, Jr., George D. (CB) . . . . . Liberia
Wilt, Jr., Robert J. . . . . . Eastern Pennsylvania
Winn, Richard Don (IC) . . . . . North Georgia
Winston, Joyce Cecile (IC) . . . . . Virginia
Witkowski, Laura Beth . . . . . West Michigan
Wlemus, J. Pentee (CO) . . . . . Liberia
Wolfe, Bunny D. (GM) . . . . . Illinois Great Rivers
Wolo, Mai Welleh . . . . . Liberia
Wondel, Jill Alison (GM) . . . . . Missouri
Wood, Steven (FA) . . . . . North Georgia
Woods, Kimberly Dawn (CO) . . . . Illinois Great Rivers
Wright, Christine Elizabeth . . . . . New England

Wright, Karen Kallstrom (CB) . . . . . Holston
Wright, Marianne Mackey . . . . . South Georgia
Wright, Varlyna Donae (CO) . . . . . Greater New Jersey
Wussow, Thomas (Tom) Roderick (CB) . . . . . Texas
Yakku, Eli Sule (GA) . . . . . Central Nigeria
Yao, Assoma (JA) . . . . . Cote d'Ivoire
Yapi, Djoman C. (IC) . . . . . Cote d'Ivoire
Yapi, Julien A. (GM) . . . . . Cote d'Ivoire
Yebuah, Lisa Naa-Shormey (CB) . . . . . North Carolina
Yim, Austin Vincent . . . . . Indiana
Yin, Burt Phillip (GM) . . . . . California-Nevada
Yoila, Baziel Yayuba (CO) . . . . . Southern Nigeria
Yola, Habila Charles (CB) . . . . . Central Nigeria
Yugay, Marina (CA) . . . . . Northwest Russia Provisional
Yusuf, Christy Bulus (FA) . . . . . Central Nigeria
Zabel, Judith Kreager (MH) . . . . . Minnesota
Zaev, Emil (DI) . . . . . Serbia-Macedonia Provisional
Zekoff, Steven E. (CO) . . . . . Wisconsin
Zilhaver, Robert Frank (JA) . . . . . Western Pennsylvania
Zimmerman, Leanne Kay (FO) . . . . . Indiana

Voting and Reserve Delegates by Conference

Voting delegates are listed in order of election with choice of legislative committee indicated in parentheses. Names of clergy appear in italics. Reserves are those elected in accordance with ¶ 34 of the Constitution. The chairperson of a delegation is indicated with an asterisk.

The delegate information is provided by the respective secretaries of the annual conferences as a part of the credentialing process. Corrections may be sent to the Reverend L. Fitzgerald Reist, Secretary of the General Conference, greist@gcfa.org.

Alabama-West Florida (10)

Row 10 **Table 149** **Seats 1-5**
Row 10 **Table 150** **Seats 1-5**

Delegates

*Furr, Steven Paul (CB); Physician; 214 Plantation Trace, Jackson, AL 36545

Bryan, Lawson Robert (FA); Senior Minister; 2416 W. Cloverdale Park, Montgomery, AL 36106

Luna, Patricia Adele (JA); President, Compass Consultants, LLC; 110 Eve Circle, Santa Rosa Beach, FL 32459

Bryars, Paul Lawrence (MH); Clergy; 9902 S. Thomas Drive #534, Panama City Beach, FL 32408

Maddox, Beverly Baggett (FO); Retired; 34171 Nims Fork Rd., Robertsdale, AL 36567

Pridgeon, Jeremy Kimble (CO); Assistant to the Bishop and Director of Ministerial Services, AL-WFL; 553 Grove Park Loop, Wetumpka, FL 36093

Ester, Clara Jean (CA); Retired; 517 Highland Woods Drive East, Mobile, AL 36608

Wilson, Robin Crews (DI); Clergy; 1507 Dauphin St, Mobile, AL 36604

Hare, Dawn Wiggins (GA); General Secretary of the General Commission on the Status and Role of Women; 201 Sun Valley Road, Monroeville, AL 36460

Brooks, John Edward (LC); District Superintendent; 602 Coleman Way, Prattville, AL 36067

Reserves

Hunt, Susan Elizabeth; Conference Director of Mission and Advocacy; 4719 Woodmere Blvd, Montgomery, AL 36106

Moore, James Frank; Retired; PO Box 482, Daleville, AL 36322-0482

Morris, Daniel Wesley; Pastor; 2401 Main St., Daphne, AL 36526

Jernigan, June Elizabeth; District Superintendent/Clergy; PO Box 1711, Bay Minette, AL 36507-1711

Barnes, Antonius Genzarra; School Administrator; 1208 Sutherland Plaza, Lynn Haven, FL 32444-5380

Powell, Robert L.; Development; 110 Wentworth Dr., Dothan, AL 36305

Slaughter, Jacqueline Denise; Clergy; 360 Rebekah Lane, Montgomery, AL 36109

Ausley, Rurel Reuben; Lead Pastor; 214 Partin Drive South, Niceville, FL 32578

Dunnewind, Frank Smitton; Conference Treasurer; 4719 Woodmere Blvd., Montgomery, AL 36106

Keck, Duane Junior; Retired; 610 Brian Circle, Mary Esther, FL 32569

Newton, Riley Allen; Pastor; 9045 Vaughn Rd., Montgomery, AL 36117

Smith, Cory Russell; Director of Connectional Ministries for the AL-W FL Conf.; 4719 Woodmere Blvd, Montgomery, AL 36106

Thompson, Paulette Brignet; 1916 South Hull Street, Montgomery, AL 36104

Gulledge, Robert I; address unavailable at time of printing.

Elmore, Tonya Lynn; Clergy; 203 Winterberry Way, Enterprise, AL 36330

Couch, Robert Gibbs; Pastor; 105 Old Prestwick Court, Prattville, AL 36066

Floore, Malcolm Eugene; Real Estate Developer; 115 Indian Bayou Dr, Destin, FL 32541

Kincaid, Emily Dueitt; Executive Minister; 26229 Martinique Drive, Orange Beach, FL 36561

Alaska (2)

Row 4 **Table 58** **Seats 2-3**

Delegates

Hayden, Jo Anne Kay (DI); Retired Administrator; 2604 East 18th Avenue, Anchorage, AK 99508-3371

**Rapanut, Carlo Axibal* (MH); Alaska Conference Superintendent; 1660 Patterson St., Anchorage, AK 99504

Reserves

LaBau, Vernon James; Retired US Forest Service Researcher; 2951 Admiralty Bay Drive, Anchorage, AK 99515

Lynch, Wilma Frances; Missionary; PO Box 375, Willow, AK 99688

Erbele, Evelyn Grace; Clergy; 870 Summit Terrace, Ketchikan, AS 99901

Handlong, Douglas Bruce; Clergy; mailing address unavailable

Haynes, Linda Lea; 101 E. Hygrade Lane, Wasilla, AK 99654

Wilcox, Daniel Paul; Pastor, Willow UMC, Willow, AK; PO BOX 1178, Willow, AK 99788

Arkansas (8)

Row 11	**Table 181**	**Seats 1-5**
Row 11	**Table 182**	**Seats 1-3**

Delegates

Mann, Karon Sue (LC); Accountant; 1806 Martha Drive, Little Rock, AR 72212

**Norman, Mark Kelly* (DI); District Superintendent; 1320 Heantwood St., White Hall, AR 71602

Burris, James Todd (FA); Director of Administrative Services and Treasurer; 800 Daisy Bates Dr., Little Rock, AR 72202

Roberts, Deidre Jo (MH); Clergy; 800 W. Daisy Bates Dr., Little Rock, AR 72202

Millar, Karen L. (JA); Volunteer; 33 Country Club Circle, Searcy, AR 72143

Miles, Rebekah L. (GA); Professor; 2424 Park Pl. Ave., Fort Worth, TX 76110

Whitaker, Asa (CO); Retired; 160 Ottinger St., Batesville, AR 72501

Miles, John Pershing (FO); Pastor; 1st United Methodist Church, 801 S. Main St., Jonesboro, AR 72401

Reserves

Fink, Elizabeth Ashley; Missionary; 11500 N.W. 12th Ave., Miami, FL 33168

Strang, Makala Jane; High School Student; 102 Whitehaven Court, Fairfield Bay, AR 72088

Hillard, James Wesley; Lead Pastor; 1604 Pointer Trail, Van Buren, AR 72956

Bush, David Wayne; Pastor; 1918 McCracken, Stuttgart, AR 72160

Dunn, Kathryn Elizabeth; Student; 2110 Sherman Ave., Apt. 2W, Evanston, AR 60201

Wilbourn, Gordon Miller; College Student; 12 Ridgeview Ct., Little Rock, AR 72227

Estes, Pamela Jean; Pastor; 1500 S. Olive, Pine Bluff, AR 71601

Watson, Brittany Richardson; Clergy; 225 Reeves Rd., Sherwood, AR 72120

Swain, Brian Todd; Church Administrator; 64 St. John Place, Farmington, AR 72730

Embrey, John David; Pastor; PO Box 357, Sheridan, AR 72150

Bates, Brandon Kyle; Youth Minister; 321 Pleasant Valley Dr., Little Rock, AR 72212

Allen, Maxine Yvonne; Clergy; 2912 Dorchester Dr., Little Rock, AR 72204

Austria Provisional (2)

Row 2	**Table 31**	**Seats 3-4**

Delegates

Bindl, Helene (CB); Retired; Schubertstrasse 17, Linz 4020, Austria

**Schroeckenfuchs, Stefan* (MH); Pastor; Sechshauser Str. 56/2/1, Vienna AT-1150, Austria

Reserves

Delegate information unavailable at time of printing.

Baltimore-Washington (12)

Row 5	**Table 84**	**Seats 2-5**
Row 5	**Table 85**	**Seats 1-5**
Row 5	**Table 86**	**Seats 1-3**

Delegates

*Martin, Martha Delores (FO); Retired; 16505 Magnolia Ct., Silver Spring, MD 20905

Chattin, Terri Rae (CB); Clergy; 7538 Main Street, Sykesville, MD 21784

Ihlo, Jennifer Ellon (JA); Attorney; 6263 Masefield Ct., Alexandria, VA 22304-3536

Daniels, Joseph Wayne (MH); District Superintendent; 14629 Stonewall Dr., Silver Spring, MD 20905

Moore, Charles Eric (FA); Retired, Telecom Executive; 3483 Olympia Road, Davidsonville, MD 21035-1035

Parker, Charles Arthur (GA); Pastor; 3401 Nebraska Ave. NW, Washington, DC 20016

Taylor, Cynthia Ann (DI); Retired; 4800 Coyle Rd. #409, Ownings Mills, MD 21117

Moore-Koikoi, Cynthia Michelle (CO); Pastor; 3502 Southern Ave., Baltimore, MD 21214

Price, Joseph Thomas (GM); Clergy; 16617 Cutlass Drive, Rockville, MD 20853

Park, Jong Woo (CA); Clergy; 7 Diamond Hill Court, Germantown, MD 20874

Ow, Kenneth (LC); Retired; 13415 Rippling Brook Drive, Silver Spring, MD 20906

Gaines-Cirelli, Ginger Elise (IC); Clergy; 1216 Maryland Ave., NE, Washington, DC 20002

Reserves

Quinn, Mittie Theobald; Lay; 1722 Linwood Place, McLean, VA 22101

Robier, Kelly Allison; Student; 5137 Clavel Terrace, Rockville, MD 20853

Jordan-Griffin, Jason Odell; Clergy; 612 Realm Ct. W, Odenton, MD 21113

Link, Conrad O.; Pastor; 7191 Stillwater Ct., Frederick, MD 21702

Lauber, Melissa Morris; Lay; 9905 Portland Road, Silver Spring, MD 20901

Willson, Richard Bartlett; Retired; 1117 Fairview Rd, Hagerstown, MD 21742

Totty, Mary Kay; Clergy; 3133 Dumbarton Street NW, Washington, DC 20007

Carter-Rimbach, Joan Eileen; Clergy; 6316 Gentle Light Ln., Columbia, MD 21044

Latona, Christine Laural Shinn; Church Strategist; 109 Piping Rock Drive, Silver Spring, MD 20905

Schlieckert, Christopher John; Conference Camp Director; 1620 Harpers Ferry Rd, Knoxville, MD 21758

Rudolph, Melissa Corinne Hamill; Clergy; 3198 Laverne Circle, Hampstead, MD 21074

Rivera, Edgardo; Clergy; 200 Shannonbrook Ln., Frederick, MD 21702

Sichel, Matthew Shenk; Civil Engineer/seminary student; 2578 Mindi Drive, Manchester, MD 21102

Jordan, Andrian; Assistant Program Manager, Control Systems; 22789 Bayside Way, California, MD 20619

Tilghman, Marlon Brooks; Clergy; 915 Milford Mill Road, Pikesville, MD 21208

Young, Evan DeZelle; Clergy; 3010 Arden Forest Lane, Bowie, MD 20716

Koob, Sherie Lynne; Church Consultant; 3819 S. Mountain Road, Knoxville, MD 21758

Schlieckert, Sarah Andrews; Clergy; 1620 Harpers Ferry Road, Knoxville, MD 21758

Ford, Sarah Virginia; Retired; 2525 Park Heights Ter., Baltimore, MD 21215

Love, Antoine Carlton; Clergy; 5238 Kenstan Drive, Temple Hills, MD 20748-5446

Bicol Philippines Provisional (2)

Row 1 **Table 1** **Seats 1-2**

Delegates

*Perez, Manuel Perez (FA); retired employee; Blk41 Lot67 Phase2 VillaGrande Homes Ave., Naga City 4400, Philippines

Laguardia, Denis Tabuzo (FO); Clergy; 2450 Vinzons Ave., Daet, Camarines Norte, Philippines

Reserves

Delegate information unavailable at time of printing.

Bulacan Philippines (2)

Row 2 **Table 22** **Seats 4-5**

Delegates

Salonga, Edwin Adriano (DI); Civil Engineer; Block 2, Lot 14, Dolores Homesite, City of San Fernando, Philippines

Ambi, Norlito Tapia (GM); address unavailable at time of printing

Reserves

Delegate information unavailable at time of printing.

Bulgaria-Romania Provisional (2)

Row 2 **Table 31** **Seat 5**
Row 2 **Table 32** **Seat 1**

Delegates

Todorova, Desislava Angelova (LC); English Language Teacher; Office Assistant UMC Bulgaria; 86 G.S. Rakovski Str., Sofia, Bulgaria

**Stefanov, Mihail Vaskov* (CO); Pastor; ul. Antim I-40, Shumen 9700, Bulgaria

Reserves

Delegate information unavailable at time of printing.

Burundi (8)

Row 10 **Table 158** **Seats 1-5**
Row 10 **Table 159** **Seats 1-3**

Delegates

Habonimana, Silas (MH); address unavailable at time of printing

**Bankurunaze, Lazare* (CO); address unavailable at time of printing

Manisha, Marie (CB); BP 328, Gitega, Burundi
Niyukuri, Abel (GM); Clergy; C/O Ceni-Burndi, B.P. 1128, Bujumbura, Burundi
Runyenyeri, Ezechiel (LC); UMC, PO Box 328, Gitega, Burundi
Cimpaye, Valentine (CA); Pastor; BP42, Burundi
Irambona, Pacis Alarine (DI); Student; 970 Bujumbura I, Bujumbura, Burundi
Ntakarutimana, Claude (GA); Teacher; mailing address unavailable

Reserves

Delegate information unavailable at time of printing.

California-Nevada (6)

Row 11	**Table 170**	**Seats 2-5**
Row 11	**Table 171**	**Seats 1-2**

Delegates

Allen, Emily Ruth (GA); Director of Communications; 1988 San Luis Ave #1B, Moutain View, CA 94043
**Kuan, Kah-Jin Jeffrey* (MH); Seminary President; Claremont School of Theology, 1325 N. College Ave., Claremont, CA 91711
Yin, Burt Phillip (GM); Conference Co-Lay Leader (retired); 25299 Buckeye Dr., Castro Valley, CA 94552
Bergquist, Greg Becker (CO); Conference Superintendent for Leadership Development; 1276 Halyard Dr., West Sacramento, CA 95691
Miller, Randall Harlan (CA); Program Director; 8001 Sterling Drive, Oakland, CA 94605
Oliveto, Karen Phyllis (JA); Clergy; 1299 Mission Rd., South San Francisco, CA 94080

Reserves

Kim, Katherine Oknam; Retired Pharmacist; 200 Thyme Avenue, Morgan Hill, CA 95037
Shearman, Gayle Anne; address unavailable at time of printing
Hingano, Siosifa; address unavailable at time of printing
La Point-Collup, Kathleen Fay; 8986 Elk Grove Blvd., Elk Grove, CA 95624
Hingano, Wesley; address unavailable at time of printing
Eychaner, James Howard; Retired Hydrologist; 2634 Knabe Ct., Carmichael, CA 95608
Bernadel-Huey, Myrna Eugenie; Clergy; 1600 Bancroft Ave., San Leandro, CA 94577
Lockwood-Stewart, Odette Marie; 1798 Scenic Ave, Berkeley, CA 94709
McNaught, Kyna Covenant; Student; 5614 Terrace Drive, Rocklin, CA 95765
Bennett, Emily Dale; address unavailable at time of printing
Foor, Motoe Yamada; Pastor; 6929 Franklin Blvd., Sacramento, CA 95823
Weatherspoon, Dale Maurice; Clergy; 1207 Andre Ave., Mountain View, CA 94040
Klepac, Nina Marie; address unavailable at time of printing
Kerr-Carpenter, Emma; address unavailable at time of printing
Cao, Felicisimo Santos; address unavailable at time of printing
Bortner, Jola; address unavailable at time of printing
Dunning, Robert; address unavailable at time of printing
Pool, Beverly Ann; address unavailable at time of printing
Brick, Elizabeth Ann; address unavailable at time of printing
Park, Jeonghyun (Jay); address unavailable at time of printing
Kawaguchi, Mari Anne; address unavailable at time of printing
Agtarap, Bener Baysa; Conference Superintendent for Congregational Vitality; 3227 Gulf Island Street, West Sacramento, CA 95691
Bago, Ruby Ramos; Director of Nursing; 4660 N. Island View, Clovis, CA 93619
Rhodes, Schuyler James; address unavailable at time of printing

California-Pacific (8)

Row 1	**Table 10**	**Seats 4-5**
Row 1	**Table 11**	**Seats 1-5**
Row 1	**Table 12**	**Seat 1**

Delegates

*Nakanishi, Leanne M. (GA); Real Estate Agent; 822 S. Windsor Blvd. #302, Los Angeles, CA 90005-0005
Bridgeforth, Cedrick D. (JA); Clergy; 414 Enclave Circle, #201, Costa Mesa, CA 92626
Rios, Rosa Maria (DI); Student; mailing address unavailable
Choi, Thomas S. (MH); District Superintendent; Hawaii District Office, 20 S. Vineyard Blvd, Honolulu, HI 96744
Ellis, Kenneth M. (FA); Retired; 11939 Miranda Street, North Hollywood, CA 91607
Farris, Patricia Ellen (FO); Clergy; First United Methodist Church, 1008 11th Street, Santa Monica, CA 90403

Maka, Mele (CB); Analyst; 4469 Appleglen Court, Moorpark, CA 93021

Olewine, Sandra Kay (LC); Pastor; FUMC, 500 E. Colorado Blvd., Pasadena, CA 91101

Reserves

Fukumoto, JoAnn Yoon; Retired; 1796 Hoolehua St., Pearl City, HI 96782

Tu'itahi, Monalisa; address unavailable at time of printing

Vetter, Molly Elizabeth; Clergy; 243 S. Broadway, Redondo Beach, CA 90277

Bentley, Richard Raymond; Clergy; 480 N. State College Blvd., Brea, CA 92821

Blagojevich, Mary Manu; Real Estate Broker; 4429 E. Village Road, Suite 235, Long Beach, CA 90808

Roark, Elizabeth Barrett; Church Secretary; 695 Sequoia St., San Bernardino, CA 92407

Dang, Bau N.; Clergy/Senior Pastor Garden Grove UMC, Garden Grove, CA; 12741 Main St., Garden Grove, CA 92840

Gerente, Nestor S.; Pastor; 8021 South Vermont Ave. #44, Los Angeles, CA 90044

Stephenson, Mark Kinsey; Business Administrator; 11723 Riverside Dr. #5, Valley Village, CA 91607

Wulf, Frank Dale; Clergy; 8021 S. Vermont Ave. #44, Los Angeles, CA 90044

Hogan, Ralph Lee; Retired; 987 Avenal Way, Beaumont, CA 92223

Chung, Judy Yangmi; Associate General Secretary, General Board of Global Ministries; General Board of Global Ministries, 475 Riverside Dr., New York, NY 10115

Kehrberg, Norma Jean; Retired; 712 Ainapo St., Honolulu, HI 96825

Harris, Tonya Sanita; Clergy; North Coast UMC, 1501 Kelly St., Oceanside, CA 92054

Taylor, Dione Brooks; University Professor and Program Director; 4291 Fifth Ave., San Diego, CA 92103

Ala'ilima, Piula Elia; Pastor; 5052 Kilauea Avenue, Honolulu, HI 96816

Hawkins, Mary Hoke; Retired Teacher & Counselor; 1594 Elizabeth St., Redlands, CA 92373

Zuill, Charlene Kaye; Clergy, campus minister; 1918 University Ave., Honolulu, HI 96816

Central Congo (6)

Row 5	**Table 82**	**Seats 2-5**
Row 5	**Table 83**	**Seats 1-2**

Delegates

*Djundu, Paul Ami NKoy (MH); Enseignant A L'Universite; address unavailable at time of printing

Kandjo, Albert Djamba Lohata (LC); Clergy; address unavailable at time of printing

Ngongo, Maurice Kikomba (LC); Avocat; BP 4727 Kin II, The Democratic Republic of the Congo

Walu, Pauline Mukadi (DI); Pasteur; BP 4727 Kin II, The Democratic Republic of the Congo

Manya, Pierre Diamba (CO); Medecin; BP 4727 Kin II, The Democratic Republic of the Congo

Tolenge, Paul Ohekele (GM); Pastuer; BP 4727 Kin II, The Democratic Republic of the Congo

Reserves

Delegate information unavailable at time of printing.

Central Luzon Philippines (2)

Row 3	**Table 49**	**Seats 4-5**

Delegates

*Panuyas, Arenl Tamallana (GM); Government Employee; 73 Executive Avenue, Central Luzon State Univ., Science City of Munoz, Nueva Ecija, Philippines

Concepcion, Allan Asunsion (CA); address unavailable at time of printing

Reserves

Delegate information unavailable at time of printing.

Central Nigeria (6)

Row 3	**Table 42**	**Seats 1-5**
Row 3	**Table 43**	**Seat 1**

Delegates

Yola, Habila Charles (CB); Pensioner; UMCN Secretariat Mile Six, PO Box 774, Jalingo, Nigeria

Yakku, Eli Sule (GA); Clergy; mailing address unavailable

Adamu, Napoleon Grummetti (DI); Farmer/Church Worker; UMCN, PO Box 185, Jalingo, Nigeria

**Auta, John Pena* (MH); Clergy; UMCN, PO Box 746, Jalingo, Nigeria

Jen, Mike Dio (CO); Civil Servant; College of Education, Zing PMB 1021, Jalingo, Nigeria

Yusuf, Christy Bulus (FA); Central Nigeria Annual Conf. Secretariat, PO Box 774, Jalingo, Nigeria

Reserves

Delegate information unavailable at time of printing.

Central Russia (2)

Row 4	**Table 64**	**Seats 1-2**

Delegates

Kim, Sergey (JA); Lawyer; App. 41, bldg. 7, constr. 1, Sivashskaya str, 117149, Russian Federation

**Nikolaev, Sergei* (MH); Seminary President and professor; U1 Profsoyuznaya, d. 92, kv. 187, Moscow117485, Russian Federation

Reserves

Delegate information unavailable at time of printing.

Central Texas (8)

Row 9	**Table 135**	**Seats 1-5**
Row 9	**Table 136**	**Seats 1-3**

Delegates

Harkrider, John Thomas (CO); Accountant; 6658 Gasconny Place, Fort Worth, TX 76132

**Bruster, Timothy Keith* (GA); Senior Pastor; 800 W. 5th St., Fort Worth, TX 76102-3599

Simpson, Kim Quetone (DI); Housewife; 3905 Lake Powell Dr., Arlington, TX 76016

McKellar, John E. (FA); White's Chapel United Methodist Church, 185 S. White Chapel Blvd., Southlake, TX 76092-7308

McIver, Steven Mark (LC); Tool & Die Maker; PO Box 545, Ferris, TX 75125

Howard, Clifton O. (FO); Minister; 4109 Eagle Rd., Temple, TX 76502

Alfred, Darlene Rochelle (CA); Property Management; 2811 Chisholm Trail, Salado, TX 76571

Wier, Brenda Wilson (MH); Retired Clergy; 334 Cove Road, Gordon, TX 76453

Reserves

Gregory, Ethan Scott; Seminary Student; PO Box 1283, Mineral Wells, TX 76068

Percifield, Mary Helen; Retired Educator; PO Box 673, Alvarado, TX 76009

Robbins, Thomas Q; address unavailable at time of printing

Carr, Louis Charles; Sr. Pastor; 6805 Middle Rd., Fort Worth, TX 76116

Brown, Marianne Teresa; Student; 1001 E. University Ave., #6137, Georgetown, TX 78626

Deupree, Darcy P.; address unavailable at time of printing

Hayes, Christopher J.; address unavailable at time of printing

Spradlin, Mary Kathryn; Arlington Heights UMC, 4200 Camp Bowie Blvd., Fort Worth, TX 79107

Ezell, Kathy Moseley; Associate Director, Board of Ordained Ministry; 3200 E. Rosedale St., Fort Worth, TX 76105

Campbell, Kylie Heather; Director of Student Ministries; 1300 Austin Ave., Waco, TX 76701

Conner, James David; address unavailable at time of printing

Valendy, Jason Matthew; Co-Pastor; 209 South Bluebonnet Drive, Saginaw, TX 76179

Gregory, Kevin Blake; Student; SU PO Box 6685, 1001 E. University Ave., Georgetown, TX 78626

Crumpton, Debra Marie; Pastor; 2045 S.E. Green Oaks Blvd., Arlington, TX 76018-1981

Cote d'Ivoire (34)

Row 7	**Table 103**	**Seats 1-5**
Row 7	**Table 104**	**Seats 1-5**
Row 7	**Table 105**	**Seats 1-5**
Row 7	**Table 106**	**Seats 1-5**
Row 8	**Table 122**	**Seats 1-5**
Row 8	**Table 123**	**Seats 1-5**
Row 8	**Table 124**	**Seats 1-4**

Delegates

Aboua, Louis Roi Nondenot (DI); 22 BP 582, Abidjan 220, Cote d'Ivoire

Bodje, Isaac D. (FO); 01 BP 1282, Abidjan 010, Cote d'Ivoire

Angoran, Yed E. (MH); 01 BP 1282, Abidjan 010, Cote d'Ivoire

Assale, Eugene G. (MH); 01 BP 1282, Abidjan 010, Cote d'Ivoire

Adjrabe, Mathurin Djoman (FA); address unavailable at time of printing

Basse, Gabriel D. (CA); 01 BP 1282, Abidjan 010, Cote d'Ivoire

Akre, Michel A. (CO); BP 2004, Yamoussoukro, Cote d'Ivoire

Aka, Hermance A. (FA); Abidjan 010, Cote d'Ivoire

Melesse, Marie-Louise K. (CB); 22 BP 14 57, Abidjan 220, Cote d'Ivoire

Yapi, Julien A. (GM); address unavailable at time of printing

Yao, Assoma (JA); 08 BP 53, Abidjan 080, Cote d'Ivoire

Obonou, Samuel (GA); 01 BP 1282, Abidjan 010, Cote d'Ivoire

Nanguy, Dorcas A. (IC); 08 BP 1021, Abidjan 080, Cote d'Ivoire

Lobo, Michel Neuba (GM); address unavailable at time of printing
Kamenan, Marcellin N. (GA); 05 BP 819, Abidjan 050, Cote d'Ivoire
Akaffou Yao Aye, Raymond Claude (CO); Abidjan 010, Cote d'Ivoire
Arpellet, Abraham K. (LC); 16 BP 421, Abidjan 160, Cote d'Ivoire
Adjobi, Philippe A. (DI); 01 BP 1282, Abidjan 010, Cote d'Ivoire
Kakou, Jonathan (FO); 06 BP 6153, Abidjan 060, Cote d'Ivoire
Beugre, Antony H. (LC); 01 BP 1282, Abidjan 010, Cote d'Ivoire
Lasme, Niagne (GA); 01 BP 4266, Abidjan 010, Cote d'Ivoire
Bogro, Isaac D. (CB); 01 BP 1282, Abidjan 010, Cote d'Ivoire
Kombo, Suzanne A. (CA); 12 BP 177, Abidjan 120, Cote d'Ivoire
Moude, Séraphin A. (JA); 01 BP 1282, Abidjan 010, Cote d'Ivoire
Beda, Marcelline N. (CB); 01 BP 4384, Abidjan 010, Cote d'Ivoire
Ohouo, Nathanael D. (MH); address unavailable at time of printing
Ayiba, Yebrou O. (FA); address unavailable at time of printing
Sedji, Suzanne (IC); address unavailable at time of printing
Yapi, Djoman C. (IC); address unavailable at time of printing
Sachou, Marcel K. (DI); 01 BP 1165, Abidjan 010, Cote d'Ivoire
Koffi, Aboua J. (JA); address unavailable at time of printing
Behi, Felix (CA); address unavailable at time of printing
Niamkey, Ezani K. E. (GM); address unavailable at time of printing
Aka, Pierre A. (CO); address unavailable at time of printing

Reserves

Abro, Alain Patrick A.; 10 BP 1037, Abidjan 100 Cote d'Ivoire

Czech and Slovak Republics (2)

Row 2 **Table 32** **Seats 2-3**

Delegates

*Procházková, Lenka (CA); Mission Coordinator; Hnileckzá 9, 821 07, Bratislava, Slovakia
Procházka, Petr (LC); Pastor/District Superintendent; Jecna 19, Prague 120 00, Czech Republic

Reserves

Delegate information unavailable at time of printing.

Dakotas (2)

Row 9 **Table 140** **Seats 1-2**

Delegates

Cataldo, Jodi Lynn (LC); Director of Laity in Leadership, Discipleship Ministries of The UMC; PO Box 13, 419 N. McIntosh St. N, Lehr, ND 58460
**Trefz, Rebecca* (MH); Director of Ministries for Dakotas Conference; PO Box 460, 1331 University Ave, Mitchell, SD 57301

Reserves

Bader, Matthew Cole; Student; 1200 W. Universithy Ave., Box 793, Mitchell, SD 57301
McKirdy-Wilsey, Emma Kathryn Hen-jum; Student; 14 Horseshoe Lane, Spearfish, SD 57783
Kroger, Karl Richard; Clergy; PO Box 401, Piedmont, SD 57769
Spahr, Roger Carl; Pastor/District Superintendent; 232 North Lake Drive, Watertown, SD 57201
Stroh, Marilyn Joan; Consultant; 2828 E. Indigo Pl., Sioux Falls, SD 57108
Culver, Kermit Lloyd; Pastor; 4600 Durango Drive, Bismarck, ND 58503
Lovrien, Marshall Christopher; Lawyer; 1021 North Main Street, Aberdeen, SD 57401
Cross, Randolph Martin; District Superintendent; 2636 Meadown Creek Circle S, Fargo, ND 58104

Denmark (2)

Row 5 **Table 74** **Seats 4-5**

Delegates

Thaarup, Susanne (CA); Rehabilitation Manager; Sondervej 11, Strandby 9970, Denmark
**Thaarup, Joergen* (GA); Dr. Rev; Stokusgade 2,3. 1317, Copenhagen K, Denmark

Reserves

Flinck, Sara Alsted; address unavailable at time of printing

Morsbol, Andreas; address unavailable at time of printing
Risager, Thomas; address unavailable at time of printing
Uth, Finn; address unavailable at time of printing
Flinck, Mathias Alsted; address unavailable at time of printing
Thaarup, Maria; address unavailable at time of printing
Lewis, Mark; address unavailable at time of printing
Birch, Ole; Gammelmosevej 251, DK-2800 Lyngby, Denmark
Brogaard, Karen; address unavailable at time of printing
Thompson, Duncan; address unavailable at time of printing
Nielsen, Emilie Just; address unavailable at time of printing
Sorensen, Ove S.; address unavailable at time of printing

Desert Southwest (2)

Row 5	**Table 84**	**Seat 5**
Row 5	**Table 85**	**Seat 1**

Delegates

*Nibbelink, James Charles (CB); Retired; 63327 E. Desert Crest Drive, Tucson, AZ 85739
Hurlbert, Daniel D. (MH); Clergy; 335 E. Huber, Mesa, AZ 8520-5201

Reserves

Fidlin, Billie K.; Director of Outreach & Justice; 19018 N. 42nd Way, Phoenix, AZ 85050
Harris, Matthew Louis; Behavioral Health Counselor; 7896 Moonbeam Drive, Flagstaff, AZ 86004
Cushman, Nancy Swartwout; Clergy; 4429 E. Barwick Drive, Cave Creek, AZ 85331
Tang, Anthony; Director of Connectional Ministries for the Desert Southwest Conference; 1550 East Meadowbrook Ave., Phoenix, AZ 85014-4040
Coyco, Denise Danielle; Student; 962 Azure Heights Pl., Las Vegas, NV 89110
Hrabe, Majorie; address unavailable at time of printing
Lansberry, Candace J.; Pastor; mailing address unavailable
Rambikur, Elizabeth Ann; Pastor; 915 E. 4th Street, Tucson, AZ 85719
Volere, Diana Marie; Security Sales Engineer; 1276 Plum Canyon Street, Las Vegas, NV 89142
Ragland, Sharon Ellen; Senior Pastor; 8887 N. Treasure Mountain Drive, Tucson, AZ 85742
Gomez, Paul; address unavailable at time of printing
Olivares, Javier; Clergy; 7901 N. Central Ave., Phoenix, AZ 85020

Detroit (6)

Row 5	**Table 73**	**Seats 3-5**
Row 5	**Table 74**	**Seats 1-3**

Delegates

Euper, Jacqueline K. (IC); Retired Christian Educator; 11463 S. State Road, Morrice, MI 48857
**Boayue, Charles S. G.* (GM); Clergy; 35361 Stratton Hill Court, Farmington Hills, MI 48331
Bank, Wayne Herbert (CA); Retired; 6551 Lakeshore Road, Lexington, MI 48450
Barrett, Joy Anna (MH); Clergy; 10 Sycamore St., Chelsea, MI 48118
Brown, Diane Louise (GA); University Police Media Relations; 4512 Cottonwood Drive, Ann Arbor, MI 48108
Carey, Melanie Lee (FO); Clergy Asst. to the Bishop for Michigan Area UMC; 279 Valley Drive, Ypsilanti, MI 48197

Reserves

Plum, Alexander James; Public Health; 1815 Church St., Detroit, MI 48216
Sutton, Ruth Marie; Retired School Counselor; 2335 N. Meridian Rd., Sanford, MI 48657
Walther, Megan Jo Crumm; Clergy; 1607 Yargerville Rd., La Salle, MI 48145
Parker, Sherry Lynn; Clergy; 400 E. Grand River Avenue, Brighton, MI 48116
Bowers, Claudia Louise; Administrative Assistant; 2020 Calumet Street, Flint, MI 48503
Garrigues-Cortelyou, Isaac Charles; address unavailable at time of printing
Hook, Matthew James; Senior Pastor; 7643 Huron River Dr., Dexter, MI 48130
Sutton, Tara R ; address unavailable at time of printing
Anderson, Ruby Deloris; Retired Teacher; 25180 Thorndyke Street, Southfield, MI 48033
Speiran, Laura C.; Clergy; 7801 Hoffman Dr., Waterford, MI 48327

East Africa (4)

Row 10	**Table 159**	**Seats 4-5**
Row 10	**Table 160**	**Seats 1-2**

Delegates

Kunya, Sarah Cissy (CB); address unavailable at time of printing

Ososo, Carol Alois (CA); address unavailable at time of printing
Jilani, Alex (DI); address unavailable at time of printing
Baliyanga, Marc (CO); Pastor; PO Box 4485, Kigali, Rwanda

Reserves

Delegate information unavailable at time of printing.

East Congo (12)

Row 4	**Table 60**	**Seats 1-5**
Row 4	**Table 61**	**Seats 1-5**
Row 4	**Table 62**	**Seats 1-2**

Delegates

Muthoma, Bushiri Sylvestre (CB); Secretary of the Provincial Executive ceni / Maniema; 42, Avenue des cliniques, Gombe, BP1899, The Democratic Republic of the Congo
**Mwayuma, Ayenda Lolima Veronique* (LC); Pastor; BP126, The Democratic Republic of the Congo
Wembokoko, Ndandu Paul (IC); Infirmier; 12/12/65 Mission Lokole, Methodiste Unie au Congo Est, BP:126, Kindu, The Democratic Republic of the Congo
Lohalo, Malamba Celestin (CA); Pastor; BP126, The Democratic Republic of the Congo
Lokale, Senga Cudins (GM); Charge of public relations, protocol and transport Episcopal region of Congo; address unavailable at time of printing
Mahamudi, Ngereza Benoit (CO); Pastor; address unavailable at time of printing
Tunda, Kasongo Lukali Prosper (JA); Chef Coutumier; Mission Methodiste Lokole, Kindu BP126, The Democratic Republic of the Congo
Omba, Dissashi Djamba (DI); Pastor; BP 126, Kindu, The Democratic Republic of the Congo
*Letshu, Tsheke Richard (FA); Medecin; 42, Avenue des cliniques, Kinshasa/Gombe, BP1899, The Democratic Republic of the Congo
Kibatuli, Bununu Hilaire (GA); Pastor; 12/12/65 Mission Lokole, Eglise Methodsite Unie au Conngo Est BP, The Democratic Republic of the Congo
Luhahi, Nembe Jacqueline (MH); Professor; BP 14 685 Kinshasa, Congo
Buimba, Mekembe Albert (FO); Pastor; 12/12/65 Mission Lokole, Eglise Methodiste Unie au Congo Est, The Democratic Republic of the Congo

Reserves

Koloso, Etwanyongo; address unavailable at time of printing
Ndjulu, Muhina Jean; address unavailable at time of printing
Masumbuko, Sumaili; address unavailable at time of printing
Lange, Avilo; address unavailable at time of printing
Okondji, Emile Douglas; address unavailable at time of printing
Shoko, Osenge Jean Baptiste; address unavailable at time of printing
Paul, Ketoka Lokondo; address unavailable at time of printing
Olongo, Tosoko; address unavailable at time of printing
Amuri, Fimbo; address unavailable at time of printing
Furaha, Tshoso; address unavailable at time of printing
Nyenda, Okoko; address unavailable at time of printing
Taluhumbu, Mwinyi; address unavailable at time of printing
Kombe, Atumishi; address unavailable at time of printing
Difuku, Kekumba; address unavailable at time of printing
Wembo, Lushima F.; address unavailable at time of printing
Yemba, Unda; address unavailable at time of printing
Bulungi, Kaningo; address unavailable at time of printing
Lushima, Lutanga; address unavailable at time of printing
Ndjeka, Shango; address unavailable at time of printing
Mongi, Shako; address unavailable at time of printing
Masida, Lushima; BP 4727, Kinshasa 20, Congo
Useni, Yuakali; address unavailable at time of printing
Lodi, Shuwembo M.; address unavailable at time of printing
Omba, Pene Odinga; address unavailable at time of printing
Ndjoloko, Kimongamonga; address unavailable at time of printing
Otoka, Kepele Antoine; address unavailable at time of printing

East Mindanao Philippines (2)

Row 1	**Table 1**	**Seats 3-4**

Delegates

Cristobal, Evangeline Justo (DI); Certified Public Accountant/Cooperative Auditor; 324 Suntan St., Nafco Subd, KM. 7, Davao City 8000, Philippines
**Rufino, Janeth Laquindanum* (MH); District Superintendent; United Methodist Church, 30 Osmeña Street, Tagum City 8100, Philippines

Reserves

Inis, Ronnie Pancho; address unavailable at time of printing

East Ohio (12)

Row 8	**Table 119**	**Seats 1-5**
Row 8	**Table 120**	**Seats 1-5**
Row 8	**Table 121**	**Seats 1-2**

Delegates

*Vargo, Jessica H. (FA); Conference Treasurer; 8800 Cleveland Ave. NW, North Canton, OH 44720-4564

Arellano, Armando Contreras (GM); 26370 Edgecliff Dr., Euclid, OH 44132

Grant, Holly Jean (JA); 6664 Shawbutte St., Poland, OH 44514

George, Gary Mark (GA); PO Box 2800, 8800 Cleveland Ave. NW, North Canton, OH 44720

Panovec, Kay Lee (IC); 810 12th Ave. South, Nashville, TN 37202

Bryant, Danny C. (FO); Pastor; 5981 Sharon Dr., Boardman, OH 44512

Laferty, Allen Dean (CO); Home Builder; 368 Maple Dr., Crestline, OH 44827

McGhee, Delaine K. (DI); Retired Clergy; 312 Broad St., Ashland, OH 44805

Sheetz, Brian D. (LC); 8800 Cleveland Ave. NW, North Canton, OH 44720

Walsh, Scott Thomas (CB); Clergy; 110 Gateway Ave., Conneaut, OH 44030

Banks, Martha E. (CA); Research Neuropsychologist; PO Box 5108, Fairlawn, OH 44334-0108

Henderson, Gary Ray (MH); Global Health Executive; 810 12th Ave. South, Nashville, TN 37202-0320

Reserves

Palmer, Kathy E.; 154 W. 40th St., Shadyside, OH 43947

Prusha, Connor James; Student; 11287 Aquilla Rd., Chardon, OH 44024

Costello, Cara E. Stultz; address unavailable at time of printing

Oehl, Karen M.; District Superintendent; 1445 Royal Oak Dr., Mansfield, OH 44906

Jackson, Magnolia; mailing address unavailable

Kuntz, Tammy L.; Assistant Professor; 118 Evergreen Dr., Lodi, OH 44254

Grant, Michael David; Clergy; 1940 Boardman Poland Rd., Poland, OH 44514

Brown, Kelly P.; Pastor; 8800 Cleveland Ave. NW, PO Box 2800, North Canton, OH 44720

Burdsall, Donald E.; Retired; 1298 Township Rd. 229, Cardington, OH 43315

Achberger, Susan L.; Research Coordinator; 864 Roanoke Road, Cleveland Heights, OH 44121

Call, Andrew Richard; Pastor; 2537 Lee Rd., Cleveland Heights, OH 44118

Snyder, Thomas D.; Pastor; 334 Ridge Rd, Newton Falls, OH 44444-1239

Andrews, Leah Iris; Retired; 802 S. 15th Street, #1823, Sebring, OH 44672-2071

Crowell, Linda J; Retired Social Work Professor; 6721 Chinkapin Court, Oakwood Village, OH 44146

Rollins, Benita; Clergy; 2858 Demington Ave. NW, Canton, OH

Patterson, Cynthia Lynn; Associate Pastor; 143 Ravenshollow Drive, Cuyahoga Falls, OH 44223

Carper, Lynn E.; Bank Compliance Officer; 800 N. Market St., Minerva, OH 44657

Wainwright, Alexandra; address unavailable at time of printing

Dickriede, Katherine A.; Ordained Deacon; 129 East Oakmont Way, Northfield, OH 44067

Bailey, Steven Ray; North Coast District Office, 6500 Rockside Rd. Suite 150, Independence, OH 44131

Wilson, Betty L.; Homemaker; 41988 Old Irondale Road, Irondale, OH 43932

Harris, Chester Herbert; Minister; 645 Dueber Avenue SW, Canton, OH 44706

East Zimbabwe (4)

Row 2	**Table 29**	**Seat 5**
Row 2	**Table 30**	**Seats 1-3**

Delegates

Mafunda, Simon (CO); Self-employed - business; 5 Pringle Road, Greendack, Zimbabwe

Chingonzo, Annie Grace (MH); Minister of Religion; 243 Leonard Road, Waterfalls, Zimbabwe

Mwayera, Molly Hlekani (JA); High Court Judge; 24 Christ Church Rd., Westlea, Zimbabwe

Bobo, Togara (DI); Pastor; HSE No 4348 Phase 2, Chikanga, Zimbabwe

Reserves

Delegate information unavailable at time of printing.

Eastern Angola (2)

Row 2	**Table 19**	**Seats 1-2**

Delegates

Ngonga, Maria Teresa (GM); address unavailable at time of printing

Maundo, Gouveia Luis (JA); address unavailable at time of printing

Reserves

Delegate information unavailable at time of printing.

Eastern Pennsylvania (8)

Row 11	**Table 178**	**Seats 1-5**
Row 11	**Table 179**	**Seats 1-3**

Delegates

Ehninger, Judith K. (DI); Retired; 2620 Gracie Lane, Macungie, PA 18062

**Taylor-Storm, Dawn Elizabeth* (GA); District Superintendent; 60 W. Boot Rd., West Chester, PA 19380-1107

Smith, Aaron Joseph (CB); Youth Director; Linden Rd., Lebanon, PA 17042

Raffauf, Jeffrey Alan (FO); Pastor; 15 Woodside Avenue, West Lawn, PA 19609-1664

Johnson, Krystl Dawn (GM); Human Resources, Youth Enrichment Programs, Inc.; 9 Patriot Way, Woolrich Twp., NJ 08085

DiPaolo, Joseph Frank (MH); address unavailable at time of printing

Krall, Clarita Anderman (CA); address unavailable at time of printing

Munoz, Lydia Esther (JA); address unavailable at time of printing

Reserves

Bonner, Jane L.; Legal Assistant; PO Box 259, Media, PA 19063

Wilt, Jr., Robert J.; 50 Barren Road, Media, PA 19063

Thompson, Lenora; address unavailable at time of printing

Bass, Tracy L.; District Superintendent; 3470 Huntingdon Pike, Huntingdon Valley, PA 19006-3727

Harris, Jordan Marcel; address unavailable at time of printing

Kurien, Christopher Jacob; address unavailable at time of printing

Koch, David Louis; address unavailable at time of printing

Hynicka, Robin Michael; 55 North Broad Street, Philadelphia, PA 19107

Brightwell, Ross Alan; address unavailable at time of printing

Cotto, Irving; address unavailable at time of printing

Jacob, Ann Chris; address unavailable at time of printing

Smith, Lillian C.; 598 General Armstrong Road, King of Prussia, PA 19406

Young, Wilhelmina J.; address unavailable at time of printing

McKonly, Melinda L.; address unavailable at time of printing

Eastern Russia and Central Asia Provisional (2)

Row 4	**Table 64**	**Seats 3-4**

Delegates

Minikhanova, Iuliia Flaritovna; English Teacher; mailing address unavailable

Starodubets, Yulia; Pastor, Medical Doctor; Osmonkula Pereulok, 182, Bishkek 720011, Kyrgyzstan

Reserves

Delegate information unavailable at time of printing.

Estonia (2)

Row 5	**Table 75**	**Seats 1-2**

Delegates

Lilleoja, Tarmo (GM); Publisher; Hamariku Tee 13, Tabasalu 76901, Harku Vald 76901, Estonia

**Hollman, Taavi* (MH); District Superintendent; Narva str 51, Tallinn 10152, Estonia

Reserves

Ristioja, Jaak; address unavailable at time of printing

Tankler, Meeli; Riisika 2, Silla kula, Paikuse vald, Parnumaa 86604, Estonia

Nelson, Mark Philip; address unavailable at time of printing

Pajusoo, Toomas; address unavailable at time of printing

Lepik, Kristina; address unavailable at time of printing

Sassian, Urmas; address unavailable at time of printing

Tankler, Ullas; address unavailable at time of printing

Laaneser, Jana; address unavailable at time of printing

Matulaitiene, Kristina; address unavailable at time of printing

Micutiene, Andzelika; address unavailable at time of printing

Pieciaite-Erbele, Jolita; address unavailable at time of printing

Jablonskis, Gierdrius; address unavailable at time of printing

Baumane, Inita; address unavailable at time of printing
Germans, Rihards; address unavailable at time of printing
Grina-Sologuba, Gunta; address unavailable at time of printing
Sneiders, Edgars; address unavailable at time of printing

Finland-Finnish Provisional (2)

Row 5	**Table 75**	**Seats 3-4**

Delegates

Kallio, Titta Johanna (DI); Graphic Designer; mailing address unavailable
**Jeromaa, Jan-Markus David* (LC); Pastor; Lapintie 4 B 2, Tampere 33100, Finland

Reserves

Salorinne, Soile; address unavailable at time of printing

Finland-Swedish Provisional (2)

Row 5	**Table 75**	**Seat 5**
Row 5	**Table 76**	**Seat 1**

Delegates

Elfving, Andreas Jan Martin (IC); Political Advisor; Furuborgsvagen 11, FI-10160, Degerby, Finland
**Björklund, Leif-Gote* (CO); Pastor; Kyrktorget, 9 A 2, Borga, Finland

Reserves

Delegate information unavailable at time of printing.

Florida (18)

Row 1	**Table 5**	**Seats 1-5**
Row 1	**Table 6**	**Seats 1-5**
Row 1	**Table 7**	**Seats 1-5**
Row 1	**Table 8**	**Seats 1-3**

Delegates

*McEntire, Molly Rebeccah (GM); Children's director; 1005 Pennsylvania Ave., Lakeland, FL 33803
Haupert-Johnson, Sue Ellen (GA); District Superintendent; 1135 E. Fort King Street, Ocala, FL 34471
Scott, Derrick (CO); Campus Minister; 1645 Talbot Avenue, Jacksonville, FL 32205
Shanks, Alex Arthur (CO); Pastor; 8650 W. Sample Rd., Coral Springs, FL 33065
Williams, Alice Marie (MH); HR Consusltant; 5209 Fieldview Ct., Orlando, FL 32819
Hernandez, Rinaldo D. (DI); Pastor; 7655 Trillium Blvd., Sarasota, FL 34241
Wilson, Milton E. (FA); Retired; 3500 Hopkins Street, Nashville, TN 37215
Hammond, Dionne Chandler (JA); Pastor; 110 East New Haven Avenue, Melbourne, FL 32901
Graves, William Russell (CB); Retired; 2260 Front Street # 204, Melbourne, FL 32901-7374
Lewis, Harold DeSantis (IC); Director of Multicultural and Justice Ministries; 3647 Prescott Loop, Lakeland, FL 33810
Hearn, Jeremy Kirk (DI); Worship Leader; 1730 Turtle Rock Drive, Lakeland, FL 33803
Dodge, David Allen (MH); Clergy-Deacon; 450 Martin Luther King Jr. Avenue, Lakeland, FL 33815
Sumner, Rachael Preston (GA); Preschool Director; 2723 Yorkshire Drive, Titusville, FL 32796
Weems, Cynthia Dee (FA); District Superintendent; 6000 Maynada St., Coral Gables, FL 33146
Fogle-Miller, Carlene Rebecca (FO); Student; 18 S. 18th St., Fernandina Beach, FL 32034
Leveron, Jacqueline P. M. (FO); Minister; 5407 Turnpike Feeder Rd., Fort Pierce, FL 34951
Earls, Janet Butler (LC); Congregational Vitality Specialist; 450 Martin Luther King Jr. Ave, Lakeland, FL 33815
Austin, Sharon Genise (CA); Clergy; 450 Martin Luther King Jr. Ave., Lakeland, FL 33815

Reserves

Icaza-Willetts, Tiffania L.; Student; 1316 Archdale St., Lehigh Acres, FL 33936
Kimball, Rushing Johnstone; Student; 4850 1st Coast Tech Pkwy., 3304 PO Box 69, Jacksonville, FL 32224
Martin, Joanes; address unavailable at time of printing
Walker, Vicki Renee; Minister of Misstions & Outreach; 500 W. Platt St., Tampa, FL 33606
Velez, Alexia Valle; address unavailable at time of printing
Minter, Kelly Rebecca; address unavailable at time of printing
Wiatt, Wayne D.; Ordained Elder; 714 Park Hill Avenue, Lakeland, FL 33801
McClellan, Geraldine Williams; Pastor; 625 S.E. 15th Street, Gainesville, FL 32641
Dry, Walter Lee; Consultant (Labor Relations & EEO); 3418 Knotty Oaks Circle, Spring Hill, FL 34606
Duncan, Martha Gay; Retired; 4225 Pebble Pointe Dr., Lakeland, FL 33813

Fluck Price, Catherine; Pastor; 6513 Sundew Court, Lakewood Ranch, FL 34202
Allen, David; Dean of the Chapel, Bethune-Cookman University; 116 Wedge Circle, Daytona Beach, FL 32124
Cott, Brittany Erin; Student; 12958 Cats Claw Lane, Orlando, FL 32828
Pierre-Louis, Marie Anne; Nurse; 1770 N.E. 191 Street, Apt. #312, North Miami Beach, FL 33179
Spangler, Benjamin Dale; 705 W. Jefferson St., Tallahasee, FL 32308
Cooper, Melissa Ann; Program Coordinator, Life Enrichment Center; 5059 Picciola Rd., Fruitland Park, FL 34731
McEntire, William David; Minister; 72 Lake Morton Dr., Lakeland, FL 33801
Jennings, Frances Yingling; Teacher; 1604 Avondale Ave., Jacksonville, FL 32205
Monroe, Paulette T.; Retired; 822 Fairlington Dr., Lakeland, FL 33813
Warren, Audrey Blaine; Pastor; 400 Biscayne Blvd., Miami, FL 33132
Westlake, Jamie Ray; Pastor; 719 Westwood Drive, Brandon, FL 33511
Groom, Rod Lee; Retired; 5712 39th St. Cir. E, Bradenton, FL 34203
Coffey, Michael Reed; Director of Outreach Ministries; 1226 Scandia Terrace, Oviedo, FL 32765
Pendergrass, Annette Stiles; Pastor; 7400 N. Wickham Rd., Melbourne, FL 32940
Therrell, James Joseph; Senior Pastor, Cape Coral First UMC; 4118 Coronado Pkwy., Cape Coral, FL 33904
Sanders, Gary Lamar; Attorney; 2153 S.E. 11th St., Ocala, FL 34471
Bright, Joyce Waldon A.; Retired; 3491 Colwyn Ct., Orlando, FL 32812-5968
Bushong, Robert B.; Clergy; 2221 Lee Road, Suite 21, Winter Park, FL 32789
MacLaren, Joseph Richard; Pastor; 1395 Campus View Court, Oviedo, FL 32765
Akers, Rodney Shelton; Retired; 311 Ellen Way, Brandon, FL 33510
Rodriguez, Armando Joel; Pastor; 1541 Woodgate Way, Tallahassee, FL 32308
James, Kevin Michele; Clergy; 5200 Belle Terre Parkway, Palm Coast, FL 32137

Germany East (2)

Row 4 **Table 66** **Seats 1-2**

Delegates

Landrock, Steffen (DI); Civil Engineer; Wolfener Strasse 16a, Leipzig 04155, Germany
**Philipp, Werner Eberhard* (CA); Ordained Elder; Katharinenst. 17, 01099, Germany

Reserves

Ringeis, Stephan; address unavailable at time of printing
Eibisch, Frank; address unavailable at time of printing
Aichele, Frank; address unavailable at time of printing
Herrmann, Joerg; address unavailable at time of printing

Germany North (2)

Row 4 **Table 66** **Seats 3-4**

Delegates

Dannenberg, Kai Uwe (FA); Doctorate in Chemical Engneering; Breslauer Strasse 8, D-38678, Germany
**Detjen, Anne Marie* (CB); Ordained Elder; Brunnenstrasse 11, Eberswalde 16225, Germany

Reserves

Sanio, Heinz-Juergen; address unavailable at time of printing
Lessmann, Thomas; address unavailable at time of printing
Kraft, Irene; Wittelsbacherallee 22, Minden, Germany
Wenneborg, Ulrike; address unavailable at time of printing
Wichers, Matthias; address unavailable at time of printing
Bath, Rainer; address unavailable at time of printing
Addison, Sam; address unavailable at time of printing
Lange, Katharina; address unavailable at time of printing
Scholle, Carnen; address unavailable at time of printing
Straka, Gabriel; address unavailable at time of printing
Onnen, Uwe; address unavailable at time of printing
Fischler, Dirk; address unavailable at time of printing
Abraham, Klaus; address unavailable at time of printing
Klotz, Dieter; address unavailable at time of printing
Mathern, Jöerg; address unavailable at time of printing
Elle, Christhard; address unavailable at time of printing
Tischer, Irene; address unavailable at time of printing
Lübben, Sebastian D.; address unavailable at time of printing

Germany South (2)

Row 4 **Table 66** **Seat 5**
Row 4 **Table 67** **Seat 1**

Delegates

Flick, Christine Dagmar (GA); Dipl. Volkswirtin; Neuffenstr 37/1, Wendlingen 73240, Germany

**Knöller, Johannes* (MH); Pastor, DS; Haglenstr 60, 72793, Germany

Reserves

Jung, Markus; address unavailable at time of printing

Reissing, Siegfried; address unavailable at time of printing

Klaiber, Christoph; address unavailable at time of printing

Kapp, Matthias; address unavailable at time of printing

Rueckert, Harald; Kaiserstr. 32, Reutlingen 72764, Germany

Elsner, Lothar; address unavailable at time of printing

Niethammer, Hans-Martin; address unavailable at time of printing

Gruschwitz, Annette; address unavailable at time of printing

Roecker, Wilfried; address unavailable at time of printing

Cramer, Andreas; address unavailable at time of printing

Ruof, Klaus-Ulrich; address unavailable at time of printing

Rieker, Wolfgang; address unavailable at time of printing

Hecker, Carl; address unavailable at time of printing

Great Plains (12)

Row 2	**Table 27**	**Seats 3-5**
Row 2	**Table 28**	**Seats 1-5**
Row 2	**Table 29**	**Seats 1-4**

Delegates

*Fowler, Courtney Meria (CB); Media Coordinator; 2521 Sumac, Manhattan, KS 66502

Hamilton, Adam Joseph (MH); Senior Pastor; 13720 Roe Blvd., Leawood, KS 66224

Green, Oliver D. (GM); Retired; 6117 S.W. 4th St., Topeka, KS 66615

Lippoldt, Amy E. (JA); Pastor; Basehor UMC, 18660 158th St., Basehor, KS 66012

Jordan, Shayla Allyssa RaeAnne (DI); Institute of Disciple; 1513 N. Mars, Wichita, KS 67212

Holland, Mark R. (CO); Clergy; 7940 Troup Ave., Kansas City, KS 66112

Brewster, Dixie K. (LC); Farmer; 1527 W. 1410th Ave. N, Milton, KS 67106

Bell, Cheryl Jefferson (FO); Clergy; 13720 Roe Blvd., Leawood, KS 66224-3588

Maupin, Lisa L. (IC); Event Coordinator; 8311 Karl Ridge #206, Lincoln, NE 68506

Anderson, Zachary Lee (FA); Clergy; 2428 S. 43rd Street, Omaha, NE 68105

Livingston, David Scott (GA); Pastor; 7740 Lackman, Lenexa, KS 66217

Gately, Wesley (CA); address unavailable at time of printing

Reserves

Nord, Carl Oscar; CPA; 1449 Autumn Valley, Mulvane, KS 67110

Olsen, Keith Richard; Farmer; PO Box 356, Grant, NE 69140

Hjelle, Rebecca Jane; Pastor; 1656 Colfax St., Blair, NE 68008

Dotson, Junius Boyd; Senior Pastor; 1525 N. Lorraine, Wichita, KS 67214

Baccus, Steven Lee; Retired; 707 N. Third Ave., Minneapolis, KS 67467

Hodgkinson, Randall; Attorney; PO Box 635, Topeka, KS 66601

Bousson, Hector Eduardo; University Minister; 641 Sycamore Dr., Lincoln, NE 68510

Gatobu, Anne Kiome; Clergy; 1205 N. 45th St., Lincoln, NE 68516

Hay, Esther; Retired; 14410 Eastbourne St., Waverly, NE 68462

Hinderliter, Shane; Coordinator of Local Church Youth Ministry; 9440 E. Boston, Wichita, KS 67207

Ahlschwede, Stephanie M.; Pastor; 1019 S. 33rd St., Omaha, NE 68105

Just, Rick G.; Pastor; 6333 N. Richmond Ct., Wichita, KS 67204

Leeper, Karelle Lamar; Ramp Agent; 4462 Laurel Avenue, Omaha, NE 68111-1054

Stanton, Nathan David; Pastor; 9440 E. Boston, Suite 110, Wichita, KS 67207

Aderholt, Robert L.; Retired; 401 E. Elm St., Kenesaw, NE 68956

Barlow-Thompson, Ashley Prescott; Deacon, Children's Educator; 1121 S. Waco St., Wichita, KS 67213

Simmons, Sandy L.; 2412 Spring Garden St., Leavenworth, KS 66048

Kim, Kibum; Minister; 500 Leawood, Parsons, KS 67357

Greater New Jersey (8)

Row 11	**Table 167**	**Seats 1-5**
Row 11	**Table 168**	**Seats 1-3**

Delegates

Caterson, Evelynn S. (JA); Attorney; 904 Marlborough Avenue, Absecon, NJ 8201

**Lank, Thomas Albert* (FO); Associate Pastor; 29 Warwick Rd., Haddonfield, NJ 08033

Amey, Bethany Lin (CA); Urban Ministries Coordinator/ Church Admin; 351 N. Delsea Dr., Clayton, NJ 08312

Vega-Perez, Eunice (GM); Pastor; 134 Winding Hill Drive, Hackettstown, NJ 07840

Colorado, Judy C. (DI); address unavailable at time of printing

Kwak, Jisun (MH); District Superintendent; 514 N. Main St., Elmer, NJ 08318

Williams, Rosa M. (GA); Retired; 34 Washington Pl., Teaneck, NJ 07666

Wright, Varlyna Donae (CO); Clergy; 210 Hale St., Pennington, NJ 08534

Reserves

Pendleton, Carolyn D.; Retired; 658 Howard Ave., Atlantic City, NJ 08401

Quigg, Stephen Paul; Missionary; 416 Red Hill Rd., Pequea, PA 17565

Dyson, Drew Adair; District Superintendent; 15 Fawn Run, Bloomsbury, NJ 08804

Heckert, Christopher Daniel; Clergy; 33 Warwick Rd., Haddonfield, NJ 08033

Kent, Cynthia Ann; Retired; 301 Washington Avenue, Belleville, NJ 07109

McCullough, June Dorothy; Retired; 2139 E. Chestnut Ave., #15, Vineland, NJ 08361

Pak, Grace Sinae; Pastor; 49 Church St., Little Silver, NJ 07739

Bechtold, Steven George; Clergy; 27 Ames Rd., Morristown, NJ 07960

Park, Jee Hei; PhD Candidate and Teaching Fellow-Forham University; 41 Conforti Ave, West Orange, NJ 07052-2824

Shumate, Sherri L.; Director of Christian Education; 50 Union Ave, Unit #3, New Providence, NJ 07974

Bennett, Tanya Linn; University Chaplain; 150 Center Avenue, Chatham, NJ 07928

DiGiamberardino, John Dominic; Pastor; 103 Broadway, Ocean Groove, NJ 07756

Pogue, Creed Samuel; address unavailable at time of printing

Hendrickson, Regina Allison; Pastor; 725 Old Corlies Ave., Neptune, NJ 07753

Holston (12)

Row 1	**Table 17**	**Seats 1-5**
Row 1	**Table 18**	**Seats 1-5**
Row 2	**Table 36**	**Seats 4-5**

Delegates

Holley, James Delray (JA); Attorney; 440 Bowers Park Circle, Knoxville, TN 37920

**Graves, David William* (FO); Senior Pastor, Church Street UMC; PO Box 1303, Knoxville, TN 37901-1303

Ballard, Emily Elizabeth (DI); Student; 602 Cline Ave., Morristown, TN 37814

Goddard, Kimberly Mustard (MH); Pastor; 1409 East Center Street, Kingsport, TN 37664

Hall, Rebecca Jo (GM); Director of Ministries; 9217 Magic Mountain Drive, Chattanooga, TN 37421

Johnson, Sandra James (LC); District Superintendent, Abingdon District; 150 Bogey Drive, Abingdon, VA 24211

Tate, John Robert (FA); Financial Planner; PO Box 6741, Maryville, TN 37803

Wilson, Carol Elaine (IC); Executive Assistant to Bishop/ Director of Communications; 3105 Eagle Drive, Maryville, TN 37803

Lockaby, Robert Lee (GA); Attorney; 7514 Island Manor Drive, Harrison, TN 73741

Cantrell, Robert Wilson (CA); Associate Paster; 11020 Roane Drive, Knoxville, TN 37934

Wright, Karen Kallstrom (CB); Administrative Assistant, Connectional Ministries; PO Box 850, Alcoa, TN 37701

Frye, William Randall (CO); Senior Pastor; 212 Hotel Road, Knoxville, TN 37918

Reserves

Moore, Joyce E.; Retired Educator; 272 Beaumont Lane, Bluff City, TN 37618

Powers, John Bruce; 439 Cypress St., Mount Carmel, TN 37645

Harmon, Jim Robert; address unavailable at time of printing

Burkhart, Kristen Ann; Pastor; 1031 Mt. Zion Rd, Afton, TN 37616

Flynn, Mark Roger; Senior Pastor; 8645 East Brainerd Road, Chattanooga, TN 37421

Haynes, Justin Miles; Worship Director; 1701 Cherry Oak Rd., Knoxville, TN 37909

Eldridge, John Edward; Attorney; 5402 Mill Ridge Drive, Knoxville, TN 37919

Nance, Catherine Clark; Minister; 804 Montvale Station Road, Maryville, TN 37803

Seay, Paul Daniel; Pastor; 203 Dogwood Drive, Surgoinsville, TN 37873

McKee, Charlotte Berry; Interstate Compact Case Manager; 8748 Wickford Way, Knoxville, TN 37931

Humphreys, Dennie David; Pastor; mailing address unavailable

Kidd, Carolyn Long; Director of Children's Minitries/ SPHR Human Resources; 15437 Briarwood Lane, Abingdon, VA 24210

Fox, Harold Eddie; World Methodist Evangelism, Director Emeritus; 4491 Chandler Rd., Hermitage, TN 37076

Travis, Anne St. Clair; Conference Secretary, Southeastern Jurisdiction; 319 Sunny Springs Lane, Knoxville, TN 37922

Russell, Jerald Wayne; Retired Clergy; 1228 Raulston Rd., Maryville, TN 37803

Cranford, Lauri Jo; Minister; 3913 Lake Valley Ct., Kingsport, TN 37664

Hungary Provisional (2)

Row 2	**Table 32**	**Seats 4-5**

Delegates

Ambrusz, István (IC); Engineer; UJ Utca 35, Nyiregyhaza 4400, Hungary

**Khaled-Abdo, László* (GM); Pastor; Rákóczi utca 2, Budakeszi 2092, Hungary

Reserves

Delegate information unavailable at time of printing.

Illinois Great Rivers (10)

Row 1	**Table 8**	**Seats 4-5**
Row 1	**Table 9**	**Seats 1-5**
Row 1	**Table 10**	**Seats 1-3**

Delegates

Whitaker, Rhonda Joy (DI); Volunteer; 1264 Hickory, Neoga, IL 62447

**Weatherall, Sylvester* (IC); Pastor; 2184 Catherine St., Galesburg, IL 61401

Wolfe, Bunny D. (GM); Conference Coordinator of Missions/Outreach; 14 Candi Ct., Chatham, IL 26269

Adams, Andrew Stephen (FO); Pastor; 2809 Clayton Blvd., Champaign, IL 61822

Davis, Bobby Dewayne (GM); Maintenance Engineer; 26 Lilac Village 2, Glen Carbon, IL 62034

Isbell, Sara Lynn (CB); Pastor; 528 Cumberland Dr., Chatham, IL 62629

Woods, Kimberly Dawn (CO); Seminary student/youth ministry volunteer; 513 S. Mitchell St., Braceville, IL 60407

Phillips, Robert Joseph (MH); Retired Captain, CHC, USN; 6504 N. Syler St., Peoria, IL 61615

Schonert, Steven Lee (FA); Retired; 125 Hawthorne, Olney, IL 62450

Ritter, Christopher M. (JA); Clergy; 320 North State St., Geneseo, IL 61254

Reserves

Calvillo, Melissa I; address unavailable at time of printing

Weber, Larry Earl; 115 Cardinal Drive, Bellerville, IL 62221

Robinson, Randall Lee; 1104 W. Voorhees, Danville, IL 61832

Zimmerman, Joseph Keith; Retired Clergy; 336 Westminster Drive, Mackinaw, IA 61755

Yockey, Carolyn L.; address unavailable at time of printing

McCray, Marian B.; Asst. Pastor, Congregational Care; 842 Briarwood Drive, Bethalto, IL 62010

Cox, Jo Nicole; Pastor; 2941 S. Koke Mill Rd., Springfield, IL 62711

Ross, Roger S.; address unavailable at time of printing

Wilson, J. LaVon; address unavailable at time of printing

Hermon, Anish; address unavailable at time of printing

Price, Dennis Dean; Clergy; 407 Edwardsville Road, Troy, IL 62294

Griffith, Janice Louise; address unavailable at time of printing

Iutzi, Frederick William; address unavailable at time of printing

Booker-Jones, Rose Mary; address unavailable at time of printing

Sims, Carol Ann; address unavailable at time of printing

Fender, Elizabeth Anne; Clergy; PO Box 19207, Springfield, IL 62794

Indiana (16)

Row 4	**Table 55**	**Seats 1-5**
Row 4	**Table 56**	**Seats 1-5**
Row 4	**Table 57**	**Seats 1-5**
Row 4	**Table 58**	**Seat 1**

Delegates

Best, Gregory Tyler (CB); Student/Business Owner; 2068 Old Hwy. 135 NW, Corydon, IN 47112

**Beard, Frank J.* (MH); Clergy; 7160 Shadeland Station, Indianapolis, IN 46256

Curts, Allison Christine (GM); Associate Director of Mission and Advocacy; 604 Wintergreen Drive, Yorktown, IN 47396

Reisman, Kimberly Dunnam (JA); Executive Director, World Methodist Evangelism; World Methodist Evangelism, PO Box 8142, Lafayette, IN 47903

Fenstermacher, Edwin A. (DI); Church Developer; 2435 Webster Street, Fort Wayne, IN 46807

Alstott, Richard Anthony (LC); Clergy; 1500 Highway 150, Floyds Knobs, IN 47119

Lomperis, John Scott Anders (CO); Program Director; 5409 S. Drexel Avenue #1, Chicago, IL 60615

Neckers, David K. (FA); DS Northeast District; 3898-A New Vision Drive, Fort Wayne, IN 46845

Land, Amy Louise (GA); Stay-at-home mom; 251 E. Washington St., Huntington, IN 46750

Schubert Nowling, Lisa Dianne (CA); Clergy; College Ave. UMC, 1968 W. Main St., Muncie, IN 47303

Zimmerman, Leanne Kay (FO); Student; 1176 Appian Crossing Way, #114, Lexington, KY 40517

Abel, Russell L. (IC); Pastor; 6004 Reed Road, Fort Wayne, IN 46835

Clark, Doris Faye (MH); Retired; 7504 Normandy Blvd., Indianapolis, IN 46278

Norwood, Mitchell H. (GA); Pastor; 700 E. Southway Blvd., Kokomo, IN 46902

Ottjes, James H. (LC); Business Owner; 2095 Commerce Dr., Bluffton, IN 46714

Cook, Beth Ann (CB); Pastor; 11910 South State Road 58, Columbia, IN 47201

Reserves

Shettle, Daphne Manet; President of Indiana UM Foundation; 352 E. 1300 N, Alexandria, IN 46001

Yim, Austin Vincent; Mathematician; 4706 Rutland Rd., Valparaiso, IN 46383

Reynolds, Cynthia Jean; Clergy; 301 Pennsylvania Pkwy., Suite 300, Indianapolis, IN 46280

Cushman-Wood, Darren R; address unavailable at time of printing

Einselen, Kenneth Lee; Civil Engineer; 8274 S. 700 E, Amboy, IN 46911-9210

Worthington, O. Douglas; Accountant; 2827 Buckhurst Run, Fort Wayne, IN 46815

Williams, Brian Keith; Clergy; 5959 Grandview Drive, Indianapolis, IN 46228

Howard, Jill Moffett; Clergy; 6063 W. State Rd. 135, Trafalgar, IN 46181

Johnson, Carolyn E.; 2550 Yeager Road 19-2, West Lafayette, IN 47906-4025

Amerson, William Thomas; Retired Public School Administrator; 1427 Silver Slate Drive, NW, New Albany, IN 47150

Austin, Stephen W; address unavailable at time of printing

Dominick, Michael Duane; Pastor; PO Box 573, Dayton, IN 47941

Hancock, Christopher James; 204 S. McCann, Kokomo, IN 46901

Pimlott, Gregory Robert; Ordained Elder; 222 E. Main St., Boonville, IN 47601

Low, Nancy L.; address unavailable at time of printing

Fenstermacher, Mark Owen; Minister; 219 East 4th Street, Bloomington, IN 47408

Hall, Ian; address unavailable at time of printing

Cho, Daniel Seunghyun; address unavailable at time of printing

Tielking, Greg; address unavailable at time of printing

Padgett, Samuel; address unavailable at time of printing

Singer, Kate; address unavailable at time of printing

Land, Robert Alan; Pastor; 530 Guilford St., Huntington, IN 46750

Iowa (12)

Row 10	**Table 151**	**Seats 1-5**
Row 10	**Table 152**	**Seats 1-5**
Row 10	**Table 153**	**Seats 1-2**

Delegates

*Carver, Philip Howard (FA); Field Outreach Minister; 1434 Westview Drive, Coralville, IA 52241

Seagren, Lilian Jane Gallo (IC); Pastor; 1010 E. Washington St. Ste. 101, Mount Pleasant, IA 52641

Morrison, Norma Jeanne (LC); Retired Teacher; 2117 Americana Ave., Muscatine, IA 52761

Dawson, Katie Marie Ziskovsky (FO); Clergy; 3412 S.W. 34th Street, Des Moines, IA 50321

Heeren, Rebecca Lea (JA); Counselor; 610 E. Ross St., Toledo, IA 52342

Milford, Brian Kent (GA); Clergy, Book Editor UMC, Chief Content Officer at UMPH; 2222 Rosa L. Parks Blvd., PO Box 280988, Nashville, TN 37228-0988

Rothlisberger, John Charles (CB); Retired Public School Superintendent; 604 Clover Lane, Fredericksburg, IA 50630

Tritle, Barrie Michael (MH); Pastor; First UMC, 214 E. Jefferson St., Iowa City, IA 52245

Rubenking, Darcy Lynn (DI); Physician Assistant; 605 10th St., Corning, IA 50841

Eberhart, Diane Wasson (GM); Deacon/Clergy; 12321 Hickman Road, Urbandale, IA 50323

Scott, Vernon Craig (CO); Retired Superintendent of Schools; 1120 N. 12th Street, Chariton, IA 50049

Shinkle, Thomas Craig (CA); Pastor/FE; Grand View UMC, 3342 John Wesley Lane, Dubuque, IA 52002

Reserves

Borgen, Margaret Platt; Business Owner; 2504 Forest Drive, Des Moines, IA 50312

Spencer, Beverly Joyce; Home Economist; 2353 Baker Avenue, West Branch, IA 52358

Jeon, Heecheon; Clergy; 312 1st St. SW, Mount Vernon, IA 52314

McRoberts, Sean Colin Donnelly; Pastor; 2675 East Washington St., Iowa City, IA 52245

Drake, Lindsay; address unavailable at time of printing

Higdon, Dorothy Fern; Retired; 7035 Boxwood Lane NE, Cedar Rapids, IA 52402-1037

Kisker, Scott T.; address unavailable at time of printing

Morgan, Michael Lowell; Clergy; 1298 7th Avenue, Marion, IA 52302

Loonsfoot, Lauren Wise; Director of Discipleship; 200 24th St., NW, Waverly, IA 50677

Tritle, Kae Elaine; Registered Nurse; 3011 Pinecrest Rd., Iowa City, IA 52245

Plambeck, Lanette Lorelle; Minister-Elder; 11 S. 1st Street, Broadway UMC, Council Bluffs, IA 51503

Bell, Beverlee Ann; address unavailable at time of printing

Russell, Ryan Mohan; Campus Chaplain/Director of Church Relations; 1501 Morningside Avenue, Sioux City, IA 51106

Young, Marcia Sue; 3902 Aurora St., Dubuque, IA 52002-0454

McElroy, Steve J.; address unavailable at time of printing

Carver, Thomas Lee; address unavailable at time of printing

Dovenspike, Nitza Edith; Business Analyst; 10621 14th Lane, Indianola, IA 50125

Hofmeyer, Richard James; Retired Teacher; PO Box 626, Fayette, IA 52142

Nims, Nathaniel Wesley; Pastor; 930 Sunrise Blvd., Waterloo, IA 50701

Wise, Deborah Coble; Pastor/Elder; 200 24th St. NW, Waverly, IA 50677

Larson, Lisa Marie; Director of Ministerial Services; 2622 Lincolnway, Ames, IA 50014

Kahler-Miller, Noreen Gaye; Retired Teacher; 204 Eagle Drive, McGregor, IA 52157

Oliver, Brian Keith; Clergy; 1201 Oswego St., Tama, IA 52339

Louk, John Edward; Clergy; 3715 33rd Ave. SW, Cedar Rapids, IA 52404

Kasai (2)

Row 5	**Table 83**	**Seats 4-5**

Delegates

*Mbangala, Henri Mangu (FA); Teacher; N. 35 Avenue Tshibata BP 4727, Commune de Kananga, Kananga Village, The Democratic Republic of the Congo

Okudi, Benjamin Lundula (MH); Pastor; N. 08 Avenue du College, Commune de Kananga BP 4727, Kananga Village, The Democratic Republic of the Congo

Reserves

Delegate information unavailable at time of printing.

Kentucky (10)

Row 8	**Table 115**	**Seats 1-5**
Row 8	**Table 116**	**Seats 1-5**

Delegates

*Nicholls, Lewis Dunn (JA); Retired Judge; 1205 Main Street, Greenup, KY 41144

Arnold, Bill T. (FO); Professor; 2401 Scenic Court, Lexington, KY 40514

Brown-Thompson, Janis N. (IC); Educator; 8906 Gonewind Court, Jeffersontown, KY 40299

Grieb, Thomas B. (FA); Pastor; 2800 Tates Creek Road, Lexington, KY 40502

King, Linda U. (CB); Retired Educator; mailing address unavailable

Dunnam, Maxie D. (MH); Retired; 4488 Poplar Ave., Memphis, TN 38117

Glover, Brenda Harris (DI); Retired Educator; mailing address unavailable

Alvarez-Alfonso, Iosmar (GM); Ordained Elder; 2725 Red Clover Ln., Lexington, KY 40511

Denham, John Rees (CO); Farmer; PO Box 337, Maysville, KY 41056

Hawxhurst, Jean G. (CA); Pastor/Assoc. Ecumenical Staff Officer for COB; 344 Reed Lane, Simpsonville, KY 40067

Reserves

Roach, William Timothy; Cost Accounting Manager; 2603 Allen Street, Owensboro, KY 42303

Watts, Michael B.; Self-Employed; 1054 Tara Way, Lawrenceburg, KY 40342

Jadhav, Esther Damodar; address unavailable at time of printing

Love, Julie Hager; Director of Connectional Ministries; 7400 Floydsburg Rd., Crestwood, KY 40014

Crissman, John Scott; Marketing Manager; 2605 Moray Pl., Lexington, KY 40511

Grout, David T.; Clergy; 716 Cave Mill Rd., Bowling Green, KY 42014

Williams, IV, James Andrew; District Superintendent; mailing address unavailable

Shytle, Clyde Ed; Retired; 2200 Ranch Road, Ashland, KY 41102

Watley Suntken, Mary Truitt; High School Guidance Counselor; 32 Creech Hollow Road, Pineville, KY 40977-8429

Powers, Michael Thomas; Pastor; 976 Firethorn Place, Lexington, KY 40515

Garvin, David Scott; Clergy; 2000 Douglas Blvd., Louisville, KY 40205

Brock, Josiah Wesley; address unavailable at time of printing

Hatton, John Wesley; Minister; PO Box 791, Paintsville, KY 41240

Whalen, Paul Lewellin; Attorney; 113 Ridgeway Avenue, Fort Thomas, KY 41075

Kivu Provisional (2)

Row 4	**Table 59**	**Seats 3-4**

Delegates

Omba, Ndjovu Thérèse (FA); Medecin; 42, Avenue des cliniques, Kinshasa/Gombe BP1899, The Democratic Republic of the Congo

**Kombi, Ramazani* (LC); address unavailable at time of printing

Reserves

Delegate information unavailable at time of printing.

Liberia (12)

Row 8	**Table 127**	**Seats 3-5**
Row 8	**Table 128**	**Seats 1-5**
Row 8	**Table 129**	**Seats 1-4**

Delegates

*Merab, Rudolph J. (CA); Business Person Insurance; Liberia Annual Conference, The United Methodist Church, Box 10-1010, Monrovia 10, Liberia

Weagba, George Klay (MH); University Administrator; Liberia Annual Conference, The United Methodist Church, PO Box 1010 - 13th Street, Sinkor, Monrovia, Liberia

Harris, James A. (GA); Administrator; United Methodist Center, LAC/UMC, 13th Street/Box 1010, Sinkor, Liberia

Quire, Samuel J. (DI); Pastor; The United Methodist Church Conference Center, PO Box 1010 - 13th Street, Sinkor, Monrovia, Liberia

Nah, Sarah Q. (IC); Administrator; The Conference United Methodist Women Office, c/o Box 10-1010; 12th Street, Sinkor, 1000 Monrovia, Liberia

Marshall, Christopher Ganneh (JA); Pastor; Liberia Annual Conference, The United Methodist Church, PO Box 1010, Monrovia, Liberia

Sayeh, Frederick S. (FA); Accountant; Baker Tilly Liberia, King Plaza 2nd _4th Floor Broad Street, PO Box 10-0011, 1000, Monrovia 10, Liberia

Kulah, Jerry Paye-Manfloe (FO); Pastor; Liberia Annual Conference, The United Methodist Church, 13th Street, Sinkor, PO Box 1010, Monrovia, Liberia

Wlemus, J. Pentee (CO); Student; The Liberia Annual Conference, UMC, PO Box 1010 - 13th Street, Sinkor, Monrovia, Liberia

Chukpue-Padmore, Isaac (LC); Pastor; Liberia Annual Conference, United Methodist Church, Box 1010, Sinkor, Liberia

Porte, Frances M. (GM); Administrator; Du Port Road Paynesville, Monrovia, Liberia

Wilson, Jr., George D. (CB); Pastor; Upper Caldwell, Monserrado County, Monrovia, Liberia

Reserves

Wolo, Mai Welleh; Humanitarian Worker/Foundation for Peace & Development; Liberia Annual Conference, The United Methodist Church, PO Box 1010, Monrovia, Liberia

Kpaan, Anna K.; Pastor; Liberia Annual Conference - United Methodist Church, PO Box 10-1010, Monrovia, Liberia

Browne, Samuel Bayoegar; Pastor; Liberia Annual Conference, The United Methodist Church, PO Box 1010 - 13th Street, Sinkor, Monrovia, Liberia

Sieh, Cletus Abednego; Administrator; National Social Security and Welfare Corp., 15th Street, Sinkor, 1000 Monrovia, Liberia

Nelson, Julius Sarwolo; Liberia Annual Conference - United Methodist Church, PO Box 10-1010, Monrovia -10, Liberia

Wright, Nelly Wah Yee; Clergy; Liberia Annual Conference, United Methodist Church, Box 1010, Monrovia, Liberia

Mensah, Alfred Kwabena; Liberia Annual Conference, The United Methodist Church, PO Box 1010 - 13th Street, Sinkor, Monrovia, Liberia

Nathan, Jacob Sam; Clergy/Teacher; The Liberia Annual Conference, UMC, Box 10-1010, 1000 Monrovia, Liberia

Dioh, Anthony Gweh; Pastor; Liberia Annual Conference, The United Methodist Church, PO Box 10-0011, 1000, Monrovia 10, Liberia

Kpaan, Momoh S; address unavailable at time of printing

Louisiana (8)

Row 11	**Table 168**	**Seats 1-2**
Row 11	**Table 169**	**Seats 1-5**
Row 11	**Table 170**	**Seat 1**

Delegates

*Dove, Carolyn Ann (CB); Retired; 102 Turner Lane, Many, LA 71449

Goff, Edward Andrew (MH); Clergy; 3117 22nd Street, Suite 4, Metairie, LA 70002

Kreutziger, Sarah Sloan (DI); Associate Professor Emeritus; 135 East Livingston Place, Metairie, LA 70005

Spencer, Juliet Padgham (FO); District Superintendent; 2203 Brierfield Drive, Monroe, LA 71201

Aguila, Pedro P. (GA); Retired Engineering Manager; 234 Woodgate Blvd., Baton Rouge, LA 70808

Day, Ronald Pat (FA); Senior Pastor; PO Box 1567, Shreveport, LA 71165

DeVille, Terrel Jones (JA); Retired; 247 Coleman Loop, Homer, LA 71040

Johnson, Bernadine (LC); Clergy; 12500 Old Hammond Highway, Unit E-5, Baton Rouge, LA 70816

Reserves

Fairly, Robert C.; President, UM Foundation of LA; 8337 Jefferson Hwy., Baton Rouge, LA 70809

Hood, Stacy Elizabeth; Coach, Consultant, Worship Weaver; mailing address unavailable

Malone, Terry Lynn; Pastor; 3900 Loop Road, Monroe, LA 71201

Simpson, Kathryn L. McKay; address unavailable at time of printing

Price, Amanda Rose; Seminary Student; 7537 University Drive, Shreveport, LA 71105

Rawle, Matthew Berke; Clergy; 720 Saint Charles Street, Ponchatoula, LA 70454

Huertas, Juan Carlos; Pastor; 9400 Ellerbe Rd., Shreveport, LA 71106

Alston, Ellen Rhea; Pastor; 404 S. Huntington Street, Sulphur, LA 70663

Pruett, Olivia Nicole; Stay-at-home mom; 204 Rochelle Ave., Monroe, LA 71201

Mitchell, James W.; Pastor; 335 Asbury Drive, Mandeville, LA 70471

Lukoshi (14)

Row 4	**Table 59**	**Seat 5**
Row 5	**Table 77**	**Seats 1-5**
Row 5	**Table 78**	**Seats 1-3**
Row 6	**Table 92**	**Seats 1-5**

Delegates

Kanyimbu, Kashala (CB); address unavailable at time of printing

**Gregoire, Tsinevwa Mwasakachiza* (CB); address unavailable at time of printing

Simon, Kanyimbu Mukwiza (DI); address unavailable at time of printing

Clement, Kongolo Chijika (CO); UMC, PO Box 22037, Kitwe, Congo

Peniel, Masongo Mutombo (FO); address unavailable at time of printing

Chysostome, Cijika Kayombo (MH); address unavailable at time of printing

Emile, Mundji Chikanda (LC); UMC, PO Box 22037, Kitwe, Congo

Jean Claude, Kayombo Maleka (FO); address unavailable at time of printing

Patrick, Tshikunka Mukanda (FA); UMC, PO Box 22037, Kitwe, Congo

Jean, Momo Tambulananga (IC); address unavailable at time of printing

Kapend, Musumb Christine (IC); UMC, PO Box 22037, Kitwe, Congo

Charles, Longena Iunda (GA); address unavailable at time of printing

Esther, Museng Muvula (LC); address unavailable at time of printing

Rosalie, Kawang Mwamb (GA); address unavailable at time of printing

Reserves

Mukund, Katut; address unavailable at time of printing

Kayaku, Mutomb; address unavailable at time of printing

Mbaza, Ubite; address unavailable at time of printing

Tshikolasoni, Tshiluka; address unavailable at time of printing

Nzeng, Mutapu; address unavailable at time of printing

Kases, Kawal Micheline; UMC, PO Box 22037, Kitwe, Congo

Divar, Kaband; UMC, PO Box 22037, Kitwe, Congo

Irungu, Muding; address unavailable at time of printing

Masela, Muweka; address unavailable at time of printing

Bemesa, Mutunda; address unavailable at time of printing

Malawi Provisional (2)

Row 2	**Table 30**	**Seats 4-5**

Delegate information unavailable at time of printing.

Memphis (4)

Row 3	**Table 38**	**Seats 4-5**
Row 3	**Table 39**	**Seats 1-2**

Delegates

*Reed, David Ralls (FA); Development Officer United Methodist Foundation for Memphis and TN conferences; 281 Reed Farm Rd., Martin, TN 38237

Lowe-McCracken, Schuyler J. (DI); 2285 Jack Treas Rd., Kirksey, KY 42054

Bell, Elyse Jeanette (GM); Lay Resource Leader; 235 Henderson Dr., Paris, TN 38242

Bromley, Edward Royal (CO); Pastor; Milan First UMC, 2000 Jones Blvd., PO Box 466, Milan, TN 38358

Reserves

Burnett, Sandra; 145 Pershing Way, Paducah, KY 42001

Smith, Delores McCraig; Administrative; 808 S. College St., Trenton, TN 38382

Eason-Williams, Autura; Pastor; 4725 Riverdale Road, Memphis, TN 38141

Davis, Cynthia Dianne; District Superintendent; 2320 South Germantown Road, Germantown, TN 38128

Dillard, Isabelle Claire; Student; 3055 Laurencekirk Road, Memphis, TN 38128

Watlington, Deborah Kaye; 405 Westwood Avenue, Jackson, TN 38301

Jeffords, Jonathan Lee; Clergy; 1207 Peabody Avenue, Memphis, TN 38104

Douglas, Steven Louis; Clergy; 25 Luray Road, Beech Bluff, TN 38313

Middle Philippines (2)

Row 2	**Table 23**	**Seats 1-2**

Delegates

Dizon, Rio Anne Balbin (GM); address unavailable at time of printing

**Cunanan, Apolinario V.* (GA); address unavailable at time of printing

Reserves

Dela Cruz, Febe Rinonos; address unavailable at time of printing

Dulay, Benedicto Manzano; address unavailable at time of printing

Beltran, Rodolfo C.; 1071 Del Pilar Street, Cabanatuan City 3100, Philippines

Mindanao Philippines (2)

Row 1	**Table 1**	**Seat 5**
Row 1	**Table 2**	**Seat 1**

Delegates

*Caducoy, Elizabeth Lugares (MH); address unavailable at time of printing

Exiomo, Edwin De vera (DI); address unavailable at time of printing

Reserves

Delegate information unavailable at time of printing.

Minnesota (4)

Row 9	**Table 140**	**Seats 3-5**
Row 9	**Table 141**	**Seat 1**

Delegates

Christensen, Faye Blanch (CA); Nursing Home Administrator, Retired; 15664 Birchwood Lane, Brainerd, MN 56401

**Bard, David Alan* (FO); Pastor; 230 E. Skyline Pkwy., Duluth, MN 55811

Swenson, Sara Ann (CB); Professor; 15809 Fescue Ct., Apple Valley, MN 55124

Zabel, Judith Kreager (MH); Clergy; 122 West Franklin Avenue #400, Minneapolis, MN 55404

Reserves

Brault, Walker Arthur; Student; 514 W. Wabasha, Winona, MN 55987

Nuckols, David Branch; Government; 3918 Haven Road, Minnetonka, MN 55345

Ozanne, Jeffrey Steven; Clergy; 810 1st Avenue NE, Glenwood, MN 56334

Im, Woojae; Clergy; PO Box 162, 16 2nd Avenue SE, Osseo, MN 55369

Thompson, Karen Bowers; Advertising Review Manager; 6 Five Oaks Ln., Birchwood, MN 55110

Hobson, Leslie Jeanne; Deaconess - Youth and Family Ministries Director; 927 11th Avenue NE, Brainerd, MN 56401

Bur, Amy Jo; Clergy; Le Center UMC, 87 N. Cordova Avenue, Le Center, MN 56057

Zaagsma, Carol Ann; Clergy; 8000 Portland Ave. S., Bloomington, MN 55420

Durr, Shirley Theresa; English Teacher; 3659 Snelling Avenue South, Minneapolis, MN 55406

Colton, Paula Kathleen; Clergy; 3625 Lawndale Lane N #34, Plymouth, MN 55446

Mississippi (12)

Row 2	**Table 34**	**Seats 2-5**
Row 2	**Table 35**	**Seats 1-5**
Row 2	**Table 36**	**Seats 1-3**

Delegates

*Crisler, Timothy Earl (GM); Public Relations; 2 Pintail Cove, Raymond, MS 39154

Gipson, Mattie Dickens (LC); District Superintendent; 621 Aubrey Circle N, Greenwood, MS 38930

Arant, Andy Turner (CB); Retired Farmer; 414 Blaine Rd., Sunflower, MS 38778

Sparks, Stephen Lawrence (JA); Clergy; PO Box 86, Indianola, MS 38751

LaSalle, Opal Ann (IC); Homemaker - Mathematician; 6812 Dickens Way Dr., Ocean Springs, MS 39564

Britton, Fred Shell (CO); Clergy; PO Box 854, Tupelo, MS 38802

Harrington, Mary Anne (FA); 301 County Road 168, Houston, MS 38851

Beasley, Zachary Carl (GA); Clergy; 175 Highland Place, Brandon, MS 39047

Beckley, David L. (MH); College President; 150 Rust Ave., Holly Springs, MS 38635

Hedgepeth, Mitchell B. (FO); Clergy; 209 Mary Ann, Brandon, MS 39042

Sledge, Lauren Frances (DI); Student; 206 N. Nash Street, Starkville, MS 39759

Childs, Michael Franklin (CA); Clergy; 75 Spring Hill Drive E., Louisville, MS 39339

Reserves

Jones, Yolander O; address unavailable at time of printing

Stotts, James David; PO Box 1541, Madison, MS 39130

Shelton, Connie Mitchell; address unavailable at time of printing

Rambo, Robert Elliott; Clergy; 6000 Old Canton Road, Jaskson, MS 39211

Gabbert, Elmo Pierce; address unavailable at time of printing

Butler, Charles Martin; address unavailable at time of printing

Beavers, William T.; address unavailable at time of printing

May, Joe Willie; Pastor; 120 Kristen Court, Jackson, MS 39211

Walters, Connie B; address unavailable at time of printing

Jones, John Brian; address unavailable at time of printing

Male, Barry Lee; address unavailable at time of printing

Burris, Leanne Michelle; address unavailable at time of printing

Barksdale, Kay Barret; address unavailable at time of printing

Genesse, James Peter; address unavailable at time of printing

Scott, William D.; address unavailable at time of printing

Collier, Bryan Daniel; address unavailable at time of printing

McAlilly, Stephen Long; PO Box 1567, Tupelo, MS 38802-1567

Prather, Timothy Thomas; address unavailable at time of printing

Missouri (12)

Row 9	**Table 143**	**Seats 2-5**
Row 9	**Table 144**	**Seats 1-5**
Row 9	**Table 145**	**Seats 1-3**

Delegates

*Hammons, Brian Kent (CA); Small Business Owner; PO Box 140, Stockton, MO 65785

Collier, Theodore Cody (LC); Special Asst. to the Bishop; 18312 E. 50 Terr. Ct. S, Independence, MO 64055

Fagan, Larry Ray (JA); Engineer/Contractor; 8611 N. Utica Ct, Kansas City, MO 64153

Dyke, Lynn Ann (GA); District Superintendent; 560 N. Stewart Suite B, Springfield , MO 65802

Briggs, Margie Marie (CB); Certified Lay Minister; 1218 Remington Circle, Clinton, MO 64735-2881

Cleaver, Emanuel (FO); Pastor; 5540 Wayne, Kansas City, MO 64110

Biggerstaff, Randy Lee (CO); Athletic Trainer-Professor; 142 Lake Tucci Circle, Wright City, MO 63390

Miofsky, Matthew Thomas (FA); Lead Pastor; 2001 S. Hanley, Suite 450, St. Louis, MO 63144

Wondel, Jill Alison (GM); Mission and Outreach Strategist; 807 Sikes Avenue, Sikeston, MO 63801

Farr, Robert Dean (DI); Director, Congregational Excellence; 3601 Amron Court, Columbia, MO 65202

James, Ivan Cecil (IC); Lay Pastor; 414 Royal Village Dr., Manchester, MO 63011

Hayden, Karen Elaine Koons (MH); Clergy; 3601 Amron Court, Columbia, MO 65202

Reserves

Richards, Yvette Kim; Self-employed Consultant; mailing address unavailable

Thompson, Amy LeAnn; Clinical Social Worker; 1404 N.W. R. D. Mize Road, Blue Springs, MO 64015

Bryan, Robert Andrew; Pastor; 515 E. McArthur Drive, Springfield, MO 65810

Goodwin-Rosario, Charity LaWanda; Pastor; 204 S. 9th St., Columbia, MO 65201

Calcote, Tammy Lynn; Executive Assistant, Congregational Excellence; 3601 Amron Court, Columbia, MO 65202

Meister, Shannon Nicole; Public Relations; 54873 State Hwy. T, Edina, MO 63537

Breon, Stephan Robert; Clergy; 5005 N.W. 58th St., Kansas City, MO 64151

Watts, Ronald Lester; Senior Pastor; 3102 Lexington Avenue, Cape Girardeau, MO 63701

Willard, Wendell Kennamer; Christian Leadership Coach/ Author; 7305 Nelsons Mill Drive, O'Fallon, MO 63368

Nicholson, Trista Soendker; Clergy; 204 S. 9th St., Columbia, MO 65201

Sinn, Meagan Marie; Connections Coordinator; 5940 Highfield Rd., St. Louis, MO 63109

Downing, James R.; address unavailable at time of printing

Williams, Andrew Joseph Ponder; Director of Student Ministries; 3395 Michelson Dr., #2272, Irvine, CA 92612

Waller, Kendall Allan; Pastor; 204 S. 9th St., Columbia, MO 65201

Kotan, Kay Lene; Coach, Consultant, Author; 16411 E. 36th St. S, Independence, MO 64055

Vickers, Jeremy Todd; Clergy; 24107 Poindexter Rd., Lee's Summit, MO 64086

Mozambique North (2)

Row 8	**Table 113**	**Seats 1-2**

Delegates

Feliciano, Amone Felimone (LC); Mechanic; mailing address unavailable

**Nhamajeho, Júlia Lampião* (MH); address unavailable at time of printing

Reserves

Delegate information unavailable at time of printing.

Mozambique South (6)

Row 8	**Table 113**	**Seats 3-5**
Row 8	**Table 114**	**Seats 1-3**

Delegates

Gume, Jose Jamisse (DI); address unavailable at time of printing

Ranchaze, Zaqueu Silva (CO); Pastor, Lecturer; mailing address unavailable

Mufume, Clara Zacarias (LC); Hospital Agent of services; mailing address unavailable

Langa Bacela, Hortência Américo (CA); Pastor; Rua D. Francisco Barreto 229, Caixa Postal 2640, Maputo, Mozambique

Gulele, Lidia Romao (JA); address unavailable at time of printing

Vilanculos, Julio André (MH); Pastor; PO Box 135, Maxixe, Mozambique

Reserves

Delegate information unavailable at time of printing.

New England (6)

Row 9	**Table 148**	**Seats 3-5**
Row 10	**Table 166**	**Seats 1-3**

Delegates

*Marden, Bonnie L. (FA); Stewardship Educator; 36 Ansie Rd., Chelmsford, MA 01824

Chang, We Hyun (CA); Clergy; 56 Payson Terrace, Belmont, MA 02478

Oduor, Ralph R. (FO); Conference Secretary; PO Box 171, Lawrence, MA 01940-0171

Campbell, William Martin (JA); Retired; 36 May St., Cambridge, MA 02138

Wilbur, Lorene Betty (DI); Retired; 13 Bliss Road, Tinmouth, VT 05773

Easterling, LaTrelle Elaine (CB); District Superintendent; 19 Clifton Rd., Milton, MA 02186

Reserves

Dry, Steven Michael; Consultant; 10 Steeves Circle #2, Somerville, MA 02144

Wright, Christine Elizabeth; Youth Director; 42 Church Street, Hudson, MA 01749

Girrell, Rebecca J.; Pastor; 17 School St., Lebanon, NY 03766

Goodrich, Leigh Elizabeth; Pastor; 71 Freemont St., Lexington, MA 02421

Harrell, Oscar W. II; Consultant (Education, Policy Analysis, Human Relations and Management); 15 Bent Brook Rd., Sudbury, MA 01776

Bragan, Roberta Boyd; Retired; 5 Harding Circle, Enfield, CT 06082

Nicol, David A.; Pastor; 46 Kennebec Rd., Hampden, ME 04444

Perez Avalos, Rene Antonio; address unavailable at time of printing

Delmore, Sean Patrick; Administrator; 17 School St., Lebanon, NH 03766

Hewett, Rebecca U.; Director of Clergy Family Services; 19 Vanbuskirk Way, Sandwich, MA 02563

Oh, Jung Sun; Rev. Dr.; 8 Perkins Ave., Hyde Park, MA 02136

Abbott, David Jon; District Superintendent; 19 Norwich Street, Concord, NH 3301

New Mexico (2)

Row 1 **Table 16** **Seats 4-5**

Delegates

Strebeck, Sidney G. (DI); Farmer, Rancher, Developer; PO Box 1676, Clovis, NM 88102

**Rivera, Eduardo* (GA); Clergy; 1810 View Ct., Las Cruces, NM 88011

Reserves

Brumbaugh, Susan M.; Criminal Justice Researcher; 7619 Calhoun Dr. NE, Albuquerque, NM 87109

Calderon, Chelsea C.; Youth Minister and Nurse Tech; 1801 Gibson Blvd. SE, Apt. 1097, Albuquerque, NM 87106

Sharp, Scott Alan; Clergy; 201 University Blvd. NE, Albuquerque, NM 87106

Vaughan, Jane Golden; Pastor; 1921 Janeway St., Clovis, NM 88101

Vaughn, Jane Golden; address unavailable at time of printing

Heney, Mary Bell; address unavailable at time of printing

Salzwedel, Todd R.; Pastor; 13609 Rebonito Ct. NE, Albuquerque, NM 87112

New York (8)

Row 8	**Table 129**	**Seat 5**
Row 8	**Table 130**	**Seats 1-5**
Row 9	**Table 148**	**Seats 4-5**

Delegates

Brewington, Frederick K. (GA); Attorney; Law Offices of Frederick K. Brewington, 556 Peninsula Boulevard, Hempstead, NY 11550

**Riss, Timothy J.* (GM); Pastor; 2381 New Hackensack Rd., Poughkeepsie, NY 12603-4260

Benz, Dorothee Elisabeth (CB); Writer; 60 Park Terrace West, Apt. A42, New York, NY 10034

Shillady, William S. (FA); Clergy - Executive Director UM City Society; United Methodist City Society, 475 Riverside Drive, Room 1922, New York, NY 10115

Lebron Malavé, Dórlimar (IC); Student; 200 E. Main St, Riverhead, NY 11901

Chin, Noel Newton (MH); Pastor; mailing address unavailable

Engelhardt, Carolyn Hardin (CO); Director, Ministry Resource Center, Yale Divinity School; 34 Charlton Hill Road, Hamden, CT 06518

Smartt Sears, Denise A. (CA); Clergy; 475 Riverside Drive, New York, NY 10115

Reserves

Kim, JaeWon; Retired Physician; 9 Collier Dr. W, Carmel, NY 10512

Littlejohn, Roena Anderson; Retired; 91 Laurel Place, Bridgeport, CT 06604

Kieffer, Kenneth Jeffrey; Clergy; 20 Broadfield Rd., Hamden, CT 06517

Flippin, Vicki I.; Pastor; Church of the Village, 201 W. 13th Street, New York, NY 10011

Allen, Stephen James; address unavailable at time of printing

Varas, Ximena Alejandra; address unavailable at time of printing

Brewington, Adrienne Louise; Clergy; 275 Moore Avenue, Freeport, NY 11520

Cho, Kum Sam; address unavailable at time of printing

Evelyn, Yolanda Marie; Intercruise Agent; 208 W. 119th St., 2N, New York, NY 10026

Williams, Ross E.; Accountant; 97 Christie Hill Road, Darien, CT 06820

Fleck, Paul Andrew; Pastor; mailing address unavailable

Tweedy, Sara Thompson; Dean of Student Development Services; 631 Granite Road, Kerhonkson, NY 12446

Warner, Rashid I.; Audio Engineer; 1063 East 223rd Street, Bronx, NY 10466

Hall, Omar Machel; address unavailable at time of printing

Henry, David D.; address unavailable at time of printing

Pak, Constance Y.; 18 Elliot Avenue, Lake Grove, NY 11755

Tavarez, Daisy Maria; Medicaid Coordinator; 35 Lynton Place, White Plains, NY 10606

Horne, Edward C; address unavailable at time of printing

Miller, Derek Paul; Location Coordinator, Universal Network Television; 30-08 Hobart S.t, Woodside, NY 11377

North Alabama (8)

Row 4	**Table 68**	**Seats 4-5**
Row 4	**Table 69**	**Seats 1-5**
Row 4	**Table 70**	**Seat 1**

Delegates

*Lyles, Steve (GA); Retired; 81 Willow Rise, Alexander City, AL 35010

Scott, Robin Bradley (DI); District Superintendent; 97 Rena Drive, Springville, AL 35146

Selman, Scott Young (FA); Conference Treasurer; 3465 Birchwood Lane, Birmingham, AL 35243

Cohen, Dale Robin (MH); District Superintendent; PO Box 19047, Huntsville, AL 35804

Riddle, William Zachary (CO); CPA; 128 Peachtree Rd, Mountain Brook, AL 35213-2931

Henley, Mary Bendall (CB); Clergy; 6035 Vale Hollow Rd., Helena, AL 35080

Toney, Carol Y. (IC); Retired; 269 6th Street, Madison, AL 35756

Kufarimai, Tiwirai (FO); Clergy; 725 Highland Avenue, Anniston, AL 36207

Reserves

Carlton, Charles B.; 400 Miller Circle, Indiana Springs, AL 35124

Russell, Elton Keith; 139 Taylor Royer Rd., Decatur, AL 35603

Conner, Glenn Davis; Pastor; 120 Greene Street, Huntsville, AL 35801

Carden, Lori Ann; Pastor; 466 River Terrace, Talledega, AL 35160

Johnson, Donald E.; Attorney; 1090 Lake Colony Lane, Birmingham, AL 35242

Meadows, John Patton; Attorney; 5455 Eastern Valley Road, McCalla, AL 35111

Baccus, Steve Ray; address unavailable at time of printing

Griffith, Dennis Wade; Clergy; 1009 Lake Colony Lane, Vestavia, AL 35242

Sparkman, Robert H.; Pastor; 415 North Seminary Street, Florence, AL 35630

Turner, John Reid; 112 Red Oak Lane, Alabaster, AL 35007

Chastain, Emily Nelms; Coordinator of Connectional Ministries, North Alabama Conference; 898 Arkadelphia Road, Birmingham, AL 35204

Parris, Mark Daryl; Director of Development - Sumatanga Camp; 3616 Sumatanga Road, Gallant, AL 35972

Stryker, Richard Lane; Clergy; 898 Arkadelphia Road, Birmingham, AL 35204

Poole, Judith Kay; Deaconess; 730 8th Ave. W, Suite 103, Birmingham, AL 35204

Holly, Julie Blackwelder; Pastor; 350 Overbrook Road, Birmingham, AL 35213

North Carolina (16)

Row 3	**Table 46**	**Seats 3-5**
Row 3	**Table 47**	**Seats 1-5**
Row 3	**Table 48**	**Seats 1-5**
Row 3	**Table 49**	**Seats 1-3**

Delegates

Locklear, Gary W. (LC); Missionary; 667 Locklear Road, Pembroke, NC 28372

**Southern, H. Gray* (FA); Pastor; 100 South Huges, Apex, NC 27502

Innes, Emily D. (GM); Volunteer; 8324 Wycombe Ride Way, Wake Forest, NC 27587

Hood, Elizabeth Hackney (CO); Ordained Elder; 1401 S. College Rd., Wilmington, NC 28403

McMillan, Samuel (Duncan) D. (MH); Program Director at UMC Camp; 3301 Kentrye Dr., Fayetteville, NC 28303

Russell, Timothy J. (MH); Pastor; 700 Waterfield Ridge Pl., Garner, NC 27529

Dodson, Christine (GA); Conference Treasurer; 700 Waterfield Ridge Place, Garner, NC 27529-3365

Fairley, Leonard E. (CA); Clergy-DS; 36 W. Trafalgar Ct., Clayton, NC 27520

Parker, Mack B. (FA); Retirement Planner; 2204 Laurel Valley Way, Raleigh, NC 27604

Yebuah, Lisa Naa-Shormey (CB); Pastor; 228 W. Edenton St., Raleigh, NC 27610

Taylor, F. (Steve) S. (CA); NC Conference Staff; 410 W. 18th St., Lumberton, NC 28358

Bergland, Robert E. (FO); Pastor; PO Box 1423, Wilson, NC 27894-1423

Brinkley, Eston C. (CB); Self-employed; 5730 Market Street, Wilmington, NC 28405

Archer, Patricia H. (DI); Clergy; 3788 Shipyard Blvd., Wilmington, NC 28403

Smith, LaNella D. (IC); Retired computer systems engineer; PO Box 15501, Durham, NC 27704

Reaves, Timothy Lloyd (JA); Pastor; 241 Stonewall Jackson Dr., Wilmington, NC 28412

Reserves

Beasley, Jacob Michael; Student; 506 S. 10th St., Erwin, NC 28339

Hunt, Mary M.; Realtor; 223 Crestwood Dr., Lumberton, NC 28360

Ledford, Laura Fine; Pastor; 700 Waterfield Ridge Pl., Garner, NC 27529

Osteen, E. Powell; Pastor; 900 Arendell Street, Morehead City, NC 28557

Isaacs, Graydon Phil; P & L Electrical Co; 5287 Lindley Mill Road, Graham, NC 27253

Beasley, Mary Ellen; Student; 506 S. 10th St., Erwin, NC 28339

Colon-Emeric, Edgardo A.; Pastor; 1120 Orange Factory Road, Bahama, NC 27503

Ruiz-Millan, Ismael; Director Duke Divinity School Hispanic House of Studies; 941 Homestead Park Drive, Apex, NC 27502

Walden, Thomas L.; Retired; 1504 Highway 96 East, Youngsville, NC 27596

Isley, Sam; CPA/Associate Professor; 1422 Mordecai Dr., Raleigh, NC 27604

Gay, Curtis; address unavailable at time of printing

Weisser, William J.; address unavailable at time of printing

Sheets, R. Branson; Pastor; 209 Mary Beth Drive, Greenville, NC 27858

Lowry, Herbert; Pastor; 302 W. 32nd Street, Lumberton, NC 28358

Morrison, Richard Gielen; Corporate Boards Member; 1000 Bay Head Circle, Wilmington, NC 28405

Blount, Jacob Taylor; Student; 110 Forest Dr., Clinton, OH 28328

Williams, David Bennett; Pastor; 4801 Six Forks Road, Raleigh, NC 27609

Stutts, Connie Marie; Pastor; 1035 Washington Post Road, New Bern, NC 28562

Shuffler, Jacquelyn Waston; Retired; 131 McMillan Ave., Wallace, NC 28466

Hight III, Fred M.; Self-employed; 1201 Branch Street, Wilson, NC 27893

Baker, Gerald Kevin; Pastor; 112 W. Main Street, Suite 301, Graham, NC 27253

Stanley, Bruce E.; Exec. Director of Methodist Homes for Children; 1041 Washington St., Raleigh, NC 27605

Berg, Johanna Grace; Student; 3908 Willowick Pk. Dr., Wilmington, NC 28409

Wise, Gilliam P.; Pastor - DS; 412 Captains Cove, Unit F, Edenton, NC 27932

Davis, Ann Rackley; Retired; 3806 Blarney Street, Greenville, NC 27834

Coffman, Laurie Hays; Chaplain; 906 Leon Street, Durham, NC 27704

Cox-Woodlief, Claire Maria; Asst. to Capital Disctrict Superintendent, NC Conf; 4141 Summer Ridge Ct., Apex, NC 27539

Roberts, Elizabeth R.; Pastor; 117 Brooks Avenue, Raleigh, NC 27617

North Central Philippines (2)

Row 3	**Table 50**	**Seats 1-2**

Delegates

Orate, Emma Cantor; address unavailable at time of printing

**Cayaba, Pablo Talal* (CA); Clergy; Osmena, City of Ilagan, Isabela 3300, Philippines

Reserves

Delegate information unavailable at time of printing.

North Georgia (22)

Row 10	**Table 162**	**Seats 1-5**
Row 10	**Table 163**	**Seats 1-5**
Row 10	**Table 164**	**Seats 1-5**
Row 10	**Table 165**	**Seats 1-5**
Row 10	**Table 166**	**Seats 1-2**

Delegates

*Pinson, Mathew (FA); University Administrator; 1884 Audubon Drive, NE, Atlanta, GA 30329

Lewis, Sharma Denise (FO); District Superintendent, Atlanta Decatur Oxford/Clergy; 1664 Sabastian Pt. NE, Atlanta, GA 30329

Finley, Margaret Jane (GA); Laity Development Volunteer; 416 Black Mountain Rd., Toccoa, GA 30577

Schroeder, Philip Daniel (CO); Director of Congregational Development/Clergy; 1750 Carlington Ct., Grayson, GA 30017

Cox, Keith M. (GM); Treasurer/Director Financial Services; 165 Willow Brook Drive, Rosewell, GA 30076-3933

Brooks, Jane Newman (MH); Director, Ministerial Services/Assistant to the Bishop; 1173 Walnut Ridge, Ellijay, GA 30536

Wood, Steven (FA); Clergy, Senior Pastor, Mount Pisgah UMC; 9820 Nesbit Ferry Rd., Johns Creek, GA 30022

Jernigan, Jeff S. (CO); Contractor; 5232 Lockwood Lane, Powder Springs, GA 30127

Rogers, Patricia Alice (CB); Clergy - Sr. Pastor, Glenn Memorial UMC; 1221 Clifton Rd. NE, Atlanta, GA 30307

Stikes, William Henry (JA); Teacher; 503 South 6th Street, Griffin, GA 30224

Cantrell, James Carlton (JA); Clergy - Sr. Pastor, Snellville UMC; 1053 Cromwell Point, Snellville, GA 30078

Brown, Randy (DI); Retired; PO Box 125, Griffin, GA 30224

Postell, Andrew Lewis (FO); Student; 39 Aspen Ln., Cartersville, GA 30120

Winn, Richard Don (IC); Clergy - District Superintendent, Griffin District; PO Box 13, 413 West Poplar Street, Griffin, GA 30224

Fullerton, Rachel (LC); Executive Assistant to Senior Pastor; 4430 Tilly Mill Rd., #308, Dunwoody, GA 30360

Savage, Charles Walter (LC); Clergy - President/CEO GA UM Foundation; 1411 Waterford Green Way, Marietta, GA 30068

Kilpatrick, Joe (MH); CPA; 1346 Drayton Woods Drive, Tucker, GA 30084

Tomlinson, Kyle Edward (GA); Clergy - Pastor, Lanier UMC; 5234 Pikes Peak Court, Marietta, GA 30062

Murphy, Tonya (IC); Physical therapist; 4224 Cascade Rd., Atlanta, GA 30331

Andone, Herzen De Vega (GM); District Superintendent, Northwest District/Clergy; 1921 Canterbury Drive NW, Dalton, GA 30720

Fuller, Gary (CB); Retired; 2116 Stephens Walk, Dunwoody, GA 30338

Thomas, Byron Eric (CA); Clergy - Sr. Pastor, Ben Hill UMC; 549 Harbor Lake Court, Marietta, GA 30066

Reserves

Carhee, Deloris Fugh; Retired Delta Air Lines Employee; 892 Cascade Crossing, Atlanta, GA 30331

Russell, Jasper; Retired software developer; 3577 Woods Dr., Decatur, GA 30032

Matthews, Leon Edward; Pastor; mailing address unavailable

Colmenares, Nora Elizabeth; Assistant General Secretary of the General Board of Global Ministries; 5415 Arlington Ave, Apt. J14, Bronx, NY 10471

Jourolmon, Leon; Retired; 222 Stonecrest Court, Athens, GA 30605

Schroeder, Kathryn Eliza; Girl Scout Event Planner; 1184 Briarcliff Rd. NE, Unit 1, Atlanta, GA 30306

Young-Ross, Bridgette Denise; Clergy/Dean of the Chapel; Emory University, 316 Cannon Chapel, 515 S. Kilgo Circle, Atlanta, GA 30322

Lowry, James Hughes; District Superintendent, Atlanta Marietta; 1050 Shiloh Rd. NW, Suite 201, Kennesaw, GA 30144

Fincher, Sr., Robert LeTourneau; Retired; 1595 Park Chase, Cumming, GA 30041-7622

Cook, B. Thomas (Tom); Attorney; 1820 Peachtree NW, Unit 1202, Atlanta, GA 30309

Floyd, Kate Hurst; Pastor, Grace UMC; 2912 Saint Patrick St., SE, Atlanta, GA 30317

Rushing, Dalton Troy; Clergy - Sr. Pastor, North Decatur UMC; 692 N. Superior Ave., Decatur, GA 30033

Williamson, Richard (Dick) L.; Retired; 3373 Sweet Plum Trace, Gainesville, GA 30504

Highsmith, Lee; Executive Director of Junior Achievement of N. GA; 938 Memorial Dr, Gainesville, GA 30501

Beyers, John Arthur; Sr. Pastor, Hillside UMC; Hillside UMC, 4474 Towne Lake Parkway, Woodstock, GA 30189

Walters, David Cochran; Clergy-Lead Pastor, The Vine UMC; 6141 Bendcreek Lane, Braselton, GA 30517

Stikes, Debby A.; Director of Dicipleship; 120 Mixon St., Griffin, GA 30224

Martin, Jr., William Gary; Business Owner; 2853 Ashton Hill Drive, 2853 Ashton Hill Drive, GA 30019

Kirkland, Bernice Williams; Clergy/District Superintendent, Atlanta College Park; 1049 Regal Hills Lane, Mableton, GA 30126

Cathey, Hugh Bentley; Pastor, Ringgold UMC; 88 Canyon Trail, Ringgold, GA 30736

Corrie, Elizabeth Warden; Professor; 485 Oakdale Rd. NE, Apt. 24C, Atlanta, GA 30307

Brown, Olujimi Wesley; Lead Pastor, Impact Church; Impact Church, 2323 Sylvan Rd., East Point, GA 30344

Raymond, Sue; Volunteer; 3291 Garmon Dr., Loganville, GA 30052

Cruz, Rodrigo; Lead Pastor at The Nett UMC; 4205 Cedar Creek Trl. SW, Lilburn, GA 30047

Sligar, Janet; 3531 Morning Creek Ct, Suwanee, GA 30024

LaRocca-Pitts, Elizabeth Camak; Clergy-Sr. Pastor, St. Mark UMC; 2138 Palifox Dr. NE, Atlanta, GA 30307

Spencer, Dianne A.; Educator; PO Box 371234, Decatur, GA 30037-1234

Cash, Michael Lee; Pastor, Trinity on the Hill UMC; 1330 Monte Sano Ave., Augusta, GA 30904-4699

Culpepper, Linda Phillips; Retired Teacher; mailing address unavailable

Quintanilla, Juan A.; Associate Director for Hispanic Ministries; mailing address unavailable

Berrios, Lily del Carmen; Architect; 681 Upton Road NW, Atlanta, GA 30318

Allen Grady, Howard Davidson; Sr. Pastor, Druid Hills UMC; 23 Lullwater Place, NE, Atlanta, GA 30307

North Katanga (48)

Row 4	**Table 69**	**Seats 2-5**
Row 4	**Table 70**	**Seats 1-5**
Row 4	**Table 71**	**Seats 1-5**
Row 4	**Table 72**	**Seats 1-2**
Row 5	**Table 86**	**Seats 4-5**
Row 5	**Table 87**	**Seats 1-5**
Row 5	**Table 88**	**Seats 1-5**
Row 5	**Table 89**	**Seats 1-5**
Row 5	**Table 90**	**Seats 1-5**
Row 6	**Table 93**	**Seats 1-5**
Row 6	**Table 94**	**Seats 1-5**

Delegates

Ngoy, Alexis Kasole (FA); PO Box 20219, Kitwe, Congo

**Mulongo Ndala, Joseph* (MH); Pastor; Eglise Methodiste-Unie Au Nord-Katanga, PO Box 20219, Kitwe, Zambia

Lenge Masangu, Marcel Mpoyo (FA); address unavailable at time of printing

Kitenge, Adolphe Mukaya (DI); PO Box 20219, Kitwe, Zambia

Mulundu, Daddy Lubunda Shabinga (LC); address unavailable at time of printing

Kyungu, Bertin Wa Ngoy (CA); Clergy; c/o Eglise Methodiste-Unie Au Nord-Katanga, PO Box 20219, Kitwe, Zambia

Kasongo, Eustache Nshimba (CO); address unavailable at time of printing

Ngoy, Kazadi Pitshi (MH); c/o Eglise Methodiste-Unie Au Nord-Katanga, PO Box 20219, Kitwe, Zambia

Ntambo, Fernand Mwafi (IC); address unavailable at time of printing

Ilunga, Boniface Kabongo (MH); Pastor/Director General ISP/Kamina; PO Box 20219, Kitwe, Congo

Nkulu, Bienvenu Munkana (LC); address unavailable at time of printing

Bishimba, Louis Kasongo (MH); Eglise Methodist-Unie Au Nord-Katanga, PO Box 20219, Kitwe, Zambia

Kasongo, Benoit Mwana (CB); address unavailable at time of printing

Milele, Roger Kayashingo (GA); Pastor; c/o Eglise Methodiste-Unie Au Nord-Katanga, PO Box 20219, Kitwe, Zambia

Mutombo, Stanislas Ilunga (FA); PO Box 20219, Kitwe, Congo

Nday, Mwanabute Bondo (GA); Pastor/Proffesor; Eglise Methodiste-Unie Au Nord-Katanga, PO Box 20219, Kitwe, Zambia

Kilume, Homere Kipoila (GM); address unavailable at time of printing

Mbayu, Watete Ilunga (CB); Pastor; Eglise Methodiste - Unie Au Nord-Katanga, PO Box 20219, Kitwe, Zambia

Mulopwe, Florentin Nday (CA); address unavailable at time of printing

Kalangwa, Vagris Umba Ilunga (LC); Pastor; c/o Eglise Methodiste-Unie Au Nord-Katanga, PO Box 20219, Kitwe, Zambia

Mbayo, Jonas Mande (IC); PO Box 20219, Kitwe, Congo

Muyombo, Mande (GM); Pastor; c/o Eglise Methodiste-Unie Au Nord-Katanga, PO Box 20219, Kitwe, Zambia

Kakudji, Marcel Faliala (GA); address unavailable at time of printing

Masimango, Daniel Mumba (IC); Pastor; Eglise Methodiste Unie Region Episcopale du Nord-Katanga, PO Box 20219, Kitwe, Zambia

Banza, Simon Ngombe (CO); address unavailable at time of printing

Mwadi, Gertrude Mukalay (CO); Africa University Professor; Africa University, Academic House 13, Nyanga Road, Mutare, Zimbabwe

Kashindi, Clement Numbi (MH); address unavailable at time of printing

Wakubatwa, Martin Kasongo (DI); PO Box 20219, Kitwe, Congo

Ngoy, John Lumbule (DI); address unavailable at time of printing

Kyakutala, Kimba Evariste (IC); address unavailable at time of printing

Nshimba, Raffin Wa Numbi (CB); PO Box 20219, Kitwe, Congo

Kichibi, Prudence Mukalay (GM); Pastor; Eglise Methodiste Unie Au Nord-Katanga, PO Box 20219, Kitwe, Zambia

Kanonge, Phainto Tshilayi; PO Box 20219, Kitwe, Congo

Nyembo, Guy Kinkundulu (CA); Pastor; Eglise Methodiste - Unie Au Nord-Katanga, PO Box 20219, Kitwe, Zambia

Ntambo, Gaston Nkulu (GM); address unavailable at time of printing

Ndalanga, Kate K. Hanspeter Kasongo (JA); Pastor; Eglise Methodiste - Unie Au Nord-Katanga, PO Box 20219, Kitwe, Zambia

Abedi, Dorothee Tulia (DI); PO Box 20219, Kitwe, Congo

Kasambay, Sylvain Nday (CA); Coleglise Methodiste-Uni Au Nord-Katanga, PO Box 20219, Kitwe, Zambia

Kabamba, Angele Kitenge (FA); PO Box 20219, Kitwe, Congo

Kazadi, Betty Musau (GA); PO Box 20219, Kitwe, Congo

Nkulu, Honorine Mbuyu (IC); PO Box 20219, Kitwe, Congo

Mwema, Fidele Wa Kayembe (IC); Pastor; c/o Eglise Methodiste-Unie Au Nord-Katanga, PO Box 20219, Kitwe, Zambia

Ilunga, Fabrice Mujinga (CO); address unavailable at time of printing

Kalenga, Gregoire Numbi (GA); PO Box 20213, Kitwe, Zambia

Mbayo, Nhoris Ngoy (LC); address unavailable at time of printing

Banza Nkulu, Arthur Wandulu (FO); Pastor; c/o Eglise Methodiste-Unie Au Nord-Katanga, PO Box 20219, Kitwe, Zambia

Mwad, Honorine Mujing (GA); PO Box 20219, Kitwe, Congo

Kalima, Nathanael Mutombo (LC); Pastor; c/o Eglise Methodiste-Unie Au Nord-Katanga, PO Box 20219, Kitwe, Zambia

Reserves

Delegate information unavailable at time of printing

North Texas (10)

Row 11	**Table 176**	**Seats 1-5**
Row 11	**Table 177**	**Seats 1-5**

Delegates

*Crouch, Timothy Charles (CO); Owner, The Crouch Group (Marketing); 3800 Lariat Rd., Denton, TX 76207

Davis, Mary Jan (MH); Senior Pastor; 4405 Main Street, Rowlett, TX 75088

Parks, Linda Moore (DI); Retired Educator; 4724 Tortuga Tr., Wichita Falls, TX 76309

Oliphint, J. Clayton (GA); 503 N. Central Expressway, Richardson, TX 75080-5080

Carpenter, Kelly Jo (CA); Children, Youth and Young Adults; 500 Maplelawn Drive, Plano, TX 75075

Jackson-Sears, Jill Ann (LC); Clergy; 9015 Plano Rd., Dallas, TX 75238

Harrison, Richard Thomas (FO); Seminary Student; 1121 Pleasant Valley Rd., Garland, TX 75040

Henderson, Ronald D. (JA); Clergy; 1333 W. McDermott Dr., Suite 180, Allen, TX 75013

Hearne, Richard Bailey (CB); Consultant; 5130 Vickery Blvd., Dallas, TX 75206

Underwood, Donald Wallace (FA); Clergy; 3101 Coit Rd., Plano, TX 75075

Reserves

Toler-Debus, Gretchen Faye; Physician; 10455 N. Central Expressway, Suite 109-335, Dallas, TX 75231

Totten, Herman L.; Dean and Professor; 2100 Pembrooke Place, Denton, TX 76205

Ross, Owen K.; address unavailable at time of printing

Stoker, Andrew C.; Minister; 1928 Ross Ave., Dallas, TX 75201

Soliz, Daniel; Retired Government Employee; mailing address unavailable

Eckert, Serena Kim; 6600 Lantana Dr., Denton, TX 76208

Jacobs, Derek Shawn; Clergy; 1615 North Hampton Rd., Ste. 140, Desoto, TX 75115

Stobaugh, Joseph Phillip; Exec. Minister of Worship & Arts, Grace Ave. UMC; 3521 Main St., Frisco, TX 75034

Vonner, Sally L.; Mission Director; 612 W. 144th St., #F6, New York, NY 10031

Wiley, Donald Preston; Attorney; 4156 Goodfellow Dr., Dallas, TX 75229

Wylie, Don; address unavailable at time of printing

Greenwood, Lisa G.; Clergy; 6215 Sandydale Dr., Dallas, TX 75248

Bandel, Holly Gaskill; Clergy; 14 Graham Lane, Lucas, TX 75002

Lessner, Henry Joseph; CFP; 5133 Pond Crest Trail, Fairview, TX 75069

Lee, Ouida Fae; Pastor; 220 S. Cockrell Hill Rd., DeSoto, TX 75115

Clark, Timothy Wesley; Student, Perkins School of Theology; 9934 Webb Chapel Rd., Dallas, TX 75220

Morrison, Timothy; Music Minister; 6601 Custer Road, Plano, TX 75023

Northeast Luzon Philippines (2)

Row 3	**Table 50**	**Seats 3-4**

Delegates

*Mendita, Julius Fontanilla (FA); address unavailable at time of printing

Valdez, Ferdinand Joaquin (CA); address unavailable at time of printing

Reserves

Delegate information unavailable at time of printing.

Northeast Philippines (2)

Row 3	**Table 50**	**Seat 5**
Row 3	**Table 51**	**Seat 1**

Delegates

Salatan, Gideon Camangeg (JA); Private Lawyer; #09 Sta. Maria St., Magsaysay, Cordon 3312, Philippines

**Razon, Jonathan Pimentel* (DI); Pastor; 09 Jose Abad, Don Domingo Maddela, Don Domingo Maddela, Bayombong 3700, Philippines

Reserves

Ilac, Victor Illustrado; address unavailable at time of printing

Northern Illinois (6)

Row 3	**Table 53**	**Seat 5**
Row 3	**Table 54**	**Seats 1-5**

Delegates

Chafin, Lonnie Arthur (CO); Conference Treasurer; 77 W. Washington, Ste. 1820, Chicago, IL 60602-3181

Malone, Tracy Smith (FO); DS and Elder; 77 W. Washington St., Ste. 1820, Chicago, IL 60602-3181

*Gatz, Elisa Jean McGee (GA); Teacher; 1202 E. 20th Street, Sterling, IL 61081

Lyall, Alka (CB); Clergy; 1545 Sycamore Ln., Aurora, IL 60504-0504

Clark, Irma (GM); Director of Women's Health Issues; 10633 S. Peoria St., Chicago, IL 60643

Gross, Gregory Dean (MH); Deacon/Social Worker; 6033 N. Sheridan Rd., Unit 42G, Chicago, IL 60660

Reserves

Pendergrass, Nancy Jean; Controller; 1719 W. Touhy Ave., Chicago, IL 60626

Ryder, John E.; Contract Administrator - University of Chicago; 629 Barnsdale Road, LaGrange Park, IL 60526

Lagos-Fonseca, David Onan; Clergy; 77 West Washington Street, 2nd Floor, Chicago, IL 60602

Pierson, Christopher L.; Clergy; 109 N. Oltendorf Road, Streamwood, IL 60107

Carrasco, Shelia Joyce; Retired Teacher; mailing address unavailable

Rodriguez, Marta Rebeca; Financial Services; 1531 Cuyler Avenue, Berwyn, IL 60402

Hill, Carol Louise; Pastor; 5253 N. Kenmore Avenue, Chicago, IL 60640

Winkler, Christopher Eugene; Clergy; 978 Hampton Park, Barrington, IL 60010

Smith, Rita Lafay; Administrator; Teacher; Counselor; Coach; Retired; 1444 N. Leamington Avenue, Chicago, IL 60651

Reyes, Luis F.; Clergy; PO Box 66077, Chicago, IL 60666

Northern Nigeria (4)

Row 3	**Table 43**	**Seats 2-5**

Delegates

Adamu, Doris Jenis (IC); Civil Servant; address unavailable at time of printing

Gonyi, Wilson Gana (MH); Clergy; PO Box 12, Billiri via, Shongom, Nigeria

Lawan, Jacob Apari (JA); mailing address unavailable

Dunah, Isa Audu (CB); Clergy; The United Methodist Church in Nigeria, PO Box 155, Jalingo, Nigeria

Reserves

Delegate information unavailable at time of printing.

Northern Philippines (2)

Row 3	**Table 51**	**Seats 4-5**

Delegates

Malana, Salvador Cacatian; address unavailable at time of printing

Pico, Rodel Pastores; address unavailable at time of printing

Reserves

Santiago, Rebecca Jurado; address unavailable at time of printing

Factora, Corazon T.; address unavailable at time of printing

Gamata Crismo, Phebe; address unavailable at time of printing

Bautista, Liberato T.; address unavailable at time of printing

Gaspar, Samuel E.; address unavailable at time of printing

Garcia, Leonita P.; address unavailable at time of printing

Gaspar, Levi Evangelista; address unavailable at time of printing

Pico, Chita U.; address unavailable at time of printing
Baquiran, Bonifer B.; address unavailable at time of printing
Ilac, Atanacio; address unavailable at time of printing

North-West Katanga (10)

Row 5	**Table 78**	**Seat 5**
Row 5	**Table 80**	**Seats 1-5**
Row 5	**Table 81**	**Seats 1-4**

Delegates

Chikomb, Rukang (GM); Pilot/Mechanic; UMC, PO Box 20219, Kitwe, Zambia
Simeon, Kashala Kasongo Kambandja (CA); address unavailable at time of printing
Waranakong, Mukaz Rufum (CA); UMC, PO Box 22037, Kitwe, Zambia
Lutgarde, Kanzal Chiteng Mutombu (DI); address unavailable at time of printing
A Karumb Andre, Tshikut Mwayimb (LC); address unavailable at time of printing
Simon, Nawej Rubemb (GA); UMC, PO Box 22037, Kitwe, Zambia
Isidore, Kasong Mwindamb (MH); UMC, PO Box 22037, Kitwe, Zambia
Kapwapu, Kapend Mbal (LC); UMC, PO Box 22037, Kitwe, Zambia
Gaston, Kafweta Malezu (IC); address unavailable at time of printing
**Tshibang, Kasap Owan* (MH); address unavailable at time of printing

Reserves

Delegate information unavailable at time of printing

Northwest Mindanao Philippines (2)

Row 1	**Table 2**	**Seats 2-3**

Delegates

*Carlos, Eduard Vicente (CA); address unavailable at time of printing
Bongolan, Ruby Taoagen (FO); Minister; The United Methodist Church, #1 Jose Mortola Street, Cagayan De Oro City, Philippines

Reserves

Delegate information unavailable at time of printing.

Northwest Philippines (2)

Row 3	**Table 51**	**Seats 2-3**

Delegates

*Galindo, Ofelia Lualhati Gironella (DI); address unavailable at time of printing
Ortiz, Joselito Javien (GM); address unavailable at time of printing

Reserves

Delegate information unavailable at time of printing.

Northwest Russia Provisional (2)

Row 4	**Table 64**	**Seat 5**
Row 4	**Table 65**	**Seat 1**

Delegates

Yugay, Marina (CA); address unavailable at time of printing
**Kim, Khen Su* (CO); District Superintendent; Khamovnichesky val 24, Stroenie 2, Moscow 119048, Russian Federation

Reserves

Margulis, Irina; Clergy; Khamovnicheskiy val, 24 Stroyeniye 2, Moscow 119048, Russian Federation

Northwest Texas (4)

Row 1	**Table 15**	**Seat 5**
Row 1	**Table 16**	**Seats 1-3**

Delegates

Enns, Ron (GA); District Judge; 208 Mockingbird Lane, Dalhart, TX 79022
**Nunn, James Gregg* (CO); Conference Director of Mission and Administration; 1401 Avenue M, Lubbock, TX 79401-3393
Murphy, Murray (LC); Retired; PO Box 2648, Big Springs, TX 79721
Cosby, James Stanley (FO); Pastor; Saint Stephen UMC, 4600 S. Western St., Amarillo, TX 79109-6025

Reserves

Williams, Leia Danielle; Director of Communication/Director of Discipleship; 1401 Ave. M, Lubbock, TX 79404-3939

Pittman, Mark Earnest; Retired; 2517 13th Ave., Canyon, TX 79015

Feltz, Amy Wilson; Associate Pastor; 2017 South 18th, Abilene, TX 79602

Jones, Richard Anthony; Pastor; Wolfforth UMC, 102 Donald Preston Dr., Wolfforth, TX 79382

Fisher, Jeffery Miles; 4706 101st St., Lubbock, TX 79424

Stutes, Randy Don; Math Teacher; 909 El Paso St., Plainview, TX 79072

Edwards, Richard Wayne; Clergy, District Superintendent; 3403 21st St., Lubbock, TX 79410

Palmer, James Burton; Elder in The UMC; 1401 South Polk Street, Amarillo, TX 79101

Norway (2)

Row 5	**Table 76**	**Seats 2-3**

Delegates

Westad, Audun (CB); Advisor; Gamlelinja 41 C, Oslo 1254, Norway

**Grinna, Frøydis* (FO); Pastor; Kløverveien 13, N-1636 Gamle, Fredrikstad, Norway

Reserves

Delegate information unavailable at time of printing.

Oklahoma (14)

Row 7	**Table 107**	**Seats 3-5**
Row 7	**Table 108**	**Seats 1-5**
Row 7	**Table 109**	**Seats 1-5**
Row 7	**Table 110**	**Seat 1**

Delegates

Kim, Donald Hyungtoon (GM); Physician; 2815 S.W. 119th Street, Oklahoma City, OK 73170

Nichols, Sarah Malloy (JA); Director of Young Adult Mission and Service; 1722 N.W. 20th St., Oklahoma City, OK 73106

**Harker, Linda Mae* (MH); Senior Pastor; McFarlin Memorial UMC, PO Box 6390, Norman, OK 73070

Junk, William Anthony; President, Oklahoma United Methodist Foundation; 4201 N. Classen Blvd., Oklahoma City, OK 73118

Harris, Joseph L. (IC); Assistant to Bishop/Director of Communications/Conference Secretary; 1501 N.W. 24th St., Oklahoma City, OK 73106-3635

Beard, John Herschel (LC); Abstractor; PO Box 50, Madill, OK 73466

Long, Robert Earl (FA); Pastor; St. Luke's UMC, 222 N.W. 15th St., Oklahoma City, OK 73103

Seay, Jessica Seay (CB); Pastor; 501 W. Main, Ardmore, OK 73401

Wilson, Janey Louise (DI); ECU Wesley Campus Minister; 1013 N. Highland St., Unit A, Ada, OK 74820

Powers, Samuel Tyler (FO); Clergy; PO Box 390, Edmond, OK 73034

Nicklas, Cara Sue (CB); Attorney; 10037 Forest Glade Drive, Oklahoma City, OK 73151

Harrison, Jr., H. Thomas (CA); 6767 S. Mingo, Tulsa, OK 74133-3309

Shahan, Alyson Elizabeth (CO); Director of Youth Ministries; 1411 Tara Dr., Moore, OK 73160

Bakeman, Thomas Brian (GA); Conference Treasurer/ Conference Benefits Officer; 1501 N.W. 24th Street, Oklahoma City, OK 73106-3635

Reserves

Davis, Debra A; address unavailable at time of printing

Crawford, Ray R.; Sr. Pastor, First United Methodist Church Claremore, OK; 1615 Hwy. 88 N, Claremore, OK 74017

Tiger, Aaron; address unavailable at time of printing

Player, Reece; address unavailable at time of printing

Junk, Thomas Michael; Trustee; mailing address unavailable

Malloy, Patricia A; address unavailable at time of printing

Paschal, Robert Wade; Pastor; 11115 So. Boulder, Tulsa, OK 74119

Perry, Barbara Jean; address unavailable at time of printing

Dawson, Ahnawake; Retired Director of Christian Education; 23182 S. Cedar St., Claremore, OK 74019

Broadbent, Lesly Leon; Clergy; 3525 West Purdue, Enid, OK 73703

Judkins, Matthew Blake; Pastor; 1501 S. 13th Street, McAlester, OK 74501

Fulton, Kenton Wade; Administrative Law Judge; 604 Timberdale Drive, Edmond, OK 73034

Jaynes, Jeffry Scott; Executive Director, Restore Hope Ministries; 2939 S. Cincinnati Ave., Tulsa, OK 74114

Hull, Cynthia Jeanne; Retired; 8517 County Road 380, Waynoka, OK 73860

Bennett, Donald Adrian; Pastor; 2727 S.W. 119th, Oklahoma City, OK 76170

Tobey, Briana Nicole; 1108 E. Eighth St., Cushing, OK 74023

Steele, Valerie Jones; address unavailable at time of printing

Mitchell, Earl; address unavailable at time of printing

Wang, Fuxia; Clergy; 428 W. Lindsey St., Norman, OK 73069

Oklahoma Indian Missionary (2)

Row 7 Table 107 Seats 1-2

Delegates

Deere, Josephine (GA); Director of Interpretation & Programs/Connectional Ministries; 1029 West Imhoff Rd., Norman, OK 73072

**Wilson, David Mark* (GM); Clergy; 3020 S. Harvey, OKC, OK 73109

Reserves

Burgess, Agatha Sue; Retired Microbiologist; mailing address unavailable

Thomas, Pearl; address unavailable at time of printing

Johnson, Margaret B.; address unavailable at time of printing

Phillips, Anita Lynn; Minister/UM Elder; 17428 West 925 Road, Park Hill, OK 74451

Oregon-Idaho (2)

Row 4 Table 58 Seats 4-5

Delegates

*Nelson, Janice E.; Retired Teacher; 1845 High St. SE, Salem, OR 97302

Pritchard, Donna Marie Lowman (CO); Pastor; 1838 S.W. Jefferson St., Portland, OR 97201-2463

Reserves

Hauser, Joshua William; Student; mailing address unavailable

Kroen, Emilie Farley; Retired; 8366 S.W. Dakota Dr., Tualatin, OR 97062

Woodworth, Wendy Joy; Pastor; 902 Mimosa Street S, Salem, OR 97302

Andrew, Clay Wesley; Pastor; 168 N.E. 8th Ave., Hillsboro, OR 97124

Bateman, Mark Eric; Values_Based Investing Research; 3025 Rose Blossom Ct. NW, Salem, OR 97304

Dyer, Norman Chandler; Retired; 5475 S.W. Elm Ave., Beaverton, OR 97005

Go, Joung Youl; Pastor; 6161 S.E. Stark St., Portland, OR 97215

Smith, Jeremy David; Clergy; 1838 S.W. Jefferson, Portland, OR 97201

Armstrong, David Wayne; Systems Administrator; 1470 Scorpius Drive, Idaho Falls, ID 83402

Anders, Duane Alan; Pastor; 717 N. 11th Street, Boise, ID 83702

Oriental and Equator (2)

Row 4 Table 62 Seats 3-4

Delegates

*Onotamba, Albert Tonondjo (DI); Professor; AV 8 Armee #24, Commune de Makiso, Kisangani BP 2006, Congo

Alimasi, Mwania Willy (DI); Clergy; BP 2006, Kisangani, The Democratic Republic of the Congo

Reserves

Delegate information unavailable at time of printing.

Pacific Northwest (2)

Row 4 Table 59 Seats 1-2

Delegates

*Kuch-Stanovsky, Marie Louise (FA); Web Developer; PO Box 13650, Des Moines, WA 98198

Huycke, Mary Kohlstardt (MH); Clergy/Leadership Coach and Consultant; 5005 Homesite Dr., Yakima, WA 98908

Reserves

Reinholz, David Alan; Retired; PO Box 355, Cashmere, WA 98815

Tobey, Amanda Renee; Office Assistant; 5416 35th Ave. NW, E-103, Gig Harbor, WA 98335

Adkinson, Austin L.; Pastor; 1615 Earnest Brazill St., Tacome, WA 98405

Del Rosario, Daniel Joshua; Lead Pastor; 2506 N.E. 184th Pl., Lake Forest Park, WA 98155

Holms, Joan Eileen; Retired; 3616 26th Pl. W, #1, Seattle, WA 98199

Lao, Noriko Yokokawa; Red Cross Disaster Action Team Coordinator; 950 Puget St., Bellingham, WA 98229-2150

Nieda, David K.; Vancouver District Superintendent; PO Box 13650, Des Moines, WA 98198

Schindler, Elizabeth Ingram; Clergy; 3924 Issaquah Pine Lake Road, Issaquah, WA 98029

Robinson, Thomas Paul; Attorney; 15105 N. Columbus St., Spokane, WA 99208

Kuan, Karyn Lea; Student; 8181 Fannin St., Apt. 2017, Houston, TX 77054

Kymn, Gloria H; Senior Pastor; 22225 9th Avenue South, Des Moines, WA 98198

Moore, Corey Shane; Pastor; 455 S.W. State Street, Pullman, WA 99163

Kilpatrick, Megan Christine; Registered Nurse; 1111 S. Villard St., C14, Tacoma, WA 98465

Moe, Sharon Louise; Minister; 4555 39th Avenue SW, #705, Seattle, WA 98116

Henshaw, Brant William; Conference Treasurer; PO Box 13850, Des Moines, WA 98198

Barckley, Kay Colleen; Clergy/Deacon; 1102 N.W. 57th St., Seattle, WA 98107

Shaffer, Barbara Marian Dadd; Retired; PO Box 1784, Stanwood, WA 98292

Corsaro, Monica Katusha; Chaplain; PO Box 1711, Seattle, WA 98111-1711

Palawan Philippines (2)

Row 2 **Table 23** **Seats 3-4**

Delegates

Ferrariz, Manolo Cortez (DI); Farmer; West Marangas, Bataraza 5306, Philippines

**Dabandan, Erwin Balderian* (MH); Minister; 56-A Lacao Street, Barangay Maningning, Puerto Princesa City 5300, Philippines

Reserves

Delegate information unavailable at time of printing.

Pampanga Philippines (2)

Row 2 **Table 23** **Seat 5**
Row 2 **Table 24** **Seat 1**

Delegates

Luat, Elizabeth Jill Casupanan (MH); Deaconess/Church worker; 437 Alang Curan Club, Purok 5, Bancal, Guagua, Philippines

**Dela Rosa, Ricky Lacsamana* (CO); Pastor; 0042 Purok 1, Sapangbato, Angeles City 2009, Philippines

Reserves

Perez, Ricardo Manalang; address unavailable at time of printing

Cunanan, Helen Manalac; address unavailable at time of printing

Pangasinan Philippines (2)

Row 3 **Table 52** **Seats 1-2**

Delegates

Celzo, Jowey C. (CB); address unavailable at time of printing

**Delos Santos, Jesus N.* (DI); address unavailable at time of printing

Reserves

Delegate information unavailable at time of printing.

Peninsula-Delaware (4)

Row 11 **Table 180** **Seats 1-4**

Delegates

*Goodwin, Kevin G. (FA); System Analyst; 440 Haystack Dr., Newark, DE 19711-8316

Porter, Derrick Emmanuel (CO); District Superintendent; 36 Talley Court, Wilmington, DE 19802

Pelham, Lawrence (GA); 10 North Colts Neck Way, Hockessin, DE 19707-9788

Shitama, Megan Kyolo (FO); Camp & Retreat Ministries; 136 Brookers Wharf Road, Centerville, MD 21617

Reserves

Higgins, Ruth Ann; address unavailable at time of printing

Westbrook, William; Accounting/Finance; 139 N. State St., Dover, DE 19901

Henry Brown, Shirlyn; Pastor; PO Box 742, Dover, DE 19903

Townsend, Robbie Britton; Senior Pastor; 7 Becket Court, Hockessin, DE 19707

Townsend, Sarah Galloway; Student; 7 Becket Ct., Hockessin, DE 19707

Mitchell, Samuel James; Student; 6915 Robin Drive, Seaford, DE 19973

Duncan, Frederick Wayne; District Superintendent, Salisbury District UMC; 1404 Camden Ave., Salisbury, MD 21801

Gordy-Stith, Vicki Lynn; Pastor; 230 Marble Ct., Camden, DE 19934

Philippines (2)

Row 2 **Table 24** **Seats 2-3**

Delegates

*Sermonia, Jovito J. (DI); Businessman; 1712 A. Mabini corner, L. Alonzo St., Malate 1004, Philippines

Gabriel, Maximo Galang (GM); Clergy, Distirct Superintendent; 900 United Nations Ave., Ermita, Philippines

Reserves

Caramanzana, Darlene M; UMC Deaconess; 2714-E Lamayan St., Sta. Ana 1009, Philippines

Philippines-Cavite (Pacc) (2)

Row 2 **Table 24** **Seats 4-5**

Delegates

Carlos, Adelia Pascual (GM); UTS Refectory, PCU-UTS Compound, Sampaloc 1, City of Dasmarinas, Philippines

**Cua, Noel Syjucco* (CO); Clergy; 1721 Macopa St., Bacoor City, Philippines

Reserves

Delegate information unavailable at time of printing.

Poland (2)

Row 2 **Table 33** **Seats 1-2**

Delegates

Benedyktowicz, Olgierd Krzysztof (GM); Psychologist; Hoza 54 m 3, Warsaw 00-682, Poland

**Malicki, Andrzej Jacek* (CA); Pastor/Leading Superintendent; Ul. Mokotowska 12/7, Warsaw 00-561, Poland

Reserves

Delegate information unavailable at time of printing.

Quezon City Philippines East (2)

Row 2 **Table 25** **Seats 1-2**

Delegates

Puno, Carlito Serrano (MH); Consultant; 39 Don Ernesto Street, Don Enrique Sudv, Diliman, Philippines

**Gregorio, Percival Jimena* (GM); Pastor; 71 Paho Street, Project 2, Quezon City, Philippines

Reserves

Delegate information unavailable at time of printing.

Red Bird Missionary (2)

Row 8 **Table 117** **Seats 1-2**

Delegates

Davis, Charlotte All (CB); Retired; 2300 Primrose Ln., Beattyville, KY 41311

**Stuart, Farley E.* (GM); Clergy; 1223 Forest Circle Dr., Corbin, KY 40701

Reserves

Osborne, Marilyn Ruth; Nurse Practitioner; PO Box 585, Hyden, KY 41749

Saylor, Glenn; Retired; 56 McGlamery Lane, Baxter, KY 40806

Amundsen, Robert Earl; Clergy; 95 Red Bird Road, Thousandsticks, KY 41766

Rio Texas (10)

Row 9 **Table 141** **Seats 2-5**
Row 9 **Table 142** **Seats 1-5**
Row 9 **Table 143** **Seat 1**

Delegates

*Keese, Teresa L. (FA); VP Keese International, LLC; PO Box 574, Brady, TX 76825

Saenz, Ruben (DI); Clergy, Director, Mission Vitality Center, Rio Texas DCM; 406 Toyra Brook, San Antonio, TX 78258

Vega, Abel (GM); Director of Outreach Vitality; 16400 Huebner Road, San Antonio, TX 78248

Merrill, Laura Anne (MH); Pastor; 1909 W. Harrison Ave., Harlingen, TX 78550-8550

Thompson, Ralph Gene (LC); Retired US Army/Navy; PO Box 3400, San Angelo, TX 76902

Welborn, Teresa Gayle (FO); District Superintendent; 1221 W. Ben White Blvd., Suite 201A, Austin, TX 78704

Loeb, Carol K. (CO); Retired; 4610 Lomond Drive, Corpus Christi, TX 78413

Valverde, Eradio (CA); UMC Clergy; 701 Brock Dr., Corpus Christi, TX 78412

Brim, Jay (JA); Lawyer; 2525 Wallingwood, Building 14, Austin, TX 78746

Rohlfs, Carl Walter (GA); Clergy; 16400 Huebner Rd., San Antonio, TX 78248

Reserves

Deviney, Aislinn Elizabeth; Kindergarten Teacher; 1717 Barilla Street, Cedar Park, TX 78613

Raybuck, Sean Michael; 14521 Northwest Blvd., Corpus Christi, TX 78410

Avitia-Legarda, Edgar; Clergy; 415 Riverside Dr., Room 320, New York, NY 10115

Feagins, Raquel Cajiri; Chaplain; mailing address unavailable

Johnson, Cynthia Andrade; Retired; 5593 Birders Cove, Brownsville, TX 78526

Ortegon, Maria Leticia; Regional Director VA Healhcare Labortories; mailing address unavailable

Parker Herrera, Abigail Marie; Clergy; 7409 Barcelona Drive, Austin, TX 78752

Miller, Russell Thomas; Clergy; 205 E. James, Boerne, TX 78006

Wright, Rachel Ruth; Director of Global Missions; 4400 Yellow Rose Trail, Austin, TX 78749

Mantooth, Rick N.; Radio Broadcaster; PO Box 2191, San Angelo, TX 76902

Lopez, Roberto M.; Clergy; 112 Waterstone, Victoria , TX 77901

Frederick, Austin; Chaplain; 4499 Medical Dr. #399, San Antonio, TX 78229

Bonner, Byrd L.; President, UMC Foundation; 223 Springwood Lane, San Antonio, TX 78216

Swetman, Michael; Interventional Pain Management/ Rancher; Archangel Ranch 2210 E. FM 1518 S. #20/21, PO Box 443, Saint Hedwig, TX 78152

Hayes, Terrence K.; Senior Pastor; 8101 Midcrown Dr., San Antonio, TX 78239

Deviney, Thomas Forrest; Lead Pastor; 10010 Anderson Mill Rd., Austin, TX 78750

Harrison, Lawrence F.; Lawyer; PO Box 385, Junction, TX 76849

Escamilla, Paul Lynd; Clergy; St. John's UMC, 2140 Allandale, Austin, TX 78756

Tomlinson, Leslie Ann Smith; Elder; PO Box 397, 800 Wright Street, Llano, TX 78643

Rizal Philippines East (2)

Row 2	**Table 25**	**Seats 3-4**

Delegates

*Velasco, Stanley Cruz (DI); Businessman; #5 3rd St., Goodrich Village, Concepcion I, Marikina City, Philippines

Pedracio, Danilo Tapucar (GM); Clergy/District Superintendent; 2002 Liwayway Drive, Blooming Hills Subdivision, Dolores, Philippines

Reserves

Delegate information unavailable at time of printing.

Rocky Mountain (6)

Row 3	**Table 54**	**Seats 3-5**
Row 4	**Table 72**	**Seats 1-3**

Delegates

Palmer, Douglas William (CO); Student; 2673 Wheelock Student Center, Tacoma, WA 98416-2673

**Ingram, Kent P.* (FA); address unavailable at time of printing

Taiwo, Kunle (GA); 2313 S. Jamaica Street, Aurora, CO 80014

Laurvick, Bradley David (CB); Clergy; 3131 Osceola St., Denver, CO 80212

Currier, Reasa (CA); Strategic Initiatives Mgr., HSUS; 2235 Nicholl St. W, Boulder, CO 80304

Armstrong, Megan Marie (FO); Clergy; PO Box 560, Erie, CO 80516

Reserves

Day, Laurie Ann; Assistant Director of Mission and Ministry, RMC UMC; 6110 Greenwood Plaza Blvd., Greenwood Village, CO 80111

Tukutau, Havea Hikule o; address unavailable at time of printing

Strickland, Walter Louis; Clergy/District Superintendent; 2280 Watersong Circle, Longmont, CO 80504

McVicker, Elizabeth Tay; address unavailable at time of printing

Hotze, Margaret Ellen; Teacher; 313 Bluebird Court, Fort Collins, CO 80526

Wills, Ruth M.; Retired Medical Technologist; 16717 E. Davies Ave., Aurora, CO 80016

Herships, Jerry M; address unavailable at time of printing

Kelsey, Catherine L.; Clergy; 2200 S. University Blvd., Apt. 404, Denver, CO 80210

Hill, Judith Ann; Farm Manager; 3642 County Road D, Joes, CO 80822

Gay, Curtis; address unavailable at time of printing

Rooks, Jessica Beth; Clergy; 1600 S. Pearl Street, Denver, CO 80210

Rosa, Melanie Ann; 14265 W. Warren Drive, Lakewood, CO 80228

Robledo, Liwliwa T; address unavailable at time of printing

Smith, Eric V. T.; address unavailable at time of printing

Brayton, Glenna Kyker; Retired Educator; 511 Swan Lane, Grand Junction, CO 81507

Dent, Michael D.; address unavailable at time of printing

Huerta, Diana Jeanne; Management Consultant; 1877 S. Sherman St., Denver, CO 80210

Tukutau, Sione Teiapa'a; Pastor (DS); 4290 W. 5415 S, Kearns, UT 84118

Serbia-Macedonia Provisional (2)

Row 2	**Table 33**	**Seats 3-4**

Delegates

Zaev, Emil (DI); Ass. Professor; Ul. Venijamin Machukovski, br. 28/2-12, Skopje 1000, Macedonia

**Sjanta, Daniel* (DI); Pastor; 55 Ive Lole Ribara, Kovacica RS-26210, Serbia

Reserves

Delegate information unavailable at time of printing.

Sierra Leone (12)

Row 8	**Table 125**	**Seats 1-5**
Row 8	**Table 126**	**Seats 1-5**
Row 8	**Table 127**	**Seats 1-2**

Delegates

Abdulai, Michael A. (GA); c/o UMC House, 31 Lightfoot Boston Street, Freetown, Sierra Leone

**Momoh, Edwin Julius Jeblar* (GM); c/o UMC House, 31 Lightfoot Boston Street, Freetown, Sierra Leone

Ndoeka, Amadu B. (FA); c/o UMC House, 31 Lightfoot Boston Street, Freetown, Sierra Leone

Charley, Francis Benson (MH); Clergy; c/o UMC House, 31 Lightfoot Boston Street, PO Box 523, Freetown, Sierra Leone

Ngakui, Easmon Nathanael Belden (JA); Lawyer; No. 5 George Street, Freetown, Sierra Leone

Boye-Caulker, James (FO); c/o UMC House, 31 Lightfoot Boston Street, Freetown, Sierra Leone

Rogers, Senesie Timothy Arouna (DI); address unavailable at time of printing

Bockari, Mariama (JA); c/o UMC House, 31 Lightfoot Boston Street, Freetown, Sierra Leone

Peacock, Isatu (CA); address unavailable at time of printing

Lassayo, Alice Boi (LC); address unavailable at time of printing

Anthony, Foday (CB); address unavailable at time of printing

Lawson, Maurice Abou (CO); address unavailable at time of printing

Reserves

Ashcroft, Winston Adesumi; Clergy (Director of Connectional Ministries); c/o UMC House, 31 Lightfoot Boston Street, Freetown, Sierra Leone

South Africa Provisional (2)

Row 8	**Table 114**	**Seats 4-5**

Delegates

Jam Jam, Nomfundo Faith (CA); Retired; No. 19 Enkululekment Location, Mount Fletcher 4770, South Africa

Maliwa, Mills Na (CO); Pastor; PO Box 4368, 4000 South Africa

Reserves

Delegate information unavailable at time of printing.

South Carolina (16)

Row 2	**Table 19**	**Seats 3-5**
Row 2	**Table 20**	**Seats 1-5**
Row 2	**Table 21**	**Seats 1-5**
Row 2	**Table 22**	**Seats 1-3**

Delegates

Ware, Barbara Joyce (GA); Marketing Director; 2607 Woodruff Road, Suite E #443, Simpsonville, SC 29681

**McClendon, William Timothy* (IC); Senior Pastor; 163 Governors Lane, NW, Aiken, SC 29801

Salley, James Henry (FA); University Administrator; 329 Tyler Road, Orangeburg, SC 29115

Nelson, Kenneth Lee (MH); Clergy-Coordinator of Clergy Services; 4908 Colonial Drive, Suite 122, Columbia, SC 29203

Heyward, Joseph E. (DI); Retired (University Vice President); PO Box 384, Florence, SC 29503

Rogers, Timothy Julian (JA); District Superintendent; PO Box 543, Marion, SC 29571

Lightsey, Herman B. (CO); Retired; 9 River Bottom Road, Irmo, SC 29063

Dease, Robin (LC); District Superintendent; PO Box 1772, Hartsville, SC 29551

Jenkins, Jacquelyn G. (LC); Magistrate; 1810 Community Drive, Reevesville, SC 29471

Knowlin, Tiffany Denise (FO); Clergy; 128 Wynfield Court, Columbia, SC 29210

Cheatham, Laurence Michael (CB); Self-employed Landscaper; 15 Sunset Drive, Taylors, SC 29687

Jeter, Narcie Jo McClendon (CA); Campus Minister; 5022 N.W. 16th Place, Gainesville, FL 32605

Thompson, Martha Fridy (GM); Retired Educator; 201 Murray Vista Circle, Lexington, SC 29072

Arant, Athon Melton (DI); Clergy; PO Box 646, Pendleton, SC 29670

Braddon, David Verne (FO); Retired; 4174 Chisolm Road, Johns Island, SC 29455

Leonard-Ray, Susan Paige (CB); Pastor/District Superintendent; 108 Keller Blvd., Clemson, SC 29631-9631

Reserves

Haselden, Leslie Powell; Administrative Assistant; 829 Milton Avenue, Rock Hill, SC 29730

Williams, Cynthia Burrows; Retired Judge; PO Box 956, Kingstree, SC 29556

Gadson, Telley Lynnette; Clergy; 6 Redwolf Lane, Taylors, SC 29687

Barnes, Constance Nelson; Director & Campus Minister, Orangeburg Wesley Foundation; PO Box 721, Orangeburg, SC 29116

Evans, Emily Michele Rogers; Elementary Teacher; 3566 Red Pontiac Drive, Port Orange, FL 32129

Murphy, Marilyn Joyce; Retired; 208 Port Royal Drive, Ninety Six, SC 29666

Turner, Michael Andrew; Pastor; 2258 Woodruff Road, Simpsonville, SC 29681

Joens, Cathy L. Woodcock; Congregational Specialist and Ordained Deacon; 102 Adelaide Dr., Greenville, SC 29615

Love, Donald E.; Engineer; 1924 Bangor Rd., Charlotte, NC 28217

James, Katherine Lewis; 803 West Montgomery Street, Gaffney, SC 29341-9341

Ashford, George Adrian; Pastor; 1151 Longreen Parkway, Columbia, SC 29229

Lynch, Christopher Michael; Congregational Specialist; 303 Old Colony Ct., Anderson, SC 29621

Friday, James Leroy; District Superintendent; PO Box 49817, Greenwood, SC 29649

Briscoe, Ida Carolyn; Retired Educator; PO Box 1825, Clemson, SC 29633

White, Sara Ann; 4908 Colonial Dr., Columbia, SC 29203-6070

DuRant, Linda J.; Retired TV Executive Producer/Director; 121 Pebble Creek Rd., Chapin, SC 29036

Sutton, Emily Scales; Pastor; 1232 Curtis Street, Rock Hill, SC 29730

Jordan, Murial Newell; Campus Director of the Wesley Foundation, Francis Marion Univ.; 2409 Mosswood Drive, Florence, SC 29501

Kersey, Jeffrey Grant; Senior Pastor; 9 Downing Circle, Gilbert, SC 29054

South Congo (14)

Row 7	**Table 98**	**Seats 2-5**
Row 7	**Table 99**	**Seats 1-5**
Row 7	**Table 100**	**Seats 1-5**

Delegates

Nkenge, Luzolo Charlotte (LC); UMC D.R. Congo, PO Box 22037, Kitwe, Zambia

Kanyangara, Chamusa Ezechiel (DI); UMC D.R. Congo, PO Box 22037, Kitwe, Zambia

Nawej, Kalong Isabelle (FO); UMC D.R. Congo, PO Box 22037, Kitwe, Zambia

Nkonge, Jean-Marie (GA); United Methodist Church, PO Box 22037, Kitwe, Zambia

Kabey, Yav Job (DI); UMC D.R. Congo, PO Box 22037, Kitwe, Zambia

**Kainda, Mujinga Jacquie* (JA); UMC D.R. Congo, PO Box 22037, Kitwe, Zambia

Kayembe, Mbombo Jacquie (FA); UMC D.R. Congo, PO Box 22037, Kitwe, Zambia

Katembo, Kashala Frezy (DI); UMC D.R. Congo, PO Box 22037, Kitwe, Zambia

Muyombi, Tshimbu Jethro (CA); Legal Department of Chemaf Sarl; mailing address unavailable

Mukulu, Kalombo Wa Kasongo (IC); UMC D.R. Congo, PO Box 22037, Kitwe, Zambia

Kasongo, Edith Monga (CO); Insurer; PO Box 22037, Kitwe, Zambia

Mununga, Tshisola Francine (FO); address unavailable at time of printing

Kazaj, Kabol Daniel (LC); UMC D.R. Congo, PO Box 22037, Kitwe, Zambia

Kayombo, Kabwita Leonard (CA); District Superintendent; UMC D.R. Congo, PO Box 22037, Kitwe, Zambia

Reserves

Mutach Kapend, Francis; Medical Director; UMC D.R. Congo, PO Box 22037, Kitwe, Zambia

Mushinji, Muzinga; UMC D.R. Congo, PO Box 22037, Kitwe, Zambia

South Georgia (8)

Row 10	**Table 160**	**Seats 3-5**
Row 10	**Table 161**	**Seats 1-5**

Delegates

*Hatcher, William Stanley (GA); Businessman; 104 Dumbarton Drive, Statesboro, GA 30458

Adams, Donald Lee (MH); Pastor; PO Box 448, Albany, GA 31702

Lindsey, Allison Ross (FO); Connectional Ministries, Associate Director; 1807 Robin Lane, Douglas, GA 31533

Cooper, Edwin Buddy M. (CB); Pastor; 7005 Deerwood Lane, Upatoi, GA 31829

Price, James Larry (DI); Retired; 2406 Ashford Drive, Albany, GA 31721

Hanson, Jay David (JA); Pastor; 114 Harris Farm Rd., Brunswick, GA 31525

Childs, Carl Espy (FA); Retired; 76 Lakeview Drive, Fort Gaines, GA 39851

Moon, Bob Mark (LC); Pastor; 220 N. Patterson Street, Valdosta, GA 31601

Reserves

Morgan, Gloria Palmer; Retired Teacher; 1614 Roberson St., Dublin, GA 31021

Wright, Marianne Mackey; Therapist; 1016 W. Alden Ave, Valdosta, GA 31602

Smalls, Doreen; Minister; 2506 Nottingham Drive, Savannah, GA 31406

Cowart, James Arch; Pastor; 3322 Hwy. 41 N, Byron, GA 31008

Shinhoster, Willie Richard; Businessman; 14310 Coffee Bluff Rd., Savannah, GA 31419

Black, William Rushton; U.S. Army Officer; 720 Captola Rd., Sylvania, GA 30467

Harwell-Dye, Stacey Irene; Minister of Community Building; 1290 College St., Macon, GA 31201

Walton, Karma Denise; Assistant to Bishop; PO Box 20408, St Simons Island, GA 31522-0008

Roberson, Kelly Haggerty; Conference Communications Director; PO Box 20408, St. Simons Island, GA 31522

Hagan, Daniel Scott; Pastor; 205 Azalea Ln., Bonaire, GA 31005

Hagan, Miriam Carruth; Retired CPA; 114 Ridge Way, Statesboro, GA 30458

Beckum, James Robert; Pastor; 5031 Spyglass Court, Columbus, GA 31909

South Nueva Ecija Philippines (2)

Row 2	**Table 25**	**Seat 5**
Row 2	**Table 26**	**Seat 1**

Delegates

Mendoza, Lauro Garcia (CA); Retired; 158 Rizal Street, San Leonardo 3102, Philippines

**Equila, Egmedio Balbona* (GM); Missonary Pastor for Overseas Filipino workers in Singapore; #755 Sto. Cristo, San Antonio 3018, Philippines

Reserves

Delegate information unavailable at time of printing.

Southern Nigeria (12)

Row 3	**Table 44**	**Seats 1-5**
Row 3	**Table 45**	**Seats 1-5**
Row 3	**Table 46**	**Seats 1-2**

Delegates

Daniel, Haruna Ibrahim (GA); Farmer; The United Methodist Church, PO Box 774, Jalingo, Nigeria

Haruna, Nibron Galadima (CA); Clergy; The United Methodist Church, PO Box 774, Jalingo, Nigeria

Ayuba, Tanko Lawrence (JA); Legal Practitioner; The United Methodist Church, Secretariat Mile Six Road, Jalingo, Nigeria

Dogo, Calvin John (CB); Clergy; Turaki B Ward, Jalingo, Nigeria

Bala, Habila Balasa (FA); Civil Servant; The United Methodist Church, PO Box 774, Jalingo, Nigeria

Yoila, Baziel Yayuba (CO); Clergy; The United Methodist Church, PO Box 774, Jalingo, Nigeria

Apson, Gladys Maisule (LC); Civil Servant; The United Methodist Church, PO Box 774, Jalingo, Nigeria

Luka, Bitrus Chindo (IC); Civil Servant; The United Methodist Church, PO Box 774, Jalingo, Nigeria

Emmanuel, Ande Ikimun (FO); Clergy; The UMC in Nigeria, Secretariat Mile Six Road, Jalingo, Nigeria

Andrawus, Emmanuel (MH); Farmer; The United Methodist Church, PO Box 774, Jalingo, Nigeria

Sheriff, Simon Isaac (DI); Civil Servant; The United Methodist Church, PO Box 774, Jalingo, Nigeria

Musa, Eunice Iliya (FO); address unavailable at time of printing

Reserves

Delegate information unavailable at time of printing.

Southern Russia Provisional (2)

Row 4 Table 65 Seats 2-3

Delegates

Melnikov, Alexandr (GM); Engineer; Rabotche-Krestyanskaya, Str. 14-6, Volgograd 400001, Russian Federation

Pererva, Aleksandr (LC); Pastor, Superintendent of Black Soil District; Moskovskiy pr., 32-a, Voronezh, Russian Federation

Reserves

Delegate information unavailable at time of printing.

Southern Tagalog Philippines Provisional (2)

Row 2 Table 26 Seats 2-3

Delegates

Capulong, Julie Fernandez (FA); 040 Balagtas St., Brgy. Sta. Clara, Sur Pila, Philippines

**Cruz, Edgardo Dellova* (GA); Minister; Blk 51 Lot 56 Bel Aldea Sudv, San Francisco, General Trias Philippines

Reserves

Delegate information unavailable at time of printing.

South-West Katanga (6)

Row 5 Table 78 Seats 4-5
Row 5 Table 79 Seats 1-4

Delegates

Mansang, Justine Karumb (CB); UMC, PO Box 20219, Kitwe, Zambia

**Kashala, Mujinga Marie-Jeanne* (MH); Pastor; UMC, PO Box 202019, Kitwe, Zambia

Malenge, Henco Mwenze (FA); Director ONG CDIM UMC; UMC, PO Box 22037, Kitwe, Zambia

Aying Kambol, Jean Muland (FO); Pastor; UMC, PO Box 20219, Kitwe, Zambia

Mbangu, Merry Kayinda (DI); Manager; Eglise Metodiste Au Nord, PO Box 20219, Kitwe, Zambia

Masele, David Kabamba (GM); Pastor; Eglise Methodiste-Unie Au Nord, PO Box 20219, Kitwe, Zambia

Reserves

Delegate information unavailable at time of printing.

Southwest Philippines (2)

Row 2 Table 26 Seats 4-5

Delegates

*Ruedas, Prudencio Baquian (CA); address unavailable at time of printing

Pimental, Fe Corpuz (DI); address unavailable at time of printing

Reserves

Delegate information unavailable at time of printing.

Susquehanna (10)

Row 7 Table 101 Seats 1-5
Row 7 Table 102 Seats 1-5

Delegates

*Bender, Lisa Dromgold (FA); Executive Secretary, Susquehanna Conference Connectional Ministries; 504 Marcel Drive, Harrisburg, PA 17109

Leland, Larry Lee (MH); Clergy; 700 Fairview Drive, Montoursville, PA 17754

Heil, Warren Alexander (DI); Gas Station Manager; 103 Simerson Road, Elmhurst Township, PA 18444

Lake, Matthew Earl (GA); Clergy; 117 Lincoln Ave., Williamsport, PA 17701

Loyer, Milton W. (IC); Statistician; 917 Emily Drive, Mechanicsburg, PA 17055

Jones, Beth E. (FO); Clergy; 2420 Nottingham Road, Williamsport, PA 17701

Miller, Layne Maree (GM); Director of Connectional Ministry, Aldersgate UMC; 397 Tyler Run Road, York, PA 17403

Salsgiver, Thomas L. (CO); Clergy; 31 Baylor Blvd., Lewisburg, PA 17837

Horton, Margaret Anne (LC); Director, Camp and Retreat Ministry; PO Box 541, Mechanicsburg, PA 17055

Layman Knox, Anna Elizabeth (CB); Pastor; 184 Chimney Ridge Road, Hawley, PA 18428

Reserves

Hickey, Kirby Keith; Treasurer/CFO World Methodist Council; 1820 Stone Hill Dr., York, PA 17402

Konieczny, John Thaddeus; Human Resources Director; 2840 Orchard Avenue, Montoursville, PA 17754

Keller, Dennis Raphael; Clergy; 524 Colony Road, Camp Hill, PA 17011

Sprenkle, Charles William; Pastor; 415 Rivera St., Mount Wolf, PA 17347

Lycett, Jerod Scott; 6116 Wallingford Way, Mechanicsburg, PA 17050

Ilyes, Paul Eugene; Retired; 65 Kendale Road, Red Lion, PA 17356

Amara, Paul Charles; Clergy; 133 N. Main St., Plains, PA 18705

Kind, Kathleen Elaine; Clergy; 1381 Plank Rd., Suite 104, Duncansville, PA 16635-8458

Oplinger, Toni Ann; Homemaker; 5009 Chesnut Grove Road, Spring Grove, PA 17362-7909

Reist, Leroy (Gere) Fitzgerald; Clergy; 1292 Stony Fork Road, Wellsboro, PA 16901-7367

Loomis, Eleanor Layton; Retired; 1621 Farmers Valley Road, Troy, PA 16947

Boileau, Catherine E.; Pastor; First UMC, 225 S. Second Street, Chambersburg, PA 17201

Obrzut, Lucy Ann; Assistant Teacher, Luzerne County Head Start; 50 Rice Street, Edwardsville, PA 18704

Reisinger, Mark Franklin; Clergy; 40 S. 3rd Street, Lewisburg, PA 17837

Switzerland-France-North Africa (2)

Row 2	**Table 33**	**Seat 5**
Row 2	**Table 34**	**Seat 1**

Delegates

*Schneider-Oesch, Christine (GA); Copy Writer; Daettlikerstrasse 39, Freienstein 8427, Switzerland

Rudolph, Etienne (FO); Pastor/Superintendent; 23 rue de l'Aéroport, Saint Louis 68300, France

Reserves

Delegate information unavailable at time of printing.

Tanganyika (8)

Row 7	**Table 111**	**Seats 3-5**
Row 7	**Table 112**	**Seats 1-5**

Delegates

Mutamba, W. Tente Pierre Kasongo (FO); Eglise Methodiste-Unie Au Nord, PO Box 20219, Kitwe, Zambia

**Wa Mushidi, Mutwale Ntambo* (CA); Pastor; PO Box 72521, Dar es Salaam, United Republic of Tanzania,

Kyupa, Jeannette Kazadi (FA); Manager; Eglise Methodiste-Unie Au Nord, PO Box 20219, Kitwe, Zambia

Mande, Maurice Mwanza (CB); Pastor; Eglise Methodiste-Unie Au Nord, PO Box 20219, Kitwe, Zambia

Wa Tshitenge, Bernadette Ngalula (GM); Manager; Eglise Methodiste-Unie Au Nord, PO Box 20219, Kitwe, Zambia

Nkulu, Eric Kalumba (CO); Pastor; Eglise Methodist-Unie Au Nord, PO Box 20219, Kitwe, Zambia

Innocent, Bienvenu Andia Nzumea (JA); Eglise Methodiste-Unie Au Nord, PO Box 20219, Kitwe, Zambia

Ngombe, Isidore Kalenga (GA); Pastor; Eglise Methodiste-Unie Au Nord, PO Box 20219, Kitwe, Zambia

Reserves

Wa Ilunga, Mulume Mukalay; Eglise Methodiste-Unie Au Nord, PO Box 20219, Kitwe, Zambia

Chibwa, Silos Musenga Bin Mukiole; Pastor; Eglise Methodiste-Unie Au Nord, PO Box 20219, Kitwe, Zambia

Alphonsine, Kabaka Ndala; PO Box 72521, Dar es Salaam, United Republic of Tanzania

Kabila, Alphonsine Moma; address unavailable at time of printing

Ilunga Yonge Ndala, Seyssens Maurice; address unavailable at time of printing

Tanzania (6)

Row 7	**Table 110**	**Seats 2-5**
Row 7	**Table 111**	**Seats 1-2**

Delegates

Mwamakamba, Gloria Edson (FA); Treasurer; PO Box 72521, Dar es Salaam, United Republic of Tanzania

**Njau, Alfred Kundasai* (CO); Pastor; PO Box 75653, Dar es Salaam, United Republic of Tanzania

Bosko, Joyce Cletus (MH); Annual Conference Secretary; PO Box 5428, Morogoro, United Republic of Tanzania

Kulanga, Yunisi Lupiana (LC); Pastor; PO Box 5428, Morogoro, United Republic of Tanzania

Kasiga, Shedrack Ramadhani (CB); Annual Conference Coordinator; PO Box 72521, Dar es Salaam, United Republic of Tanzania

Samson, Velian Seth (CA); Pastor; PO Box 72521, Dar es Salaam, United Republic of Tanzania

Reserves

Delegate information unavailable at time of printing.

Tarlac Philippines (2)

Row 3	**Table 53**	**Seats 3-4**

Delegates

*Andasan, Helen Francisco (IC); Principal, Pre-elementary department; Ecumenical Christian College, Rizal Street, Tarlac City 2300, Philippines

Taliwaga, John Macadangdang (MH); address unavailable at time of printing

Reserves

Delegate information unavailable at time of printing.

Tennessee (8)

Row 3	**Table 37**	**Seats 1-5**
Row 3	**Table 38**	**Seats 1-3**

Delegates

*Allen, James (Jim) R. (FA); Conference Treasurer; 304 S. Perimeter Park Drive, Ste. 4, Nashville, TN 37211

Bryan, Harriet Jean (MH); Clergy; 900 Glendale Ln., Nashville, TN 37204-4230

Neal, Holly Shaw (DI); Non-Profit Executive Director; 28 Hampton Square, Crossville, TN 38555

Armstrong, Jacob Clark (CB); Pastor; PO Box 517, Mount Juliet, TN 37121

Clark, Cornelia Anne (GA); Justice, Tennessee Supreme Court; 351 Fourth Ave. South, Franklin, TN 37064

Handy, Stephen E. (IC); Pastor; 608 Logwood Briar Circle, Brentwood, TN 37027

Brown, George Mead (LC); Retired; 10912 Hillsboro Hwy., Hillsboro, TN 37342

Henry, Jackson Wayne (GM); Director, Music Ministries/ Discipleship Ministries; 5252 Reagan Drive, Murfreesboro, TN 37129

Reserves

Lewter, Joy Stammer; Retired educator; PO Box 56, Chapel Hill, TN 37034

Matthews, Sarah Rose; Real Estate Appraisal; mailing address unavailable

Mayo, Jonathan Maxwell; District Superintendent; 271 E. Ninth St., Cookeville, TN 38501

Hill, Alvin Lynn; Pastor; 143 5th Ave. S, Franklin, TN 37064-2627

Overstreet, Angela Tackett; Disaster Response Coordinator; 304 S. Perimeter Park Drive, Suite 1, Nashville, TN 37211

Thompson, Leonard Deen; Retired; 2576 Johnson Ridge Road, Antioch, TN 37013

Murray, Kennard; Clergy; 1301 Valley Trail, Whites Creek, TN 37189

Brooks, Bryan Langford; Pastor; 3701 Hillsboro Pike, Nashville, TN 37215

Cox, Randall Todd; Support Staff for TN Conference; 1003 Chateau Drive, Lebanon, TN 37087

McNish, Charles Kent; Executive Director, Golden Cross Foundation of TN; 1532 Kinnard Drive, Franklin, TN 37064-3264

Purdue, Paul Robert; Senior Pastor; 208 W. Lauderdale St., Tullahoma, TN 37388

Ward, Thomas Houston; Director of the Nashville Area Office of Ministerial Concerns; 304 South Perimeter Park Drive, Suite 6, Nashville, TN 37211

Giffin, Michael Edwards; mailing address unavailable

Bennett, Heather Neal; Executive Director of Blessed Earth Tennessee; 505 Bobby Drive, Franklin, TN 37069

Williams, Michael Edward; Clergy; 2200 West End Avenue, Nashville, TN 37203

Parker, Cherie Lynn; Clergy; 5112 Raywood Lane, Nashville, TN 37211

Texas (18)

Row 1	**Table 12**	**Seats 2-5**
Row 1	**Table 13**	**Seats 1-5**
Row 1	**Table 14**	**Seats 1-5**
Row 1	**Table 15**	**Seats 1-4**

Delegates

*Clemons, Reginald Gerard (GA); Church Administrator/ Worship Leader; 2134 North Grand Blvd., Pearland, TX 77581

**Temple, Charles Chappell* (GA); Pastor; 3300 Austin Parkway, Sugar Land, TX 77479

House, Donald (Don) Reed (FA); Economist; 3000 Briarcrest Drive, Ste. 600, Bryan, TX 77802

Levingston, Kenneth R. (JA); Pastor; 19715 Bainbridge Ln., Spring, TX 77379

Hanke, Gilbert Carl (IC); General Commission on United Methodist Men, General Secretary (Lay); 3644 Burwick Pl., Antioch, TN 37013

Matthis, Morris Franklin (CB); District Superintendent; 6363 Research Forest, The Woodlands, TX 77381

Erwin IV, Edgar Lee (GA); Dir. of Youth & Young Adults for Texas Conferance (Lay); 5215 Main St., Houston, TX 77002

Warner, Laceye Cammarano (FO); Professor, Duke Divinity School (Clergy); PO Box 74, Abbott, TX 76621

Hernandez, Andrew (Andy) Ramirez (GM); Retired Accountant; 115 April Point Dr. North, Montgomery, TX 77356

Trammell, Benjamin David (MH); Pastor; 4600 FM 359, Richmond, TX 77406

Wussow, Thomas (Tom) Roderick (CB); Retired (Lay); 2807 Trail Lodge Dr., Kingwood, TX 77339

Wende, Stephen Paul (CO); Pastor; 1320 Main St., Houston, TX 77002

Hobbs, Marquice Tremayne (MH); Seminarian at Candler School of Theology, Atlanta (lay); 11102 Leitrim Way, Houston, TX 77047

Idom, Merle Matthews (DI); Clergy (Camp Director); 400 Private Rd. 6036, Palestine, TX 75801

Sullivan, Catherine Sue (LC); Medical Social Worker; 3818 MC Road 3222, Jefferson, TX 75657

Gilbert, Janice Arlene (CA); Pastor; 422 Abbey Lane, League City, TX 77573

Wilson, Melba A. (JA); Medical Social Worker; 320 West 13th St., Port Arthur, TX 77640

Jones, Edward Cecil (LC); Clergy (Camp Director); Jones Memorial UMC, 2504 Almeda Genoa, Houston, TX 77047

Reserves

Garza, Oscar Luis; Consultant; 1 Greenway Plaza, #330, Houston, TX 77046

Taylor, Leah Cathy; Area Consultant for Texas Methodist Foundation; 24 Hedwig Circle, Houston, TX 77024

Whitaker, Keith Conan; Pastor; 2314 N. Grand Blvd, Pearland, TX 77581

Renfroe, Robert Lane; Pastor; 2200 Lake Woodlands Dr., The Woodlands, TX 77380

Hawkins, Stacie Yvonne; Accounting Manager; 11927 Prior Park Dr., Houston, TX 77047

West, Donna Fay; 191 Cr 4110, Call, TX 75933

Coleman, Justin Kelly; Pastor; 712 Settlers Court, Nashville, TN 37221

LaGrone, Jessica; Dean of the Chapel, Asbury Theological Seminary; 204 N. Lexington Ave., Wilmore, KY 40390

Allen, Sterling Martin; Music Director (Lay); 8702 Caldera Lane, Cypress, TX 77433

Henderson, Enid Simone; CEO, ESH Public Relations & Advertising; 2712 Barons Cove Court, Pearland, TX 77584

Gilts, Kip Ricardo; District Superintendent; 1062 Fairmont Parkway, Pasadena, TX 77504

Harris, Vincent; Pastor; mailing adddress unavailable

Huntsman, Carolyn Davey; Caterer; PO Box 386, Lovelady, TX 75851

Tielke, Kenneth Wayne; Retired; 4002 Meadowbend Dr., Richmond, TX 77469

Bass, James Alan; Pastor; 110 N. Friendswood Dr., Friendswood, TX 77546

Olive, Jeffrey T.; Pastor; 98 Treescape Circle, The Woodlands, TX 77381

King, Donel; Web Developer; 12327 Chessington Dr, Houston, TX 77031

Sanchez, Silverio Gea; Pastor; 14303 S. Vistaglen Loop, Houston, TX 77084

Estes, Clarence; Retired District Manager; 10526 Walnut Glen, Houston, TX 77064

White, Marilyn Marie; Pastor; 1214 Beech Bend, Missouri City, TX 77489

Tullos, Bryan H.; Retired; 3026 Pasture Lane, Sugar Land, TX 77479

Bynum, Jonathan David; Pastor; 16000 Rippling Water, Houston, TX 77084

Brown, William (Bill) Edward; Retired Physician; 1208 Pintree Place, Tyler, TX 75703

Williams, Guy Matthew; Pastor; 3162 Lancaster Lane, Port Neces, TX 77651

Hyde, Richard; External Affairs; 511 Sunny River Lane, Richmond, TX 77406

Pace, Thomas Jennings; Pastor; 3471 Westheimer, Houston, TX 77027

Ukraine and Moldova Provisional (2)

Row 4 **Table 65** **Seats 4-5**

Delegates

*Vuksta, Vitalii (CB); Pervomayskaya str 149, Kamyanystya Village, Uzhgorod, Ukraine

Vukszta, Laszlo (DI); Clergy; Pershotravneva str, 169, Kamyanytsya Village, Uzhgorod, Ukraine

Reserves

Delegate information unavailable at time of printing.

Upper New York (12)

Row 3	**Table 39**	**Seats 3-5**
Row 3	**Table 40**	**Seats 1-5**
Row 3	**Table 41**	**Seats 1-4**

Delegates

Johnson, Scott Lamont (FO); Dean/Professor; 310 Baynes Street, Buffalo, NY 14213

**Allen, William Arthur* (CO); Pastor; 4954 Bemus-Ellery Rd., Bemus Point, NY 14712

Forrester, Gregory Alan (GA); Assistant General Secretary-UMCOR; US Disaster Response; 32 N. Church St., Cortland, NY 13045

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O'Flynn, Riley Reba (GM); address unavailable at time of printing

Preuninger, Colleen Hallagan (CB); University Chaplain; 316 Edwards Drive, Fayetteville, NY 13066

Vianese, Carmen F.S. (DI); Certified Occupational Therapist & Licensed Massage Therapist; PO Box 156, Nunda, NY 14517

Sweet, Rebekah Beth (JA); Clergy; PO Box 208, Gouverneur, NY 13642-0208

Sweet, Marthalyn Kellogg (CA); Student; 149 Island Branch Rd., Gouverneur, NY 13642

Fassett, Thomas M. (IC); Retired, UMC, Ordained Elder; 4019 Ball Diamond Road, Hector, NY 14841

Smith, Blenda Elisabeth (LC); 133 Helen St., Binghamton, NY 13905

Martin, John A. (FA); Clergy; 66 Acorn Street, Lake Placid, NY 12946

Reserves

Allen, Suzanne H.; Coordinator of Office Administration; PO Box 302, Bemus Point, NY 14712

Urriola, Ian Carlos; Student/Musician; 636 Kayleigh Dr, Webster, NY 14580

Bogue-Trost, Dona Michelle; Pastor; 17 Nanticoke Ave, Endicott, NY 13760

Cady, Stephen Michael; Minister; Asbury First UMC, 1050 East Avenue, Rochester, NY 14607

Aswad, Hudda Eileen; Retired; 17 Sunset Ave., Binghamton, NY 13904

Warren, Jeffrey Joseph; Student; 1 Mead Way, Bronxville, NY 10708

LaDue, Richard Allan; Pastor; 169 E. Main St., Webster, NY 14580

Nye, Holly Elizabeth; Clergy; Briarwood Drive, Saratoga Springs, NY 12866

Riddell, Ashley Elizabeth; address unavailable at time of printing

Stengel, Cathy Hall; Clergy; PO Box 49, Rush, NY 14543

Archibald, Julius A; 90 Park Ave., Plattsburgh, NY 12901-2556

Rood, Sherri A.; District Superintendent; 663 Lakeview Ave., Jamestown, NY 14701-3105

O'Connor, Laurel Marie; Field Coordinator for Africa 360; 207 S. 4th St., Fulton, NY 13069

Barrow, Darryl R.; 324 Univeristy Ave., Floor 3, Syracuse, NY 13210-3210

Readdean, Shirley E.; 2232 Turner Ave., Schenectady, NY 12306

Bouwens, Aaron Michael; Director of Vital Congregations/Clergy; 28 Center Street, Homer, NY 13077

Virginia (22)

Row 11	**Table 182**	**Seats 4-5**
Row 11	**Table 183**	**Seats 1-5**
Row 11	**Table 184**	**Seats 1-5**
Row 12	**Table 187**	**Seats 1-5**
Row 12	**Table 188**	**Seats 1-5**

Delegates

*Stokes, Martha Ensley (CO); Director, Church and Community Relations; 3824 Nightmuse Way, Glen Allen, VA 23059

Berlin, Thomas Martin (FA); Lead Pastor; 13600 Frying Pan Rd., Herndon, VA 20171-3110

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McNabb, Meredith Leigh (MH); Director Center for Clergy Excellence; PO Box 5606, Glen Allen, VA 23058

Cauffman, Shirley Marie (GA); Retired; 4613 North 41st Street, Arlington, VA 22207

Honeycutt, Jane Denise (CO); Deputy General Secretary, UMCOR; 120 Cabrini Blvd., Apt. 25, New York, NY 10033

Bishop, Nathaniel Leon (MH); President Jefferson College of Health Sciences; 840 Hillcrest Dr., Christiansburg, VA 23073

Brown, Clarence Rutherford (DI); Clergy; 8609 Arfour Lane, Annandale, VA 22003

Greer, Virginia Leigh (CB); Student; 1103 North Crossing Way, Decatur, GA 30033

Estep, Tammy Lynn (JA); Pastor; 4601 Cape Cod Circle, Virginia Beach, VA 23455

Amon, Darlene Van Camp (LC); Retired; 5128 Stratford Drive, Suffolk, VA 23435-1437

Smith, Theodore (CB); Clergy; PO Box 100, Ladysmith, VA 22501

Winston, Joyce Cecile (IC); Retired Administrative Officer; 2411 E. Pembroke Avenue, Hampton, VA 23664-1243

Rosario, Ileana Rosario (GM); Pastor; 72 Lower Church Road, Hartfield, VA 23071

Mims, Gene Dwight (GM); Retired; 14901 S. Crater Road, South Prince George, VA 23805-8250

Moon, Peter Mason (FO); Clergy; 10330 Staples Mill Road, Glen Allen, VA 23060

Christian, Elizabeth Nicola (DI); Director of Congregational Resources; 414 College Circle, Staunton, VA 24401

Soulen, Richard Kendall (CA); Professor; 4909 Ridgewood Road, Alexandria, VA 22312

Malloy, Alison Marie (CA); Higher Education Administrator; 2233 Cartwright Place, Reston, VA 20191

Ogren, Mark Victor (LC); Pastor; PO Box 5606, Glen Allen, VA 23058

Bailey, Marshall Siddons (JA); IT Professional; 716 S. Pine St., Richmond, VA 23220

Vaughn, Robert Emory (IC); Clergy; 13224 Franklin Farm Road, Herndon, VA 20171-4034

Reserves

Hong, Hang Sun (Aimee); Director of UM Seminar Program; 6306 Anneliese Drive, Falls Church, VA 22044

Burian, Lawrence Lee; Retired; 360 East Harbor Drive, Reedville, VA 22539-3613

Johnson, Robert Bruce; Pastor; 9330 N. Congress St., PO Box 622, New Market, VA 22844

Kim, Seonyoung; Pastor; 215 Fleming Way, Yorktown, VA 23692

Caldwell, Neill McKeithen; Journalist; 109 S.W. 23rd Street, Oak Island, NC 28465

Wright, Rachel J.; Student; PO Box 901, Dahlgren, VA 22448

Biler, Brenda Joyce; Pastor; 308 Hanover St., Fredericksburg, VA 22401-5935

Boyette, Keith Douglas; Pastor/Attorney; 10501 Plank Road, Wilderness Community UMC, Spotsylvania, VA 22553

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Combs, Alan Thomas; Clergy; 166 Kerfoot Ave., Front Royal, VA 22630

Cooper, Robert Ewell; Lead Pastor; 900 Krim Point Lane, Midlothian, VA 23114

Douglas, Willard H.; address unavailable at time of printing

Newbanks, Lloyd Leon; Business Management; 4007 Buckingham Court, Montclair, VA 22025

Un, Won Hyung; Clergy; 888 Preston Drive, Staunton, VA 24401

Joyner, Alexander Barham; District Superintendent; PO Box 436, Parksley, VA 23421

Valentine de Segovia, Lori Ann; Educator; 2130 Fishburn Mountain Road, Rocky Mount, VA 24151

Paysour, Jacob Stephen; PhD Student; 2806 Woodlawn Ave. SW, Roanoke, VA 24015

McAllister-Wilson, David Fred; President of Wesley Theological Seminary; 5133 52nd St. NW, Washington, DC 20016

Givens, Frances Elizabeth; Clergy; 10996 Seward Way, Mechanicsville, VA 23116

Hinton, Olivia Thompson; Retired Educator; 245 Cypress Circle, Portsmouth, VA 23701-1456

Yarborough, Nancy S.; Retired; 131 Edsyl Street, Newport News , VA 23602

Herndon, Ernest Thomas; District Superintendent; 40 South Gate Court, Suite 101, Harrisonburg, VA 22801

Webster, Kathleen Overby; Clergy; 4502 Starkey Road, SW, Suite 101, Roanoke, VA 24018

Winkler, Nina Cortada; Retired; address unavailable at time of printing

Walker, Edward Richard; Clergy; 1500 N. Glebe Rd., Arlington, VA 22207

Brown, Marc Darryl; Clergy; PO Box 393, Amherst, VA 24521

Boger, Vicki Johnson; Homemaker; 614 Fraser Lane, Staunton, VA 24401

Liceaga, Carlos Arturo; Engineer; 94 Pointers Glen, Newport News, VA 23606

Rash, David A.; address unavailable at time of printing

Stanley, Jason Carter; Clergy/Minister of Youth & Education; 4434 Boonsboro Road, Lynchburg, VA 24503

Turner, Virginia Albert; Retired; 1594 Quicksburg Road, Quicksburg, VA 22847

Joyner, Joel; address unavailable at time of printing

Mickle, Jeffrey Paul; District Superintendent; 8318 Chapel Lake Court, Annandale, VA 22003

Copenhaver, John Dresden; Prof. Emeritus, Shenandoah University; 1536 Dalton Pl., Winchester, VA 22601

Brooks, Brenda S.; Retired; 4616 Phyllis Road, Roanoke, VA 24012

Da Silva, Paulo Cesar; Elder; 7035 Quander Rd., Alexandria, VA 22307

West, Gregory Bradshaw; Evangelist/Chaplain; 3505 Royal Palm Court, Virginia Beach, VA 23452

Ford, David Vincent; Pastor; 5 Silverbirch Drive, Blue Ridge, VA 24064

Visayas Philippines (2)

Row 1 **Table 2** **Seats 4-5**

Delegates

Cosmiano, Phebe Namoca (DI); Deaconess & Kindergarten teacher; Galilean UMC, Guadalupe, Visca, Baybay City, Leyte 6521, Philippines

**Tibalbag, Roy Rafael* (CA); Clergy/District Superintendent; The United Methodist Church, Polo, Ibajay, Aklan, Philippines

Reserves

Santos, Isidro Mendoza; Conference Lay Leader & Businessman; Liptong, Valencia, Philippines

Ferrer, Christie Sebastian; Clergy; Purok 1, Cangmating, Sibulan, 6201 Negros Oriental, Philippines

Respuesto, Irenia Galendez; The United Methodist Church, Legarda Street, West Balabag, Valencia 6215, Philippines

Alkuino, Aurora S; address unavailable at time of printing

Santos, Rufo Mendoza; District Lay Leader & Businessman; Purok V. Liptong, Valencia, Philippines

Soriano, Nezer Aben; Clergy and Doctor; address unavailable at time of printing

Aradanas, Sharon May; address unavailable at time of printing

Daham, Reynaldo; address unavailable at time of printing

Salmon, Lea Mangay-Ayam; Deaconess & Kindergarten Teacher; Jimalalud UMC, Jimalalud, Philippines

Salmon, Apriniel Rufino; Clergy; Jimalalud, Negros Oriental, Philippines

Guirhem, James; address unavailable at time of printing

Cosmiano, Ester Dacaya; Teacher Aid; Galilean UMC, Guadalupe, Visca, Baybay City, Philippines

Cosmiano, David Dacaya; Clergy/District Superintendent; Galilean UMC, Guadalupe, Visca, Baybay City, Philippines

West Congo (2)

Row 5	**Table 81**	**Seat 5**
Row 5	**Table 82**	**Seat 1**

Delegates

*Kassongo, Stanislas Kasuedi (CO); Enseignant; B.P. 4727, Kinshasa 20, Congo

Takasongo, Jean Kasongo (CB); address unavailable at time of printing

Reserves

Delegate information unavailable at time of printing.

West Michigan (2)

Row 5	**Table 73**	**Seats 1-2**

Delegates

*Guy, Beverly Ann (CB); Director of Children and Family Ministries, Trinity UMC; 125 Baynton Ave. NE, Grand Rapids, MI 49503

Haller, Laurie Ann (CO); Clergy; 1043 Chesterfield Avenue, Birmingham, MI 48009

Reserves

Dahlman, Laurie A.; 1228 Southern, Kalamazoo, MI 49001

Witkowski, Laura Beth; Office Administrator; 1164 Treeway Drive NW, Sparta, MI 49345

Heisler, Benton Roy; Clergy; 11 Fuller Ave. SE, Grand Rapids, MI 49506

Bigham-Tsai, Kennetha J.; 3919 Portage Rd., Kalamazoo, MI 49001-5154

Soles, Anne; address unavailable at time of printing

Boley, John W.; 2717 Frederick Ave., Kalamazoo, MI 49008-2151

Mossman-Celestin, Valerie; 300 Alten Ave. NE, Grand Rapids, MI 49503

Ivanov, Mary Letta-Bement; address unavailable at time of printing

Proctor, Simmie N.; mailing address unavailable

West Middle Philippines (2)

Row 2	**Table 27**	**Seats 1-2**

Delegates

Bustamante, Lucy De Guia (CA); Consultant; #23A Kentucky Lane, Upper Kalaklan, Olongapo City, Philippines

Ebalo, Roger Morete (DI); Minister; The United Methodist Church, Brgy. Dolores, Cabangan, Philippines

Reserves

Delegate information unavailable at time of printing.

West Ohio (16)

Row 7	**Table 95**	**Seats 1-5**
Row 7	**Table 96**	**Seats 1-5**
Row 7	**Table 97**	**Seats 1-5**
Row 7	**Table 98**	**Seat 1**

Delegates

*Harper, Caleb Jeffrey (CB); Student; 4973 Timberlawn Ct., Greenville, OH 45331

Steiner, Chris E. (CA); Attorney; 1925 Indian Wood Circle, Suite A, Maumee, OH 43537

Aspey, Amy Barlak (FO); Clergy; 32 Wesley Blvd., Worthington, OH 43085

Howard, George Glenn (GA); Deputy General Secretary Global Ministries; 475 Riverside Dr., Rm. 305, New York, NY 10115

Heckaman, Christopher Todd (DI); Pastor; 1581 Cambridge Blvd., Columbus, OH 43212

Colglazier, Christopher Lee (MH); Physician; 8060 Meadowcreek Drive, Cincinnati, OH 45244

Grace, Roger L. (CO); Clergy Assistant to District Superintendent; 2929 Kenny Rd., Suite 100, Columbus, OH 43221

Moots, Philip R. (CO); Attorney; 141 Webster Park, Columbus, OH 43214

Slaughter, Michael Barrett (GA); Pastor; 720 Baneberry Ct., Tipp City, OH 45371

Rohrs, Katherine Susan (JA); Director of Leadership Development; 502 Dove St., Marysville, OH 43040

Cook, Karen M. (LC); Pastor and Director of Training; 946 Parsons Avenue, Columbus, OH 43206

Perry, Joy L. (LC); Administrative Assistant; 32 Wesley Blvd., Worthington, OH 43085

Graham, Curnell (GM); Pastor; 7070 Bent Tree Blvd, Columbus, OH 43235

Brownson, William H. (FA); Chief Financial Officer and Director of Administration; 328 W. 6th Ave., Columbus, OH 43201

Stickley-Miner, Deanna E. (CB); Director of Connectional Ministries; 32 Wesley Blvd., Worthington, OH 43085

Damron, Douglas Alan (MH); Clergy; 4855 W. Central Ave., Toledo, OH 43615

Reserves

Peat, Marie Ann; Retired; 86 E. Broadway Ave., Westerville, OH 43081

Tay, Harris Kodjie Glover; Director of Diversity Initiatives with the West Ohio Conference; 32 Wesley Blvd., Worthington, OH 43085

Giffin, Wade E.; Clergy/Elder; 32 Wesley Blvd., Worthington, OH 43085

Meredith, David Wayne; Pastor, Clifton UMC; 3416 Clifton Ave, Cincinnati, OH 45220

Schoon, Kenneth Marcus; Community/Social Worker; 1525 Waller St., San Francisco, CA 94117

Stearns, Lyndsey Ann; Student; 11912 Foxgate Way, Loveland, OH 45410

Stover, Gregory D.; Pastor; Armstrong Chapel UMC, 5125 Drake Rd., Cincinnati, OH 45243-3925

Watson, David F.; VP of Academic Affairs; Academic Dean; 4501 Denlinger Rd., Dayton, OH 45426

Yu, Kyung Oh; Research Chemist; 1917 HIickory Ridge Dr., Beavercreek, OH 45432

Bridges, Marilyn Elizabeth; Nurse; 2463 Richmond-Palestine Road, New Madison, OH 45346-9605

Blaine, April Suzanne; Pastor; 303 Deland Ave., Columbus, OH 43214

Brown, Brian Keith; District Superintendent; 4400 Reading Rd., Cincinnati, OH 45229

Maier, Rebecca Grace; Secretary; 206 Queensland Blvd., Perrysburg, OH 43551

Willis, Valarie Davenport; Consultant; 9698 Stonemasters Dr., Loveland, OH 45140

Mohler, Dennis Norman; Clergy; 3786 Lake Cumberland Way, Grove City, OH 43123

Miller, Dennis William; Superintendent; 11335 Rosewood Lane, Athens, OH 45701

Himes, Robert Lynn; Caterer; 4654 Groves Rd., Columbus, OH 43232

Riddle, John Andrew; Youth Pastor; 1581 Cambridge Blvd., Columbus, OH 43212

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Miller, Rachel Bootes; VP-Church Services, UM Financial Credit Union; 11335 Rosewood Lane, Athens, OH 45701

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Bales Todd, Linda Ann; Retired; 3532 Rosehill Ave., Beavercreek, OH 45440

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Guillozet, Anna Catherine; Pastor; 90 West College Ave., Westerville, OH 43081

West Virginia (6)

Row 8	**Table 117**	**Seats 3-5**
Row 8	**Table 118**	**Seats 1-3**

Delegates

*Berner, James Martin (FA); Conference Treasurer; PO Box 2469, Charleston, WV 25329

Finegan, Mary Ellen (CA); United Methodist Wesleyan District Superintendent; 51 S. Florida Street, Buckhannon, WV 26201

Kenaston, Judith Modlin (GA); Conference Secretary; 200 Brookwood Lane, Beckley, WV 25801

Green, Sharletta Michelle (MH); UM Clergy; 426 N. Main Street, New Martinsville, WV 26155

Sears, Erin Elizabeth (FO); College Student; 1024 Meador St., Princeton, WV 24740

Conley, Ellis Evins (CO); United Methodist Clergy; 2848 Putnam Ave., Hurricane, WV 25526

Reserves

Kellerman, Fred Marlin; PO Box 12, Frankford, WV 24938

Shaffer, Richard Allen; Wood County Assessor; 1025 Juliana Street, Parkersburg, WV 26101

Lacaria, John Franklin; Clergy/Conference Staff; PO Box 2313, Charleston, WV 25313

DeQuasie, Richard Keith; District Superintendent Mon-Valley; 938 Pine Hill Drive, Fairmont, WV 26554

Lesure, Gayle E; address unavailable at time of printing

Kenaston, Connor Sheldon; Global Mission Fellow, US-2; 200 Brookwood Lane, Beckley, WV 25801

Godwin, Lauren Ann; United Methodist Clergy; 1295 Old River Road, Williamstown, WV 26187

Harman, Janet Marie; Clergy-Full Member (Deacon); 1002 Oak Street, Charleston, WV 25304

Lyden, Royce Ann; Pharmacy Technician; 414 Buffalo Ave., Fairmont, WV 26554

Flynn, Mark Warren; Pastor; 733 Lower Donnally Rd., Charleston, WV 25304-2825

West Zimbabwe (2)

Row 2	**Table 31**	**Seats 1-2**

Delegates

Katiyo, Betty Spiwe (GA); Businesswoman; 25 Wheeler Avenue, Eastlea, Harare, Zimbabwe

Matonga, Forbes (MH); Pastor; No. Harvey Brown St., Milton Park, Harare, Zimbabwe

Reserves

Delegate information unavailable at time of printing.

Western Angola (10)

Row 1	**Table 3**	**Seats 1-5**
Row 1	**Table 4**	**Seats 1-5**

Delegates

Graca, João Manuel da (CO); sociologo; Rua N.S. da Muxima 12, Caixa Postal 68, Luanda, Angola

Neto, Francisco Bernardo (MH); Igreja Methodista Unida em Angola, Angola

Curimenha, Rita Maria (DI); address unavailable at time of printing

Tekambi, Luzia Quixina (GA); Pastora Evengelica; C.P. 68-C, Angola

Kopo, Maria De Fátima (CA); Igreja Metodista Unida em Angola, Rua da Nossa Senhora da Mux, 244, Angola

Manuel, Jorge (LC); Igreja Metodista Unida em Angola, Rua da Nossa Senhora da Mux, 244, Angola

Baião, Juscelina Domingos (CB); address unavailable at time of printing

Almeida, Adilson Leitão (FO); address unavailable at time of printing

Figueiredo, Manuel (GM); Serralheiro; Lua Da Nossa Senhora da Moutima, 12, Ex Postal 68, Luanda, Angola

André, Manuel João (JA); address unavailable at time of printing

Reserves

Cosme, Eva Sebastiao (FA); Pastora; Ex postal 68C, Luanda, Angola

Cruz, Orlando Manuel DA (IC); Igleja Metodista Unida Em Angola, R/Nossa Senhorada Muxima EXP 68C, Lunanda Angola

Western North Carolina (20)

Row 9	**Table 131**	**Seats 1-5**
Row 9	**Table 132**	**Seats 1-5**
Row 9	**Table 133**	**Seats 1-5**
Row 9	**Table 134**	**Seats 1-5**

Delegates

*Davis, Jennifer Pharr (IC); Consultant; PO Box 6175, Gastonia, NC 28056-6000

Ingram, Kimberly Tyree (MH); Director of Ministerial Serivces and Conference Secretary; PO Box 18005, Charlotte, NC 28218-0005

Burton, Jennifer Louise (GA); Conference Treasurer/Benefits Officer; 1100 Huntsford Terrace, Thomasville, NC 27360

Coles, Amy Louise (DI); Pastor—currently serving as Assistant to the Bishop; 3400 Shamrock Drive, PO Box 18005, Charlotte, NC 28218

Gilbert, M. Lynne (LC); Administrative Assistant to District Superintendent/CPA; Greensboro District, The United Methodist Church, PO Box 4523, Greensboro, NC 27404-4523

Christy, David Harold (JA); Minister; PO Box 218, Gastonia, NC 28053

Hooker, Jr., Coley (GM); 6400 Charter Oak Drive, Pleasant Garden, NC 27313

Stanley, Ashley Crowder (CA); 24 Ashbrook Meadows, Fletcher, NC 28732

Johnson, Amy L. (MH); District Admin; 4920 Belgrove Drive, Tobaccoville, NC 27050-9547

Lee, In-Yong (CO); Pastor; 1201 Shady Bluff Drive, Charlotte, NC 28211

Sherfey, Shannon Marie Haszard (CB); Family Physician; 191 Northwood Circle, Taylorsville, NC 28681

Howell, James Comer (CB); Pastor; 1501 Queens Rd., Charlotte, NC 28207

Hieronymus, Sandra (Sandy) L. (CA); Retired Teacher; 10000 Little Creek Rd., Mint Hill, NC 28227-5242

Troxler, Jeremy Issac (GM); Pastor/UMC Elder; Spruce Pine UMC, 11090 Hwy. 226 S, Spruce Pine, NC 28777

Dozier, Henry Washington (CO); Regional Claims Team Manager; 6540 Wiekville Drive, Charlotte, NC 28215

Moore, Samuel Howard (LC); Minister; 4116 Bellingham Lane, Charlotte, NC 28215

Upchurch, Robert Douglas (DI); Retired Educator; 322 Gregg Street, Archdale, NC 27263

Boggs, John Sherrod (FO); Clergy/District Superintendent; 26 Hickory Hills Drive, Arden, NC 28704

Lanier, Tonya A. (FO); Paralegal; 604 Adams Street, Lexington, NC 27292

Patterson, Jeffrey Scott (FA); District Superintendent in The UMC; 1031 Reynolda Rd., Winston-Salem, NC 27104

Reserves

Howard, John Franklin; Student; 1511 Highway 218 W, Indian Trail, NC 28079

Kim, Uiyeon; Minister; 208 Fairlane Drive NE, Lenoir, NC 28645

Queen, Sally M. Wooten; Clergy; PO Box 18005, Charlotte, NC 28218

McKinney, Sarah Eileen Hanko; Independent Consultant; 582 Glencoe Church Loop, Summerfield, NC 27358

Underwood II, Harry Burnham; Consultant; 109 Plymouth Ave., Winston-Salem, NC 27104

Cantler, Fred Quisenberry; Retired, Western Carolina University; 69 Greenville Hwy., Brevard, NC 28712

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Woods, Andrew S.; address unavailable at time of printing

Hockett, David Carl; Clergy; 471 New Market Boulevard, Boone, NC 28607

Lambert, Anthony Eric; Pastor; 146 Marview Drive, Boonville, NC 27011

Lisk, Rebekah Council; Massage Therapist; 572 Cat Creek Rd., Franklin, NC 28734

Locklear, Neffie Jane; Retired Banking Administration; 5717-G Bramblegate Road, Greensboro, NC 27409

Kyker, Charles Clinton; Clergy; 4321 4th Street Circle NW, Hickory, NC 28601

Pleasants, Angela A.; 125 Oakland Street, Mt. Holly, NC 28120

Thompson, Cindy L.; Executive Director of Boundless Impact; 971 Wyckshire Court, Whitsett, NC 27377

Hand, Stephanie Moore; Minister; 2535 Roundabout Lane, Charlotte, NC 28210

Wood, Jane Boatwright; Foundation for Evangelism; PO Box 985, Lake Junaluska, NC 28745

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Westmoreland, Christopher M.; address unavailable at time of printing

Rodriguez, Reynaldo Anthony; Insurance Sales; 108 Breckindale Circle, Winston-Salem, NC 27104

Beach, Laura Michelle; Pastor; 198 Bluebird Lane, Boone, NC 28607

Fitzjefferies, Kathy E.; Clinical Addictions Social Worker; 115 Tannin Way, Lexington, NC 27295

Hand, Dawn Maria; Clergy; 1500 16th St., NW, Washington, DC 20036

Aldridge, Ann H; address unavailable at time of printing

Williams, Joseph W.; address unavailable at time of printing

Brittain, Julianne Jan; Clergy; 575 Brawley School Road, Mooresville, NC 28117

Western Pennsylvania (12)

Row 9	**Table 145**	**Seats 4-5**
Row 9	**Table 146**	**Seats 1-5**
Row 9	**Table 147**	**Seats 1-5**

Delegates

*Gregory, Sharon J. (LC); Administrative Assistant; 2133 Chalfant Street, Pittsburgh, PA 15221

Park, Eric Stephen (DI); Clergy; 106 October Drive, Butler, PA 16002

Denardo, Nancy L. (CO); Retired Nurse; 1405 Pike Street, McKeesport, PA 15133

Zilhaver, Robert Frank (JA); Clergy; 14 West Sherman Ave., DuBois, PA 15801

Hoffman, Richard Christian (CB); Counselor; 101 Pembroke Ct., Greensburg, PA 15601

Dunn, Alyce Weaver (FO); Clergy; 200 Bloomfield Street, Johnstown, PA 15904

Morelli, Paul Michael (CA); Evangelist; 420 First Street, DuBois, PA 15801

Wagner, Amy R. (MH); Clergy; 909 Denny Court, Cranberry Twp., PA 16066

Miller, Diane M. (IC); Retired Teacher; 140 Boones Way, Kennerdell, PA 16374

Stahlman, Vicki Jean (FA); Insurance Agent; 293 Cowan Road, Brookville, PA 15825

Seth, John William (GA); Minister; 100 Lincoln Street, Youngwood, PA 15697

Meekins, William Bright (GM); Clergy; 1204 Freedom Rd., Cranberry Twp., PA 16066

Reserves

Blystone, Donald Carlyle; Machinist; 7849 Route 97, Union City, PA 16438

Emigh, Joe A.; Disabled; 636 Mill Creek Road, Utica, PA 16362

McPherson, Seth Ryan; Clergy; 5708 Glen Hill Drive, Bethel Park, PA 15102

Nelson, Patricia Marie; Clergy; 229 Londonderry Court, Monroeville, PA 15146

Burkhart, Donna Louise; Retired First Grade Teacher; 1308 Hardserabble Blvd., Erie, PA 16505

Whitehead, Tina Anne; Retired; 519 Maryland Avenue #1, Oakmont, PA 15139

Chung, Sung Shik; Clergy; 111 College Avenue, Greensburg, PA 15601

Parkinson, Thomas John; Pastor; 503 Kellingwood Drive, Pittsburgh, PA 15238

Geer, Faith Weston; Administrative Director; 1406 Towne Square Drive, Allison Park, PA 15101

Duda, Eric Allen; Emergency Susbtitute Teacher; 9165 Townhall Road, Wattsburg, PA 16442

Garrett, Joel Stephen; District Superintendent; 312 Links Ct., Delmont, PA 15626

Cox, Gregory David; Clergy; 512 Sarah Drive, Cranberry Twp., PA 16066

Ward, Peggy Denise; Teacher; 177 Neville Avenue, Pittsburgh, PA 15202

Bain, Randall William; Pastor; 1916 Brenlin Street, Johnstown, PA 15904

Stains, Joseph Richard; Ordained Elder; 127 Wisdom Lane, South Fork, PA 15956

Schwanke, Kayla June; Student; 44 Greenbriar Circle, Russell, PA 16345

Bridge, Lawrence Dean; Conference Treasurer; 120 Timothy Road, Gibsonia, PA 15044

Thomas, Richard Marvin; Engineer; 1309 Washington Blvd., Port Vue, PA 15133

Gottschalk, Stephanie Ruth; Clergy; 1204 Freedom Road, Cranberry Twp., PA 16066

Lord, Janet Faye; Coordinator of Ministerial Services; 783 Freeport Road, Creighton, PA 15030

Merrick, Tracy Reynolds; Retired; 2443 Dogwood Drive, Wexford, PA 15090

Widdersheim, Sydney Magdelene; Student; 342 Jefferson Street, Evans City, PA 16033

Strandburg, Thomas Quay; Clergy; 49 Mayfair Drive, Pittsburgh, PA 15228

Wisconsin (6)

Row 12	**Table 185**	**Seats 1-3**
Row 12	**Table 186**	**Seats 1-3**

Delegates

King, Lisa M. (FA); 750 Windsor St., Ste. 104, Sun Prairie, WI 53590-2149

Dick, Daniel Robert (CA); Clergy; 750 Windsor St., Sun Prairie, WI 53590

Dick, Barbara Anne Buehler (FO); Freelance Editor; 261 North Musket Ridge Dr., Sun Prairie, WI 53590

Royappa, Samuel John (MH); Clergy (District Superintendent); 750 Windsor St., Sun Prairie, WI 53590

Burgess, Gail L. (JA); Retired; 6510 - 203rd Avenue, Bristol, WI 53104

**Zekoff, Steven E.* (CO); W8212 Stockbridge Ct., Lake Mills, WI 53551

Reserves

Crise, Katie Elizabeth; 13774 86th Ave., Chippewa Falls, WI 54729

Southworth, Jennifer Rose; Director of Creative Ministries; 243 Corry Street, Apt. 2, Madison, WI 53704

Stein, Amanda M. D.; Pastor; 1125 Drake St., Madison, WI 53715

Helton, Dawn Marie; Clergy; 888 Dix St., Columbus, WI 53925

Lawson, John Mark; Health Care Administration; W319 N358 Sandy Hollow Ct., Delafield, WI 53018

Popp, Thomas George; 9 South Owen Drive, Madison, WI 53705

Mayorga, Jorge Luis; 517 W. Main St., Palmyra, WI 53156

Deaner, Jeremy Reed; Pastor; Fifth Ave. UMC, 323 S. 5th Ave., West Bend, WI 53095

Odeen, Diane; Attorney; 811 Oak Knoll Ave., River Falls, WI 54022

Vasby, Judith Grace; Deaconess; 218 Neli Ct., Deerfield, WI 53531

Schwerin, Daniel W.; 121 Wisconsin Ave., Waukesha, WI 53186

Kafer, George James; Pastor; 5114 Wright Avenue, Racine, WI 53406

Schubring, Julie Kathleen; Student; 225 Black Street, Kaukauna, WI 54130

Arneson, Jennifer M.; Pastor; 212 4th Ave., PO Box 37, Onalaska, WI 54650

Yellowstone (2)

Row 3 **Table 54** **Seats 1-2**

Delegates

McCammon, Donald L. (LC); address unavailable at time of printing

**Amundson, Tyler Flint* (CO); Pastor; 519 Logan, Helena, MT 59601

Reserves

Plimpton, Lovinia Marguerite; Retired; 1929 E. Broadway, Missoula, MT 59802

Scott, Jeremy William; Vital Congregations Developer for Rocky Mtn. & Yellowstone conferences; mailing address unavailable

Anderson, David; address unavailable at time of printing

Calhoun, Mark; address unavailable at time of printing

Morton, Kama Hamilton; District Superintendent; 1204 6th Avenue North, Great Falls, MT 59401

Zambia (6)

Row 4 **Table 62** **Seat 5**

Row 4 **Table 63** **Seats 1-5**

Delegates

Mulonda, Obed Bupe (GA); UMC, PO Box 70839, Ndola, Zambia

Kilembo, Robert Shakikupe (CO); Pastor; UMC, PO Box 70839, Ndola, Zambia

Chikuta, John (CB); Student; PO Box 70839, Ndola, Zambia

**Bwalya, Laishi* (DI); Pastor, Chairman Board of Ordained Ministry; UMC, PO Box 20219, Kitwe, Zambia

Kadima, Cathrine (CA); Agricultural Officer; Eglise Metodiste-Unie Au Nord, PO Box 20219, Kitwe, Zambia

Mainsa, Daiman (MH); Pastor; UMC, PO Box 20219, Kitwe, Zambia

Reserves

Mbilishi, Josephine Nama; address unavailable at time of printing

Kamwana, Kaseke; address unavailable at time of printing

Chilenga, Pamela; address unavailable at time of printing

Kunda, Royd; address unavailable at time of printing

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Conferences (CO)
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Discipleship (DI)
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Rubenking, Darcy Lynn . . . . . Iowa
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Emmanuel, Ande Ikimun . . . . . Southern Nigeria
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Graves, David William . . . . . Holston
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Lenge Masangu, Marcel Mpoyo . . . . . North Katanga
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Miofsky, Matthew Thomas . . . . . Missouri
Moore, Charles Eric . . . . . Baltimore-Washington
Mutombo, Stanislas Ilunga . . . . . North Katanga
Mwamakamba, Gloria Edson . . . . . Tanzania
Ndoeka, Amadu B. . . . . Sierra Leone
Neckers, David K. . . . . . Indiana
Ngoy, Alexis Kasole . . . . . North Katanga
Omba, Ndjovu Thérèse . . . . . Kivu
Parker, Mack B. . . . . North Carolina
Patrick, Tshikunka Mukanda . . . . . Lukoshi
Patterson, Jeffrey Scott . . . . . Western North Carolina
Perez, Manuel Perez . . . . . Bicol Philippines Provisional
Pinson, Mathew . . . . . North Georgia
Reed, David Ralls . . . . . Memphis
Salley, James Henry . . . . . South Carolina
Sayeh, Frederick S. . . . . Liberia
Schonert, Steven Lee . . . . . Illinois Great Rivers
Selman, Scott Young . . . . . North Alabama
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Stahlman, Vicki Jean . . . . . Western Pennsylvania
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Church and Society

THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH

Volume 2 **Nashville, Tennessee**

Report of the General Board of Church and Society 2013-2016

"Living Faith, Seeking Justice"

Executive Summary

The General Board of Church and Society (GBCS) is one of four international general program boards of The United Methodist Church. GBCS works to facilitate and resource conversations and actions so that United Methodists might faithfully live out the social teachings of the denomination to make disciples of Jesus Christ for the transformation of the world. GBCS partners across the United Methodist connection and with ecumenical, interfaith, and community-based coalitions to foster forthright witness and action on social concerns.

The continued growth and mobilization of United Methodists around the globe forges a future of hope. It is a future of creative social change lived out of the convictions of the Social Principles and other social teachings of the denomination. Educating for transformation promotes social holiness, moral witness, and ethical action through the teachings of the Social Principles.

With more than 40 partnerships, United Methodist connections and relationships in the United States, Africa, Europe, Russia, and the Philippines, GBCS is continuing to hear the call to mobilize for forthright witness and action for the transformation of the world. This quadrennium we have proudly stood in solidarity with many United Methodists and other people of faith to promote the dignity of human beings, economic and environmental justice, health and wholeness, and peace and justice.

We have built networks of United Methodist advocates that mobilize on important issues and have seen real change happen through local and global struggles for justice and peace. GBCS has joined United Methodists and other partners at all levels of governance to organize and advocate for a just, peaceful world.

Introduction

The General Board of Church and Society (GBCS) is one of four international general program boards of The United Methodist Church. GBCS works to facilitate and resource conversations and actions so that United Methodists might faithfully live out the social teachings of the denomination to make disciples of Jesus Christ for the transformation of the world. It partners across the United Methodist connection and with ecumenical, interfaith, and community-based coalitions to foster forthright witness and action on social concerns.

The General Conference entrusts to GBCS responsibility to implement the Social Principles and other policy statements on Christian social concerns (¶ 1004, *Book of*



The United Methodist Building on Capitol Hill was designated a United Methodist Historic Site by the Baltimore-Washington Conference in 2015.

Discipline). The implementation of the Social Principles promotes greater understanding of the identity and history of Methodism.

Christ's call of reconciliation requires the Church to commit itself to addressing issues of poverty, violence, injustice, pandemic disease, mass incarceration, climate and economic exploitation, immigration and the particular needs of women, youths, and children around the world. To this end the vision of the General Conference and the mission of the gospel come to fruition.

The election of the Rev. Dr. Susan Henry-Crowe in February 2014 as General Secretary succeeding James E. Winkler, who led the agency for more than a dozen years, marks an important transition for GBCS. Since 2014, she has continued to deepen and strengthen relationships by making 44 visits to annual conferences. In addition, she participated in GBCS-coordinated community listening tours in the Philippines, Mozambique, and regions of the United States such as Texas/Mexico border and Appalachia.

In June 2015, the United Methodist Building in Washington, D.C., was designated a United Methodist Historic Site by the Baltimore-Washington Conference on the recommendation of the denomination's General Commission on Archives and History. Built in 1923, it is the only non-governmental building on Capitol Hill and continues as a vibrant presence for social-justice advocacy. The conference further recommended that General Conference approve designating the building as a Heritage Landmark of The United Methofist Church

Educating for Transformation

GBCS's Education and Leadership Formation ministry (ELF) promotes social holiness, moral witness, and ethical action through the teachings of the Social Principles. ELF accomplishes this through experiential and participatory education custom-designed to meet the specific needs of constituents across the connection. In recent years, for example, this has involved hosting or engaging hundreds of youths and young adults at the Global Young People's Convocation and Legislative Assembly in Tagaytay, Philippines, training Church and Society leaders and young clergy and expanding residential internships to year-round programs that welcome students, clergy on sabbaticals, and faculty researchers.

Per the General Conference charge of 2012, GBCS led eight Social Principles consultations around the world to open discussions on their global relevance and applicability. (See appendix for further information on these consultations.)

A. The United Methodist Seminar Program

With more than 1,800 participants in the first three years of this quadrennium, The United Methodist Seminar Program facilitated in-depth biblically based studies of current social issues. Topics of the seminars are tailored for each group's interests. Experiential learning modules, in-depth discussions, and presentations from nationally recognized advocacy organizations such as Men Can Stop Rape and the National Coalition for the Homeless draw out the links between real lives affected by social policies and the Christian work of justice and peace. As one young person wrote,

> "Being able to get a better understanding of these issues and seeing both sides has strengthened my commitment with Jesus."

Youth groups, college ministries, seminary participants, United Methodist Women's groups, and annual conference delegations are recent participants. Participants have said they find United Methodist seminars help build group unity through biblical and theological insights on social justice.

B. Internships

For more than 35 years, GBCS has been committed to developing the next generation of leaders through its internships and Ethnic Young Adult Summer (EYA) program. The EYA program places young people with social-justice agencies throughout Washington, D.C. The program provides young people a unique opportunity to gain valuable professional advocacy experience, increase commitment to principled leadership, and deepen their Christian walk and witness. One of the more than 50 EYA interns this quadrennium wrote of her experience:

> "Working with the National Religious Campaign against Torture was an excellent learning experience. I came into the internship with expectations of paper pushing and running for coffee. I got an extended family."

Through living in intentional community, weekly Bible studies, and their internship placement, the EYA interns are exposed to and trained in diverse settings of advocacy for justice. This enables the connections of faith and justice while simultaneously transforming understanding of social context.

C. $1.5 million grant making for justice and peace

In the past four years, GBCS administered $1.5 million to annual conferences and ecumenical ministries

through the Ethnic Local Church, Human Relations Day, and Peace with Justice grants. These assist recipients across the worldwide connection to live out a commitment to social holiness.

Living Our Principles: Organizing and Advocacy

Human well-being, justice, peace, and the integrity of creation have been at the heart of GBCS's advocacy efforts. At the start of this quadrennium, GBCS launched a grassroots-organizing initiative to enhance the agency's support of annual conferences and communities in implementing justice ministries. GBCS provides assistance at the grassroots level to build networks of leaders, conduct organizing trainings, and develop strategies for justice ministries. Through advocacy and organizing working hand in hand, The United Methodist Church lives out its social teachings for the transformation of the world.

Advocacy and organizing affirms the unity of the message of Christ's commitment to the poor, the immigrant, those in prison, those living in violent situations, persons with addictions, and women and children denied the fullness of life. Addressing oppression and pursuing restoration to wholeness of life by eradicating causes of poverty and injustice, and seeking hope and transformation is GBCS's ministry. Accomplishing this requires engaging in witness, partnerships, and forthright action.

In consultation with other work areas of GBCS, the organizing team has led more than 100 trainings throughout the United States, Nigeria, Liberia, Cote d'Ivoire, Zimbabwe, Mozambique, the Democratic Republic of the Congo, and the Philippines.

GBCS also developed leaders to build up local and regional ministries of justice and peace across the connection. Seven grassroots-organizing field consultants—three in the United States (Mississippi, Tennessee, and California) and four in Africa (Nigeria, Mozambique, Zimbabwe, and Democratic Republic of Congo)—conduct trainings and build networks of churches to mobilize on pressing issues in their region.

A church and society organizer working across Africa said:

> "All Episcopal Areas in Africa have received and shared the presence of the General Board of Church and Society. More grassroots organizers are being trained, and a number of critical social-justice issues are being identified and discussed, and teams are coming up with some comprehensive plans to address these issues."

A. Getting to the Heart of Health Care

Building on GBCS's "John 10:10 Challenge," a grassroots-organizing initiative has begun to build a faithful movement for health-care justice by engaging United Methodists to promote, preserve, and implement affordable health care for all people.

As part of this initiative, 11 teams with seed grants gathered in Washington, D.C., in October 2012 for a training on how to build health-care teams in local communities and annual conferences. With more than 70 participants, the training developed a network of committed United Methodists to promote health and wholeness in their respective areas.

In 2013, eleven organizing teams received seed grants to develop local teams to raise awareness and participation for health and well-being ministries. From creating a Health Care Sabbath in Florida, to speaking with state legislatures in South Carolina, to sponsoring health-care fairs in Texas, local advocacy teams have been promoting the importance of health and wellness throughout this quadrennium.

Our historic commitment to alcohol and addiction prevention and recovery was also a focus for the health-care organizing teams. Raising awareness by engaging young people and youths on these issues has been an important effort. Advocating for addiction education and providing prevention resources are just a couple of the ways these teams are working to build safer, healthier individuals, families, and communities.

In Mississippi, a state with some of the poorest health indicators among its populace in the United States, United Methodists are making a difference through the Greenwood John 10:10 Health Alliance, whose focus for the quadrennium was creation of John Wesley Health Centers across the annual conference. These centers provide a model whereby local churches can promote a healthy lifestyle in their communities. In one location, for example, local community members meet every Tuesday and Thursday for cooking and exercise classes.

The John Wesley Health Center model has spread across the region. Beyond the promotion and creation of the centers, the organizing team and conference leaders are lobbying their state legislators about health-related issues and presenting at Mississippi and national health conferences.

United Methodists are working toward health-care justice in Tennessee. They are conducting faith-based workshops, visiting state legislators, writing op-eds, and getting key church leaders involved to build momentum for expanding health coverage for the state.

B. Abundant Life of Women and Girls

GBCS strives for a world in which the sacred worth of every woman and girl is valued, every pregnancy is a cause for joy and not fear, and every family experiences abundant life.

In Liberia, GBCS organizing and advocacy staff conducted two trainings on domestic violence and sexual violence. Through the lens of Tamar (2 Samuel) and the woman who is accused of adultery (John 8), the training examined violence perpetrated against women, silence that often accompanies the violence, and the role of men as allies.

In 2011, GBCS launched the project *Healthy Families, Healthy Planet* in partnership with the United Nations Foundation. The program now boasts more than 120 Ambassadors and its annual conference support is growing.

C. Infectious Diseases: Ebola, HIV/AIDS, Malaria

The Ebola crisis in West Africa that has killed more than 10,000 people is a tragedy that mobilized a collaborative response among United Methodists in the region and around the world. GBCS provided resources and called on faith leaders to address the root causes that enabled Ebola to move from a regional to a worldwide crisis. In partnership with our sister agencies, GBCS encouraged United Methodists to support sustainable development, debt relief, and resources for critical health infrastructures and robust funding for global health.

The fight against HIV/AIDS also continued this quadrennium. The interagency initiative United Methodist Global AIDS Fund (UMGAF) raised money by educating on HIV/AIDS. GBCS supported the UMGAF Committee's efforts, and its emphasis on stopping mother-to-child transmission.

For example, GBCS in partnership with UMGAF provided resources to aid in training AIDS Ambassadors in each annual conference. GBCS also assisted in organizing and facilitating the 2015 Lighten the Burden conference. GBCS assisted AIDS Ambassadors to engage other United Methodists in their annual conferences to raise funding for AIDS ministry and to advocate for stronger policy to eradicate HIV.

Imagine No Malaria works to broaden and deepen support among United Methodists to expand the U.S. government's expenditures for the fight against malaria. GBCS works hand in hand with the *Imagine No Malaria* campaign by adding an advocacy dimension.

In December of 2013, GBCS hosted a "Conference Leaders Days on the Hill" in Washington, D.C., to voice support for U.S. global-health assistance, including robust funding for the fight against malaria. The event included 110 Capitol Hill visits representing 31 states, 55 senate offices, and 55 offices of representatives.

A participant from North Carolina said afterward,

> "My grandfather is a UM pastor, my husband is a UM pastor, I've been a United Methodist all my life, and I never have been as proud to be United Methodist as I am today."

D. Economic Justice

The General Board of Church and Society continues to provide leadership for the churchwide focus on "Ministry With the Poor" engaging agencies, conferences, and communities in conversations and actions that re-imagine how our church responds to the realities of poverty in our world. As John Wesley understood,

> "One great reason why the rich in general have so little sympathy for the poor is because they so seldom visit them. Hence it is that . . . one part of the world does not know what the other suffers."

So, too, in our day, the Church often is engaged in ministries to and for poor communities rather than with, alongside, and by them. To help shift this narrative and focus, GBCS co-hosted roundtable conversations with the General Board of Global Ministries (GBGM) in Dallas, Texas, and Chicago, Illinois. The roundtable conversations allowed practitioners from across the United States to highlight and connect model ministries that are relational and mutually transformative, rather than simply transactional mercy ministries. Bringing together established and emerging practitioners, these conversations and strategy sessions served as the launching point for a series of trainings to help United Methodists rethink and revitalize their ministries with individuals and communities struggling with poverty.

Grounded in these local realities, in the stories of people affected by broken systems, GBCS continues its ministry of advocacy for policies that embody God's economy of abundance where all God's children have access to the resources to live fully into their potential.

GBCS also worked with two annual conferences, Northern Illinois and West Ohio, to engage local churches including children and youths on issues including restorative justice, community safety, literacy, food security, and immigration, to name a few. Both annual conferences have hired organizers to coordinate local churches as they develop strategies to address these social issues.

In Nigeria, GBCS worked with several leaders in the rural area of Yorgorobi to lead an organizing training that

resulted in community members working to advocate for access to education for children through talking with others in the community, raising funds, and speaking with government leaders.

E. Global Climate Justice

In 2014, GBCS, in partnership with the United Methodist Committee on Relief, United Methodist Women, the General Board of Higher Education and Ministry, GBGM, and local partners including the Philippines Central Conference Board of Church and Society, Board of Women's Work, and National United Methodist Youth Fellowship in the Philippines, organized a Summer Climate Institute. Understanding that the Philippines contributes only .3 percent of global carbon emissions but is among the most at-risk countries for climate-related disasters, teams from all three Philippines episcopal areas prayed, studied, and developed action plans to respond.

A young adult participant working to rebuild a community devastated by super-typhoon Haiyan, served as a member of the Church and Society delegation to the United Nations climate negotiations. As a result, he was able to use his voice and experience to inform and shape decisions of the international community.

The Summer Climate Institute generated the idea of a solidarity visit by United Methodists from across the Philippines to explore the intersection of climate, development, and structural violence in Mindanao with a particular focus on its impact on women, children, and indigenous communities.

F. Criminal Justice Reform

Mass incarceration and prison reform are critical areas of GBCS action. Knowing that nearly 2 million families are impacted by mass incarceration in the United States, GBCS has worked diligently this quadrennium to equip and mobilize United Methodists on this issue.

In July 2014, in partnership with the West Ohio Conference and Horizons Ministries, a United Methodist ministry working in several prisons in Ohio, GBCS led a training entitled "All In." Attendees included persons from six annual conferences who were passionate about prison ministry. With multiple consultations and relationship building, the training heard from those affected by mass incarceration. Seventy-five percent of the training was led by incarcerated persons.

More than 50 United Methodist congregations have identified with the national, ecumenical movement "Healing Communities" that utilizes existing resources to meet the needs of returning citizens and their families.

G. Global Migration Justice

Major focus was given to the effects of forced and global migration. The United Nations and International Affairs (UNIA) ministry, based at the Church Center for the United Nations in New York City, collaborated with Churches Witnessing with Migrants (CWWM) in meetings in New York (2013), Stockholm (2014), and Istanbul (2015). UNIA also attended the Consultation on Global Migration in Freundestadt, Germany, organized by GBGM.

Following the 2012 General Conference in Tampa, Florida, where the Interagency Immigration Task Force held a rally urging United Methodist divestment from U.S. private prisons, Immigration and Customs Enforcement decided it would no longer pursue such a facility in Southwest Ranches, Florida.

Currently, 46 local churches declare themselves "Immigrant Welcoming Communities," a four-step process to establish communities of welcome. GBCS works diligently for immigration reform through mobilizing Rapid Response Teams, writing letters, meeting with White House staff, and direct actions of civil disobedience. President Obama's executive order to grant deferred action for as many as five million undocumented immigrants through Immigration Accountability Executive Actions in November 2014 was applauded by GBCS.

Peace with Justice and International Affairs

A. Peace with Justice Program

GBCS's Peace with Justice Program, supported by the Peace Justice Special Sunday offering of The United Methodist Church, promotes peace and justice at home and around the world. Peace with Justice Coordinators, along with the United Nations and International Affairs ministry network of advocates, issued a call for peace with justice that sits at the heart of the gospel message and continues to be fostered and spread like leaven throughout the connection.

B. Peace Building and International Affairs

- Advocated for the release of Nigerian girls kidnapped by Boko Haram, denounced their abduction and captivity, and prayed for their safe return.
- Continued longstanding advocacy for a nuclear-weapons-free world, along with the Council of Bishops.
- Promoted grassroots efforts to achieve lasting peace in Nigeria by conducting a Peacebuilding and Conflict Transformation training in Jalingo attended

by 84 young persons between the ages of 14 and 35. These young advocates worked to educate their churches and communities on peaceful election practices. They were proud that despite the violence during previous elections, the most recent had no recorded incidents of post-general election violence in Taraba State.

- Promoted peace in East Congo through cooperating with GBGM in a roundtable discussion in Kindu of United Methodist agencies and other partners. The discussion focused on mission partnership awareness, operation, and productivity. The United Methodist Building also hosted members of a DRC delegation to the U.S.-Africa Leaders Summit. GBCS assisted in gaining delegation meetings at both the State Department and the White House.
- Encouraged United Methodists to support diplomacy and multilateral action at the national (U.S. government) and international levels (U.N., including Human Rights Council) in many areas of conflict, especially with Iran regarding its nuclear program and with the civil conflict in the Democratic Republic of Congo (DRC).
- Advocated through the United Nations and International Affairs ministry against the increased militarization of the Asia Pacific region and supported a peace agreement between South and North Korea. GBCS hosted a South Korean delegation to encourage the State Department and the White House to negotiate for a peace treaty between North and South Korea. GBCS organized and led a delegation from Mississippi and South Carolina conferences to South Korea in the summer of 2015.

Ecumenical and Interfaith Partnerships

As GBCS continues to engage United Methodists in transformative justice ministries, we also understand the importance of ecumenical and interfaith partnerships. Supporting these collaborative ministries allows us to leverage time and resources for greater impact in the world. Through partnerships with other faith groups, GBCS has been involved in forging interfaith coalitions to advocate for justice for God's people and creation.

Each year, GBCS collaborates with ecumenical partners for the annual four-day Ecumenical Advocacy Days that attracts more than 1,000 Christians to Washington, D.C., to learn from social-justice experts and make lobbying visits on members of Congress.

The National Farm Worker Ministry, Interfaith Worker Justice, and Creation Justice Ministries are all evidence of other successful partnerships. These enable GBCS through ecumenism and interfaith collaboration to accomplish far more justice ministry than by working as United Methodists alone.

GBCS convenes the Interfaith Criminal Justice Coalition (ICJC), which brings together a large and diverse group of faith organizations uniquely positioned in Washington, D.C., to engage in federal advocacy campaigns. ICJC is the only faith-based coalition on Capitol Hill working on criminal-justice reform. It has grown from a handful of organizations in 2006 to more than 40 organizations today, doubling in size during 2014 alone. Successful campaigns include advocating for December 2014 passage of the Deaths in Custody Act that requires law enforcement agencies to record the deaths of any inmates while in their custody.

Real Change

With more than 40 partnerships, United Methodist connections and relationships in the United States, Africa, Europe, Russia, and the Philippines, GBCS is continuing to hear the call to mobilize for forthright witness and action for the transformation of the world. This quadrennium, we have proudly stood in solidarity with many United Methodists and people of faith to promote the dignity of human beings, economic and environmental justice, health and wholeness, and peace and justice.

We have built networks of United Methodist advocates that mobilize on important issues and have seen real change happen through the local and global struggles for justice and peace. GBCS has joined United Methodists and other partners at all levels of governance to organize and advocate for a just, peaceful world including:

- Negotiated at the United Nations for peace and global climate justice in Asia Pacific.
- Conducted meetings with key representatives of the White House for promoting peace in East Congo.
- Stood on the steps of the Tennessee capitol for supporting broader access to health care.
- Journeyed with low-wage workers as they struggled for a living wage and voice on the job.
- Engaged United Methodists in understanding that budgets are moral documents and as such elected officials must prioritize the needs of the most vulnerable and marginalized.
- Stood with persons in the state of Washington to pass universal background checks on all gun purchases by voter referendum in 2014.
- Advocated for Smarter Sentencing reform in federal prisons.
- Advocated for the Deaths in Custody Act that requires law enforcement agencies to record the deaths of any inmates while in their custody.

- Promoted the U.S. government's foreign-assistance budget to promote the sacred worth of women and girls through universal access to family planning and maternal health, funds to fight malaria, and Ebola.
- Engaged in a communications effort to increase the denomination's connection between congregations, communities, annual conferences, youths, young adults, and people living in poverty.

Looking Forward

This coming quadrennium, GBCS looks forward to continuing to seek justice and to live a faithful life of social holiness that promotes the United Methodist Social Principles. GBCS will continue to strive for abundant life for all of God's people and creation.

New emphases include work on labor trafficking. GBCS's Women and Children's Advocacy ministry, in partnership with other agencies, is working to build an interfaith coalition to eliminate sex and labor trafficking. Health and Wholeness ministry, in partnership with US-AgainstAlzheimer's, has launched Faiths United Against Alzheimer's to mobilize in the fight against this mental illness and other dementia diseases.

These and other initiatives will help connect and mobilize United Methodists to live into the personal, social, and civic righteousness to which God calls us.

The continued growth and mobilization of United Methodists around the globe forges a future of hope. It is a future of creative social change lived out of the convictions of the Social Principles and other social-concerns teachings of the denomination.

As a former intern from Liberia Conference wrote:

> "I have been blessed by the many ministries sponsored by the board to accomplish public advocacy, service to the local churches, and communicate as ambassadors of Christ. This has particularly kindled in me a desire for the establishment of such for the Church in Liberia. How could such a board be established in the small West African country to awaken the Church to the call of being effective advocators for the poor and marginalized ultimately making disciples for Christ?"

GBCS is grateful to be a part of this exciting ministry in fulfilling our Disciplinary mission and mandates to build networks of United Methodists to make disciples of Jesus Christ for the transformation of the world. With prayerful thanksgiving, GBCS looks forward to continuing to engage in partnership with the work of promoting the well-being, peace, justice, and integrity of God's people and God's creation.

Resources

The following are a sampling of GBCS resources from this quadrennium. Please visit our website, umc-gbcs.org for more information.

- "Children's Books, Teaching Sacred Worth," an initiative highlighting books with protagonists who are girls and children of color. Resources include recommended books by themes, guides for use in local ministry settings, and tips for examining books used in ministry settings.
- *The Intersections of Migration, Human Rights, and Development Justice*
- "The Season for Change: An Advent Study on HIV/AIDS and Social Justice Advocacy"
- "Expectant Tears," a Lent reflection on infertility
- "Kingdom Dreams, Violent Realities: Reflections on Gun Violence from Micah 4:1-4"
- *Justice in Everyday Life—A Study of the Social Principles*
- *Guidelines for Church and Society*
- "Living Our Principles," a six-part film series and website (livingourprinciples.org) focused on the Social Principles

Appendix: "Revise the Social Principles" Consultations

The 2012 General Conference approved legislation to carry out consultations to update The United Methodist Social Principles. Petition 20986-CA-Non-Dis, titled "Revise the Social Principles," called us to engage in a process for considering and revising the Social Principles with the goal of making them more succinct and theologically relevant globally. The petition called for convening hearings and other appropriate measures in jurisdictions and central conferences, and appointing a committee of adequate size to provide assistance for further work on the revision of the Social Principles.

The Executive Committee of the General Board of Church and Society, acting upon a request by the Connectional Table, began work on revising the Social Principles. The Executive Committee established a Task Force that included board members, the Secretary of the General Conference, and GBCS staff.

A two-part process to update the Social Principles was approved:

1. Phase One, June 2014-February 2015, convened listening sessions on the Social Principles by region.

2. Phase Two is to consider a process for the revision of the Social Principles 2016-2020 based on the findings.

For the first phase, six consultations were held in the central conferences of Africa, Philippines, and Europe. Two consultations were held in Washington, D.C., for the jurisdictional conferences of the United States.

The purpose of the consultation process was to review how the Social Principles are implemented in various contexts and to document if there is a need for revision of the Social Principles in light of the increasing worldwide nature of The United Methodist Church.

Groups of diverse participants were recruited based on nominations by their resident bishops, recommendations by conference Church and Society leaders, and through an open application. A final list of participants was selected from each region based on context and experience. Criteria for participation included lay and clergy persons with competencies in theology and ethics, and practices that shape the mission and ministry of the Social Principles in a geographical region of The United Methodist Church.

A total of 193 persons participated in the eight consultations held in Czech Republic, Democratic Republic of Congo (DRC), Mozambique, Nigeria, Philippines, and the United States.

Representatives from the Division on Ministries with Young People and from the Connectional Table attended each consultation. The General Conference was present as a listening partner in DRC, Prague, Washington, D.C., and Nigeria. GBCS staff and directors of its board facilitated and participated in each consultation. There was crossover of regional representative participation to broaden dialogue.

Each consultation lasted two days and focused on the following questions:

1. What role do the current Social Principles play in enhancing the mission and ministry of The United Methodist Church?
2. How much and/or how well have the current Social Principles served to empower mission and ministry in your geographical area (conference)?
3. What might globally relevant Social Principles look like?

Each consultation included a brief plenary overview of the General Conference legislation and resulting actions taken by the General Board of Church and Society. This was followed by an introduction to each of the six sections of the Social Principles led by a consultation participant. Participants were then divided into small groups to create space for authentic conversation guided by the three focus questions.

Each small group made a report of its findings to the plenary. Board member observations, plenary presentations, and small group reports are available for archival purposes and for reference as next steps are taken in the process to revise the Social Principles.

The reception of the Social Principles included these insights from Task Force members:

- A deep appreciation for the Social Principles as a resource for mission and ministry;
- Participants illustrated specific ways the Social Principles empower United Methodists to bear witness to the gospel in their communities.

Key insights from the consultations included:

- A tension between acknowledging the practices of United Methodists in specific geographic areas and the application of the language in the Social Principles in those areas and on local and global relevance;
- A desire for further work and reflection to further clarify and reaffirm both the contextual and worldwide relevance of the Social Principles;
- A strong desire for a more precise and concise articulation of the Social Principles that speaks across cultural distinctions and historical particularities,
- A desire for more explicit theological and ethical foundations to ground each social principle;
- A hope that the Social Principles will continue to demonstrate our best theological and ethical thinking as a denomination on those positions, values, interests, and needs that are true to our prophetic witness to the gospel of Jesus Christ for the transformation of the world.

Recommendations by GBCS for succinct, theologically and ethically grounded, and relevant Social Principles will be forthcoming.

Proposed Amendments to the *Book of Discipline*

¶159.

Petition Number: 60227-CA-¶159-G; Kenaston, Judi M. - Charleston, WV, USA for West Virginia Annual Conference.

Preamble to Social Principles

Amend the preamble to the Social Principles as follows;

After the first paragraph of the Preamble, insert the following to become the second paragraph of the Preamble:

As we have declared in our Confession of Faith, the Bible "is to be received through the Holy Spirit as the true rule and guide for faith and practice." We understand that the Bible is our foremost authority not only for doctrine but also for our moral standards and for the ways in which we relate to other people.

At the end of the Preamble add the following:

We have genuine respect for those who take the Holy Scriptures seriously and reach different conclusions regarding moral and social issues than we have. The New Testament makes it clear that our differences over such issues with other believers and even with nonbelievers do not justify either hatred or indifference toward anyone.

Rationale:

The Preamble doesn't state the Bible is the authoritative standard in determining our positions on social questions. John Wesley was "a man of one book." Our Confession of Faith declares the Bible "is to be received through the Holy Spirit as the true rule and guide for faith and practice."

¶160.

Petition Number: 60679-CA-¶160-G; Amerson, Philip A. - La Porte, IN, USA.

Environmental Stewardship

Amend ¶ 160 as follows:

¶ 160. I. The Natural World

All creation is the Lord's . . . This continued course of action jeopardizes the natural heritage that God has entrusted to all generations. Therefore, we join with other Christians in a call to a conversion in our behaviors and attitudes so that we might better act as faithful stewards of God's creation. (See Pope Francis' *Laudato Si: On Care for our Common Home,* May 24, 2015.) ǂ Let us recognize the responsibility . . .

Rationale:

Laudato Si: On Care for our Common Home was published by Pope Francis May 24, 2015. Adding United Methodist support to this ecumenical witness indicates we too seek conversion to lives as stewards of God's creation. How appropriate it was offered on Aldersgate Day!

¶160.D.

Petition Number: 60702-CA-¶160.D-G; Tooley, Mark - Alexandria, VA, USA.

Global Good Stewardship

Delete ¶160.D: ~~D) *Global Climate Stewardship*—We acknowledge the global impact of humanity's disregard for God's creation. Rampant industrialization and the corresponding increase in the use of fossil fuels have led to a buildup of pollutants in the earth's atmosphere. These "greenhouse gas" emissions threaten to alter dramatically the earth's climate for generations to come with severe environmental, economic, and social implications. The adverse impacts of global climate change disproportionately affect individuals and nations least responsible for the emissions. We therefore support efforts of all governments to require mandatory reductions in greenhouse gas emissions and call on individuals, congregations, businesses, industries, and communities to reduce their emissions.~~

And replace as ¶160.D) *Global Good Stewardship*— We affirm policies that promote clean air, water, and land. Clean water is especially an urgent need throughout much of the Global South. The control of pests that spread disease, such as malaria-laden mosquitoes, is an equally pressing need affecting millions of lives. Christian stewardship requires careful husbandry of all natural resources while safeguarding sacred human life. Thoughtful economic development is necessary to increase the standard of living for hundreds of millions who live in poverty. We encourage cooperation among governments, industries, philanthropies, relief groups, religious institutions, and individuals for the protection of land, water, and air while also protecting human health and promoting global prosperity.

¶160.D.

Petition Number: 60710-CA-¶160.D-G; Phillips, Jenny - Bellevue, WA, USA.

Global Climate Stewardship

Amend the *Book of Discipline* ¶ 160.D) *Global Climate Stewardship,* as follows:

We acknowledge the global impact of humanity's disregard for God's creation. Rampant industrialization and the corresponding increase in the use of fossil fuels have led to a buildup of pollutants in the earth's atmosphere. These "greenhouse gas" emissions ~~threaten to alter~~ are dramatically altering the earth's climate for generations to come with severe environmental, economic, and social implications. The adverse impacts of global climate change disproportionately affect individuals and nations least responsible for the emissions. Knowing the grave damage that fossil fuels are causing to God's most vulnerable people and places, we acknowledge that it is wrong to profit from fossil fuel companies, and call all general boards and agencies, all administrative agencies and institutions, including hospitals, homes, educational institutions, annual conferences, foundations and local churches, and all individuals to exclude coal, petroleum, and natural gas companies from their financial investments, and to reinvest in sustainable energy. We ~~therefore~~ also support efforts of all governments to require mandatory reductions in greenhouse gas emissions and call on individuals, congregations, businesses, industries, and communities to reduce their emissions.

Rationale:

To limit climate change, most fossil fuel reserves must stay underground, and we must transition to sustainable energy. Yet fossil fuel industry leaders fund climate change denial and actively resist a sustainable energy transition. Investment in fossil fuels creates a financial incentive to continue an unjust energy system.

¶160.F.

Petition Number: 60677-CA-¶160.F-G; Sherman, Gary B. - Silver Spring, MD, USA.

Science and Technology

Amend ¶ 160. I. THE NATURAL WORLD F) Science and Technology as follows:

¶ 160. I. THE NATURAL WORLD F) Science and Technology

F) *Science and Technology*—Concerning relationships between the realms of religion and science/technology: 1) We recognize science as ~~a legitimate interpretation~~ the most rigorous method for humans to increase their understanding of objective realities in God's natural world. 2) We affirm the validity of the claims of science in describing the natural world. ~~and~~ 3) We accept the role of scientists to determine ~~in determining~~ what is scientific. 4) We preclude science from making authoritative claims about theological issues and likewise, theology from making authoritative claims about scientific issues.~~We find that science's descriptions of cosmological, geological, and biological evolution are not in conflict with theology.~~ 5) We recognize that responsibly and ethically applied biomedical, agricultural, ~~technical,~~ and other scientific knowledge and technologies are ~~as~~ legitimate uses in God's natural world when such ~~use enhances~~ uses help sustain and enhance human life, reduce suffering, and enable ~~and enables~~ all of God's children to develop their God-given creative potential.~~without violating our ethical convictions about the relationship of humanity to the natural world.~~ 6) We reexamine our ethical convictions as our understanding of the natural world increases. 7) We find that as science expands our ~~human~~ understanding of the natural world, our understanding of the grandeur and mysteries of God's creation and word are enhanced.

In accepting science as the best process to reveal objective truths about the natural world: 1) We find that science's descriptions of biological evolution and cosmological, geological, and other creative processes are not in conflict with theology, 2) We implore immediate and judicious use of scientific knowledge about climate change in order to avert or minimize weather-induced hardships imposed upon God's children and other life on our planet, and 3) We recognize the immense moral obligation to sustainably feed, beyond our planet's current 7 billion people, the 10 billion souls projected to cohabitate Earth within the lifetimes of those being born today.

We are fully cognizant of the dire consequences of inaction on these issues for all of humankind. Therefore, in keeping with our long-standing denominational commitment to minimize suffering, feed the hungry and promote a dignified and hopeful future for humanity, we strongly encourage continuation of scientific endeavors that: i) support discovery of improved medicines and medical technologies, ii) counteract harms to humanity attributable to climate change, and iii) develop new methods for sustainable production of abundant and wholesome food for all God's children.

In acknowledging the important roles of science and technology, however, we also believe that theological understandings of human experience are crucial to a full understanding of the place of humanity in the universe. Science and theology are complementary rather than mu-

tually incompatible. We therefore encourage dialogue between the scientific and theological communities and seek the kind of participation that will enable humanity to sustain life on earth and, by God's grace, increase the quality of our common lives together.

Rationale:

The structure of this section is rearranged (keeping the existing concepts) so that the generalized defining relationships between science and religion are in the first paragraph with the second and third paragraphs highlighting three of the most pressing and sometimes misunderstood findings of science. The fourth paragraph is unchanged.

¶160.F.

Petition Number: 60678-CA-¶160.F-G; Moneyham, John - Panama City, FL, USA.

Science and Technology

Amend ¶ 160.F) *Science and Technology* as follows:

We recognize science as a legitimate interpretation of God's natural world. We affirm the validity of the claims of science in describing the natural world and in determining what is scientific. We preclude science from making authoritative claims about theological issues and theology from making authoritative claims about scientific issues. ~~We find that science's descriptions of cosmological, geological, and biological evolution are not in conflict with theology~~. We recognize medical . . .

Rationale:

We should always acknowledge God as Creator, and by accepting "science's descriptions" of evolution, we fail to do this because such descriptions do not recognize God as being responsible for any part of Creation let alone the entirety of Creation.

¶163.

Petition Number: 60286-CA-¶163-G; Hall, Russell - Tomball, TX, USA for Texas Annual Conference.

Economic Community

Delete Existing Introductory Paragraph of ¶ 163:

~~We claim all economic systems to be under the judgment of God no less than other facets of the created order. Therefore, we recognize the responsibility of governments to develop and implement sound fiscal and monetary policies that provide for the economic life of individuals and corporate entities and that ensure full employment and adequate incomes with a minimum of inflation. We believe private and public economic enterprises are responsible for the social costs of doing business, such as employment and environmental pollution, and that they should be held accountable for these costs. We support measures that would reduce the concentration of wealth in the hands of a few. We further support efforts to revise tax structures and to eliminate governmental support programs that now benefit the wealthy at the expense of other persons.~~

Substitute the following paragraph:

We understand the social benefits from economic growth in eliminating poverty, reducing disease, and improving the economic conditions of people. We believe private and public economic enterprises are responsible for the social costs of doing business, such as employment and environmental pollution, and that they should be held accountable for these costs. To enhance economic growth, we believe that governments must protect the rights of individuals while enforcing the rule of law. We also understand the importance of the generosity of individuals in contributing to the common good. We understand the importance of good character, consisting of honesty and integrity, and that the Church must strive to develop good character among those within the economic community.

Rationale:

The existing language narrows the introductory paragraph to a focus upon government policies while the remainder of ¶ 163 considers poverty, work, consumption, family farms, corporate responsibility, and foreign trade. The introductory paragraph is not an explanation of the how economic systems benefit society. It fails to note any direct . . .

¶163.E.

Petition Number: 60705-CA-¶163.E-G; Tooley, Mark - Alexandria, VA, USA.

Uplifting the Poor

Delete first paragraph of ¶ 163.E:

E) *Poverty*—~~In spite of general affluence in the industrialized nations, the majority of persons in the food, clothing, shelter, education, health care, and other necessities, ways must be found to share more equitably the resources of the world. Increasing technology, when accompanied by exploitative economic practices, impoverishes many persons and makes poverty self-perpetuating. Poverty due to natural catastrophes and environmental changes is growing and needs attention and support. Con-~~

~~flicts and war impoverish the population on all sides, and an important way to support the poor will be to work for peaceful solutions.~~

And replace with:

We give thanks for the increasing prosperity of many previously impoverished societies and for the uplift of hundreds of millions from poverty into the middle class, especially in China, India, Indonesia, Brazil, and elsewhere. Protections for private property, economic development, and transparent government upholding the rule of law are vital for increasing global standards of living. The assurance of clean water, electricity, reliable heating and refrigeration remain urgent needs for rescuing countless other hundreds of millions from chronic poverty. The Church must not view the poor only as victims but as inherent persons of dignity and talent who can, in stable and lawful societies, create new wealth and greater justice.

¶164.A.

Petition Number: 60395-CA-¶164.A-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Basic Freedoms and Human Rights

Insert after the first sentence:

Blockades and embargoes that seek to impede the flow or free commerce of food and medicines are practices that cause pain and suffering, malnutrition, or starvation with all its detrimental consequences to innocent and noncombatant civilian populations, especially children. We reject these as instruments of domestic and foreign policy regardless of political or ideological views.

Rationale:

This amendment inserts into this Social Principle a 25-year position of the General Conference on opposition to food and medicine blockades or embargoes as contained in Resolution 6042. This resolution is recommended for deletion in favor of this amendment.

¶164.A.

Petition Number: 60697-CA-¶164.A-G; Tooley, Mark - Alexandria, VA, USA.

Basic Freedom for All People

Add to end of ¶ 164.A:

Freedom for all people requires lawful limitations on the power of governments and legal protections for independent sectors of society including religious institutions, private business, the media, trade guilds and unions, charities, philanthropies, fraternal societies, and political parties, among others. Human flourishing requires a healthy and free civil society.

¶164.A.

Petition Number: 60701-CA-¶164.A-G; Sherman, Gary B. - Silver Spring, MD, USA.

Basic Freedoms and Human Rights

Amend *The Book of Discipline* ¶ 164. *A) Basic Freedoms and Human Rights*, as follows:

We hold governments responsible for the protection of the rights of the people to free and fair elections and to the freedoms of speech, religion, assembly, communications media, and petition for redress of grievances without fear of reprisal; to the right to privacy; and to the guarantee of the rights to adequate food, clothing, shelter, education, and health care. The form and the leaders of all governments should be determined by exercise of the right to vote guaranteed to adult citizens favored by God. We also strongly reject domestic surveillance and intimidation of political opponents by governments in power and all other misuses of elective or appointive offices. The use of detention and imprisonment for the harassment and elimination of political opponents or other dissidents violates fundamental human rights.

Furthermore, the mistreatment or torture, and other cruel, inhumane, and degrading treatment or punishment of persons by governments for any purpose violates Christian teaching and must be condemned and/or opposed by Christians and churches wherever and whenever it occurs. The Church regards the institution of slavery, the practice and commission of genocide, war crimes, crimes against humanity, and aggression as infamous and atrocious evils. Such evils are destructive of humanity, promote impunity, and therefore must be unconditionally prohibited by all governments and shall never be tolerated by the Church.

Even as we emphatically declare in our *Discipline* these core moral principles defining human rights to be absolute, timeless, and immutable, we humbly recognize, as spiritually and intellectually honest Christians, that many biblical verses and stories, read in context and interpreted according to the plain sense of each passage as written, belie these principles. On numerous occasions in Scripture, God commands men to commit precisely the forms of never-tolerable evil that our *Discipline* wholly and unreservedly condemns. Indeed, even the most heinous evils (slavery, aggression, and genocide) are at times obediently committed by his chosen people against

all men, women, and children of entire nations and ethnicities; God even commands that no mercy be shown in certain slaughters he orders. But "never-tolerable" simply cannot mean "sometimes tolerable" to a morally competent person—never means never. Knowing that we must not in good conscience proclaim as never-tolerable evils, acts that our greatest prophets committed at God's command, and knowing that we must never claim our religion to be the remedy for moral relativism when our doctrines boldly embrace moral relativism when read for their plain meaning, and knowing that we make no distinction in degree of authorization and assumed righteousness of Old versus New Testament teachings and law, and knowing that God and Jesus are eternally one and so what the Old Testament God did and said, Jesus also did and said, and finally, knowing that Jesus affirmed in his Sermon on the Mount the obligation to "teach and practice" even the least Old Testament command, unchanged by a word or letter, we United Methodists renounce the use of Scripture as a reliable plain-sense guide to righteous daily life and instead endorse a view of God consonant with a Creator who genuinely and timelessly endows all persons with equal and inalienable rights to life, liberty, security, and happiness. Despite our rejection of literal reading of Scripture, however, we challenge ourselves to find within the hyperbole, duplicity, and violence of canon important messages from or about God, even including his expectation that we learn to distinguish in our holy texts what is truly from him and what never was, is, or can be within the scope of his perfect grace.

Rationale:

The *Discipline* ¶ 164 condemns impunity fostered by slavery as *never-tolerable evil*. However, God's word explicitly commands impunity for slave brutalization, *because slaves are property* (Exodus 21:20-21). Moreover, Jesus unambiguously directs us to "*teach and practice*" even the "least" Old Testament . . .

¶164.C.

Petition Number: 60689-CA-¶164.C-G; Sherman, Gary B. - Silver Spring, MD, USA.

Church and State Relations

Amend ¶ 164.C as follows:

C) *Church and State Relations*—The United Methodist Church has for many years supported the separation of church and state. In some parts of the world this separation has guaranteed the diversity of religious expressions and the freedom to worship God according to each person's conscience. Separation of church and state means no organic union of the two, but it does permit interaction. The state should not use its authority to promote particular religious beliefs (including but not limited to atheism, deism, or creationism), nor should it require prayer or worship in the public schools, but it should leave students free to practice their own religious convictions. We believe that the state should not attempt to control the church, nor should the church seek to dominate the state. The rightful and vital separation of church and state, which has served the cause of religious liberty, should not be misconstrued as the abolition of all religious expression from public life.

The United Methodist Church opposes the legislation of any faith-based accounts, such as creationism, intelligent design, or theistic evolution into the science curricula and/or science textbooks of our public schools. We oppose efforts to call into question scientifically derived models of the natural world's origins based on literal interpretations of stories in scriptures or oral traditions from any of the world's many religions. We reject misrepresentation of science as a means to further the goals of specific religions, denominations, or secular ideologies.

We encourage science teachers to teach only concepts of the natural world and its origins that are consistent with objective evidence gathered and analyzed using rigorous, unbiased, scientific principles and methods. We protect the right and obligations of our Church's Christian educators and families to teach non-scientific "spiritual perspectives" revealed through scriptural parables and metaphors. We encourage teachers in the science classroom and our clergy to highlight the many significant contributions to humanity that have been made through judicious application of practical knowledge derived from the study of evolutionary processes. Such contributions include new medicines to prevent disease and heal the sick, and new technologies to ensure progressive and sustainable increases in agricultural yields necessary to feed the hungry even as climate change unfolds and our planet's arable land and fresh water resources continue to diminish. Through these actions we prayerfully and intentionally recommit to our most cherished missions, especially protection of, and compassion for, the least among God's children.

Rationale:

Some, by misrepresenting science, continue efforts to legislate religious beliefs about creationism into public school biology and earth science classrooms—as they have for over a century. Science, several major courts, and many in religion have rejected these actions that jeopardize freedom of religion. This petition strengthens an expiring resolution.

¶164.G.

Petition Number: 60712-CA-¶164.G-G; Tooley, Mark - Alexandria, VA, USA.

Solidarity with Crime Victims

Delete ¶ 164.G): ~~G) *The Death Penalty*—We believe the death penalty denies the power of Christ to redeem, restore and transform all human beings.~~

~~The United Methodist Church is deeply concerned about crime throughout the world and the value of any life taken by a murder or homicide. We believe all human life is sacred and created by God and therefore, we must see all human life as significant and valuable.~~

~~When governments implement the death penalty (capital punishment), then the life of the convicted person is devalued and all possibility of change in that person's life ends. We believe in the resurrection of Jesus Christ and that the possibility of reconciliation with Christ comes through repentance. This gift of reconciliation is offered to all individuals without exception and gives all life new dignity and sacredness. For this reason, we oppose the death penalty (capital punishment) and urge its elimination from all criminal codes.~~

And replace with: ¶ 164.G) *Solidarity with Crime Victim*s—Every year crimes of murder, rape, robbery, and assault affects millions globally. The Church must stand in compassionate solidarity with all crime victims offering ministries of healing and reconciliation. Policies that deter violent crimes must be vigorously and fairly enforced by just governments. Some nations in recent years, including the United States, have enjoyed falling crime rates thanks partly to more effective law enforcement, for which we give thanks. Many great cities are experiencing a rebirth thanks to falling crime rates. Millions of persons around the world are imprisoned for violent crimes. The Church also extends its compassion to them, knowing it is for such people that Christ died. Governments can achieve only so much in the fight against violent crime. Only the gospel can fully transform human hearts. We urgently affirm jail and prison ministry while also encouraging ministries in the cities and among youth that provide hope and morals against the temptations of crime and despair.

¶165.C.

Petition Number: 60703-CA-¶165.C-G; Tooley, Mark - Alexandria, VA, USA.

War and Peace

Delete Paragraph 165.C ~~C) *War and Peace*—We believe war is incompatible with the teachings and example of Christ. We therefore reject war as an instrument of national foreign policy. We oppose unilateral first/preemptive strike actions and strategies on the part of any government. As disciples of Christ, we are called to love our enemies, seek justice, and serve as reconcilers of conflict. We insist that the first moral duty of all nations is to work together to resolve by peaceful means every dispute that arises between or among them. We advocate the extension and strengthening of international treaties and institutions that provide a framework within the rule of law for responding to aggression, terrorism, and genocide. We believe that human values must outweigh military claims as governments determine their priorities; that the militarization of society must be challenged and stopped; that the manufacture, sale, and deployment of armaments must be reduced and controlled; and that the production, possession, or use of nuclear weapons be condemned. Consequently, we endorse general and complete disarmament under strict and effective international control.~~

and replace as: 165.C) *War and Peace*—War is incompatible with God's original plan. In a fallen world, most Christian teaching has recognized legitimate governments' duty sometimes to use force in defense of justice and the innocent. As disciples of Christ, we are called to love our enemies, seek justice, and serve as reconcilers of conflict. All nations are called to work together to resolve by peaceful means every dispute that arises between or among them. We advocate international treaties and institutions that provide a framework within the rule of law for responding to aggression, terrorism, and genocide. We oppose the proliferation of weapons of mass destruction and urge limitations on armaments when possible.

¶165.D. [For Group Discernment Process (p. 1187)]

Petition Number: 60795-CA-¶165.D-G; Craig, J. Ann - New Paltz, NY, USA.

Justice and Law

Insert sub-paragraph in ¶165.D "Justice and Law" after the first sub-paragraph and before the sub-paragraph beginning "Believing that international justice requires . . . ":

As lesbian, gay, bisexual, and transgender people have worked for civil liberties around the world, awareness of persecution is growing. In more than 70 countries, homosexuality is punishable by prison or execution. Murders of transgender people in the United States are at an all-time high. All United Methodist general board and agencies, central conferences, annual conferences,

and local churches are urged to speak out to stop violence against lesbian, gay, bisexual, and transgender people, and to work against laws that would silence, imprison, or execute people based on sexual orientation or gender identity, or based on their support of the rights and human dignity of sexual minorities.

Rationale:

In Acts 8:26-40, the Ethiopian eunuch was first to convert to Christianity. In Matthew 19:12, Jesus includes eunuchs in the kingdom. Today, in 70 countries, the Ethiopian eunuch could be jailed based on perceived sexual orientation or gender identity. Churches must defend the lives of LGBT persons like they are . . .

¶629.

Petition Number: 60961-CA-¶629-G; Furr, Steve - Jackson, AL, USA for Association of Annual Conference Lay Leaders.

Permissiveness in AC Structure - CBCS

For the purpose of empowering the annual conferences to determine their own agenda and structure amend ¶ 629 as follows:

¶ 629. *Conference Board of Church and Society*—1. The annual conference ~~shall~~ may organize a board of church and society or other structure to provide for the functions of this ministry and maintain the connectional relationship between the General Board of Church and Society and the conference, district, and local church, as well as for church and society responsibilities related to the objectives and scope of work of the General Board of Church and Society as set forth in ¶¶ 1002-1004.

2. The conference board of church and society or equivalent structure, should such be organized, shall be composed of those persons as determined by the annual conference, including, by virtue of their offices, the mission coordinator for social action of the conference United Methodist Women and members of the General Board of Church and Society from the annual conference who shall serve within limits set by ¶¶ 610.6 and 710.5. The conference board of church and society or equivalent structure ~~shall~~ may also name a conference Peace with Justice Coordinator who will be responsible for administering the conference Peace with Justice Special Sunday Offering receipts and for coordinating peace and justice ministries. Guidelines for inclusiveness in the membership shall be followed (¶ 610.5).

3. The conference board, in cooperation with the General Board of Church and Society and the principal programming body of the annual conference ~~council on ministries~~, ~~shall~~ may develop and promote programs on church and society within the bounds of the conference that include prison ministry and reform concerns. To this end, it may divide its membership into committees of approximately equal size patterned after the organization of the General Board of Church and Society. Committees of the board shall have responsibility to cooperate with one another to advance the respective and mutual concerns of their respective areas in social education, service, witness, and action.

. . .

¶1004.

Petition Number: 60550-CA-¶1004-G; Fuller, Dan - Port Crane, NY, USA. 1 Similar Petition

GBCS Advocacy for Persecuted Church

Amend *Book of Discipline* ¶ 1004 as follows:

¶ 1004. *Responsibilities*—The prime responsibility . . .

Through conferences, districts, coalitions, and networks, it will assist Church members as they identify and respond to critical social issues at community, regional, national, and international levels. The board shall devote at least one full-time staff position to promoting education, prayer, and advocacy on behalf of our brothers and sisters in Christ around the world who suffer persecution for their faith. All the above . . .

Rationale:

Open Doors USA reports that roughly 100 million are persecuted for their Christian faith. With about two dozen staffers, surely the GBCS can afford to refocus its efforts to make such a common-ground cause more of a priority. Jesus told Saul that to persecute His followers was to persecute Him.

¶1004.

Petition Number: 60576-CA-¶1004-G; Culpepper, Linda - Harlem, GA, USA. 1 Similar Petition

GBCS Staff

Amend *Book of Discipline* ¶ 1004 as follows:

¶ 1004. *Responsibilities*—The prime responsibility . . .The board shall develop, promote, and distribute . . . identify and respond to critical social issues at community, regional, national, and international levels. The board

shall devote at least one full-time staff position to promoting, within our Church as well as society, the Social Principles of The United Methodist Church related to family, marriage, and sexuality (¶161 A, B, C, D, E, and F), especially by promoting strong, stable, and loving marriages between one man and one woman, combating family breakdown, and promoting the sexual ethic of celibacy in singleness or faithfulness in monogamous, heterosexual marriage as best for all people.

All the above shall be consistent . . .

Rationale:

Family breakdown, devaluing of marriage, and widespread rejection of our sexual ethics have caused great personal devastation in societies surrounding our churches. It is proper for General Conference to ensure that at least one of the GBCS's roughly two dozen staffers compassionately focuses on these important Christian social values.

¶1004.

Petition Number: 60577-CA-¶1004-G; Campbell, Patricia H. - Bedford, IN, USA. 1 Similar Petition

GBCS Priorities

Amend *Book of Discipline* ¶ 1004 as follows:

¶ 1004. *Responsibilities*—The prime responsibility of the board is to seek the implementation of the Social Principles and other policy statements of the General Conference on Christian social concerns. . . .

The board shall develop, promote, and distribute resources and conduct programs to inform, motivate, train, organize, and build networks for action toward social justice throughout society, particularly on the specific issues prioritized by ~~the board~~ General Conference. . . .

Rationale:

It is needlessly redundant to say that the GBCS shall prioritize what it decides to prioritize. It is healthy for the General Conference, as the single-most authoritative and representative body for all United Methodists, to have ultimate responsibility for shaping the agency's priorities on behalf of our whole Church.

¶1004.

Petition Number: 60578-CA-¶1004-G; Kilpatrick, Joe W. - Tucker, GA, USA for Open Door Sunday School Class - Tucker First UMC.

GBCS Focus on Africa

Amend ¶ 1004 by the addition of a new paragraph after the following paragraph:

The board shall develop, promote, and distribute resources and conduct programs to inform, motivate, train, organize, and build networks for action toward social justice throughout society, particularly on the specific issues prioritized by the board…identify and respond to critical social issues at community, regional, national, and international levels.

The board shall recognize that there are special crises in Africa and shall devote leadership and material resources to help in African reconstruction and development, recognizing that the most poor and needy members of our denomination and in the world are located there in significant numbers. The board shall develop, promote, and distribute resources and conduct programs that address agricultural training, educational development, road development, tribal peace, civil order, good governance, financial transparency and accountability, migrations due to social unrest and war, and family stability. The board shall report to each General Conference on the funds spent for staff and programs that address various crises in Africa and explain how that funding compares to its total expenditures.

Rationale:

This legislation seeks full, enthusiastic and generous implementation of Resolution 6081, adopted in 2000 and 2004 and readopted in 2008, and adds transparent reporting of GBCS actions and priority for Africa. Attention is focused on the poorest, most needy, of our members and of the world.

The Democratic Republic of . . .

¶1004.

Petition Number: 60728-CA-¶1004-G; Tooley, Mark - Alexandria, VA, USA.

Responsibilities of GBCS

Amend ¶1004 by deleting the current language and replacing it with the following:

The board shall seek the implementation of the Social Principles and other policy statements of the General Conference on Christian social concerns. In its education and advocacy, the board shall give special priority to issues relating to alcohol abuse and other addictions, including drugs and gambling; the plight of persecuted Christians and other oppressed religious groups around the world; affirmation of marriage and the family; defend-

ing all vulnerable human life; opposing pornography and other degrading media; defending the victims of sexual trafficking; seeking the peaceful mediation of human conflicts; and advocating economic growth and opportunity for the Global South, especially in Africa. Issues affecting United Methodism in Africa, the Philippines, and Europe shall be addressed by the board. In all issues, the board shall be an advocate of personal and social holiness, boldly proclaiming Wesleyan beliefs. The board shall coordinate the public policy witness of other general agencies of The United Methodist Church that receive general Church funds.

¶1006.

Petition Number: 60668-CA-¶1006-G; Miles, Rebekah L. - Dallas, TX, USA.

Reduce Board Size of GBCS

Amend ¶ 1006 as follows:

¶ 1006. *Organization* 1. The General Board of Church and Society shall have ~~sixty-two~~ twenty-two members, constituted in accordance with ¶ 705.3 of the General Provisions.

2. The membership shall be constituted as follows:

a) Jurisdictional Members—Each jurisdiction shall elect one member to the board. Other paragraphs of the *Book of Discipline* notwithstanding, the secretary of the General Conference shall offer to each jurisdiction a suggested member allocation to ensure that, when combined with the board members from central conferences, the resulting membership will reflect a balance of clergymen and clergywomen, laywomen and laymen. The secretary will also establish an equitable rotation to ensure that over the course of several quadrennia, each jurisdiction will have the opportunity to elect a laywoman, a layman, a clergywoman, and a clergyman.

b) Central Conference Members—Three central conference members shall be elected to the board on nomination by the Council of Bishops according to the provisions in ¶ 705.4c. There shall be alternate members of the central conferences selected to ensure consistent representation at board meetings.

c) Episcopal Members—Three episcopal members shall be named by the Council of Bishops, including at least one from the central conferences (see ¶ 705.4 d).

d) Additional Members—United Methodist—Additional members are nominated by a committee composed of one person from each jurisdiction elected by the jurisdictional conference. They shall elect up to eleven additional members from the jurisdictions to ensure inclusivity and expertise. It is recommended that at least four (4) of the additional members be racial and ethnic persons from historically underrepresented groups.

e) If a vacancy occurs in the board, it shall be filled in accordance with ¶ 712.f)

~~¶ 705.3 d , and shall be organized as specified in its bylaws and in harmony with ¶¶ 702 710 of the General Provisions. The membership shall be constituted as follows:~~

~~a) Jurisdictional Members Clergy, laywomen, and laymen shall be elected to the board by the jurisdictional conference upon nomination from the annual conference in accordance with ¶ 705.5 b , based on the following formula: North Central—7, Northeastern—8, South Central—11, Southeastern—12, and Western—3.~~

~~b) Central Conference Members Six central conference members shall be elected to the board on nomination by the Council of Bishops, according to the provisions in ¶ 705.4 c .~~

~~c) Episcopal Members Six episcopal members, including at least one from the central conferences, shall be named by the Council of Bishops.~~

~~d) Additional Members (1) United Methodist Additional members are nominated by a committee composed of three persons from each jurisdiction (one clergy, one laywoman, and one layman) elected by the jurisdictional conference. They shall elect up to nine additional members to ensure inclusivity and expertise. (2) The board may elect one of the additional members with vote from among our Full Communion Ecumenical Partners.~~

Rationale:

This petition would bring the membership of the General Board of Church and Society in line with other United Methodist general boards and agencies whose memberships were dramatically reduced at the 2012 General Conference. The General Board of Church and Society was overlooked at the time, and this petition would . . .

¶1010.

Petition Number: 60419-CA-¶1010-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Headquarters

Amend *Book of Discipline* ¶ 1010

¶ 1010. Headquarters—The headquarters location shall be determined in accordance with ¶ 807.7. A United Nations Office shall be maintained in cooperation with the General Board of Global Ministries and the United Methodist Women's national organization.

Rationale:

This amendment adds the General Board of Global Ministries among the three church agencies that compose the United Methodist Office for the United Nations and normally do programming at the Church Center for the United Nations and the U.N. headquarters in New York.

Proposed Non-Disciplinary Legislation

Petition 60062.

Petition Number: 60062-CA-NonDis-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

World-wide Social Principles

The General Board of Church and Society will continue to give priority to developing Social Principles for a worldwide church.

Rationale:

At the request of the General Conference and the Connectional Table, the General Board of Church and Society is continuing to develop revised Social Principles for a worldwide church.

Petition 60392.

Petition Number: 60392-CA-NonDis-G; Sachen, Kristin L. - Nevada City, CA, USA for California-Nevada Annual Conference.

Call for Clear Labeling of Products Produced in West Bank, Gaza and East Jerusalem

The United Methodist Church, consistent with our Social Principles and 2012 *Book of Resolutions* (No. 6111 and No. 6112), calls upon the president of the United States of America, the U.S. secretary of state, and the U.S. secretary of commerce, consistent with U.S. policy of acknowledging that the West Bank, Gaza, and East Jerusalem are not part of the State of Israel, to require that any product, regardless of form or shape, produced in whole or in part outside these recognized borders of Israel, shall be clearly labeled as to its actual geographical/political point of origin, i.e., West Bank, Gaza, or East Jerusalem, prior to being imported, either directly or indirectly, into any United States territory.

[Communication of this action is requested to be sent to the named parties on behalf of the General Conference.]

Rationale:

Refer to *Book of Resolutions* 2012, Nos. 6111 and 6112

Petition 60971.

Petition Number: 60971-CA-NonDis; Galvan, Elias - USA for Methodists Associated Representing the Cause of Hispanic Latino Americans.

Release Puerto Rican Political Prisoner: Oscar Lopez-Rivera

Jesus read from the book of the prophet Isaiah who said: "The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives" (Luke 4:18 NRSV).

WHEREAS, The United Methodist Church and The Methodist Church of Puerto Rico have advocated for the liberation of Puerto Rican women and men sentenced to excessive punishment due to alleged crimes related to their struggle for the independence of Puerto Rico (2012 *Book of Resolutions* #5087); and

WHEREAS, since 1996 The United Methodist Church has approved resolutions requesting the liberation of the Puerto Rican political prisoners, (1996 *Book of Resolutions,* pp. 533-534); and The United Methodist Church has advocated for the release of Mr. Oscar López-Rivera, taking into consideration the ample support for his release stated by several religious bodies, political leaders from different nations, and persons of all political parties in Puerto Rico;

WHEREAS, Mr. Oscar López-Rivera "is said to be among the longest-held political prisoners" (Report prepared by the Rapporteur of the United Nations Special Committee on the Situation with regard to the Implementation of the Declaration on the Granting of Independence to Colonial Countries and Peoples, March 20, 2015) and is the last remaining Puerto Rican political prisoner in a federal prison of the group of political prisoners incarcerated between 1980 and 1983 in related cases. The majority of the group was released by President William J. Clinton in 1999; and

WHEREAS, the United Nations Special Committee has established several resolutions on the situation with regard to the Implementation of the Declaration on the Granting of Independence to Colonial Countries and People calling "upon the President of the United States of America to release, on humanitarian grounds, Puerto Rican political prisoner Oscar López-Rivera"; and

WHEREAS, Mr. Oscar López-Rivera, was not accused of killing, or causing personal harm to anyone, or stealing anything, and still languishes in prison for 35 of his 73 years of age, having being found guilty of seditious conspiracy related to his belief and struggle for the independence of Puerto Rico;

Therefore, be it resolved, that the 2016 General Conference of The United Methodist Church, seeking to be

faithful to Jesus' mission, continues to advocate for political prisoners who should be released from their captivity; and

Be it also resolved, that the 2016 General Conference, on religious, moral and humanitarian grounds, approves this resolution requesting the immediate release of Mr. Oscar López-Rivera from federal prison; and

Be it further resolved, that this 2016 General Conference of The United Methodist Church, through the President of the Council of Bishops and the Secretary of the General Conference, will send a communication to the President of the United States and to the Secretary of Justice requesting the immediate release of Mr. Oscar López-Rivera that includes copy of this resolution.

Proposed Resolutions

R1001.

Petition Number: 60396-CA-R1001-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Energy Policy Statement

Amend Resolution 1001 as follows:

Amend first paragraph:

Humankind enjoys a unique place in God's universe. ~~On the one hand, w~~We are created in the very image of God, with the divine Spirit breathed into us, and entrusted to "take charge of" God's creation (Genesis 2:7; 1:26, 28; see Psalm 8:6). ~~On the one other hand,~~ Yet, we are simply one of God's many finite creatures, made from the "topsoil of the fertile land," bound~~ed~~ in time and space, fallible in judgment, limited in control, dependent upon our Creator, and interdependent with all other creatures. ~~On the other hand, we are created in the very image of God, with the divine Spirit breathed into us, and entrusted to "take charge of" God's creation (Genesis 2:7; 1:26, 28; see Psalm 8:6).~~ We are simultaneously caretakers with all creation and, because of the divine summons, caretakers with God of the world in which we live. ~~This hybrid human condition produces both the opportunity and the twin dangers for humans on this planet.~~

Delete second paragraph:

~~The first danger is arrogance: that we may overestimate the extent of human control over our environment and the soundness of human judgments concerning it; that we may underestimate the limits of the planet where we live; and that we may misunderstand "take charge" to mean exploitation instead of stewardship.~~

Delete third paragraph:

~~The second danger is irresponsibility: that we may fail to be the responsible stewards of the earth. As stewards entrusted with dominion, then, we will demonstrate our faith in God by shaping the new human society that will emerge in the twenty-first century. We cannot, therefore, neglect the task of seeking to embody in the world the values that we hold in covenant with God. Nor can we forget the forgiving grace in Jesus Christ, which alone makes us bold enough, or the hope in Christ, which alone keeps us from despair.~~

Amend fourth paragraph:

The decisions that humans ~~are now~~ mak<u>e</u>ing will either enhance or degrade the quality of life on the planet. We ~~have entered~~live in an era of ~~greater~~ energy interdependence. ~~As the world confronts~~ <u>Confronting</u> global issues such as climate change, energy inequity, and pollution~~,~~ ~~energy-related problems~~ will require international solutions based upon the values of justice and sustainability.

Amend fifth paragraph, first sentence:

~~The~~ Scripture ~~that~~ provides ~~the motive~~<u>an imperative</u> for our action ~~in the present energy crisis also~~<u>and</u> lays the foundation for the values that we seek to realize.

Amend paragraph six:

1. Justice. ~~Ever since the first covenant between God and Israel, and especially since the eighth-century prophets, the people of God~~<u>As God's covenant people, with Noah, Abraham, Jacob and</u>

<u>the prophets,</u> we ~~have understood understand that they~~ bear a special ~~concern~~ <u>responsibility</u> for justice.

Amend third sentence in Justice paragraph

~~Energy policies that Christians can support, then, will~~<u>As people of the Christian covenant we support energy policies that</u> seek to actualize the multifaceted biblical vision of justice. <u>Just energy policies:</u>

~~They will be policies that~~ close ~~rather than widen~~ the gap dividing wealth and poverty, rich nations and poor<u>;</u>

~~They will be measures that~~ liberate ~~rather than~~<u>and do not</u> oppress<u>;</u>

~~They will be programs that~~<u>fairly</u> distribute ~~fairly~~ the benefits, burdens, and hazards of energy production and consumption, taking into consideration <u>the living and</u> those not yet born ~~as well as the living~~<u>; and</u>

~~They will thus be strategies that~~ give priority to meeting basic human needs such as air, water, food, clothing, and shelter.

Amend paragraph seven (Sustainability):

2. Sustainability. ~~Only recently have~~ W~~we humans come to~~ recognize that creation entails limits to the resources entrusted to us as stewards of the earth. <u>While God has created an economy of abundance with sufficient resources to meet all human need, our inclinations toward greed and overuse too often have transformed sufficiency into scarcity. In addition, we recognize</u> ~~In particular, we have come up against~~ limits to ~~the~~ nonrenewable fuel <u>sources</u> available for our consumption and limits to our environment's capacity to absorb poisonous wastes. ~~These double limits mean that humans can betray their stewardship either by using up resources faster than they can be replaced or by releasing wastes in excess of the planet's capacity to absorb them. We now know that humans have the capacity to destroy human life and perhaps even life itself on this planet, and to do so in a very short period of time.~~ Energy policy decisions~~, therefore,~~ must be mea-

sured by sustainability as a criterion in addition to justice. In terms of energy policy, sustainability means energy use that will ~~not~~:

~~(a)~~ ensure adequate resources and opportunity for present and future generations to enjoy a healthy quality of life; and~~deplete the earth's resources in such a way that our descendants will not be able to continue human society at the level that is adequate for a good quality of life, and~~

~~(b)~~ enhance local environmental and economic vitality while minimizing impacts on the health of both human and non-human creation; and

promote social and intergenerational equity ~~pollute the environment to such an extent that human life cannot be sustained in the future~~.

Delete last sentence of Sustainability paragraph:

~~These guidelines for sustainability must include considerations of quality of life as well as mere biological continuance.~~

Amend paragraph 11, insert two new sentences after second sentence, amend following sentence:

Hydraulic fracturing, commonly called "fracking," has opened vast new deposits of oil and gas for exploration but with serious consequences for communities' water quality and geological stability. Deep sea extraction presents consequences and risks we do not yet fully understand, including destruction of aquatic ecosystems and pollution from leaks and spills. The burning of ~~coal~~ fossil fuels causes large-scale pollution and seriously alters the environment by increasing the carbon dioxide content of the atmosphere, contributing to ~~global warming and~~ climate change.

Amend paragraph 16 (subparagraph 2):

2. We will be models for energy conservation. ~~All~~ United Methodists, including churches, annual conferences, general boards and agencies ~~are to be~~will model~~s~~ for energy conservation by doing such things as: installing dampers in furnaces, insulating adequately all church properties, …

Amend paragraph 17 (subparagraph 3):

3. We will model sustainable and just energy values. ~~All~~ United Methodist Church programs and mission projects must model our sustainable and just energy values.

Amend paragraph 18 (subparagraph 4):

4. We support increased government funding for research and development of renewable energy sources and elimination of fossil fuel subsidies. We encourage the development and deployment of renewable energy technologies, ~~, especially solar energy ~~, and government incentives to speed the application of the resulting technologies to our energy needs~~, wherever appropriate~~.

Insert new paragraph 19 (subparagraph 5):

5. We support local, regional and national efforts to provide transition assistance for communities currently dependent on old energy fossil fuel economies. Honoring the contributions and sacrifices these communities and workers have made, often for generations,

The United Methodist Church commits to being in ministry with and supporting these individuals, families and communities as we seek a healthier and more equitable energy future.

Amend paragraph 21 (previously subparagraph 6):

~~The despoiling of indigenous peoples' lands and the increased health and social-economic problems that have resulted because of~~ Ooil exploration, hydroelectric projects, ~~and~~ the mining of coal, and the milling of uranium ~~must cease .~~ despoil indigenous peoples' lands and increase health and socioeconomic problems.

Amend paragraph 22 (previously subparagraph 7):

~~7.~~8. We support national energy programs that ~~will~~ do not increase the financial burden on the poor, the elderly, and those with fixed incomes. Energy policies must guarantee universal service to all consumers, protecting low-income and rural residents.

Insert new paragraph (after previous subparagraph 8):

~~9~~10. We urge transparency in global energy market transactions. Market manipulation can disrupt pricing and access causing harm, particularly to poor and marginalized countries and communities.

Amend subparagraph (previously subparagraph 10):

11. We ~~strongly encourage~~exhort The United Methodist Church at all levels to engage in a serious study of these energy issues in the context of Christian faith, especially the values of justice and sustainability.

Rationale:

Shaped by a global conversation, this resolution updates the denomination's long-standing energy policy statement to address emerging energy extraction methods, support a transition to renewable energy sources, and include new language highlighting the importance of ministry in and with communities impacted by a shift away from fossil fuels.

R1021.

Petition Number: 60397-CA-R1021; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Cease Mountaintop Removal Coal Mining in the United States

Amend Resolution 1021, including new title: Cease Mountaintop Removal Coal Mining in the United States

Amend the third paragraph:

The blast rock and dust created by the removal of mountaintops has caused human death and severe damage to homes and wells in the nearby communities. The millions and millions of tons of earth and rock removed from the tops of mountains are dumped into the valleys next to these mountains, totally destroying the springs and headwaters of streams in these valleys, along with all plant and animal life in them. More than ~~500,000~~ 1.2 million acres of land have been destroyed and ~~1000~~ 2,000 miles of biologically crucial streams have been buried under the debris. ~~1. Ohio Valley Environmental Coalition~~ More than 1.2 million acres of land have been destroyed and 2000 miles of biologically crucial streams have been buried under the debris (US Environmental Protection Agency). Environmental ~~replenishment~~ reclamation efforts at former mountaintop removal mining sites do not replicate the sites' God-created biodiversity. In addition, coal slurry, a waste byproduct of coal processing, poses a serious health hazard to communities nearby the open storage impoundments that have all too often failed to contain the wastewaters polluted with toxic materials including arsenic, mercury, lead and chromium.

Amend the fourth paragraph:

Mountaintop removal mining, by destroying home places, is also destroying ancestral ground, sacred ground where generations after generations have lived, gone to church, married, ~~made and~~ birthed ~~babies~~ and raised children, taken family meals, slept in peace, died, and been buried.

Rationale:

This resolution, first adopted at the 2000 General Conference, continues to be a key statement of solidarity with the communities impacted by mountaintop removal coal mining. The revised petition updates statistics and makes minor editorial changes to the resolution.

R1025.

Petition Number: 60246-CA-R1025; Olson, Harriett Jane - New York, NY, USA for United Methodist Women.
1 Similar Petition

Environmental Racism in the US

Amend and Readopt Resolution 1025 Environmental Racism in the U.S.

Theological Background

~~In Isaiah we are given divine insight into our relations with one another~~

"If you do away with the yoke ~~from among you, of~~ oppression, / with the pointing finger ~~pointing, and the~~ malicious talk / ~~speech; and~~ if you spend ~~open~~ yourselves ~~your heart to the~~ on behalf of the hungry / and ~~provide abundantly for those who are afflicted~~ satisfy the needs of the oppressed, / then your light will ~~shine~~ rise in the darkness, / and your night ~~gloom~~ will become like the noonday ~~be like the noonday~~.

— Isaiah 58:9-10 (NIV)

We are further called both in Leviticus and by our Lord Jesus Christ to love our neighbors as ourselves. When we turn from this divine will, we as a broken people promote systems that are unjust and inequitable. One manifestation of these injustices is the persistent problem of environmental racism, defined as the disproportionate toxic and industrial contamination in neighborhoods where people of color live, work, worship and play.

The United Methodist Church (UMC) is committed to understanding and eliminating environmental racism. In ~~for example, in~~ the United States, ~~people are disproportionately affected by toxic contamination due to the~~ the extraction, production, storage, treatment, and disposal ~~process~~ processes of hazardous materials and wastes are too often zoned within close proximity to where people of color live. Yet, African Americans, ~~Hispanic,~~ Latino North Americans, Asian Americans, Native Americans, and non-citizens in the U.S. ~~of developing nations~~ are usually the least able—politically and economically—to affect ~~oppose the sitings of these facilities.~~ the political institutions that make the decisions that allow this to happen. People of color also disproportionately suffer from the lack of public health protections in the current economy. From the founding of the United States, people of color were seen as less entitled to healthy work and environment than those of European descent. European culture, with its domesticated animals, exploitative resource extraction, mono-cropping, and mass production, was perceived as the only way America could advance. And the rich tradition of Native Americans' stewardship of their environment was demolished in the quest for land ownership.

U.S. cities grew during a time of extreme racial inequity, zoning policies were put into place where waste dumps, rail yards, industrial centers, ports, and sewer systems developed out of proportion around communities of color. ~~As a result, their communities have become dumping grounds for waste with devastating economic and health consequences.~~

~~The pervasive problem of environmental racism within the United States first came to light in the early 1980's.~~ The birth of the environmental justice movement can be traced to the 1982 historic protest in Warren County, North

Carolina. More than ~~where over~~ 500 people were arrested for blocking a the shipment of toxic waste (PCBs) to a landfill located in the predominantly African-American county. ~~That same year, a General Accounting Office (GAO, now Government Accountability Office) study concluded "blacks make up the majority of the population in three out of four communities where landfills are located."~~ This action was followed in 1987 by the United Church of Christ, Commission for Racial Justice's ~~Justice~~ landmark report, *Toxic Wastes and Race in the United States*. This report ~~expanding on the GAO findings,~~ established that race—rather than poverty, land value, or home ownership—is the most reliable predictor of proximity to hazardous waste sites in the United States. ~~And~~ In 1992, the *National Law Journal* published ~~study~~ "Unequal Protection," a study that uncovered racial disparities in the enforcement of environmental protection laws. ~~The report~~ It highlighted a "racial divide in the way the U.S. ~~US~~ government cleans up toxic waste sites and punishes polluters." According to the report, "white communities see faster action, better results and stiffer penalties than communities where blacks, Hispanics and other minorities live. This unequal protection often occurs whether the community is wealthy or poor."

~~These and other reports provided strong empirical evidence of environmental racism~~. In 2007, *Toxic Wastes and Race at Twenty: 1987-2007* was published by the United Church of Christ, Justice and Witness Ministries. This report recognized that significant racial and socioeconomic disparities persisted in the distribution of the nation's commercial hazardous waste facilities. In fact, people of color are found to be more concentrated around hazardous waste facilities than previously shown in the 1987 report.

~~Among the findings:~~

~~1. "The current and future health status of African American, Hispanic and Native American children in particular continues to fare poorly compared to the rest of the population. Due to the fact that children are so vulnerable to harm, without political voice and not large players within the world economy, they have historically been swept under the rug and almost forgotten about when it comes to true public health protection.~~

~~2. "National disparities: More than nine million people (9,222,000) are estimated to live in circular host neighborhoods within 3 kilometers of the nation's 413 commercial hazardous waste facilities. More than 5.1 million people of color, including 2.5 million Hispanics or Latinos, 1.8 million African Americans, 616,000 Asians/Pacific Islanders and 62,000 Native Americans live in neighborhoods with one or more commercial hazardous waste facilities.~~

~~3. EPA: Regional Disparities: Racial disparities for people of color as a whole exist in nine out of 10 US EPA regions (all except Region 3). Disparities in people of color percentages between host neighborhoods and non-host Areas are greatest in: Region 1, the Northeast (36 percent vs. 15 percent); Region 4, the southeast (54 percent vs. 30 percent); Region 5, the Midwest (53 percent vs. 19 percent); Region 6, the South (63 percent vs. 42 percent); and region 9, the south west (80 percent vs. 49 percent). For Hispanics, African Americans and Asian/Pacific Islanders, statistically significant disparities exist in the majority or vast majority of EPA regions. The pattern of people of color being especially concentrated in areas where facilities are clustered is also geographically widespread throughout the country."~~

~~4. "African Americans are three times more likely to die from asthma. African American women have the highest asthma mortality rate of all groups, more than 2.5 times higher than Caucasian women. Ethnic differences in asthma prevalence, morbidity, and mortality are highly correlated with poverty, urban air quality, indoor allergens and lack of patient education and inadequate medical care."~~

~~5. Lead poisoning continues to be the number one environmental health threat to children in the United States, especially poor children, children of color and children living in inner cities. Black children are five times more likely than white children to have lead poisoning. One in seven black children living in older housing has elevated blood lead levels. About 22 percent of African American children and 13 percent of Mexican American children living in pre-1946 housing are lead poisoned, compared with 6 percent of white children living in comparable types of housing. Recent studies suggest that a young person's lead burden is linked to lower IQ, lower high school graduation rates and increased delinquency. Lead poisoning causes about 2-3 points of IQ lost for each 10 ug/dl lead level."~~

~~6. Toxic Wastes and Race describe the extent of environmental racism and the consequence of people of color and indigenous communities disproportionately affected by polluted environments. Collectively, the two coal plants on the Navajo reservation release over 365 million pounds of cancer and lung disease causing pollutants every year. The groundwater is also contaminated as the pollutants leach in the water banks.~~

~~The 2007 "Toxic Waste at Twenty 1987-2007 Report of the United Church of Christ Justice and witness Ministries Conclusions most recent report:~~

~~"Twenty years after the release of Toxic Wastes and Race, significant racial and socioeconomic disparities persist in the distribution of the nation's commercial haz-~~

~~ardous waste facilities. Although the current assessment uses newer methods that better match where people and hazardous waste facilities are located, the conclusions are very much the same as they were in 1987. In fact, people of color are found to be more concentrated around hazardous waste facilities than previous shown."~~

Here are some of the 2007 report's statistics:

• "20.2 percent of those living within one kilometer of a hazardous waste facility are African American while only 11.5 percent of those who live beyond five kilometers (3.1 miles) of a hazardous waste facility are African American. "

• "23.1 percent of those who live within one kilometer of a hazardous waste facility are Latino; yet, only 7.8 percent of those who live beyond those five kilometers are Hispanic."

• "When facilities are clustered together, as in urban areas, African Americans comprise 29 percent of the surrounding population, and 16 percent of the population when there is a single facility."

• "Hispanics make up 33 percent of the population where there are multiple hazardous waste facilities and 25 percent of the population where there is a single facility."

• "Host neighborhoods of commercial hazardous waste facilities are 56 percent people of color whereas non-host areas are 30 percent people of color. Percentages of African Americans, Hispanics/Latinos and Asians/Pacific Islanders in host neighborhoods (vs. non-host areas) are 1.7, 2.3, and 1.8 times greater ~~(20 percent v~~ersus ~~12 percent; 27 percent v~~ersus ~~12 percent; and 6.7 percent v~~ersus ~~3.6 percent), respectively~~. Poverty rates in the host neighborhoods are 1.5 times greater than non-host areas. ~~(18 percent versus~~ 12 percent~~)~~" (Statistics are from Toxic Wastes and Race at Twenty: 1987-2007). Toxic Race and Waste at 20, 1987-2007 can be found at: http://d3n8a8pro7vhmx.cloudfront.net/unitedchurchofchrist/legacy_url/491/toxic-wastes-and-race-at-twenty-1987-2007.pdf?1418423933)

Since then, more reports have come to emphasize that race matters when it comes to a community's environmental health.

~~Race matters.~~ People of color and persons of low socioeconomic status are still disproportionately impacted and are particularly concentrated in neighborhoods and communities with the greatest number of toxic and hazardous facilities. A growing body of research suggests that maternal exposure to environmental toxicants poses a risk not only to the mother's health but to fetal and child health and development, too. These same persons often have substandard health care. Without adequate healthcare, communities of color are at even more risk. Facilities. Race continues to be an independent predictor of where hazardous wastes are located, and it is a stronger predictor than income, education and other socioeconomic indicators. Indeed, a watershed moment has occurred in the last decade. People of color now comprise a majority in neighborhoods with commercial hazardous waste facilities, and much larger (more than two-thirds) majorities can be found in neighborhoods with clustered facilities. People of color in 2007 are more concentrated in areas with commercial hazardous sites than in 1987. African Americans, Hispanics/Latinos and Asian Americans/Pacific Islanders alike are disproportionately burdened by hazardous wastes in the US.

~~"Unequal protection places communities of color at special risk.~~ Not only are people of color differentially impacted by toxic wastes and contamination, they can expect different responses from the government when it comes to building resilience after an environmental disaster or remediation. This can be ~~as~~ clearly seen in ~~the two case studies in~~ Post-Katrina New Orleans, ~~and~~ in Dickson County, Tennessee, or Hurricane Sandy. People of color and communities of color receive sluggish attention to their concerns. It appears that ~~Thus it does not appear~~ neither existing environmental, health, and civil rights laws, nor local land use controls have been adequately applied or adapted towards the reduction of ~~to reducing~~ health risks or the mitigation of ~~mitigating~~ various adverse impacts to families living in or near toxic "hot spots" which disproportionately house people of color.

~~"The current environmental protection apparatus is 'broken' and needs to be 'fixed'. The current environmental protection system fails to provide equal protection to people of color and low income communities. Various levels of government have been slow to respond to environmental health threats from toxic waste in communities of color"~~

Despite the clear evidence and growing awareness of the consequence to everyone's health from toxic dumping, our society's attitude toward the production and disposal of hazardous products is one of "out of sight, out of mind." But "out of sight, out of mind" is most often where the poor and those rendered powerless live and work. These communities have thus become toxic "sacrifice zones." In short, environmental protection systems are broken, extraordinarily slow to respond and/or fail to provide equal protection to people of color and low-income communities.

While the focus here is on communities of color in the United States, we are aware that environmental racism is a global phenomenon. The displacement of native peoples—be it in Canada, Peru, or Ecuador—in the drive for oil and minerals has destroyed their land, water, and livelihoods; it also threatens to undermine their culture.

Communities, regions and entire nations are all impacted by climate changes that have led to typhoons, hurricanes, drought, or rising waters. Nations of the Global South are already more impacted and less prepared to respond to these climate changes. One positive development is an expanding climate justice movement that links the concerns of U.S. communities of color with leaders of international communities of color in resistance to environmental racism.

Therefore,

~~The continued pattern of environmental racism represents a serious challenge to the conscience of all Christians. We therefore ask our local churches, conferences and general agencies to join with other religious bodies and groups in actions to end this form of racism.~~

We urge the UMC to make sure that those who have historically experienced environmental racism are at the center of decision making and employment for a just, sustainable, healthy prosperity, and we ~~R~~ request that:

~~1.~~

• The Council of Bishops and all Boards and Agencies, conferences, local churches, and United Methodist (UM) faith communities ~~to~~ address environmental racism ~~in any formal communication to the denomination concerning racism or the environment~~ as a key dimension when addressing either racism or environmental concerns.

• The General Board of Pension and Health Benefits increase their shareholder activism to hold companies accountable for environmental abuse and unsustainable production practices particularly in those instances where people of color face are disproportionately impacted.

~~2.~~

~~• We urge~~ Annual conferences, districts, local churches, UM faith communities, and general agencies to become more involved with community groups working to end environmental racism, particularly those organizations led by and for those who are directly impacted by the injustices. We urge UM faith communities to increase their support of actions and social movements led by those most impacted by pollutants ~~to end environmental racism~~.

~~3. We urge all general program agencies and the General Commission on Religion and Race to:~~

~~a. Disseminate the 'stories' of people and communities affected by environmental racism and;~~

~~b. Find expertise, build leadership and develop networks that can help empower people within communities in crisis.~~

• The UMC through its Act of Repentance in Annual Conferences and in the Church with native peoples develop respectful, honoring relationships with native peoples and ask the Church to repent of the ways its well-intentioned followers devalued and disrespected native peoples' deep spirituality and care for the land that sustains us all. It was this deep disrespect that justified the genocide of hundreds of thousands of native peoples in the name of Christianity. We ask that when native peoples' lands are hurt today by power plants, mining (including coal, gold, copper, coltan, uranium), and garbage dumps (including nuclear waste) or access to clean water that the Church diligently work to reverse the damage and work to ensure that the right of indigenous populations to free, prior and informed consent (FPIC) are transparently honored.

• The UMC create sustainable practices throughout all Boards, Agency offices, and events in order to minimize waste and energy use as a response to injustice in neighborhoods which are in close proximity to incineration plants, garbage dumps, toxic chemical plants, industrial manufacturing, and power plants.

• The UMC advocate for jobs in low income areas that are good for the environment and that help eliminate pollutants, toxins, untested chemicals, and greenhouse gasses. Jobs should also maximize energy efficiency and renewable forms of energy. We call on the UMC to ensure that communities currently suffering from economic deprivation be among the first that are hired and trained for these jobs.

• The GBCS, GBOD, GBGM, and UMW develop educational resource programs that help annual conferences, districts and local churches respond to these concerns.

~~4.~~ We urge the people called United Methodists to ~~We call upon the General Board of Church and Society to:~~

~~• Advocate comprehensive legislation that remedies these injustices and adequately protects all citizens and the environment.~~

~~• Develop educational resource programs that help annual conferences, districts and local churches respond to these concerns; and~~

• Stand in solidarity with environmental justice movements led by people of color and native peoples who have been adversely impacted by environmental toxins in their neighborhoods.

• Develop a program of sustainability such as United Methodist Women's "13 Steps to Sustainability" which measures our adherence to both social justice and environmental justice principles.

• Urge ~~industry~~ the U.S. government to further develop and close loopholes on mandatory industry-wide standards for environmental accounting and auditing procedures which are publicly shared. Urge governments to hold industry officials responsible—legally, criminally, and financially—for toxic disasters when they erupt from negligence.

~~(Editor's note: Quotations in this resolutions are from *Toxic Wastes and Race at Twenty: 1987-2007. It can be found at http://www.wjnet.org/ej/twart.pdf.* <http://www.ejnet.org/ej/twart.pdf>~~

ADOPTED 1992
AMENDED AND READOPTED 2004
AMENDED AND READOPTED 2008
RESOLUTION #1025, 2008 *Book of Resolutions*
RESOLUTION #9, 2004 *Book of Resolutions*
RESOLUTION #9, 2000 *Book of Resolutions*
RESOLUTION #1025, 2012 *Book of Resolutions*

R1026.

Petition Number: 60753-CA-R1026-G; Amerson, Philip A. - La Porte, IN, USA.

Environmental Stewardship: Our Shared Ecumenical Environmental Witness

Add new section after Resolution 1026.II and renumber the following:

I. A Theology of Stewardship and the Environment . . .
II. United Methodist Historical Concerns . . .
III. Our Shared Ecumenical Environmental Witness

The care for all creation is increasingly a shared commitment United Methodists share with other faith traditions. Most notably, we see the provision of the papal encyclical *Laudato Si: On Care for our Common Home* as a kairos moment for Christians. The encyclical calls for "a conversion which includes everyone, since the environmental challenge we are undergoing, and its human roots, concern and affect us all." We celebrate the theological and spiritual insights that come from this papal encyclical and the statements of other faith partners regarding the care of creation.

R1026.

Petition Number: 60754-CA-R1026-G; Amerson, Philip A. - La Porte, IN, USA.

Environmental Stewardship: Our Shared Ecumenical Environmental Witness

Amend Resolution 1026.IV to include:

IV. Involvement

We urge all United Methodists, their local churches, boards, and agencies to examine their roles as stewards of God's earth and to study, discuss, and work to implement this resolution. As part of this exploration and implementation we strongly encourage study, dialogue, and cooperative initiatives with our ecumenical partners. We particularly recognize the importance to the whole church of the papal encyclical *Laudato Si: On Care for our Common Home* and urge the study of this document at each level of the church.

Rationale:

Laudato Si: On Care for our Common Home was published by Pope Francis May 24, 2015. Asking United Methodist to study this ecumenical witness indicates that we too seek conversion to lives as stewards of God's creation. How appropriate it was offered on Aldersgate Day!

R1027.

Petition Number: 60181-CA-R1027-G; Sims, Mary Jo - Deer Park, MD, USA for Baltimore-Washington Annual Conference. 1 Similar Petition

God's Creation and the Church

Amend Resolution 1027 as follows:

As disciples . . .

Specifically, The United Methodist Church:

• designates one Sunday each year, preferably the Sunday closest to Earth Day (www.EarthDay.org), as a Festival of God's Creation, celebrating God's gracious work in creating the earth and all living things, incorporating it into the church's liturgical calendar, and developing appropriate ways for congregations to celebrate it;

• endorses The Clergy Letter Project (www.TheClergyLetterProject.org) and its reconciliatory programs between religion and science, and urges United Methodist clergy participation;

• endorses the work of the National Religious Partnership for the Environment (www.nrpe.org), and the World Council of Churches Climate Change Program (www.wcc-coe.org/wcc/what/jpc/ecearth-climatechange.html) and urges conferences and congregations to support their activities and programs;

• supports the annual observance of the United Nations' World Environment Day (www.unep.org/wed/) and encourages conferences and churches to participate in programs such as Environmental Sabbath (http://earthministry.org/the-united-nations-environmental-sabbath-service/);

• recommends that annual conferences establish annual awards to honor prophetic defenders of God's creation from within their own constituencies;

• affirms the importance of nurturing, community-building approaches such as the Global Action Plan's Household Eco-Team Program (www.GlobalActionPlan.com) designed to foster resource efficient lifestyle practices;

• encourages . . .

• encourages . . .

ADOPTED 1996
AMENDED AND READOPTED 2004
AMENDED AND READOPTED 2008
AMENDED AND READOPTED 2016
RESOLUTION #1027, 2008 *Book of Resolutions*
RESOLUTION #11, 2004 *Book of Resolutions*
RESOLUTION #11, 2000 *Book of Resolutions*
See Social Principles, ¶ 160B, E, F.

R1027.

Petition Number: 60541-CA-R1027-G; Moneyham, John - Panama City, FL, USA.

God's Creation and the Church

Amend Resolution 1027—God's Creation and the Church—as follows:

As disciples of Christ . . . incorporating it into the church's liturgical calendar, and developing appropriate ways for congregations to celebrate it;

• ~~endorses The Clergy Letter Project and its reconciliatory programs between religion and science, and urges United Methodist clergy participation;~~

• endorses the work . . .

Rationale:

The purpose of The Clergy Letter Project is to promote the teaching of evolution. Its founder stated that religious leaders representing "scores of religions and denominations" who comprise The Clergy Letter Project don't agree with "the belief that there is only one "right" religion", contrary to our belief as set . . .

R1028.

Petition Number: 60247-CA-R1028-G; Olson, Harriett Jane - New York, NY, USA for United Methodist Women.

Readopt Resolution

Readopt Resolution 1028 - Law of the Sea - with no changes.

R1029.

Petition Number: 60248-CA-R1029-G; Olson, Harriett Jane - New York, NY, USA for United Methodist Women.

Protection of Water

AMEND and READOPT Resolution 1029 - Protection of Water

In the Bible, water, in both its physical and spiritual dimensions, is a gift. God covenants with God's people and ~~extends invitations~~ invites ~~to~~ them to experience fullness of life. A measure of this abundant life is God's offer of water as a free gift without cost or price (Isaiah 55:1). ~~Both~~ Water as an element and ~~water of life~~ as a healing agent ~~(Revelation 22:17)~~ are ~~a gift of God~~ God's gifts to everyone who thirsts. "The Spirit and the bride say, 'Come!' Let everyone who hears this also say, 'Come!' Let the thirsty man come, and let everyone who wishes take the water of life as a gift" (Revelation 22:17 Phillips). Further, the Bible offers examples of God and humans intervening in people's water crises and providing water (Genesis 21:19; Genesis 24:15-21; Numbers 20:9-11). Water is an integral part of God's radical expression of God's love to all humanity. Water cannot be monopolized or privatized. It is to be shared like air, light, and earth. It is God's elemental provision for the survival ~~for~~ of all God's children ~~together~~ on this planet.

The problem is:

• Clean and plentiful water is the cornerstone of a prosperous community. But as we make our way through the twenty-first century, industrial and population demands are increasing as well as changing climate patterns are draining rivers and aquifers. Pollution threatens the quality of what remains. (National Resource Council, found at http://www.nrdc.org/water/)

• Despite strong overall progress in worldwide access to clean drinking water, 748 million people still did not have access to improved drinking water in 2012. Wealth is the key factor as to whether or not one can access an improved water supply. (World Health Organization and UNICEF, "Progress on Drinking Water and Sanitation: 2014 Update," May 2014, available: www.who.int/water_sanitation_health/publications/2014/jmp-report/en)

• The progress or lack of progress towards just and affordable distribution of clean water for all starts with a principled acknowledgement of water as a human right. This right to water needs to be coupled with strong political accountability which adequately monitors the just implementation of the right to water. This requires political will from communities and governments.

• The world uses approximately 70 percent of its water for irrigation, 20 percent for industry, and 10 percent for domestic use. Roughly 75 percent of all industrial water usage is for energy production. It is estimated that by 2030, humanity's demand for water could outstrip sustainable supply by as much as 40 percent due to rising energy needs and continued population growth. Water policy that takes into consideration the water used in energy production and industrial agriculture must be implemented. (from http://www.unwater.org/statistics/statistics-detail/en/c/211818/; and http://www.unwater.org/statistics/statistics-detail/en/c/211820/)

• Current global water shortages are due to a multiplicity of reasons. Fossil fuel extraction and energy production account for over half of the water use in the United States. (http://www.ucsusa.org/clean_energy/our-energy-choices/energy-and-water-use/energy-and-water.html#.VdRw1HyFM9U). Industrial practices pollute water sources through chemical and toxic leaks, drainage, (http://www.ucsusa.org/clean_energy/our-energy-choices/energy-and-water-use/energy-and-water.html#.VdRw1HyFM9U) dumping, and runoff into rivers, lakes, and aquifers which then require more sophisticated water sanitation facilities. The result is the privatization of water sanitation and distribution, as well as higher water prices. Ultimately, water becomes inaccessible to those who are impoverished.

• In addition, climate change is exacerbating drought and flooding. Flooding further pollutes water sources. When water availability and sanitation practices are compromised, community safety and security are threatened.

• Many persons who are able to afford it have turned to bottled water, and bottled water is often shipped into communities that are suffering from industrialized pollution of their water sources. And yet, bottled water takes water from one community, packages it in petroleum-based plastic (a product that uses water in every part of its extraction, production, and waste cycles) and then sells it for a profit to those who can afford it elsewhere.

The complications of the lack of clean, fresh water for communities result in the following:

~~• Water use is increasing everywhere. The world's six billion inhabitants appropriate 54 percent of all accessible water.~~

~~• Globally, 69 percent of all water used on a yearly basis is used by agriculture; industry accounts for 23 percent, and domestic households account for 8 percent.~~

~~• Excess withdrawals, withdrawal at a rate greater than can be charged naturally is occurring in parts of the Arabian Peninsula, China, India, Mexico, the former Soviet Union, and the United States.~~

~~• One toilet flush uses as much water as an average person in a developing country uses in a whole day, to drink, cook, wash, and clean.~~

Food Security:

• Many of the 840 million ~~people~~ individuals ~~in the world~~ who ~~go hungry~~ lack adequate food live in water-scarce regions.

Health:

~~• 2.3 billion people suffer from diseases linked to dirty water.~~

• Diarrhea is the world's leading form of death affecting 2.5 million persons; 88 percent of those deaths are due to poor water quality. (Found at: http://www.who.int/water_sanitation_health/publications/factsfigures04/en/) Without clean water and adequate sanitation, hygiene is compromised and overall health is affected.

Safety and Security:

• When water and sanitation are threatened, community safety and security are threatened. Many countries are already experiencing violent conflict because of water shortage.

Quality of Life:

• The world's ~~Around the world, there is a~~ cumulative pollution of aquifers, rivers, lakes and the oceans disturb the quality of all life. Biodiversity of fresh water ecosystems has been more degraded than any other ecosystem.~~and water sources by agriculture, industry, and mining waste.~~ (Found at https://www.cbd.int/waters/problem)

• "~~If water usage continues in its present form the results will be devastating to the earth and its inhabitants. Each generation must ensure that the abundance and quality of water is not diminished as a result of its activities… water must be protected at any cost" (Maude Barlow: *Blue Gold: The Global Water Crisis and the Commodification of the World's Water Supply*).~~

Therefore be it resolved, the people called United Methodists

• S~~s~~hall affirm, ~~and~~ educate and advocate for clean, accessible, affordable ~~that~~ water ~~is~~ as a basic human right. It is to be shared and enjoyed by all God's people; policy cannot favor the rich over the poor when it comes to accessing clean water.

• S~~s~~hall work to ensure that the access to fresh water by human communities preempts industrial, energy, or industrial agriculture usage of the water supply.

• S~~s~~hall work to ensure that water sheds be protected for their essential role in human survival, and recognize the transboundary nature of water sheds (between communities, states and nations) and work to cooperate across those boundaries for everyone's benefit.

• S~~s~~hall work to require transnational trade agreements mandate corporations protect water supplies and governments develop and maintain mechanisms of regulation and accountability.

• S~~s~~hall encourage and develop strategies for guiding principles protecting our water supply~~y~~ies;

~~• shall support the United Nations World Summit on Sustainable Developments commitment to reduce by half the number of people without sustainable access to safe drinking water by 2015;~~

~~• shall affirm and teach methods to support the International Year of Freshwaters commitment to protect and respect our water resources as individuals, communities, countries, a global family of concerned citizens;~~

~~• shall encourage and commit to good water management by all entities, corporations and communities encourage and commit to good water management by all entities, corporations and communities;~~

• S~~s~~hall ~~push~~ advocate that companies and corporate entities that pollute water supplies, ~~to~~ provide funds and services to clean the polluted waters ~~that they pollute; and~~

• S~~s~~hall urge all governments to make transparent, community-centered decisions about water use.

• Shall implement practices that minimize and make sustainable their own use of water in the church and at events.

• Shall advocate ~~that all countries take responsibility~~ for ~~the~~ federal subsidies for both the development and implementation of renewable wind and sun and geothermal energy. ~~way they use water.~~

• Shall develop practices that reduce the use of individual bottled water.

• Shall observe World Water Day (March 22)

Other resolutions:

Book of Resolutions, 1996, page 90, "Reduction of Water Usage"

Book of Resolutions, 1996, page 78, "Environmental Stewardship": Water

Resolution #1026, "Environmental Stewardship": Right to Abundant and Clean Water

Resolution #1023, "Environmental Justice for a Sustainable Future": Water

ADOPTED 2004

READOPTED 2008

RESOLUTION #1029, 2008 *Book of Resolutions*

See Social Principles, ¶ 160 <https://www.umofficialresources.com/reader/9781426766213/>A.

RESOLUTION #13, 2004 *Book of Resolutions*

R3126.

Petition Number: 60241-CA-R3126-G; McKinney, Sarah E.H. - Summerfield, NC, USA for Office of Christian Unity and Interreligious Relationships - Council of Bishops.

Prejudice Against Muslims and Arabs

Delete current Resolution 3126 and replace with:

3126. Prejudice Against Muslims and Arabs

Today across the world there are increased incidents of violence and prejudice against Muslims, and against non-Muslim Arabs. Arab organization offices, mosques, and Islamic centers have been bombed and torched. Muslims and persons whose garb appears Islamic (particularly Sikhs) are being detained in airports and other places without justification. They are continually subjected to harassment and discrimination. Though discriminatory acts against Arabs and Muslims do not stand in isolation from similar acts perpetrated against other racial and ethnic persons around the world, their existence and effects upon Arabs and Muslims have been little acknowledged in society, with concomitant deleterious effect on perceptions in primarily non-Muslim parts of the world, as they touch upon relations with predominantly Arab and Muslim nations and organizations.

Therefore, The United Methodist Church, in the knowledge that Jesus calls us to the blessings of peacemaking and reminds us that the highest law is to love God and neighbor, calls its members and its leaders:

1. To oppose demagoguery, manipulation, and image making that seeks to label Arabs and Muslims in a negative way;

2. To counter stereotypical and bigoted statements made against Muslims and Islam, Arabs and Arabic culture;

3. To increase knowledge of neighbor by study and personal contact that yield a greater appreciation of the Muslim and Arabic contributions to society;

4. To act decisively to include Arabs and Muslims in interfaith and community organizations;

5. To pray for the perfection of community among us and to participate fully in the process of bringing it into being; and

6. To publicly denounce through statements from the Council of Bishops and the General Board of Church and Society current practices that discriminate against this community.

In order to aid United Methodists to respond to this call, all boards, agencies, and institutions of The United Methodist Church are requested to provide resources and programs and, where appropriate, to act in advocacy.

ADOPTED 1988

AMENDED AND READOPTED 2000

AMENDED AND READOPTED 2004

READOPTED 2008

RESOLUTION #3128, 2008 *Book of Resolutions*

RESOLUTION #78, 2004 *Book of Resolutions*

RESOLUTION #69, 2000 *Book of Resolutions*

See Social Principles, ¶162B

Rationale:

Since Resolution 3126 is scheduled to expire in 2016 and since it is still highly relevant, the resolution has been updated and resubmitted to General Conference 2016.

R4011.

Petition Number: 60455-CA-R4011-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Readopt Resolution

Readopt Resolution 4011

Rationale:

This resolution provides a guide for institutions considering an economic boycott as a response to an identified social or economic injustice. The text was significantly revised in 2008 and remains a helpful tool to prepare, initiate, and monitor a boycott action.

R4041.

Petition Number: 60459-CA-R4041-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Gambling

Amend #4041. Gambling

Amend paragraph 1, sentence 1:

The Social Principles state that, "Gambling is a menace to society, deadly to the best interests of moral, social, economic, and spiritual life, [and] destructive of good government . . . ~~and good stewardship~~.

Amend paragraph 1, sentence 4:

~~...~~ The Church~~'s prophetic call is to~~ should promote standards ~~of justice~~ and personal lifestyles ~~advocacy~~ that would make ~~it~~ unnecessary and undesirable ~~to~~ the resort to commercial gambling—including public lotteries~~, casinos, raffles, Internet gambling, gambling with an emerging wireless technology, and other games of chance~~—as a recreation, as an escape, or as a means of producing public revenue or funds for support of charities or government" (Social Principles, ¶1 63G).

Amend paragraph 2, sentence 1:

When asked which commandment is first of all, Jesus answered, "~~Israel, listen! Our God is the one LORD, and you must~~ Hear, O Israel: the LORD our God, the LORD is one; you shall love the LORD your God with all your heart, with all your ~~being~~soul, and with all your mind, and with all your strength" (Mark 12:29-30, NRSV).

Amend paragraph 2, sentence 4:

Jesus said: "You ~~will~~shall love your neighbor as yourself" (Mark 12:31b, NRSV). In relating with compassion and love to our sisters and brothers, we are called to resist those practices and systems that exploit them and leave them impoverished and demeaned. The apostle Paul wrote in 1 Timothy 6:9-10a: People "who ~~are trying~~want to get rich fall into temptation and a trap and into many foolish and harmful desires~~. They are trapped by many stupid and harmful passions~~ that plunge ~~people~~men into ruin and destruction. For ~~T~~the love of money is ~~the~~a root of all kinds of evil" (NIV).

Amend paragraph 9, multiple deletions, insertions:

We especially express our deep concern at the rapid growth of two forms of gambling: Internet/Digital Gambling: Internet/Digital gambling—encompassing online, mobile, and digital TV based gambling services—is available in the privacy of one's home and even in churches. ~~Because computer usage is available in the privacy of one's home and even in churches, the potential for~~ Easy access to Internet/Digital gambling ~~websites~~ greatly increases ~~and~~ the potential for addiction and abuse~~to Internet gambling is great~~. Internet/Digital gambling is an international problem and it is virtually unregulated, which ~~has led~~ leads to corruption, money laundering, and funding of terrorist organizations. Individuals and local churches should seek to educate themselves on the easy access to Internet/Digital gambling~~websites~~. The social cost of addiction to Internet/Digital gambling is great and leads to bankruptcy, suicide, and family discord. Young adults and senior citizens are among the most vulnerable populations at risk to gambling addiction. Parents and caregivers should take steps to ensure that children and the elderly with access to ~~computers~~ electronic devices and digital media not be exposed to Internet/Digital gambling~~websites~~. Local churches and annual conferences should provide educational resources for parents and caregivers on the dangers of Internet/Digital gambling and enact strict oversight of church-owned electronic devices and digital media, including computers.

Rationale:

Resolution updated to explain new iterations of gambling, biblical and theological grounding strengthened.

R4051.

Petition Number: 60315-CA-R4051-G; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

The UMC, Food Justice, and World Hunger

Amend and Readopt Resolution 4051 as follows:

4051. The United Methodist Church, Food Justice, and World Hunger

Isn't this . . .

I. The Scope and Causes of World Hunger and Food Insecurity ~~Introduction~~

Delete first ¶ and accompanying footnote

Although globally enough food is produced to feed everyone, ~~840~~ 805 million people are undernourished, ~~799~~ 791 million (98%) of them in the developing world (State of Food Insecurity in the World 2014, FAO). Children and

elderly are particularly at risk. Nearly half of all deaths in children under five are attributable to under-nutrition. This translates into the unnecessary loss of about 3 million young lives a year: (http://www.data.unicef.org/nutrition/malnutrition#sthash.9k0zPUqe.dpuf) ~~Each year, six million children die as a result of hunger. Although hunger is also a problem in cities, 75 percent of the world's hungry people live in rural areas.~~

It is estimated that 80% of the world's hungry live in rural areas and are largely dependent on agriculture for their livelihoods; approximately 50% are smallholder farmers cultivating marginal lands prone to natural disasters like drought or flood, 20% are landless families working on other people's land and 10% depend on herding, fishing or forest resources. (World Food Program: <http://www.wfp.org/hunger/who-are>).

Over 2 billion people suffer from micronutrient deficiencies or "hidden hunger." Micronutrient deficiencies occur when diets fail to provide sufficient amounts of micronutrients such as iodine, iron, zinc, and vitamin A. Micronutrient deficiencies increase morbidity and mortality, impair cognitive development, reduce learning ability and productivity, and reduce work capacity in populations as a result of higher rates of illness and disability—resulting in a tragic loss of human potential. For example, around 50% of pregnant women in developing countries are iron deficient. Lack of iron means 315,000 women die annually from hemorrhage at childbirth (World Food Program: <http://www.wfp.org/hunger/who-are>).

The reasons for this continuing tragedy are complex and interrelated. Some causes of world hunger are:

• ~~drought and other weather-related problems;~~

• poverty, ~~and~~ greed, drought and other weather-related problems, dwindling water sources, and environmental degradation;

• inequitable distribution of wealth and unjust economic systems;

• insufficient food production in developing nations;

• lack of access to basic means of production (seeds, tools, land, water) or the credit to obtain them;

• insecure tenure or title to productive land;

• high incidence of waterborne diseases due to lack of access to and use of safe water sources and adequate hygiene and sanitation facilities;

• food loss and waste—globally, roughly one-third of the food produced for human consumption, about 1.3 billion tons per year, are lost or wasted;

• use of arable land for nonfood and cash crops such as tobacco;

• increasing emphasis on export-oriented agriculture from poorer countries;

• overfishing of the oceans;

• population growth;

• ~~internal~~ displacement of people;

production of unnecessary goods and services that waste resources, and; wasteful consumerism in richer countries;

~~• wasteful consumerism in richer countries;~~

• militarism, war, and civil unrest;

• HIV/AIDS pandemic;

• corruption in governments;

• lending policies of the World Bank (IBRD) and the International Monetary Fund (IMF);

~~• environmental degradation;~~

• use of farm subsidies in richer nations that export to poor countries, causing poorer countries ~~them~~ to reject their own products;

• lack of participation in decision-making processes and access to land, training and agricultural inputs by women; and

• poor regulations of~~n~~ multinational corporations.~~, and~~

~~• dwindling water resources.~~

~~(Refer to 2000 *Book of Resolutions*, "Global Economic Justice," #195, section III, for more detailed information.)~~

It is especially important . . .

II. Theological Bases for Action

The Bible reveals . . .

As Christians, a key question . . .

~~In the incarnation, life, death, and resurrection of Jesus Christ, the promise and the first fruits of redemption were brought to sinful and selfish humanity.~~ Jesus' own concern for human need in his ministry is a model for the church's concern. His opposition to those who would ignore the needs of the neighbor makes clear that we grossly misunderstand and fail to grasp God's grace if we imagine that God overlooks, condones, or easily tolerates our indifference to the plight of our neighbors, our greed and selfishness, or our systems of injustice and oppression.

We believe that God's Holy Spirit . . .

As United Methodists . . .

Delete next paragraph, including bullets and accompanying footnote

In faithfulness . . .

III. A Call for United Methodists

Change is not easy. Movement toward the abolishment of hunger, injustice, and poverty requires commitment and stamina. All nations, particularly the developed nations, must examine and modify those values, attitudes, and institutions that are the basic causes of poverty and underdevelopment, the primary sources of world and economic hunger and disease. United Methodists must act corporately and individually.

1. We call for The United Methodist Church to engage in an educational effort that would provide information about the scale of world and domestic hunger and its causes ~~and effects,~~ and to engage in study and efforts to integrate the church's missional programs into a coherent policy with respect to a just, sustainable, and participatory development.

2. We call for The United Methodist Church to develop effective public policy strategies and educate the constituency on hunger issues, through its appropriate agencies, that would enable church members to participate in efforts to:

a. decrease mother/child morbidity and mortality;

b. support community-based economic development that engages and empowers community members; creates sustainable livelihoods; recycles money within communities; provides low-cost, high-quality services to meet basic human needs; and combats unemployment and underemployment;

c. facilitate access to safe drinking water, sustainable water resource management systems, and dignified hygiene and sanitation facilities;

d. facilitate access to basic health information and care;

~~b~~ e. promote environmental justice, biodiversity, and sustainable practices for using and restoring natural resources;

~~c. provide safe drinking water and sustainable water-management systems;~~

~~a.~~ f. support community organizing to effect change in systems that keep people poor and powerless;

~~b.~~ g. ensure that women, youth, indigenous peoples, and other marginalized groups have equal access to the means of production, training, and economic opportunities.

~~c.~~h. organize and work to retain programs such as Women, Infants, and Children (WIC), Supplemental Nutrition Assistance Programs (SNAP)~~food stamps~~, and food co-ops;

~~d.~~i. develop and implement policies that enable family farms to ~~compete in the global market~~ thrive, provide just wages and working conditions for farm workers, and provide incentives that enable and promote sustainable agriculture and equitable access to land by all;

~~e.~~j. protect craftspeople and artisans from exploitative trade practices;

~~f.~~k. become advocates for reduction of military spending and reallocation of resources to programs that provide human services, convert military facilities to provide for civilian needs, and protect and restore the environment; and

~~g.~~l. become advocates of trade policies that alleviate economic disparities between rich and poor countries while protecting labor and human rights; environmental, health, and safety standards; and respecting the need for agricultural and food security.;

~~h.protect craftspeople and artisans from exploitative trade practices; and~~

~~i.support community-based economic development that provides jobs; recycles money within communities; provides low-cost, high-quality services to meet basic human needs; and combats unemployment and underemployment.~~

3. We specifically call upon each local church, cooperative parish, district, and conference to:

a. increase ~~sharing resources through~~ support of church and community agencies dedicated to empowering and training people to sustainably meet their food and economic needs ~~eliminating hunger and poverty~~ at home and abroad;

b. become involved in Fair Trade activism through efforts such as purchasing fair trade products from fair trade companies such as SERVV International, participating in UMCOR's Coffee Project through Equal Exchange, and asking grocery and specialty stores to carry fair trade coffee and other fair trade items~~, and participating in UMCOR's Coffee Project~~. (m~~M~~ore ideas are on Global Exchange's Web site at: http://www.globalexchange.org); and

c. promote World Food Day, which is observed on October 16 (see <http://www.worldfooddayusa.org> or http://www.fao.org/world-food-day). ~~and National Hunger Awareness Day observed on June 5 (see <http://www.hungerday.org>).~~

4. We call on United Methodists to strive for "Christian perfection" and to recover the Wesleyan tradition of simpler lifestyles and generosity in personal service and financial giving. Therefore, individuals are encouraged to:

a. study and discuss John Wesley's sermons (and related Scripture passages) that address "acts of mercy" and Christian stewardship, including "The More Excellent Way," "The Use of Money," "On the Danger of Riches," "On the Danger of Increasing Riches," "On Dress," and "On Visiting the Sick." (These sermons are available in books and online at: <http://umcmission.org/Find-Resources/John-Wesley-Sermons/John-Wesley-Sermons>) ~~gbgm-umc.org/umhistory/wesley/sermons/.~~

b. simplify their lifestyles, moving away from consumerism and toward caring;

c. compost, recycle, conserve energy, practice or support organic gardening, and participate in other environment-friendly practices;

d. commit themselves to give more of their time and money to programs that address hunger and poverty, including United Methodist Advance projects and UMCOR's World Hunger/Poverty Advance (#982920); and

e. participate in projects such as "The Souper Bowl of Caring" and Bread for the World's annual "Offering of Letters."

5. We urge the General Board of Church and Society and the General Board of Global Ministries to:

a. work with the Food and Agriculture Organization, the International Fund for Agricultural Development, international development organizations, and grassroots small farmer and peasant organizations for the right of everyone to have access to adequate safe and nutritious food acceptable within their culture. This would require many countries to implement genuine agrarian reforms that allow for the fair distribution of incomes, new management models which place human needs before profits, and access for the poor to land, natural resources, capital, and markets. Many developed countries would have to reform their agricultural subsidies programs.

b. work with other churches and agencies in the United States and internationally:

1) for the achievement of the United Nations Sustainable Development Goals that will succeed the United Nations Millennium Development Goals (MDGs) ~~which set targets for 2015~~ and will set targets for developing nations to contribute to substantial improvements in the developing world in areas of basic education, infant and maternal mortality, clean water supplies and sanitation, gender equity, food and nutrition security, poverty reduction, environmental sustainability and climate change adaptation; and ~~throughout the developing nations; and, because progress is currently not fast enough to meet those targets by 2015,~~

2) to continue to urge governments to support the creation of ~~any proposals for~~ an International Finance Facility (IFF) (beyond the smaller IFF that already exists to support immunizations) that would facilitate transfer of private sector investment funds from industrialized nations to developing nations as a catalyst for quicker progress in achieving United Nations Sustainable Development Goals.

The concept is that, in addition to regular aid flows, these private investments flowing from industrialized countries would be treated as a liability of the countries from which the investment flowed, rather than a liability of the recipient country, and would be repaid eventually from the aid budget of the country from which the investment flowed. This approach will avoid increasing the debt burden of the poorer recipient nations and facilitate sustainable development (see, e.g., <http://www.leadinggroup.org/rubrique179.html>). ~~The concept is that, in addition to regular aid flows, donor governments in rich countries should guarantee additional flows of funds from the private sector to the developing world. These would allow investments by developing economies to enable them to converge more closely onto the MDGs. This private sector finance would be a liability of the rich country governments and therefore not increase the debt burden of the poorer nations. It would eventually be repaid out of the rich country aid budgets but mostly after 2015. The IFF is therefore a means of bringing forward potential investment money to enable much earlier progress toward the MGDs.~~

ADOPTED 2004
READOPTED 2008
RESOLUTION #4051, 2008, *Book of Resolutions*
RESOLUTION #205, 2004, *Book of Resolutions*
See Social Principles, ¶ 164A.

Rationale:

There are four main reasons for the revisions: 1) update statistics and reflect current realities; 2) emphasize that hunger/ "food insecurity" is a matter of "food justice," i.e., persistent and systemic social and economic factors causing chronic or severe malnutrition; 3) relate the UMC's priority focus on Ministry WITH the . . .

R4053.

Petition Number: 60287-CA-R4053-G; Hall, Russell - Tomball, TX, USA for Texas Annual Conference.

Global Debt Crisis

Resolution 4053 Global Debt Crisis: A Call for Jubilee

Section VI. Recommended Actions for The United Methodist Church

~~The United Methodist Church, as a covenant community committed to Christian discipleship and advocacy with the poor, must work toward "measures that would reduce the concentration of wealth in the hands of the few" (¶ 163, 2008 *Discipline*). Thus, the~~ The General Conference of The United Methodist Church:

R4053.

Petition Number: 60471-CA-R4053-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Global Debt Crisis A Call for Jubilee

Delete current text and replace with the following:

I. Introduction

Since the inception of the global Jubilee Campaign in 2000, we can celebrate important strides. The debt of 36 nations to the International Monetary Fund and the World

Bank has been wiped out, with the proceeds going to fight poverty in these nations. Despite this important step, the global debt crisis continues to cripple poor countries. Countries in Africa, Asia, the Pacific, Latin America, and the Caribbean owe over $6 trillion with debt in the poorest countries that received debt relief growing rapidly again. The global financial crisis of 2008-09 and the ensuing policy responses had and continue to have negative spillovers for the debt of developing countries. For many countries left behind by world leaders, the burden of repaying the debt continues to prevent them from providing adequate health care, education, and food for their people. This debt burden—often incurred illegitimately by dictators—inhibits the social and economic change that is needed to lift people out of poverty. Throughout the world there is a call for Jubilee, a call for debt cancellation in a Sabbath Year.

II. Biblical Foundation

Scriptures mandate periodically overcoming structural injustice and poverty and for restoring right relationships by forgiving debt and reforming land holding. In the earliest Sabbath traditions, consumption and exploitation of the land were limited by the Sabbath and the Sabbath year. People and animals were to rest every seventh day (Exodus 23:10-12). In the Sabbath year, there was to be release from debts and slavery and during the jubilee year, every fiftieth year, a restoration of all family lands (Leviticus 25). Fulfilling these commandments proclaims "the year of the LORD's favor" (Isaiah 61:1-2), and anticipates "a new heaven and a new earth" (Isaiah 65:17-25).

Jesus emphasized this jubilee vision of proclaiming good news to the poor, release of the captives, sight to the blind, and liberation of the oppressed (Luke 4:16-19). He taught his disciples to pray for the forgiveness of debts (as we forgive our debtors) (Matthew 6:12 NRSV). Pentecost results in the voluntary sharing of possessions, so that "there were no needy persons among them" (Acts 4:34 CEB; Deuteronomy 15:4).

The Sabbath tradition of the jubilee vision is as relevant today as it was thousands of years ago. Debt bondage by the poorest countries to rich nations and financial institutions is today's new slavery. The accelerating concentration of wealth for a few in the richest countries and the devastating decline in living standards in the poorest countries call for correction along the lines of the ancient Sabbath and Jubilee cycles. The social, political, and ecological costs of the debt crisis are intolerable and must be challenged and stopped. Only when we have implemented the Sabbath-Jubilee mandate can we "turn to God" and "rejoice in hope."

III. Causes of the Debt Crisis

The causes of the debt crisis are complex. Colonialism tied the developing world's economies to the export of agricultural, mineral, and other raw materials while creating a dependence on manufactured imported goods with higher and more stable prices than raw materials. When prices of raw materials are down, countries whose economies depend heavily on them for exports build debts to pay for basic imports. When they are up—as it has been the case recently—their apparently improved prospects lead them to contract large borrowing that cannot be paid back by relying on commodity exports alone and expose them to more debt when commodity prices swing back down again.

Another cause of the debt is the lack of transparency, accountability, and democratic processes in lending and borrowing practices. A growing number of governments is undertaking official audits to assess the legitimacy of debts. Odious debts can also result. When debts result from loans contracted without the knowledge or consent of the population, government officials used the money for personal purposes or to oppress their people, and these are facts that creditors knew or should have known, the resulting debts may be considered odious and creditors cannot legitimately expect their repayment. Examples of odious debt are money from loans stolen by the ruling elite of the then-Indonesian dictator Suharto; debts contracted by the apartheid regime of South Africa; and debts accrued during the dictatorial rule of Mobbutu Sese Seko in the Democratic Republic of Congo, Ferdinand Marcos in the Philippines, and the military junta in Argentina.

IV. Consequences of the Global Crisis—Everyone Loses

The World Bank and International Monetary Fund (IMF), the two main international financial institutions, lend money and reschedule the debt of poor countries. These loans to highly indebted poor countries come with conditions previously known as Structural Adjustment Programs (SAPs), however, and today most commonly referred as austerity. SAPs consisted of measures designed to help a country repay its debts by earning more hard currency, i.e., increasing exports and decreasing imports, and cutting budget deficits. While a few countries appear to have been helped by SAPs, poverty and inequality have increased in most countries due to the externally imposed programs. This is because, in order to obtain more foreign currency and cut budget deficits, governments implementing such policies usually must:

• reduce government spending, resulting in cuts in health care, education, and social services, forcing many people to go without;

• reduce inflation by limiting the money supply, oftentimes with contractionary effects on employment, credit and growth

• reduce or eliminate transportation and food subsidies — because of this, prices of essentials soar out of the financial reach of many citizens;

• reduce jobs and wages for workers in government industries and services;

• encourage privatization of public industries, which benefits the country's business elite and foreign investors;

• broaden the tax base often by introducing regressive tax reforms, such as sales taxes or taxes on the poorest informal sector; and

• shift agricultural and industrial production from food staples and basic goods for domestic use to commodities for export, which results in a transfer of land holdings from small subsistence farmers to large-scale agribusiness, leaving many farmers with no land to grow their own food and few are employed on these new cash-crop farms.

Children and women bear the full costs of debt repayment. In addition, by concentrating on exports in order to repay their debts, poor countries strip forests and overexploit land and nonrenewable resources, further aggravating serious environmental problems. Reports on the impact of debt repayment show that many indebted governments spend two to four times as much money "servicing," that is, making timely interest and principal payments, their international debt as they spend on health care, such as basic medicines and clean water, and education combined.

These IMF and World Bank policies, by taking away indebted country's sovereignty, undermine accountability by debtor governments, which in turn erodes local democratic institutions.

Today, a growing part of the debt is owed to private, commercial lenders, which adds to the debt burden and its impoverishing impacts on people. Crises in countries like Argentina, several Caribbean and European nations, notably Greece, show that the world lacks adequate tools to properly restructure these types of debts. The consequences of private-led debt crises are no different from the crises that were driven by credits provided by public international financial institutions.

The debt burden carried by impoverished nations hurts everyone, including citizens of rich nations such as the United States. The environmental damage magnified by indebtedness, such as destruction of forests, has global repercussions. Growing poverty worsened by the debt is linked to the spread of disease. Indebted countries are forced to use scarce dollars for debt payments instead of importing goods and services. This directly affects jobs and incomes in the rich countries. Indebtedness creates the climate that fosters the production and trafficking of illicit drugs. Debt also causes an increase of economic migration. It should trouble the conscience of citizens of rich nations that people living in misery have to spend their money for debt servicing that they need for their own survival.

V. Principles to Guide Debt-Crisis Solutions

As Christians, our love of God and neighbor must be reflected by our actions within the global family. Thus, we affirm the following policies and principles as necessary to ensure a just resolution to the debt crisis:

We need to examine patterns of greed that may cause us as individuals and nations to become debtors and lenders. Debt cancellation and relief should be fashioned in a way that benefits the poor and helps move debtor nations to sustainable human development.

The poor should not bear the burden of repayment and structural adjustment. Living standards of those least responsible and most vulnerable should not be sacrificed in order to meet external obligations. As put by the Guiding Principles on Foreign Debt and Human Rights, adopted by the Human Rights Council in 2012, "Debtor States should ensure that their level of debt servicing is not so excessive or disproportionate relative to their financial capacity and other resources as to amount to a diversion of their resources away from the provision of social services to all persons living in their territory and under their jurisdiction, including those pertaining to economic, social and cultural rights" (Principle 48).

Developing countries have the right to choose their own development paths without military or economic interference from outside. They should not be forced to surrender their right to political or economic self-determination in exchange for relief.

The debt burden should be shared equitably among credit institutions and the debtor governments, corporations, banks, and elites that incurred the debt. Factors adding to and perpetuating the debt problem but beyond the control of debtor countries, such as previous U.S. budget deficits, high interest rates, unfair commodity prices, and trade barriers, should be alleviated.

Long-term solutions should promote a more just international economic system and the restoration of revenues for poor populations through curbing illicit financial flows and corporate tax avoidance, in order to prevent such crises from recurring. New structures and mechanisms, involving participation and dialogue between creditors and debtors, including civil society groups such as community and faith-based organizations are critically needed.

There is a need for a new just process of arbitration for international debt cancellation, such as the introduction of an international sovereign insolvency law that ensures creditors share in the burden of responsibility for losses and debtors can get sufficient debt relief.

New mechanisms involving civil society must produce ethical, mutually responsible and transparent solu-

tions that not only satisfy requirements for economic efficiency, but also for the protection of basic human needs and rights as well as protecting of the environment.

Where funds are released through debt cancellation or other relief measures, civil-society organizations must be enabled to take part in determining how monies are reallocated for social priorities.

VI. Recommended Actions for The United Methodist Church

The United Methodist Church, as a covenant community committed to Christian discipleship and advocacy with the poor, must work toward "measures that would reduce the concentration of wealth in the hands of a few" (¶ 163, 2008 *Book of Discipline*). Thus, the General Conference of The United Methodist Church:

1. celebrates the worldwide movement to cancel the crushing debt of the world's poorest countries and the participation of the General Board of Church and Society and the General Board of Global Ministries in the campaign;

2. recognizes even with the progress made to cancel the debt of impoverished countries, much more remains to be done: as debts are accumulating faster than they are being cancelled;

3. calls for the United States, governments of other leading industrial nations, private commercial lending institutions, and international financial institutions such as the World Bank and IMF to:

a. cancel the debts of the poorest countries to enable them to meet human development goals, beginning with the Sustainable Development Goals;

b. audit their lending portfolios, including loans made to middle-income countries, in order to assess the legitimacy of these loans;

c. support measures to promote accountability of debtor countries when debts are relieved; these measures must be determined and monitored by local community organizations, including churches, and other communities of faith, and representative organizations of civil society, to ensure that debt cancellation leads to a more just distribution of wealth;

d. promote the orderly resolution of debtor-creditor disputes in cases of crises, through mechanisms similar to a bankruptcy process;

e. use their powers to ensure that funds illegitimately transferred to secret foreign bank accounts are returned to debtor nations; and

f. engage, in consultation with civil society, in a process of global economic reform toward the development of responsible financing standards for a more just distribution of wealth and prevention of new cycles of debt;

g. promote progressive, transparent and accountable tax systems backed by fully supportive international-tax cooperation.

4. urges the General Board of Church and Society and the General Board of Global Ministries to:

a. work with annual and central conferences to become advocates for the above actions; and

b. develop and distribute resources to annual conferences and local congregations.

5. urges United Methodist theological seminaries to include Christian responsibility for economic justice, including the global debt crisis, as a necessary part of education for ministry; and

6. urges the General Board of Church and Society and the General Board of Global Ministries to continue public policy work for major reforms of the International Monetary Fund, the World Bank, the World Trade Organization, and other international financial institutions to promote equitable development through poverty alleviation, protection of the environment, openness, democracy, and human rights.

ADOPTED 1988
REVISED AND ADOPTED 2000
REVISED AND READOPTED 2008
RESOLUTION #4053, 2008 *Book of Resolutions*
RESOLUTION #207, 2004 *Book of Resolutions*
RESOLUTION #198, 2000 *Book of Resolutions*
See Social Principles, ¶ 163.D, E.

Rationale:

Rewritten resolution updates a nearly three decades stance of the UMC on global debt. Old data and formulations replaced with newer information. Impoverishing impacts of the debt burden on people, especially women and children, and use of the "Guiding Principles on Foreign Debt and Human Rights" are new highlights.

R4054.

Petition Number: 60461-CA-R4054; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Deletion

Delete Resolution 4054.

R4056.

Petition Number: 60257-CA-R4056-G; Olson, Harriett Jane - New York, NY, USA for United Methodist Women. 1 Similar Petition

Greed

Amend and Readopt Resolution 4056 - Greed

God's vision of abundant living is a world where we

live out of a theology of "enough," a theology based in the knowledge that we are grounded in Christ, that our sense of personal value and esteem grows from our Christ-centered life. (*Book of Resolutions,* 2000, #188)

Scripture calls us to be compassionate and just stewards of our wealth and warns us of the sin of greed and its devastating effects. The Law ensured that the basic needs and rights of the poor were protected from the greedy (Exodus 23:6-11; Leviticus 25:35-55). The prophets warned that an economic system based on greed is contrary to God's will and leads to society's ruin ~~of the society~~ (Amos 8:4-7; Jeremiah 22:13-17). Echoing the Law and the prophets, Jesus condemned the rich for the hypocrisy of greed and the barriers greed creates to attaining salvation (Luke 6:24; 16:1-15; Matthew 18:16-22). He taught that in the God's economy that ~~Reign of God~~ everyone would have enough (Matthew 13:31-32; 20:1-16). The early church rejected greed by sharing their wealth among their members (Acts 2:44-45). When their salvation was jeopardized by greed, Paul warned them that "the love of money is the root of all kinds of evil" (1 Timothy 6:6-10).

In our Wesleyan tradition, greed is an impediment to holiness. John Wesley taught and practiced that excessive wealth, absent of effective stewardship and radical charity, prevents a believer from growing in grace and cultivates sinful actions and attitudes. ~~Wesley said that greed is "destructive of that faith which is of the operation of God; of that hope which is full of immortality; of love of God and of our neighbor, and of every good word and work." ("The Danger of Riches" I.11) Wesley also believed that stewardship that centers on care for the poor is a means of Grace. "O let your heart be whole with God. Sit as loose to all things here below as if you was a poor beggar. Be a good steward of the manifold gifts of God." ("On Riches" II.12)~~

~~Furthermore, John Wesley encouraged government leaders to develop public policies that provided for the well-being of the poor and the just distribution of wealth through taxation. For example, he praised the mayor of Cork for public policies which curbed the negative effects of greed on the poor. In his tract, "Thoughts on the Present Scarcity of Provisions" he described the widespread suffering of the poor due to changes in the English economy. Among his solutions was a call for the wealthy to pay taxes on their carriages and for the government to regulate the amount the poor could be charged for land rent.~~

Therefore, we follow in this Methodist tradition and oppose public policies that ~~we support measures that~~ have encouraged speculation; and tax policies that have concentrated wealth. ~~would reduce the concentration of wealth in the hands of the few. We encourage personal lifestyles that embody good stewardship of wealth on behalf of the poor~~. We oppose "free trade agreements that strengthen the movement of money and goods but do not permit the free movement of labor across borders. International trade agreements without strong, just systems for corporate accountability have often decimated local cultures and their social support systems and have deeply affected environmental and economic sustainability. The proposed Trans-Pacific Partnership also has weak environmental, community and labor protections. We also ~~further~~ support efforts to revise tax structures so that the wealthiest pay enough for all to have guaranteed social protections ~~and to eliminate governmental support programs that now benefit the wealthy at the expense of other persons~~ (Social Principles, ¶ 163 <https://www.umofficialresources.com/reader/9781426766213/>; see also ~~2008~~ the 2012 *Book of Resolutions*, #4052, "Economic Justice for a New Millennium"). ~~Gandhi predicted: "There is enough in the world for everyone's need; there is not enough for everyone's greed."~~

Call to Action:

At the General Church Level:

1. That the General Board of Global Ministries, the General Board of Church and Society and United Methodist Women ~~study and~~ support national and international measures which ~~in the US Congress that would~~ reject ~~new~~ trade agreements that encourage ~~allow continuing subsidies to~~ the free flow ~~richest nations and multinational corporations~~ of capital across national lines without environmental, economic and social regulations or provisions for labor migration. That we support policies that promote the social, economic ~~world~~ and political self-determinations ~~restrict the possibilities~~ of all nations and peoples. ~~advancement of the poorest nations and individuals including family farmers everywhere.~~

2. That ~~T~~ The United Methodist Church ~~oppose tax reduction measures that would increase the concentration of wealth in the hands of the few and~~ support progressive taxation to more equitably distribute income ~~taxes~~ and wealth across all income brackets. This includes a focus on taxing income and property rather than taxes on items of daily consumption. Taxes on daily consumption disproportionately impact people with low incomes.

3. That ~~T~~ The United Methodist Church increase its ~~advocate for revisions of tax structures to reduce the regressive taxes paid by the poor worldwide and redouble our~~ efforts toward debt cancellation for nations of the Global South and challenge usurious loan practices in the United States that push interest on those unable to pay, intensifying poverty. ~~the poorest nations.~~

4. That the General Board of Global Ministries ~~and~~ the General Board of Church and Society, and United Methodist Women work with partners to support ~~research~~

public policy that regulates the ~~solutions to practices in~~ global financial industry's ~~markets which create~~ currency speculation ~~that destroys the ability of countries to protect their currency from~~ which has had a devastating impact on both developed and developing nations. ~~ruin~~

At the Local Church Level:

1. That local congregations challenge "overconsumption" in a culture which does not take into consideration the consequences of such consumption including disproportionate resource use and waste. ~~organize "simple-living" seminars in our churches and UMW units.~~

2. That local congregations examine their investments and endowment funds to determine how they can be better invested in underserved and impoverished communities with regards to community development, coops, credit unions, and projects concerning the affordability and accessibility of housing, healthy foods and energy. ~~utilized for the poor.~~

3. ~~That local congregations expand their stewardship programs to include education about the effects of materialism on discipleship.~~ That local congregations advocate for just tax structures ~~fairness in local taxes~~ that ensure ~~the well-being of the poor~~. That all people have adequate resources for housing, affordable healthy food, clean water, energy, healthcare and public transportation.

4. That the people called United Methodists search the ~~s~~ Scriptures concerning systemic greed, understand the current inequities built into our economic system and pray for forgiveness where appropriate, and develop relationships of mutuality and reconciliation across class, status, race, gender, ability, sexual orientation, and age while advocating for a system which, like the early Christians and John Wesley, values a just distribution of our common resources.

ADOPTED 2004
READOPTED 2008
RESOLUTION #4056, 2008 *Book of Resolutions*
RESOLUTION #211, 2004 *Book of Resolutions*
See Social Principles, ¶ 163.*A, D, E* <https://www.umofficialresources.com/reader/9781426766213/>.

R4056.

Petition Number: 60288-CA-R4056-G; Hall, Russell - Tomball, TX, USA for Texas Annual Conference.

Greed

Resolution 4056 Greed

. . . Therefore, we ~~support measures that would reduce the concentration of wealth in the hands of a few. We further support efforts to revise tax structures and to eliminate governmental support programs that now benefit the wealthy at the expense of other persons. We~~ encourage personal lifestyles that embody good stewardship of wealth on behalf of the poor. ~~We further support efforts to revise tax structures and to eliminate government support programs that now benefit the wealthy at the expense of other persons (Social Principles, ¶ 163; see also 2008 Book of Resolutions, #4052, "Economic Justice for a New Millennium").~~ Ghandi predicted: "There is enough in the world for everyone's need; there is not enough for everyone's greed."

R4057.

Petition Number: 60407-CA-R4057-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Protecting Health Care, Labor, and Environment

Amend Resolution 4057:

Add new first paragraph before current text

Since the time of the prophet Ezekiel (34:4), Scripture has clearly affirmed nations' obligation to heal the sick and bind up the injured. In addition, Scripture has condemned the exploitation of the poor and those who use judicial systems to crush the needy (Proverbs 22:22-23).

Amend Paragraph 1, fourth and fifth sentences

~~In the future, GATS rules under discussion could prevent member countries, including the United States, from considering a full range of solutions to problems in their health-care systems or from protecting standards for working conditions. Countries could be challenged under GATS for subsidizing hospitals that disproportionately serve the poor or that seek to extend current "monopolies" such as the US Medicare program to include additional services, such as prescription drugs. Proposed GATS rules could allow foreign corporations and governments to challenge laws requiring reasonable staffing ratios, use of safe needles, and professional licensing as "more burdensome than necessary."~~ In negotiations for the Trans-Pacific Partnership in 2014, the United States continued to promote provisions permitting tobacco companies to sue countries that legislate against tobacco marketing in the interest of public health. Under existing trade agreements, tobacco companies have sued Australia's plain packaging law and Uruguay's tobacco health warnings.

Rationale:

Revise text to add scriptural basis and to update the kinds of issues illustrating the concerns of the resolution.

R4058.

Petition Number: 60258-CA-R4058-G; Olson, Harriett Jane - New York, NY, USA for United Methodist Women.

Privatization

Amend and Readopt Resolution 4058 - Privatization

"The earth and its fullness are ~~all that is in it belong to~~ the ~~Lord~~ Lord's" (1 Corinthians 10:26 NRSV). The Lord's people have been given enough—an abundance of all of the things we need for life.

"We believe [that] governments have the responsibility, in the pursuit of justice and order under law, to provide procedures that protect the rights of the whole society as well as those of private ownership" (Social Principles, ¶ 163.*A* <https://www.umofficialresources.com/reader/9781426766213/>).

One of our values as Christians is to provide an economy that serves God's vision of abundance to all. ~~(~~Ecclesiastes 3:22 (NRSV) states "So I ~~perceived~~ saw that there ~~was~~ is nothing better than that all should ~~for human beings but to~~ enjoy their work, for that is their lot" ~~what they do because that's what they're allotted in life~~," Luke 10:7 and 1 Timothy 5:18 state "the laborer deserves to be paid" (NRSV), ~~workers deserve their pay~~," And it is written in Matthew 20:8 "Call the ~~workers~~ laborers and give them their ~~wages~~ pay" NRSV).

Jesus singled out the poor, and the sick and the imprisoned for special care and made them the special responsibility of the faithful. Under many privatization schemes, responsibility by the public has been abandoned to private enterprise. Our responsibility to the sick and poor and imprisoned has been left to the devices of private profit. Privatized prisons, nursing homes, hospitals, welfare programs and other social services have sometimes been less dedicated to service and rehabilitation than to cutting service and increasing profits (Resolution 4052, "Economic Justice for a New Millennium," *The Book of Resolutions of The United Methodist Church, 2008* ~~*Book of Resolutions*, #4052, "Economic Justice for a New Millennium").~~

~~(Social Principles ¶ 162 <https://www.umofficialresources.com/reader/9781426766213/>) "We support the basic rights of all persons to equal access to housing,…employment,…medical care,…and physical protection."~~

~~(2008 Resolution #3201, "Health Care for All in the United States") "private health insurance in all its forms, continues to increase its premium cost while limiting care and /or increasing deductibles and co-payments for care." Just 20 years ago, only about 18 percent of HMOs (Health Maintenance Organizations) were for-profit. By 1995, the market share was 70 percent. HMOs charge up to 25 percent out of every premium dollar for CEO salaries, profits and bureaucracy; Medicare has administrative costs of only 1.2 percent.~~

~~(2008 Resolution #1026)~~ "We are called to see that all life has a sufficient share of the resources of nature." Resolution 1026, "Environmental Stewardship": Right to Abundant and Clean Water, *Book of Resolutions*, 2008).

Introduction

Corporate interests are rushing to privatize many of the resources of the earth—water, energy, education, natural plants, human and animal genes, cultures and public services such as social security, health care and public safety. Everything from prescription drugs to prisons to welfare programs is considered fair game for corporate profit-making. Wall Street, according to the Economic Policy Institute, is fighting hard for a privatized Social Security system because it would reap an estimated $240 billion dollars in fees for managing these funds during the first ~~12~~ twelve years of such a system.

Private Control

Supporters of privatization accuse government of inefficiency and claim that, if allowed to make a profit, these same corporations could control resources more effectively and efficiently, saving public money and delivering better services ~~better~~. The expectation of privatization is that government would continue to collect taxes from the citizens and then provide that tax money to ~~the~~ corporate CEOs who would manage salaries, resources, and functions better. Those who favor privatization argue that they would earn a profit, benefit the economy, and be less encumbered by inefficient bureaucracy and public controls.

The World Bank is actively subsidizing the privatization of public resources worldwide. The World Trade Organization (WTO) has been quietly renegotiating and expanding the General Agreement on Trade in Services (GATS). The range of services on the negotiating table is vast, covering such vital areas as water and energy, banking, communications and retail services. Eighty additional countries have been targeted by the European Union for this invasion by foreign corporations. If governments refuse to cooperate, they may be faced with world trade disputes claiming "barriers to free trade."

Public Control

Opponents of privatization point to corporate abuses and criminality in the management of pensions, energy and communications systems.

Those who favor continued public control and regulation of these common resources and services argue that, when private forces take control, there is less accountability to the citizens. They claim that ever-growing profits are the primary interest of the corporations ~~doing the pri-~~

~~vatizing~~. They also note that worker salaries and working conditions are usually forfeited in the name of efficiency and ~~in order to increase~~ private profits. Loss of well-paid public sector jobs is a burden to society in many ways, including reduced tax revenues and increasing the need for social welfare programs.

People worldwide are challenging the privatization of commonly held resources such as native seeds and plants under intellectual property rules established under international financial institutions such as the ~~World Trade Organization~~ WTO. Many are calling for public control of resources such as water and the drugs necessary for eradicating some of ~~stamping out~~ the world's most devastating diseases ~~of our world and the water that is essential to life on earth~~.

Discernment

There may be instances where privatization is appropriate. However, the role of Christians requires us to honor the earth's resources and to protect our God-given common heritage. The public must be vigilant to regulate and control ~~any~~ the privatization and the profiteering of public resources.

New Laws to Protect Our Common Property

We have rules that protect our private property and our personal property. ~~individual property~~. We also need strong, ethical governments and new laws to protect our common property—the ~~common~~ resources that God has asked us ~~belong~~ to be stewards ~~all~~ of ~~us~~ and the common services that constitute the basis of human dignity, protected by ~~universal~~ human rights. Responsive governments must be strengthened and supported to provide protection for all, particularly in the most exploited and impoverished vulnerable nations, but also those marginalized communities in wealthy nations. These ~~and particularly in support of the elements that~~ are necessary as preconditions for all persons to experience ~~to~~ the abundant life provided by God.

There are efforts by the international financial institutions to impose new rules that increase the private invasion of common property. The sovereignty of underdeveloped countries has been ~~would be~~ undermined by Rule 11 of NAFTA and will be further undermined by ~~and~~ other free trade agreements such as the proposed Trans-Pacific Partnership (TPP) trade agreement. ~~Free Trade Area of the Americas~~. These trade rules strengthen the ability of private interests to force local communities to allow their free trade operations and privatization of common resources without effective regulation. Under Rule 11, if the governments move to regulate the activities of the corporations on behalf of their own workers or their own environment, they face multimillion dollar penalties in private trade courts unattended and unregulated by the public. These rules~~, called "takings,"~~ are increasing the poverty and devastation of communities worldwide.

The Need for Effective Governments

Effective and democratic governments worldwide must be strengthened in order to function on behalf of the interest of their citizens. Our common resources do not belong to government or market, but responsible and effective government is essential for protecting those public properties. Privatization of common property rights should be viewed as a "form of taking" from the people. For decades a body of international rules has been developing led by corporations that would challenge the rights of governments to protect their workers and their natural resources from corporate exploitation.

Call to Action

The United Methodist Church and its predecessors have always had a history of public witness on matters of economic justice. Faced with protecting and securing the common resources and services needed by all humanity, the General Conference calls upon:

1. Tthe General Board of Global Ministries to develop an educational program on the issues posed by privatization worldwide and join in challenging privatization where it endangers public interest~~;~~.

2. Tthe boards and agencies of The United Methodist Church to create and disseminate materials explaining proposed trade agreements and oppose them when they violate United Methodist ideals supporting a just economy~~;~~.

3. Tthe General Board of Global Ministries and the General Board of Church and Society continue to invigorate efforts to acquire national publicly-provided health care for everyone in the United States and that the issue of worldwide health care be put on the agenda for increased support~~;~~.

4. M~~m~~embers of The United Methodist Church to urge our governments to challenge and change the International Monetary Fund (IMF), World Bank and ~~World Trade Organization~~ WTO rules supporting massive privatization~~;~~.

5. The United Methodist Church to question the IMF investment of billions of public dollars into support for the efforts of private corporations to take over public services and public resources in ~~poor~~ countries which are impoverished~~;~~.

6. Tthe General Board of Global Ministries and the General Board of Church and Society to study ways of supporting world trade rules that would protect our commons ~~resources~~ from the growing trend ~~toward~~ of "takings" by private entrepreneurs~~;~~.

7. Tthe General Board of Global Ministries and the General Board of Church and Society to lead an effort

to discern the societal effects of privatized services and resources on marginalized communities and nations, with special attention paid to both the beneficiaries of such privatization and those individuals and groups whose quality of life is dramatically diminished. Focusing on the violence in the Democratic Republic of the Congo over resource management or the water crisis in Detroit, Michigan would provide important case studies. ~~effects to society of privatization of services in the United States and globally and join in opposing detrimental privatization;~~.

8. T~~t~~he General Board of Church and Society to provide studies and actions on the importance of responsible government and ways to enact good governance~~;. And~~

9. United Methodists to study and act in support of our local governments by insisting that the Federal budget provide for adequate tax money for running public services and regulating private service initiatives for the benefit of all.

ADOPTED 2004
READOPTED 2008
RESOLUTION #4058, 2008 *Book of Resolutions*
RESOLUTION #361, 2004 *Book of Resolutions*
See Social Principles, ¶ 163 <https://www.umofficialresources.com/reader/9781426766213/>*I*

R4093.

Petition Number: 60270-CA-R4093; Hanke, Gilbert C. - Nashville, TN, USA for General Commission on United Methodist Men. 3 Similar Petitions

Readopt Resolution

Readopt Resolution 4093 - Society of St. Andrew - with no changes.

Rationale:

Without action by the 2016 General Conference a resolution supporting Society of St. Andrew will be deleted from the 2016 *Book of Resolutions.*

There are 2.1 billion reasons to continue the resolution as that is the number of food servings provided by the organization founded by United Methodist clergy.

R4101.

Petition Number: 60408-CA-R4101-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Global Living Wage Model

Amend Resolution 4101 by combining with Resolution 4060 and, upon adoption, deleting Resolution 4060:

Amend second paragraph:

A century ago, the Methodist Episcopal Church, in adopting the first social creed, responded to this call for worker justice by proclaiming support for "a living wage in every industry" (1908 Social Creed). In the global community of the twenty-first century, the church has no choice but to be concerned about and involved in issues of globalization including the impact of changing global economic structures on workers. A living wage in a safe and healthy workplace with reasonable hours of work is a universal right not restricted by national borders. ~~Today~~ Therefore, The United Methodist Church reaffirms its historic support for the living wage movement and calls upon businesses and governments to adopt policies to ensure employees are paid sufficient wages to afford shelter, food, clothing, health care, and other basic expenses, according to local costs of living. United Methodists will work in partnership with persons, communities, and governments everywhere around the world to bring about the creation of conditions that encompass fundamental workers' rights, fair wages, a safe and healthy workplace, reasonable hours of work, decent living standards, support for community infrastructure, and commitment to community economic development.

Amend third paragraph, second sentence:

To this end, The United Methodist Church adopts the living wage as a model for justice in the world and in the household of faith, holding all levels of the Church accountable~~—local United Methodist congregations, annual conferences, and their agencies, the general church and its agencies—~~to adjust compensation for all employees, including support staff, to effect the following:

Insert after first subparagraph:

• reduce disparity between top and bottom wage earners;

Rationale:

This petition combines two existing resolutions (4101 Living Wage Model and 4060 Global Living Wage) into one global statement of support for a locally appropriate living wage and a commitment by the church to model fair and faithful compensation.

R4111.

Petition Number: 60456-CA-R4111; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Readopt Resolution

Readopt Resolution 4111.

Rationale:

This resolution outlines key principles to be upheld when considering reforms to the Social Security program in the United States. The resolution was substantially rewritten in 2008 and remains a key educational and advocacy resource for this important conversation.

R4131.

Petition Number: 60425-CA-R4131; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Deletion

Delete Resolution 4131.

Rationale:

The task force has not been funded for two consecutive quadrennia. While worker justice continues to be a focus of work for both GBCS and GBGM, collaborative agency efforts are currently being carried out through ecumenical and interfaith partner organizations.

R4133.

Petition Number: 60424-CA-R4133; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Deletion

Delete Resolution 4133.

Rationale:

While there remain concerns related to access and equity for African-American farmers, the particular issues raised in this resolution have been adjudicated and the claims process closed as of 2012.

R4134.

Petition Number: 60409-CA-R4134; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Rights of Farm Workers in the U.S.

Amend Resolution 4134

Insert before first paragraph:

The cries of the ~~*harvesters*~~ harvesters have reached the ears of the Lord of heavenly forces.

—James 5:4b CEB ~~[emphasis added]~~

Amend second sentence, second paragraph:

The overwhelming majority ~~Eighty-five percent~~ of fruits and vegetables in the United States are handpicked by some of the nation's most vital workers, essential to the economic well-being of the United States.

Amend first sentence, third paragraph:

The average ~~wage~~ income of the ~~more than~~ nearly two million farm workers in the United States is ~~$11,000~~ between $10,000 and $12,499 (Source: National Farm Worker Ministry and National Agricultural Worker Survey).

Amend third sentence, fourth paragraph:

Children in the fields are particularly susceptible to the hazards of pesticides, and w~~W~~omen who work in the fields have given birth to babies with severe birth defects, attributed by many to pesticide exposure.

Amend first and second sentence, fifth paragraph:

Farm workers face numerous obstacles to receiving health care including lack of transportation, lack of paid sick leave and risk of job loss if they miss work~~;~~. Only a small number of farm workers are covered by health insurance. ~~only 10 percent of farm workers report having employer-provided health insurance.~~

Amend fifth paragraph, fourth sentence:

The majority of farm workers are undocumented and with strict enforcement of the southern US border, many have not seen their families for years.

Amend fifth paragraph, fifth sentence:

An increasing number of farm workers arrive through the H2-A agricultural guest worker program, some from as far away as Thailand.

Insert after sixth paragraph:

When asked what farm workers expected from churches, Cesar Chavez responded, "We wanted the church to be present with us, beside us, willing to sacrifice for justice, ready to be Christ among us."

Amend seventh paragraph, second and third sentences:

As Christians, we cannot sit silently as our brothers and sisters are exploited and abused~~. We proclaim our outrage at their living and working conditions.~~ but rather ~~F~~following the teachings of Christ we must ensure that the men and women who harvest our food are invited to share fully in the fruits of their labor.

Insert new subparagraph after second subparagraph:

• advocates for policies that ensure the workers who harvest food for U.S. families are not separated from their own families.

Amend current third subparagraph:

calls on the General Board of Church and Society, the General Board of Global Ministries, annual conferences, and local churches to support state and federal legislation particularly initiatives developed by farm-worker organizations, that would strengthen the laws protecting farm workers' rights and provide the funding necessary for adequate enforcement of laws protecting farm workers' rights, health, and safety;

Amend current eighth subparagraph:

• urges local ~~churches to hold a yearly service~~ faith communities, through worship, education and calls to action to remember and honor farm workers~~, including worship, education and a call to action; and~~ for the work they do, and the hope they offer us through their courage persistence and faith; and,

Rationale:

This petition updates the resolution that serves as the basis for organizing and advocacy with farm workers who are seeking to improve their living and working conditions in the United States.

R4135.

Petition Number: 60410-CA-R4135-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Rights of Workers

Amend Resolution 4135

Amend first paragraph:

~~Scripture teaches that H~~human beings, created in the image of God, have an innate dignity (Genesis 1:27). ~~God grants dignity to work by~~ Ccommanding human beings ~~to be stewards of the land and~~ to farm and take care of the earth, God granted dignity to the work of human hands (Genesis 1:28; 2:15). Work ~~is one way through which human beings exercise their God-given creativity~~ remains a means of stewardship and God-given creativity~~.~~

Replace the second paragraph:

Throughout Scripture, God orders life together based on right relationships, shared resources, and economic justice. In the very act of creation, God demonstrates time for work and rest. The Hebrew prophets decry the growing disparities of wealth and poverty. The Book of Acts describes an early Christian community that shared its goods with one another. The basic principles are clear: All human beings should be treated with respect and dignity. Thus, those who work should earn wages that sustain themselves and their families. Employers have a particular responsibility to treat workers fairly and empower them to organize to improve conditions.

Amend fifth paragraph, sixth sentence:

Workers, governments and the Cchurch ~~have had little ability to~~ must challenge the negative aspects of rapid globalization and improve working conditions around the world.

Amend sixth paragraph, subparagraph four:

4. urges ~~the United States~~ governments to protect the rights of migrant workers through the ratification of the International Convention on the Rights of Migrant Workers and Their Families;

Amend paragraph seven, subparagraph one:

1. encourages all employers—and especially ~~United Methodist~~ employers who are United Methodist—to share prosperity with workers and seek ways to reduce disparity between top and bottom wage earners;

Amend paragraph seven, subparagraph two:

2. supports efforts ~~in the US Congress to raise the minimum wage~~ by governments to ensure living wages ~~and~~ indexed ~~it~~ to inflation, expand health care benefits to workers, expand and protect worker pension programs, set core national standards for workers for paid sick days and paid vacation days, and limit mandatory overtime;

Amend paragraph seven subparagraph three:

3. calls upon ~~the US Department of Labor~~ government agencies to expand ~~its~~ targeted investigations of industries that routinely violate wage and hour laws, partner with workers' centers and congregations that are in ministry with low-wage and immigrant workers, and develop new print and online resources for educating workers about their rights in the workplace;

Amend paragraph eight subparagraph three, second and third sentences:

This power over workers' livelihoods means that employers must be especially careful not to bully or threaten employees, if workers are indeed to experience ~~a "~~freedom of association.[2] In particular, employers are encouraged to clearly communicate to their employees that they are neutral on their employees' choice and will deal fairly with any union they select; abide by their employees' decision when a majority has ~~signed union authorization cards or otherwise~~ indicated their desire to be represented by a union, and refrain from using hearings, elections, and appeals as a means for delaying or avoiding representation for their employees.

Amend paragraph eight, subparagraph four:

4. expresses additional concern about the erosion of worker rights and supports policies to strengthen the power of workers to challenge unjust working conditions and guarantee their right to organize. ~~guaranteed in the United States since 1935 by the National Labor Relations Act and urges adoption of legislation to reclaim these rights. This legislation should allow workers to choose union representation by signing cards, require mediation and binding arbitration if a first contract agreement is not reached in a reasonable period of time, and expand penalties for employers violating workers' right to organize~~;

Delete paragraph eight, subparagraphs five and six:

~~5. calls on all governments to take strong measures to prevent violent attacks against labor organizers and to engage in prompt and full prosecutions whenever such attacks occur; and~~

~~6. calls upon all workers and labor unions to refrain from violence, be truthful about employers, and bargain in good faith. We also call upon United Methodists who are union members and leaders to express their Christian witness by promoting a prophetic witness, democratic process, and financial integrity in their unions.~~

Rationale:

This petition tightens the biblical and theological foundation for the resolution and adapts the language to be globally relevant. The resolution remains an important education and advocacy tool in an era when workers' rights are being challenged.

R4136.

Petition Number: 60426-CA-R4136; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Deletion

Delete Resolution 4136: Smithfield Foods, Inc. and Union Organizing.

Rationale:

Since adoption of this resolution, Smithfield workers successfully organized and voted to join a union.

R5011.

Petition Number: 60427-CA-R5011-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Deletion

Delete Resolution 5011 upon adoption of NEW Resolution "Our Call to End Gun Violence."

Rationale:

Resolution deleted to be replaced by new comprehensive gun violence petition.

R5031.

Petition Number: 60430-CA-R5031-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Deletion

Delete Resolution 5031 upon adoption of NEW Resolution "Criminal Justice."

Rationale:

All criminal-justice resolutions were closed in favor of a comprehensive new one.

R5032.

Petition Number: 60431-CA-R5032; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Deletion

Delete Resolution 5032 upon adoption of NEW resolution "Criminal Justice."

Rationale:

All criminal-justice resolutions were closed in favor of a comprehensive new one.

R5033.

Petition Number: 60432-CA-R5033-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Deletion

Delete Resolution 5033 upon adoption of NEW resolution "Criminal Justice."

Rationale:

All criminal-justice resolutions were closed in favor of a comprehensive new one.

R5035.

Petition Number: 60429-CA-R5035; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Deletion

Delete Resolution 5035 upon adoption of NEW resolution "Criminal Justice."

Rationale:

All criminal-justice resolutions were closed in favor of a comprehensive new one.

R5036.

Petition Number: 60428-CA-R5036; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Deletion

Delete Resolution 5036 upon adoption of NEW resolution "Criminal Justice."

Rationale:

All criminal-justice resolutions were closed in favor of a comprehensive new one.

R5037.

Petition Number: 60411-CA-R5037; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Texas Death Penalty

Amend Resolution 5037

Amend second paragraph, first subparagraph (bullet point):

• over ~~400~~ 515 persons have been put to death since the state resumed executions in 1982 as of 2015 (http://www.tdcj.state.tx.us/death_row/dr_executed_offenders.html);

Amend second paragraph, second subparagraph (second bullet point)

• among the persons executed since 1982 at least ~~six~~ nine ~~were mentally retarded~~ had intellectual or developmental disabilities (http://www.deathpenaltyinfo.org/list-defendants-mental-retardation-executed-united-states); at least ~~twenty~~ 20 percent of the 290 people on death row suffered from mental illness in 2013 alone (http://www.texasmonthly.com/story/trouble-mind/page/0/1), and thirteen were juveniles when their crimes were committed;

Amend second paragraph third subparagraph (third bullet point):

• among those executed ~~eighty-three~~ 108 African Americans were put to death for crimes against white victims (http://www.deathpenaltyinfo.org/), and only ~~one~~ 4 white persons were~~as~~ executed for crimes against African Americans (http://www.deathpenaltyinfo.org/);

Amend second paragraph fourth subparagraph (fourth bullet point):

• twelve ~~eight~~ persons sentenced to die have later been proven innocent and removed from death row (http://www.deathpenaltyinfo.org/innocence-and-death-penalty?did=412&scid=6#inn-st);

Amend second paragraph sixth subparagraph (sixth bullet point):

• the Innocence Project of Texas has pointed to the likelihood that one or more innocent persons have been executed (http://www.innocenceproject.org/Content/Cameron_Todd_Willingham_Wrongfully_Convicted_and_Executed_in_Texas.php); and . . .

Rationale:

Update on statistics

R5051.

Petition Number: 60259-CA-R5051; Olson, Harriett Jane - New York, NY, USA for United Methodist Women. 1 Similar Petition

Public Education and the Church

Amend and Readopt Resolution 5051

United States **Public Education and the Church**

I. Historic Church Support for Public Education

In the past, The United Methodist Church has issued statements supportive of public education., ~~and now~~ At ~~at~~ a time when public education has become a political battleground, the church is called to remember, first and foremost, the well-being of all God's children. Education is a right of all children and is affirmed by Scripture which calls us to "train children in the way they should go" (Proverbs 22:6). Furthermore, the Social Principles affirm that education "can best be fulfilled through public policies that ensure access for all persons to free public elementary and secondary schools and to post-secondary schools of their choice" (¶ 164.*E* <https://www.umofficialresources.com/reader/9781426766213/>*)*.

The public school is the primary route ~~for~~ through which most children enter into full participation in our economic, political, and community life. As a consequence of inequities in our society, we have a moral responsibility to support, strengthen, and reform public schools. They have been, and continue to be, both an avenue of opportunity and a major cohesive force in our society, especially as ~~a~~ society ~~becoming daily~~ becomes more diverse—racially, culturally, and religiously—almost daily.

Historically, education has been held to contribute to the development of religious faith. To that end, the great figures of the Reformation called for the establishment of schools. Our founder, John Wesley, was dedicated to the education of poor and underprivileged children. The Sunday School Movement of the latter 18th century was an outgrowth of this ministry and largely established a model for access to public education, regardless of social or economic status. Our heritage should lead us to defend the public schools, and to rejoice that they ~~now more~~ nearly reflect ~~the~~ our country's racial, ethnic, and religious diversity ~~of our country than they have~~ now more than ever ~~done~~ before.

II. The Larger Social Context

We welcome the fact that many public schools now teach about diversity and the role of religion in human life

and history; and we applaud the schools' efforts to promote those virtues necessary for good citizenship in a pluralistic democracy. These reforms help to accommodate the constitutional rights of all students and their parents. Just as we encourage schools to ensure that all religions are treated with fairness and respect, so we urge parents and others to refrain from the temptation to use public schools to advance the cause of any one religion or ethnic tradition, whether through curriculum or through efforts to attach religious personnel to the public schools. We believe that parents have the right to select home schooling or private or parochial schools for their children. But with that personal right comes an obligation to support quality public education for all children. The long-range solution is to improve all schools so that families will not be forced to seek other educational alternatives.

At a moment when childhood poverty is shamefully widespread, when many families are under constant stress, and when schools are limited by the lack of funds ~~or~~ and resources, criticism of the public schools often ignores an essential truth: we cannot improve public schools by concentrating on the schools alone. In this context, we must address with prayerful determination the issues of race and class that threaten both public education and democracy in America.

III. Disparities in High School Graduation Rates

The Social Principles support "the development of school systems and innovative methods of education designed to assist every child toward complete fulfillment as an individual person of worth" (¶ 162C). Unfortunately, many schools in the United States are far from achieving this goal. According to the National Center for Education Statistics, in 2012, some 3.1 million public high school students-only 81 percent, graduated on time with a regular diploma. Failure to finish high school with a diploma, with the devastating consequences this has for an individual's future prospects, is a bitter reality that disproportionately impacts minority youth. Nationally, the highest graduation rates are among Asian/Pacific Islanders (93 percent) followed by Caucasians (85 percent). Graduation rates are substantially lower for other students of all backgrounds: among Hispanics, only 76 percent of student entering the Ninth grade graduate four years later, while just 68 percent of African Americans do so, with similar figures for indigenous youth. These high attrition rates have been attributed to both "drop out" and "push out"—students dropping out of school because they find no help or encouragement to overcome challenges, and to low-achieving students being pushed out into alternative programs such as GED to improve a school's test scores.

These sobering figures clearly indicate that, despite some progress in recent years, schools in the United States are largely failing to equip a large number of students, and a high percentage of minority youth, with the knowledge, understanding, and skills needed for entering college or gainful employment, as well as the exercise of citizenship responsibilities necessary for the survival of a democratic society. These failings are indicative of a crisis that is marginalizing millions of American youth (especially minority youth), consigning them to second-class citizenship, contributing to an erosion of American democracy, and leaving many members of faith communities less equipped to bear witness to issues of justice and peace.

IV.~~III.~~ *Public Funding Issues*

By almost any standard of judgment, the schools our children attend can be described in contradictory terms. Some are academically excellent; others are a virtual disgrace. Some are oases of safety for their students; others are dangerous to student and teacher alike. Some teachers are exceptionally well qualified; others are assigned to areas in which they have little or no expertise. Some school facilities are a fantasy land of modern technology; others are so dilapidated that they impede learning.

The wide disparities among public schools exist largely because schools reflect the affluence and/or the political power of the communities in which they are found. Within virtually every state, there are school districts that lavish on their students three or four times the amount of money spent on other children in the same state. A new phenomenon in our society is "re-segregating of communities" which further diminishes the effectiveness of public schools. Most tellingly, the schools that offer the least to their students are those serving poor children, among which children of color figure disproportionately, as they do in all the shortfalls of our common life. Indeed, the coexistence of neglect of schools and neglect of other aspects of the life of people who are poor makes it clear that no effort to improve education in the United States can ignore the realities of racial and class discrimination in our society as a whole.

We acknowledge the debate over whether public funds might appropriately be used to remedy the lingering effects of racial injustice in our nation's educational system. We do not purport to resolve our differences over this issue, but we do affirm our conviction that public funds should be used for public purposes. We also caution that government aid to primary and secondary religious schools raises constitutional problems and could undermine ~~the~~ private schools' independence and/or compromise their religious message.

V. A Call to Action ~~*IV. What the Church Can Do*~~

In view of this crisis and the urgent need to hold our educational system accountable in providing equity in access to a high school education for all students from all

social backgrounds, we call upon local, state, and federal education agencies to do the following:

1. Publicly report annual graduation and retention rates by sex, race and ethnicity;

2. Make increasing retention and graduation rates a major focus of educational reform along with equitable distribution of financial and educational resources to all school districts so that they may provide a quality education to all students.

Local churches and all communities of faith must become better informed about the needs of the public schools in their communities and in the country as a whole. Only through adequate information can we defend public education and the democratic heritage which it supports. Full knowledge of our religious and democratic traditions helps us ensure that those elected to school boards are strongly committed to both public education and religious liberty.

Therefore, we call upon local churches, annual conferences, and the general agencies of The United Methodist Church to support public education ~~by~~ in the following ways:

1. Establish and nurture ~~establishing~~ partnerships with local public schools such as providing after-school and vacation enrichment programs, adopt-a-school programs, ~~and literacy and reading emphases;~~ teacher appreciation programs, updated library materials, and parenting enrichment classes.

2. Monitor ~~monitoring~~ reform efforts in public schools, including the creation of charter and magnet schools, of schools-within-schools, of full inclusion or appropriate placement of children who are differently-abled, and of classes sized to best serve all children~~;~~.

3. Prompt local and state authorities to offer students curricula and textbooks that are rich, inviting, and include the following ideas:

• religion as an essential dimension in the development of civilization;

• basic character and civic virtues such as honesty, truthfulness, and respect for life and property;

• the role of the many ethnic, racial, and religious groups in the history and culture of the United States; and

• quality, age-appropriate comprehensive health education.

~~3. honoring teachers for the crucial work they do with young people; and advocating for appropriate salaries commensurate with their vital role in society;~~

~~4. encouraging young people of our congregations to enter the teaching profession;~~

~~5. encouraging school libraries to provide quality materials, including those of religious perspectives, that will broaden students' understanding of human life all over the world;~~

~~6. insisting that all curricula present the best textbooks and teaching at all levels, acknowledging that we encourage children to read, to imagine, and to understand the many wonders of God's creation;~~

~~7. encouraging teaching about religion as an essential dimension in the development of civilization;~~

~~8. encouraging teaching basic character and civic virtues such as honesty, truthfulness, and respect for life and property;~~

~~9. providing parenting classes to emphasize the special responsibilities of families to schools and school-aged children;~~

~~10. encouraging the use of curricula in all schools that reflect the role of the many racial, ethnic, and religious groups in the history and culture of the United States;~~

4. Reject ~~11. rejecting~~ racial- and gender-biased curricula and testing which limit career options for ~~of~~ children and youth.~~;~~

~~12. advocating for quality, age-appropriate, comprehensive health education in the public schools;~~

~~13. advocating for the inclusion of differently-abled students in our classrooms, and ensuring that teachers have the special training needed to meet these children's needs;~~

~~14. supporting thoughtful reform and innovation in local schools to improve teaching and learning at all levels;~~

5. Advocate ~~15. advocating~~ at the state and local level~~s~~ for adequate public school funding and equitable distribution of state funds; and support~~ing~~ efforts to end unjust educational disparities between rich and poor communities.~~;~~

~~16. learning about public school issues, offering candidate forums during school board elections, and educating church members about local funding ballot issues and about the historical role of churches in creating and supporting public schools;~~

6. Champion ~~17. advocating for~~ strengthened teacher training~~, for~~ and enhanced professional development for teachers and administrators.~~;~~ Encourage young people in the church to consider careers in education. ~~and for policies that assign teachers only to disciplines in which they are fully prepared, to classes whose size encourages individualized assistance, and to schedules that give teachers time to prepare or consult with other teachers, students, and parents;~~

~~18. supporting standards-based school reforms and working in districts and states until the country as a whole has reasonable and challenging standards by which to assess students and schools;~~

~~19. encouraging the development of smaller schools (including "schools-within-schools") to provide a caring environment;~~

~~20. calling upon the United States Congress to pass and fully fund legislation to repair and modernize school facilities and to create new facilities as needed;~~

7. Push ~~21. advocating~~ for universal, early, and quality preschool education for all children.~~; and~~

8. Champion ~~22. advocating for~~ public education as a basic human right; and curb school districts' reliance ~~not relying solely~~ on school fund-raising and state-alternative revenues, such as gambling, for financial support.

ADOPTED 2000
AMENDED AND READOPTED 2004
READOPTED 2008
RESOLUTION #5051, 2008 *Book of Resolutions*
RESOLUTION #263, 2004 *Book of Resolutions*
RESOLUTION #246, 2000 *Book of Resolutions*

See Social Principles, ¶ 164 <https://www.umofficialresources.com/reader/9781426766213/>E~~-~~ ¶162C

R5052.

Petition Number: 60207-CA-R5052-G; Beard, Janet - Minneapolis, MN, USA for Minnesota Annual Conference.

Readopt Resolution

Readopt Resolution 5052 - Evolution and Intelligent Design - with no changes.

Rationale:

If we are serious about reaching new and younger people with the good news of Jesus Christ, we need to find ways to thoughtfully relate faith and science, giving science its due while also acknowledging its limits. This resolution embodies the Wesleyan ideal to unite "knowledge and vital piety."

R5061.

Petition Number: 60345-CA-R5061-G; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Prayer and Support for Members of the Armed Forces and Veterans

Amend and Readopt Resolution 5061:

5061. Prayer and Support for Members of the Armed Forces and Veterans

WHEREAS, our Social Principles . . .

WHEREAS, reflecting these challenges, our Social Principles state that we "support and extend the ministry of the Church to those persons who conscientiously oppose all war, or any particular war, and who therefore refuse to serve in the armed forces ~~or to cooperate with systems of military conscription~~," and that we "also support and extend the Church's ministry to those persons who conscientiously choose to serve in the armed forces ~~or to accept alternative service~~" (¶ 164 I, ~~2008~~ 2012 *Book of Discipline*); and

WHEREAS, United Methodist men and women ...

Therefore, be it resolved, that the ~~2008~~ 2016 General Conference of The United Methodist Church...

ADOPTED 2008
RESOLUTION #5061 2008 *Book of Resolutions*
RESOLUTION #268 2004 *Book of Resolutions*
RESOLUTION #251 2000 *Book of Resolutions*

See Social Principles, ¶ 164 I.

R5061.

Petition Number: 60540-CA-R5061-G; Hodge, Jeff - Syracuse, NY, USA for Upper New York Annual Conference.

Readopt Resolution

Readopt Resolution 5061 - Prayer and Support of Members of the Armed Forces and Veterans - with no changes.

Rationale:

In ¶ 510.2(a) of the *Book of Discipline* it states "Resolutions are official expressions of The United Methodist Church for eight years following their adoption, after which time they shall be deemed to have expired unless readopted." Because of this statement Resolution #5061 would expire in 2016.

The 2008 General Conference . . .

R5062.

Petition Number: 60346-CA-R5062; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Deletion

Delete Resolution 5062 - Military Service Regardless of Sexual Orientation.

Rationale:

The question of sexual orientation as related to who is able to serve in the military is no longer an issue for the military and this resolution is outdated.

R5062. [For Group Discernment Process (p. 1187)]

Petition Number: 60895-CA-R5062-G; Mumme, Michael C. - Austin, TX, USA for First UMC of Austin Administrative Board.

Military Service Regardless of Sexual Orientation

Readopt Resolution 5062 with the following deletions:

. . .

~~The United States of America, a nation built on equal rights, presently denies the right of professing homosexuals to actively serve their country, forcing men and women who are gay, lesbian, bisexual, or transgender to assume a "don't ask, don't tell" position when enlisting into military service. This situation is discriminatory, unethical, and regrettable; therefore, we~~ We affirm the stance that ~~the US~~ military service should not exclude persons ~~from service~~ solely on the basis of sexual orientation or gender identity.

Rationale:

In light of the end of "Don't Ask, Don't Tell" in the U.S. armed forces, reaffirming Resolution 5062 with these changes directs our prayerful instruction beyond the United States to all countries.

R5063.

Petition Number: 60347-CA-R5063-G; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Readopt Resolution

Readopt Resolution 5063 - Military Conscription, Training, and Service - with no changes.

R5083.

Petition Number: 60412-CA-R5083-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Right to Privacy

Amend Resolution 5083

(under National Security and Government Privacy) delete the first five sentences in the third paragraph, and replace with the following:

~~In the United States, we support the Freedom of Information Act, and encourage its widespread use. We support sunshine laws which require that the business of government not be conducted in secret. We recognize that agencies charged with public and national security need information in order to discharge their duties. We believe that when government needs private information, all three branches of government must agree that the public need outweighs the private right—the legislative branch to create appropriate laws, the executive branch to identify particular needs, and the judicial branch to approve them. We strongly oppose, however, in the United States the provisions of the USA Patriot Act that permit warrantless intrusion into private communications by telephone, mail, and e-mail, and the secret searching of bank records and other records. Revelations that intelligence agencies, local police, the Internal Revenue Service, and the United States military have, over a number of years, developed a domestic espionage apparatus involving the gathering of information about the lawful political activities of millions of citizens is a continuing cause for concern.~~ We support laws in all nations similar to the Freedom of Information Act in the United States and the extension of the protection of habeas data such as exist in Latin American nations and the Philippines. We support "sunshine laws," which require that the business of government not be conducted in secret. We recognize that agencies charged with public and national security need information in order to discharge their duties. We believe that when government needs private information, there must be clear communication between the government and the people and the agreement of all parties involved that the public need for this information outweighs the private right of the individual to privacy. Additionally, governments should have in place legal protections to ensure proper oversight of these programs.

We strongly oppose warrantless intrusions into private communications by telephone, mail, and e-mail, and the secret searching of bank records and other records. This includes the provisions of laws like the USA Patriot Act in the United States and similar laws in the Philippines.

Revelations that, in many nations, government intelligence agencies, local police, the tax services, and military organizations have, over a number of years, developed a domestic espionage apparatus involving the gathering of information about the lawful political activities of millions of citizens is a continuing cause for concern.

Delete under Charge, the following from item number two, third bullet:

• work in ~~state and federal~~ legislatures to

Rationale:

This removes dated material, and makes the resolution more global in scope.

R5086.

Petition Number: 60460-CA-R5086; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Voting Representation for People in the District of Columbia

Amend resolution 5086

Amend paragraph 2 bullet item three:

• the Social Principles also state that "the strength of a political system depends on the full and willing participation of its citizens" (¶ 164B); and

Amend paragraph 2 bullet item four:

• it has been the enduring tradition and history of the Methodist movement, from the time of Wesley to the present day, to support the rights of the individual, to provide relief to the disenfranchised, and to champion the equality of all persons before God and before the law~~; and~~

Amend paragraph 2 bullet item five:

• ~~throughout the biblical narrative God desires the inclusion and full participation of all people into society;~~ in Scripture the importance of full participation of all people in the life of the society can be found throughout, including Exodus 18:13-27 when Jethro instructs Moses, his son-in-law to appoint "officers over thousands, hundreds, fifties, and tens" (v. 25 NRSV). In addition to providing some respite for Moses, this ensures that every person has equal access to those who rule over them. Similarly, in Acts 6:1-7, at the birth of the New Testament Church, a dispute arose over the distribution of food between Hellenist widows and Hebraic widows. To settle the dispute and to ensure both equal access and distribution, seven servants were appointed over the food distributed. Unfortunately, for residents in the District of Columbia today, there is no equal access to representative government.

Rationale:

Biblical references expanded.

R6021.

Petition Number: 60433-CA-R6021-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Deletion

Delete Resolution 6021.

Rationale:

Delete resolution because of a new comprehensive resolution focused on eradicating labor and sex trafficking around the world.

R6023.

Petition Number: 60434-CA-R6023-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Deletion

Delete Resolution 6023.

Rationale:

Delete resolution because of a new comprehensive resolution focused on eradicating labor and sex trafficking around the world.

R6025.

Petition Number: 60473-CA-R6025-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Globalization and Its Impact on Human Dignity and Human Rights

Delete current text and replace with the following:

What are human beings / that you think about them; / what are human beings / that you pay attention to them? / You've made them only slightly less than divine, / crowning them with glory and grandeur (Psalm 8:4-5 CEB).

Human rights are what make us human. They are the principles by which we create the sacred home for human dignity. Human rights are what reason requires and conscience commands.—Kofi Annan, United Nations Secretary-General

Our Globalized World

In an age of globalization, the recognition of human dignity and the struggle to protect human rights has become even more complex and challenging. While protections for human rights are increasingly enacted by governments and international bodies like the United Nations, grave threats to and gross violations of human rights are also on the rise.

The world's financial capital is ever more integrated, and wealth is ever more centralized in the hands of financial elites and corporate institutions. Realizing social and economic rights, especially eradicating hunger and reducing unemployment, is becoming increasingly difficult. Bringing conflicts to a just and durable resolution is more daunting with the increased capacity of individuals, governments and their military forces, and other entities, including paramilitary and extremist groups, to organize and unleash violence. These groups have access to more sophisticated communications technology and more deadly instruments of war than ever before.

Ending violence and wars, and checking impunity and disregard for international human rights and humanitarian laws will require more than political will and moral courage. Concrete programs and mechanisms are needed to realize the totality of human rights: civil, political, social, economic, and cultural. We must offer peace by advocating for its concrete manifestations in the availability of nutritious food to eat and clean water to drink, for decent work and living wage for everyone, and health, housing and education for all.

Our Christian tradition shows us an alternative to globalization. It is a "counter-globalization" that empowers God's people to "do justice, embrace faithful love, and walk humbly with your God" (Micah 6:8b CEB). What must be globalized is a culture of peace that institutes peace with justice in ways that are visible and tangible in the lives of peoples and communities. We are challenged to globalize an ethos that respects and protects human life with human rights so that all "could have life—indeed, . . . live life to the fullest" (John 10:10b) as God intends.

Biblical and Theological Grounding

The psalmist exclaims: "What are human beings / that you think about them; / what are human beings / that you pay attention to them? / You've made them only slightly less than divine [divine beings, or angels], / crowning them with glory and grandeur" (Psalm 8:4-5 CEB). Every human being bears the likeness of our just, gracious, and loving God: "God created human beings, in the image of God they were created; male and female were created" (Genesis 1:27, adapted).

Human dignity is the foundation of all human rights. It is inherent and inborn. We do not legislate human dignity; we only need to recognize and affirm each human being who bears it. Human dignity is the image of God in each human being. Human dignity is the sum total of all human rights.

We protect human dignity with human rights. Human rights are the building blocks of human dignity. They are indivisible and interdependent. It is God's gift of love for everyone. Human rights, being the expression of the wholeness and fullness of human dignity, are indivisible and interdependent.

Human rights, expressed in affirmations and declarations, treaties and conventions, laws and statutes, are products of struggles to affirm and fulfill the wholeness and fullness of life. As peoples and governments increase the catalogue of rights that are recognized and protected, protections not only increase, but so do our approximation of and striving for human dignity. To be engaged in the human rights struggle is to accept God's gift of love in Jesus Christ who has come to affirm all God's people as they are: as individuals and people in community together.

But human rights do not affect humanity alone. The integrity of God's creation is possible only with the affirmation of both the dignity of all persons and the integrity of the whole ecological order. Human rights cannot be enjoyed in an environment of pillage and decay. The health of human beings is intricately connected to the health of the planet and the entire cosmos.

Human dignity is the common bond that affirms the individuality of each human being while celebrating the plurality and variety of communities to which each belongs, including the diverse social economic, civic, political, religious, ideological, racial, class, gender, and ethnic identities each represents.

The United Methodist Church and Human Rights

The United Methodist Church's Social Principles provide foundational understanding of rights and freedoms. These principles affirm both the sovereignty of God over all of creation and the duties and responsibilities of each person for the natural and nurturing world, and the social, economic, political, and world communities. At their spring 1998 meeting, and on the occasion of the fiftieth anniversary of the Universal Declaration of Human Rights, the Council of Bishops called on "United Methodists across the connection worldwide [to] join in . . . safeguarding the worth and dignity of peoples and the integrity and sacredness of all of God's creation."

"As Christians," the bishops said, "loving our God and loving our neighbor together advance the imperatives of human rights. Human rights enable us to express in concrete ways our love for one another by assuring that each person's value is recognized, maintained, and strengthened." Human rights are safeguards of peoples and communities against violations of their rights and infringements on their freedoms. To this end, the General Conference called on all governments to accept their obligation to uphold human rights by refraining from repression, torture, and violence against any person and to ratify and implement international conventions, covenants, and protocols addressing human rights in the context of justice and peace.

Arenas for Human Rights Work

Today's global context is ever more complex, not in the least through the institutions and agents that mark an unprecedented globalization that we are experiencing, if not, participating in. At the same time that we witness the rapid change in local and global processes, we also see the rise and increasing participation of peoples' and citizens' organizations in leading the establishment of just, participatory, and sustainable communities. These are communities that will prosper a culture of peace and human rights as a way of life. Through the work and presence of nongovernmental organizations and other civic community

formations, in all levels of governance—local, national, regional, global—globalization is challenged in multiple ways. Human-rights monitors, themselves a threatened group of defenders, have increased in the ranks of civil society. Their work must be protected and safeguarded.

We lift the following arenas for human-rights work to all United Methodists worldwide, and to the attention of all general agencies, particularly the General Board of Church and Society and the General Board of Global Ministries of The United Methodist Church.

A. Children's Rights and Well-Being: Receiving the Reign of God as a Little Child

"'Allow the children to come to me,' Jesus said. 'Don't forbid them, because the kingdom of heaven belongs to people like these children'" (Matthew 19:14 CEB).

The Social Principles strongly support children and children's rights. It says: "Once considered the property of their parents, children are now acknowledged to be full human beings in their own right, but beings to whom adults and society in general have special obligations. … All children have the right to quality education. …

Moreover, children have the rights to food, shelter, clothing, health care, and emotional well-being as do adults, and these rights we affirm as theirs regardless of actions or inactions of their parents or guardians. In particular, children must be protected from economic, physical, and sexual exploitation and abuse" (¶ 162C).

The United Nations Convention on the Rights of the Child expresses this same concern for all the children of the world. United Methodists celebrate the ratification of this convention by 195 nations even as it urges the United States to ratify it soonest. The convention extends the basic concept of protection to the level of human rights. The convention affirms that the rights described in the Universal Declaration of Human Rights are rights that belong also to children. Children's rights are human rights. United Methodists worldwide must continue to urge their governments to implement the convention, and its related protocols.

The proliferation of and easy access to small arms have a devastating effect on our children. Children must never have access to or opportunity to use guns. Both the children killed and those wounded by small arms are victims of a culture of violence that denies human rights, snuffs out precious human life, and debases human dignity.

The United Methodist Church is called to join the international campaign to prevent the proliferation and unlawful use of small arms. The campaign raises our awareness of the need for emergency measures to save the lives of children, in our schools, in inner cities, and in many parts of the world, particularly those countries and communities that are highly militarized and governed by national security laws.

Children in situations of conflict and war test our commitment to the future. There is something wrong in our sense of the moral when children are put in harm's way. No boy or girl must be sent to the front lines of war, battles, and conflict. The field of play must not be replaced with the field of combat. War games are not child games. Playgrounds are for children; battlegrounds are not.

The United Methodist Church must oppose the recruitment and use of child soldiers. We must support the call of the United Nations Commission on Human Rights (Resolution 1999/80) to raise the current minimum age limit set by Article 38 of the Convention on the Rights of the Child on the recruitment into the armed forces or participation of any person in armed conflicts from 15 to 18. The General Conference of the International Labor Organization (ILO), through Convention 182 (1999), prohibits forced or compulsory recruitment of children under the age of 18 for use in armed conflict. ILO also recommends (Recommendation 190) that governments prohibit the use, procuring or offering of a child for activities that involve the unlawful carrying or use of firearms or other weapons.

Human trafficking involves the illegal trade in human beings for purposes that include commercial sexual exploitation, forced labor, or a modern-day form of slavery. Children must be especially protected from the ills that a growing global sex industry peddles. The recruitment and trafficking of girls and boys for child labor, prostitution, sexual slavery, forced marriage, as child soldiers, and even for organ trading are predatory and must be condemned. We must actively seek the ratification by all countries of the United Nations Convention against Transnational Organized Crime, which includes the Protocol to Prevent, Suppress and Punish Trafficking in Persons, especially Women and Children (also referred to as the Trafficking Protocol).

B. Migrant Workers: Entertaining Angels Unawares

"Do not deprive the foreigner or the fatherless of justice, or take the cloak of the widow as a pledge" (Deuteronomy 24:17 NIV).

"Keep loving each other like family. Don't neglect to open up your homes to guests, because by doing this some have been hosts to angels without knowing it" (Hebrews 13:1-2 CEB).

A complex of factors—civil conflicts, human rights abuse, extreme poverty, environmental degradation, militarization, political persecution and misguided development schemes—have produced in many countries around the world an unprecedented number of people in situations of forced and enforced movement, including mi-

grants and migrant workers looking for jobs and security beyond their national borders.

While globalization heralded the swift movement of capital across national borders, the movement of laborers seeking work in richer countries of the world while steadily growing has been increasingly restricted, securitized, racialized, gendered and sexualized. Transnational corporations have moved to poor countries where labor is much cheaper and workers' organizing is either weak, suppressed, or altogether banned.

Regional and international collaborators of Churches Witnessing With Migrants (CWWM), including the General Board of Church and Society, assert in their Advocacy Paper (dated October 1 and 2, 2013, and referred to below) that "the well-being, safety and sustainability of migrants becomes as urgent as their fight for justice." CWWM asserts that "(b)ilateral and multilateral negotiations all too often focus on the management of migration for the maintenance of economic prosperity and security of destination countries. These conditions have resulted in restrictive migration and immigration legislations, including job and wage conditions that are far from decent and sustainable, thus violating migrants' rights."

"Managing migration for development perpetuates global and structural inequalities and obscures the unjust international trade, investment and financial regime set by the advanced countries. This regime leads to the destruction of livelihoods and forms the basis for unsustainable development in poor countries, forcing millions of working people to seek economic opportunities in foreign lands. The negotiations largely ignore centuries of colonial and neo-colonial exploitation and plunder that have consigned countries to perpetual bouts of extreme poverty internally and economic dependence externally."

Migrant workers continue to be discriminated against and abused, especially those who are undocumented in their host countries. Women migrants are particularly vulnerable to exploitation especially when they work in gender-specific jobs that consign them to various forms of sexual, domestic, and menial work. Studies show that the majority of migrants are uprooted because of the lack of jobs at home, or because jobs pay extremely low wages. While globalization has spawned more capital and spurred greater production, workers' wages have been kept low and below a livable wage even in those countries whose governments have a prescribed minimum wage.

Migrants' rights are human rights. It is tragic when migrants, whose rights have already been violated in their home countries, find their human rights also violated in their foreign host countries. Invoking host-country laws rarely works in their favor. United Methodists should urge their governments to ratify and implement the United Nations International Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families (also called International Migration Convention). This Convention is designed to protect, secure, and ensure the human rights of migrant workers and their families.

As a worldwide presence and structure, The United Methodist Church plays an important and influential role in prospering the human rights of migrants and migrant workers among whom are its members and many who collaborate in its global mission work. The worldwide church has a special opportunity in its work with and among migrants to make visible a theology, mission and church structure that is migrant-inclusive and sensitive.

The church must advocate in all economic, social and political arenas for justice, human rights and hospitality. Such advocacy is about the abundance of life and of God's grace: lived in plenitude, never in scarcity. In this regard, our advocacy may take these into consideration (These considerations are adopted from the Advocacy Paper and Stockholm Affirmations of Churches Witnessing With Migrants (CWWM), an international platform for common advocacy of migrants, migrant advocates, churches and ecumenical bodies. The General Board of Church and Society participates actively in CWWM. CWWM believes that migrants are human beings who cannot be reduced to mere commodities to be traded and exchanged in the global market. It affirms that freedom of movement of peoples is a human right and that forced migration is a violation of that right. It works for development justice as a general framework for advocacy. The pillars of development justice—redistributive justice, economic justice, social justice, environmental justice and accountability to the people—are co-constitutive and indivisible and form part of CWWM advocacy work. These pillars are simultaneously global and local in character.):

- the development of a protocol of how migrants, migrants organizations, and church and ecumenical institutions, respond to urgent situations of life and death facing migrant communities today;
- the facilitation with like-minded groups of a collective shadow report to be submitted to the United Nations Human Rights Council's Universal Periodic Review and to the Committee on Migrant Workers monitoring implementation of the International Migration Convention;
- the continuation of collective analysis of the root causes of forced migration, and the churches' role in seeking development justice; and the articulation and advancement of an alternative narrative informed by faith-based perspectives based on the understanding that "migrants are truly the ones who speak best about their hopes and aspirations and about how to advance and protect their rights and interests."

C. Indigenous Peoples: Toward Self-Determination

"All will sit underneath their own grapevines, / under their own fig trees. / There will be no one to terrify them; / for the mouth of the LORD of heavenly forces has spoken" (Micah 4:4 CEB).

Globalization threatens the human rights of indigenous peoples, including their aspirations for self-determination. Exploration and colonization have led to rapid appropriation of indigenous peoples' lands and natural resources, and the destruction of their sciences, ideas, arts, and cultures.

Indigenous peoples struggle against the industries encroaching on their sacred lands. They are fighting for sovereignty over their ancestral lands in the face of systematic campaigns of extermination. They face population transfers, forced relocation, and assimilation, often because of the aggressive development interests of big business.

Indigenous peoples demand respect of their right to their culture, spirituality, language, tradition, forms of organization, ways of knowing and doing, and their intellectual properties. Indeed, it will be hard for indigenous peoples all over the world to exercise their fundamental human rights as distinct nations, societies, and peoples without the ability to control the knowledge and resources they have inherited from their ancestors and reside in their ancestral domains.

The 1992 General Conference urged The United Methodist Church to "place itself at the vanguard of the efforts to undo and correct the injustices and the misunderstandings of the last 500 years" of colonialism. It raised the church's awareness of "the shameful stealing of the Native's land and other goods and the cruel destruction of their culture, arts, religion, the environment, and other living things on which their lives depended."

In the 2012 General Conference, our worldwide church demonstrated its commitment to indigenous peoples through an Act of Repentance Toward Healing Relationships with Indigenous Peoples. Its significance for the church is described in this manner: "The Act of Repentance not only addresses the communities and tribal nations of Native Americans in the United States. It encompasses the indigenous communities and tribal/nation entities of the various countries around the world where The United Methodist Church has spread its blanket. Taken together, the similarities are real and palpable. They reflect issues of self-determination, sovereignty, cultural integrity and how Native and indigenous peoples embrace The United Methodist Church as truth carriers of the Good News, declaring the Gospel of Jesus Christ with no other allegiances." (The Rev. Dr. Thom White Wolf Fassett on the Act of Repentance of The United Methodist Church, published by the Office of Christian Unity and Interreligious Relationships of the Council of Bishops)

Religious intolerance is one form of human-rights violation perpetrated on indigenous peoples around the world. The experience of forced relocation by the Dineh (Navajo) of Black Mesa in Arizona is an example of religious intolerance. The Dineh consider their ancestral lands as sacred. For them, to be uprooted is to be exterminated as a people. In this light, we must continue support for the work and mandate of the U.N. Special Rapporteur on Religious Intolerance as well as the U.N. Special Rapporteur on the Rights of Indigenous Peoples.

Big mining companies have been responsible in the destruction of livelihood, sacred sites, and ancestral homelands of indigenous peoples. Indigenous peoples' rights are human rights. Extractive mining, a form of development aggression, is opposed by indigenous peoples for destroying their lands and resources and wreaks havoc on the unity and health of their peoples and communities. United Methodists are urged to support the United Nations Declaration on the Rights of Indigenous Peoples. UNDRIP, as it is commonly called, was adopted on September 7, 2007, by the General Assembly of the United Nations, with the overwhelming support of 143 countries. Troubling, however, were the abstentions by Australia, Canada, New Zealand and the United States, homes of many indigenous peoples.

We must call as a worldwide church for the universal adoption of this important instrument that the United Nations Human Rights Council hails as "a universal framework of minimum standards for the survival, dignity, well-being and rights of the world's indigenous peoples." The Council asserts: "The Declaration addresses both individual and collective rights; cultural rights and identity; rights to education, health, employment, language, and others. It outlaws discrimination against indigenous peoples and promotes their full and effective participation in all matters that concern them. It also ensures their right to remain distinct and to pursue their own priorities in economic, social and cultural development. The Declaration explicitly encourages harmonious and cooperative relations between States and indigenous peoples."

United Methodists must support the Permanent Forum of Indigenous Issues. This Forum, established by the United Nations Economic and Social Council in July 2000, formally integrated indigenous peoples into the U.N. system and was mandated to "address indigenous issues related to economic and social development, culture, the environment, education, health and human rights." We remain in support of the appointment of a Special Rapporteur on Indigenous Populations within the aegis of the United Nations.

Indigenous peoples' self-determination, sovereignty, and spirituality are at the core of our support for their

historic claim to their cultures, histories and spiritual traditions, and to their historic rights to specific lands, territories and resources. Colonialism eroded these claims and extinguished their rights. The process of decolonization is an unfinished business at the United Nations and in many social institutions. The role of religion and the church in the colonization of peoples and nations, including Native nations and indigenous peoples, is part of this hard and painful process of decolonization. It is part of an act of repentance that truly honors what indigenous people feel about how they have been wronged and where the restitution and forgiveness might come from, and what it will look like and entail.

D. Impunity: The Case for an International Criminal Court

"You must not act unjustly in a legal case. Do not show favoritism to the poor or deference to the great; you must judge your fellow Israelites fairly" (Leviticus 19:15 CEB).

A culture of peace must be globalized today. The prevailing culture of repression, oppression, and exploitation has no place in this culture of peace. Only the pursuit of a just peace, which includes the search for truth and justice for victims, will bring about forgiveness, reconciliation, and healing in many rural villages, towns, cities, nations, and regions of the world that are scarred by conflict and war.

The establishment of an International Criminal Court (ICC), as provided for in a treaty adopted in Rome in June 1998 by the United Nations Diplomatic Conference of Plenipotentiaries on the Establishment of an International Criminal Court, provides an important step in ending impunity. This court, whose charter called the Rome Statute was adopted in July 1998, and entered into force in July 2002 with the 60th country ratification, continues today to hear cases against war crimes, genocide, crimes against humanity, and crimes of aggression.

Faith-based and religious groups, working together with the Coalition for an International Criminal Court (CICC), identified several moral and ethical imperatives for the importance of the ICC. These imperatives remain true and urgent today: "Desirous that the quest for justice includes retributive justice whose purpose is the prosecution and punishment of offenders while insuring the rights of the accused to fair trials, restorative justice whose purpose is that of reparation, restitution and rehabilitation for the victims, and redemptive justice which must be seen as the enablement of communities to deal with the truths of the past in ways which will allow and enable social reconstruction and reconciliation, and the ending of cycles of violence;

"Recognizing that adjudication of crimes of international concerns that have transcended national boundaries are often beyond the scope of national criminal-justice systems, and that crimes whose immediate victims have occurred within national contexts are often beyond the competence or ability of national judicial systems; Noting the basic principles of justice for victims of crime and the abuse of power approved by the United Nations General Assembly; therefore, establish the International Criminal Court."

United Methodists all over the world must urge all governments to sign and ratify the treaty to establish the court. As of today, there are at least 123 parties to the Rome Statute of the ICC. These parties do not yet include countries like the United States, Israel, Kuwait, Mozambique, Russian Federation, Sudan, Syrian Arab Republic, Ukraine, Yemen, Zimbabwe and a few more which have signed the statute but have not ratified it. The work of the CICC and the Washington Working Group on the International Criminal Court, which focuses on getting the U.S. to ratify the treaty, must be supported. In their support, United Methodists must preserve and strengthen the unprecedented provisions of the Rome Statute calling for an end to impunity for crimes committed against women and children.

E. Religious Liberty: The Case Against Intolerance

"For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death" (Romans 8:2 NKJV).

Religious liberty forms part of the pantheon of human rights. The Universal Declaration of Human Rights provides: "Everyone has the right to freedom of thought, conscience and religion: this right includes freedom to change his religion or belief, freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance" (Art. 18).

The United Methodist Church maintains that "religious persecution has been common in the history of civilization" and therefore urges for "policies and practices that ensure the right of every religious group to exercise its faith free from legal, political or economic restrictions." The Church also asserts that "all overt and covert forms of religious intolerance" must be condemned (2012 Social Principles, ¶ 162B).

Religious liberty continues to be denied and violated in many parts of the world. Concerns about religious persecution have been raised by almost every religious group, especially in places where one particular religion or belief is in a minority position. Religious intolerance, of both the established as well as "nontraditional" religions, is growing both in new and established democracies. The rise in religious extremism of all sorts and from all of the established and nontraditional religions has been convenient

pretext for the curtailment of the exercise of religious liberty by many governments around the world.

The United Methodist Church must continue to foster further cooperation among spiritual, religious, and ecumenical bodies for the protection of religious freedom and belief. It must enter into healthy dialogues with peoples of differing faiths and ideologies, including Native and indigenous peoples, in the search for shared spiritual, social, and ethical principles that engender peace and justice.

The United Methodist Church is committed to uphold the minimum standards of the right of belief that are contained in the provisions of the United Nations Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief. This declaration enunciates that "freedom of religion and belief should also contribute to the attainment of the goals of world peace, social justice and friendship between peoples and to the elimination of ideologies or practices of colonialism and racial discrimination."

United Methodists must urge their governments and encourage civil society to enter into dialogues about racism and discrimination and resolve to address especially those concerns that have institutionalized religious bases. The United Methodist Church urges global support for the Durban Declaration and Program of Action Against Racism, Racial Discrimination, Xenophobia and Related Intolerance.

F. Peace and Peacebuilding: Support for the United Nations and the Case for a Culture of Peace

"God will judge between the nations / and settle disputes of mighty nations, which are far away. / They will beat their swords into iron plows / and their spears into pruning tools. / Nation will not take up sword against nation; / they will no longer learn how to make war" (Micah 4:3 CEB).

"For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility" (Ephesians 2:14 NIV).

In this era of globalization, the icons of war are more prominent and the arsenal of killing machines is more lethal than ever before. Our images of peace and the implements that make for a just peace most often are stymied by these icons and arsenals.

The resolution of conflicts and the establishment of a just and durable peace proceed from a just and liberating practice of governance on all levels of life: local and global. Just governance thrives not on wars and rumors of wars, but in the advancement of a world order that protects human rights, develops sustainable communities, cultivates a culture of peace, empowers people and their associations, and promotes a just and participatory democracy. It is imperative for human rights to be the foundational principle for a just and durable peace. The United Methodist Church must participate in building communities that prioritize the eradication of poverty and the elimination of hunger; the ending of wars and the resolution of conflicts, and the overcoming of ignorance, curing of diseases, and healing of enmities.

The United Nations remains the single most important international institution to achieve these ends. The United Methodist Church must continue to support the United Nations (¶ 165D). Our participation in its many activities allows us to participate in making it a responsible and effective global force in peacekeeping, peacemaking and peacebuilding, and in the recognition of human dignity and the protection of human rights.

The resolve to stem the increasing forms, acts and agents of extremism and terrorism, including rooting out the drivers and causes for such, must be located within the bounds of multilateral mechanisms and transnational institutions, under the leadership of the United Nations. Our Social Principles guides us in this resolve: "We advocate the extension and strengthening of international treaties and institutions that provide a framework within the rule of law for responding to aggression, terrorism and genocide" (¶ 165C).

The United Methodist Church supports The Hague Agenda for Peace and Justice for the 21st Century which it joined in shaping. This agenda, produced by a historic conference in The Hague in May of 1999, encompasses fifty areas of concern highlighting the: 1) root causes of war and the culture of peace; 2) international humanitarian and human rights law and institutions; 3) the prevention, resolution, and transformation of violent conflict; and 4) disarmament and human security.

The United Methodist Church understanding of a culture of peace and the importance of multilateral cooperation in advancing peace, justice and security based on human rights and sustainable development issues stems from its support for the Pillars of Peace for the 21st Century, a policy statement in support of the United Nations for the National Council of the Churches of Christ in the USA. The seven pillars state that peace rooted in justice requires:

1. increased political collaboration and accountability among governments within the United Nations system, among regional bodies, governments, local authorities, people's organizations, and global economic structures to seek the common good and equality for all;

2. increased moral, ethical, and legal accountability at all levels from governments, financial institutions, multilateral organizations, transnational corporations, and all other economic actors to seek a just, participatory, and sustainable economic order for the welfare and well-being of all people and all creation;

3. a comprehensive international legal system, capable of change as conditions require, in order to prevent and resolve conflicts, to protect rights, to hold accountable those who disturb peace and violate international law, and to provide fair and effective review and enforcement mechanisms;

4. the participation of vulnerable and marginalized groups, seeking to promote justice and peace, in those mechanisms capable of redressing the causes and consequences of injustice and oppression;

5. the nurturing of a culture of peace in homes, communities, religious institutions, and nations across the world, including the use of nonviolent means of resolving conflict, appropriate systems of common security, and the end of the unrestrained production, sale, and use of weapons worldwide;

6. respect for the inherent dignity of all persons and the recognition, protection, and implementation of the principles of the International Bill of Human Rights, so that communities and individuals may claim and enjoy their universal, indivisible, and inalienable rights; and

7. a commitment to the long-term sustainability of the means of life, and profound reorientation of economic systems and individual lifestyles to support ecological justice for human communities in harmony with the whole of creation.

The United Methodist Church must also continue its support for the campaign to ban landmines by urging all governments to ratify and implement the landmine-ban treaty that prohibits the use, production, stockpiling and transfer of antipersonnel land mines. This treaty also calls on parties to increase landmine clearance and victim assistance efforts around the world.

United Methodists must also urge their governments to ratify the Comprehensive Nuclear Test Ban Treaty. Counter globalization happens when we ban landmines, abolish nuclear weapons, and prevent wars from continuing to fester or being waged.

G. Economic, Social, and Cultural Rights: That the Hungry May Be Filled

"When you give a banquet, invite the poor, crippled, lame, and blind" (Luke 14:13 CEB).

The Lord our God commanded us "to do justice, and to love kindness, and to walk humbly" (Micah 6:8 NRSV).

Justice, kindness, and humility underscore society's obligations to its people. But even with the indivisibility of civil, political, economic, social, and cultural rights, global hunger and poverty challenge our priorities. It is a challenge that confronts and addresses our concern for lifting the poor and marginalized among us.

In this era of globalization, poverty is defined as the inability of a human being to take advantage of global and market opportunities that are supposed to be booming and soaring. This globalization process deifies the market even as it commodifies the earth and its resources, if not even people themselves, who become pawns to economic production. One's worth and dignity in this globalization process is measured by one's ability to contribute to the gains of the market.

But gain or loss, in this era of globalization, it is the poor, the marginalized, and the vulnerable who suffer from price increases, reductions in government support for needed social and environmental programs, business disruptions, higher unemployment levels, and increased human rights violations.

The indivisibility of human rights underscores the understanding that freedom is hollow without food, that justice without jobs is like a clanging cymbal, and that liberty is a sham when people do not have land to inhabit and farm. The right to food and the right to employment are fundamental economic human rights. Societies become peaceful when the demands of justice are met. Justice becomes not only a dream but also a reality when implements of war give way to implements of peace. Food and jobs, also, are implements of peace. Would that indeed, at the end of the day, no child, no woman, and no one, goes to bed with an empty stomach.

United Methodists must continue to urge their governments to ratify the International Covenant on Economic, Social, and Cultural Rights and for these governments to make these rights a reality.

The Millennium Development Goals (MDGs), which we have supported as a church, we now deem to have largely faltered, especially because human rights was abandoned as a core principle. The economic challenges of unbridled globalization, especially widespread economic recession, coupled with indecisive action on climate change, did not help to attain the lofty goals of this millennial initiative. The inadequate attention to inequality, discrimination and exclusion of marginalized groups doomed the MDGs, whose targets were not fully achieved before they expired in 2015.

Another chance at targeting the root causes of development problems, not the least extreme poverty and hunger, is presented to the world community through another listing of sustainable development goals (SDGs) negotiated again under the auspices of the United Nations. Human rights, which affirms sacred and human worth at their core, must be foundational to any development agenda, always and in any timeline, post-2015 and beyond.

Our support for a new set of SDGs is predicated on the recognition of God-given human dignity and the protection of human rights. It recognizes the health and wholeness of human beings as much as that of the plan-

et and the cosmos. It also includes the recognition of the requirements of development justice that addresses historic inequalities brought about by slavery and colonialism, as well as modern forms of pillage and plunder brought about by unbridled globalization and historic degradation of planet earth.

U.N. Secretary-General Ban Ki-moon put the sustainable development challenge thus: "Our globalized world is marked by extraordinary progress alongside unacceptable and unsustainable levels of want, fear, discrimination, exploitation, injustice and environmental folly at all levels. We also know, however, that these problems are not accidents of nature or the results of phenomena beyond our control. They result from actions and omissions of people, public institutions, the private sector and others charged with protecting human rights and upholding human dignity."

In this era of globalization, where profit and profit making at the expense of the needs and welfare of the poor and the vulnerable and where unbridled pursuit of wealth and power have trampled upon and denied human rights of peoples, peace rooted in God's justice will bring about the true globalization that will heal the wounds and scars of wars and conflict that peoples and nations have waged against each other. Peace rooted in God's justice will help bring about forgiveness and wholeness for all God's people and the whole of creation. Peace rooted in God's justice will provide sustenance for God's people and sustainability for God's earth. God's reign on earth, as it is in heaven, is, in the end, the true globalization we must long and work for.

ADOPTED 2000
AMENDED AND READOPTED 2004
READOPTED 2008
RESOLUTION #6025, 2008 *Book of Resolutions*
RESOLUTION #309, 2004 *Book of Resolutions*
RESOLUTION #289, 2000 *Book of Resolutions*
See Social Principles, ¶ 165.

Rationale:

Rewrite of this 16-year-old resolution gives new emphases on health of human beings and the entire creation. New language is introduced on human trafficking, environmental degradation, forced and global migration, act of repentance addressing native and indigenous peoples' concerns, and religious persecution, including extremism and terrorism.

R6026.

Petition Number: 60462-CA-R6026-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Readopt Resolution

Readopt Resolution 6026.

R6029.

Petition Number: 60435-CA-R6029-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Deletion

Delete Resolution 6029 upon adoption of revised Resolution 6134, In Support of the United Nations.

Rationale:

The concern addressed in Resolution 6029 is included as a new section in a rewritten Resolution 6134, an admonition against UN personnel, especially among peacekeeping forces, combined with advocacy for professionalization of such personnel.

R6030.

Petition Number: 60413-CA-R6030; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Guidelines for Responsible Travel

Amend Resolution 6030

6030. Guidelines for Responsible Travel

Delete second sentence in first paragraph:

The travel and tourism industry has become one of the fastest-growing and largest sectors in the global economy. ~~The annual revenues are second only to the weapons industry and, according to the United Nations, earnings from tourism are expected to triple in the next 20 years~~. The impact of travel and tourism on local economies, disadvantaged communities, women and children, indigenous peoples, and the environment has become a serious concern and requires thoughtful reflection by people of faith on our role as participants in these activities.

Amend Seventh Paragraph, Second Sentence:

To travel is not to take a vacation from our faith. Just as we are called to express hospitality by welcoming the stranger, we are also called to abide in love and justice with our neighbors when we visit them, whether near or far away. When traveling in ~~a strange~~ unfamiliar lands, travelers should behave with reverence and respect for the people, their culture, and the land upon which they live.

Amend Ninth Paragraph:

Exploitative travel and tourism also impacts women and children who ~~become victims in sex trade or traffick-~~

~~ing, child prostitution, and/or pornography.~~ are trafficked for sex within their own communities or deceptively promised economic opportunities in other countries only to be trafficked as domestic workers in hotels or sold for sex.

Amend Twelfth Paragraph, Second Sentence:

Sustainable tourism development in the travel industry should include the following ~~principles~~ guidelines:

Amend Thirteenth Paragraph, Second Bullet Point:

• Are the products/souvenirs purchased on travel locally produced using sustainable materials ~~(e.g. no threatened species of plants or animals)~~?

Rationale:

The petition updates language related to human trafficking and seeks to be placed alongside other guidelines in the *Book of Resolutions*.

R6042.

Petition Number: 60436-CA-R6042-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Deletion

Delete Resolution 6042 upon adoption of proposed amendment to Social Principles ¶ 164.A dealing with blockades and embargoes.

Rationale:

Resolution 6042 is recommended for deletion in favor of a Social Principle that addresses a 25-year position of the General Conference that opposes food and medicine blockades or embargoes. This addition in the Social Principle is introduced as amendment to ¶ 164.A.

R6043.

Petition Number: 60474-CA-R6043-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Guidelines for the Imposition of Sanctions

Delete current text and replace with the following:

The parable of the good Samaritan invites us to see the fundamental character of God's love as unconditional and overflowing. In the face of death and in death-dealing situations, aid and succor are the hallmarks of Christian response. In this parable the neighbor in need and the good neighbor were not known for their friendly relations. They were strangers and historical enemies to one another. In the time of need, however, compassion flowed and care was ultimately ensured by the good neighbor's request of an innkeeper: "'Look after him, . . . and when I return, I will reimburse you for any extra expense you may have' (Luke 10:35 NIV). This provision of care was unconditioned by tribe, class, kinship, gender, religion, race, and economic or political status. Jesus' command was plain but bold: "Go and do likewise" (Luke 10:37 NIV). And our prayer echoes the prayer of the psalmist, "How long will you defend the unjust / and show partiality to the wicked? / Defend the weak and the fatherless; / uphold the cause of the poor and the oppressed. / Rescue the weak and the needy; / deliver them from the hand of the wicked" (Psalm 82:2-4 NIV).

Sanctions as political and economic tools of pressure and leverage can play a critical role in the mitigation and deterioration of conflicts. It is in this sense that sanctions are sometimes seen as a more tolerable alternative to war, but in no case should they impede the ability of people to have adequate access to food, water, and medicine.

Sanctions, in whatever form, however, lay conditions on the extension of humanitarian aid and succor; thus, they fall short of the gospel imperative for unconditional love. Bearing in mind the limitations of sanctions we must provide guidelines for their imposition and implementation so that we may be reminded of the compassion in which we should always act.

A 2006 Church World Service and Witness (CWSW) study defines sanctions as "a menu of possible diplomatic, communications and economic measures used by governments, intergovernmental bodies, and nongovernmental entities to force changes in policies and behavior (usually but not exclusively on the part of a government)." The study continues: "Sanctions cover a wide variety of measures from moratoria on diplomatic contacts to trade embargoes. Consumer boycotts and disinvestments programs are related measures." (See report: http://www.ncccusa.org/98ga/sancpol.html, 2006-04-23)

The CWSW study notes that "sanctions can be limited and targeted, such as sports boycotts or restrictions on air travel, or they can be comprehensive, as in the case of trade embargoes. Sanctions can be unilateral (involving a single government) or multilateral (involving more than one)." The term sanction is most frequently associated with economic measures intended to inflict economic damage and thereby force a government or other entity to change its behavior and its policies. The effective use of sanctions lies in the political will of the imposer and is to be measured by the positive effects of the sanctions on the desired outcomes.

At the heart of the conflictive character of sanctions is the concern for possible adverse effects of sanctions on the most vulnerable segments of the population as well as

added strain on the already struggling economies of developing countries. Thus, the cautioned use of sanctions arises out of a fundamental ethical and moral dilemma to protect: the innocent, and noncombatants in situations of disaster, conflict, and emergency. Those countries and entities who impose sanctions of any kind must always take care to protect the suffering and the innocents by means of the basic, uncompromised modicum of international human rights and humanitarian laws. We must guarantee the right to protection of human life, human rights, and civil liberties; sanctions should not be imposed at the expense of the vulnerable. Therefore the Christian community must insist that any and all sanctions provide humanitarian exemptions for the provision of care—which includes food, medicine, medical supplies and equipment, basic school supplies, and agricultural inputs and implements—to those in dire need under circumstances of disaster, conflict, and emergency.

Humanitarian exemptions in the case of sanctions are embodied by the concept of the responsibility to protect. Responsibility to protect (R2P) is defined as an international security and humanitarian norm that calls the international community to protect innocent civilians and noncombatants in the face of war crimes, genocide, ethnic cleansing, and other crimes against humanity. We acknowledge that God's mercy happens not when one is suffering, however, but at the point where people are still empowered to act, a prior state in which one is capable of deciding for and producing for their own needs as well as the needs of their children and loved ones.

Thus, the responsibility to protect arises out of a failure of prevention. The responsibility to prevent calls us to address the root causes of internal conflict and other crises that put marginalized populations at risk. We must begin to foster an ethic of prevention—as additional to and foremost of protection—to ensure that people live "in peaceful dwelling places, in secure homes, in undisturbed places of rest," in assurance that peace is the fruit of justice and righteousness (Isaiah 32:16-18 NIV). (See World Council of Churches publication entitled The Responsibility to Protect: Ethical and Theological Reflections, 2005. See also www.responsibilitytoprotect.org and December 2001 Report of the International Commission on Intervention and State Sovereignty entitled The Responsibility to Protect.)

The CWSW study on the effectiveness of sanctions as an alternative to war concluded with recommendations that include the establishment of decision-making criteria for the imposition of sanctions based on the following guidelines:

• Sanctions must be a part of a broader strategy of peacemaking and an alternative to warfare.

• Sanctions should be adopted only in circumstances of flagrant and persistent violations of international law.

• Sanctions should have a clearly defined purpose.

• Sanctions have their greatest legitimacy and moral authority when authorized by a competent multilateral authority.

• The good achieved must not be exceeded by anticipated harm.

• There must be a reasonable prospect that their stated purpose of effecting political change will be achieved.

• Sanctions are effective only to the extent that they are consistently and thoroughly applied.

• There must also be operational criteria to sanction impositions:

• Sanctions should be directed as precisely as possible to those bodies and leaders most responsible for the violation. Humanitarian assistance should be made available to the general population.

• The progress and effects of sanctions should be continually monitored by an independent and impartial multi-lateral monitoring body.

• Enforcers should be prepared to address the hurts and needs of victims in the sanctioned country and affected third countries.

• Open communication should be maintained with government leaders and civic groups in the sanctioned country.

United Methodists are called to

• request that all governments employ and subscribe to already available indicators to assess potential humanitarian impacts prior to imposing sanctions and for monitoring impacts once sanctions are in place; especially those developed by multilateral institutions such as the United Nations;

• request that all governments seek to develop a list of humanitarian exceptions in cases in which no previous precedent as developed by the United Nations and other multilateral institutions exists and to incorporate those exemptions in any and all sanctions regimes;

• call for systematic monitoring of sanctions by independent expert observers;

• call for consensus to be required on a regular basis, before the United Nations imposes and/or continues Security Council sanctions;

• ensure in our advocacy efforts that sanctions and embargoes meet the requirements of available international human rights and humanitarian laws, including the provisions of the Statute of the International Criminal Court;

• commit ourselves and our humanitarian aid efforts as United Methodists, especially through UMCOR, to be carried out with awareness of the limited effectiveness of sanctions and similar enforcement tools in achieving their

stated political goals and while also fostering and implementing an ethic of protection and more importantly prevention such that the dignity and human rights of the most vulnerable are preserved; and

• call on the General Board of Church and Society to advocate for policies in national and international arenas that embody the understanding of sanctions and their implications that is contained in this resolution.

Rationale:

This rewrite reminds us of the limitations of sanctions based on the theological assertion that God's love is unconditional and overflowing. The rewrite invites UMs to an ethic of protection and prevention, and introduces the humanitarian concept of responsibility to protect vis-a-vis the ecumenical understanding of responsibility to prevent.

R6066.

Petition Number: 60475-CA-R6066-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Atomic Testing on the Marshall Islands: A Legacy

Delete current text and replace with the following:

WHEREAS, in the Old Testament the Lord spoke to Moses saying: "Tell the Israelites: When a man or a woman commits any sin against anyone else, thus breaking faith with the LORD, that person becomes guilty. Such persons will confess the sin they have done. Each will make payment for his guilt, add one-fifth more, and give it to the injured party" (Numbers 5:5-7 CEB). And in the New Testament Zacchaeus stood there and said to the Lord, "Look, Lord, I give half of my possessions to the poor. And if I have cheated anyone, I repay them four times as much" (Luke 19:8 CEB).

WHEREAS, evidence from declassified U.S. government reports and studies shows that many more Marshall Islanders were exposed to nuclear fallout from the 67 U.S. atomic and nuclear tests, which were detonated between 1946 and 1962, than American negotiators admitted when the compensation package in the compact was negotiated in the early 1980s; and

WHEREAS, The Marshall Islands government has indicated that information on the health of its people exposed to radiation from atomic and nuclear testing by the United States in the Marshalls requires more just compensation and expansion of medical care than the $150 million trust fund provided in the Compact of Free Association; and

WHEREAS, declassified documents show that the United States knew the anticipated power of the explosion of "Castle Bravo," which at 15 megatons was 1,000 times more powerful than the bomb dropped on Hiroshima, Japan, in 1945 (See Newsweek article "Marshall Islands Nuclear Lawsuit Reopens Old Wounds"); and

WHEREAS, many questions are arising about the accuracy of medical research done by U.S. government labs on Marshall Islanders who were exposed to fallout from atomic and nuclear testing; and

WHEREAS, although the U.S. government provided full compensation to American citizens living in Nevada, Utah, and Arizona, downwind of the Nevada Test Site, not one of the more than 2,000 Marshall Islanders, who received awards from the Nuclear Claims Tribunal were paid 100 percent of their compensation; and

WHEREAS, the U.S. government provided full compensation to American citizens living in a significantly larger area compared to the Marshall Islands, despite the fact that the total tonnage of U.S. tests in the Marshall Islands was almost 100 times greater than the yield of tests at the Nevada test site; and

WHEREAS, more than one-third of the total number of Marshall Islands recipients of nuclear test awards has died without receiving full compensation; and

WHEREAS, documents now show that the people of Ailuk and other nearby atolls and islands were exposed to dangerous amounts of radiation, yet purposely were not evacuated despite information that prevailing wind would blow fallout over a number of inhabited islands; and

WHEREAS, the Marshall Islanders are increasingly becoming aware that islanders were not evacuated because they were likely being used as "guinea pigs" in radiation studies; and

WHEREAS, the March 1, 1954, "Castle Bravo" hydrogen bomb test at Bikini Atoll was detonated despite weather reports the previous day that winds were blowing to the east toward the inhabited atolls of Rongelap, Utrik, Ailuk and others; and

WHEREAS, U.S. government representatives deceived the people of Bikini Atoll by telling them that their island would be used "for the benefit of mankind" and evoking other Christian parables; and

WHEREAS, the atomic testing and nuclear fallout has caused high levels of cancer, genetic defects, radiation burns, and thyroid disorders among the Marshallese peoples and many have not been awarded personal injury compensation; and

WHEREAS, while the negative adverse health impacts of "Castle Bravo" and other nuclear bombs have great significance, the destruction of the cultural, environmental, and emotional well-being of the Marshallese

peoples is critical, which includes forced resettlement and uninhabitable land; and

WHEREAS, the U.S. government has not yet apologized to the Marshallese people for the death of Marshallese citizens and for the damage done to their homeland, waters and people; and

WHEREAS, the economic provisions of a Compact of Free Association implemented in 1986 expired in 2001 and prohibited Marshall Islanders from "seeking future redress in U.S. courts" (See Newsweek article cited previously); and

WHEREAS, the $150 million trust fund provided in a Compact of Free Association with the Marshall Islands is woefully inadequate, and not just compensation for the health injuries and deaths caused by U.S. nuclear testing to the population, and the loss of the use of 20 atolls and single islands because of radiation contamination; and

WHEREAS, U.S. funding for medical surveillance and treatment programs is inadequate to meet the needs of the exposed population in the Marshall Islands; and

WHEREAS, the Republic of the Marshall Islands filed a series of lawsuits in the International Court of Justice on April 24, 2014, against the United States, United Kingdom, France, Russia, China, India, Pakistan, Israel, and North Korea with the claim that these nuclear powers have violated their nuclear-disarmament obligations under the Non-Proliferation Treaty (NPT) and customary international law applying to all states; and (See the Lawyers Committee on Nuclear Policy November 2014 statement, The Marshall Islands' Nuclear Zero Cases in the World Court: Background and Current Status); and

WHEREAS, only "three of the nine states possessing nuclear arsenals — the U.K., India, and Pakistan — have accepted the compulsory jurisdiction of the Court when the opposing state has done so, as the Marshall Islands has,"

Therefore, be it resolved, that this General Conference call upon The United Methodist Church through the General Board of Church and Society and the General Board of Global Ministries to work closely with the Marshallese people and our ecumenical partners, to bring about an official apology and full redress, including all necessary funding from the U.S. government as well as urge the U.S. government to accept the compulsory jurisdiction of the International Court of Justice and perform their obligations under the Nuclear Non-proliferation Treaty to disarm and pursue the cessation of the nuclear arms race; and

Be it further resolved, that copies of this resolution be sent to the U.S. Attorney General, the Secretary of the Department of Energy, the Secretary of Defense, the Secretary of State, with copies to the Republic of the Marshall Islands Embassy Office in Washington, D.C., and to the people in the Marshall Islands.

ADOPTED 2000
READOPTED 2008
RESOLUTION #6050, 2008 *Book of Resolutions*
RESOLUTION #288, 2004 *Book of Resolutions*
RESOLUTION #267, 2000 *Book of Resolutions*
See Social Principles, ¶ 165B.

Rationale:

This rewrite includes new data and draws on information from a variety of sources on the Marshall Islands.

R6072.

Petition Number: 60871-CA-R6072-G; Galvan, Elias - USA for Methodists Associated Representing the Cause of Hispanic Latino Americans.

United States–Mexico Border

The United States–Mexico border is a 2,000-mile-long area where negative ~~the~~ socioeconomic dynamics within ~~of~~ two interactive~~ng~~ cultures have had ~~negative~~ an impact on the quality of life of adjoining populations. This adverse situation has been exacerbated by domestic and international policies espoused by the US and Mexican governments.

The border region is characterized by:

~~• political domination by a minority of rich and powerful families;~~

• drastic economic disparity between segments of the population;

• constant deterioration of the health conditions, particularly those affecting the poor;

• high incidence of crime, drug trafficking, and human trafficking for the exploitation of children and adults; ~~and~~

• high rates of unemployment and underemployment; and ~~These detrimental conditions also affect the constant influx of thousands of refugees and undocumented persons coming to the United States seeking safe haven or better economic conditions; This situations of pain and suffering that affects millions of women, children, and men residing on both sides of the border. The impact of these dynamics reaches well into the interiors of both countries.~~

• increased militarization of the border that further alienates the US and Mexico separating families and leading to the tragic deaths of people.

Confronted by this human suffering along the United States–Mexico border region, we recognize that the vision of "a new heaven and a new earth" (Revelation 21) will be only an illusion as long as "one of the least of these" (Matthew 25) continues to suffer.

We are particularly concerned about the following conditions:

1. Environmental:

a. the constant indiscriminate use of pesticides in the growing and harvesting of agricultural products, a problem on both sides of the border; and the export of banned or restricted pesticides across the border;

b. water contamination caused by corporations dumping industrial toxic waste and the flushing of poisonous compounds into the Rio Grande, the Colorado, and other rivers; and

c. growing air pollution on both sides of the border.

2. Health:

a. a high rate of birth defects and other health problems among industrial workers, many of whom have neither been given proper equipment nor been informed of the hazards of the toxic materials they have been exposed to;

b. the high incidence of dysentery, tuberculosis, and hepatitis especially among children in the *Colonias* (rural unincorporated areas), caused by lack of adequate water treatment facilities and a lack of food and fresh water;

c. the growing number of unsafe, crowded homes and shanty towns without sanitation and other basic facilities due to a lack of adequate, affordable housing for workers; and

d. the lack of access to health, education, and welfare services, already overburdened by the volume of need, perpetuating the cycle of poverty and dehumanization.

3. Economic:

a. wages kept low by repressing workers' bargaining rights, which keeps the border region below the average of Mexican industrial wage levels, despite the fact that the *Maquiladoras* continue to a large source of income for the Mexican border region;

b. the lack of long-range economic and industrial development strategies, making both the United States and the Mexican economies more dependent on quick economic fixes such as *Maquiladoras*, quick cash crops, tourism, and services that can help temporarily and superficially, but ignore the needs of most of the present and future generations;

c. the trade agreements (such as the North American Free Trade Agreement), which worsen existing economic dependencies and foster the exploitation of human and natural resources; and

d. the region's low level of educational attainment, high incidence of illiteracy, the high dropout rate, and the availability and influx of drugs, which have a greater impact on the low-income population along the border.

4. Civil and Human Rights:

a. heightened anxieties of Americans who perceive immigrants as unwelcomed foreigners who threaten US social, political, and economic security;

b. strategies devised by US governmental agencies and groups to harass, intimidate, and repress legal and foreign entrants into the US territory; and

c. the poor administration of justice; the cultural insensitivity of border patrol agents; the high incidence of illegal use of force; and the constant violation of the civil and human rights of those detained or deported. These situations create an atmosphere of tension and distrust that adds to the polarization between Mexicans and US residents and transients.

d. the exporting of guns and other armament that ends in the hands of drug cartels, which further escalates the level of violence in the border region.

These detrimental conditions affect the constant influx of thousands of refugees and undocumented persons coming to the United States seeking safe haven or better economic conditions. Also, these situations create pain and suffering among millions of children, women, ~~children,~~ and men residing on both sides of the border. The impact of these dynamics reaches well into the interiors of both countries. As Christians and United Methodists, we express our sorrow and indignation about this human suffering and accept the responsibility to use our resources toward the elimination of the root causes creating this tragic human problem. We are urged by God through Christ to love our neighbor and to do what we must to bring healing in the midst of pain, and to restore to wholeness those whose lives are shattered by injustice and oppression.

Therefore, we recommend and urge the Mexican and US governments to:

• develop national and international policies that bring more economic parity between the two countries, as an integral part of any trade agreement;

• develop binational and multilateral agreements that improve the quality of life; safeguard water rights; and prevent the contamination of air, water, and land of both sides of the border;

• develop binding and enforceable mechanisms with respect to: labor and human rights; agriculture, including farm workers; environmental standards; and health and safety standards for both nations and in any agreements to which they are a party;

• develop and support national and international policies, such as the UN Convention on the Protection of the Rights of all Migrant Workers and Members of their Families, that facilitate the migration and immigration of peoples across the border while respecting their rights and aspirations; ~~and~~

• find alternative and creative ways to reduce the foreign debt of Mexico.; and

• work toward the demilitarization of the border.

We further recommend that the General Board of Church and Society, with churches in Mexico, the United States, and Canada, seek ways to network on fair trade, labor and human rights, agricultural, and environmental concerns.

ADOPTED 1992
AMENDED AND READOPTED 1996
AMENDED AND READOPTED 2000
AMENDED AND READOPTED 2004
READOPTED 2008
READOPTED 2012
RESOLUTION #6072, 2012 *Book of Resolutions*
RESOLUTION #6052, 2008 *Book of Resolutions*
RESOLUTION #302, 2004 *Book of Resolutions*
RESOLUTION #282, 2000 *Book of Resolutions*
See Social Principles, ¶ 165.

R6091.

Petition Number: 60695-CA-R6091-G; Tsay, Andy - USA for Formosan Caucus.

Taiwan Security, Stability, and Sovereignty

Taiwan Security, Stability, and ~~Self-Determination~~ Sovereignty

Taiwan has, since 1624 . . .

With its new Anti-Secession Law(2005), the People's Republic of China(PRC) has threatened to destroy the hard-earned democracy and human rights of the people of Taiwan with more than ~~800~~ 1500 short-range ballistic missiles if the Taiwanese exercises self-determination and declares independence;

The PRC also . . .

On February 27, 2006 . . . and vowed to address the threat of military action by the PRC;

On March 2014, half million of people of Taiwan, led by its youth, has expressed their strong concern through a widely publicized "Sunflower Movement" to oppose a KMT proposed service and trade pact with Beijing;

With the leadership of the Taiwanese United Methodists . . .

Therefore, be it resolved, that the ~~2008~~ 2016 General Conference of The United Methodist Church . . .

Be it further resolved, that The United Methodist Church . . . and the United Nations the right of Taiwanese for stability, security, and ~~self-determination~~ sovereignty of Taiwan's own status in the family of nations.

R6092.

Petition Number: 60694-CA-R6092-G; Tsay, Andy - USA for Formosan Caucus.

Support of Taiwan

"Support of Taiwan"

The human story is one of migration and struggles for self-determination, but often frustrated by the unsolicited intervention of nations into the affairs of other nations. The United Methodist Church continues to stand unequivocally against such interventions. This too is the story of the people of Taiwan whose struggle for self-determination as an independent state call for our solidarity and action.

Taiwan is an island state of ~~two~~ twenty-three million people, comprised of indigenous Taiwanese, Chinese, and a mix of both.

After 400 plus years of colonial rule by the Dutch, the Chinese, and the Japanese, the people of Taiwan today have a more stable form of democratic government, a thriving economy and a vibrant national identity and culture.

Therefore, we call upon all United Methodists around the world to stand in solidarity with the Taiwanese people as they assert their human rights and their right to self-determination. Self-determination will allow the Taiwanese people to freely determine their political destiny and achieve their democratic aspirations, without influence from, or domination by, foreign powers, including the People's Republic of China.

Further, that United Methodists support the Taiwanese people's effort for a just and durable peace, secure and stable borders, and sustainable development and cooperation among nations and peoples of the world. This requires having Taiwan as a contributing member state of the United Nations.

In light of historic United Methodist understanding of self-determination, and its current understanding of "One China Policy" of our government, which is not accepted by the majority of Taiwanese people, we therefore call upon the leadership of the Council of Bishops, with the assistance of the General Board of Global Ministries and the General Board of Church and Society and their annual conference networks, including the National Federation of Asian American United Methodists, to inform and educate the church about the history, experience, struggles, and hope of the Taiwanese people for an independent state.

R6102.

Petition Number: 60876-CA-R6102-G; Galvan, Elias - USA for Methodists Associated Representing the Cause of Hispanic Latino Americans.

Violence Against Children in Latin America and the Caribbean

WHEREAS, millions of children in Latin America and the Caribbean struggle daily to survive in the midst

of the violence that forces them to migrate out of their homes, cities, and country in search of safety and better living conditions; and

WHEREAS, the root causes of migration and immigration are:

• ~~the~~ violence of armed conflict

• ~~the violence of~~ scarce resources taken from children's health and educational needs to support inordinately large military budgets;

• ~~the violence of~~ poverty linked to the massive ~~external debt burdening every nation of the region~~ concentration of wealth in a very small percentage of the population; high unemployment and lack of affordable education opportunities;

• ~~the violence of~~ hunger;

• ~~the~~ culture of violence permeating television and other mass media;

• lack of medical facilities accessible to the general population leading to high child mortality;

• violence created by organized crime engaged in the traffic of illegal drugs en route to the US;

• violence caused by gangs (*maras*) infiltrated by drug cartels who recruit children as young as eight years of age in Honduras, El Salvador, and other countries.

• widespread domestic violence;

• ecological violence that is destroying and polluting the natural world and all live creatures;

• ~~the violence of~~ impact of HIV-Aids, with the second highest incidence in the world in many Caribbean nations, destroying children's lives from birth;

• ~~the violence of~~ very high infant mortality.

Therefore, be it resolved, that ~~the General Commission on Religion and Race endorsees~~ MARCHA's petition to the ~~2004~~ 2016 General Conference ~~to establish a special program to address,~~ to request the United Methodist Women (UMW), the General Board of Global Ministries (GBGM), the General Board of Church and Society (GBCS), the General Board of Higher Education and Ministry (GBHEM) and the General Board of Discipleship (GBOD) to develop programs, in cooperation with the member churches of CIEMAL, to address the grave crisis of children struggling to survive in the midst of violence and poverty; ~~by communicating this concern to~~

Be it further resolved, that the Council of Bishops ~~and be referred to the General Board of Global Ministries (GBGM)~~ and the General Council on Finance and Administration (GCFA) to support ~~for~~ the implementation of ~~a program~~ these programs.

ADOPTED 2004
READOPTED 2008
READOPTED 2012
RESOLUTION #6102, 2012 *Book of Resolutions*
RESOLUTION #6071, 2008 *Book of Resolutions*
RESOLUTION #324, 2004 *Book of Resolutions*
See Social Principles, ¶¶ 162C, 164A, and 165.

R6111.

Petition Number: 60757-CA-R6111-G; Loeser, John - Wilson, NY, USA for Exley UMC Administrative Board.

Deletion

Delete Resolution 6111.

Rationale:

1) The people of The United Methodist Church are called to follow John Wesley's instruction to do no harm to any people or nation; and to do good of every feasible kind, as we are able, to all (2012 *Book of Discipline* ¶ 102, p. 52).

2) We affirm John Wesley's . . .

R6111.

Petition Number: 60758-CA-R6111-G; Cook, Donna - Evansville, IN, USA. 1 Similar Petition

Opposition to Israeli Settlements in Palestinian Land

Amend Resolution #6111: Opposition to Israeli settlements in Palestinian land as follows:

. . .

Be it further resolved, that we urge all governments ~~the U.S. government to end all military aid to the region, and second to redistribute the large amount of aid now given to Israel and Egypt; to support~~ to exercise caution and to consider the welfare of all in making any decisions with regard to military aid. We are concerned about the negative role of Iran in funding militant activity in the region. We recognize and celebrate the role of Israel's "Iron Dome" defense system, supported by U.S. military aid, in saving Jewish, Christian, and Muslim lives from rockets indiscriminately fired by Palestinian militants (Mark Tran, "Iron Dome: Israel's 'Game-Changing' Missile Shield," Guardian, 9 July 2014, available from http://www.theguardian.com/world/2014/jul/09/iron-dome-gaza-israel-air-defence-missile; Cf. Dan Rather, "How Israel's Iron Dome Is Also Saving Palestinian Lives," Huffington Post, 22 January 2014, available from http://www.huffingtonpost.com/dan-rather/israel-iron-dome_b_2526720.html). We urge all nations who are able, regardless of their political allegiances, to support economic development efforts of nongovernmental organizations throughout the region,

including religious institutions, human rights groups, labor unions, and professional groups within Palestinian communities.

The United Methodist Church requests that all governments, especially that of the United States, to work in cooperation with the United Nations and other nations, to urge the State of Israel to:

1. cease the confiscation of Palestinian lands and water for any reason;

2. cease the building of new, or expansion of existing, settlements and/or bypass roads in the occupied territories including East Jerusalem;

3. lift the closures and curfews on all Palestinian towns by completely withdrawing Israeli military forces to the Green Line (the 1948 ceasefire line between Israel and the West Bank);

4. dismantle that segment of the Wall of Separation constructed since May 2002 that is not being built on the Green Line but on Palestinian land that is separating Palestinian farmers from their fields.

We also urge the Palestinian Authority and all Palestinian religious leaders to ~~continue to~~ publicly condemn violence against Israelis ~~civilians~~, to affirm Israel's right to exist within secure borders, to protect the equal rights of Jews, Christians, and other minorities who live or travel within their jurisdictions, and to use nonviolent ~~acts of disobedience to resist the occupation and the illegal settlements~~ methods.

. . .

Rationale:

It is simply ignorant, and suggests a callous lack of concern for the lives saved from murderous rockets, to just broadly condemn "all" U.S. military aid to Israel and Egypt. Iron Dome is a defensive weapon system. Moral consistency demands we ask for better from Iran and Palestinian leaders.

R6113.

Petition Number: 60415-CA-R6113-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Saying No to Violence in Middle East Conflict

Readopt Resolution 6113 with amended title:

Saying No to Violence in ~~Middle East~~ Palestinian-Israeli ~~Middle East~~ Conflict

Rationale:

Changing name more accurately reflects content of resolution and conflict of two primary parties.

R6113.

Petition Number: 60860-CA-R6113-G; Joyner, Alexander - Parksley, VA, USA. 1 Similar Petition

Saying No to Violence in Middle East Conflict

Replace Resolution 6113 "Saying No to Violence in the Middle East Conflict" with "Restorative Justice Use in Peacemaking in Israel/Palestine"

WHEREAS, "Justice" in the Bible is restorative as God seeks to bring about healing in relationships, transform alienation into community, restore offenders into God's family, and bless all the peoples of the earth and Jesus offers restorative responses to wrongdoing in the New Testament; and

WHEREAS, The United Methodist Church advocates for peace and justice in the Israeli-Palestinian conflict and recognizes that a significant portion of both the Israeli and Palestinians populations have experienced life-threatening traumatic events including years of suffering under occupation and years of war and terrorism so that at different times Israelis and Palestinians have both been victims and aggressors and both populations are impacted by high levels of trauma and stress due to the unresolved political situation (for further trauma information see articles cited below); and

WHEREAS, unhealed trauma profoundly impacts individuals, communities, and nations often perpetuating and prolonging the very conflict which caused the trauma in the first place and making resolution seem impossible by preventing the trust which must be built for negotiations for a lasting, just and peaceful solution to be successful; and

WHEREAS, restorative justice works to recognize damages, re-build trust, honor dignity, and integrate all people who have been harmed through conflict, and since restorative justice is a peace-building, conflict transformation approach that can be of great assistance in trust building between parties who have been in prolonged conflict, restorative justice dialogue is especially appropriate in the Israeli-Palestinian conflict where both parties see themselves as the victim and the other as the aggressor/offender; and

WHEREAS, restorative justice dialogue invites parties to meet in a safe and structured setting so that the dialogue includes both victims and aggressors/offenders and a mediator/coach in order to name what happened, identify impact, and create some common understanding, often including reaching agreement as to how any resultant harm will be repaired. For example, Dr. Howard Zehr, professor of restorative justice at the Center for Justice and Peace Building, Eastern Mennonite University, Harrisonburg, Virginia, describes a role play in the Unit-

ed Kingdom by high school students and their principal. In the first role play, a fight between two girls is handled traditionally with the principal behind his desk interrogating the girls and rendering judgment. In the second example, a restorative justice circle process included the principal and girls dialoguing with the help of a facilitator. Each party told their story including feelings of harm and wrongdoing helping each party acknowledge their responsibility in the conflict. A solution emerged acknowledging mutual harm as well as shared responsibility and the disputants became friends (ttp://www.wiscomp.org/pp-v1/Howard_Zehr_Paper.pdf). Restorative justice does not shame or punish and seeks healing by acknowledging all injustices and searching for appropriate gestures of regret and reconciliation; and

WHEREAS, restorative justice offers hope and creative possibilities for some steps toward reconciliation in the Israeli/Palestinian conflict while still recognizing that both sides are suffering and that both sides are traumatized and blame each other. Through the sharing of personal and national narratives, mutual articulation of needs and mutual acceptance of responsibility, restorative justice processes can ultimately create empathy for the "other" and opportunities for trust building, conflict resolution, and trauma recovery. Knowing this, the Church is obliged to practice restorative justice in its own ranks and to call our own society and all nations to move in the same direction.

<http://bjp.rcpsych.org/content/195/5/427.long> - "Analysis of trauma exposure, symptomatology and functioning in Jewish Israeli and Palestinian adolescents," Br J Psychiatry. 2009 Nov,

<http://www.healingresources.info/article_ross1.htm> - The Trauma Vortex in Action Again in the Middle East"

<http://www.worldaffairsjournal.org/blog/alan-johnson/hamas-rockets-traumatize-israeli-children> - "Hamas Rockets Traumatize Israeli Children," July 25, 2014,

<http://www.irinnews.org/report/92527/israel-opt-israeli-communities-traumatized-by-gaza-rockets> - "ISRAEL-OPT: Israeli communities traumatized by Gaza rockets," April 20, 2011,

<http://america.aljazeera.com/articles/2014/8/1/health-gaza-children.html> - "Gaza's kids affected psychologically, physically by lifetime of violence," July 31, 2014

Therefore, be it resolved, that the 2016 General Conference calls on the General Board of Church & Society, in cooperation with JustPeace to:

1. Affirm strategies which will engage both Israelis and Palestinians in an effort to learn more about their historic and current lived experiences and to gain an understanding of their fears, aspirations, and hopes; and

2. Commit to lifting up voices within both Palestinian and Israeli communities, especially those of victims of violence and injustice, in order to seek peace with justice through restorative responses to conflicts; and

3. Actively seek ways to restore right relationship and promote reconciliation between Israelis and Palestinians through restorative justice dialogue and projects involving mutual cooperation; and

4. Encourage all United Methodists to actively pursue restorative justice mechanisms for peace and justice between Palestinians and Israelis; and

5. Commit to support U.S. and international efforts at serious and effective diplomacy to promote restorative justice and cooperation between all parties to the conflict leading to the creation of a sustainable solution which ends the occupation and establishes a viable Palestinian state at peace with Israel.

Rationale:

Restorative justice must be part of any lasting, just and peaceful solution between Israelis and Palestinians because of the deep lack of trust caused by years of occupation and violence making resolution of their conflict so difficult. This resolution asks the Church to practice this discipline.

R6118.

Petition Number: 60478-CA-R6118-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Philippines: Democratic Governance, Human Rights and the Peace Process

Delete current text and replace with the following, including merging resolution 6119:

Philippines: Democratic Governance, Human Rights and the Peace Process

"Justice is pushed aside; / righteousness stands far off,/ because truth has stumbled in the public square, / and honesty can't enter. / Truth is missing; / anyone turning from evil is plundered. / The LORD looked and was upset at the absence of justice. / Seeing that there was no one, / and astonished that no one would intervene" (Isaiah 59:14-16 CEB).

"Jerusalem, Jerusalem! You who kill the prophets and stone those who were sent to you. How often I wanted to gather your people together, just as a hen gathers her chicks under her wings. But you didn't want that" (Matthew 23:37 CEB).

"An injustice does not only affect the people against whom the injustice is committed, but threatens every one

of us and the life we share together as an ordered society. It is a Christian imperative that we are vigilant in defending the rights of every person at all times. Long before human rights were formulated in law, they were inscribed in the being of every person, for it is in the very image of God that we are created. For human rights to have meaning they need to be vigilantly defended, where possible the dignity of those denied their rights needs to be restored, and those who are responsible for violations, be they states or individuals need to be made accountable. In our Philippine society we have seen the institutionalization of a culture of impunity, where those who violate the human rights of others, are able to escape investigation and prosecution" (Rev. Fr. Rex R. B. Reyes, General Secretary, National Council of Churches in the Philippines).

Our Concern: Intensifying Impunity Amidst Increasing Militarization in the Philippines

The United Methodist Church continues to be alarmed by and concerned about the unabated and egregious violations of human rights in the Philippines. Such violations that take place within the perpetual framework of U.S. counterinsurgency and military doctrine, take the form of extrajudicial killings, summary executions, abductions, torture, arbitrary and prolonged political detentions, and enforced disappearances. Since the beginning of Philippine President Benigno Aquino III's term in office, victims of human rights violations include over 226 extrajudicial killings and 26 forced disappearances 693 illegally arrested and detained, and 491 political prisoners (KARAPATAN Report, December 2014).

The Philippines persists in officially collaborating with the United States-sanctioned war on terror, willingly subordinating itself to interests of U.S. militarism. The Philippines has adopted the U.S. Counterinsurgency Program of 2009 as its blueprint for counterinsurgency, a methodology demonstrably dismissive of human rights. Criticisms directed at the Armed Forces of the Philippines about its dismal human rights record since 2007 has been defended by the defense establishment as falling within the frame of counterinsurgency. Such frame is inherently flawed and fundamentally at odds with the genuine pursuit of peace and the protection of human rights.

Very alarming and disturbing is the increasingly militarized approach of both the Philippine and U.S. governments to the economic development of and humanitarian crises in the Philippines. This approach follows the 2012 announcement of plans by the U.S. Department of Defense to "pivot to Asia" (See http://www.defense.gov/news/Defense_Strategic_Guidance.pdf). The Asia pivot heralds the Pentagon's strategy to shift at least 60 percent of its military forces to the Asia Pacific, including the Philippines. It is a U.S. bid to protect and expand the United States' market and military interests in the region. This military, defense and foreign policy focus on Asia benefits the advancement of free-trade partnerships and agreements in Asia. Most notable for its disturbing features is the Trans-Pacific Partnership, otherwise called TPP Agreement (https://ustr.gov/tpp and http://en.wikipedia.org/wiki/Trans-Pacific_Partnership. Accessed February 2, 2015). This partnership agreement is modeled after the North American Free Trade Agreement (NAFTA) that has devastated the economies of Mexico and Central America, triggering an exponential increase in the migration of people fleeing poverty and violence. This neoliberal economic strategy seeks to further open markets in the Philippines and throughout Asia, ultimately making the fragile economies of the region even more vulnerable to intrusion and domination by foreign multinational corporations.

The Backdrop of United Methodist and Ecumenical Witness in the Philippines

There is expressed opposition of the ecumenical community in the Philippines to the TPP. In a statement dated August 24, 2014, the National Council of Churches in the Philippines (NCCP) stated: "The President's attempt to reopen the issue of Charter change is related to influence being exerted by the U.S. government, large corporations and some developed countries in the region to pave the way for the entry of the Philippines into a massive "free-trade" agreement referred to as the Trans-Pacific Partnership (TPP). The TPP negotiations that were a central discussion point during the recent visit of U.S. President [Barack] Obama have been shrouded in secrecy.

"The TPP threatens to raise the legal status of large corporation to effective equality with sovereign nations, and to undermine the sovereign rights of participant nations to establish their own financial and product standards regulative regimes. The Philippines is currently on the sidelines of the TPP negotiations because our current Constitution does not conform to TPP requirements. The Constitution is a basic protection of our national sovereignty, and it is inappropriate for any other country, even when acting behind the scenes, to exert pressure for Constitutional change."

Intimidation and violence have met the opposition by Filipino peoples to the economic impositions by foreign powers such as the TPP, and the violation of their human rights, especially the human rights of indigenous peoples, farm workers, and land tillers in rural areas. Philippine military, paramilitary forces, private armies and vigilante groups of warlords and big landlords and multinational corporations, have been documented to be in collusion (<http://www.hrw.org/asia/-philippines>).

Under the terms of the 1999 Visiting Forces Agreement (VFA) between the U.S. and the Philippines, since

2006 over 600 American special-operations forces have been on "permanent rotation" in resource-rich areas on the southern island of Mindanao. Joint training exercises involving several thousands of U.S. and Philippine military personnel are conducted dozens of times every year on Philippine air, land and water. Such exercises serve as a not-so-subtle reminder of the military muscle backing up both the Philippine military and U.S. business interests in the region.

When Typhoon Haiyan, the strongest typhoon in recorded history to hit land, struck the Philippines in 2013, the enormity of destruction to human lives, infrastructure, and property was staggering. More than 6,000 people were confirmed dead, nearly four million people were displaced, and 1,600 were declared missing. The immediate response of the U.S. government was to send military support to the Philippines. The U.S. "pivot to Asia Pacific" meant sending ships, weapons, and soldiers, in stark contrast to other countries that provided medical professionals, engineers, aid workers, and food.

This militarized and securitized approach to humanitarian aid was cemented in a new agreement called Enhanced Defense Cooperation Agreement (EDCA), which was signed by the U.S. and the Philippines a mere five months after Typhoon Haiyan. As the Visiting Forces Agreement (VFA) and numerous Status of Forces and Mutual Logistics Support Agreements before it, forged between the U.S. and other states after, the EDCA is also an access agreement. It grants the U.S. the ability and flexibility to station its war material, Special Operations Forces, and forces to handle "housekeeping" matters, such as logistics support, administration, and military justice. The aim is to wage asymmetrical warfare against anyone: governments, "rogue states," but also activists. The activists who are opposed to the economic and security interests of the U.S. are casually branded as terrorists.

EDCA also protects the interests of the oil, mining, agribusiness, banking and technology corporations that depend on the U.S. military to protect U.S. investments and operations on foreign soil. Such protection extends to the water and airways that serve as the shipping lanes for global commodities, even when such protections have contributed to the destruction in the Philippines of livelihoods and properties of over 13,000 people and the displacement of nearly 50,000 people during Benigno Aquino III's presidency.

Retired Chief Justice of the Supreme Court of the Philippines, Hon. Reynato Puno, who was the first Filipino United Methodist to hold this high position, said in a university commencement speech: "One visible result of the scramble to end terrorism is to take legal shortcuts and legal shortcuts always shrink the scope of human rights. . . These shortcuts have searched the landscape of rights in the Philippines. . . . The escalation of extrajudicial killings in the Philippines has attracted the harsh eye of advocates of human rights. . . . Their initial findings are not complementing to our Constitutional commitment to protect human rights. . . . If there is any lesson that we can derive from the history of human rights, it is none other than these rights cannot be obliterated by bombs but neither can they be preserved by bullets alone. Terrorism is a military/police problem but its ultimate solution lies beyond the guns of our armed forces. . . . The apathy of those who can make a difference is the reason why violations of human rights continue to prosper. The worst enemy of human rights is not its nonbelievers but the fence sitters who will not lift a finger despite their violations."

Patronage politics, an economy controlled by oligarchies, and a tightening space for democratic speech and organizing to air grievances against powerful political and economic forces characterize the Philippine situation today. This situation has led to prophetic and forthright witness by United Methodist leaders and members in the country, asserting it as a moral response. Speaking to the accountability of Philippine government officials in the way they disburse and use funds from the public coffers, United Methodist bishops of the Philippines and the leaders of the Philippines Central Conference Board of Church and Society asserted:

"[O]ur country has been governed by an oligarchy of big business people and big landlords who effectively influence all the branches of government and have succeeded in preserving their selfish interest at the expense of the greater interest of the people. The amassing of immoral wealth dog[s] the heels of the ancient shepherds/rulers who disregarded their flock. . . . The present outcry against PDAF [Priority Development Assistance Fund] and DAP [Disbursement Acceleration Program] is all about misappropriating the people's money while shrugging off any responsibility especially to the poor of the land, and then shifting that burden to those who create those resources. Taxes and other revenues are all managed and manipulated by the unholy alliance of political and economic elites for their own benefit and to the neglect of the hungry sheep who are deprived of those resources" (Statement by Philippines Central Conference, The Filipino People Deserve Servant Leaders and Righteous Governance!).

The Human Rights Situation is Appalling

Many international groups—religious bodies, nongovernmental organizations, foreign governments, and intergovernmental organizations such as the United Nations—have pressed the Philippine government to do more to stop the many disturbing forms of human rights

violations in the Philippines, urging the government to fulfill its constitutional and international law obligations. These human rights violations continue unabated and escalating with impunity. Calls to stop them are contained in detailed, credible, and substantiated reports from various sources. Such reports were issued by the U.N. Special Rapporteur on Extrajudicial, Summary or Arbitrary Executions; the U.S. State Department, in particular its Country Report on Human Rights Practices, from 2007 to the present; Amnesty International; Human Rights Watch; Human Rights First; and the Asian Human Rights Commission.

The Armed Forces of the Philippines (AFP), paramilitary units under its control, and the Philippine National Police (PNP) continue to be implicated in EJKs, enforced disappearances, torture, and illegal arrests and detention. One hundred ninety of the 226 victims of EJKs were peasant activists and indigenous peoples. The targeting of these specific populations reveals the victimization of people actively resisting economic exploitation, land grabbing, and forced displacement. (Many EJKs were conducted with impunity through the very familiar and visible method involving two men on a motorcycle with hidden or missing license plates, faces covered, driving up and shooting the victim or victims with a handgun, and then speeding off to evade identification and arrest.)

The U.S. State Department 2013 Human Rights Report states, "The most significant human rights problems [continue] to be extrajudicial killings and enforced disappearances undertaken by security forces; a dysfunctional criminal justice system notable for poor cooperation between police and investigators, few prosecutions, and lengthy procedural delays; and widespread official corruption and abuse of power."

In 2013, from January to October, the Office of the Ombudsman, an independent agency in the Philippines responsible for investigating and prosecuting charges of public abuse and impropriety, received 306 cases involving military and law enforcement officers accused of committing human-rights abuses. These cases included killings, injuries, unlawful arrest, and torture. Most were filed against low-ranking police and military officials. As of October 2014, some 302 cases were dismissed due to insufficiency of evidence, and eight are under investigation. There are no recorded convictions of high-ranking police or military officials.

Many of the victims of human-rights violations are themselves human-rights defenders, also labor leaders, peasant leaders, environmentalists, journalists and others fighting against graft and corruption, and for peace and justice. They are frequently vilified as "enemies of the state" by the police and military establishments, tagged as supporters of a 45-year long armed struggle conducted by the National Democratic Front of the Philippines (NDFP) and its armed wing, the New Peoples Army. Their vilification has been used by paramilitary forces under the control of the police and military as some sort of license to arrest, even kill, these ordinary citizens and their community leaders.

Harassment by military and paramilitary forces is rampant among indigenous peoples who are protesting against dislocation from their ancestral lands. Forced dislocations have happened due to increased operation of extractive mining companies that have sprung up in many parts of the country, but mostly in indigenous peoples' lands. A hearing on the killing of four members of the B'laan tribe in Mindanao, who protested against the large Tampakan copper-gold mine being proposed and developed by Sagittarius Mines Inc., disclosed that the mining company has paramilitary-armed men on its payroll who are under the nominal command of the AFP.

In the case of Manobo tribes of Southern Mindanao, armed paramilitary units operate in their indigenous communities and are pitted against their own tribes who are opposed to large-scale logging, mining and other foreign-funded projects like hydroelectric power plants that encroach into their ancestral lands.

Hamleting, food blockades, food rationing and establishing curfew hours are just some of the harassment they commit to force these indigenous peoples into submission.

Those who dare resist are threatened and many of them eventually become victims of extrajudicial killings. In situations where entire communities protest the encroachment, massive military operations have been undertaken, causing dislocations of entire villages such as the evacuation of 118 families of the Talaingod-Manobos in 2014. The schooling of indigenous children is compromised, even stopped, under these situations. A campaign to spare schools from combat and to declare the schools as zones of peace is of paramount importance (This area of Mindanao where the Manobos have their ancestral lands has been visited five times between 2010 and 2014 by a group organized under the auspices of the Philippines Task Force of the California-Pacific Annual Conference and lead hosting in the Philippines by Panalipdan-Southern Mindanao, a broad alliance of environmentalists and people's organizations with a strong human-rights advocacy, and the Davao Episcopal Area of The United Methodist Church.).

Persistence in Peace Negotiations

The past 46 years have been marked by two armed conflicts waged separately against the Government of the Philippines (GPH) by the National Democratic Front of

the Philippines (NDFP) and the Moro Islamic Liberation Front (MILF). Through the process of peace negotiations, the GPH and the MILF forged an agreement to end formally their armed hostilities. The two parties signed the Comprehensive Agreement on the Bangsamoro in 2014. The peace talks between GPH and NDFP remain stalled.

The Filipino people's clamor for peace with justice is a fervent desire. The National Council of Churches in the Philippines (NCCP) has called for ". . . principled negotiations to thresh out the issues, unearth and address the root causes of the conflict." The NCCP asserted, "The peace negotiation is a way to just and lasting peace," stating, "it is a way to end the armed conflict that has claimed the lives of thousands of Filipinos, combatants and non-combatants alike."

Peace negotiations aimed to pave decisively the way to a just, sustainable and durable peace must resume and aim for completion. It must focus on resolving the conditions that have provoked the past 46 years of armed conflict throughout the Philippines. Solving this long-term conflict, including ending the AFP counterinsurgency program that has been prosecuted with so many human-rights violations committed, is vital to achieving a lasting and durable peace and beginning a solid regime of human rights and human dignity.

Building peace requires building trust. Between 2002 and 2003, the U.S. made a deal with the GPH whereby upon GPH joining the "Coalition of the Willing" to invade Iraq, the U.S. would add the Communist Party of the Philippines–New People's Army (CPP-NPA) to the list of Foreign Terrorist Organizations (FTO), even though the CPP-NPA does not fit the State Department's definition of FTO.

The listing of the CPP-NPA has been a significant contributing factor to the deteriorating environment for concluding a peace agreement with this insurgent group. Still, 27 years of sporadic yet persistent negotiations have produced more than 10 significant peace agreements aimed at addressing the lingering root causes of the Philippine crisis.

The call for peace with justice is an international call and the resolution of the Philippine crisis must involve the international community. The support of the Government of Norway in helping broker the peace negotiations between the GPH and the NDFP is most commendable.

The time is ripe and the moment is urgent. Both GPH and NDFP must proceed to implement in earnest and with good faith the agreements they have already negotiated between them. Among these agreements are The Hague Joint Declaration of 1992, the Joint Agreement on Safety and Immunity Guarantees (JASIG, 1995) and The Comprehensive Agreement on Respect for Human Rights and International Humanitarian Law (CARHRIHL, 1998).

There are palpable challenges to the peace process. Thousands of grievances have been filed against the AFP and PNP for violating the JASIG and CARHRIHL. The peace talks are derailed by the imprisonment of registered NDFP peace-negotiation consultants on false charges. There are the EJKs, disappearances, and illegal arrest and torture of NPA sympathizers. These governmental acts undermine the peace process and must be stopped at all costs.

The reported success of the December 2014 meetings of special teams from both the GPH and NDFP to discuss compliance with past agreements, along with the release of prisoners of war by the NDFP, augurs well for the resumption of peace talks. The resumption shows the readiness amongst various parties to come to the negotiating table for more needed steps in the peace process. The peace negotiations must resume as soon as possible.

The Filipino People Deserve Our Solidarity and Action

We welcome the release of "Let the Stones Cry Out: An Ecumenical Report on Human Rights in the Philippines and a Call to Action" released by the ecumenical and nongovernmental community in the Philippines, led by the National Council of Churches in the Philippines, whose production and distribution was led and supported by a couple of general agencies of The United Methodist Church.

We share with the ecumenical community in the Philippines the perspective posed and the burden of the question raised in the ecumenical report's preface: "Something is wrong when members of the clergy and lay missionaries are being silenced when they are deeply engaged in missions that address the concerns of their constituencies—and the Philippine society as a whole. Something is wrong when members of the church and faith institutions are killed, go missing or are arrested while pursuing their calling to bring about justice closer to the poor, to fight for their rights, and advocate peace in a society that is torn asunder by armed conflicts fueled by structural problems. Of greater alarm is that the gross and systematic attacks on these pilgrims of peace and servants of God are forcing their institutions to an inevitable clash with the State."

We issue this statement not only to support the ecumenical report from the Philippines and the direction in which its call to action points. We issue this statement because the struggle for human rights in the Philippines is at a point when our solidarity and accompaniment, as we have expressed in many ways and many times in the past, are crucial and needed even more so today.

We Commit to Action with Resolve and Dispatch

Filipino faith communities and citizens continue to address the situation in the Philippines. General boards

and agencies of The United Methodist Church have addressed the human-rights situation in the Philippines in a variety of ways and venues, including providing to the Philippine Working Group (PWG) of the Asia Pacific Forum of U.S. and Canadian church and ecumenical staff executives, which helped produce the ecumenical human-rights report and supported the itineration in Canada, U.S., and Europe, of a Philippine ecumenical delegation called "Ecumenical Voice for Human Rights and Peace in the Philippines." This ecumenical voice has briefed U.S. House of Representatives members and testified at a U.S. Senate hearing on March 14, 2007. This ecumenical voice as submitted numerous reports to, and addressed the sessions of, the U.N. Human Rights Council in Geneva, engaging this global-human rights body in its Universal Periodic Review of the Philippines. This ecumenical voice has since expanded its membership, and its voice is ever more heard and its perspective ever more sought, in the Philippines and abroad.

Our denomination also helped secure meetings with the U.S. State Department and key congressional offices to raise concerns about the Philippine human-rights situation. Our denomination, through a number of its boards and agencies, also accompanied the ecumenical delegation in submitting the ecumenical report to a variety of United Nations-related offices in Geneva, Switzerland, especially the U.N. Human Rights Council, the Office of the U.N. High Commissioner for Human Rights, and the U.N. Special Rapporteurs on Indigenous Peoples, and on the promotion and protection of human rights while countering terrorism.

Other annual conferences in the United States, such as California-Nevada, Pacific Northwest, Desert Southwest, California-Pacific, and Northern Illinois, have also addressed these issues, including conducting fact-finding, solidarity, and mission trips to the Philippines. In all these visits, Philippine church leaders and church workers showed them the appalling human-rights situation and in turn the visitors voiced their concern with government and military officials, and expressed their solidarity with church and community leaders.

We Commit to Work on the Following Actions:

We will submit this statement to concerned governmental and intergovernmental offices to convey our call to the Philippine government to stop immediately illegal arrests and prolonged detention; stop the killings, disappearances, torture, forced displacement; and stop all the other forms of human-rights violations.

We also call on the Philippine government to take effective measures to bring to justice members of its security forces and their agents for whom there is credible evidence of human-rights violations, to comply with its obligations under international human-rights and humanitarian laws, to rescind national security policies that make no distinction between combatants and noncombatants, to hold free and fair elections, and to investigate any allegations of electoral fraud.

We call on the Philippine government to stop the practice of listing peace and human-rights advocates in its watch lists of individuals banned from entering or leaving the Philippines and to expunge such record of names already listed.

We call on other governments, but especially the governments of the United States of America, the European Union, the Association of Southeast Asian Nations, and significant development aid and trading partners like Japan, to look into these human-rights violations and pressure the Philippine government to stop them. To this end, we also support moves within the U.S. Congress calling for a review of official development aid, and trade and economic arrangements to examine whether these do or do not further exacerbate human-rights violations.

We support the call to require the Department of Defense of the United States to file Environmental Impact Assessment (EIA) reports, including social impacts, with every U.S. military or resource deployment in the Philippines, to prevent environmental damages, as well as remediation of environmental damages caused U.S. military activities.

We especially call for any military appropriations and official development assistance to the Philippine government to be withheld unless the Philippine government demonstrates strict adherence to international laws and standards of human rights and good governance, and thereby supports the development and use of benchmarks that will guide and measure the Philippine government's adherence to the same.

Since human rights thrive under democratic, just, and peaceful conditions we therefore call for the resumption and full engagement of peace talks by the government, without preconditions, with all of the Philippine rebel groups. With the successful completion of negotiations the civil, political, social, economic, and cultural problems that beset the Philippines may yet result in just and durable peace.

We call on the United Nations and its agencies to continue investigating human-rights violations in the Philippines, and to offer help to the Philippine government in meeting its international obligations, including non-interference, empowerment, and capacity-building of nongovernmental organizations in their work of monitoring Philippine government compliance and promotion of human rights.

We call for the termination of military agreements between the U.S. and the Philippines that prioritize profits

over people and foster conditions that abet the culture of impunity in the Philippines.

Lastly, we call on our general boards, agencies, annual conferences, and local churches in the U.S. and throughout the global connection, including the National Association of Filipino American United Methodists, to work with Philippine annual conferences, ecumenical bodies, and nongovernmental organizations in joint undertakings to address the peace and human-rights situation in the Philippines.

Eyes on the Prize: Truth, Justice and Peace

The Human Rights Watch (HRW) World Report 2015 called on Philippine President Aquino to "take decisive action against torture and extrajudicial killings by the police and other state security forces." In his introductory essay of that report, HRW Executive Director Kenneth Roth, urged "governments to recognize that human rights can offer an effective moral guide in turbulent times, and that violating rights can spark or aggravate serious security challenges. The short-term gains of undermining core values of freedom and non-discrimination are rarely worth the long-term price" (Press Release by Human Rights Watch, "Philippines: End Police Torture, Killings," Manila, January 29, 2015).

We must keep our eyes on the prize even as we struggle for the recognition of each one's human dignity and fight for each one's human rights.

"These are the things you should do: Speak the truth to each other; make truthful, just, and peaceable decisions within your gates. Don't plan evil for each other. Don't adore swearing falsely, for all of these are things that I hate, says the Lord" (Zechariah 8:16-17 CEB).

ADOPTED 2008

Resolution #6078, 2008 *Book of Resolutions*

See Social Principles, ¶ 165A, B, D.

Rationale:

This rewrite updates information on the peace process and role of United Methodists and ecumenical community in promoting it. The rewrite includes Resolution 6119, which is recommended for deletion. Philippines Central Conference Board of Church and Society and some U.S. annual conferences with ministries on and with the Philippines participated.

R6119.

Petition Number: 60437-CA-R6119-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Deletion

Delete Resolution 6119 upon revision of Resolution 6118, Human Rights in the Philippines.

Rationale:

Deletion of Resolution 6119 is recommended in favor of merging it with a rewritten Resolution 6118 on Philippines: Democratic Governance, Human Rights and the Peace Process.

R6129.

Petition Number: 60477-CA-R6129-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

The United Methodist Church and Peace

Delete current text and replace with the following, incorporating parts of Resolution 6146 (proposed for deletion) and Resolution 6159 (proposed to expire):

Then justice will reside in wild lands, / and righteousness will abide in farmlands. / The fruit of righteousness will be peace, / and the outcome of righteousness, / calm and security forever. / Then my people will live in a peaceful dwelling, / in secure homes, in carefree resting places (Isaiah 32:16-18 CEB).

For he himself is our peace, who has made the two groups one and has destroyed the barrier, the dividing wall of hostility (Ephesians 2:14 NIV).

Christ is our peace. He is the Prince of Peace (Isaiah 9:6). Yet we know that the peace of Christ, the peace that passes all understanding, has not always ruled our lives and swayed our actions as peoples, institutions, or nations. We have not always followed God's will for peace evidenced by the many conflicts and wars waged throughout human history. We have not always sought counsel from the Christ whose words assure us justice and peace, compassion and forgiveness, and yes, salvation and liberation, even in our wayward and non-peaceful ways.

The Bible makes justice the inseparable companion of peace (Isaiah 32:17; James 3:18). Both point to right and sustainable relationships in human society, the vitality of our connections with the earth, the well-being and integrity of creation. To conceive peace apart from justice is to compromise the hope that justice and peace shall embrace (Psalm 85:10). When justice and peace are lacking we need to reform our ways.

Peace is God's will and must be done. Christ's true disciples must work for peace: build it and not just keep it; live it and not just aspire for it. If Christ is our peace, then peace must be imperative. In the end, war and conflict will not triumph over the Prince of Peace.

Even God's people, however, do not always see and acknowledge the peace of Christ and God's justice. As the prophets have done, God's people must be reminded and warned of their collusion with destruction and with injustice and non-peace. The United Methodist Church, whose commitment to peace is rooted in its obedience to the Prince of Peace, must recognize the things that make for peace.

The Council of Bishops asserted in 2009 that God's people "have neglected the poor, polluted our air and water, and filled our communities with instruments of war. We have turned our backs on God and one another. By obstructing God's will, we have contributed to pandemic poverty and disease, environmental degradation, and the proliferation of weapons and violence" ("A Call of the Council of Bishops of The United Methodist Church to Hope and Action for God's Good Creation," 2009).

The bishops' call was prefaced by an assertion that God's creation is in crisis and that our neglect, selfishness and pride have fostered a trio of "threats to life and hope." The gravity of these threats prompted the bishops to call for a comprehensive response that urged United Methodists and "people of goodwill" to offer themselves as instruments of God's renewing Spirit in the world.

"God calls us and equips us to respond," the bishops exhorted. They reminded us of God's offer of redemption to all creation and reconciliation to all things, "whether on earth or in heaven" (Colossians 1:20 NRSV). The bishops made us recognize again that God's Spirit is always and everywhere at work in the world fighting poverty, restoring health, renewing creation and reconciling peoples.

The bishops' collective prayer is that God will accept and use our lives and resources that we rededicate to a ministry of peace, justice and hope to overcome poverty and disease, environmental degradation, and the proliferation of weapons and violence. The bishops' 2009 call for hope and action built on their 2004 document, "In Search of Security." The 2004 document asserted that "the longing for safety is a feeling that all human beings share with one another. … The way to real peace and security is reconciliation. We will not attain full reconciliation between all peoples before God's final consummation because the forces of evil and destruction are still at work in the hearts of human beings and in their relationships. But we are called to be peacemakers and ministers of reconciliation until our Lord comes ("In Search of Security," Council of Bishops Task Force on Safety and Security, 2004).

The 2009 call for hope and action also recalled the bishops' 1986 study document, "In Defense of Creation: The Nuclear Crisis and a Just Peace." The 2009 document described "In Defense of Creation" as "an urgent message to all United Methodists and the Church at large on the growing threat of nuclear war and of the extinction of life on the planet through a 'nuclear winter.'" The bishops reasserted that "the nuclear crisis threatens 'planet earth itself,' that the arms race 'destroys millions of lives in conventional wars, repressive violence, and massive poverty,' and that the 'arms race is a social justice issue, not only a war and peace issue.'"

"Peace is not simply the absence of war, a nuclear stalemate or combination of uneasy ceasefires. It is that emerging dynamic reality envisioned by prophets where spears and swords give way to implements of peace (Isaiah 2:1-4); where historic antagonists dwell together in trust (Isaiah 11:4-11); and where righteousness and justice prevail. There will be no peace with justice until unselfish and informed life is structured into political processes and international arrangements" (Bishops' Call for Peace and the Self-Development of Peoples).

The mission of Jesus Christ and his church is to serve all peoples regardless of their government, ideology, place of residence, or status. Surely the welfare of humanity is more important in God's sight than the power or even the continued existence of any state. Therefore, the church is called to look beyond human boundaries of nation, race, class, sex, political ideology, or economic theory and to proclaim the demands of social righteousness essential to peace.

The pursuit of peace is a universal longing. It is a fervent prayer of all religions. It is the pilgrimage that the ecumenical community continues to embark on. At the10th Assembly of the World Council of Churches in Busan, Korea, Christian leaders asserted in their "Statement on the Way to Peace": "Those who seek a just peace seek the common good. On the way of just peace, different disciplines find common ground, contending worldviews see complementary courses of action, and one faith stands in principled solidarity with another. Social justice confronts privilege, economic justice confronts wealth, ecological justice confronts consumption, and political justice confronts power itself. Mercy, forgiveness and reconciliation become shared public experiences. The spirit, vocation and process of peace are transformed."

The following are interrelated areas that must be dealt with concurrently in a quest for lasting peace in a world community.

I. Disarmament

"In that day I will make a covenant for them / with the beasts of the field, the birds in the sky / and the creatures that move along the ground. / Bow and sword and battle / I will abolish from the land, / so that all may lie down in safety" (Hosea 2:18 NIV).

The arms race goes on. "After many decades and millions of dollars, we are no more secure or peaceful in

our world with a larger number of nations in the 'nuclear club,'" the Council of Bishops said.

While the exact number of the world's combined stockpile of nuclear warheads is not known, all respectable institutions monitoring and reporting such numbers agree that they remain at unacceptably high levels. (See "World Nuclear Stockpile Report," Updated August 28, 2014. Ploughshares Fund. http://www.ploughshares.org/world-nuclear-stockpile-report accessed on January 12, 2015. See also "Worldwide Nuclear Arsenals," Fact Sheet by Union of Concerned Scientists, http://www.ucsusa.org/sites/default/files/legacy/assets/documents/nwgs/Worldwide-Nuclear-Arsenals-Fact-Sheet.pdf accessed on January 12, 2015. Also, "Nuclear Weapons: Who Has What at a Glance: Fact Sheets and Briefs," http://www.armscontrol.org/print/2566 accessed on January 12, 2015.)

The illicit trading in small arms, light weapons and ammunition remains a worldwide scourge even as the Arms Trade Treaty took effect December 14, 2014. With less reliable data compared to nuclear weapons, small arms remain a worldwide scourge, according to the United Nations Office for Disarmament Affairs (http://www.un.org/disarmament/convarms/salw/, accessed January 12, 2015).

If there is any concern in the international community where international law intersects with ethics and morality, it is the legality of the threat or use of nuclear weapons. In an advisory opinion sought by the U.N. General Assembly in 1996, the International Court of Justice (ICJ) ruled: "The threat or use of nuclear weapons would generally be contrary to the rules of international law applicable in armed conflict, and in particular the principles and rules of humanitarian law. . . . There exists an obligation to pursue in good faith and bring to a conclusion negotiations leading to nuclear disarmament in all its aspects under strict and effective international control."

In spite of the ICJ ruling, billions of dollars in research, development, maintenance and deployment continue to be spent on nuclear weapons. International law bans chemical and biological weapons, including landmines and cluster munitions, for being excessively cruel and indiscriminate. This has been proven in Hiroshima and Nagasaki, and yet nuclear weapons, remain outside of this classification.

The danger of a nuclear holocaust remains as long as nations maintain nuclear weapons, however. Many more people will be maimed and killed as long as small arms are easy to acquire and readily available for use in domestic quarrels, street fights, or in wars and conflict zones.

Wars and rumors of wars are not unique in our time. What is new is the sophistication with which they are waged. High-precision technologies exist side-by-side with conventional weapons. For example, drones and other robotic weapons systems are progressively developed and increasingly employed. Their use to select and strike at targets without human intervention when operating in fully autonomous mode must be banned. These instruments of destruction fracture the fragility of peace. They are not under the control of nations only. They are also in the hands of non-state actors, therefore making possible unregulated, indiscriminate and unpredictable use. Their use fall under the judgment of a God whose design is of a world of peaceful, caring and loving relationships.

Current expenditures on weapons are distorting priorities in national budgeting. Because of fear of unemployment, desire for profits, and contributions to the national balance of payments, the arms industry engenders great political power. Arms-producing nations seek to create markets, then vie with one another to become champions among the arms merchants of the world. We must advocate for the reallocation of national military budgets for purposes that are humanitarian and sustainable, and promote civilian peacebuilding and conflict transformation.

Disarmament is related to military spending, and is possible and sustainable when defense funding in national budgets does not overshadow and underfund the social and welfare needs of people. Meaningful disarmament will happen when countries like the United States, China, Russia, Saudi Arabia, France, Japan, United Kingdom, Germany, India, and Brazil, which lead the world in military spending (according to 2013 report by Stockholm International Peace Research Institute), start to redirect their defense budgets to peaceful and sustainable purposes.

National budgets are moral documents. They are a testament to national priorities. May it be that such budgets invest in life-giving and life-sustaining priorities, indeed, the things that make for peace.

We support initiatives in every part of the world that move toward the goal of disarmament. This demands a radical reordering of priorities coupled with an effective system of international peacemaking, peacekeeping, and peacebuilding. The Church must constantly keep that goal before peoples and governments. In particular, we support the abolition of nuclear weapons.

Food, health, social services, jobs, and education are vital to the welfare of nations. Yet the overriding priority given by governments to "defense" constantly threatens their availability. Millions starve and development stagnates. Repeatedly, regional tensions grow, conflicts erupt, and outside forces intervene to advance or protect their interests without regard to international law or human rights.

Our bishops' historic position remains sound and clear: "We say a clear and unconditional 'NO' to nuclear war and to any use of nuclear weapons. We conclude that

nuclear deterrence is a position that cannot receive the church's blessing" (In Defense of Creation).

We affirm the prophetic position of our bishops who said in their statement In Defense of Creation: "We say a clear and unconditional 'NO' to nuclear war and to any use of nuclear weapons. We conclude that nuclear deterrence is a position that cannot receive the church's blessing."

Accordingly, we reject the possession of nuclear weapons as a permanent basis for securing and maintaining peace. Possession can no longer be tolerated, even as a temporary expedient. We call all nations that possess nuclear weapons to renounce these vile instruments of mass destruction and to move expeditiously to dismantle all nuclear warheads and delivery vehicles. As a first step, we support all movement to ban the "first strike" policy from all North Atlantic Treaty Organization (NATO) doctrine.

We support the Comprehensive Nuclear Test Ban Treaty and the Nuclear Non-Proliferation Treaty. We call upon all nations to sign and ratify these important treaties and to abide by their provisions. These treaties form part of a non-nuclear proliferation regime under the purview of the United Nations. The ratification of the New Start Treaty by the United States and Russia in 2010 is to pave the way for the reduction of strategic nuclear missile launchers by half. It is, though, only a beginning. Far more agreements need to be signed not just by these two powers but also by other nuclear and non-nuclear states alike. Beyond nuclear proliferation itself, the threat of nuclear terrorism must inform the move for global disarmament.

Deterrence comes from international controls on materials used to make bombs. We support the concept of nuclear-free zones where governments or peoples in a specific region band together to bar nuclear weapons from the area either by treaty or declaration.

As Christian people committed to stewardship, justice, and peacemaking, we oppose and condemn the use of the Pacific for developing, testing, storage, and transportation of nuclear weapons and weapons-delivery systems and the disposal of radioactive wastes. We further affirm the right of all indigenous peoples to control their health and well-being.

Disarmament deals with not only non-conventional weapons, such as nuclear weapons, but also conventional weapons, particularly small firearms and light weapons. In this regard, we must support the continued review of implementation of the U.N. Program of Action to Prevent, Combat and Eradicate the Illicit Trade in Small Arms and Light Weapons in All Its Aspects.

The agreement moves forward the goal of making the Middle East a zone free of nuclear and other weapons of mass destruction. We must help diminish the perceived political and military value of nuclear weapons that is prevalent in security doctrines. A humanitarian approach is crucial to understanding nuclear weapons as cruel, inhumane instruments of mass murder and environmental destruction. True security puts human security over any other national security consideration.

World public opinion justly condemns the use of chemical or biological weapons. Governments must renounce the production and use of these particularly inhumane weapons as part of their national policy. We support universal application of the Chemical Weapons Convention and the Biological Weapons Convention.

We support treaty efforts to ban the development, trade, and use of weapons that are inhumane, are excessively injurious, and have indiscriminant effects. Such weapons include landmines, booby traps, weapons with non-detectable fragments, incendiary weapons, dirty bombs, cluster bombs, and blinding laser weapons.

We join religious leaders, physicians, veterans, humanitarian activists, environmentalists, and human-rights advocates in calling governments to sign and ratify the Convention on the Prohibition of the Use, Stockpiling, Production, and Transfer of Anti-Personnel Mines and on Their Destruction, also called the Ottawa Treaty, or simply the Mine Ban Treaty.

Antipersonnel land mines are a growing threat to human community and the environment, kill or maim hundreds of people every week, bring untold suffering and casualties to mostly innocent and defenseless civilians and especially children, obstruct economic development and reconstruction, inhibit the repatriation of refugees and internally displaced persons, and have other severe consequences for years after emplacement. The United States, Russia and China are among 34 countries that are not signatories to the Mine Ban Treaty. They refuse to halt production of antipersonnel land mines.

Since 2008, the General Conference has condemned the use of cluster bombs. We reiterate this call, urging all governments to stop its production, use, transfer and stockpiling. Cluster bombs are often scattered indiscriminately in wide areas. Like landmines, they remain a lethal threat to anyone in the area for decades. Their small size and curious shapes make them particularly appealing to children, who make up a large proportion of casualties. Cluster bombs kill and injure people. The almost perpetual threat of explosion prevents people from safely using their land for sustainable and productive, including agricultural, uses. This situation makes rebuilding lives and communities after a conflict more difficult and challenging. We therefore call all countries to sign, accede and ratify the Convention on Cluster Munitions, which provides for a legal and regulatory framework to address the humanitarian consequences and unacceptable harm to civilians caused by cluster munitions.

We are also concerned about the use of inhumane weapons by civilian or military police. The increasing use of military-grade weapons and munitions, and military-style tactics, by civilian police is troubling. The militarization of police departments does not augur well for ethnic relations and domestic harmony.

Hollow-point ("dumdum") or other bullets designed to maim are not acceptable weapons for use by civilian or military forces. We support measures that outlaw use of such weapons at all levels.

Progress in disarmament must be monitored so that declarations to disarm are truly matched by action. We support five criteria to use in assessing progress in disarmament:

1. Verification—A state's unilateral declaration that it does not have nuclear weapons must be confirmed by highly reliable sources and by objective means;

2. Irreversibility—Confidence in compliance grows if controls are sufficient to make it extremely difficult, if not impossible, for a state to abandon a disarmament commitment and build or construct a nuclear arsenal;

3. Transparency—It is essential to have hard facts about the size of nuclear arsenals and concrete progress made in eliminating them;

4. Universality—Any agreement to achieve global nuclear disarmament must be fully "global" in geographic scope, with no exceptions; and

5. Legally binding—The world community expects commitments to disarmament to be legally binding.

We affirm peoples' movements directed to abolition of the tools of war. Governments must not impede public debate on this issue of universal concern.

Nongovernmental Organizations (NGOs) play important roles in the campaign for global disarmament. Their presence and advocacy at every Review Conference of the NPT as well as in the U.N. conferences dealing with small arms and light weapons are crucial. NGOs dealing with international humanitarian law, human-rights protection and environmental justice must work together to form a strong foundation for an effective, universal, comprehensive nuclear weapons convention. The convention would outlaw and ban development, possession, use and threat of use of nuclear weapons.

To realize our commitment to disarmament, we call The United Methodist Church to a ministry of justice and peacebuilding. In particular, we call on the General Board of Global Ministries, nongovernmental organizations, and all governments to increase resources for humanitarian de-mining, mine awareness programs, and increased resources for landmine victim rehabilitation and assistance. We also call on the General Board of Church and Society to advocate for the signature and ratification of all disarmament-related treaties and conventions cited herein.

II. Multilateral Cooperation Among Nations for Democracy, Freedom and Peace

"Turn from evil and do good; seek peace and pursue it" (Psalm 34:14 NIV).

Millions of people still live under oppressive rule and various forms of exploitation. Millions more live under deplorable conditions of racial, sexual, religious, and class discrimination. In many countries, many persons, including Christians, are suffering repression, imprisonment, and torture as a result of their efforts to speak truth to those in power.

Action by governments to encourage liberation and economic justice is essential. Such action must be supported by parallel action on the part of private citizens and institutions, including the churches, if peaceful measures are to succeed. Unless oppression and denial of basic human rights are ended, violence on an increasing scale will continue to erupt in many nations and may spread throughout the world. The human toll in such conflicts is enormous, for it results in new oppression and further dehumanization. We are concerned for areas where oppression and discrimination take place.

We, as United Methodists, must build the conditions for peace through development of confidence and trust between peoples and governments. We are unalterably opposed to those who instill hate in one group for another. Governments or political factions must not use religious, class, racial, or other differences as the means to achieve heinous political purposes. This concern extends to all situations where external commercial, industrial, and military interests are related to national oligarchies that resist justice and liberation for the masses of people. It is essential that governments which support or condone these activities alter their policies to permit and enable people to achieve genuine self-determination.

Democracy thrives under a rule of law founded on human rights and fundamental freedoms. The U.N. General Assembly World Summit of 2005 reaffirmed democracy as "a universal value based on the freely expressed will of people to determine their political, economic, social and cultural systems, and their full participation in all aspects of their lives." The U.N. Democracy Fund was established at this summit. The large majority of the fund is intended for local organizations whose projects aim to strengthen the voice of civil society, promote human rights, and encourage the participation of all groups in democratic processes. United Methodists must promote this fund and help grassroots groups to access it.

Graft and corruption erode the credibility of governments (See ¶ 163*L*). Transparency and accountability are pillars of a democratic system and are checks upon graft and corruption. Much of today's anger vented against

governments arises from graft and corruption, and from economic fraud and exploitation. The United Nations Convention Against Corruption must be supported. This international law deals with promoting prevention, criminalization, law enforcement, international cooperation, asset recovery, technical assistance and information exchange. It also includes mechanisms for implementation against corruption.

Peace and societal harmony are greatly enhanced when peoples and nations cooperate to address global concerns for economic and environmental justice, for peace and security, and for human dignity and human rights. Addressing these in a manner that invites all peoples and nations to just, participatory and democratic processes is the hallmark of international law and cooperation, which are the cornerstones of multilateralism. (See Resolution #6133, 2012 *Book of Resolutions*). The United Nations is a primary venue for multilateral cooperation and remains to be the best instrument now in existence to pursue these mechanisms and frameworks. (See Social Principles, ¶165*D*).

III. World Trade, Economic Justice, and Sustainable Development

"Everyone will sit under their own vine and under their own fig tree, and no one will make them afraid, for the Lord Almighty has spoken" (Micah 4:4 NIV).

The gap between rich and poor countries continues to widen. When the surpluses of some arise in part as a result of continued deprivation of others, human rights are bound to be denied. This growing inequity exists in our own communities and in all our nations. Globalization has exacerbated these inequities when plentiful resources are not equitably shared and sustainably used. Past efforts to alleviate these conditions have failed. Too often these efforts have been limited by our own unwillingness to act with the posture of kindness and the ethical attitude of sharing in abundance rather than out of scarcity. Sometimes efforts have been frustrated by private interests and governments striving to protect the wealthy and the powerful.

Debate is growing on why Gross Domestic Product (GDP) as a measure of economic success is failing to represent national well-being even as the two are increasingly interconnected. Economic development is heavily dependent on investment in human capacity development. To proponents, the shift must move from simply measuring economic production to measuring the well-being of people. Such a shift moves in the direction of a more equitable, sustainable future (Center for Partnership Studies, "The State of Society: Measuring Economic Success and Human Well-Being," 2010).

To eliminate inequities in the control and distribution of the fruits of God's good earth, which are the common goods of humanity, we are called to join the search for more just, equitable international economic structures and relationships. We seek a society that will assure all persons and nations the opportunity to achieve their maximum potential.

Sustainable development is development that is people-centered, human rights-based, and justice-oriented. Such is the concept of development justice that must define our support for sustainable development and serves as a framework to support as well as critique development agendas developed at the United Nations and other international arenas. According to the Campaign for People's Goals for Sustainable Development (see http://peoplesgoals.org/), development justice is "a transformative development framework that aims to reduce inequalities of wealth, power, and resources between countries, between rich and poor, and between men and women. Development justice places people, the majority poor and the marginalized, at the front and center of development. It is a paradigm for development that upholds people as the primary agents and subjects of change. Development justice upholds that development will, and should be, designed and adapted in response to the aspirations of the people and their available resources, and not imposed by technocrats and so-called high-level experts for all time and for all peoples."

In working toward that purpose, we believe these steps are needed:

1. Conceive, develop, and structure economic systems designed to cope with the needs of the world's peoples and the increased demand on limited and nonrenewable natural resources. Such systems must consider the debilitating effects of climate change on our ecological system and its ability to respond to the increased demands of development and by the population.

2. Implement measures that will free peoples and nations from reliance on financial arrangements that place them in economic bondage. In this regard, we support the creation of a Global Economic Council. This council was one of the recommendations of the Commission of Experts of the President of the U.N. General Assembly on Reforms of the International Monetary and Financial System. Such a council, when created, would become the main forum within the United Nations for setting the agenda for worldwide economic and financial policy.

3. Develop policies and practices that establish just prices and avoid damaging fluctuations in price for the exchange of commodities and rare and raw materials. Policies must be developed and supported to stop manipulation and marketing of commodities and rare and raw materials for illegal and unregulated uses, including so called "conflict minerals" used in funding wars and conflicts.

4. Development agencies and international financial institutions must operate with great transparency, accountability and democratic participation. They must be free from the domination of industrialized economies under the aegis of the Group of 8 or Group of 20 countries. Control of international monetary facilities must be more equitably shared by all the nations, including the needy and less powerful. We support efforts to make the Bretton Woods institutions, namely the International Monetary Fund and the World Bank, and other international financial institutions more representative, transparent and democratic, including being accountable within the United Nations framework.

5. The resources of the seabed, subsoil, outer space, and those outside a specific national jurisdiction are the heritage of humanity and should be accepted by all nations as part of the global commons. Their use and protection must be governed by agreements that affirm the common heritage principle We support U.N. efforts to develop international law to govern the sea through the Convention on the Law of the Sea, and to ensure that the world's common resources will be used cooperatively and equitably for the welfare of humankind.

6. We urge the appropriate boards and agencies of The United Methodist Church to continue and expand efforts to bring about peace and justice in cooperative and multilateral action between peoples and governments of all countries. Multilateral, rather than bilateral, assistance programs should be encouraged for secular as well as religious bodies. They must be designed to respond to the growing desire of the "developing" countries to become self-reliant and sustainable.

7. Nations that possess less military and economic power than others must be protected through international agreements from loss of control of their own resources and means of production to either transnational enterprises or other governments.

These international policies will not narrow the rich-poor gap within nations unless the disenfranchised poor are enabled to take control of their own political and economic destinies. The internationally accepted principle of free, prior and informed consent is a great measure to adopt.

Economic and political turmoil within many developing nations has been promoted and used by other powers as an excuse to intervene through subversive activities or military force in furtherance of their own national interests. We condemn this version of imperialism that often parades as international responsibility. The concept and practice of responsibility to protect (R2P) and an evolving counterpart responsibility to prevent are twin measures that deserve our attention and call for the harmonious coexistence of peoples and nations who endeavor to prevent wars and end conflicts.

IV. Peace Research, Education and Action

"Would that you, even you, had known on this day the things that make for peace! But now they are hidden from your eyes" (Luke 19:42 ESV).

The 1960 General Conference established the landmark study "The Christian Faith and War in the Nuclear Age." That study said, "The Christian Church and the individual must accept responsibility for the creation of a climate of opinion in which creative changes can occur." It called work for these creative alternatives "our mission field as we live as disciples of the Prince of Peace."

The study, "In Search of Security" issued by the Council of Bishops Task Force on Safety and Security in June 2004, asserted: "Fear causes us to accumulate weapons and to devote all too much of our resources to the goal of deterring our supposed enemy. Paradoxically enough, it is the special temptation of the strong and the rich to overreact in this way. This blocks resources that could be used much more creatively for development and social justice around the world."

The living out of peace prospers in a climate of mutual understanding, tolerance and the acknowledgement of the inherent dignity and self-realization of every human being, indeed of every child of God. Peace, security and human rights help realize sustainable development and social justice in the world.

For true peace and security to take root in the lives of people and in the relations of nations, we call upon The United Methodist Church, especially those engaged in informal and formal learning from primary to higher education, in the light of its historical teachings and its commitment to peace, human rights and self-development of peoples, to:

1. Seek the establishment of educational institutions and the development of programs and curricula devoted to the learning and living out of peace and human rights;

2. Develop alternatives to vocations that work for peace, and support individuals in their quest;

3. Explore and apply ways of resolving domestic and international differences that affirm human fulfillment and tolerance, rather than exploitation and violence;

4. Affirm and employ methods that build confidence and trust between peoples and countries, including training in multicultural understanding and appreciation of differences, rejecting all promotion of hatred and mistrust;

5. Continue to develop and implement the search for peace through educational experiences, including immersion and educational exchange programs church school classes, schools of Christian mission, and other settings throughout the church;

6. Encourage local churches and members to take actions that make for peace and to act in concert with other peoples and groups of goodwill toward the achievement of a peaceful world; and

7. Develop study and action materials that incorporate the understanding and practice of peacekeeping actions that keep the peace through law and order, peacemaking actions that make for peace in personal, institutional and social relations, and peacebuilding infrastructures fostering values that secure peace and constitute justice.

8. Commend to study the following international documents that engender peace and justice, including religious and cultural harmony: "Promotion of Interreligious Dialogue" (United Nations General Assembly Resolution, hereinafter UN GA/RES, 59/23), "Promotion of religious and cultural understanding, harmony and cooperation" (UN GA/RES/59/142), "Global Agenda for Dialogue Among Civilizations" (UN GA/RES/56/6), "International Decade for a Culture of Peace and Non-Violence for the Children of the World (UN GA/RES/53/25), "International Day of Peace" (UN GA/RES/55/282), "Program of Action on a Culture of Peace" (GA/RES/53/243 B), UNESCO Director-General's report to the 59th Session of the UN General Assembly "Promotion of religious and cultural understanding, harmony and cooperation" (UN GA/RES/58/128), and the Hague Agenda for Justice and Peace and its Global Campaign for Peace Education.

Rationale:

Rewrite incorporates expiring Resolutions 6151, 6152 and 6146; reinforces biblical and theological foundations for peace; updates information on disarmament and multilateralism; introduces new text on democratic governance, sustainable development, and religious and cultural harmony; and deletes entire section on U.N. which is reintroduced in rewritten Resolution 6134.

R6133.

Petition Number: 60438-CA-R6133-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Deletion

Delete Resolution 6133 upon revision of Resolutions 6025 and 6129.

Rationale:

Resolution 6133 is recommended for deletion based on the incorporation of its essence in Resolution 6134 which has been rewritten as "The United Nations and Multilateralism." A section on multilateralism is also reinforced in Resolution 6129 dealing with peace issues.

R6135.

Petition Number: 60472-CA-R6135-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Korea: Peace, Justice and Reunification

Delete current text and replace with the following:

"For he is our peace; in his flesh he has made both groups into one and has broken down the dividing wall, that is, the hostility between us" (Ephesians 2:14 NRSV).

Our Faith Commitment to Peace and Reconciliation

At the 10th General Assembly of the World Council of Churches held in Busan, South Korea, in late 2013, the delegates declared in a statement the following, which could also serve as a faith statement of our commitment to peace and reconciliation:

"As a global body of believers in Jesus Christ, we confess our sins in having given in to the powers and principalities of the world in their wars and military conflicts full of hate and enmity, armed with nuclear arsenals and weapons of mass destruction targeting humanity and the whole of God's creation. Also we lament our failure to adequately acknowledge the Korean people's long suffering, caused by external powers fighting for colonial expansion and military hegemony. We hereby join the Christians in Korea in their confession of faith in Jesus Christ, who came to this world as our Peace (Ephesians 2:13-19); who suffered, died upon the Cross, was buried, and rose again to reconcile humanity to God, to overcome divisions and conflicts, and to liberate all people and make them one (Acts 10:36-40); who, as our Messiah, will bring about a new Heaven and new Earth (Revelation 21-22). With this confession, we join in firm commitment with the Christians of Korea, both North and South, especially in Korean churches' faithful actions to work towards peace, healing, reconciliation and reunification of their people and their land" (WCC Statement on Peace and Reunification of the Korean Peninsula).

The Tragedy of Division and the Urgency of Peace

Christians in Korea have spoken about the urgency of the reunification of their nation. Celebrating one hundred years of Korean Methodism in 1985, the Korean Methodist Church, in its Centennial Statement, said:

"Faced as we are with the forty years' tragic division of the Korean Peninsula, we express our longing for unification of the nation in any form possible through peaceful means in the earliest possible time. This must be done through establishing a democratic political structure based

upon freedom and human rights, and must be fulfilled by working toward the establishment of a just society built for the sake of the people. Therefore, we reject any form whatever of dictatorship. Deploring the long history of our nation in which the reality has been the sacrifice of our country's political life, and now with a definite sense of national self-determination which rejects any domination by the superpowers, we disavow any form of war or the taking of life, and commit the whole strength of the Korean Methodist Church to the peaceful reunification of our country."

For the nation of Korea, divided for more than sixty-six years, justice, peace, and reconciliation are tragically overdue. In 1945, just before the end of World War II, the United States proposed and the Soviet Union agreed to the division of Korea, which resulted in the Korean War with more than 3 million lives lost and millions of families separated. The tragedy of the Korean people continued because the Korean War did not end with a Peace Treaty. Instead, the Armistice Treaty was signed in 1953 leaving the Korean Peninsula under a state of war and tension for more than sixty years. This resulted in the separation of families, many of whom never saw each other again.

The enmity between the superpowers has been played out in the Korean tragedy of war and death, dictatorship and militarization, separation of one people into two hostile camps and divided families with no contact at all. All members of the body of Christ have a responsibility to support the Korean people in their attempts to build democracy, reduce tension, create trust on the Korean Peninsula, heal the divisions, and reunite their country. The threat to peace remains critical with the world's fifth and sixth largest armies facing each other across the Demilitarized Zone.

North-South Reconciliation Efforts

In many ways, the Korean people, north and south, have expressed their strong desire for reunification. Since 1984, there have been official contacts and conversations on economic and humanitarian issues between the Republic of Korea (ROK, also known as South Korea) and the Democratic People's Republic of Korea (DPRK, also known as North Korea). Emergency assistance by the DPRK and ROK following devastating floods in the south and floods and drought in the north was offered and accepted by each other.

The first government-sponsored exchange of visits between divided family members occurred in 1985. Thousands of overseas Koreans were able to visit their family members in the DPRK. Christians from north and south met in 1986 in Glion, Switzerland, as part of an ecumenical process on peace and the reunification of Korea led by the World Council of Churches. In 1987, both sides offered proposals to lower military tensions on the peninsula.

In June 2000, an unprecedented historic summit between North and South Korean leaders took place in Pyongyang, DPRK. ROK President Kim Dae Jung and DPRK Chairman Kim Jong Il pledged themselves to work toward Korean reunification. Since the summit, both Koreas have had numerous exchanges such as reunions of separated families, ministerial-level talks, and other economic, social, cultural, and sports exchanges including reconnection of railways and roads through the Demilitarized Zone.

The two Koreas marched together in the opening ceremony of the 2004 Olympic Games in Sydney, Australia, carrying the Korean unification flag. In 2007, the late President Roh Moo Hyun urged U.S. President George W. Bush to resolve the Korean War by signing a peace treaty with North Korea. At the second summit between leaders of North and South Korea, President Roh and Chairman Kim Jong Il committed to resolving disputes in the West Sea surrounding the Northern Limit Line.

The relationship between the United States and the DPRK, however, has deteriorated due to the issues related to the DPRK's withdrawal from the nuclear nonproliferation treaty, its violation of the 1994 Agreed Framework, and threats by the United States of pre-emptive strikes on North Korea.

In 1991, the Agreement on Reconciliation, Nonaggression, Exchanges and Cooperation was adopted by the Republic of Korea and DPRK; and in 1992, both countries signed a joint declaration on the denuclearization of the Korean Peninsula. In 1994, the United States and DPRK signed the Agreed Framework whose objective "was the freezing and replacement of North Korea's indigenous nuclear power plant program … and the step-by-step normalization of relations between the U.S. and the DPRK" (http://en.wikipedia.org/wiki/Agreed_Framework, accessed Feb. 1, 2015). The agreement stipulated that funds would be provided to the DPRK from the United States, Japan, and ROK for the construction of two light-water electric power reactors. In addition, the U.S. agreed to provide 500,000 tons of heavy oil annually to the DPRK. In return, the DPRK agreed to forego any further accumulation of fuel rods, which could be used to produce atomic bombs.

Over time, the mandates of the Agreement were violated by both sides. It is most desirable that the United States and the DPRK, through direct negotiations, redraft or update the 1994 Agreement encompassing all vital matters of interest to both sides, including DPRK's nuclear-proliferation issues, and U.S. recognition of the sovereignty and security of the DPRK.

The Agreed Framework remains an important stabilizing element in U.S.-DPRK relations. It is one of the key tools of engagement by which DPRK uses incentives rather than threats to build inter-Korean and regional cooperation.

Historic Role of the Ecumenical Community for Peace in the Korean Peninsula

In 1986, as a result of consultations in Korea, North and South, with Christians and government representatives, the National Council of the Churches of Christ in the USA (NCCCUSA) adopted an important policy statement on "Peace and the Reunification of Korea." United Methodist representatives participated fully in the development of this statement, in consultations on peace and reunification, and in an official ecumenical delegation to North and South Korea in the summer of 1987.

The WCC Assembly of 2013, adopted the "Statement on Peace and Reunification of the Korean Peninsula" urging churches to "call upon all stakeholders in the region to participate in a creative process for building peace on the Korean Peninsula by halting all military exercises on the peninsula, by ceasing foreign intervention, withdrawing foreign troops and reducing military expenditures." The statement called on ecumenical partners to be peacemakers and bridge builders for the two Koreas and the world, and to embark upon a universal campaign for a Peace Treaty to replace the Armistice of 1953, bringing an end to the state of war and paving the path toward reconciliation and peace.

In an international ecumenical consultation held in May of 2013, United Methodist groups, including the United Methodist Korean American National Association Committee on Korean Reunification & Reconciliation and the National Council of Churches in Korea, issued the "Call for Peace and Reconciliation on the Korean Peninsula," stating in part: "For too long, the Korean people have been divided and suffered from political brinkmanship, the wall of ideology, and the scourge of militarism.

The Armistice Agreement of 1953 only temporarily halted the war that claimed 4 million lives and divided 10 million families. This lingering state of war on the Korean Peninsula is a major contributor to tension and instability, both regionally and globally, and contravenes the spirit of United Nations Resolution 39/11, which recognizes a people's right to peace. We Christians of different communions, gathered together in the common cause of peace, are deeply concerned about the growing tensions on the Korean Peninsula over recent nuclear testing in North Korea and U.S.-South Korea joint military exercises. We join with the Korean people, both in North and South Korea, in yearning for reconciliation, reunification and sustainable peace. Replacing the Armistice Agreement with a Peace Treaty is and should be the first step in establishing a lasting and sustainable peace on the Korean Peninsula."

Current Plan and Actions Taken by Agencies and Caucuses of the UMC

The Reunification Committee of Korean United Methodist Churches, in close collaboration with other United Methodist churches, agencies and the ecumenical community, has initiated a four year Korea Peace Movement project in 2013 in response to "A Call for Peace March," a petition adopted by General Conference of 2012 (*Book of Resolutions* #6130):

To promote the awareness for peace and reconciliation in the Korean Peninsula;

To build an ecumenical advocacy movement to replace the Armistice of 1953 with a peace treaty;

To build a coalition of peace workers among U.S. churches as well as churches in the Korean Peninsula; and

To prepare Christian leaders and churches for the work of reconciliation and peace in the Korean Peninsula and the world,

For these purposes, the Committee and its coalition developed a four-year plan:

A petition campaign for a peace treaty in the Korean Peninsula, to officially end the Korean War, an ecumenical effort from May 2013 to May 2016.

The Korea Peace Conference: In May 2013, this event was attended by more than 120 participants from U.S and South Korea, including representatives from NCC Korea.

The Korea Peace March and Advocacy: July of 2014 in Washington, D.C., attended by 300 participants from across the U.S.

Peace visits to the Korean Peninsula, both North and South Korea, in the summer and fall of 2015.

A Conference for Peace and Reconciliation for youths and young adult Christians in 2015.

Recommendations for Action

In support of the Korean people and in cooperation with partner Christian groups, it is recommended that The United Methodist Church, its members, local churches, annual conferences, and agencies undertake the following actions through intercession, education, public advocacy, and support of programs furthering justice, peace, and reconciliation:

1. Engage in prayer of penitence and petition with the Korean people and with Christians in the north and south, scarred and pained by the division of their nation and yearning for reunion, and establish working, collaborative and supportive relationships with the Korean Methodist Church, the National Council of Churches in Korea (ROK), and the Korean Christian Federation (DPRK) to seek peace and reconciliation.

2. Commend for study and action, the "Statement on Peace and the Reunification of the Korean Peninsu-

la" adopted by the 10th WCC Assembly which called on churches to commit to, among others, the following:

a) Work with our governments to mandate the U.N. Security Council to initiate new efforts for peacebuilding across the Korean Peninsula and to lift the existing economic and financial sanctions imposed on the Democratic People's Republic of Korea;

b) Embark upon a universal campaign for a peace treaty to replace the Armistice Agreement of 1953, bringing an end to the state of war;

c) Call upon all foreign powers in the region to participate in a creative process for building peace on the Korean Peninsula by halting all military exercises on the Korean Peninsula, by ceasing their interventions and reducing military expenditures;

d) Ensure the complete, verifiable and irreversible elimination of all nuclear weapons and power plants in northeast Asia, by taking steps to establish a Nuclear-free World and simultaneously joining the emerging international consensus for a humanitarian ban on nuclear weapons in all regions of the world, so that life is no longer threatened by nuclear dangers anywhere on earth;

e) Urge the governments in both North and South Korea to restore human community with justice and human dignity by overcoming injustice and confrontation, and to heal human community by urgently addressing the humanitarian issue of separated families, by establishing a sustainable process allowing confirmation of the whereabouts of family members and free exchanges of letters and visits, and by offering the support of international agencies where necessary; and

f) Work with the governments of the Democratic People's Republic of Korea and Republic of Korea in providing international cooperation to maintain a truly Demilitarized Zone (DMZ) and transform it into a zone of peace. (http://www.oikoumene.org/en/resources/documents/assembly/2013-busan/adopted-documents-statements/peace-and-reunification-of-the-korean-peninsula).

3. Engage in a worldwide campaign for a Peace Treaty to replace the Armistice Agreement of 1953.

4. Urge all governments that have relations with the ROK or the DPRK, or both, to exercise their influence to further mediation, interchange, peace, and reunification.

5. Urge all governments involved to forthright commitment to the following policy directions in support of Korean efforts for peace and reunification:

a. The peaceful reunification of Korea should be a formal U.S. policy goal.

b. A peace treaty should be signed among the nations involved to eliminate the threat of war, establish an enduring peace, and minimize tension in the Korean Peninsula. The peace treaty, replacing the existing armistice treaty, should be based on the conditions of a non-aggression pact between the Republic of Korea and the Democratic People's Republic of Korea, with the full participation of the United States and the People's Republic of China, as well as other related countries.

c. ROK and DPRK contacts should be encouraged;

d. Bilateral diplomatic and human contacts between the United States and the DPRK should be enhanced.

e. The U.S. should negotiate to end the war and to seek a comprehensive peace settlement in Korea.

6. Encourage continued humanitarian aid to the DPRK through agencies like the U.N. World Food Program (WFP). This aid is directed to those persons most at risk and is monitored carefully. The WFP has developed productive working relationships with its DPRK counterparts and continues to push for more open access to the food distribution process.

7. Increase communication, dialogue and exchange of delegations, with church and ecumenical representatives, with ROK and DPRK. Political, economic, social, and religious delegations are a high priority with DPRK leaders. They provide Korean middle management with experience outside their country and a greater perspective regarding the situation between the Korean Peninsula and outside it. Delegations from DPRK can also be matched with exchange delegations to DPRK, which allows people from around the world to see and understand the country, share ideas, and have personal contact with Korean peoples.

8. Advocate for removal of economic sanctions against DPRK. Sanctions limit the engagement of DPRK in the regional and global economy. Removing sanctions will also facilitate foreign investment in improving the DPRK production infrastructure. Because of economic and legal obstacles, development of foreign investment will be a difficult and long-term process, even without sanctions. Removing sanctions is a high priority with DPRK leaders.

9. Continue to redraft or update policies to comply with the Agreed Framework, of which the most positive element is U.S.-DPRK relations, by supplying heavy fuel oil and supporting ROK and Japanese financing for the Korea Peninsula Energy Development Office (KEDO) light-water reactors.

10. Encourage a consistent, bipartisan, and long-range policy formulation regarding both North and South Korea by governments around the world, but especially the U.S., China, Russia, Japan and the European Union. Policies that engage the ROK and DPRK governments effectively and promote change and moderation will stand a greater chance of resolving the current crisis and bringing every party, including the DPRK, to relate according to agreed international norms and mechanisms.

11. Urge the United Nations to look into the North Korean refugee situation arising from political and economic needs, as thousands of North Koreans are crossing the border seeking asylum in neighboring countries. The United Nations should declare them refugees, assist them as they seek asylum, and provide humanitarian assistance.

12. Urge continued humanitarian assistance to North Korea, at the same time calling on the North Korean government to work with the United Nations to abide by all internationally agreed principles of human rights and humanitarian law, principles that must guide all parties addressing the resolution of the crisis in the Korean Peninsula.

When these approaches can be taken, and most of them depend on U.S. government policy decisions, there are still no guarantees that the crisis can be resolved. But it is quite clear that a U.S. policy of isolation, sanctions and military buildup directed against DPRK will stimulate North Korea to rely more on its military, even at the expense of the lives of its population, and may lead to another catastrophic war on the Korean Peninsula. Continued engagement, steadfast negotiation, and careful cultivation of cooperative relationships with appropriate DPRK organizations provide the only real opportunity for a positive resolution of the Korean stalemate.

ADOPTED 1988
AMENDED AND ADOPTED 2000
AMENDED AND READOPTED 2004
READOPTED 2008
RESOLUTION #6100, 2008 *Book of Resolutions*
RESOLUTION #328, 2004 *Book of Resolutions*
RESOLUTION #309, 2000 *Book of Resolutions*
See Social Principles, ¶ 165*B, C*.

Rationale:

The rewrite of this two decades old resolution incorporates language from recent church and ecumenical statements, including from the Ecumenical Korea Peace Conference in Atlanta (May 2013) and the WCC Assembly in Busan, Korea (November 2013). This rewrite was actively joined by various Korean American United Methodist groups and leaders.

R6136.

Petition Number: 60349-CA-R6136-G; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Deletion

Delete Resolution 6136 - Prayer for Military Personnel and for Peace in Iraq.

Rationale:

The war in Iraq has officially concluded and this resolution is no longer relevant.

R6143.

Petition Number: 60439-CA-R6143-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Deletion

Delete Resolution 6143; concern covered in Resolution 6144.

Rationale:

Deletion of this resolution is proposed in favor of incorporating its essence in proposed amended Resolution 6144.

R6144.

Petition Number: 60416-CA-R6144-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Respect of the People in Okinawa

Amend resolution 6144

Change title: ~~Reduction of US Military Personnel in Okinawa~~ Respect of the People in Okinawa

Insert two new paragraphs at beginning:

Won't God provide justice to his chosen people who cry out to him day and night? Will he be slow to help them? (Luke 18:7 CEB)

This cry of despair can be found in the voice of the people of Okinawa, Japan. In the November 2014 elections, the residents of Okinawa reaffirmed their demand that the U.S. military base in Okinawa be closed. The elected governor ran for office on closing the base and opposition of a new base off the sea of Henoko.

Insert new sentence at end of current fifth paragraph

The residents of Okinawa living around the bases become the primary targets of this violence, with women and children being especially vulnerable.

Delete current paragraph six

~~The September 4, 1995, rape of an elementary school girl by three American military personnel and the June 29, 2001, rape of another young woman are not extraordinary cases. Such structural violence is inherent in the enforced "presence of military bases and armed forces which create environment for such incidents" (Okinawa District's July 8, 2001, Statement in Protest Against Rape Incident). The residents of Okinawa living around the bases become the~~

~~primary targets of this violence, with women and children being especially vulnerable.~~

Delete first sentence in current paragraph seven

~~This latest rape is only the spark igniting the Okinawans' anger over this and past crimes perpetuated upon them by the US military.~~

Amend current paragraph nine

In light of the above, ~~this resolution requests~~ the General Conference of The United Methodist Church continues to join with Okinawan Christians in urging the following four appeals to the governments of the United States and Japan:

Rationale:

The amendment proposes a new title and introduces three new paragraphs referring to the decision of Okinawans to close U.S. military bases there and another highlighting vulnerability to violence of women and children in and around these U.S. facilities. This resolution incorporates the essence of Resolution 6143 recommended for deletion.

R6145.

Petition Number: 60440-CA-R6145-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Deletion

Delete Resolution 6145.

Rationale:

Delete resolution because of new comprehensive resolution focused on eradicating sexual and gender-based violence around the world.

R6146.

Petition Number: 60441-CA-R6146-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Deletion

Delete Resolution 6146; included in revision of Resolution 6129, United Methodist Church and Peace.

Rationale:

Deletion of Resolution 6146 is recommended because its essence is included in rewritten Resolution 6129, UMC and Peace.

R6148.

Petition Number: 60537-CA-R6148; Hodge, Jeff - Syracuse, NY, USA for Upper New York Annual Conference.

Readopt Resolution

Readopt Resolution 6148 - Opposition to Torture - with no changes.

Rationale:

The 2008 General Conference, in Resolution #6120 [reprinted as #6148 in the 2012 *Book of Resolutions*] says that "Among the most significant of human rights is the right to security of person, which includes the right not to be tortured." In ¶ 510.2(a) of the *Book of Discipline*

R6150.

Petition Number: 60417-CA-R6150-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Crimes Against Humanity, Genocide, and War Crimes

Amend Resolution 6150.

Amend the sixth paragraph third and fourth sentences:

How and who will determine . . . ~~The 2005 World Summit at the United Nations agreed upon a number of actions as global challenges including a concept emerging since 2001 t~~The International Responsibility to Protect~~, which~~ states that it is the "clear and unambiguous acceptance by all governments of the collective international responsibility to protect populations from genocide, war crimes, ethnic cleansing and crimes against humanity.

Delete fourth sentence in paragraph 17:

In 2005 the World Council of Churches . . . ~~Twenty-five countries where there is a United Methodist Church have ratified the Rome Statute on which the court is based before it entered into force in July 2002. One hundred and four states have ratified as of January 2007.~~

Delete second sentence in paragraph 18:

Therefore, The United Methodist Church . . . ~~United Methodists are urged to continue participating in the World Council of Churches' (WCC) Decade to Overcome Violence: Churches Seeking Reconciliation and Peace 2001-2010 and the Council's worldwide mobilization of churches for peace, which will culminate with an International Ecumenical Peace Convocation in May 2011.~~

Amend paragraph 19:

~~The United Methodist Church must~~ The General Conference urges United Methodists to pray, to gather in study groups to learn about the degrading effects that war

crimes, crimes against humanity, and genocide have on the victims, the perpetrators, and those who silently stand by. United Methodists must initiate actions against impunity associated with violations of international humanitarian law by, among others, campaigning in all nations to ratify the Rome Statute especially in those countries where there are United Methodists ~~such as the USA, Russia and Ukraine, Czech Republic, Republic of Macedonia, Philippines, Cote d'Ivoire, Algeria, Angola, Mozambique, Sudan, and Zimbabwe, which have only signed the statute (Macedonia has neither signed nor ratified).~~

Amend subparagraph e):

e) support organizations working for human rights including the ~~and be watchful and critical of the new~~ Human Rights Council of the United Nations ~~as it develops its new structures and procedures~~.

Rationale:

Amendments remove outdated material and strengthens call to support Human Rights Council of the United Nations.

R6151.

Petition Number: 60442-CA-R6151-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Deletion

Delete Resolution 6151 by allowing it to expire; concern covered in rewrite of Resolution 6129, The United Methodist Church and Peace.

Rationale:

Resolution 6151 will be allowed to expire because its essence is included in rewritten Resolution 6129 on UMC and Peace.

R6152.

Petition Number: 60443-CA-R6152-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Deletion

Delete Resolution 6152 by allowing it to expire; concerns addressed in rewritten Resolution 6129, The UMC and Peace.

Rationale:

Resolution 6152 will be allowed to expire because its essence is included in rewritten Resolution 6129 on UMC and Peace.

R9999.

Petition Number: 60176-CA-R9999-G; Oduor, Ralph R.R. - Lawrence, MA, USA for New England Annual Conference.

To End the "War on Drugs"

Our United Methodist *Book of Discipline* charges us to seek restorative, not punitive, justice. Specifically, it states, In the love of Christ, who came to save those who are lost and vulnerable, we urge the creation of a genuinely new system for the care and restoration of victims, offenders, criminal justice officials, and the community as a whole. Restorative justice grows out of biblical authority, which emphasizes a right relationship with God, self, and community. When such relationships are violated or broken through crime, opportunities are created to make things right. (*BOD* ¶ 164, H)

To that end, we offer the following resolution as an appeal to end the so-called "War on Drugs."

WHEREAS: The public policy of prohibition of certain narcotics and psychoactive substances, sometimes called the "War on Drugs," has failed to achieve the goal of eliminating, or even reducing, substance abuse and;

WHEREAS: There have been a large number of unintentional negative consequences as a result of this failed public policy and;

WHEREAS: One of those consequences is a huge and violent criminal enterprise that has sprung up surrounding the Underground Market dealing in these prohibited substances and;

WHEREAS: Many lives have been lost as a result of the violence surrounding this criminal enterprise, including innocent citizens and police officers and;

WHEREAS: Many more lives have been lost to overdose because there is no regulation of potency, purity or adulteration in the production of illicit drugs and;

WHEREAS: Our court system has been severely degraded due to the overload caused by prohibition cases and;

WHEREAS: Our prisons are overcrowded with persons, many of whom are non-violent, convicted of violation of the prohibition laws and;

WHEREAS: Many of our citizens now suffer from serious diseases, contracted through the use of unsanitary needles, which now threaten our population at large and;

WHEREAS: To people of color, the "War on Drugs" has arguably been the single most devastating, dysfunctional social policy since slavery and;

WHEREAS: Huge sums of our national treasury are wasted on this failed public policy and;

WHEREAS: Other countries, such as Portugal and

Switzerland, have dramatically reduced the incidence of death, disease, crime, and addiction by utilizing means other than prohibition to address the problem of substance abuse and;

WHEREAS: The primary mission of our criminal justice system is to prevent violence to our citizens and their property, and to ensure their safety,

Therefore, be it resolved, that the General Conference of The United Methodist Church supports seeking means other than prohibition to address the problem of substance abuse; and is further resolved to support the mission of the international educational organization Law Enforcement Against Prohibition (LEAP) to reduce the multitude of unintended harmful consequences resulting from fighting the war on drugs and to lessen the incidence of death, disease, crime, and addiction by ending drug prohibition.

R9999.

Petition Number: 60177-CA-R9999-G; Oduor, Ralph R.R. - Lawrence, MA, USA for New England Annual Conference.

Enforce the Nonproliferation Treaty

As a people who affirm the world as God's own handiwork, and understand ourselves as the stewards of the beauty and wonder of the planet; who understand our unity with all created order, we offer the following resolution:

WHEREAS, decades after the fall of the Berlin wall, the United States still maintains thousands of active nuclear warheads with hundreds of missiles on hair trigger alert, as do Russia, India, Pakistan, France, Britain, Israel, North Korea, and China;

WHEREAS, the intentional, or unintentional, launching of any of these weapons would kill tens of millions of civilians in their targeted cities and risk tens of millions of US casualties from the response. Already the U.S. has lost 11 nuclear bombs that have never been recovered in accidental launchings (Fact Source: "50 Facts About U.S. Nuclear Weapons," Brookings Institute, 1998);

WHEREAS, the United States has disregarded the Nuclear Non-Proliferation Treaty of 1969, calling for nuclear states (at that time, Russia, France, Britain, and China) to initiate a full nuclear disarmament. Instead the U.S. is embarking on a modernization program to upgrade warheads and build new submarines, bombers, and delivery systems, estimated to cost $1 trillion over the next 30 years, about $10,000 per household;

WHEREAS, this excessive spending takes money away from public housing, education, transit, environmental, and healthcare programs;

WHEREAS, U.S and Russia possess 93% of the world's 16,300 nuclear weapons. The others are held by China, France, the UK, Israel, Pakistan, India, North Korea (Fact Source: "Worldwide deployments of nuclear weapons, 2014," Bulletin of the Atomic Scientists, August 2014);

WHEREAS, China and Russia are the #2 and #3 military spenders, but their combined military spending is less than half of the U.S. (Fact Source: "SIPRI Military Expenditure Database," Stockholm International Peace Research Institute);

WHEREAS, the U.S. spends $1 on diplomacy for every $16 spent on military (Fact Source: "Fiscal Year 2015 Budget of the U.S. Government," Office of Management and Budget, U.S. Government Printing Office, 2014);

WHEREAS, the U.S. is the only nuclear-armed nation with nuclear weapons deployed on foreign soil (Fact Source: "Worldwide deployment of nuclear weapons," Bulletin of the Atomic Scientists, August 2014);

WHEREAS, our United Methodist Social Principles (¶ 165.c) state "that the production, possession, or use of nuclear weapons be condemned."

Therefore, be it resolved, that each annual conference of The United Methodist Church calls upon President Obama to live up to the Nonproliferation Treaty binding commitment to engage in international negotiations for the elimination of all nuclear weapons, a commitment affirmed by the U.S. Supreme Court; and

Be it further resolved, that each annual conference of The United Methodist Church condemns the new Nuclear Complex program, calls upon Congress to stop it and to devote the resulting $1 trillion in savings over 30 years to pressing human needs, including the environment, affordable housing, public transit, healthcare, and education; and

Be it further resolved, that each annual conference of The United Methodist Church urges President Obama to take the U.S. nuclear weapons off hair-trigger alert and to adopt an unconditional "No-First-Use" policy, both of which he is empowered to do without congressional action, and to adopt a formal policy never to target any city for nuclear devastation; and

Be it further resolved, that copies of this resolution, representing the combined membership of The United Methodist Church, be sent to our representatives in the U.S. Congress, our U.S. Senators, and the President of the United States.

R9999.

Petition Number: 60217-CA-R9999-G; Ryder, Jack E. - LaGrange Park, IL, USA for Northern Illinois Annual Conference. 1 Similar Petition

Abolition of Nuclear Weapons

New Resolution as follows:

1. We call upon each congregation of The United Methodist Church to reflect on the dangers of nuclear weapons, to study possible remedies, and to pray and advocate annually for the abolition of nuclear weapons.

2. We call upon the parties to the Nuclear Non-Proliferation Treaty (NPT) to develop immediately a timetable to ban and eliminate all nuclear weapons.

3. We call upon the nations that possess nuclear weapons and have not signed the NPT to sign and implement the NPT immediately.

4. We call upon the United States and Russia to lead the way to a nuclear-weapons-free world.

We ask the presidents of the U.S. and Russia to commission studies on the economic and security benefits of reducing the number of nuclear weapons to 1,000 and then to 500 over the next ten years, and to zero nuclear bombs in twenty years.

Rationale:

Thirty years after the United Methodist Council of Bishops wrote *In Defense of Creation - The Nuclear Crisis and a Just Peace*; their 1986 pastoral letter is still relevant.

"We write in defense of creation. We do so because the creation itself is under attack. Air and water, . . .

R9999.

Petition Number: 60231-CA-R9999-G; McKinney, Sarah E.H. - Summerfield, NC, USA for Office of Christian Unity and Interreligious Relationships - Council of Bishops.

Our Muslim Neighbors

Add a new Resolution:

Our Muslim Neighbors

Christians are called to initiate and promote better relationships between Christians and Muslims on the basis of informed understanding, critical appreciation, and balanced perspective of one another's basic beliefs.

The Historical Context

United Methodists, seeking to be faithful neighbors and witnesses to other members of the human family, recognize with respect peoples of the religion of Islam.

Christians and Muslims acknowledge common roots, along with Jews, in the faith of Abraham, Sarah, and Hagar. As members of one of the monotheistic world religions, Muslims worship and serve the one God with disciplined devotion. Both Christians and Muslims believe that God is ever-inclined toward humankind in justice and mercy. Based on this common ground, we celebrate where Christians and Muslims are working together to make God's justice a reality for all people. The two faiths sometimes understand differently the particular ways in which God deals with human beings, but they agree that the proper human response to the Almighty is a life of humble obedience, including repentance, faith, and good works. Muslims believe that the Qur'an sets forth the principles for righteous conduct and a harmonious life in society. The following verses from the Qur'an show that these principles are similar to the ones found in the Christian Scriptures:

O believers, be steadfast witnesses for God with justice. Do not let the hatred of a people make you act unjustly. Be just, for justice is next to piety (5:8).

Worship only God; be good to parents and kindred, to orphans and the poor; speak kindly to others (92:83).

Do not mix truth with falsehood, nor knowingly conceal the truth (2:42).

O believers, fulfill your obligations (5:1).

Hold to forgiveness and enjoin good; turn aside from the foolish (7:199).

It may be that God will bring about friendship between you and those whom you hold to be your enemies (60:7).

The Need for Understanding

United Methodists live together with Muslims in many countries of the world and in a variety of social environments. Indeed, in the United States of America, Muslims comprise one of the most rapidly growing religious communities. In places around the world, Muslims may constitute the majority of the population, and in other places, Christians may be the majority. As believers of the two religions build their lives in the same general area, they are often affected by patterns of religious antagonism inherited from the past history of disputes and misunderstanding between the two.

Also, Muslims and Christians experience varying degrees of political and social discrimination, depending on the particular circumstances of each country. In certain areas of tension believers in the two faiths are caught up in struggles for economic, political, and human rights.

We believe that sustained and ever-renewed initiatives of open discussion and sharing of concerns in interfaith settings contribute to the achievement of social justice.

By this statement, we express solidarity with those of either religion who suffer oppression or discrimination.

By this statement, we make a step toward more hospitable and cooperative relationships and encourage dialogical relations.

Basic United Methodist Documents

A. Called to Be Neighbors

A clear biblical basis for discussion in interfaith settings is set forth in Guidelines for Interreligious Relationships:

In conversation with a lawyer (Luke 10:25), Jesus reminded him that his neighbor, the one to whom he should show love and compassion, included a stranger, a Samaritan. Today, Christ's call to neighborliness (Luke 10:27) includes the "stranger" of other faiths. It is not just that historical events have forced us together. The Christian faith itself impels us to love our neighbors of other faiths and to seek to live in contact and mutually beneficial relationship, in community with them.

B. The Social Community

In our United Methodist Social Principles, we affirm all persons as equally valuable in the sight of God and determine to work toward societies in which each person's value is recognized, maintained, and strengthened.

Religious persecution has been common in the history of civilization. We urge policies and practices that ensure the right of every religious group to exercise its faith free from legal, political, or economic restrictions. In particular, we condemn anti-Semite, anti-Muslim, and anti-Christian attitudes and practices in both their overt and covert forms, being especially sensitive to their expression in media stereotyping.

C. Our Theological Task

In our United Methodist Doctrinal Standards, our relationship with adherents of other living faiths of the world is set in the context of our ecumenical commitment. We are encouraged to enter into serious interfaith encounters and explorations between Christians and adherents of other living faiths of the world. Scripture calls us to be both neighbors and witnesses to all people. Such encounters require us to reflect anew on our faith and to seek guidance for our witness among neighbors of other faiths.

When Christians enter into such dialogue, they come to it consciously as they seek to live as one people, under the living God who is the Creator of all humankind, the One "who is above all and through all and in all" (Ephesians 4:6).

This theological understanding compels us to a particular kind of dialogue, one in which we reflect critically upon our Christian tradition, gain accurate appreciation of the traditions of others, and engage with love and generosity of spirit as we seek "to raise all such relationships to the highest possible level of human fellowship and understanding."

Christian-Muslim Discussions

The long-standing commitment of The United Methodist Church to social justice, to theological inquiry, and to just and open relationships places a particular responsibility on its members to develop discussions between Christians and Muslims. Mutual respect requires the church to recognize and affirm that, although individuals may move from one religion to another, we do not enter into formal interfaith dialogue with the intent to convert the Muslim community to Christianity. Although the movement is still small, there is increasing evidence that groups of Christians and Muslims are coming together to witness to their faith and acknowledge the power of God in their lives, to identify problems that challenge all on the deepest theological and moral level, and to try to understand better the complex factors that determine the crucial decisions being made by governments around the world.

Through such interactions, Christians and Muslims are finding that working for better exchange of information and for ways to cooperate in solving mutual problems and concerns often leads to discovery and growth, adding to the depth and understanding of each tradition.

If we observe the unfolding of events in today's world and assess Islamic movement as only reactionary and threatening, we will hinder the advancement of justice and peace and neither gain from nor contribute to mutual understanding.

If we develop friendships with Muslims as members of the human community from whom and with whom we have much to learn, we will increase our respect for Islam as a way of life that calls its millions of followers to the highest moral ideals and satisfies their deepest spiritual aspirations.

In the aftermath of September 11, 2001, The United Methodist Church has intentionally explored what it means to be in relationship with the Muslim community. The United Methodist Church stands in solidarity with Muslims in the struggles for economic, political and human rights.

Action Statement

Local congregations and United Methodist agencies are encouraged to develop ongoing relationships with Muslims and their respective organizations. They are urged to initiate conversations, programs, and dialogues leading to the understanding of both Islam and Christianity, and appreciation of their particular gifts, while discovering commonalities and differences; and seeking areas of mutual cooperation. They are also urged to exchange information and discuss ways to cooperate when they address common problems and concerns.

Recommendations

We request the Council of Bishops to support, participate in, and assist United Methodists in implementing this resolution.

We call upon the General Board of Global Ministries, and particularly its Women's Division, to promote a program of ongoing relationships with Muslim women, seeking areas of mutual concern about how to live ethically, morally, and responsibly in today's world and to join in common struggles for peace and justice.

We urge the General Board of Church and Society to work with Muslims in activities designed to achieve common political, social, economic, and ecological goals.

We urge that the General Board of Global Ministries and the General Board of Church and Society develop advocacy programs on behalf of religious freedom and minority rights, particularly regarding nations that are experiencing crisis in Christian-Muslim conflict in which religious minorities are harassed or persecuted.

We recommend that the Office of Christian Unity and Interreligious Relationships, as it initiates and engages in dialogue with representatives of Islam, remain mindful of the evangelism imperatives of the gospel and the gospel mandate to seek justice for those who are oppressed.

We recommend that United Methodist Communications, through its Division of Public Media and News Service, monitor and call attention to discrimination against Muslims in both the religious and secular media.

We urge United Methodist members, local churches, and agencies to take the following specific actions:

1. Study Islam, using the resolution "Called to be Neighbors and Witnesses: Guidelines for Interreligious Relationships", this resolution, and other resources which the Office of Christian Unity and Interreligious Relations can recommend.

2. Initiate dialogue with Muslims, utilizing as our guide the resolution of the 2016 General Conference entitled "Called to Be Neighbors and Witnesses, Guidelines for Interreligious Relationships," and models of dialogue developed by the Office of Christian Unity and Interreligious Relationships. The dialogue will address theological and justice issues, related to the particular contexts in which those dialogues occur.

3. Develop awareness of the concerns of particular Muslim populations through implementation of other applicable General Conference Resolutions in the 2000 Book of Resolutions, such as "Prejudice Against Muslims and Arabs in the USA."

4. Promote understanding between Christians and Muslims in local communities through:

• arranging visits to local mosques;

• developing and participating in cultural exchanges with Muslims;

• inviting Muslims to social occasions;

• seeking Muslim participation in local interfaith councils and interfaith worship;

• sending messages of greeting and good will to Muslims upon the occasion of their religious festivals;

• encouraging authorities of schools, hospitals, prisons, factories, and places of business and government to respect particular features of Muslim life;

• upholding the dignity of individuals, families, and communities; and

• seeking to remedy situations in which Muslims encounter misunderstanding, prejudice, stereotyping, or even hostility from the neighborhood or population when they desire to express their faith in everyday life.

ADOPTED 1992
AMENDED AND READOPTED 2004
Resolution #315, 2004 *Book of Resolutions*
Resolution #299, 2000 *Book of Resolutions*
See Social Principles, ¶ 165A, B, and C.

Rationale:

Resolution #6061 in the 2008 *Book of Resolutions* expired in 2012. It has been revised for submission to the 2016 General Conference.

R9999.

Petition Number: 60261-CA-R9999-G; Olson, Harriett Jane - New York, NY, USA for United Methodist Women. 1 Similar Petition

Environmental Health

Environmental Health

God gave us a good and complete earth. We must care for that which is around us in order that life can flourish. We are meant to live in a way that acknowledges the interdependence of human beings not just on one another but the world around us, the mountains and lilies, the sparrows and the tall pine which all speaks of the nature of God.—As Jesus declared, "If these were silent, the stones would shout out" (Luke 19:40), or "consider the lilies" (Luke 12:27) or the sparrows" (Matthew 10:31), for they tell us of God's love. The psalmists declare praise for the natural world because nature reveals God's steadfast love, justice, and faithfulness. Not only are we dependent and interdependent on the ecosystems around us, but we also recognize that the natural world as a place where a faithful, loving just Creator's handiwork can be seen.

Since the onset of industrialization and globalization, we've lost our sense of interdependence with the natural world. Though some of us go away to the beaches, forests, and lakesides to find rest and respite, we've forgotten that everything around us is made from the natural world: the houses we live in, the food we eat, the technology we use, the air we breathe, and the water we drink. The manufacturing of those products that have made our lives what they are today are made by taking the natural world, working with chemicals, and producing that which we use in daily life.—Almost everything that is manufactured uses

chemicals. Some of those chemicals have proven to be troublesome to our health. When these chemicals and the chemical by-products of production meet with rivers and streams, earth, and air, toxins result.—Those who work closest to the extraction and production, often are exposed to toxins at unsafe levels. We get hurt, we get sick, and our quality of life diminishes. This hurt needs careful attention and healing in order for us to have the healthy quality of life God intended.

God's covenant with humanity affirms that God is involved in the healing of individuals (Proverbs 3:7-8) and includes the mandate to protect the community from dangers that threaten the health and safety of the people. At the beginning of Methodism, John Wesley provided medicine and medical treatment at no cost to the poor in London and Bristol. In addition to pioneering free dispensaries in England, Wesley emphasized illness prevention. In *Primitive Physick*, Wesley wrote of the importance of nutrition and hygiene, as well as treatment of the sick. The first Social Creed, adopted by the 1908 General Conference of The Methodist Episcopal Church, declared that workers must be protected "from dangerous machinery, occupational disease, injuries, and mortality," and that working conditions must be regulated to safeguard the physical and moral health of the community. Today, the church is called to declare that the health of every individual is part of community health, including safe and healthy work conditions. The church has a responsibility to pronounce clearly the implications of God's law of love for human health. Where human life and health are at stake, economic gain must not take procedure.

Since Wesley's day's the rapid growth of chemical usage in our industrialized extraction, production, agricultural, and waste cycles have significantly altered our environments. In industrialized zones, chemical sludge and dangerous airborne particles exist in concentrated form with significant health impacts on the communities that live and work closest to them.—Throughout the globe, industrial extraction, production, and waste happen closest to populations that are already experiencing economic inequities and injustice. –In rural areas, agricultural pesticides and chemical fertilizers disproportionately hurt not only farmworkers on large farms but small farmers who work mainly with hand tools.—Those who live downstream or close to where those chemicals have been applied are also at risk.—The Rotterdam Convention was created so that the problem of known harmful chemicals would not be traded internationally without prior knowledge of the receiving country.

According to the United Nations, there are approximately 70,000 known chemicals, and approximately 1,500 new chemicals come onto the market every year.—Although the Basel, Stockholm, and Rotterdam conventions seek to regulate the most dangerous of these chemicals, in reality, there is little knowledge about almost all of those 70,000 chemicals and their effects on human health.—Around forty chemicals are regulated when it comes to international trade. Sickness often happens years after exposure and so is difficult to trace.

Toxicology research suggests that certain chemicals such as dioxin, mercury, polychlorinated biphenyls (PCBs), or other persistent organic pollutants (POPs) that are used in production or discarded as by-products of manufacturing and/or agricultural practices can be linked to cancer, reproductive aberrations, developmental disorders, blood and muscle growth abnormalities, disease of the liver and kidney, obesity, hormone disruptions, and behavioral concerns.—Many of these chemicals are often trans-generational, where the exposure might be in one generation but the effects of that exposure are transmitted to children and grandchildren.—Toxins also seep into the environment from our everyday products, including beauty products, household cleaners, drugs, fire retardants, food and beverage containers, pesticides, pharmaceuticals for both human and animals, and industrial effluent.—When these everyday products are thrown away, in dumps or sewers, they enter water sources.— Even in regions of the world where water treatment plants exists, toxins are often still present.

Reproductive, Maternal, and Child Health

According to the United Nations Development Program (UNDP), there are three types of chemicals that affect men and women differently: (1) endocrine disrupting chemicals; (2) chemicals that are persistent (meaning they remain a long time in the environment), bio accumulative (meaning they accumulate through the food chain), and toxic; and (3) heavy metals (such as mercury, lead, and cadmium). (Found at www.undp.org/content/dam/aplaws/publication/en/publications/environment-energy/www-ee-library/chemicals-management/chemicals-and-gender/2011%20Chemical&Gender.pdf <http://www.undp.org/content/dam/aplaws/publication/en/publications/environment-energy/www-ee-library/chemicals-management/chemicals-and-gender/2011%20Chemical&Gender.pdf>)

Endocrine disruptors are chemicals that interrupt hormonal activity. These chemicals, which include POPs, are usually bio accumulative. Though men are affected, women seem to be particularly vulnerable to chemical toxins. This could be because of their higher percentage of body fat in addition to their rapid physiological changes during pregnancy, lactation, and menopause. In addition, women's exposure to toxic chemicals can be transmitted through the placenta to the developing fetus. Children also

seem to be more vulnerable to toxins in the environment. Their fast growth and proportionately high-intake needs might be reasons for this.

POPs are widely used in products because of their long half-life and their stability. They are now used almost everywhere. They are of particular concern because of their ability to affect the endocrine and immune systems, the liver, cognitive abilities, and the reproductive system (including low birth weight). They have also been linked to cancer.

Heavy metals used in high volume in industrial processes, mining, or paint are highly toxic. They affect the reproductive organs, kidneys, brain, bones and cardiovascular function. Mercury and lead are of most concern in the international community because they are known to cause birth defects and underweight infants.

In 2013, the American Congress of Obstetricians and Gynecologist released an opinion that called for reduced exposure to toxic environmental agents citing evidence that shows preconception and prenatal exposure to certain toxins, chemicals, and pesticides can lead to myriad reproductive health consequences, including increased risk of childhood cancer, sterility and infertility, and interference with developmental stages of reproductive function. (Found at: http://www.acog.org/Resources-And-Publications/Committee-Opinions/Committee-on-Health-Care-for-Underserved-Women/Exposure-to-Toxic-Environmental-Agents)

In addition, harmful chemicals in our environments multiply and intersect in ways that disproportionately affect vulnerable and underserved populations. When the poor and underserved live in sacrifice zones, or are close to incinerators or garbage dumps, or are farmworkers or subsistence farmers, the harmfulness of chemicals evident in everyday products multiplies and causes adverse effects such as debilitating sickness, infant sickness, and abnormal brain, hormone, and growth development. This disproportionately affects women, and policy consideration must understand the role of women as caregivers. Future policies must also understand the disproportionate impact on families and communities when family members get sick and are underserved by health care. Healthcare providers who work in low income areas—and especially those who work in reproductive, infant and children's health—must be educated on these ubiquitous toxins in their neighborhoods and their associated risks. And the church needs to be part of that education.

In the United States, the National Institute of Environmental Health Sciences (NIEHS) asserts that the environment may play some role in as much as 85 percent of all disease and that exposure to chemicals can have great impact on human growth and development. Some of these chemicals, along with other pollutants, may even have a long lasting impact on a developing fetus, the effects of which could persist into adulthood and the reproductive cycle.

There are many everyday chemicals and exposures that are identified by UNDP or the Basel, Stockholm, and Rotterdam conventions as linked to various medical, behavioral, or reproductive disorders. Some of the effects of exposure may manifest in childhood, while some may emerge in adulthood.

• Air pollution: May contribute to intellectual delays, anxiety, depression, and attention problems.

• Arsenic: Leads to higher rates of liver, lung, and kidney cancers and is linked to increased mortality rates in liver and skin cancers.

• Dioxins: Greater rate of recurrent ear infections and incidents of chicken pox, and can cause developmental abnormalities.

• Endocrine disrupters (bisphenol A [BPA], pesticides, and phthalates): Increased aggression in young children, early onset of puberty, changes in mammary gland development, decrease in testosterone and sperm production, increased risk of breast cancer, abnormalities in genital development, and enlarged breast tissue in prepubescent boys.

• Flame retardants: Studies have shown growth of cancerous tumors in laboratory settings and they may alter hormones that are essential to reproductive and neurological development.

• Lead: Increased risk of hypertensions, cardiovascular disease, diabetes, schizophrenia, and neurodegenerative changes later in life.

• Maternal smoking: Results in low infant birth weight as well as increased risk of childhood obesity.

• Mercury: Exposure before birth can cause disruptions in neurobehavioral and cognitive development.

Public health and safety is dependent on effective prevention and active protection before illness or injury have occurred. To fulfill God's commandment to love our neighbor as ourselves, we should support action that protects each individual's health and preserves the health of the community. To this end, we declare:

1. Every individual has a right to a safe and healthful environment un-endangered by a polluted natural world, a hazardous workplace, an unsanitary community, dangerous household products, unsafe drugs, and contaminated food. This human right must take precedent over considerations of cost analysis, capital investment, and financial return. It is unconscionable that anyone should profit or have their lives based on products that lead to the disease, disability, or death of themselves or another.

2. Public health hazards based on the lack of the wise use of chemicals must be prevented in order to avoid the serious individual and community consequences of injury, illness, and untimely death, including disability, physical pain, mental anguish, lost human potential, family stress, and the diversion of scarce medical resources to today's generation or future generations.

3. We must invest in research on the correlations between environmental concerns and cancer clusters, genetic defects, reproductive health issues, liver and kidney diseases, blood disorders, and brain disease. This research must include gender specific data and analysis which results in public policy.

4. The public health risks of technological development and waste must be fully researched and openly assessed before new technologies are introduced into the home, the workplace, the community, and the environment. Consumers and workers have the right to know what technologies and substances are used in the workplace, in foods, and other products and must know the health consequences of the same.

5. The preservation and protection of human life from public and environmental health hazards is a fundamental responsibility of government that must be maintained by active public support and adequate public funds. All levels of government must enforce public and environmental health and safety laws.

6. Preventive health care should be taught in educational institutions to persons in every age group at every level of society. Health professionals in all branches of medicine and public health, and those in related fields, should be encouraged to practice preventive medicine, implement community preventive health strategies, and assist patients in the adoption of healthy lifestyles. Programs should be implemented that educate and inform consumers and workers about physical, chemical, biological, and radiological hazards of products, services, working conditions, and environmental contaminants.

7. The right to a healthy and safe workplace is a fundamental right. Employers must assume responsibility to eliminate hazards in their workplaces which cause death, injury, and disease. Employers should work together with their employees and employee organizations to achieve this objective.

The church asks of governments to enact policies that protect human beings from environmentally toxic products and by-products:

1. The by-products, products, and/or waste of any consumer goods should be safe for the communities, families, and individuals who live or work near extraction, production, and waste sites. Industry must be held to account for its contributions to environmental degradation anywhere in the world, and environmental protections must be enaced through both national government and internal trade agreements.

2. Funding must be made available for the research of the safest possible extraction, production, consumption, products, and waste procedures. Tax incentives, penalties, and environmental regulations must be enacted to protect people rather than profit.

3. The burden of proof for the harmlessness of particular manufacturing or agricultural method must be with the corporations who are economically benefitting from the product. Safe disposal of products must be seen as part of the cost of production.

4. Consumers have a right to know and this right needs to be respected and protected by government. Consumers must know what's in their food, their hair and skin lotions, their cosmetics, their furniture, construction materials of their homes, buildings, and furniture, as well as their lawn and garden products. Many of the most dangerous known chemicals are continuing to find their way into hair coloring, makeup, food, and water. Transparency must be required for the use of chemicals in manufacturing processes.

5. As impacts of both the use and discontinuance of chemical toxins occur to workers and their communities, economic and health safety nets must be implemented.

Church actions need to consist of the following:

1. Churches can become places of Christian education that teach about the products we buy and their inherent dangers. It is important that the church provides information on the chemicals we encounter so that those we buy are as safe as possible and our disposal of the same is least harmful to the environment.

2. The United Methodist Church must provide for the safety and health of persons in their meeting spaces and work places; and as they actualize this provision we need to become educators and advocates for public and environmental health and safety in the community as indicated in the declarations above. As a church, we have a responsibility to make sure the spaces that we are creating for our children and families within the church have undergone a thorough evaluation including evaluating cleansers, lawn chemicals, carpets, paint and furniture, and even the food we serve.

3. The church must educate itself on public health initiatives and advocate for those which concretely address the disproportionate health impacts of our current extraction, manufacturing, agricultural, and waste economies on impoverished peoples, communities, and nations.

R9999.

Petition Number: 60262-CA-R9999-G; Olson, Harriett Jane - New York, NY, USA for United Methodist Women. 1 Similar Petition

Principles for Just and Sustainable Extraction and Production

Principles for Just and Sustainable Extraction and Production

John Wesley proclaimed the following guiding principles as core to faithful action: Do no harm. Do all the good you can. -Obey the ordinances of God.

Scientists have confirmed that the industrialized form of economic development based largely on industrial extraction, production, and waste is not only harmful to many local ecologies and those who depend on them, but is harmful to the climate that humans depend on. Industrial extraction, production, and waste facilities compromise air, land, and water. Because of this, the health and well-being of surrounding communities are compromised. Yet communities who are wronged by extraction, industrial production, and waste are often under assault and militarized security forces often guard the industries from those who protest for just redress.

Because of industrial extraction, production and waste, some people's lives are destroyed while others profit. This is harmful and is neither sustainable nor just.

These four guiding principles and questions can form the architecture for a local community's advocacy work as people of faith in the Wesleyan tradition. They can provide a principled framework in which to advocate when industries seek to establish themselves or expand themselves in local communities. They can be a road forward to development which seeks to be just, sustainable, and responsible in its extraction, production, and waste practices.

1. First, do no harm:

Will or does the extractive, production, or waste industry effectively prohibit practices that result in toxic exposure, environmental degradation, and /or human rights violations?

2. Eradicate the root causes of poverty:

Will or does the extractive, production, or waste industry increase the most impoverished people's capabilities, choices, security, and power necessary for the full enjoyment of their human rights?

3. People as rights-holders:

Will or does the extractive, production, or waste industry guarantee people's rights to participate, including transparent access to information, freedom of expression and assembly, self-determination, and effective remedy for harms committed?

4. Sustainability:

Will or does the extractive, production, or waste industry adequately protect the land, water, and air for the rights of future generations and our planet?

These four guiding principles and questions should be asked by the church of any extractive, production, or waste facility, and land use or water use ordinance in any town, city, or nation.

R9999.

Petition Number: 60444-CA-R9999-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

A Call for Civility in Public Discourse

Adopt new resolution

All too often public discourse on political and social issues has devolved into name-calling, personal attacks, demonization of vulnerable groups, and a general dehumanization toward others that has led to acts of violence against individuals and groups in the past. Inflammatory statements are often uttered in the heat of debate and lead only to the continued deterioration of civility, further impeding possible solutions to the complex issues facing our church and our world. As the Council of Bishops stated in its "Beloved Community" statement (November 5, 2010), hateful rhetoric and escalating violence "diminish life for the victims, the perpetrators, and the total community. They are ultimately attacks on the sacredness of God given life."

Regretfully, these same patterns of public discourse have also been found among the community of believers, even among United Methodists. Jesus modeled a patient and welcoming love for even those who vehemently disagreed with him, while also never yielding in his commitment to truth and honesty. The apostle Paul reminded the divided Corinthians that "certainly the body [of Christ] isn't one part but many" (1 Corinthians 12:14) and their greatest calling is to love (1 Corinthians 13). Jesus' call to proclaim and live out God's unconditional love for the world was not deterred or dissuaded by the false accusations or personal attacks of his critics. And in staying committed to his mission, his love transformed the world.

In this call to tone down the heated rhetoric among politicians and commentators in the media, we, as Christians, must model respect in our civil discourse with one another for we will be known as disciples of Jesus for our love for one another (John 13:35). We are called to exhibit a "perfect love [that] drives out fear" (1 John 4:18).

Public discourse that dehumanizes others, especially vulnerable groups, must end. Unfounded accusations,

misleading charges, and personal attacks have no place among leaders in the church or in society. While positions of leadership come with great responsibility, accountability without exhortation is like instruction without empathy; it is repressive.

Our prophetic call to our elected leaders to put away dehumanizing rhetoric must also be lived out in the community of Christ if it is to be authentic and taken seriously by the rest of society. Our love for one another must build up and not tear down. The prevalence of violence and hateful language so evident in society can effectively be addressed by a community of believers committed to proclaim and live out God's unconditional love for the world. Let the whole earth be transformed and may it begin with the house of God.

R9999.

Petition Number: 60445-CA-R9999-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

A Call for Faithful Lending Practices

New Resolution

Biblical and Theological Foundation

The Bible is consistent in its witness that God desires humans to live together in authentic community: in an economy of abundance in which neighbors love and care for each other and no one lives in scarcity. God created humankind to inhabit the good earth on which God amply supplied the needs of all creatures (Genesis 1). In the Sinai covenant, God commanded the people of Israel to refrain from usury and to care for the most vulnerable among them (Exodus 22:25; Deuteronomy 26:12). Isaiah, Amos, Micah, and other prophets warned the people of Israel to honor God by seeking justice for the poor. Jesus Christ taught his followers to treat others as they would want to be treated (Matthew 7:12), and he warned against measuring the abundance of life by possessions (Luke 12:15). The earliest Christian community lived with "all things in common" (Acts 2:44).

In the General Rules, John Wesley warned Methodists against doing harm by greedy or self-indulgent behaviors, including "the giving or taking things on usury," and "borrowing without a probability of paying; or taking up goods without a probability of paying for them" (United Methodist *Book of Discipline*, ¶ 103).

Current Concerns

Today's global economy is premised on credit involving individuals, businesses, and institutions that exchange goods and services with the promise of future payment. This credit market has enhanced efficiency and brought many consumer benefits. These markets have also given rise to abusive and predatory practices, however, that challenge the conscience of Christians. Among our most pressing concerns are contemporary financial practices and business models that entrap people in cycles of debt. These practices are exacerbated by lenders employing tactics to exempt themselves from banking regulation and traditional usury laws.

These practices include:

• Operations that profit by charging unconscionable rates of interest, often disguising the costs as "fees" rather than "interest," thereby exempting themselves from financial oversight and effectively extracting very high rates of return at the expense of the borrower;

• Bank and credit agency fees that entrap consumers into schedules of penalties that charge the equivalent of interest rates up to 1,000 percent for "services"; and

• Plans in which consumers are enrolled without knowledge or consent. In addition, consumers are burdened with hidden transfer charges, inappropriately large late fees, and sudden-rising interest rates.

Credit card marketing practices and convoluted contract agreements lack transparency and clarity on full pricing, fees, and alterations to the terms of agreement.

Our history of concern for the poor calls us to be attentive to these alternative banking systems that are often the way people living closer to the economic margins find space to participate in our economy. We call our congregations to investigate the current situations in their communities, states, and nations. We call our congregations to demand that our systems be regulated in a way that does not profit the rich at the expense of the poor, that benefits both parties involved in the transaction, and that has integrity in that it is characterized by honesty, disclosure, equal access, and equal power to begin or end the transaction. We advocate the establishment of bankruptcy laws that provide a full opportunity to be released from debilitating debt and enable individuals or families to restore financial stability.

We call on United Methodist members, churches, institutions, and agencies to adhere to and advocate for the following faithful principles:

• Promoting honesty, clarity, transparency, and even-handedness. All sides should have the same opportunity to understand and negotiate a contract. Kickbacks and fees should be eliminated that distort lender and broker incentives to deal fairly with customers.

• Prohibiting unconscionable rates of interest. Usury caps should be reinstated to address abusive lending.

• Holding lenders accountable for only funding loans that borrowers have a reasonable ability to repay.

• Establishing equity in credit across communities.

Practices must be ended that particularly burden communities of color or low-income communities.

• Limiting fee-based penalties and business models that depend on consumer overspending and recurrent indebtedness. Penalties against repaying debts early should be eliminated.

• Requiring that the interest and fees charged on a loan are reasonable and proportional to the services rendered.

Rationale:

This petition is a response to abusive and predatory financial practices, and provides faithful principles for education and advocacy.

R9999.

Petition Number: 60446-CA-R9999-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

A Call for Just Tax Structures

Add new resolution to the *Book of Resolutions* as follows:

Biblical and Theological Foundation

The Law of Moses expresses God's expectation that society should care for its most vulnerable members both by refraining from exploiting them and by providing for their basic needs. The prophet Amos reminds the covenant community of God's expectations and rebukes his society for oppressing, trampling, and even crushing the poor and needy (Amos 2:6-8; 4:1, and 8:4-6). Amos gives voice to God's demand for just and equitable taxation as he cries out: "Because you crush the weak, / and because you tax their grain, / you have built houses of carved stone . . . / I know [you who are] afflicting the righteous, / taking money on the side, / turning away the poor who seek help" (Amos 5:11-12).

In the early church, all participants brought their gifts to the community with the understanding that everything should be shared according to everyone's needs (Acts. 4:32-25). While this was voluntary behavior that was not implemented everywhere as the Christian movement expanded, the principle/value remains valid to Christian understanding of living in community with each other.

In today's world, we recognize and affirm the vital role of governments in ordering society and enabling us to do together that which none of us could do alone. Tax laws enable us to embody our Judeo-Christian values of equal opportunity for all and care for the poor. They are necessary to provide adequate revenue that supports our shared commitment to a just society, including the maintenance of a safety net of services and opportunities for those most in need. (See the work of United Methodist layperson, Susan Pace Hamill, professor of law at the University of Alabama.) Taxation allows us to create systems that prevent our societies from descending to the tempting sin of greed. Unfortunately, current tax structures often have perpetuated rather than addressed economic injustices and have failed to provide sufficient revenue for the health, safety, educational, and welfare needs of our communities. Recent economic research ties unregulated market forces to increased inequality, justifying government tax interventions to more equitably distribute economic gains (Thomas Picketty, *Capital in the 21st Century*).

Current Concerns:

The gap between the rich and poor continues to widen worldwide. The eighty-five richest people in the world control as much wealth as the poorest half of the world (source: Oxfam). As our Companion Litany to the Social Creed states: "God cries with the masses of starving people, despises growing disparity between rich and poor. . . and so shall we."

The challenges of establishing fair and just tax systems are global. While some nations offer stronger social safety nets funded through more equitable tax systems, everywhere the forces of power and privilege seek to change structures to their benefit, oftentimes at the expense of our poorest and most vulnerable brothers and sisters. In our world economy, too often those individuals and corporations with the most wealth are most able to avoid the social responsibility of taxes by finding exemptions in local tax law or by using varied nations' tax regulations.

Given the clear injustice of many tax structures, and growing disparity between rich and poor, we affirm the need to reform these tax structures. Our Social Principles state our support for "efforts to revise tax structures and to eliminate governmental support programs that now benefit the wealthy at the expense of other persons" (¶ 163).

Principles for Tax Reform:

The United Methodist Church calls for changes to current tax systems to better embody the following faithful principles:

Protecting the Poor and Vulnerable: All tax decisions must be judged by their impact on children, low-income families, the elderly, people with disabilities and other vulnerable populations. Taxes should be applied to a market activity that causes cost upon others or upon a public good (for example, clean air). Additional taxes should be levied on products that are damaging, such as tobacco, alcohol, and weapons.

Community: Systems should strengthen and uphold values of our common life together. Any nation's well-being is dependent on that of all its members. Tax and revenue systems enable governments to provide for the needs

of the common good and should not give privilege to wealth earned through investment over wealth earned by labor.

Justice: Each government should ensure that both the burdens and the benefits of a nation's common life are shared equitably and proportionally among its citizens. Laws should address inequalities not institutionalize them.

We call for a global treaty to prevent transnational avoidance of taxation.

Rationale:

This petition addresses concerns over fair and just taxation, and growing income and wealth disparity. The proposed resolution outlines faithful principles to guide advocacy efforts for tax reform.

R9999.

Petition Number: 60447-CA-R9999-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Caring for Victims of Crime

New resolution

In the parable of the good Samaritan (Luke 10:25-37), Jesus illustrates for his listeners the importance of caring for those who have been victims of crime. The way in which the Samaritan cares for the man who was robbed, beaten, and left for dead was specific as to the areas of need and lovingly generous. The Samaritan personally bandages his wounds, shares his wine and oil for healing, shares his animal so that the beaten man can ride to the inn, stays with him and cares for him during the night, and then covers all of his expenses while promising to return to check back in. Jesus defines a neighbor as the outpouring of mercy on this man by the Samaritan. For us to be neighbors today means that we must follow this example. We too must care for victims of crime.

Many people are victims of crime. Victims and their families suffer shock and a sense of hopelessness. In addition to financial loss, there is a spiritual and emotional trauma and often a lack of support and direction. Many victims feel frustrated because there often seems to be no provision for them to be heard. Their injuries are not redressed, and they are not always notified of the court procedures. Victims should have a greater voice within the criminal-justice system.

The United Methodist Church believes in healing through the ministries of restorative justice. As stated in the *Book of Discipline*, "restorative justice grows out of biblical authority, which emphasizes a right relationship with God, self, and community. When such relationships are violated or broken through crime, opportunities are created to make things right." Making restitution to those who have been victimized is at the heart of restorative justice. Judges and criminal-justice officials are urged to consider this when appropriate to help make victims of crime as financially whole again as possible.

For United Methodist congregations to effectively live out Jesus' call to be a neighbor to those who are victims of crime there are strategic ways in which congregations can act. These include:

• prayers by congregations for the healing of victims of crime and their families,

• funeral assistance,

• congregational care groups assigned to care for the crime victim,

• participation in, support of, and utilization of advocacy groups for victims of crime,

• referral to individual counselors and support groups that help crime victims as well as provide space for support groups to meet,

• help for the victim to understand how the criminal-justice system works,

• transportation getting to and from court,

• child care for young children while the victim is in court,

• good writers available to help the victim write their victim impact statement, and

• financial aid to help those with financial losses or the losses that occur from missed periods of work.

Congregations can be advocates for the rights of crime victims. Victims of crime should know these rights include:

• the right to participate and be heard at all phases of the criminal-justice process,

• the right to be treated with dignity and compassion and respect by criminal-justice and church officials,

• the right to be notified about the criminal case dispositions,

• the right to disclosable information about the case, and

• the right to request compensation that includes state victims compensation, restitution in the courts and paroling authorities, and civil-justice tort claims.

Therefore, The United Methodist Church calls for:

• Congregations to embrace and care for victims of crime by identifying leaders and necessary resources both within the congregation and the local community.

• Pastors and congregations to study the biblical basis of restorative justice and discuss how their church might engage in restorative-justice ministries. Some resources for this study include *Changing Lenses: A New Focus for Crime and Justice* by Howard Zehr, *Ambassadors of Reconciliation: New Testament Reflections on Restor-*

ative Justice and Peacemaking by Elaine Enns and Ched Myers, *Restorative Justice: Moving Beyond Punishment* by Peggy Hutchison and Harmon Wray, *Redeeming the Wounded* by B. Bruce Cook, and *Criminal Justice: Retribution vs. Restoration?* by Eleanor Hannon Judah and the Rev. Michael Bryant, and

• The General Board of Church and Society to advocate for the recognition of the needs and rights of victims of crime.

Rationale:

Current resolutions do not address caring for victims of crime.

R9999.

Petition Number: 60448-CA-R9999-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Caring for Creation: A Call to Stewardship and Justice

Combine Resolutions 1026, 1023, 1027, 1030, and 4059. Upon adoption of this new resolution, delete 1023, 1027, 1030, and 4059.

Our Call to Stewardship and Justice

Our covenant with God calls us to steward, protect, and defend God's creation. The psalmist proclaims, "The earth is the LORD's and everything in it" (Psalm 24:1) reaffirming our charge to care for creation as a trustee of God's handiwork (Genesis 1:28). We are to delight in and praise God for the abundance and diversity of creation (Psalm 148) and honor God's covenant established with all living creatures (Genesis 9:9).

The story of the garden (Genesis 2) reveals the complete and harmonious interrelatedness of creation, with humankind designed to relate to God, one another, and the rest of the created order. God's vision of "shalom" invites all of creation to know wholeness and harmony, and the good news that we are called to proclaim includes the promise that Jesus Christ came to redeem all creation (Colossians 1:15-20).

Violating the integrity of our relationship with creation is sinful. Our failure to serve as faithful caretakers of creation has local and global consequences. Our inability to share the abundance that God has entrusted to us has given rise to ecological crises and extreme poverty. Our unchecked consumption and unsustainable patterns of development have exacted a toll on creation and are increasing inequality of opportunity around the world.

Confronted with the massive crisis of the deterioration of God's creation and called to a ministry of reconciliation between God, humankind, and creation, we ask God's forgiveness and commit ourselves to a new way of being that integrates environmental, economic, and social justice. As United Methodists we therefore are called to participate in God's healing of creation through acts of personal, social, and civic righteousness. Proclaiming and modeling a new lifestyle rooted in stewardship and justice we work toward the day when all God's children respect and share in the goodness of creation.

Our Methodist Tradition and Witness

John Wesley taught a holistic view of salvation that included the deliverance of the created world in the creation of a new heaven and a new earth.

In the sermon "The New Creation" (#64) Wesley speaks imaginatively about what the new heavens and the new earth will be like, imagining into the scriptural promises of an end to death and suffering (Revelation 21:1-7), and an end to present environmental catastrophes like storms, polluted water, and animal suffering. This is all part of the promise of God's "greater deliverance" from sin. "And, to crown all, there will be a deep, an intimate, an uninterrupted union with God; a constant communion with the Father and his Son Jesus Christ, through the Spirit; a continual enjoyment of the Three—One God, and of all the creatures in him!"

Early Methodists worked toward this hoped-for view by addressing environmental concerns, such as open sewers, impure water, unplanned cities, and smoke-filled air. In response to squalor and filth in the mines and mills, Methodists advocated for a wider knowledge of concepts of basic health. The substantial decline in the death rate in England from 1700 to 1801 can be traced to this work.

Wesley's eschatological vision for the deliverance of all creation led him to respect and care for the created world here and now. "They may encourage us to imitate him whose mercy is over all of his works. They may soften our hearts towards the meaner creatures, knowing that the Lord cares for them. It may enlarge our hearts towards those poor creatures to reflect that, as vile as they appear in our eyes, not one of them is forgotten in the sight of our Father which is in heaven. . . . Yea, let us habituate ourselves to look forward, beyond this present scene of bondage, to the happy time when they will be delivered therefrom into the liberty of the children of God" (Sermon 60, The Great Deliverance).

Our Vision

We believe clean air is a basic right and necessity for all life. Air pollution puts at risk the health of our communities and threatens to forever alter the climate. To ensure that future generations inherit a legacy of clean air:

We advocate the adoption and strict enforcement of adequate standards to control both indoor and outdoor air

pollutants. These standards must be developed to protect vulnerable populations including children and the elderly. We advocate measures to prohibit smoking and the provision of adequate ventilation for indoor facilities as well as ambitious standards to limit harmful emissions from stationary and non-stationary sources.

We support efforts to protect our shared atmosphere by reducing emissions that contribute to ozone depletion, acid rain and climate change. Through bilateral and international frameworks, we advocate ratification and enforcement of agreements to reduce harmful emissions with particular emphasis and accountability by the most developed and historic emitters.

We believe water is a sacred gift from God. We further believe water is a basic human right and not a commodity to be traded for profit. To ensure that water remains pure and available to all:

We support the right of native peoples to the first use of waters on their lands.

We advocate integrated, sustainable management to reduce or eliminate factors contributing to limited water quantity and poorer water quality. We call for measures to preserve groundwater sources, to address polluted runoff that threatens water quality and safety and for effective enforcement against illegal pollution.

We support the public's right to know that water is safe for drinking, swimming, and fishing and disclosure of any pollutants discharged by industries and municipalities.

We are to tend God's land and care for all creation's creatures as faithful trustees with a commitment to preserve its goodness and diversity for future generations.

We encourage economic and agricultural practices that conserve and promote the improvement of land resources, production of healthful foods, and preservation of a clean environment.

We call on governments to support careful management of agricultural lands, protection of forests, and preservation of biodiversity among both plants and animals. We support national and international efforts to protect endangered species and imperiled habitats.

We believe that natural resources, outside the control of different nations, from the genes that form life to the air and outer space, are the common heritage of all humanity and therefore must be developed and preserved for the benefit of all, not just the few, both today and for generations to come. We believe God's whole earth has inherent value and our use of these precious gifts, including energy resources, must balance the needs of human development with the needs of non-human creation and future generations.

We support the concept of common heritage guaranteeing that people have the right to enough of the resources of the universe to provide for their health and well-being.

We support policies that encourage energy conservation and a shift toward cleaner, renewable sources of energy. We advocate for just and sustainable energy policies that prioritize the needs of those individuals and communities with the fewest resources.

We advocate for equivalent environmental standards among countries entering into trade agreements so that creation and communities are not sacrificed in the name of "free trade."

We oppose the use of creation as a means of warfare or economic oppression and urge the abolition of chemical, biological, and nuclear weapons and the cleanup of sites contaminated with the waste byproducts of militarization.

We encourage measures to minimize the use of toxic and hazardous substances, strengthen right-to-know policies so that individuals and communities can understand threats from pollution, and support policies that hold polluters responsible for the cost of cleanup and health impacts.

We acknowledge the constantly imperfect state of our knowledge regarding the impacts of new technologies and urge the development of those technologies most in accord with God's plan of wholeness for all creation.

Our Commitment

As The United Methodist Church we understand our responsibility to address and our complicity in the challenges facing God's creation. We urge all United Methodists, local faith communities, agencies, and institutions to examine their roles as caretakers of creation and to study, discuss, and work to implement this resolution.

Specifically, The United Methodist Church:

Designates one Sunday each year, preferably the Sunday closest to Earth Day or World Environment Day, as a Festival of God's Creation incorporating creation care into the church's worship and study.

Promotes an environmentally sound lifestyle mindful of consumption amid a culture that encourages overconsumption and waste.

Commits to reducing, reusing, and recycling goods and to the use of recycled and "processed chlorine free" paper by United Methodist boards, agencies, and publishers.

Encourages all institutions to perform energy audits, improve energy efficiency, and utilize clean, renewable energy sources where available.

In addition, we call for the following:

Council of Bishops:

Communicate to the denomination the urgency of reducing our individual and corporate impact on God's creation.

Model for the Church a "ministry of witness" by practicing "social and environmental holiness" as recom-

mended in "God's Renewed Creation: A Call to Hope and Action."

Support the efforts of annual conferences to form teams of United Methodists committed to creation care.

Connectional Table:

Request that each quadrennial report to General Conference include an evaluation of creation care efforts and steps taken by the reporting body to integrate sustainable environmental practices into its ministry.

Commission on General Conference:

Request that the meetings of General Conference model sustainable practices and report on efforts to reduce waste and consumption.

General Board of Church and Society (GBCS):

Develop resources highlighting opportunities for personal engagement and advocacy for individuals, local churches, annual conferences, and the general Church to understand and respond to our call to be caretakers of God's creation.

Organize teams of United Methodists to engage in concrete actions including advocacy to address locally identified challenges to creation.

General Board of Discipleship (GBOD):

Develop curriculum and programs for all ages, in consultation with GBCS, GBGMm and UMW, that emphasize ecological responsibility as a key element of discipleship.

General Board of Global Ministries (GBGM):

Join with GBCS, United Methodist Women (UMW), and other agencies in working with mission partners to participate in the ongoing global dialogue on sustainability through the United Nation's Commission on Sustainable Development.

Explore and implement tangible ways to incorporate creation care into the mission, ministries, training programs, operations, and administration of GBGM.

General Board of Higher Education and Ministry (GBHEM):

Include a greater awareness in clergy education and training of the global ecological crises.

United Methodist Communications (UMCom):

Produce programs that stress Christian responsibility for the future of creation and include models of The United Methodist Church's involvement in creation care.

General Council on Finance and Administration (GCFA):

Assist the denomination in its effort to be ecologically responsible in its own use of resources by collecting statistics on local churches' and general agencies' use of energy, water, paper, local purchasing efforts, minimization of toxics, and recycling to monitor the progress of the denomination in these aspects of stewardship.

General Board of Pension and Health Benefits (GBPHB):

Develop investment guidelines, in consultation with agencies, to evaluate its securities on adherence to high standards of environmental accountability as evidenced by the adoption of an environmental code of conduct and a practice of transparency in public environmental reporting.

United Methodist Women (UMW):

Develop educational, missional, and policy initiatives surrounding climate justice, and environmental health and their impacts on women, children, and youths.

Local Faith Communities:

Develop programs to incorporate the concerns of ecological justice into their work in evangelism, social concerns, mission activities, stewardship, trustees, and worship.

Rationale:

This resolution seeks to update and combine five existing resolutions (1023, 1026, 1027, 1030 and 4059) to form one foundational creation-care resolution to serve as a statement of theological foundation, application to the current challenge facing creation and a call for United Methodist action.

R9999.

Petition Number: 60449-CA-R9999-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Climate Change and the Church

Add new resolution to the *Book of Resolutions*; delete #1031, Resolution on Global Warming, after approval of this new resolution:

The natural world is a loving gift from God, the creator and sustainer, who has entrusted it in all its fullness to the care of all people for God's glory and to the good of all life on earth now and in generations to come. The image of God in us (Genesis1:27) is reflected in our abilities, responsibilities, and integrity, and with the power of the Holy Spirit we are called as God's coworkers in dialogue and covenant to live and serve for the good of creation.

We confess that we have turned our backs on our responsibilities in neglect, selfishness, and pride. And yet Christ's redeeming and restoring work through his death and resurrection embraces all of creation. Even in the face of destruction and disaster, we believe that God's vision for the world is of peace and wholeness and that God offers to us a future filled with hope (Jeremiah 29:11). This

vision has a present and a future in the promise of a new heaven and a new earth (Revelation 21:1-8).

One manifestation of our neglect, selfishness, and pride is our sinful disregard for creation that has given rise to the injustice of climate change. Human-induced climate change is caused by the emission of CO2 and other greenhouse gases, for which the strong economies of this world carry the vast responsibility. Those economies that have benefited from fossil-fuel development rightly bear the responsibility to rapidly reduce emissions and support less wealthy economies in their journey toward sustainable and climate resilient development.

Unless we change our ways, the average global temperature by the end of the twenty-first century is on course to increase by 4 degrees Celsius resulting in sea level rise, shrinking glaciers, extreme weather, droughts, and flooding. The United Nations' World Food Program estimates that climate change will place 20 percent more people at risk of hunger by 2050.

Leaders in some developed nations continue to debate, from places of comfort and privilege, the "reality" of a changing climate in order to perpetuate their polluting ways. As the church we witness firsthand the consequences of climate disruption in our communities and in the lives of those Christ calls us to be with in ministry. Recognizing our complicity and responsibility, we seek to chart a new path rooted in economic and ecological justice. We understand climate justice not simply as an environmental or economic concern but rather as a deep ethical and spiritual concern that the Church must address so that abundant life is ensured for our children and future generations.

As we continue to call for bold leadership and advocate for policies rooted in justice and sustainability, we understand that God is calling each of us to respond and that as a denomination we cannot hope to transform the world until we change our way of being in it.

Therefore, we call on United Methodists to:

Study the pastoral letter from the Council of Bishops entitled "God's Renewed Creation: Call to Hope and Action." Clergy and laity should use the letter and accompanying resources to preach and teach on the care for creation as part of our discipleship;

Prayerfully explore lifestyle changes as individuals and faith communities that would reduce greenhouse gas emissions and support a cleaner, healthier future;

Support communities impacted by climate change as well as those currently dependent on fossil fuel extraction and production as they transition to a new energy economy;

Challenge all United Methodist institutions, organizations, and local churches to incorporate climate stewardship, reducing the use of fossil fuel, into the design of facilities and reduce the carbon footprint of meetings;

Utilize resources available through the General Board of Church and Society, the General Board of Global Ministries, the General Board of Discipleship, and United Methodist Women to support locally-appropriate climate actions;

Advocate for national policies that shift resources, including subsidies, away from high-carbon development and toward alternative, cleaner energy sources.

Advocate for a fair, ambitious and binding international agreement to address climate change built on nationally appropriate commitments to both mitigation and adaptation.

Rationale:

Shaped by voices from across the global church, this new resolution names the spiritual and ethical concerns posed by climate change and encourages locally appropriate personal, institutional and civic actions by the church and its members.

R9999.

Petition Number: 60450-CA-R9999-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society. Wild, Randy - Fort Worth, TX, USA for Central Texas Annual Conference.

Eradicating Modern Day Slavery

New resolution to replace 6021, Church Supports Global Efforts to End Slavery AND 6023, Abolition of Sex Trafficking.

"How terrible for [him], who builds his house with corruption / and his upper chambers with injustice, / working his countrymen for nothing, / refusing to give them their wages" (Jeremiah 22:13).

"But people who are trying to get rich fall into temptation. They are trapped by many stupid and harmful passions that plunge people into ruin and destruction. The love of money is the root of all kinds of evil. Some have wandered away from the faith and have impaled themselves with a lot of pain" (1 Timothy 6:9-10).

While the transatlantic slave trade—Africans kidnapped and taken to work as slaves in the United States, Latin America, and the Caribbean—was abolished around 1807 (Ngwe, Job Elom and O. Oko Elechi. (2012). Human Trafficking: Modern Day Slavery in the 21st Century. *African Journal of Criminology and Justice Studies:* AJCJS, Vol.6, #s1&2), modern-day slavery has become the fastest-growing transnational criminal enterprise earning an estimated $150 billion (U.S.) in illegal profits annually while enslaving 21 million people around the world.

(International Labour Organization, www.ilo.org <http://www.ilo.org>) "[T]here are essentially three aspects of modern slavery according to Craig, et al (2007, namely, that they involve (1) severe economic exploitation; (2) the absence of any framework of human rights; and (3) the maintenance of control of one person over another by the prospect or reality of violence" (p.12) (Ngwe, Job Elom and O. Oko Elechi. (2012). Human Trafficking: Modern Day Slavery in the 21st Century. *African Journal of Criminology and Justice Studies:* AJCJS, Vol.6, #s1&2.)

Slavery exists in several forms, including the "descent slavery" (slaves and children of slaves passed down as property to one's descendants) practiced in some African countries such as Mali and Mauritania; "bonded labor, serfdom, debt bondage, sexual slavery, child labor and enforced participation in armed conflict" as noted by Craig, et al (2007). Slavery has endured despite its abhorrence by . . . societies because of the critical role of labor as a factor of production. Some governments have either actively or tacitly participated in the exploitation of other peoples' labor (or even their citizens' labor) for economic benefits (Ngwe, Job Elom and O. Oko Elechi. (2012). Human Trafficking: Modern Day Slavery in the 21st Century. *African Journal of Criminology and Justice Studies:* AJCJS, Vol.6, #s1&2).

Due to globalized communication, currency exchange, migration, and trading, human trafficking has become the predominate means by which people are enslaved. The United Nations defines trafficking to be "the recruitment, transportation, transfer, harboring, or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation. Exploitation shall include, at a minimum, the exploitation of the prostitution of others or other forms of sexual exploitation, forced labor or services, slavery or practices similar to slavery, servitude . . . ."

One of the challenges in the abolition of modern-day slavery is that "[t]here is no consistent face of a trafficker. Traffickers include a wide range of criminal operators, including individuals, small families or businesses, loose-knit decentralized criminal networks, and international organized criminal syndicates" (Polaris Project, www.polarisproject.org <http://www.polarisproject.org>). In addition, trafficking is low risk and high profit because victims are isolated and often deemed "disposable" (Stop the Traffik UK, www.stopthetraffik.org <http://www.stopthetraffik.org>). It is estimated that 95 percent of trafficking victims experience physical and/or sexual violence while trafficked (The Health Risks and Consequences of Trafficking in Women and Adolescents. (2003). London School of Hygiene & Tropical Medicine).

A report from the Australian Institute of Criminology referred to reports of Chinese female migrants who, under the control of traffickers, were raped while family members were listening on the phone in order to persuade families to pay off debts (The Health Risks and Consequences of Trafficking in Women and Adolescents. (2003). London School of Hygiene & Tropical Medicine).

Industries where people are trafficked include: agriculture, domestic labor, hotels, landscaping, forestry, day labor, garment factories, manufacturing, warehousing, nail salons, meat/seafood, processing, mining, brothels, massage parlors, construction, canning, door-to-door sales/street vendors, restaurants and bars, tourism, entertainment, carnivals, disaster cleanup, strip clubs, sex trade, child soldiers, pornography, and fishing.

The majority of source countries of trafficking are on the continents of Africa and Asia, and the destination countries are often in Europe and North America. Colonization and an increasing globalized economy are two leading factors promoting human trafficking. As large groups of people were removed from their land in order to grow cash crops and mine, urban centers became overcrowded, joblessness increased and poverty swelled. People were no longer able to sustain themselves because economic and trade policies that allowed raw materials and resources to move from the continents of Africa, South America and Asia did not allow the people of those same lands to move with the resources. This transfer of wealth continues to destabilize governments, as do wars seeking to return indigenous peoples to leadership, and fighting among tribes or factions to gain control of lucrative natural resources. Failing economies and resulting budgetary constraints often inhibit the enforcement of national and international anti-trafficking laws, and can lead to corruption of new governments and law enforcement entities who benefit from money earned through trafficking enterprises.

Jesus' ministry focused on standing with people who were most vulnerable. The reasons that children and adults fall prey to traffickers rest at individual, cultural, institutional, and governmental levels. There is a significant gap in wealth between urban and rural areas that creates a deep yearning to escape poverty. Abusive interpersonal relationships and unfair treatment, cultural practices and norms, institutional policies, and business practices at country level and beyond continue to deny the sacred worth of women and girls, and perpetuate gender inequality resulting in a disproportionate percentage of women and children living in poverty around the world. The United

Nations Development Program reports that in many places women lack access to paid work and/or the ability to get a loan; thus, women make up 50 percent of the world's population but own only 1 percent of the world's wealth. Parents and children who are often deceived by promises of education, citizenship in a more prosperous country, or love send their children or leave with traffickers without knowing of the exploitation and abuse awaiting their children or them, respectively. This disparity in wealth and opportunity is mirrored in the percentages of women (70 percent) and children (50 percent) who are victims of trafficking. Human trafficking is particularly dangerous to children in disaster zones. Eva Biaudet of the Organization for Security and Cooperation in Europe said: "When there are catastrophes—when the state fails, when there are no systems—children are extremely at risk for not only being abandoned . . . but also for abuse and exploitation. It's a very good place for traffickers to be when the state fails" (Humantrafficking.org, www.humantrafficking.org <http://www.humantrafficking.org>).

According to the Polaris Project, "Human trafficking is a market-based economy that exists on the principles of supply and demand. It thrives due to conditions that allow for high profits to be generated at low risks." International conventions have been ratified and country-level laws have been passed by numerous countries around the world. The laws provide necessary tools for governments, law enforcement, and nongovernmental organizations to raise awareness about trafficking, prosecute traffickers, and require governments to ensure the rescue and rehabilitation of trafficking survivors. These initiatives primarily focus on reducing the supply side of this economic equation. People of faith must lead the efforts to decrease the demand for cheap labor, goods, and services that drive modern-day slavery.

Jesus' ministry recognizes the sacred worth of every person and directly challenges the exploitation and abuse of people. In John 10:10 Jesus says, "I came so that they could have life—indeed, so that could have it to the fullest." John Wesley, the founder of Methodism, condemned slavery as wrong and incompatible with Christ's teachings in numerous instances, including a tract entitled "Thoughts on Slavery" and a sermon, "The Use of Money." Like all people, women and girls are promised the abundant life offered by Christ. Far too often, experiences such as these are recounted by trafficking survivors:

"Constance" was trafficked from the Middle East to the United States by a family that kept her as a domestic worker. She was a survivor of female genital mutilation and was physically, sexually, and emotionally abused by her employer. By the time she escaped and found help from a service provider, she was vomiting blood, experienced daily headaches, and suffered from severe stomach pain. Eventually, her pelvic pain was mitigated with the use of hormonal contraceptives (Trafficking in Persons Report, US Department of State [2012]).

People of faith must work to change attitudes, beliefs, policies, and practices at all levels of society that dehumanize and promote the exploitation and abuse of women and girls. "Women with equal rights are better educated, healthier and have greater access to land, jobs and financial resources" (United Nations Development Program, Gender and Poverty Reduction, www.undp.org <http://www.undp.org>).

The United Methodist Social Principles state; "[C]onsumers should exercise their economic power to encourage the manufacture of goods that are necessary and beneficial to humanity . . . ," and call "[c]onsumers [to] avoid purchasing products made in conditions where workers are being exploited because of their age, gender, or economic status"(¶ 163D). Through the United Methodist Committee on Relief's partnership with Equal Exchange, individuals and United Methodist entities are able to purchase chocolate, cocoa, coffee, tea, and other goods that are fair trade, guaranteeing that no slave labor is involved in the production of such goods. Economic pressure and advocacy by United Methodists and other people of faith has led some major chocolate companies to commit to removing child slave labor from their supply chains in coming years. This is an important step; however, there are many more industries that need to eradicate slave labor from their business practices. For example, "Children from ages four to 14 are subjected to forced labor, working as many as 18 hours a day to weave rugs destined for export markets such as the U.S. and Europe" (Trafficking in Persons Report, US Department of State [2012]).

In order to eradicate modern-day slavery, we call on United Methodists, local churches, campus ministries, colleges, universities, seminaries, annual conferences, general agencies and commissions, and the Council of Bishops to:

1. affirm human rights and dignity of all peoples who are on the move, asserting the right to freedom of movement, and resisting violations and curtailments of such rights through forced migration, including trafficking in persons;

2. advocate for economic and trade policies that facilitate job development that is accessible to all sectors of societies, with wages that allow all persons to thrive according to God's will;

3. actively champion anti-slavery efforts by petitioning the United Nations and the legislative bodies of all countries in which The United Methodist Church has an

organized ecclesiastical structure, to demand the freeing of all persons subjected to modern-day forms of enslavement and bonded labor;

4. petition the United Nations and governments around the world to abolish slavery through the use of nonmilitary options such as negotiations leading to agreements with binding obligations and corollary sanctions;

5. encourage swift resolution to civil strifes and armed conflicts and engage in coordinated responses to mitigate disasters to prevent traffickers from preying on children;

6. officially support stock/mutual fund divestment campaigns that urge people to remove funds from organizations and corporations whose actions profit from and contribute to slavery's existence;

7. create environments that model safe, healthy, and violence-free communities in order to raise children who do not accept violence as normative;

8. implement children's ministries that bolster self-esteem and provide educational and economic opportunities for women and children who are especially vulnerable to traffickers;

9. build a new generation of male leaders across the Church who model nonviolent, emotionally healthy masculinity, serving as positive change-makers in society.

10. educate pastors, lay leaders, children and families, teachers, health-care providers, and outreach workers about fraudulent promises of traffickers and the resulting exploitation and abuse;

11. advocate for local, regional, national, and international laws and funds that ensure trafficking victims have access to services that enable them to heal from the trauma including counseling, reproductive health care, education/job training, legal services and shelter;

12. commit to interrupting the demand for slaves by purchasing fair trade products, including coffee, tea, chocolate, T-shirts, athletic equipment, and other goods for personal and ministry-related activities; and,

13. demand that corporations eliminate exploitative labor in their business practices and use their influence to eradicate all slavery from their supply chains.

As Ambassador Melanne Verveer of Global Women's Issues 2009-2013 implores in the documentary "Not My Life," "[I]f we address women's needs in terms of accessing education, being free from violence, being economic participants, our world will be better for everybody."

Rationale:

This is a comprehensive resolution on human trafficking that will replace two expiring resolutions: 6021. Church Supports Global Efforts to End Slavery and 6023. Abolition of Sex Trafficking.

R9999.

Petition Number: 60452-CA-R9999-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society. 1 Similar Petition

Our Call to End Gun Violence

New resolution to replace #3426 Gun Violence and #5011 Church is a Weapon-Free Zone

Jesus' call to his followers to be peacemakers (Matthew 5:9) is tied to intimate relationship with God, and echoes God's dreams for peace for all of creation as expressed in Micah 4:1-4:

"In days to come, / the mountain of the LORD's house / shall be established as the highest of the mountains, / and it shall be raised up above the hills. / Peoples will stream to it, / and many nations shall come and say: / 'Come, let us go up to the mountain of the LORD, / to the house of the God of Jacob; / that he may teach us his ways / and that we may walk in his paths./ For out of Zion shall go forth instruction, / and the word of the LORD's from Jerusalem. / He shall judge between many peoples, / and shall arbitrate between strong nations far away; / they shall beat their swords into plowshares, / and their spears into pruning hooks; / nation shall not lift up sword against nation, / neither shall they learn war any more; / but they shall all sit under their own vines and under their own fig trees, / and no one shall make them afraid; / for the mouth of the LORD of hosts has spoken" (NRSV).

Micah's prophetic dream points to a time when all peoples will journey to God's presence so God "may teach us his ways and that we may walk in his paths" (4:2). Micah describes God as the final judge and the nations will travel to God's presence out of their desire to live in peace without violence and bloodshed.

The stunning imagery of Micah's dream is the transformation of weapons into instruments of harvesting food that occurs after the judgments are handed down to the nations. The transformation is not complete until the nations participate in their own transformation. The work that went into creating the weapons will be matched by the human effort it will take to transform those weapons into peaceful instruments. God does not collect or hide the weapons from the nations, nor does God transform the weapons outside of human effort. The text states that the nations themselves, "shall beat their swords into plowshares, and their spears into pruning hooks."

Violence, in so many ways, is fueled by fear and self-protection. Iron plows and pruning tools can be used as weapons. Yet, in Micah's vision, genuine peace and security are given to all people by God after the weapons of violence are transformed: "they shall all sit under

their own vines and under their own fig trees, and no one shall make them afraid." Culture as well as weapons will be transformed: Indeed, "neither shall they learn war any more."

Whether it happens in the towns of northeastern Nigeria, a suburb in the United States, the streets of Australia, or an office in France, gun violence has become an all-too-often frightening phenomenon. We need the reality of Micah's vision more than ever.

Small arms include assault rifles, submachine guns, light machine guns, grenade launchers, portable anti-aircraft guns and anti-tank guns, among other weapons (Small Arms Survey, <http://www.smallarmssurvey.org/weapons-and-markets/definitions.html>). Nations encumbered with violence from small arms face the greatest obstacles to delivering social services to those who need them the most (Ibid). Armed violence contributes to crime, human trafficking, drug trafficking, gender-based violence, racial and ethnic conflicts, systemic economic inequalities, persistent unemployment, and human rights abuses among other social maladies (Small Arms Survey, http://www.smallarmssurvey.org/armed-violence/social-and-economic-costs/impact-on-development.html). In many countries small arms are the greatest hindrance to food security.

One crucial step toward curbing this violence on an international scale is the Arms Trade Treaty that passed the United Nations in 2013. Its focus is to prevent arms from being traded into already dangerous situations. The treaty does not regulate the trade of small arms within nations. In adopting the treaty, the 118 nations that signed it and the 31 nations that have already ratified it are states that gun violence is a universal problem devastating lives and creating tremendous instability in nations and entire regions in the world (<http://disarmament.un.org/treaties/t/att/deposit/asc>).

Gun violence also greatly affects families and individuals. One of the most prominent forms of gun violence is suicide. Worldwide, there are nearly one million suicides every year, which amounts to more than 3,000 per day (World Health Organization, International Association for Suicide Prevention, http://www.who.int/mental_health/prevention/suicide/suicideprevent/en/, Worldwide Suicide Prevention Day is September 10; http://www.iasp.info/wspd/). While not all of these involve firearms access to firearms makes suicide more attainable for many who attempt it. Indeed, firearms are the most frequent method for suicides in countries where firearms are common in private households (World Health Organization, <http://www.who.int/bulletin/volumes/86/9/07-043489/en/>).

When domestic violence incidents involve the use of firearms the results are often deadly. "Gender inequality, tolerance and cultural acceptance of the use of violence against women, and common notions of masculinity that embrace firearms possession (which may be supported by both men and women) all combine to create a climate that places women at risk of Intimate Partner Violence involving firearms" (Small Arms Survey, <http://www.smallarmssurvey.org/fileadmin/docs/A-Yearbook/2013/en/Small-Arms-Survey-2013-Chapter-2-summary-EN.pdf>). A U.S.-based study of mass shootings between January 2009 and January 2013 revealed that 57 percent of the incidents involved the killing of a family member, or a current or former intimate partner of the shooter (<https://s3.amazonaws.com/s3.mayorsagainstillegalguns.org/images/analysis-of-recent-mass-shootings.pdf>).

As followers of Jesus, called to live into the reality of God's dream of shalom as described by Micah, we must address the epidemic of gun violence so "that he may teach us his ways and that we may walk in God's paths." Therefore, we call upon United Methodists to prayerfully address gun violence in their local context. Some of the ways in which to prevent gun violence include the following:

1. For congregations to make preventing gun violence a regular part of our conversations and prayer times. Gun violence must be worshipfully and theologically reflected on, and we encourage United Methodist churches to frame conversations theologically by utilizing resources such as "Kingdom Dreams, Violent Realities: Reflections on Gun Violence from Micah 4:1-4" produced by the General Board of Church and Society.

2. For congregations to assist those affected by gun violence through prayer, pastoral care, creating space, and encouraging survivors to share their stories, financial assistance, and through identifying other resources in their communities as victims of gun violence and their families walk through the process of grieving and healing.

3. For individual United Methodists who own guns as hunters or collectors to safely and securely store their guns and to teach the importance of practicing gun safety.

4. For United Methodist congregations that have not experienced gun violence to form ecumenical and interfaith partnerships with faith communities that have experienced gun violence in order to support them and learn from their experiences

5. For United Methodist congregations to lead or join in ecumenical or interfaith gatherings for public prayer at sites where gun violence has occurred, and partner with law enforcement to help prevent gun violence.

6. For United Methodist congregations to partner with local law-enforcement agencies and community groups to identify gun retailers that engage in retail practices designed to circumvent laws on gun sales and ownership, encourage full legal compliance, and to work with groups

like Heeding God's Call that organize faith-based campaigns to encourage gun retailers to gain full legal compliance with appropriate standards and laws.

7. For United Methodist congregations to display signs that prohibit carrying guns onto church property.

8. For United Methodist congregations to advocate at the local and national level for laws that prevent or reduce gun violence. Some of those measures include:

• Universal background checks on all gun purchases

• Ratification of the Arms Trade Treaty

• Ensuring all gun are sold through licensed gun retailers

• Prohibiting all individuals convicted of violent crimes from purchasing a gun for a fixed time period

• Prohibiting all individuals under restraining order due to threat of violence from purchasing a gun

• Prohibiting persons with serious mental illness, who pose a danger to themselves and their communities, from purchasing a gun

• Ensuring greater access to services for those suffering from mental illness

• Establishing a minimum age of 21 years for a gun purchase or possession

• Banning large-capacity ammunition magazines and weapons designed to fire multiple rounds each time the trigger is pulled

• Promoting new technologies to aid law-enforcement agencies to trace crime guns and promote public safety.

Rationale:

Theological language added.

R9999.

Petition Number: 60463-CA-R9999-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society. 1 Similar Petition

Criminal Justice

New Resolution Criminal Justice, upon approval delete Resolutions 5031 (Equal Justice), 5032 (Grand Jury Abuse), 5033 (Justice with Young Persons), 5035 (In Opposition to Capital Punishment)

The biblical view of the criminal justice system is one that should be characterized by accessibility (Deuteronomy 1:17; 16:18), impartiality (Exodus 23:1-3), honesty (Exodus 23:7), integrity (Exodus 23:6, 8), and fairness to all without regard to status (Leviticus 19:15). accessibility to all (Deuteronomy 1:17, 16:18). God exhorts God's people, "Justice, and only justice, you shall pursue" (Deuteronomy 16:20).

It is later in the narrative of God's people when justice has become subverted by greed and self-indulgence that God prescribes corrective action, as described by prophets such as Isaiah and Amos. When justice is distorted God desires for the cause of the widow and the orphan, those most vulnerable to the injustice of the affluent and powerful, to be defended (Isaiah 1:17). When injustice is committed against the poor and marginalized, authentic justice as described here is prevented from being experienced and God's people are alienated from God (Amos 5:7, 10-13, 21-24). God is just and those who follow God must be just as well.

A justice system that reflects God's desires for the world is one that is healing and restorative. Those who have been victimized by crime and the communities in which they reside need healing. Healing can come as safety and security are restored and the broken bonds of mutuality and shared existence are mended. Those who commit crimes must be held accountable through making amends to those they have caused to suffer, and they must be given the opportunity to return to their full place in society and community.

Since crimes are so often linked to a lack of access to resources, gaining access to resources is a necessary part of this return. As United Methodists we "support measures designed to remove social conditions that lead to crime, and we encourage continued positive interaction between law enforcement officials and members of the community at large" (¶ 164H).

A justice system must be first and foremost about humanization since God's justice always works to bring reconciliation. Systems of retribution breed only violence and isolation. Indeed, "we cannot punish our way to a healthy society" (Laura Magnani and Harmon Wray, *Beyond Prisons: A New Interfaith Paradigm for Our Failed Prison System.* Minneapolis, MN: Fortress Press [p. 5]).

Retributive systems of justice form barriers to the realization of the vision of restorative justice because they are tainted with explicit and implicit racial and ethnic bias, they punish children as harshly as adults, and they accommodate a two-tiered system that serves those with wealth and subjugates those without. Indeed, most justice systems do not seek healing and restoration for the people affected by crime or for those who commit crimes. Too many social and political obstacles blocking our path to achieving equal justice and safety for all God's children exist, including:

• Misinformed and biased public perceptions of racial and ethnic minorities that justify excessively punitive policies;

• Inadequate public health systems that neglect serious mental illness and treatment for addictions;

• Limited assistance and social services for victims of crime, and for children living in poverty and those with incarcerated parents;

• Justice systems that measure success by increasing numbers of arrests, prosecutions and incarcerations over ensuring fair and impartial justice;

• Outdated public policies that equate crime reductions only with increased incarceration and longer sentences, and inadequately support rehabilitative programming; and

• Inferior or absent legal representation for defendants without financial means to hire counsel.

Crime Prevention and Criminal Proceedings

Communities plagued by high rates of violent and nonviolent crime need the attention of the Church and government to heal their pain. These communities are often disproportionately poor, disenfranchised and populated by racial and ethnic minority peoples. Sometimes victims have also committed crimes and support services are unavailable to them. The Church believes that all people have sacred worth, including those who commit crimes and those impacted by it, and deserve our attention and support in order to limit recidivism and the intergenerational cycle of crime.

Racial and ethnic profiling is never an acceptable law enforcement tool. Police and prosecutors must be trained to avoid its use even unconsciously. Special care must be exercised in the selection of persons who serve as police officers, prosecutors and court personnel. They should be persons who possess good judgment, sound discretion, and proper temperament.

Moreover, police encounters with people who break the law must not always end in arrest. In certain circumstances diversion to a mental-health or treatment provider, homeless shelter, or outreach to a parent in the case of a child are more effective strategies to combat criminal behavior, reduce costs to the criminal-justice system and avoid a stigmatizing arrest record.

These kinds of restorative-justice practices should be utilized within the community as a first response to criminal behavior.

Young people under the age of eighteen who commit a criminal offense should not be adjudicated within the adult criminal-justice system. A special diversion program and/or court system centered on family solutions to addressing youth behavior is most appropriate.

When the arrest of adults is warranted, criminal defendants should have access to appropriate legal representation even in circumstances when he or she cannot afford to pay for representation. Prosecutors and the court system should use utmost scrutiny in determining whether or not sufficient evidence exists to charge a defendant. Decisions about guilt or innocence are best decided by a jury of peers within a court of law. All trials and the sentencing of those convicted under criminal laws must be conducted in a public courtroom.

The United Methodist Church urges the following recommendations in the area of crime prevention and criminal proceedings:

Police departments publicly establish standards of police conduct and policies for promotion that incorporate training in peacekeeping, life-protecting, other service roles, and law enforcement. The standards must include strict limits on the deadly use of force;

The composition of police agencies should reflect the communities that they serve, including geographic residence, diversity in race, ethnicity, gender, sexual orientation, etc.;

Law enforcement agencies should be held accountable by the communities they serve. We encourage churches to coordinate events with these agencies to allow for open dialogue with the community, and to safely air grievances and concerns to authorities in order to ensure a culture of trust and transparency;

Fair and adequate compensation for police officers, public defenders, prosecutors and other court and law-enforcement personnel should be provided to these valuable public servants;

Train judges of juvenile and criminal courts in the use of non-incarcerating community sanctions whenever the offense does not involve persistent violence;

Encourage local churches to set up court-monitoring panels to observe court operations and proceedings. Such panels may well adopt a role of friends of the court or of advocacy on behalf of accused persons and/or on behalf of crime victims. They may adopt other appropriate procedures in the interest of restorative justice, including close scrutiny of plea bargaining and/or evidence of unequal imposition of sentences;

Develop appropriate jury selection procedures that would ensure the most inclusive representation, including representatives of the socioeconomic class and ethnic group of the defendants and of the crime victims; and

Adoption by all courts of: (a) speedy trial provisions; and (b) a presumption that a person accused of a crime should be released on personal recognizance unless an evidentiary-based determination is made that personal recognizance will not reasonably assure future appearance or represents a risk of imminent physical harm to others. Financial bond should be used as a last resort. A monetary bond can create an undue burden on individuals accused of crimes who have limited financial means, and results in unnecessarily prolonged periods of pretrial detention.

Criminal Laws and Penalties

Persons convicted of criminal offenses should be subject to penalties proportional to the harm caused by the offense. In cases involving limited victim impact or no violence, opportunities to address wrong doing within a restorative-justice framework, and outside the criminal-justice system, are most appropriate. Penalty decisions must allow for consideration of a multitude of factors in the circumstances of a case, including but not limited to a defendant's age, intellectual capacity, mental and physical health, prior history of criminal behavior and/or victimization. Conversely, a defendant's race, ethnicity, religion, familial status, political affiliation, sexual orientation or economic status should not be considered in sentencing decisions.

Criminalization of personal behaviors or conditions perpetuates unfair racial disparity, class discrimination, stigmatization, and wastes resources needed for other purposes. Therefore, the Church supports the repeal of laws that criminalize personal conditions or behaviors. Examples include vagrancy, homelessness, personal gambling, public drunkenness, drug use, prostitution, and real or perceived sexual orientation or consensual sexual activity. Moreover, individuals forced or coerced into criminal behavior should not be criminalized. The Church also opposes extreme sentences, including the death penalty and life imprisonment with no consideration for release, particularly for people under the age of eighteen. These extreme sentences are inherently cruel and leave out any opportunities for redemption or rehabilitation among people who commit crime.

Penal codes should prescribe a range of penalty options for courts to consider at sentencing with an emphasis on utilizing non-incarceration community sanctions wherever consistent with community protection. Furthermore, court-determined sentences that consider the unique circumstances of each case are most appropriate, rather than mandatory sentences prescribed by policymakers unaffiliated or unfamiliar with the nuances of specific criminal proceedings.

Judges and juries issuing penalties should issue publicly accessible statements to the court detailing the reasons for selecting a particular penalty for a defendant. When fines are assessed, they should be scaled to the magnitude of the crime and the ability of a defendant to pay.

Governmentally regulated programs of compensation for reimbursement of financial loss incurred by victims of crime should be encouraged, particularly as an alternative to incarceration.

Conditions of Confinement

More than 10 million people are held in penal institutions throughout the world, according to data compiled in 2013. The Church is concerned for the health and well-being of all detained and incarcerated people. Those confined in institutions, regardless of the length of their mandated stay, have basic human rights that must be protected by administrators and government officials. All confinement facilities must provide:

- Safe and sanitary living conditions, which incorporate a zero tolerance in policy and practice for violence, including sexual violence, committed by staff or other incarcerated individuals, and a bar on solitary confinement except in extraordinary situations where the safety of an individual or individuals is in jeopardy and then only for the briefest time possible;
- Medical and mental health care treatment services that meet community standards;
- Nutritious foods;
- Opportunities for compensated employment, education, recreation, and other rehabilitative programming;
- Fair and responsive grievance systems;
- Regular access to family, friends, clergy, legal representation, and the media.

Exiting Incarceration

People leaving incarceration to return to their home communities require special assistance during their transition. Communities benefit if people leaving incarceration are successful in their reintegration and do not return to criminal behavior. Families may also need aid in preparing to welcome home loved ones, particularly children who disproportionately feel the burden of a parent's absence. The Church has a powerful role to play in the reentry process and should utilize its resources to ensure successful transitions for those leaving incarceration and the families and neighborhoods to which they return.

Discrimination against people with criminal records must not be tolerated. Stereotypes about people who have been incarcerated can result in unemployment and homelessness because of a desire to exclude people with criminal records from businesses and housing. Laws that forbid professional licenses to persons with a criminal record, regardless of the relevance of the person's criminal history to the occupation, should be repealed. In addition, persons who commit no new offenses after a short time deserve an opportunity to expunge or erase a criminal record permanently. Moreover, laws that exclude any persons with a criminal record from the normal benefits and rights of citizenship, including publicly financed income assistance and housing, student loans, and voting rights should be ended.

United Methodist churches are encouraged to build relationships with returning citizens in their communities and congregations. Healing Communities is a framework for ministry for United Methodist congregations to

mobilize existing resources within the congregation for ministry with the families of those impacted by crime and the criminal-justice system. By fostering reciprocal relationships and removing stigma and shame within congregations, Healing Communities emphasizes that good theology is an engaged missiology. Healing Communities engage in ministry with those directly impacted by the criminal-justice system and their families, and mobilizes congregations to join in advocating for "the creation of a genuinely new system" (¶ 164H).

We call upon the General Board of Church and Society to mobilize United Methodist churches to advocate for legislation that will eliminate racism and classism in the criminal-justice system, ensure equality, transparency and fairness and protect the human rights of all adults and children by:

• promoting equity and transparency in courts by instituting legal representation of equal quality, regardless of financial ability, and public scrutiny of decisions to pursue criminal charges, convictions and sentencing;

• reassessing incarceration guidelines and reducing sentences of incarceration of persons guilty of nonviolent crimes, and eliminating extreme sentences, including capital punishment and life imprisonment with no opportunity for parole;

• ensuring adequate government funding to support the prevention of crime, including anti-poverty measures, strong public-education systems and universal access to medical and mental-health care, services for victims of crime, services for incarcerated people and those leaving incarceration and their families;

• protecting children from the severity of the adult criminal-justice system, and ensuring the punishment of youths takes into full account the science of youth brain development and youths still immature impulse control and decision-making capacity;

• creating laws prohibiting discrimination against people with criminal records; and

• restoring voting rights for people with criminal records.

Rationale:

New resolution Criminal Justice contains strong biblical and theological foundations, and presents a comprehensive treatise including four other resolutions eventually to be deleted: Equal Justice, Grand Jury Abuse, Justice with Young Persons, and Opposition to Capital Punishment.

R9999.

Petition Number: 60534-CA-R9999; Howe, Margaret - New Paltz, NY, USA for New York Annual Conference.

Racism and the Mass Incarceration of Persons of Color

WHEREAS, the United States imprisons more of its own people that any other country in the world (The Pew Trusts, "One in 100: Behind Bars in America 2008," http://www.pewtrusts.org/~/media/legacy/uploadedfiles/wwwpewtrustsorg/reports/sentencing_and_corrections/onein100pdf.pdf). While the U.S. comprises 5% of the total global population, it accounts for a staggering 25% of the world's prison population (Suzanne M. Kirchoff, "Economic Impacts of Prison Growth," Congressional Research Service, April 13, 2010, http://www.fas.org/sgp/crs/misc/R41177.pdf; U.S. Department of Justice, Bureau of Justice Statistics, http://www.bjs.gov/index.cfm?ty=tp&tid=132. U.S. Census Bureau). and

WHEREAS, the U.S. prison population is not representative of the nation's population as a whole. For instance, while African-American males comprise only 13.2% of the U.S. population (U.S. Census Bureau, 2013, <http://quickfacts.census.gov/qfd/states/00000.html>), they make up 37% of those in prison (E. Ann Carson, "Prisoners in 2013," *BJS Bulletin*, United States Department of Justice Bureau of Justice Statistics. September 2014, http://www.bjs.gov/content/pub/pdf/p13.pdf, U.S. Census Bureau). Almost 3% of black males of all ages were imprisoned in 2013, compared to 0.5% of white males (E. Ann Carson, http://www.bjs.gov/content/pub/pdf/p13.pdf); simple math therefore tells us that an African-American male is six (6) times more likely to be imprisoned than a white male. While one in 30 men between the ages of 20 and 34 is behind bars, for black males in that age group the figure is one in nine (The Pew Trusts, "One in 100: Behind Bars in America 2008," http://www.pewtrusts.org/~/media/legacy/uploadedfiles/wwwpewtrustsorg/reports/sentencing_and_corrections/onein100pdf.pdf). The imprisonment rate for black females is twice the rate of white females. (E. Ann Carson, <http://www.bjs.gov/content/pub/pdf/p13.pdf>). As Adam Gopnik pointed out in a January 30, 2012 issue of *The New Yorker*:

Mass incarceration on a scale almost unexampled in human history is a fundamental fact of our country today—perhaps the fundamental fact, as slavery was the fundamental fact of 1850. In truth, there are more black men in the grip of the criminal justice system—in prison, on probation, or on parole—than were in slavery then. Over all, there are now more people under "correctional supervision" in America—more than six million—than were in the Gulag Archipelago under Stalin at its height. ("The Caging of America," Adam Gopnik, *The New Yorker Magazine*, January 30, 2012, http://www.newyorker.com/magazine/2012/01/30/the-caging-of-america.)

Hispanics comprise 17% of the U.S. general population, yet 22% of the U.S. prison population (U.S. Census Bureau, http://quickfacts.census.gov/qfd/states/00000.html; E. Ann Carson, <http://www.bjs.gov/content/pub/pdf/p13.pdf>). One in every 106 white males age 18 or older is incarcerated. One in every 36 Hispanic males age 18 or older is incarcerated. One in every 15 black males age 18 or older is incarcerated (The Pew Trusts, "One in 100: Behind Bars in America 2008," http://www.pewtrusts.org/~/media/legacy/uploadedfiles/wwwpewtrustsorg/reports/sentencing_and_corrections/onein100pdf.pdf). The incarceration rate of Native Americans is 38% higher than the national rate. Law enforcement agents arrest Native Americans and Alaskan Natives at twice the rate of the greater U.S. population for violent and property crimes. On average, Native Americans receive longer sentences than non-Native Americans for crimes. They also tend to serve longer time in prison for their sentences than non-Native Americans (The Death Penalty Information Center, <http://www.deathpenaltyinfo.org/native-americans-and-death-penalty>), and

Biblical and Theological Grounding

WHEREAS, when Jesus returned to Nazareth near the beginning of his ministry, he read from the scroll of the prophet Isaiah:

The Spirit of the Lord is upon me, / because the Lord has anointed me. / He has sent me to preach good news to the poor, / to proclaim release to the prisoners / and recovery of sight to the blind, / to liberate the oppressed (Luke 4:18), and

WHEREAS, the prophet Isaiah likewise spoke out:

Doom to those who pronounce wicked decrees, / and keep writing harmful laws / to deprive the needy of their rights / and to rob the poor among my people of justice . . . (Isaiah 10:1-2a), and

WHEREAS, the apostle Paul wrote in his First Letter to the Corinthians:

Christ is just like the human body—a body is a unit and has many parts; and all the parts of the body are one body, even though there are many. We were all baptized by one Spirit into one body, whether Jew or Greeks, slave or free, and we all were given one Spirit to drink. Certainly the body isn't one part but many. . . . God has put the body together . . . so that there won't be division in the body, and so the parts might have mutual concern for each another. If one part suffers, all the parts suffer with it. . . . (1 Corinthians 12: 12-26), and

WHEREAS, as Christians who claim the teachings of the Hebrew and Christian Testaments, the Prophets and the Gospels, we are responsible for speaking and acting prophetically when the laws of the land are not just or fair to all communities, and

WHEREAS, as Christians we are responsible for proclaiming *release to the prisoners and to liberate the oppressed . . .* , and

WHEREAS, our system of mass incarceration of persons of color represents a system of *wicked decrees* and *harmful laws* that *deprive the needy of their rights and rob the poor . . . of justice . . . ;*

Therefore, be it resolved, that the 2016 General Conference of The United Methodist Church identify and recognize the mass incarceration of persons of color in the United States as an international civil and human rights crisis on a massive scale, and

Be it further resolved, that the 2016 General Conference of The United Methodist Church reaffirms its commitment to speak and act prophetically to dismantle the growing prison industrial complex in the United States, and

Be it further resolved, to turn this tide of institutional racism by mass incarceration in the United States, that the Restorative Justice Ministries Committee of The United Methodist Church (Resolution #5034, Mission Plan for Restorative Justice Ministries, 2012 *Book of Resolutions)* work to develop and implement plans to dismantle the unjust and oppressive laws that lead to mass incarceration of persons of color as follows:

• That the General Board of Church and Society continue to advocate for a criminal justice system that is not racist, advocate for less punitive sentences for nonviolent and drug-related offenses and develop a comprehensive strategy for dismantling the currently racist criminal justice and mass-incarceration systems, and

• That the General Board of Discipleship develop and implement a curriculum of study grounded in Scripture, tradition, reason, and experience that equips local congregations to understand the institutional racism embedded in our criminal justice system and prison-industrial complex and to advocate to dismantle it, and

• That the General Board of Global Ministries work with the General Board of Church and Society in the implementation of the "Healing Communities" mission and social justice program to work with those incarcerated to reenter society and reduce recidivism.

Resource List on Mass Incarceration of Persons of Color:

Alexander, Michelle. *The New Jim Crow: Mass Incarceration in the Age of Colorblindness.* New York, NY: The New Press. 2010/2012

R9999.

Petition Number: 60551-CA-R9999-G; Terwilliger, Mark - Clarks Summit, PA, USA.

Eating Habits

WHEREAS, The United Methodist Church's four areas of focus for 2009-12 include "engaging in ministry with the poor" and "improving global health", and

WHEREAS, United Methodist employees are engaged in the Virgin HealthMiles program that encourages healthy habits, and

WHEREAS, many health problems are brought on by poor food choices and eating habits, and

WHEREAS, poor health requires a greater investment of time and money in medical care, leaving less time and money for ministry, and

WHEREAS, the increased cost of food-related health care problems ultimately results in a greater cost to local churches and conferences, and

WHEREAS, we United Methodists have inherited a strong legacy of ministries connecting food, health, social justice, and economic justice,

Therefore, be it resolved, that United Methodists intentionally and continually examine their purchasing and eating habits in light of their own health and the social and economic well-being of others.

Be it further resolved, that we make positive changes based on our findings and become advocates, in our churches and communities, for food purchases and eating habits that are beneficial, and do no harm, to consumer and producer alike.

R9999.

Petition Number: 60552-CA-R9999-G; Terwilliger, Mark - Clarks Summit, PA, USA.

Extractive Industries

WHEREAS, extractive industries brings with them a complexity of impacts: economic, environmental, property values, health, traffic, road conditions, and relationships among members of the community, and

WHEREAS, United Methodists uphold the Bible, which states, "The earth is the LORD's and the everything in it, / the world and its inhabitants too" (Psalm 24:1-2), and contains the Golden Rule, "Therefore, you should treat people in the same way that you want people to treat you; this is the Law and the Prophets" (Matthew 7:12), and

WHEREAS, the United Methodist Social Principles address our stewardship of water, air, soil, minerals, plants (¶ 160.A), energy resources utilization (¶ 160.B), and global climate stewardship (¶ 160.D), and contain statements on rural life (¶ 162.P), sustainable agriculture (¶ 162.Q) and the many facets of the economic community (¶ 163), including property (¶ 163.A), consumption (¶ 163.D), family farms (¶ 163.H) and corporate responsibility (¶ 163.I),

Therefore, be it resolved, that United Methodists become familiar with the contents of the Social Principles outlined above.

Be it further resolved, that United Methodists be intentional in engaging their faith principles, respectfully and constructively, in conversations and decisions about extractive industries in their churches and communities.

R9999.

Petition Number: 60553-CA-R9999-G; Terwilliger, Mark - Clarks Summit, PA, USA.

Styrofoam Containers

WHEREAS, our Social Principles encourage good stewardship of water, air, soil, minerals, and plants, and

WHEREAS, our Social Principles support food safety, and

WHEREAS, in 2009 our Council of Bishops published God's Renewed Creation: A Call to Hope and Action, and

WHEREAS, United Methodist Women recently initiated their "Be Just. Be Green" program (http://www.unitedmethodistwomen.org/environment), and

WHEREAS, our General Board of Church and Society promotes Economic and Environmental Justice, and

WHEREAS, studies are increasingly showing that styrene and benzene do leach into foods and beverages, and

WHEREAS, producing polystyrene pollutes surrounding air, land, water, and communities, and

WHEREAS, Styrofoam continues to amass in landfills and oceans,

Therefore, be it resolved, that United Methodist leaders encourage alternatives to using Styrofoam as food and beverages containers in their local churches.

R9999.

Petition Number: 60693-CA-R9999; Mabry, Hunter P. - Roanoke, VA, USA.

Employment and Criminal History

Add new resolution:

1. We commend the states, municipalities, and private employers who have eliminated questions about past criminal history from their initial job applications in order to provide all job applicants an opportunity to be considered on the basis of their qualifications for a specific job.

2. We call upon our local, state, and federal legislators in jurisdictions that continue to include questions about criminal history in initial job applications to enact legislation banning such questions from the initial job applications for public and private employment so that questions about criminal history or conduct of a criminal background check can be deferred until after an applicant has been selected for an interview, given a conditional offer of employment or otherwise found qualified for a specific job.

3. We urge private employers who include questions about criminal history in their job applications to take the initiative and follow the example of other private employers who have already banned the box from their employment applications.

4. We urge our clergy and lay members in jurisdictions where public and private employers include questions about criminal history in their job applications to contact their local, state, and federal legislators, urging support of a ban-the-box policy for those jurisdictions.

5. We call upon the General Board of Church and Society to join with other like-minded groups in a campaign to ban the box in all local, state and federal jurisdictions.

Rationale:

In most states the majority of ex-offenders find it almost impossible to obtain gainful employment because questions about criminal history in initial job applications tend to eliminate them from consideration. This resolution calls for deferment of questions about criminal history until applicants otherwise qualified are called for an interview. The . . .

R9999.

Petition Number: 60699-CA-R9999; Mabry, Hunter P. - Roanoke, VA, USA.

Tax Fairness

Be it therefore resolved that in view of the principle of "leveling the playing ground" for all taxpayers so that everyone will be responsible for their fair share of taxes and uphold the common good, The United Methodist Church:

1. Calls upon our federal and state governments to reform our tax system by:

(a) Implementing a more progressive individual income tax under which the share of income paid by the rich for all taxes will be at least equal to the share of income for all taxes paid by the poor.

(b) Raising the cap on payment into Social Security so that contributions as a proportion of income by high income persons will be similar to the proportion of income contributed by low income workers.

(c) Closing corporate loopholes by imposing a tax on global income to remove incentives for firms to move to low-tax jurisdictions (with credit for any tax paid in other jurisdictions), blocking the use of tax havens, and providing incentives in the form of lower taxes for firms that invest and create jobs in the U.S.

(d) Taxing returns on capital at the same rate as for earned income, thereby removing the current unjust practice of taxing those who work hard to earn a living at higher rates than those who derive their income primarily from speculation, dividends, and capital gains.

(e) Creation of a financial transaction tax that will help to reduce volatility in the financial system and raise significant revenue, while affecting primarily the richest 10 percent.

(f) Reduce or eliminate corporate welfare such as "bailouts," which primarily benefit those already wealthy, and agricultural subsidies that primarily benefit large agro-businesses (corporations).

(g) Reduce or eliminate exemptions in federal inheritance and estate tax laws, and reinstate the estate tax in jurisdictions in which it has been rescinded.

2. Encourages our clergy and lay members to join in this justice mission by contacting their congressional and state legislators, urging implementation of point #1 above.

Rationale:

Through major disparities and loopholes in tax policies, the wealthy elite and large corporations pay significantly less than their fair share of taxes. This forces disproportionate taxes on the poor and middle class to fund federal and state budgets. This resolution proposes seven principles for tax reform to promote tax . . .

R9999.

Petition Number: 60840-CA-R9999-G; Schoeni, Elizabeth A. - Prairie Village, KS, USA. 24 Similar Petitions

Principle of Religious Freedom

Add New Resolution as follows:

WHEREAS, as people of faith seeking to love neighbors as ourselves, as citizens supporting liberty and justice for all, and as United Methodists called to lead by example, we must carefully weigh how our behavior affects the welfare of all people; and

WHEREAS, we hold religious freedom as a core value; and

WHEREAS, religious freedom guarantees that no religion shall receive preferential treatment or power to oppress those who hold different beliefs; and

WHEREAS, laws or actions that discriminate or harm are not expressions of "religious freedom."

WHEREAS, our commitment to religious freedom leads us to challenge any secular or religious claim to the right to impose one religious way onto others by political, economic, or military force; and

WHEREAS, when any religion is used to justify discrimination, violence, or hateful attacks on others, God mourns and calls us all to repentance and to seek an end to such violence; and

WHEREAS, any policies or actions of nonprofit or religious organizations, private or corporate business, or any government entity that misuses the principle of religious freedom in ways that would do harm by denying anyone services, honor, dignity, equal rights, or equal protection is both unjust and inconsistent with Jesus' teaching and example; and

WHEREAS, love does not allow a neighbor to continue doing harm even in the name of religion. Love does not condone silence in the face of the repression of anyone's religion, and love does not condone silence in the face of discrimination against others in the name of religious freedom. We take the words of Paul to heart: "If one member suffers, all suffer together with it" (1 Corinthians 12:26). We are called to speak out whenever religious freedom is denied, and whenever religious freedom is used to oppress. We speak out in a spirit of prophetic love and respect for all humankind.

Therefore, The United Methodist Church, its agencies, institutions and members are called to:

1. Honor, respect, and advocate for religious freedom for all faith communities.

2. To seek and create opportunities to study and participate in interfaith sharing and listening as expressions of our love for all.

3. Urge all governments to respect the right of religious freedom in their laws and practices; and to welcome diverse religious expressions in service to the common good.

4. Challenge the policies and actions of non-profit and religious organizations, private or corporate businesses, and government entities that misuse the principle of religious freedom in ways that do harm by denying services, honor, dignity, equal rights, or equal protection to anyone.

5. Extend the compassionate ministry of the church to persons who suffer when either religious or governmental authorities seek to deny these rights.

R9999.

Petition Number: 60842-CA-R9999-G; Schwarzmann, Henry F. - Greenwood, SC, USA.

Evolutionary Scientific Thinking

WHEREAS, the General Conference of The United Methodist Church in 2008 was courageous to rethink and approve three resolutions on evolution, we would affirm that finally after many years, Christians are moving on to recognize the facts of evolutionary thinking and many of the issues of science that help to understand our makeup as humans, organisms, DNA, and advances in medical technology, just as we are doing with the power of communication over the last hundred years. Yes, now we are willing to grapple with our faith and with new knowledge in our new age even while there are deeply sincere Christians and United Methodists who have trouble with this scientific and evolving life phenomena. Granted, there are people who want to insist on taking their sacred Scripture literally (as if God literally wrote or dictated the words), and they are not willing to deal with the reality that there is new knowledge (God given) and understandings coming to us now even as people two thousand years ago saw Jesus, a Jew, with new knowledge as he challenged the Pharisees and others. And Christians who followed this Jewish man, also saw the need to constantly reinterpret and update their thinking and theology. And we in The United Methodist Church see the need every four years to grapple with issues, theology, and things that need changing in the life of church claims and intentions. Given this, there are many positions and interpretations in our faith journey that we can agree on—essential truths—that we would say should remain unchanged; but, at the same given time we still struggle with new insights given by the God Spirit causing us to rethink again.

On February 12, 2012, in celebration of Evolution Sunday, 45 people gathered at Metropolitan Memorial UMC in Washington, DC, to hear about the private specimen collection of Alfred Russel Wallace. The collection was discovered 30 years ago by Robert Heggestad, then a young lawyer, when he purchased a chest of drawers in 1979 for $600 at an antique shop in Arlington, VA. The collection has been authenticated and now is in the possession of the Smithsonian. Wallace, while in the field in Malaysia, sent his letter to Darwin outlining the theory of evolution by natural selection, which was presented to the Linnaean Society in London in 1858 along with Darwin's paper—and the rest is history. Heggestad provided poster-size photographs of many of the beetles, butterflies, spiders, and shells found in this priceless collection. You

can get a sense of the collection by viewing the video produced by the National Science Foundation called "Cabinet of Wonders: Personal Collection of Alfred Russel Wallace."

The issues of evolution, in regard to the controversies of science and specifically the reality of billions of years of human or cosmos development of biological and cultural evolution, we would now be bound to attempt to integrate and interact with these evolutionary realities of what it means to be a contemporary church that does not shrink from dealing, not only with our pre-scientific thinking, but also with how the stories of faith can be told with honesty and with a sense of religious literacy and how the realities of scientific thinking come into play as we deal with our non-scientific stories (six creation stories—Genesis 1:1- 2:4a, Genesis 2:4b-3:24, Psalm 8, Proverbs 8: 22f, John 1:1-14, and 1 John 1:1–4) and reconcile them (the whole biblical record and our two to three thousand years of theology) with our evolutionary rethinking (language use and God-given DNA) in our efforts in the twenty-first century to convey our marvelous evolution and also to be and make disciples as well as transform our world with more than 7 billion people.

Therefore, as a church that talks and grapples with wanting to grow and reach out to young adults who find themselves leaving or not being a part of the church (because of archaic thinking) and we wanting to be vital and relevant congregations, let us take the time now to make the commitment to the Great Mystery of our evolving life to make our more than 32,000-plus churches "open" to the God of evolution who is wooing us to change our language and to do the necessary rethinking and teaching that would relate evolutionary science and the evolving of religious and spiritual understanding in a holistic way.

This means that we will make evolutionary science and thinking a priority in our efforts to convey and teach our faith history and in our effort to educate, writing church school literature, and in our efforts to relate wisdom in our colleges and seminaries. We will also give great consideration to how in the face of contemporary thinking and science we will be open to learn and understand the vastness of this God-created world/universe. This rethinking will mean not throwing out the old ideas and concepts but seeing them in a new light giving the journey of wisdom and critical thinking new possibilities.

Rationale:

To make evolutionary scientific realities of our life and knowledge a part of The United Methodist Church by rethinking and implementing "evolutionary scientific thinking" into our worship experience, our theological language, teaching, our songs and life experience in accordance with the *Book of Discipline* Resolution number or ¶ 160.

R9999.

Petition Number: 60846-CA-R9999-G; Tooley, Mark - Alexandria, VA, USA.

Freedom of Conscience and Religion

Freedom of Conscience and Religion

Methodism has been enormously blessed by religious liberty, which allowed John Wesley and his followers to proclaim the gospel freely, outside the state church, often outdoors, to larger numbers of persons not typically exposed to organized faith. When attacked by angry mobs, Wesley appealed to the magistrates, citing their nation's protection for freedom of speech and religion. Early American Methodism similarly benefitted from constitutional protections for speech, religion, and association, with Francis Asbury and other circuit writers, with their followers, freely preaching, meeting, organizing, and living out their faith under protection of law.

Freedom of speech, of association and religion is rooted in the intrinsic dignity assigned to every human person, created in God's image, dating to Creation. God has given to each person a mind, conscience, and will to determine his or her own beliefs. Each person has the choice how or whether to heed the gospel. The God of Christianity does not compel belief or practice, and the church of Jesus Christ is a voluntary association, abjuring coercion, and opposing coercion by others, especially by the uniquely coercive powers of the state.

Religious freedom, with liberty of speech and association, is desirable for the gospel and any human community fully to thrive, and primarily entails immunity from coercion in civil society. The truth of the gospel and any other belief system can or should prevail only by its own persuasive power on the human mind and conscience.

Essential freedoms of belief and practice require that all persons be protected from coercion from other persons, groups or any human power so that no persons are forced to act contrary to their beliefs, privately or publicly, individually or in association, within due limits. These freedoms attach to all persons, based on their status as image bearers of God, as described by Scripture and confirmed by human reason and historic church teaching, fulfilled in the person of Jesus Christ. We affirm that these liberties should be protected by civil law in every society and should be regarded as civil rights.

Persons cannot fully pursue the truth, including above all the gospel, unless they enjoy immunity from external

coercion. The right to religious freedom is not subjective to the person but rooted in God-given human identity. This exercise of religious and other conscience rights must not be impeded, if in accordance with just public order.

We affirm freedom of speech, association, and freedom knowing that God orders, directs, and governs the entire universe and all the ways of the human community with wisdom and love. Humanity was created to participate in this law, under God's gentle guidance, so that each person can perceive ever more fully the truth.

All persons are bound to follow conscience so they may respond to God's grace, which is the ultimate end and purpose of life. No person should be forced to act contrary to conscience, especially in religion, which includes internal, voluntary, and free acts regarding each person's relationship with God. No human power can either command or prohibit acts interfering in this relationship between God and humanity. The social nature of humanity and religion requires external expression to his internal acts of belief and faith, including sharing faith with others and professing religion in community. Injury is done to persons and to God's design for human life if the free exercise of religion is denied or limited in society beyond the absolute necessity of just public order.

Governments should respect religious life as part of the common welfare. To command or inhibit religious acts would transgress the limits of its rightful power. Freedom from coercion in religion belongs to individuals and to religious communities, which rightfully may govern themselves according to their own beliefs, including advocacy of their doctrine, selection of leadership, public worship, purchasing and maintaining property among others assets, educating adherents, speaking to public life, exercising the rights of citizenship inside or outside government, and promoting institutions in accordance with their faith.

The right to freedom of speech, association and religion devolves upon the whole citizenry, upon social groups, upon government, and upon churches and other religious communities, in common pursuit of the general welfare. Protecting inviolable conscience rights ranks among the essential duties of government, enacted through just laws applicable equally to all, without discrimination. It is a grievous wrong for any government to impose the profession or repudiation of any religion. Individuals and groups, in practicing their own beliefs, should respect the rights of others, with justice and civility. Religious freedom, rightly upheld and practiced, will foster greater community.

Freedom of speech, association, and religion in society for all persons is consistent with the freedom of the act of Christian faith and the dignity that God accords to each person. The principle of religious freedom helps create an environment in which persons can without hindrance be invited to the Christian faith, embrace it of their own free will, and profess it effectively in their whole manner of life. God calls persons to serve him in spirit and in truth, bound in conscience but under no compulsion. God respects the dignity of all persons whom he himself created, and he desires that all persons be guided by their own judgment and enjoy freedom. This truth appears supremely in Jesus Christ, in whom God manifested himself and his ways with all persons, issuing the invitation, "Come, whosoever will."

As the church of Jesus Christ, we pray for domestic order and human flourishing among all peoples in every nation, including respect for freedom of speech, association, and religion. We, as United Methodists, pledge to pray and advocate on behalf of all persons, especially of the household of faith, who are denied these liberties by governments or other actors. Our commitment to social justice, human dignity, the common good, and the freedom of the gospel, as counseled by Scripture, compel us vigorously and prayerfully to uphold liberty of speech, association, and religion for all persons at all times and places.

R9999.

Petition Number: 60847-CA-R9999-G; Tooley, Mark - Alexandria, VA, USA.

Justice, War and Defending the Innocent

The just war tradition was born in the Middle Ages as a way of thinking about the use of military force as a manifestation of sovereign responsibility. Emerging from the philosophical patrimony of both ancient Israel and the Greco-Roman worlds, the most significant early Christian expression of just war theory originated in Augustine of Hippo. From there it took on a more systematic character only some 800 years later with Gratian's twelfth-century Decretum; following this, it attained theological maturity through Thomas Aquinas in the thirteenth century; and then, deeper still into the Middle Ages, it was enhanced by the influence of the ideas and practices of the chivalric code and Roman law, and through continued reflection on the experience and theory of war and government. John Wesley did not write specifically about the just war tradition, but operated within its premises, acknowledging the ordained duties of his sovereign to use force within a moral framework.

For the thinkers in its classic form, the just war tradition is grounded in a verse from the thirteenth chapter of the letter to the Roman church: "For [the sovereign ruler] is God's minister to you for good. But if you do evil, be

afraid; for he does not bear the sword in vain. He is God's minister, an avenger to execute wrath on him that does evil." Paul's emphasis on the good of government helps signal the just war tradition as essentially eudaemonist—that is, it promotes genuine human flourishing. It accomplishes this through fidelity to the fundamental Christian duty of neighbor love. This principle norm makes a universal anthropological assertion: All human beings, including our enemies, are right objects of love. This is because in the biblical view every human individual is made in the image of God and has a particular call to exercise dominion and participate in the care, and salvation, of the world. From this universal assertion that every human being enjoys equal dignity there issues a consequent universal command: All human beings are to love every other.

The way in which just war promotes the love and flourishing of the neighbor under assault should be quite clear. In order to flourish through properly responding to our created call, human beings need to enjoy those goods that make any such response possible. Most basically, of course, this includes the good of life. Because of this, the primary good for which government exercises responsibility is the provision of basic security characterized by order, justice, and peace without which no degree of human flourishing, including life, can long persevere. These goods correspond directly to the three conditions necessary for a just resort to force: sovereign authority, only the one with final responsibility for the political community has the duty to declare war; just cause, reclamation of what has been wrongly taken, and punishment of evil; and right intention, the achievement of real peace. The just war tradition insists that a nation's concern extends beyond narrow national interests to include intervention and rescue of the oppressed. In fact, the just war tradition insists that it is in national interests to rescue the oppressed. Virtue is a national treasure.

But the exercise of love is good not only for the object of one's love. The command to love is good, as well, for the one commanded. It is good for us to love our neighbor. One way the just war tradition promotes the flourishing of the just warrior is by assisting in the acquisition of virtue. It is good, genuinely good, to grow in such things as benevolence, courage, justice, mercy, and charity—characterized by other-centered acts of self-donation. This is true even if it should cost one everything, because the Christian has the gospel promise that the faithful will be recovered from death. Meanwhile, the virtues cultivate in the virtuous soul a taste for the character of heaven, even in the sometimes-seeming-hell of war. These virtues promote in the just warrior a disposition toward the just prosecution of war, characterized chiefly by a regard for discrimination—the recognition that we wage war not against all the members of an adversary nation but only against the combatants who remain a martial threat; and by proportionality—the use of force limited to that required to end the martial threat.

But what of the enemy neighbor? Can the just warrior both love and work toward the flourishing of the enemy-neighbor? According to the just war tradition, he can. One way he can is through individual participation in the right intention of the sovereign's resort to force in the first place. First, the just warrior avoids those things that are evil in war: the desire for cruel harm, lust for vengeance, an unruly and implacable hatred, the desire to dominate others, and the like. Second, the just warrior seeks to help allow for those conditions that permit for the restoration of peaceful relations and, ultimately, reconciliation. Finally, if human flourishing is achieved by responding appropriately to the divine call to participate in the care of the world, to prevent an enemy from doing evil is to restrain them from committing deep, perhaps indelible harms to their own souls and to dull their own taste for heaven.

Without question, all of this is greatly difficult, made harder by the fact of sin. The just war tradition sets limits to when and how we fight in order to help guard against such errors as believing ourselves to be involved in simple Manichean binaries of good versus evil. It remains a temptation in just war judgments to allow a just cause to become a crusade. The just war tradition is characterized by humility. We are responsible in history for what we do and how we respond to what others do. But our responsibility for history is more limited. While we share in God's providence by, ourselves, exercising a limited sort of provident care, what we can achieve is always only approximate. We need not strive for perfect peace, perfect justice, and perfect order. They are beyond our grasp regardless. But the just war tradition insists we have a role to play is setting or allowing to be set those conditions that allow for the cultivation in history of either hells on earth or for bearable living, even flourishing.

We commend to all United Methodists further reflection on the historic just war tradition.

R9999.

Petition Number: 60861-CA-R9999-G; Wilson, Peggy - Marshall, TX, USA for Summit UMC - Marshall, TX.

Prerequisites for Peace in Judea and Samaria

PREREQUISITES FOR PEACE IN JUDEA AND SAMARIA

Be it resolved, that this General Conference of The United Methodist Church calls for the Arabs under the

Palestinian Authority governance to acknowledge the existence of the state of Israel and of its right to exist.

Further, we call for the Palestinian Authority to prohibit the indoctrination of children toward anti-Semitism through television programming, classroom curriculum and instruction, and all other forms of institutional indoctrination of such character.

Additionally, the financial institutions of The United Methodist Church are prohibited from any economic apartheid or divestiture between the Jewish state and the Arabs under the Palestinian Authority.

R9999.

Petition Number: 60869-CA-R9999-G; McCahill, Helen - Ocean Grove, NJ, USA.

Housing for Persons on the Margins

New resolution addressing housing shortage for persons on the margins

WHEREAS, Moses led the Hebrews to freedom from slavery, and Jesus fed the hungry, healed the sick, welcomed the outcast and raised people from disability and death, and

WHEREAS, *The United Methodist Book of Discipline* describes the responsibility of the Church to help the poor and helpless, and

WHEREAS, 45 million persons are homeless in the United States at this time, and that includes only those who can be counted, and

WHEREAS, the divide economically is so great that the hope for working hard and becoming secure financially is nearly impossible, and

WHEREAS, the housing efforts of the last thirty years have increased the size of the ghettos, and available houses are large, gated on large lots making them too costly for the working class and the disabled,

Therefore, be it resolved, that The United Methodist Church is called to address the issue of poverty and homelessness at this time by advocating for changes and flexibility in the zoning codes to permit smaller lot sizes, smaller housing units, mixed use of neighborhoods to include housing, business, food stores, employment transportation, and

Therefore, be it also resolved, that churches work together to seek to create homes to fit the incomes of veterans, disabled, group living, singles, one-parent families, immigrants, refugees, families, seniors who do not have increasing incomes and youths seeking employment, and

Therefore, be it also resolved, that empty buildings and churches, vacant shopping centers and strip malls, garages, attics, basements, and accessory apartments within larger homes may be made into living units by adding plumbing, insulation, heating with reasonable inspections, and

Therefore, be it also resolved, that individuals and churches will advocate for greater funding from the government and social agencies for service to meet the mental, social and physical need of those currently being under-served.

So that all will be welcome into God's creation with love, friendship, and joy.

Rationale:

The United Methodist Church could be the leader of all those of goodwill in the U.S. who see the need for inexpensive, safe housing in every community. There is no excuse for homelessness except lack of leadership to share resources and care for everyone in need.

Proposed Amendments to the *Book of Discipline*

¶161.

Petition Number: 60114-CB-¶161-G; Hawkins, Erin M. - Washington, DC, USA for General Commission on Religion and Race.

Culture and Identity

Add new sub-paragraph to ¶ 161. II The Nurturing Community

Culture and Identity

We believe that our primary identity is as children of God. With that identity comes societal and cultural constructions that have both positive and negative impacts on humanity and the Church. Cultural identity evolves through our history, traditions and experiences. The Church seeks to fully embrace and nurture cultural formation and competency as a means to be fully one body, expressed in multiple ways. Each of us has multiple identities of equal value that intersect to form our complete self. We affirm that no identity or culture has more legitimacy than any other. We call the Church to challenge any hierarchy of cultures or identities. Through relationships within and among cultures we are called to and have the responsibility for learning from each other, showing mutual respect for our differences and similarities as we experience the diversity of perspectives and viewpoints.

Rationale:

Human diversity is a reflection of God. Through relationships and engagements with different cultures, we learn from each other. The Church seeks to fully embrace and nurture cultural formation and competency as a means to be fully one body, expressed in multiple ways.

¶161.

Petition Number: 60164-CB-¶161-G; Hare, Dawn Wiggins - Chicago, IL, USA for General Commission on the Status and Role of Women.

Pornography

Add new Social Principle to ¶ 161 *Book of Discipline*

Scripture teaches that humans are created in God's image and that we are accountable to God through right relationship. Sexual images can celebrate the goodness of human sexuality through positive depiction in art, literature, and education. We deplore, however, images that distort this goodness and injure healthy sexual relationships.

We oppose all forms of pornography and consider its use a form of sexual misconduct. Pornography is sexually explicit material that portrays violence, abuse, coercion, domination, humiliation, or degradation for the purpose of sexual arousal. Pornography sexually exploits and objectifies both women and men. Any sexually explicit material that depicts children is abhorrent and victimizes children. Pornography can ruin lives, careers, and relationships.

The Church is called to transformation and healing for all persons adversely affected by pornography. Congregations should send a clear message of opposition to pornography and commitment to safe environments for everyone. We encourage strategies to eradicate pornography, to support victims, and to provide open and transparent conversation and education around sexuality and sexual ethics. We also believe that people can be rehabilitated and should have the opportunity to receive treatment; therefore, churches should seek ways to offer support and care for addressing issues of addiction. By encouraging education, prevention, and pathways to recovery for all affected by pornography, we live out our Wesleyan understanding of grace and healing.

Rationale:

Considering the pervasiveness of pornography, it is important that the Church address the harm that pornography use can cause to individuals, families, and communities. Pornography is notoriously difficult to define, so we must define what it is about pornography that we find objectionable: violence, abuse, coercion, domination, humiliation, and degradation.

¶161.

Petition Number: 60199-CB-¶161-G; Kenaston, Judi M. - Charleston, WV, USA for West Virginia Annual Conference.

Bullying

Add the following new sub-paragraph to ¶ 161

p) Bullying—Bullying is wrong. We believe in nurturing all people and treating others with love and respect. We affirm the right of all people regardless of gender, socioeconomic status, race, religion, disability, age, sexual orientation, and gender identity to be free of unwanted aggressive behavior and harmful control

tactics. We recognize that victims of bullying can be of any age, of any gender, etc. We will support victims of bullying by intervention, referral to professionals, and emotional and spiritual support. With the understanding that bullies are created not born, we will be diligent in offering intervention, education, and referral to professionals, emotional and spiritual support to those who have become the bully.

Rationale:

Our General Rules require that we do no harm, do good and stay in love with God (¶104). We are doing great harm and failing to do good by allowing bullying in any form to continue unchecked. We are not demonstrating our love of God or our neighbor.

¶161.

Petition Number: 60682-CB-¶161-G; Lawrence, Jan - Oakton, VA, USA.

Bullying

Add ¶ 161.Z (or the next available alpha):

¶ 161.Z Bullying

Bullying is a growing problem in parts of the connection. It is a contributing factor in suicide and in the violence we see in some cultures today. As the Church, we can play a pivotal role in ending this problem. We urge churches to seek opportunities to be trained in responding to the needs of those who have been bullied, to those who perpetrate bullying, and to support those in authority who may witness or be called to intervene on behalf of those who have been bullied. Churches are urged to connect with community associations and schools in this outreach.

Churches are also urged to: (a) adopt a zero-tolerance policy for bullying within their sphere of influence; (b) publicize this position through the use of their websites, e-mails, printed materials, and verbal announcements, with an emphasis on church youth programs; (c) stand with anyone or any group being bullied or used as a scapegoat; (d) support teachers, parents, and youth who may suffer, witness. or intervene to stop acts of bullying; and (e) take a leadership role in working with community leaders to prevent bullying.

Rationale:

The mission of the Church is to protect "the least of these." that includes those who have been bullied for any reason. As the Church we could have a direct impact on both suicides related to being bullied and on those who bully others because of how they have been treated.

¶161.A.

Petition Number: 60661-CB-¶161.A-G; Brock, Michelle - Chattanooga, TN, USA.

Family

Amend ¶ 161.A:

¶ 161.A) *The Family*—We believe the family to be the basic human community through which persons are nurtured and sustained in mutual love, responsibility, respect, and fidelity. We affirm the importance of loving ~~parents~~ adults for all children. We ~~also~~ understand the family . . .

Rationale:

This paragraph acknowledges that many families do not consist of parents and children. Replacing "parents" with "adults" affirms the family unit of the many children being raised by adults other than parents (grandparents, etc.). Using "also" makes different types of families appear less valuable than the parent/child family unit.

¶161.A.

Petition Number: 60854-CB-¶161.A-G; Tooley, Mark - Alexandria, VA, USA.

Mothers and Fathers

Amend the second sentence of ¶ 161.A as follows:

¶ 161. A) *The Family*— . . . We affirm the importance of loving parents for all children, and we affirm the unique role of both mothers and fathers.

¶161.B. [For Group Discernment Process (p. 1187)]

Petition Number: 60783-CB-¶161.B-G; Cramer, Phil - Nashville, TN, USA for Belmont UMC. 999 Similar Petitions

Definition of Marriage

Amend ¶ 161.B of the 2012 *Book of Discipline* as follows:

¶ 161 . . .

B) Marriage—We affirm the sanctity of the marriage covenant that is expressed in love, mutual support, personal commitment, and shared fidelity between two persons, who have traditionally been a man and a woman. We believe that God's blessing rests upon such marriage, whether or not there are children of the union. We reject social norms that assume different standards for different sexes ~~women than for men~~ in marriage. ~~We support laws in civil society that define marriage as the union of one man and one woman.~~

Rationale:

Reference to marriage as being between a man and a woman should be deleted since it implies that those who are committed to other forms of a monogamous marriage are excluded because of their status and are not affirmed as persons of sacred worth.

¶161.B. [For Group Discernment Process (p. 1187)]

Petition Number: 60784-CB-¶161.B-G; Barker, Amy Valdez - Chicago, IL, USA for Connectional Table. Buchner, Gregory L. - Grand Rapids, MI, USA for West Michigan Annual Conference. Sachen, Kristin L. - Nevada City, CA, USA for California-Nevada Annual Conference. 7 Similar Petitions

A Third Way - Marriage

Amend ¶ 161.B as follows:

B) Marriage—We affirm the sanctity of the marriage covenant that is expressed in love, mutual support, personal commitment, and shared fidelity between two people who are married to each other ~~a man and a woman~~. We believe that God's blessing rests upon such marriage, which is traditionally between one man and one woman, whether or not there are children of the union. We reject social norms that assume different standards for women than for men in marriage. We support laws in civil society that define marriage as the union of one man and one woman.

Rationale:

This change ends Church trials over homosexuality, and it retains the authority of the annual conference to discern suitability for ordination. Bishops retain authority for appointments. Clergy and local churches will continue to have the right of consultation in appointment making processes. Clergy will determine whom to marry to whom.

¶161.B. [For Group Discernment Process (p. 1187)]

Petition Number: 60785-CB-¶161.B-G; Nakanishi, Leanne - Pasadena, CA, USA for California-Pacific Annual Conference. Ryder, Jack E. - LaGrange Park, IL, USA for Northern Illinois Annual Conference. 73 Similar Petitions

Marriage

Amend the *Book of Discipline* ¶ 161 B as follows:

We affirm the sanctity of the marriage covenant that is expressed in love, mutual support, personal commitment, and shared fidelity between two persons ~~a man and a woman~~. We believe that God's blessing rests upon such marriage, whether or not there are children of the union. We reject social norms that assume different standards for women than for men in marriage. We support laws in civil society that define marriage as a union of two persons. ~~one man and one woman~~.

Rationale:

U.S. Supreme Court declared marriage equality legal in all 50 States. UM same-sex couples are driven from the church as they turn to other churches or secular ceremonies in local courthouses. All persons, regardless of age, gender, sexual orientation, are entitled to have their human and civil rights ensured.

¶161.B. [For Group Discernment Process (p. 1187)]

Petition Number: 60786-CB-¶161.B-G; Neely, Cindy - Lenexa, KS, USA. 15 Similar Petitions

Equality in Marriage

Amend ¶161.B as follows:

Marriage—We affirm the sanctity of the marriage covenant that is expressed in love, mutual support, personal commitment, and shared fidelity between two persons ~~a man and a woman~~. We believe that God's blessing rests upon such marriage, whether or not there are children of the union. We affirm the equality and mutual responsibility of both partners within the marriage covenant, and ~~We~~ reject social norms that assume different standards for women than for men. ~~in marriage.~~ We support laws in civil society that define marriage as a union of two persons. ~~one man and one woman~~.

Rationale:

The sanctity of marriage is rooted in love, mutual support, personal commitment, and shared fidelity. Sanctity of marriage is in no way tied to the sex of the marriage partners. All committed couples should have equal access to services of Christian marriage officiated by their pastors, held in their sanctuaries.

¶161.C.

Petition Number: 60680-CB-¶161.C-G; Delmore, Sean - Lebanon, NH, USA.

Divorce

Amend the second sentence of *Book of Discipline* ¶ 161 C (Divorce) as follows:

C) *Divorce*—God's plan is for lifelong, faithful marriage. The church must be on the forefront of premarital,

marital, and postmarital counseling in order to create and preserve healthy relationships ~~strong marriages~~ . . .

Rationale:

Marital tensions undermine commitments to loving familial relationships; by maintaining a focus on overall healthy connection regardless of relationship status, The UMC can support all persons affected by such circumstances. As the reference to postmarital counseling suggests, The UMC seeks to nurture relationships even after a marriage ends.

¶161.E. [For Group Discernment Process (p. 1187)]

Petition Number: 60793-CB-¶161.E-G; Tooley, Mark - Alexandria, VA, USA.

Gender

Add to the end of ¶ 161.E:

We affirm God's gift of male and female and grieve the anguish leading to gender confusion and attempts at gender change. Loving and godly counsel should emphasize the sacredness of the human body.

¶161.E. [For Group Discernment Process (p. 1187)]

Petition Number: 60882-CB-¶161.E-G; Mumme, Michael C. - Austin, TX, USA for First UMC of Austin Administrative Board.

Sexual Orientation

Amend ¶ 161.E with the addition of the indicated text:

. . . We understand our gender diversity and sexual orientation to be a gift from God, intended to add to the rich variety of human experience and perspective; and we guard against attitudes and traditions that would use this good gift to leave members of one sex more vulnerable in relationships than members of another.

¶161.F.

Petition Number: 60706-CB-¶161.F-G; Tooley, Mark - Alexandria, VA, USA.

Internet Pornography

Add as a new paragraph at the end of ¶ 161.F: We grieve the pervasiveness of Internet pornography, including among Christians, and especially its impact on young people and marriages. The Church must prioritize healing ministries among its users, emphasizing God's purpose for sex as the expression of love between husband and wife.

¶161.F. [For Group Discernment Process (p. 1187)]

Petition Number: 60818-CB-¶161.F-G; Messick, Debbie - Oldhams, VA, USA for Ebenezer UMC Council - Oldhams, VA. 71 Similar Petitions

Human Sexuality

Retain the language in ¶ 161.F as it is currently written in the *Book of Discipline* 2012.

Rationale:

We strongly support the current statement in our *Discipline* as it is in agreement with God's Scriptures, i.e., Leviticus 18:22, Deuteronomy 4:2, Hebrews 10:26. We believe in following all of God's word and strongly oppose making changes to accommodate the increasingly liberal views in society today.

¶161.F. [For Group Discernment Process (p. 1187)]

Petition Number: 60819-CB-¶161.F-G; Nakanishi, Leanne - Pasadena, CA, USA for California-Pacific Annual Conference. Ryder, Jack E. - LaGrange Park, IL, USA for Northern Illinois Annual Conference. 20 Similar Petitions

Human Sexuality

Amend the *Book of Discipline* ¶ 161.F as follows:

We affirm that sexuality is God's good gift to all persons. We call everyone to responsible stewardship of this sacred gift.

Although all persons are sexual beings whether or not they are married, sexual relations are affirmed only with the covenant of monogamous~~, heterosexual~~ marriage.

We deplore all forms of the commercialization, abuse, and exploitation of sex. We call for strict global enforcement of laws prohibiting the sexual exploitation of children and for adequate protection, guidance, and counseling for abused children. All persons, regardless of age, gender, marital status, ~~or~~ sexual orientation, or gender identity are entitled to have their human and civil rights ensured and to be protected against violence. The Church should support the family in providing age-appropriate education regarding sexuality to children, youth, and adults.

We affirm that all persons are individuals of sacred worth, created in the image of God. All persons need the ministry of the Church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self. ~~The United Methodist Church does not condone the practice of homosexuality and con-~~

~~siders this practice incompatible with Christian teaching.~~ We affirm that God's grace is available to all. We will seek to live together in Christian community, welcoming, forgiving, and loving one another, as Christ has loved and accepted us. We implore families and churches not to reject or condemn lesbian and gay members and friends. We commit ourselves to be in ministry for and with all persons.

Rationale:

A fully welcoming UMC is a testament to God's gift of persons of all sexual orientations and gender identities allowing all UM's to offer prayers, presence, gifts, service, witness to further Christ's mission. We welcome, know, love one another as Christ has accepted us, so God may be glorified.

¶161.F. [For Group Discernment Process (p. 1187)]

Petition Number: 60820-CB-¶161.F-G; Barker, Amy Valdez - Chicago, IL, USA for Connectional Table. Buchner, Gregory L. - Grand Rapids, MI, USA for West Michigan Annual Conference. 9 Similar Petitions

A Third Way - Human Sexuality

Amend ¶ 161.F as follows:

¶ 161.F) *Human Sexuality*—We affirm that sexuality is God's good gift to all persons. We call everyone to responsible stewardship of this sacred gift.

Although all persons are sexual beings whether or not they are married, sexual relations are affirmed only with the covenant of monogamous~~, heterosexual~~ marriage.

We deplore all forms of the commercialization, abuse, and exploitation of sex. We call for strict global enforcement of laws prohibiting the sexual exploitation of children and for adequate protection, guidance, and counseling for abused children. All persons, regardless of age, gender, marital status, or sexual orientation, are entitled to have their human and civil rights ensured and to be protected against violence. The Church should support the family in providing age-appropriate education regarding sexuality to children, youth, and adults.

We affirm that all persons are individuals of sacred worth, created in the image of God. All persons need the ministry of the Church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self. The United Methodist Church historically has not condoned ~~does not condone~~ the practice of homosexuality and has considered ~~considers~~ this practice incompatible with Christian teaching. We affirm that God's grace is available to all. We will seek to live together in Christian community, welcoming, forgiving, and loving one another, as Christ has loved and accepted us. We implore families and churches not to reject or condemn lesbian and gay members and friends. We commit ourselves to be in ministry for and with all persons.

Rationale:

This change ends Church trials over homosexuality, and it retains the authority of the annual conference to discern suitability for ordination. Bishops retain authority for appointments. Clergy and local churches will continue to have the right of consultation in appointment-making processes. Clergy will determine whom to marry to whom.

¶161.F. [For Group Discernment Process (p. 1187)]

Petition Number: 60821-CB-¶161.F-G; Beard, Janet - Minneapolis, MN, USA for Minnesota Annual Conference. McVicker, Elizabeth - Cheyenne, WY, USA for Rocky Mountain Annual Conference. 73 Similar Petitions

Human Sexuality

Amend ¶ 161.F of the *Book of Discipline* as follows:

¶ 161.F) *Human Sexuality*—We affirm that sexuality is God's good gift to all persons. We call everyone to responsible stewardship of this sacred gift.

Although all persons are sexual beings whether or not they are married, sexual relations are affirmed only with the covenant of monogamous~~, heterosexual~~ marriage.

We deplore all forms of the commercialization, abuse, and exploitation of sex. We call for strict global enforcement of laws prohibiting the sexual exploitation of children and for adequate protection, guidance, and counseling for abused children. All persons, regardless of age, gender, marital status, or sexual orientation, are entitled to have their human and civil rights ensured and to be protected against violence. The Church should support the family in providing age-appropriate education regarding sexuality to children, youth, and adults.

We affirm that all persons are individuals of sacred worth, created in the image of God. All persons need the ministry of the Church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self. ~~The United Methodist Church does not condone the practice of homosexuality and consider this practice incompatible with Christian teaching.~~ We affirm that God's grace is available to all. We will seek to live together in Christian community, welcoming, forgiving, and loving one another, as Christ has loved and accepted us. We implore families and churches not to

reject or condemn lesbian and gay members and friends. We commit ourselves to be in ministry for and with all persons.

Rationale:

The United Methodist Church has historically welcomed into membership "all persons without regard to race, color, national origin, status, or economic condition" per Article IV of the Constitution.

¶161.F. [For Group Discernment Process (p. 1187)]

Petition Number: 60822-CB-¶161.F-G; DiPaulo, Joseph - Radnor, PA, USA.

Human Sexuality

Amend the second paragraph of ¶ 161.F with an addition as follows:

. . .

Although all persons are sexual beings whether or not they are married, sexual relations are affirmed only with the covenant of monogamous, heterosexual marriage. God's design for human sexuality is grounded in creation itself. This is well expressed in the UM marriage ritual: "The covenant of marriage was established by God, who created us male and female for each other." Scripture also depicts the marriage covenant as representing the relationship between Christ and "his bride," the church.

Rationale:

These changes reflect historic biblical teaching as affirmed by the ongoing tradition of the worldwide Christian Church for 2,000 years and provides a biblical foundation in the orders of creation for the "incompatibility" clause of the *Discipline*.

¶161.F. [For Group Discernment Process (p. 1187)]

Petition Number: 60823-CB-¶161.F-G; Lawrence, Jan - Oakton, VA, USA.

Human Sexuality

Amend ¶ 161.F :

¶ 161.F Human Sexuality

We affirm that sexuality is God's good gift to all persons. We call everyone to responsible stewardship of this sacred gift.

Although all persons are sexual beings whether or not they are married, sexual relations are affirmed only within the covenant of monogamous ~~heterosexual~~ marriage.

We deplore all forms of the commercialization, abuse, and exploitation of sex. We call for strict global enforcement of laws prohibiting the sexual exploitation of children and for adequate protection, guidance, and counseling for abused children. All persons, regardless of age, gender, marital status, or sexual orientation, are entitled to have their human and civil rights ensured and to be protected against violence. The Church should support the family in providing age-appropriate education regarding sexuality to children, youth, and adults.

We affirm that all persons are individuals of sacred worth, created in the image of God. All persons need the ministry of the Church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self. ~~The United Methodist Church does not condone the practice of homosexuality and considers this practice incompatible with Christian teaching.~~ We affirm that God's grace is available to all. We will seek to live together in Christian community, welcoming, forgiving, and loving one another, as Christ has loved and accepted us. People of all sexual orientations and gender identities are members of The United Methodist Church. We urge our churches to welcome them equally. We recognize the rights of families created by same-gender marriage as equal to the rights of all other families. We urge our churches to recognize the same-gender families who attend as equal to other families in the church and to be in ministry with and to those families. Children and youth from those families should be treated no differently than children and youth from heterosexual families. We encourage churches in conferences where homosexuality is a criminal offense to offer support to individuals and families impacted by those laws and to stand in opposition to persecution of individuals or those who love them. We implore families and churches not to reject or condemn lesbian and gay members and friends. We commit ourselves to be in ministry for and with all persons.

Rationale:

The definition of *family* has evolved over the history of humankind. Our role as the church is to nurture and support those families, even when some struggle to accept the evolving definition. This version deletes all language condemning homosexuality, creating equality for all families and individuals within the Methodist connection.

¶161.F. [For Group Discernment Process (p. 1187)]

Petition Number: 60824-CB-¶161.F-G; Elrod, Laura - Little Rock, AR, USA for First UMC of Little Rock, AR.

Human Sexuality

Amend the *Book of Discipline*, 2012 ¶ 161.F Human Sexuality as follows:

BOD 2012 ¶ 161.F *Human Sexuality*—We affirm that sexuality is God's good gift to all persons. We call everyone to responsible stewardship of this sacred gift.

Although all persons are sexual beings whether or not they are married, sexual relations are affirmed only with the covenant of monogamous~~, heterosexual~~ marriage.

We deplore all forms of the commercialization, abuse, and exploitation of sex. We call for strict global enforcement of laws prohibiting the sexual exploitation of children and for adequate protection, guidance, and counseling for abused children. All persons, regardless of age, gender, marital status, ~~or~~ sexual orientation, or gender identity are entitled to have their human and civil rights ensured and to be protected against violence. The Church should support the family in providing age-appropriate education regarding sexuality to children, youth, and adults.

We affirm that all persons are individuals of sacred worth, created in the image of God. All persons need the ministry of the Church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self. ~~The United Methodist church does not condone the practice of homosexuality and considers this practice incompatible with Christian teaching.~~ Though faithful United Methodists remain in disagreement regarding our understanding of homosexuality, ~~We~~ we affirm that God's grace is available to all. We will seek to live together in Christian community, welcoming, forgiving, and loving one another, as Christ has loved and accepted us. We implore families and churches not to reject or condemn lesbian and gay members and friends. We commit ourselves to be in ministry for and with all persons.

Rationale:

Disagreements on human sexuality among United Methodists will continue as discussions continue. Removal of this inflammatory language will help facilitate removal of animus during holy conferencing and acknowledge that we "agree to disagree."

The current statement no longer reflects the beliefs of all United Methodists.

Since adoption of the current . . .

¶161.F. [For Group Discernment Process (p. 1187)]

Petition Number: 60825-CB-¶161.F-G; Cramer, Phil - Nashville, TN, USA for Belmont UMC. 999 Similar Petitions

Human Sexuality

Amend ¶ 161.F of the 2012 *Book of Discipline* as follows:

¶ 161.

F) Human Sexuality—We affirm that sexuality is God's good gift to all persons. We call everyone to responsible stewardship of this sacred gift.

Although all persons are sexual beings whether or not they are married, sexual relations are affirmed only with the covenant of monogamous~~, heterosexual~~ marriage, which has traditionally been between a man and a woman . . .

Rationale:

Reference to "heterosexual" marriage should be deleted since it implies that persons committed to other forms of a monogamous marriage are excluded because of their status and are not affirmed as persons of sacred worth.

¶161.F. [For Group Discernment Process (p. 1187)]

Petition Number: 60826-CB-¶161.F-G; Hay, Kari S. - Oslo, Norway for Bjoelsen UMC Council. 2 Similar Petitions

Human Sexuality

Amend ¶ 161.F) Human sexuality:

We affirm that sexuality is God's good gift to all persons.

We call everyone to responsible stewardship of this sacred gift.

~~Although all persons are sexual beings whether or not they are married, sexual relations are affirmed only with the covenant of monogamous, heterosexual marriage.~~ We deplore all forms of the commercialization, abuse, and exploitation of sex. We call for strict global enforcement of laws prohibiting the sexual exploitation of children and for adequate protection, guidance, and counseling for abused children. All persons, regardless of age, gender, marital status, or sexual orientation, are entitled to have their human and civil rights ensured and to be protected against violence. The Church should support the family in providing age-appropriate education regarding sexuality to children, youth, and adults.

We affirm that all persons are individuals of sacred worth, created in the image of God. All persons need the ministry of the Church in their struggles for human fulfill-

ment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self. ~~The United Methodist Church does not condone the practice of homosexuality and consider this practice incompatible with Christian teaching.~~ We affirm that God's grace is available to all. We will seek to live together in Christian community, welcoming, forgiving, and loving one another, as Christ has loved and accepted us. We implore families and churches not to reject or condemn lesbian and gay members and friends. We commit ourselves to be in ministry for and with all persons.

Rationale:

This change will allow, not force, official ceremonies which bless and celebrate homosexual unions. It will allow clergy to follow their theological conviction, faith, and conscience regarding the concept of love and righteousness for all human beings.

¶161.F. [For Group Discernment Process (p. 1187)]

Petition Number: 60827-CB-¶161.F-G; Miles, Rebekah L. - Dallas, TX, USA.

Human Sexuality

Amend ¶ 161.F as follows:

We affirm that sexuality is God's good gift to all persons. We call everyone to responsible stewardship of this sacred gift.

Although all persons are sexual beings whether or not they are married, most Christian churches through history have affirmed sexual relations ~~are affirmed~~ only within the covenant of monogamous, heterosexual marriage. A growing number of Christians affirm both monogamous heterosexual and monogamous same-sex marriage. We recognize that many faithful Christians disagree, and we commit to disagree with respect and love.

We deplore all forms of the commercialization, abuse, and exploitation of sex. We call for strict global enforcement of laws prohibiting the sexual exploitation of children and for adequate protection, guidance, and counseling for abused children. All persons, regardless of age, gender, marital status, or sexual orientation, are entitled to have their human and civil rights ensured and to be protected against violence. The Church should support the family in providing age-appropriate education regarding sexuality to children, youth, and adults.

We affirm that all persons are individuals of sacred worth, created in the image of God. All persons need the ministry of the Church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self. ~~The United Methodist Church does not condone the practice of homosexuality and considers this practice incompatible with Christian teaching.~~ We affirm that God's grace is available to all. We will seek to live together in Christian community, welcoming, forgiving, and loving one another, as Christ has loved and accepted us. We implore families and churches not to reject or condemn lesbian and gay members and friends. We commit ourselves to be in ministry for and with all persons.

Rationale:

The current language is unnecessarily harsh and narrow. It hinders our mission to make disciples for the transformation of the world and makes us sound like ogres. When the language was passed, a small fraction of the U.S. population supported same-sex marriage. Now support is pushing 60 percent including among Christians.

¶161.F. [For Group Discernment Process (p. 1187)]

Petition Number: 60828-CB-¶161.F-G; Jensen, Diane - Ft. Calhoun, NE, USA for Great Plains Annual Conference.

Human Sexuality

Amend the third paragraph of ¶ 161.F as follows:

. . .

We affirm that all persons are individuals of sacred worth, created in the image of God. All persons need the ministry of the Church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self. ~~The United Methodist Church does not condone the practice of homosexuality and considers this practice incompatible with Christian teaching.~~ While a significant majority of United Methodists continue to hold the long-standing belief that homosexual practice is incompatible with Christian teaching, we acknowledge and respect differences of opinion of human sexuality. We affirm that God's grace is available to all. We will seek to live together in Christian community, welcoming, forgiving, and loving one another, as Christ has loved and accepted us. We implore families and churches not to reject or condemn lesbian and gay members and friends. We commit ourselves to be in ministry for and with all persons.

Rationale:

Since 1972 The United Methodist Church has taken increasingly firmer positions opposing non-heterosexual

orientations. Attempting to make all United Methodists conform to traditional beliefs has not decreased denominational tension. This petition attempts to relocate decision making to the appropriate level, i.e., annual conference and pastors, and ease tension.

¶161.F. [For Group Discernment Process (p. 1187)]

Petition Number: 60829-CB-¶161.F-G; Perez, Lyssette N. - Rockaway, NJ, USA for UMC of the Rockaways Reconciling Ministries Team.

Human Sexuality

Amend ¶ 161.F as follows:

F) Human Sexuality—We affirm that sexuality is God's good gift to all persons. We call everyone to responsible stewardship of this sacred gift.

Although all persons are sexual beings whether or not they are married, sexual relations are affirmed only with the covenant of monogamous~~, heterosexual~~ marriage.

We deplore all forms . . .

We affirm that all persons are individuals of sacred worth, created in the image of God. All persons need to ministry of the Church in their struggles for human fulfillment, as well as the spiritual and emotional care of fellowship that enables reconciling relationships with God, with others and with self. ~~The United Methodist Church does not condone the practice of homosexuality and considers this practice incompatible with Christian teaching.~~ United Methodists are of two minds when it comes to the practice of homosexuality, even as we continue in dialogue with each other. Some sincerely believe that this practice is incompatible with Christian teaching. Others equally sincerely believe that homosexuals, as well as heterosexuals, are children of God who have access to God's good gift of sexuality to all persons subject to the same criteria of love, loyalty, and faithfulness. With no firm consensus on this matter, United Methodists are urged, regardless of their position, to continue this dialogue, approaching it in earnest prayer and rigorous study as we are called to do regarding the issue of sexuality itself. In those locations where same-sex marriage is legal, pastors and local churches are free to conduct such ceremonies consistent with their conscience and stated beliefs. No pastor can be forced to conduct such ceremonies against her or his conscience and beliefs. And no local church can be forced to conduct such ceremonies if against their stated beliefs as officially approved by the appropriate governing body. We affirm that God's grace is available to all. We will seek to live together in Christian community, welcoming, forgiving, and loving one another, as Christ has loved and accepted us. We implore families and churches not to reject or condemn lesbian and gay members and friends. We commit ourselves to be in ministry for and with all persons.

¶161.F. [For Group Discernment Process (p. 1187)]

Petition Number: 60830-CB-¶161.F-G; Girrell, Rebecca - Lebanon, NH, USA.

Human Sexuality

Amend the *Book of Discipline* ¶ 161.F as follows:

F) *Human Sexuality*—We affirm that sexuality is God's good gift to all persons. We call everyone to responsible, healthy, and consensual stewardship of this sacred gift.

[DELETE the remainder of paragraph 161.F.]

Rationale:

A principle should be a statement of what we believe (not what we deplore), and something on which The UMC can largely agree. Rather than debate the remainder of the paragraph, this names what we can affirm. Additions of consent and health sum up the major remaining concerns.

¶161.F. [For Group Discernment Process (p. 1187)]

Petition Number: 60831-CB-¶161.F-G; Watts, Bill - Uniontown, OH, USA.

Human Sexuality

Amend the *Book of Discipline*, ¶ 161.F as follows:

F) *Human Sexuality*—We affirm that sexuality is God's good gift to all people ~~persons~~. We call everyone to responsible stewardship of this sacred gift.

Although all people ~~persons~~ are sexual beings whether or not they are married, sexual relations are affirmed only with the covenant of monogamous~~, heterosexual~~ marriage.

We deplore all forms of the commercialization, abuse, and exploitation of sex. We call for strict global enforcement of laws prohibiting the sexual exploitation of children and for adequate protection, guidance, and counseling for abused children. All people ~~persons~~, regardless of age, gender, marital status, or sexual orientation, are entitled to have their human and civil rights ensured and to be protected against violence. The Church should support the family in providing age-appropriate education regarding sexuality to children, youth, and adults.

We affirm that all people ~~persons~~ are individuals of sacred worth, created in the image of God. All people

~~persons~~ need the ministry of the Church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self. ~~The United Methodist Church does not condone the practice of homosexuality and consider this practice incompatible with Christian teaching.~~ We affirm that God's grace is available to all. We will seek to live together in Christian community, welcoming, forgiving, and loving one another, as Christ has loved and accepted us. We implore families and churches not to reject or condemn lesbian and gay members and friends. We commit ourselves to be in ministry for and with all people ~~persons.~~

Rationale:

The current position of The UMC is in direct opposition to a basic Wesleyan tenet that we are to "Do no harm" because individuals, families, and the Church have been hurt continuously by the current stance of The UMC. The current language in the *Book of Discipline* is judgmental, condemnatory . . .

¶161.F. [For Group Discernment Process (p. 1187)]

Petition Number: 60832-CB-¶161.F-G; Hallenbeck, Ralph - Honaker, VA, USA.

Human Sexuality

Amend **¶ 161 F** of *The Book of Discipline of The United Methodist Church* as follows:

We affirm that sexuality . . . education regarding sexuality to children, youth, and adults.

As The United Methodist Church we reject any effort within the educational system to normalize sexual lifestyles that are in contrast to the traditional teachings of the Church. For this reason, no student of a public or private institution of learning, who is likewise a member or participant of a United Methodist congregation, should be compelled by an instructor or school administrator, to be instructed in the teaching of homosexuality as moral, natural, good, and just way of life and that no student be compelled to read any book or publication of any kind portraying homosexuality as a moral, natural, good, and just way of life. We support an educational policy that requires parental notification and consent prior to any unit, lesson, or presentation in which the issue of homosexuality is presented in the classroom.

We affirm that all persons are individuals of sacred worth . . .

Rationale:

Whereas ¶ 613 and ¶ 806.9 of (2012) *Discipline* clearly state that The UMC funds shall not be used to promote the acceptance of homosexuality, it is therefore logically consistent that we would also disapprove of the indoctrination of students within the educational system. We ought to be concerned that children and youth . . .

¶161.F. [For Group Discernment Process (p. 1187)]

Petition Number: 60833-CB-¶161.F-G; Sims, Mary Jo - Deer Park, MD, USA for Baltimore-Washington Annual Conference. Hodge, Jeff - Syracuse, NY, USA for Upper New York Annual Conference. Reaves, Susan - King George, VA, USA for Virginia Annual Conference. 999 Similar Petitions

Human Sexuality

Amend ¶ 161.F as follows:

We affirm that all persons are individuals of sacred worth, created in the image of God. All persons need the ministry of the Church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self. ~~The United Methodist Church does not condone the practice of homosexuality and considers this practice incompatible with Christian teaching.~~ We affirm that God's grace is available to all . . .

¶161.F. [For Group Discernment Process (p. 1187)]

Petition Number: 60834-CB-¶161.F-G; Sachen, Kristin L. - Nevada City, CA, USA for California-Nevada Annual Conference.

Human Sexuality

Amend the *Book of Discipline* ¶ 161.F as follows:

¶ 161.F) Human Sexuality—We affirm . . .

Although all . . .

We deplore . . .

We affirm that all persons are individuals of sacred worth, created in the image of God. All persons need the ministry of the Church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self. The United Methodist Church historically has not condoned ~~does not condone~~ the practice of homosexuality and has considered ~~considers~~ this practice incompatible with Christian teaching. We affirm that God's grace is available to all . . .

Rationale:

This resolution supports a resolution that the Connectional Table intends to offer at the General Conference in

2016 as they work to provide a pragmatic alternative for the General Conference that reflects the importance of grace for our denomination and seeks to open up spaces where grace can abound. According . . .

¶161.F. [For Group Discernment Process (p. 1187)]

Petition Number: 60835-CB-¶161.F-G; Hall, Russell - Tomball, TX, USA for Texas Annual Conference.

Human Sexuality

Amend ¶ 161 F:

~~We affirm that sexuality is God's good gift to all persons. We call everyone to responsible stewardship of this sacred gift. Although all persons are sexual beings whether or not they are married, sexual relations are affirmed only with the covenant of monogamous, heterosexual marriage.~~

~~We deplore all forms of the commercialization, abuse, and exploitation of sex. We call for strict global enforcement of laws prohibiting the sexual exploitation of children and for adequate protection, guidance, and counseling for abused children. All persons, regardless of age, gender, marital status, or sexual orientation, are entitled to have their human and civil rights ensured and to be protected against violence. The Church should support the family in providing age-appropriate education regarding sexuality to children, youth, and adults.~~

~~We affirm that all persons are individuals of sacred worth, created in the image of God. All persons need the ministry of the Church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self. The United Methodist Church does not condone the practice of homosexuality and considers this practice incompatible with Christian teaching. We affirm that God's grace is available to all. We will seek to live together in Christian community, welcoming, forgiving, and loving one another, as Christ has loved and accepted us. We implore families and churches not to reject or condemn lesbian and gay members and friends. We commit ourselves to be in ministry for and with all persons.~~

Substitute the following:

By the design of God, human sexuality is a gift intended to bless the lives of all those who are created in the image of God. The gift of our sexuality, however, is one that requires careful stewardship and exercise. In our historic understanding of the Scriptures, sexual relations are to be affirmed only when practiced within the legal and spiritual covenant of a loving and monogamous marriage between one man and one woman.

We reject all expressions of sexual behavior that do not recognize the sacred worth of each individual, or that seek to exploit, abuse, objectify, or degrade others, particularly any who may be unable to defend themselves. We similarly grieve at the destructive impact of promiscuity, infidelity, bigamy, multiple or serial marriages, pornography, human trafficking, and all attempts to commercialize the gift of human sexuality within our societies.

We affirm that God's grace is available to all and we commit ourselves to be in ministry for and with all persons. Toward that end, we similarly exhort those within our families and churches not to reject or condemn any individuals based upon their gender, sexual identity or orientation, and we call upon our congregations to be welcoming to every individual who stands in need of the grace of God.

Rationale:

The current statement from 1972 includes language some find abrasive, singling out one segment while failing to reflect broader issues around human sexuality. The revision maintains our position but is more gracious in tone. It recognizes the historic UMC stance, while acknowledging that people of faith may hold other views.

¶161.F. [For Group Discernment Process (p. 1187)]

Petition Number: 60836-CB-¶161.F-G; Lambrecht, Thomas A. - The Woodlands, TX, USA.

Human Sexuality

Amend ¶ 161.F as follows:

~~We affirm that sexuality is God's good gift to all persons. We call everyone to responsible stewardship of this sacred gift. Although all persons are sexual beings whether or not they are married, sexual relations are affirmed only with the covenant of monogamous, heterosexual marriage.~~

~~We deplore all forms of the commercialization, abuse, and exploitation of sex. We call for strict global enforcement of laws prohibiting the sexual exploitation of children and for adequate protection, guidance, and counseling for abused children. All persons, regardless of age, gender, marital status, or sexual orientation, are entitled to have their human and civil rights ensured and to be protected against violence. The Church should support the family in providing age-appropriate education regarding sexuality to children, youth, and adults.~~

~~We affirm that all persons are individuals of sacred worth, created in the image of God. All persons need the ministry of the Church in their struggles for human~~

~~fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self. The United Methodist Church does not condone the practice of homosexuality and considers this practice incompatible with Christian teaching. We affirm that God's grace is available to all. We will seek to live together in Christian community, welcoming, forgiving, and loving one another, as Christ has loved and accepted us. We implore families and churches not to reject or condemn lesbian and gay members and friends. We commit ourselves to be in ministry for and with all persons.~~

By the design of God, human sexuality is a gift intended to bless the lives of all persons. The gift of our sexuality, however, is one that requires careful stewardship and exercise. In our historic understanding of the Scriptures, sexual relations are to be affirmed only when practiced within the legal and spiritual covenant of a loving and monogamous marriage between one man and one woman. Therefore, we believe that sex before marriage, adultery, polygamy, and same-sex relations are contrary to God's design and do not lead to human flourishing.

We reject all expressions of sexual behavior that do not recognize the sacred worth of each individual, or that seek to exploit, abuse, objectify, or degrade others, particularly any who may be unable to defend themselves. We similarly grieve at the destructive impact of promiscuity, infidelity, bigamy, multiple or serial marriages, pornography, human trafficking, and all attempts to commercialize the gift of human sexuality within our societies.

We affirm that God's grace is available to all and we commit ourselves to be in ministry for and with all persons. Toward that end, we similarly exhort those within our families and churches not to reject or condemn any individuals based upon their gender, sexual identity or orientation, and we call upon our congregations to be welcoming to every individual, as all stand in need of the grace of God.

Rationale:

The current statement singles out one segment while failing to reflect broader issues around human sexuality. The revision maintains our position but is more gracious in tone. It clearly states the historic UMC stance, consistent with Scripture and tradition, while framing our teaching in a broader context.

¶161.F. [For Group Discernment Process (p. 1187)]

Petition Number: 60883-CB-¶161.F-G; Mumme, Michael C. - Austin, TX, USA for First UMC of Austin Administrative Board.

Human Sexuality

Amend ¶ 161.F by the deletion and addition of the indicated text:

~~We affirm that sexuality is God's good gift to all persons. We call everyone to responsible stewardship of this sacred gift.~~ We recognize that sexuality is a good gift of God, and we believe persons may be fully human only when that gift is acknowledged and affirmed by themselves, the Church, and society. We call all persons to disciplines that lead to the fulfillment of themselves, others, and society in the stewardship of this gift. Medical, theological, and humanistic disciplines should combine in a determined effort to understand human sexuality more completely.

Although all persons are sexual beings whether or not they are married, sexual relations are affirmed only with the covenant of monogamous~~, heterosexual~~ marriage.

We deplore all forms of the commercialization, abuse, and exploitation of sex. We call for strict global enforcement of laws prohibiting the sexual exploitation of children and for adequate protection, guidance, and counseling for abused children. All persons, regardless of age, gender, marital status, or sexual orientation, are entitled to have their human and civil rights ensured and to be protected against violence. The Church should support the family in providing age-appropriate education regarding sexuality to children, youth, and adults.

We affirm that all persons are individuals of sacred worth, created in the image of God. All persons need the ministry of the Church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self. ~~The United Methodist Church does not condone the practice of homosexuality and considers this practice incompatible with Christian teaching.~~ We affirm that God's grace is available to all. We will seek to live together in Christian community, welcoming, forgiving, and loving one another, as Christ has loved and accepted us. We implore families and churches not to reject or condemn lesbian and gay members and friends. We commit ourselves to be in ministry for and with all persons.

¶161.F. [For Group Discernment Process (p. 1187)]

Petition Number: 60903-CB-¶161.F-G; Hodge, Jeff - Syracuse, NY, USA for Upper New York Annual Conference.

Human Sexuality

Amend ¶ 161.F as follows:

~~*Human Sexuality* - We affirm that sexuality is God's~~

~~good gift to all persons. We call everyone to responsible stewardship of this sacred gift.~~

~~Although all persons are sexual beings whether or not they are married, sexual relations are affirmed only with the covenant of monogamous, heterosexual marriage.~~

~~We deplore all forms of commercialization, abuse, and exploitation of sex. We call for strict global enforcement of laws prohibiting the sexual exploitation of children and for adequate protection, guidance, and counseling for abused children. All persons, regardless of age, gender, marital status, or sexual orientation, are entitled to have their human and civil rights ensured and to be protected against violence. The Church should support the family in providing age-appropriate education regarding sexuality to children, youth, and adults.~~

We affirm that all persons are individuals of sacred worth, created in the image of God. All persons need the ministry of the Church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self. ~~The United Methodist Church does not condone the practice of homosexuality and considers this practice incompatible with Christian teaching.~~ We affirm that God's grace is available to all.

Rationale:

Bring *The Book of Discipline of The United Methodist Church* into a greater consistency with God's love for us, as expressed in the Bible and experienced by our receipt of His grace; to help us in our struggle to love God with the completeness called for in the Bible; and to . . .

¶161.F. [For Group Discernment Process (p. 1187)]

Petition Number: 60944-CB-¶161.F-G; Howe, Margaret - New Paltz, NY, USA for New York Annual Conference.

Human Sexuality

Amend ¶ 161.F) *Human Sexuality* as follows:

~~We affirm that sexuality is God's good gift to all persons. We call everyone to responsible stewardship of this sacred gift.~~

~~Although all persons are sexual beings whether or not they are married, sexual relations are affirmed only with the covenant of monogamous, heterosexual marriage.~~

~~We deplore all forms of the commercialization, abuse, and exploitation of sex. We call for strict global enforcement of laws prohibiting the sexual exploitation of children and for adequate protection, guidance, and counseling for abused children. All persons, regardless of age, gender, marital status, or sexual orientation, are entitled to have their human and civil rights ensured and to be protected against violence. The Church should support the family in providing age-appropriate education regarding sexuality to children, youth, and adults.~~

~~We affirm that all persons are individuals of sacred worth, created in the image of God. All persons need the ministry of the Church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self. The United Methodist Church does not condone the practice of homosexuality and consider this practice incompatible with Christian teaching. We affirm that God's grace is available to all. We will seek to live together in Christian community, welcoming, forgiving, and loving one another, as Christ has loved and accepted us. We implore families and churches not to reject or condemn lesbian and gay members and friends. We commit ourselves to be in ministry for and with all persons. (See Judicial Council Decision 702.)~~

As a part of the body of Christ, we affirm all people are individuals of sacred worth, created in the image of God. We affirm human sexuality as God's good gift to all persons. We affirm it as an intrinsic part of our personhood, and as a rich, complex element of human life.

Our faith tradition spells out the importance of a comprehensive approach to human sexuality that relies on an examination of scriptural principles, an application of the tenets of Wesleyan theology, and a prophetic witness to God's grace in a broken world. We believe that each of these sources mandates welcome to all God's people within the life of the church.

We call all people to responsible stewardship of this sacred gift of human sexuality. We reject all forms of commercialization, abuse, and exploitation of relationships merely for sexual gratification.

We commit our life together to the eradication of homophobia and heterosexism. We implore church members, clergy, and congregations not to reject or condemn lesbian and gay members or their families and friends.

All persons, regardless of age, gender, marital status, sexual orientation, gender identity, and gender expression are entitled to have their human and civil rights ensured and to be protected against violence and all forms of discrimination. We call for strict global enforcement of laws prohibiting the sexual exploitation of children and for effective protection, guidance, and counseling for abused children.

We commit ourselves to be in ministry for and with all persons. We are called to create safe spaces for people, young and old, to discuss concerns related to human sexuality and healthy human relationships. We support the provision of age-appropriate, comprehensive sexual-

ity education for children, youths, and adults. All persons deserve the ministry of the Church in their struggle for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self.

Rationale:

We affirm all people are of sacred worth, created in the image of God. We affirm human sexuality as God's good gift to all persons. We commit ourselves to be in ministry for and with all persons.

¶161.F. [For Group Discernment Process (p. 1187)]

Petition Number: 60977-CB-¶161.F-G; Sterling, Jeffrey D. - Allison Park, PA, USA for Northeast Jurisdiction Committee on Ministry.

Human Sexuality

Amend ¶ 161.F as marked below:

F) Human Sexuality—We affirm . . .

Although all persons are sexual beings whether or not they are married, sexual relations are affirmed only with the covenant of monogamous ~~heterosexual~~ marriage.

We deplore all forms . . .

We affirm that all persons are individuals of sacred worth, created in the image of God. All persons need the ministry of the Church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self. ~~The United Methodist Church does not condone the practice of homosexuality and considers this practice incompatible with Christian teaching.~~ We affirm that God's grace is available to all. We will seek to live together in Christian community, welcoming, forgiving, and loving one another, as Christ has loved and accepted us. We implore families and churches not to reject or condemn lesbian and gay members and friends. We commit ourselves to be in ministry for and with all persons.

The United Methodist Church has understood the "practice" of homosexuality as "incompatible with Christian teachings," and has not permitted "self-avowed, practicing homosexuals" to be candidates for ministry, nor has it permitted its clergy to perform same-sex unions or churches to host these ceremonies.

During the same period, a significant portion of The United Methodist Church has questioned the official position of the church.

Because of this continuing theological and ethical conversation concerning homosexuality, The United Methodist Church allows freedom in the decisions of annual conferences regarding candidacy for ministry; freedom of clergy regarding the performance of same-sex unions; and freedom of local churches regarding hosting of same-sex marriages or unions.

Rationale:

This legislation enables ministry with LGBTQ persons, while allowing each clergyperson, church, and annual conference freedom to abide by decisions of conscience.

¶161.F. [For Group Discernment Process (p. 1187)]

Petition Number: 61041-CB-¶161.F-G; Wiley, David E. III - Allendale, NJ, USA for Greater New Jersey Annual Conference.

Human Sexuality

BOD 2012 ¶ 161.F) *Human Sexuality*—We affirm that sexuality is God's good gift to all persons. We call everyone to responsible stewardship of this sacred gift.

Although all persons are sexual beings whether or not they are married, sexual relations are affirmed only with the covenant of monogamous~~, heterosexual~~ marriage.

We deplore all forms of the commercialization, abuse, and exploitation of sex. We call for strict global enforcement of laws prohibiting the sexual exploitation of children and for adequate protection, guidance, and counseling for abused children. All persons, regardless of age, gender, marital status, ~~or~~ sexual orientation, or gender identity are entitled to have their human and civil rights ensured and to be protected against violence. The Church should support the family in providing age-appropriate education regarding sexuality to children, youth, and adults.

We affirm that all persons are individuals of sacred worth, created in the image of God. All persons need the ministry of the Church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self. ~~The United Methodist Church does not condone the practice of homosexuality and considers this practice incompatible with Christian teaching.~~ We affirm that God's grace is available to all. We will seek to live together in Christian community, welcoming, forgiving, and loving one another, as Christ has loved and accepted us. We implore families and churches not to reject or condemn anyone and commit ourselves to be in ministry for and with all persons.

¶161.G.

Petition Number: 60662-CB-¶161.G; Lawrence, Jan - Oakton, VA, USA.

Family Violence and Abuse

Amend ¶ 161.G:

¶ 161.G Family Violence and Abuse

We recognize that family violence and abuse in all its forms—verbal, psychological, physical, sexual—is detrimental to the covenant of the human community. We encourage the Church to provide a safe environment, counsel, and support for the victim and to work with the abuser to overcome such behaviors. Abuse takes many forms and has many causes. Regardless of the cause or the abuse, both the victim and the abuser need the love of the church. While we deplore the actions of the abuser, we affirm that person to be created in God's image and in need of God's redeeming love.

Rationale:

Our role as the church in abuse situations extends to supporting both the victim and the abuser. We need to be reminded of it because in our humanness we gravitate toward support to the victim and can forget the abuser.

¶161.I. [For Group Discernment Process (p. 1187)]

Petition Number: 60884-CB-¶161.I-G; Mumme, Michael C. - Austin, TX, USA for First UMC of Austin Administrative Board.

Sexual Harassment

Amend ¶ 161.I with the addition and deletion of the indicated text:

We believe human sexuality is God's good gift. One abuse of this good gift is sexual harassment. We define sexual harassment as any unwanted sexual comment, advance, or demand, either verbal or physical, that is reasonably perceived by the recipient as demeaning, intimidating, or coercive. Sexual harassment must be understood as an exploitation of a power relationship rather than as an exclusively sexual issue. Sexual harassment includes, but is not limited to, the creation of a hostile or abusive working environment resulting from discrimination on the basis of gender, gender identity, or sexual orientation.

Contrary to the nurturing community, sexual harassment creates improper, coercive, and abusive conditions wherever it occurs in society. Sexual harassment undermines the social goal of equal opportunity and ~~the~~ a climate of mutual respect ~~between men and women~~. Unwanted sexual attention is wrong and discriminatory. Sexual harassment interferes with the moral mission of the Church.

¶161.J.

Petition Number: 60698-CB-¶161.J-G; Bryan, James L. - NC, USA for North Carolina Annual Conference.

Abortion

Amend ¶ 161.J of *The Book of Discipline* as follows:

J) Abortion—The beginning of life . . .

We recognize tragic conflicts of physical life with physical life that may justify abortion, and in such cases we support . . .

We oppose the use of late-term abortion known as dilation and extraction (partial-birth abortion) and call for the end of this practice except when the physical life of the mother is in danger and no other medical procedure is available, or in the case of severe fetal anomalies incompatible with life. This procedure shall be performed only by certified medical providers. Whenever the unborn child may be capable of surviving outside his or her mother's womb, every reasonable effort should be made to preserve both lives. Before providing their services, abortion providers should be required to offer women the option of anesthesia.

We call all Christians . . .

We mourn, and are committed to diminishing, high abortion rates. The Church shall encourage ministries to reduce unintended pregnancies such as comprehensive, age-appropriate sexuality education grounded in Christian teaching, advocacy in regard to contraception, and support of initiatives that enhance the quality of life for all women and girls around the globe.

Young adult women disproportionately face situations in which they feel they have no choice due to financial, educational, relational, or other circumstances beyond their control. The Church and its local congregations and campus ministries should be in the forefront of supporting existing ministries and developing new ministries that help such women in their communities. We particularly encourage the Church, the government, and social service agencies to support and facilitate the option of adoption as a generally preferable alternative to abortion. (See ¶ 161.L) We affirm and encourage the Church to assist the ministry of crisis pregnancy centers and pregnancy resource centers that compassionately help women find feasible alternatives to abortion.

Governmental laws and regulations do not provide all the guidance required by the informed Christian conscience. Therefore, a decision concerning abortion should

be made only after thoughtful and prayerful consideration by the parties involved, with medical, family, pastoral, and other appropriate counsel. *(The Book of Discipline,* 2012)

Rationale:

The current wording of ¶ 161.J has been treated by some United Methodists as a means for one-sidedly advocating for public policies advancing elective abortion. These amendments to ¶ 161.J would more clearly align our church with biblical, historic Christian teaching that defends unborn children and their mothers from abortion.

¶161.J.

Petition Number: 60743-CB-¶161.J-G; Harper, Trey - Forest, MS, USA for Mississippi Annual Conference.

Abortion

Amend ¶ 161.J of *The Book of Discipline* as follows:

J) Abortion—The beginning of life and the ending of life are the God-given boundaries of human existence. While individuals have always had some degree of control over when they would die, they now have the awesome power to determine when and even whether new individuals will be born. Our belief in the sanctity of unborn human life makes us reluctant to approve abortion.

But we are equally bound to respect the sacredness of the life and ~~well-being~~ physical health of the mother and the unborn child.

We recognize tragic conflicts of physical life with physical life that may rarely justify abortion, and in such cases we support the legal option of abortion under proper medical procedures by certified medical providers. We cannot affirm abortion as an acceptable means of birth control, and we unconditionally reject it as a means of gender selection or eugenics (see Resolution 3184).

We support parental, guardian, or other responsible adult notification and consent before abortions can be performed on girls who have not yet reached the age of legal adulthood.

We oppose the use of late-term abortion known as dilation and extraction (partial-birth abortion) and call for the end of this practice except when the physical life of the mother is in danger and no other medical procedure is available, or in the case of severe fetal anomalies incompatible with life. This procedure shall be performed only by certified medical providers. Whenever the unborn child may be capable of surviving outside his or her mother's womb, every effort should be made to preserve both lives. Before providing their services, abortion providers ~~should~~ shall be required to offer women the option of anesthesia.

~~We call all Christians to a searching and prayerful inquiry into the sorts of conditions that may cause them to consider abortion. We entrust God to provide guidance, wisdom, and discernment to those facing an unintended pregnancy.~~

The Church shall offer ministries to reduce unintended pregnancies. We commit our Church to continue to provide nurturing ministries to those in whom a pregnancy has been terminated, ~~who terminate a pregnancy~~, to those in the midst of a crisis pregnancy, and to those who give birth.

We mourn**,** and are committed to ~~promoting the diminishment of~~ diminishing, high abortion rates. The Church shall encourage ministries to reduce unintended pregnancies such as comprehensive, age-appropriate sexuality education grounded in Christian teaching, and advocacy in regard to contraception and support of initiatives that enhance the quality of life for all women and girls around the globe. Young adult women disproportionately face situations in which they feel they have no choice due to financial, educational, relational, or other circumstances beyond their control. The Church and its local congregations and campus ministries should be in the forefront of supporting existing ministries and developing new ministries that help such women in their communities. ~~They should also support those crisis pregnancy centers and pregnancy resource centers that compassionately help women explore all options related to unplanned pregnancy.~~ We particularly encourage the Church, the government, and social service agencies to support and facilitate the option of adoption as a much more preferable generally alternative to abortion. (See ¶ 161.L.) We affirm and encourage the Church to assist the ministry of crisis pregnancy centers and pregnancy resource centers that compassionately help women find feasible alternatives to abortion.

Governmental laws and regulations do not provide all the guidance required by the informed Christian conscience. Therefore, a decision concerning a medically necessary abortion should be made only after thoughtful and prayerful consideration by the parties involved, with medical, family, pastoral, and other appropriate counsel. (*The Book of Discipline* [2012])

Rationale:

Paragraph 161.J has been treated by some as a means for one-sidedly advocating for public policies advancing elective abortion. These amendments would clearly align our church with biblical, historic Christian teaching that defends unborn children and their mothers and supports initiatives that enhance the quality of life for all women.

¶161.J.

Petition Number: 60744-CB-¶161.J-G; Johnson, Carolyn E. - West Lafayette, IN, USA for Indiana Annual Conference. 1 Similar Petition

Abortion

Amend ¶ 161.J of *The Book of Discipline* as follows:

J) Abortion—The beginning of life . . .

We oppose the use of late-term abortion known as dilation and extraction (partial-birth abortion) and call for the end of this practice except when the physical life of the mother is in danger and no other medical procedure is available, or in the case of severe fetal anomalies incompatible with life. This procedure shall be performed only by certified medical providers. Whenever the unborn child may be capable of surviving outside his or her mother's womb, every reasonable effort should be made to preserve both lives. Before providing their services, abortion providers should be required to offer women the option of anesthesia. We support vigorous enforcement of laws in civil society protecting the right of health care professionals not to participate in abortions as a matter of conscience.

We call all Christians . . .

We mourn**,** and are committed to ~~promoting the diminishment of~~ diminishing, high abortion rates. The Church shall encourage ministries to reduce unintended pregnancies such as comprehensive, age-appropriate sexuality education, promotion of premarital abstinence, ~~advocacy in regard to~~ information about contraception, and support of initiatives that enhance the quality of life for all women and girls around the globe.

Young adult women disproportionately face situations in which they feel they have no choice due to financial, educational, relational, or other circumstances beyond their control. The Church and its local congregations and campus ministries should be in the forefront of supporting existing ministries and developing new ministries that help such women in their communities. ~~They should also support those crisis pregnancy centers and pregnancy resource centers that compassionately help women explore all options related to unplanned pregnancy.~~ We particularly encourage the Church, the government, and social service agencies to support and facilitate the option of adoption as a generally preferable alternative to abortion. (See ¶ 161.L.) We affirm and encourage the Church to assist the ministry of crisis pregnancy centers and pregnancy resource centers that compassionately help women find feasible alternatives to abortion.

Governmental laws . . .

Rationale:

United Methodists with a range of views on abortion agree that our Church should not be ashamed to clearly say that we generally prefer life-affirming alternatives to abortion; that we broadly want to protect women and late-term babies; and that no one should be forced to participate in an abortion.

¶161.J.

Petition Number: 60745-CB-¶161.J-G; Johnson, Carolyn E. - West Lafayette, IN, USA for Indiana Annual Conference. 1 Similar Petition

Abortion

Amend ¶ 161.J of *The Book of Discipline* as follows:

J) Abortion—The beginning of life and the ending of life are the God-given boundaries of human existence.

. . .

We cannot affirm abortion as an acceptable means of birth control, and we unconditionally reject it as a means of gender selection or eugenics (see Resolution 3184). We decry the targeting of unborn children with disabilities for abortion.

. . .

Rationale:

As technology increasingly makes possible the selected targeting of unborn children with undesired characteristics, we must break our silence with a clear voice. This sentence is an important affirmation of the equal worth and rights of the disabled, consistent with our longstanding advocacy for the rights of persons with disabilities.

¶161.J.

Petition Number: 60746-CB-¶161.J-G; McGrath, Marian - Thornton, PA, USA for Bethlehem UMC Women's Ministry. 1 Similar Petition

Abortion

Amend *Discipline* ¶161.J by adding new language to the fifth sentence as follows:

¶ 161.*J) Abortion*—

. . . We recognize tragic conflicts of life with life that may justify abortion, and in such cases we support the legal option of abortion under proper medical procedures by certified medical providers, but only as a last resort in extreme circumstances . . .

Rationale:

This single sentence is so broadly worded that it has been interpreted by many as saying that The United

Methodist Church supports all or most abortions. Such an amendment would make it a little clearer that out of love for women and children, our Church generally prefers life over abortion.

¶161.J.

Petition Number: 60747-CB-¶161.J-G; Tooley, Mark - Alexandria, VA, USA.

Abortion

Amend 161.J as follows:

J) Abortion—The beginning of life and the ending of life are the God-given boundaries of human existence. While individuals have always had some degree of control over when they would die, they now have the awesome power to determine when and even whether new individuals will be born. Our belief in the sanctity of unborn human life makes us reluctant to approve abortion. We affirm legal protections for the unborn.

But we are equally bound to respect . . .

¶161.J.

Petition Number: 60908-CB-¶161.J-G; Wilson, John R. - PA, USA for Western Pennsylvania Annual Conference.

Abortion

J) *Abortion*— The beginning of life and the ending of life are the God-given boundaries of human existence. ~~While individuals have always had some degree of control over when they would die, they now have the awesome power to determine when and even whether new individuals will be born. Our belief in the sanctity of unborn human life makes us reluctant to approve abortion.~~

~~But w~~ We are equally bound to respect the sacredness of the life and well-being of the mother and the unborn child.

We recognize tragic conflicts of physical life with physical life that may justify abortion, and in such cases we support the legal option of abortion under proper medical procedures by certified medical providers. We support parental, guardian, or other responsible adult notification and consent before abortions can be performed on girls who have not yet reached the age of legal adulthood. ~~We cannot affirm~~ We unconditionally reject abortion as an acceptable means of birth control, ~~and we unconditionally reject it as a means of~~ gender selection, or eugenics (see Resolution 3184).

We oppose the use of late-term abortion known as dilation and extraction (partial-birth abortion) and call for the end of this practice except when the physical life of the mother is in danger and no other medical procedure is available, or in the case of severe fetal anomalies incompatible with life. This procedure shall be performed only by certified medical providers. Whenever the unborn child may be capable of surviving outside his or her mother's womb, every reasonable effort should be made to preserve both lives. Before providing their services, abortion providers should be required to offer women the option of anesthesia.

We call all Christians to a searching and prayerful inquiry into the sorts of conditions that may cause them to consider abortion. We entrust God to provide guidance, wisdom, and discernment to those facing an unintended pregnancy.

The Church shall offer ministries to reduce unintended pregnancies. We commit our Church to continue to provide nurturing ministries to those who terminate a pregnancy, to those in the midst of a crisis pregnancy, and to those who give birth.

We mourn**,** and are committed to work to ~~promoting the diminishment of~~ diminish high abortion rates. The Church shall encourage ministries to reduce unintended pregnancies such as comprehensive, age-appropriate sexuality education grounded in Christian teaching, advocacy in regard to contraception, and support of initiatives that enhance the quality of life for all women and girls around the globe.

Young adult women disproportionately face situations in which they feel they have no choice due to financial, educational, relational, or other circumstances beyond their control. The Church and its local congregations and campus ministries should be in the forefront of supporting existing ministries and developing new ministries that help such women in their communities. ~~They should also support those crisis pregnancy centers and pregnancy resource centers that compassionately help women explore all options related to unplanned pregnancy.~~ We particularly encourage the Church, the government, and social service agencies to support and facilitate the option of adoption as a preferable alternative to abortion. (See ¶ 161.L.) We affirm and encourage the Church to assist the ministry of crisis pregnancy centers and pregnancy resource centers that compassionately help women find feasible alternatives to abortion.

Governmental laws and regulations do not provide all the guidance required by the informed Christian conscience. Therefore, a decision concerning abortion should be made only after thoughtful and prayerful consideration by the parties involved, with medical, family, pastoral, and other appropriate counsel (*The Book of Discipline, 2012*).

Rationale:

The current wording of ¶ 161.J has been treated by some United Methodists as a means for one-sidedly advocating for public policies advancing elective abortion. These amendments to ¶ 161.J would more clearly align our church with biblical, historic Christian teaching that defends unborn children and their mothers from abortion.

¶161.K.

Petition Number: 60681-CB-¶161.K-G; Lawrence, Jan - Oakton, VA, USA.

Ministry to Those Who Have Experienced Abortion

Amend ¶ 161.K:

¶ 161.K *Ministry to Those Who Have Experienced an Abortion—*

We urge local pastors to become informed about the symptoms and behaviors associated with post-abortion stress. We commit our Church to continue to provide nurturing ministries to those who terminate a pregnancy, to those in the midst of a crisis pregnancy, and to those who give birth. We further encourage local churches to make available contact information for counseling agencies that offer programs to address post-abortion stress for all seeking help.

Rationale:

If the Church is not successful in helping someone decide against an abortion, ministry to the woman involved does not stop. Rather than judge the decision, the Church's ministry to the young woman must continue.

¶161.L.

Petition Number: 60704-CB-¶161.L-G; Tooley, Mark - Alexandria, VA, USA.

Protections for Religious Adoption Agencies

Add to the end of ¶ 161.L: We affirm legal protections for religious adoption agencies upholding traditional family structures, including mothers and fathers married to each other.

¶161.L. [For Group Discernment Process (p. 1187)]

Petition Number: 60885-CB-¶161.L-G; Mumme, Michael C. - Austin, TX, USA for First UMC of Austin Administrative Board.

Adoption

Amend ¶ 161.L by the addition of the indicated text:

Children are a gift from God . . . We affirm and support the adoptive parent(s)' desire to rear an adopted child as they would a biological child, regardless of the sexual orientation of the adoptive parent(s). When circumstances warrant adoption . . .

¶161.M.

Petition Number: 60663-CB-¶161.M-G; Baxter, David - Brentwood, TN, USA.

Discourage Use of Electronic Cigarettes

Amend ¶ 162.M as follows:

M) Tobacco: We affirm our historic tradition of high standards of personal discipline and social responsibility. In light of the overwhelming evidence that tobacco smoking and the use of smokeless tobacco are hazardous to the health of persons of all ages, we recommend total abstinence from the use of tobacco. We urge that our educational and communication resources be utilized to support and encourage such abstinence. Further, we recognize the harmful effects of passive smoke and support the restriction of smoking in public areas and workplaces. We also discourage the use of electronic cigarettes (e-cigarettes) that perpetuate the consumption of tobacco-derived nicotine and may pose similar health risks to other uses of tobacco.

Rationale:

In congruence with the United Methodist stance discouraging tobacco use, it is imperative for the *Book of Discipline* to address the rapidly increasing phenomenon of electronic cigarette use, a newly popular method for consuming tobacco-derived nicotine, which may pose similar health risks as other methods of tobacco and nicotine consumption.

¶161.N. [For Group Discernment Process (p. 1187)]

Petition Number: 60794-CB-¶161.N-G; Lawrence, Jan - Oakton, VA, USA.

Suicide

Amend ¶161.N:

¶161.N *Suicide*

We believe that suicide is not the way a human life should end. Often suicide is the result of untreated depression, or untreated pain and suffering. The church has an obligation to see that all persons have access to needed pastoral and medical care and therapy in those circum-

stances that lead to loss of self-worth**,** suicidal despair, and/or the desire to seek physician-assisted suicide.

The suicide rate among youth continues to grow, particularly among LGBT youth, who are five times more likely to attempt suicide. It is essential that the church minister to at-risk youth in our congregations and in our communities, providing the love, care, acceptance, and encouragement essential to health and well-being.

We encourage the church to provide education to address the biblical, theological, social, and ethical issues related to death and dying, including suicide. United Methodist theological seminary courses should also focus on issues of death and dying, including suicide.

Rationale:

Our role as the church is to love and nurture our youth into adulthood and beyond. Many LGBT youth consider suicide because of the struggle the church has in welcoming and accepting them. They feel ostracized and it can be particularly harmful for those with a solid foundation of growing . . .

¶162.

Petition Number: 60225-CB-¶162-G; Johnson, Carolyn E. - West Lafayette, IN, USA for Indiana Annual Conference. 2 Similar Petitions

Bioethics

Amend ¶ 162 of *The Book of Discipline* by adding a new section *O* after current section *N*, re-lettering subsequent sections accordingly, as follows:

¶ 162.O) *Bioethics*—We recognize the image of God in all human life. Therefore, we cannot support medical or scientific practices that treat any human life at any stage, including embryonic, as a mere commodity who is categorically unworthy of any respect or protection. We support embryo adoption programs that both give couples the chance to become adoptive parents and rescue so-called "excess embryos" by giving them a chance to develop into full-grown babies, children, and adults.

Rationale:

Treating any human life as beyond God's image and love is contrary to Christ's example of pushing boundaries to extend his love to marginalized humanity. We want to advance science and medicine, but within the boundaries of Christian ethics. The Church must offer such prophetic witness for modern bioethical challenges.

¶162.

Petition Number: 60337-CB-¶162-G; Kolesnikova, Galina - Moscow, Russia for South Russia Provisional Annual Conference. Fedorov, Valeriy - Moscow, Russia for Ukraine and Moldova Provisional Annual Conference. Ivanova, Zhanna - Moscow, Russia for Central Russia Annual Conference. Li, Tatiana - Moscow, Russia for Northwest Russia and Belarus Annual Conference.

Alcohol Use at Methodist Meetings

Add new sub-paragraph after ¶ 162.M)

At the Methodist conferences, seminars and other meetings we call for complete abstinence from drinking any alcoholic beverages (including beer).

Rationale:

People from different countries with different cultural traditions and ethical views, with different attitudes towards Christians' alcohol consumption attend international Methodist conferences and meetings. At some Methodist Conferences, drinking alcohol by participants was a "stumbling block" for the delegates. In the Scriptures, Romans 14: 21, Paul writes, "It is good . . .

¶162.

Petition Number: 60338-CB-¶162-G; Kolesnikova, Galina - Moscow, Russia for South Russia Provisional Annual Conference. Fedorov, Valeriy - Moscow, Russia for Ukraine and Moldova Provisional Annual Conference. Ivanova, Zhanna - Moscow, Russia for Central Russia Annual Conference. Li, Tatiana - Moscow, Russia for Northwest Russia and Belarus Annual Conference. Tsoy, Svetlana - Moscow, Russia for East Russia and Central Asia Provisional Annual Conference.

Tobacco Use at Methodist Meetings

Add new sub-paragraph after ¶ 162.M)

At the Methodist conferences, seminars and other meetings we call for complete abstinence from tobacco use.

Rationale:

People from different countries with different cultural traditions and ethical views, with different attitudes towards smoking attend international Methodist conferences and meetings. At some Methodist Conferences, smoking of participants was a "stumbling block" for the delegates. In the Scriptures, Romans 14:21, Paul writes, 'It is good not to eat meat . . .

¶162.

Petition Number: 60683-CB-¶162-G; Austin, Kathryn W. - Winter Garden, FL, USA.

The Arts

Amend ¶ 162, Add new sub-paragraph after R) Urban-Suburban Life and before S) Media Violence and Christian Values

We respect and value the arts as a mode of spiritual growth and understanding through the embodiment, expression, and response to the Word of God. The arts, including but not limited to music, dance, drama, and visual art, are a natural product of the human condition. We note that expressive arts therapies are known to promote human dignity and improve quality of life; therefore, the inclusion of arts in worship has an inherent healing relevance. We acknowledge that in many cultures across the globe, the arts are a key component of the celebration, ritual, and teachings related to religious understanding and worship. We further acknowledge that each society has a unique way of using these disciplines for the purpose of expressive spirituality and we honor these differences. We recognize the potential of the arts to enhance the worship experience both in private and public settings. We bear witness to the ability of the arts to create common threads of worship that bridge the gap of language and cultural barriers that might otherwise impede a unified celebration of Christ's love; this is evidenced by the global sharing of music and songs of worship. We affirm the importance of all comparative arts disciplines and support their inclusion in the worship experience as appropriate to each culture. We, The United Methodist Church, commit to uphold the arts, and the right of all humans to understand and express their spiritual relationship with Christ, through the inclusion and participation in the worship arts.

Rationale:

As the worship arts become a prominent field in higher education studies, it follows that the Church affirm its support of the arts. The arts reach individuals at various levels of physical, mental, intellectual, emotional, spiritual, and social engagement, which serves to promote improved human dignity and value of life . . .

¶162.

Petition Number: 60688-CB-¶162-G; Lawrence, Jan - Oakton, VA, USA for Foundry UMC - Washington, D.C..

Homelessness

Add ¶ 162.Y (or the next available alpha):

¶ 162.Y Homelessness

People are experiencing homelessness across the globe. As the Church we are called to support and love those experiencing homelessness. We are called on to do this by helping with feeding, clothing, housing, medical care, counseling, and assisting in the securement of vital records, among other human needs. There are many causes that might lead a person to lose their housing. Churches are urged to understand factors that contribute to a person or family becoming homeless in their local context and to provide appropriate support.

While homelessness is experienced by people across the globe, we understand that the contributing factors are location centric. Some people experience homelessness because they were rejected by family members and/or religious communities, this disproportionally affects lesbian, gay, bisexual, transgender, or queer youth. As a result, of homeless youth in the United States, nearly 43 percent identify as LGBTQ. Other people who experience homelessness suffer from addiction, some suffer from mental illness, many live on the streets. Some have lost jobs and thus the ability to support themselves and their families. Others have jobs, but become or remain homeless due to rising housing costs and stagnant wages. Some lose housing due to illness and the need to divert capital to healthcare or medication. Many become homeless due to political instability, conflict, and war. We commit the church to provide a nurturing, loving, and safe place for those who are experiencing homelessness. While we work within our communities to address issues of crime, littering, loitering, etc. that may result from people not having housing, we commit ourselves to welcoming those in this predicament into the life of the church and we advocate for policies that make homelessness rare, brief, and non-recurring.

Rationale:

There are solutions to homelessness. The United Methodist Church should be at the forefront in ministry with and to all persons.

¶162.A.

Petition Number: 60116-CB-¶162.A-G; Hawkins, Erin M. - Washington, DC, USA for General Commission on Religion and Race.

Rights of Racial and Ethnic Persons

Amend ¶ 162.A The Social Community as follows:

A). Rights of Racial and Ethnic ~~Groups~~ Persons: Racism is the combination of the power to dominate by one race over other races and a value system that assumes that the dominant race is innately superior to the others. Racism includes both personal and institutional racism. Personal racism is manifested through the individual expressions,

attitudes, and/or behaviors that accept the assumptions of a racist value system and that maintain the benefits of this system. Institutional racism is the established social pattern that supports implicitly or explicitly the racist value system. Racism manifested as sin, plagues and cripples our ~~growth~~ relationship with ~~in~~ Christ, inasmuch as it is antithetical to the gospel itself. ~~Unfortunately, historical and institutional racism provide support for white privilege, and white people, as a result of the color of their skin, are granted privileges and benefits that are denied to persons of color.~~ White people are granted unearned privileges and benefits that are denied to persons of color. Racism breeds racial discrimination. We define racial discrimination as the disparate treatment and lack of full access and equity ~~to~~ in resources, ~~and~~ opportunities, and participation in the Church and in society based on race or ethnicity.

Therefore, we recognize racism as sin and affirm the ultimate and temporal worth of all persons. We rejoice in the gifts that particular ethnic histories and cultures bring to our total life. We commit as the Church to move beyond symbolic expressions and representative models that do not challenge unjust systems of power and access.

We commend and encourage the self-awareness of all racial and ethnic groups and oppressed people that leads them to demand their just and equal rights as members of society. We assert the obligation of society and people within the society to implement compensatory programs that redress long-standing, systemic social deprivation of ~~certain~~ racial and ethnic ~~groups~~ people. We further assert the right of members of historically underrepresented racial and ethnic ~~groups~~ people to equal and equitable opportunities in employment and promotion; to education and training of the highest quality; to nondiscrimination in voting, access to public accommodations, and housing purchase or rental; to credit, financial loans, venture capital, and insurance policies; ~~and~~ to positions of leadership and power in all elements of our life together and to full participation in the Church and society. We support affirmative action as one method of addressing the inequalities and discriminatory practices within ~~our~~ the Church and society.

Rationale:

While significant advancements in areas of racial justice have occurred within the Church and society, systemic barriers still exist. Structural racism is embedded in policies and practices which contribute to inequitable racial outcomes, legitimize racial disparities, and undermine progress toward racial equity.

¶162.B.

Petition Number: 60684-CB-¶162.B-G; Loeser, John - Wilson, NY, USA for Exley UMC Administrative Board.

United Methodists Support Israel and the Jewish People

Amend ¶ 162(B) to include the following language at the end:

. . . We assert the right of all religions and their adherents to freedom from legal, economic, and social discrimination. Furthermore, we recognize that the Jewish people have a God-ordained history as the nation chosen by God to reveal God to all the other nations of the world. We also recognize that this special relationship with God has resulted in great persecution of the Jewish people that continues into the present day. Therefore, we assert our belief in, and advocate for the rights and freedoms of Jewish people in all parts of the world. We affirm and support their right to live in Israel and other nations and local communities that provide them with meaningful education, standardized modern housing, defense against aggressors, security, and the economic means to support themselves. We encourage all Christians to follow the command of Psalm 122:6 by praying regularly for the peace of Jerusalem and the safety of all Jews around the world.

We advocate for the enforcement of laws that protect Jewish people from oppression, violence, and anti-Semitic activity of all kinds. And we encourage Christians to economically support the Jewish people of all nations by patronizing their businesses and supporting ministries that care for the less fortunate members of the Jewish communities.

Rationale:

We the people of The United Methodist Church desire to follow John Wesley's instruction to do no harm to any people or nation; and to do good of every feasible kind, as we are able, to all people (2012 *Book of Discipline* ¶102, p. 52). We affirm John Wesley's teachings . . .

¶162.B.

Petition Number: 60709-CB-¶162.B-G; Tooley, Mark - Alexandria, VA, USA.

Solidarity with Persecuted Christians

Add to end of ¶ 162.B: The Church has a special loving duty to stand in prayerful solidarity with persecuted fellow believers globally. When any member of the body of Christ suffers, all suffer.

¶162.B. [For Group Discernment Process (p. 1187)]

Petition Number: 60853-CB-¶162.B-G; Tooley, Mark - Alexandria, VA, USA.

Protections for Religious Believers and Others

Add to end of ¶ 162.B: We also affirm the legal rights of religious believers and communities, with others in society, to espouse traditional marriage and chastity.

¶162.D.

Petition Number: 60685-CB-¶162.D-G; Lawrence, Jan - Oakton, VA, USA.

Engagement of Youth in the Church

Amend ¶ 162.D:

¶ 162.D Rights of Young People

Our society is characterized by a large population of young people who frequently find full participation in society difficult. Therefore, we urge development of policies that encourage inclusion of young people in decision- making processes and that eliminate discrimination and exploitation. Creative and appropriate employment opportunities should be legally and socially available for young people. Our churches should embody this belief in the engagement of youth in the church. Youth should be active participants in leadership, worship, and in the ministries of the church. It is our responsibility as the Church to instill in young people the relevancy of Christ's message in our world today.

Rationale:

Young people are the future of the Church. Their numbers are declining for many reasons. Active engagement of young people in the full life of the Church can change this trend.

¶162.E.

Petition Number: 60686-CB-¶162.E-G; McSwords, Sara - Marysville, OH, USA.

Gifts and Talents of the Aging

Amend ¶ 162.E as follows:

. . . for the surviving spouse. We affirm that aging individuals possess skills, experience, gifts, and talents that are uniquely valuable to society and to the Church community. Each local Church clergy, congregation, and staff are encouraged to be intentionally inclusive of these mature skills, experiences, gifts, and talents to the mutual benefit of the individual and the community as a whole.

Rationale:

Seniors need to be continually recognized and served as valued persons that are skilled and knowledgeable in diverse ways. If we fail to connect and engage with our seniors everyone loses out. Depression, loneliness, and feeling unloved or unappreciated are sadly increasingly common in the elderly population. Sharing life and . . .

¶162.H.

Petition Number: 60535-CB-¶162.H-G; Mumme, Michael C. - Austin, TX, USA for First UMC of Austin Administrative Board.

Rights of Immigrants

Amend ¶ 162.H by the addition of the following text as indicated:

We recognize, embrace, and affirm all persons, regardless of country of origin, as members of the family of God. We affirm the right of all persons to equal opportunities for employment, access to housing, health care, education, and freedom from social discrimination. We urge the Church and society to recognize the gifts, contributions, and struggles of those who are immigrants and to advocate for justice for all. We oppose all national immigration policies that separate family members from each other or that include detention of families with children.

¶162.J. [For Group Discernment Process (p. 1187)]

Petition Number: 60777-CB-¶162.J-G; Bonner, Jane L. - Thornton, PA, USA. 1 Similar Petition

Equal Rights

Amend *Discipline* ¶162.*J* as follows:

J) Equal Rights Regardless of Sexual Orientation or Sexual Identity—Certain basic human rights and civil liberties are due all persons; no one should be denied them due to sexual orientation or sexual identity. ~~We are committed to supporting those rights and liberties for all persons, regardless of sexual orientation.~~ We see a clear issue of simple justice in protecting the rightful claims where people have shared material resources, pensions, guardian relationships, mutual powers of attorney, and other such lawful claims typically attendant to contractual relationships that involve shared contributions, responsibilities, and liabilities, and equal protection before the law. Moreover, we ~~support efforts to stop violence and other forms of coercion against all persons, regardless of sexual orientation~~ are committed to opposing and speaking out against any form of violence, coercion, ridicule, stigmati-

zation or marginalization directed toward individuals who self-identify as either homosexual or former homosexual or as LGBT or ex-gay.

Rationale:

Society increasingly ignores and disdains individuals who leave a homosexual orientation or LGBT identity. The United Methodist Church should recognize their real life experiences and offer them encouragement and compassion in their discipleship. This can be done without endorsing any particular program or organization or expressing antipathy toward anyone else.

¶162.J.

Petition Number: 60778-CB-¶162.J-G; Nakanishi, Leanne - Pasadena, CA, USA for California-Pacific Annual Conference. Ryder, Jack E. - LaGrange Park, IL, USA for Northern Illinois Annual Conference. 1 Similar Petition

Equal Rights

Amend the *Book of Discipline ¶* 162.J as follows:

Certain basic human rights and civil liberties are due all persons. We are committed to supporting those rights and liberties for all persons, regardless of sexual orientation. We see a clear issue of simple justice in protecting the rightful claims where people have shared material resources, pensions, guardian relationships, mutual powers of attorney, civil marriage, civil unions, and other such lawful claims typically attendant to contractual relationships that involve shared contributions, responsibilities, and liabilities, and equal protection before the law. Moreover, we support efforts to stop violence and other forms of coercion against all persons, regardless of sexual orientation.

Rationale:

It is now time for The United Methodist Church to fully embrace and accept members of the denomination regardless of sexual orientation or gender identity.

¶162.J.

Petition Number: 60886-CB-¶162.J-G; Mumme, Michael C. - Austin, TX, USA for First UMC of Austin Administrative Board.

Criminalization of Homosexuality

Amend ¶ 162.J by the addition of the indicated text:

Certain basic human rights . . . Moreover, we support efforts to stop violence and other forms of coercion against all persons, regardless of sexual orientation. We reject laws that criminalize homosexuality.

¶162.J.

Petition Number: 60887-CB-¶162.J-G; Mumme, Michael C. - Austin, TX, USA for First UMC of Austin Administrative Board.

Right to Marry

Amend ¶ 162.J by the addition of the indicated text:

Certain basic human rights and civil liberties, including the right to marry, are due all persons.

¶162.K.

Petition Number: 60707-CB-¶162.K-G; Tooley, Mark - Alexandria, VA, USA.

Children as God's Gift

Add to end of ¶ 162.K: Children are God's gift and blessing. We are also concerned about a growing number of countries struggling with declining birthrates and burdening aging populations. Healthy societies will encourage strong families and responsible parenthood.

¶162.L.

Petition Number: 60336-CB-¶162.L-G; Kolesnikova, Galina - Moscow, Russia for South Russia Provisional Annual Conference. Fedorov, Valeriy - Moscow, Russia for Ukraine and Moldova Provisional Annual Conference. Ivanova, Zhanna - Moscow, Russia for Central Russia Annual Conference.

Alcohol and Drugs

Amend ¶ 162.L):

Since the use of illegal drugs, as well as illegal and problematic use of alcohol, is a major factor in crime, disease, death, and family dysfunction, we support educational programs as well as other prevention strategies encouraging abstinence from illegal drug use. ~~and, with regard to those who choose to consume alcoholic beverages, judicious use with deliberate and intentional restraint, with Scripture as a guide.~~ Due to the fact that alcohol and drug abuse is a global problem, we insist that Methodists should completely abandon acquisition and use of alcohol and drugs, except for their use for medical reasons.

Rationale:

The number of alcohol- and drug-dependent people is increasing every year. It causes many social deceases

and human tragedies. We believe that we must express our position as Methodists, about alcohol and drug use more categorical. Therefore, please amend ¶162.L) of *The Book of Discipline* of The UMC 2012.

¶162.L.

Petition Number: 60940-CB-¶162.L-G; Tsoy, Svetlana - Moscow, Russia for East Russia and Central Asia Provisional Annual Conference.

Alcohol and Drugs

Amend ¶ 162.L):

Since the use of illegal drugs, as well as illegal and problematic use of alcohol, is a major factor in crime, disease, death, and family dysfunction, we support educational programs, as well as other prevention strategies, encouraging abstinence from illegal drug use. ~~and, with regard to those who choose to consume alcoholic beverages, judicious use with deliberate and intentional restraint, with Scripture as a guide.~~ Due to the fact that alcohol and drug abuse is a global problem, we insist that Methodists should completely abandon acquisition and use of alcohol and drugs, except for their use for medical reasons and for serving of Holy Communion according to church instructions.

Rationale:

The number of alcohol- and drug-dependent people is increasing every year. It causes many social deceases and human tragedies, we believe that we must express our position as Methodists, about alcohol and drug use more categorical. Therefore, please amend ¶ 162.L) of *The Book of Discipline of The United Methodist Church, 2012.*

¶162.U.

Petition Number: 60687-CB-¶162.U-G; Lawrence, Jan - Oakton, VA, USA for Foundry UMC - Washington, D.C..

HIV and AIDS

Amend ¶ 162.U:

¶ 162.U Persons Living with HIV and AIDS

Persons diagnosed . . .

We affirm the responsibility of the Church . . .

We reject the claims by some that HIV/AIDS is a punishment. We recognize that there are multiple manners in which this disease may be spread and support educational ministries within all at risk groups.

We urge the Church to be actively involved . . .

Rationale:

HIV and AIDS continues to grow in some parts of the world. It is spread many ways. We have to move beyond our biases so that we can work effectively to end its spread.

¶162.V.

Petition Number: 60708-CB-¶162.V-G; Tooley, Mark - Alexandria, VA, USA.

Right to Good Health Care

Delete the second, third, and fourth paragraphs of ¶ 162.V: ~~Providing the care needed to maintain health, prevent disease, and restore health after injury or illness is a responsibility each person owes others and government owes to all, a responsibility government ignores at its peril. In Ezekiel 34:4a, God points out the failures of the leadership of Israel to care for the weak: "You have not strengthened the weak, you have not healed the sick, you have not bound up the injured." As a result all suffer. Like police and fire protection, health care is best funded through the government's ability to tax each person equitably and directly fund the provider entities.~~

~~Countries facing a public health crisis such as HIV/AIDS must have access to generic medicines and to patented medicines. We affirm the right of men and women to have access to comprehensive reproductive health/family planning information and services that will serve as a means to prevent unplanned pregnancies, reduce abortions, and prevent the spread of HIV/AIDS. The right to health care includes care for persons with brain diseases, neurological conditions, or physical disabilities, who must be afforded the same access to health care as all other persons in our communities. It is unjust to construct or perpetuate barriers to physical or mental wholeness or full participation in community.~~

~~We believe it is a governmental responsibility to provide all citizens with health care.~~

And replace with:

Just societies must strive to maintain health, prevent disease, and restore health after injury or illness for all people. We celebrate increasing life spans and better health care around the world while acknowledging the urgency of greater efforts to provide quality health care to all. Quality health care in most societies typically involves cooperation by governments, private health care providers, insurers, religious institutions, charities, and private individuals. We affirm the greatest possible menu of medical choices available to patients and their families. We also affirm the dignity and right to health care of

the terminally ill and dying. The Church should advocate healthy living and mobilized effort against the scourge of global pandemic diseases, including malaria, tuberculosis, and AIDS. We also pray for continued advances against cancer.

¶162.V.

Petition Number: 60711-CB-¶162.V-G; Williams, Elizabeth A. - Nashville, TN, USA.

Right to Health Care

Amend ¶ 162.V as follows:

¶ 162 III. THE SOCIAL COMMUNITY (Social Principles)

V) Right to Health Care—Health is a condition of physical, mental, social, and spiritual well-being. John 10:10b says, "I came so that they could have life— indeed, so that they could live life to the fullest."

. . .

Stewardship of health is the responsibility of each person to whom health has been entrusted. Creating personal, environmental, and social conditions in which health can thrive is a joint responsibility—public and private. The United Methodist Church renounces inequities in health care and health outcomes on the basis on race, ethnicity, gender, sexual orientation, income, geographic location, religious affiliation, disability, or health status. Denying all people full access to physical, mental, social, and spiritual well-being through the establishment and maintenance of structures, policies, procedures, practices, and service delivery models that impede health are contrary to Jesus' vision of providing life to the fullest for all creation. We encourage individuals to pursue . . .

Rationale:

The statement that The United Methodist Church renounces inequities in health care and health outcomes should be included because creating personal, environmental, and social conditions in which health can thrive requires not only creating conditions necessary for health, but also acknowledging historic and systemic inequities in health experienced by different population groups. Once . . .

Proposed Non-Disciplinary Legislation

Petition 60690.

Petition Number: 60690-CB-NonDis; Nakanishi, Leanne - Pasadena, CA, USA for California-Pacific Annual Conference.

End of Life Options

General Conference of The United Methodist Church calls upon local congregations to support existing and newly organized efforts to educate their members and the common society at large about end-of-life decisions including all aspects of the Death with Dignity Movement.

In addition, we call upon the General Board of Church and Society and the General Board of Discipleship to develop and promote resource materials to assist these local congregations in this effort.

Rationale:

For many terminally ill persons faced with inevitable and unavoidable death, the growing Death with Dignity Movement now provides such freedom. It is now legal in a growing number of states in the U.S., Canada, Europe. It's a cultural spiritual issue and needs to be addressed by faith communities everywhere.

Petition 60837.

Petition Number: 60837-CB-NonDis-G; Harper, Trey - Forest, MS, USA for Mississippi Annual Conference. Bryan, James L. - NC, USA for North Carolina Annual Conference.Epler, Neil C. - Montgomery, AL, USA for Alabama - West Florida Annual Conference. Johnson, Carolyn E. - West Lafayette, IN, USA for Indiana Annual Conference. Wilson, John R. - PA, USA for Western Pennsylvania Annual Conference. 11 Similar Petitions

Withdraw from Religious Coalition for Reproductive Choice

The 2016 General Conference instructs the General Board of Church and Society and the United Methodist Women to withdraw immediately from membership in the Religious Coalition for Reproductive Choice (RCRC).

Rationale:

RCRC is a one-sided political lobby that opposes all disapproval or limitation of abortion. RCRC's advocacy often directly contradicts our Social Principles on abortion, but it still uses our Church's name. Several annual conferences and many United Methodist leaders have urged the Church to end all association with RCRC**.**

Proposed Resolutions

R2021.

Petition Number: 60398-CB-R2021-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Adoption in a Global Context

Amend Resolution 2021.

Insert two biblical quotes at beginning:

Mordecai had brought up Hadassah, that is Esther, his cousin, for she had neither father nor mother; . . . when her father and mother died, Mordecai adopted her as his own daughter (Esther 2:7, NRSV).

But when the fullness of time had come, God sent God's son, born of a woman, born under law, in order to redeem those who were under the law, so that we might receive adoption as children. (Galatians 4:4-5)

Insert new sentence at end of first paragraph and then merge with second paragraph:

"Adoption in the New Testament is the central biblical image for entrance into the family of faith." ("The Practice and Theology of Adoption," Jeanne Stevenson-Moessner, *The Christian Century*, January 24, 2001, p.10-13). Those seeking to adopt a child are faced with many challenges and concerns about the high costs of adoption, international laws and restrictions, interracial or intercultural differences, the availability of licensed agencies, and the long waiting times for processing adoptions.

Amend third paragraph:

International adoptions have increased dramatically in recent years. ~~In some cases, t~~This has created a ~~lucrative~~ multi-million-dollar-a-year "baby-selling" market ~~in the business of~~ where profit is often the primary motivation. ~~in the business of "baby selling."~~ Licensed adoption agencies are required by law to meet certain standards and ethical practices protecting the rights of the adoptive child(ren), the birth parents/family and the adoptive parent(s). High costs of international adoption call into question issues of stewardship while making adoption ~~it~~cost-prohibitive for families with moderate or low incomes. An international adoption may give a child a new chance ~~opportunity~~ to live a more secure ~~abundant~~ life with greater opportunities. However, removing children from their native land can have dire consequences.~~, either because of u~~Unresolved prejudices held by the adoptive parents ~~or because the children are unable~~ can lead to abuse and neglect and keep children from ~~to~~ adjusting emotionally or socially to their new homes. ~~Neither is i~~Intercountry adoption is not a solution to the problems of high birth rates or poverty in the countries of origin. Countries where babies are being considered for adoption are concerned ~~whether~~ that they may suffer a "brain drain" since typically only healthy babies, without disabilities or birth defects, are chosen by adoptive parents.

Amend fourth paragraph:

While some may pursue the adoption of children from other countries, many thousands of children in ~~the~~ foster-care systems wait in vain for families to adopt them. These children may come from difficult or painful families of origin or may have been harmed by years in successive and less-than-ideal placements. Adoption advocates point out that potential adoptive parents may view children who are under care in ~~the~~ foster care system~~s are viewed~~ as "less desirable." ~~by potential adoptive parents, because these children may come from difficult or painful families of origin or may have been harmed by years in successive and less-than-ideal placements~~. A form of "ageism" prevails in the adoption process, both in the selection of parents and the placement of children.

Amend fifth paragraph, third sentence:

~~Too often interracial adoption is based on economic class differences, or ability to provide for the child's needs.~~

Amend fifth paragraph, fourth sentence:

A family becomes a biracial or multicultural family when they adopt a child of a different race or culture than their own and~~, therefore,~~ should be sensitive to the societal impact of racism or xenophobia upon the child.

Amend fifth paragraph, sixth sentence:

Great sensitivity also needs to be expressed with regard to the intricacies of the social welfare system and the impact ~~that adoption may have on Native Americans and other ethnic minorities~~ on people who are adopted cross-culturally.

Amend seventh paragraph, first sentence:

In a time when many ~~parents~~ people ~~are~~ seek~~ing~~ to adopt children, and when many children ~~are~~need~~ing~~ a loving, caring family, The United Methodist Church affirms adoption as a means to create and strengthen families.

Insert new subparagraph under seventh paragraph retain before "encourage adoptive parents . . . ":

promote conditions that would make adoption unnecessary by supporting programs that will improve the living conditions of children in their families, their communities and their countries of origin;

Amend current subparagraph 2:

make adoption more affordable by supporting efforts

to provide increased financial assistance to middle- and low-income families considering adoption;

Amend current subparagraph 3:

support regulations and policies that enable more, better-qualified foster-care families and qualified extended family members to more easily adopt children in their care;

Delete subparagraph four under seventh paragraph:

~~promote conditions which would make adoption unnecessary by supporting programs which will improve the living conditions of children in their families, their communities and their countries of origin; and provide access to counseling services for adoptive parents;~~

Amend subparagraph five under seventh paragraph:

in cases where information and contact is desirable for the well-being of the child, work through recognized organizations to make contact between adoptive and birth families; ~~and~~

Insert two new subparagraphs at end of paragraph seven:

actively use literature and resources that positively reflect and teach about the cultures from which all children come in order to bolster self-esteem and positive cultural identity in the context of faith; and, "make adoption the center of theological reflection, teaching and counseling so that adopted children are less frequently assigned a second-class status in society and communities of faith" ("The Practice and Theology of Adoption," Jeanne Stevenson-Moessner, *The Christian Century*, January 24, 2001, p.10-13).

Rationale:

Revisions enhance current language with emphasis on cultural competency, and supporting child in birth families as well as encouraging adoption.

R2021. [For Group Discernment Process (p. 1187)]

Petition Number: 60892-CB-R2021-G; Mumme, Michael C. - Austin, TX, USA for First UMC of Austin Administrative Board.

Adoption in a Global Context

Readopt Resolution 2021 with the following bullet point added:

• encourage adoptive parents . . .

• support regulations . . .

• support regulations and policies that enable all qualified persons, regardless of sexual orientation or marital status, to become adoptive parents;

• promote conditions . . .

R2025.

Petition Number: 60249-CB-R2025-G; Olson, Harriett Jane - New York, NY, USA for United Methodist Women.1 Similar Petition

Responsible Parenthood

Amend and Readopt Resolution 2025 - Responsible Parenthood

1. Biblical Basis for Families

~~We affirm the principle of responsible parenthood.~~ The family, in its varying forms, constitutes the primary focus of human love, acceptance, and nurture. ~~, bringing fulfillment to parents and child.~~ Healthful and whole personhood is a gift of God's grace that develops as one is loved, responds to love, and in that relationship, comes to wholeness as a child of God. Thus family life is a major aspect of the abundant life (John 10:10) that Jesus came to bring. The decision to have children is a decision to extend this grace to a new generation.

While the success of families at procreation has been essential to the survival of the human race, in our stories of human origin, we recall that Adam and Eve were created first for companionship with each other (Genesis 2:18). From this, we conclude that procreation is neither the sole nor primary reason for family relationships. We therefore affirm that while many men and women choose to be parents, decisions of if and when to be parents, as well as how many children to have, should be a matter of decision—a most momentous decision that each person is called to consider carefully.

The decision to have children is a decision to participate with God in the process of creation. Like the psalmist, we affirm that children are a gift from God (Psalm 127:3). Those bearing children therefore must take into account the future well-being of the child and their ability to provide for the child through stable parental relationships and material necessities. Freedom to choose parenthood can only exist when the rights of women are respected and the woman is of age. We believe in the parents' ~~Each couple has the~~ right and ~~the~~ duty to prayerfully and responsibly ~~to~~ control conception, and to employ any safe and effective ~~according to their circumstances. They are, in our view, free to use those~~ means of birth control ~~considered medically safe~~. As developing technologies have moved conception and reproduction more and more out of the category of a chance happening and more closely to the realm of responsible choice, the decision whether or not to give birth to children must include acceptance of the responsibility to provide for their mental, physical, and spiritual growth, and to treat all children equitably according to their individual needs. ~~as well as consideration~~

~~of the possible effect on quality of life for family and society.~~

2. Contraception

Human beings have always had some control over the number and spacing of their young through the frequency and timing of sexual intercourse. In the last century, however, new medical advancements that support decision making about desired family size have been developed, and we affirm these medically-safe technologies and medications as God's gracious gift to those making decisions regarding parenthood.

Pharmaceutical methods of family planning such as oral contraceptives prevent ovulation. These methods now include long-lasting injectable drugs and patches applied to the skin. Sterilization—including vasectomy in males and tubal ligation in females—prevents the sperm and egg from arriving at the point of union. Barrier methods such as condoms also prevent such a meeting. Other forms of contraception include intrauterine devices and the so-called "morning after" pills which prevent the fertilized ovum from implantation.

Use of family planning and access to contraception around the world has had a dramatic impact on empowering women, on women's economic development, and overall public health. Maternal and infant moralities have been reduced. By controlling the number and spacing of their children, women have greater opportunities for education and economic participation, resulting in an enhanced quality of life for everyone.

3. Barriers to Responsible Choice

When women are neither educated about family planning not have unfettered access to methods of family planning, women and their families bear the consequences. There are numerous aspects that can become barriers and prevent women from exercising responsible parenthood choices. Prevalence of these factors may vary around the globe, but each causes pain, economic cost, and sometimes, even death. Factors include:

• Gender inequality in some populations often leaves a woman with little or no say in her own health care decisions. In India, only 40 percent of married women ages 15-19 reported having sole or joint say in decisions made regarding their health. Healthcare for the remaining 60 percent is controlled by the husbands. (Anderson, Panchaud, Singh, & Watson, 2013)

• Financial barriers for individuals are certainly problematic around the world but these same barriers apply to governments as well. Throughout Asia, there are widespread disparities between regions and people of various socioeconomic backgrounds. In some areas, as many as 75 percent of women do not have access to contraception. Meeting Asia's needs for modern contraception would cost $4.2 billion annually with funds coming from national governments, individuals receiving services, international donors, and nongovernmental organizations (NGOs)." (Singh, Darroch, Ashford, & Vlassoff, 2014)

• Arranged marriages, which generally occur at a young age, limit female autonomy and therefore often result in a culture in which females do not feel in control of their own reproductive health. (Coale, 1992)

• Spousal disapproval is a significant barrier to access. In a 1996 study of postpartum women in Zambia who did not use birth control, "39 percent cited spousal disapproval as the reason." In another study, as many as 20 percent "of women in Sub-Saharan Africa used injectable contraceptives covertly" because of spousal disapproval. (Sinding, 2005)

• Lack of access can often prevent family planning, even in developed countries. Employers and pharmacists in the United States have claimed religious reasons for refusing to provide insurance or fill a prescription. Lack of access has also shown that in Sub-Saharan Africa, "extreme poverty, lack of access to birth control, and restrictive abortion laws cause about 3 percent of women to have unsafe abortions. (Rasch, 2011)

• Legal restrictions in some countries prevent access to some forms of contraception. In 2012, the Honduran Supreme Court upheld the ban on emergency contraception. This, despite the fact that more than 40 percent of unmarried women and 25 percent of married women in the country experience an unmet need for legal contraception. (Anderson, Panchaud, Singh, & Watson, 2013)

4. Challenging Pregnancies

To support the sacred dimensions of personhood, all possible efforts should be made by parents and the community to ensure that each child enters the world in ~~with a healthy body and is born into~~ an environment conducive to the realization of his or her full potential. When these conditions are not present, a woman's pregnancy is challenging to her and her loved ones. Challenging pregnancies can be the result of rape. The woman can be underage and the victim of child abuse. A pregnancy can be challenging when either the fetus' or the mother's life, health, or ability to provide for the family is threatened.

The creation of a child is an incremental process whose beginnings stretch back to the creation of earth's first life, and whose milestones include conception, implantation, quickening, viability, and live birth. The Bible affirms breath as the mark of a living human person. While respecting developing life at every stage, we reject the simplistic belief that the moment when egg and sperm unite is the sole marker of human existence.

A challenging pregnancy may dictate a number of responses, especially the need for prayerful choice about

the pregnancy's outcome. Therefore, when a challenging ~~When an unacceptable~~ pregnancy occurs, we believe that a profound regard for unborn human life must be weighed alongside an equally profound regard for the fully developed woman ~~personhood~~, particularly when the physical, mental, and emotional health of the pregnant woman and her family show reason to be seriously threatened if a birth should occur. ~~by the new life just forming.~~We reject the simplistic answers surrounding ~~to~~ the issue ~~problem~~ of abortion: All ~~that, on the one hand, regard all~~ abortions are not murder, nor are they ~~as murders, or, on the other hand, regard abortions as~~ medical procedures without moral significance.

When a challenging ~~an unacceptable~~ pregnancy occurs, a family—and most of all, the pregnant woman—is confronted with the need to make a ~~difficult~~ decision. When a pregnancy occurs that appears to cause the parent or parents a hardship, we in the church should bring all our resources of compassion and support to their aid, including prayer and encouragement. We believe that continuance of a pregnancy that endangers the life or health of the mother, or poses other serious problems concerning the life, health, or mental capability of the child to be, is not a moral necessity. In order for women to have ~~such cases, we believe~~ the choices and healthcare they need, ~~path of mature Christian judgment may indicate the advisability of~~ abortion must be ~~. We support the~~ legal ~~right to abortion~~ as it is in many nations today including Canada, Korea, Estonia, Germany, Latvia, Lithuania, Mongolia, South Africa, Turkey, and Tunisia; and as described in the U.S. ~~established by the~~ 1973 Supreme Court decision, Roe v. Wade, which affirmed the right of a woman to control her own body. We encourage women in counsel with loved ones ~~husbands~~, doctors, and pastors to make their own responsible decisions concerning the personal and moral questions surrounding decision whether or not to continue a pregnancy. ~~the issue of abortion~~ (see ¶ 161.*J* <https://www.umofficialresources.com/reader/9781426766213/>).

5. Mandates

We call upon United Methodist families to support those making reproductive decisions, to be informed about options for family planning, and to support a woman's decisions.

We call upon United Methodists pastors and congregations to provide the following:

• Education of respect for women as equal partners in family leadership and decision making

• Counseling and educational ~~We therefore encourage our churches and common society to:1. provide to all education on human sexuality and family life in its varying forms, including means of marriage enrichment, rights of children, responsible and joyful expression of sexuality, and changing attitudes toward male and female roles in the home and the marketplace;2. provide counseling~~ opportunities for ~~married couples and~~ those approaching marriage or those considering starting a family on issues such as reproductive health, fertility challenges, family planning, adoption, and foster care. ~~the principles of responsible parenthood;~~

We call upon the United Methodist Seminaries, the General Board of Higher Education and Ministry, and the General Board of Discipleship to assist in the following ways:

• Provide theological basis for family responsibility in their course work and curriculum.

• Design and publish educational materials that are medically accurate, theologically informed, and developmentally appropriate.

• Promote the understanding that the family encompasses a wider range of options than that of the two-generational unit of parents and children; and

• Cultivate the development of socially responsible and life-enhancing expressions of extended families.

We call upon governments around the world to follow through with these family planning measures:

• Support ~~3. build understanding of the problems posed to society by the rapidly growing population of the world, and of the need to place personal decisions concerning childbearing in a context of the well-being of the community; 4. provide to each pregnant woman accessibility to comprehensive health care and nutrition~~ adequate public funding for family planning services to ~~ensure healthy children;~~5. make such services-including access to medicines, intrauterine devices, safe and effective barrier methods, and emergency contraception-- ~~information and materials available so all can exercise responsible choice in the area of conception controls. We support the free flow of information about reputable, efficient, and safe nonprescription contraceptive techniques through educational programs and through periodicals, radio, television, and other advertising media. We support adequate public funding and increased participation in family planning services by public and private agencies, including church-related institutions, with the goal of making such services~~ accessible to all, regardless of economic status or geographic location.~~;~~

• Work through legal and social campaigns to end the practice of child marriage thereby helping delay conception and childbirth among the one in nine women in the developing world married before the age of fifteen. (Child Marriage Facts and Figures, 2014)

• Make ~~6. make~~ provision in law and in practice for voluntary sterilization as an appropriate means~~, for some~~, for conception control and family planning.~~;~~

• Safeguard ~~7. safeguard~~ the legal option of abortion where it already exists under standards of sound medical practice~~; 8. make abortions available to women without regard to economic standards of sound medical practice~~, and to create legislative support to respect a woman's right to decision-making regarding her own body. In places where abortion is not legal, we invite faith leaders to be in dialogue with their governments to change the law, ending harmful practices that endanger the lives and health of women who seek illegal and often unsafe abortion. At the same time we support sufficient safeguards to prevent the use of abortion as a means of gender selection. ~~make abortions available to women without regard to economic status;9. monitor carefully the growing genetic and biomedical research, and be prepared to offer sound ethical counsel to those facing birth-planning decisions affected by such research;~~

• Be sensitive to the fears of many in poor and minority groups in developing nations about imposed birth-planning, to oppose any coercive use of such policies and services, and strive to see that family-planning programs respect the dignity of each individual person as well as the cultural diversities of groups.

• Make ~~10. assist the states to make~~ provisions in law and in practice for not mandating parental consent when treating ~~as adults~~ minors who have, or think they have, venereal diseases, or female minors who are, or think they are, pregnant.~~,~~ Eliminating ~~thereby eliminating~~ the legal necessity for notifying parents or guardians removes and barriers ~~prior~~ to care and treatment. Parental support is crucially important and most desirable ~~on such occasions~~, but needed treatment ought not to be contingent on such support. ~~This statement shall not be used to assert or imply that The United Methodist Church opposes any requirements, with or without exceptions, of parental notification for abortion procedures performed on girls who have not yet reached the age of legal adulthood;~~

We call upon private and public health providers to take these steps:

• Provide each pregnant woman with access to comprehensive health care and adequate nutrition to ensure the healthiest possible pregnancy.

• Make information and materials available so everyone can exercise responsible choice in the area of contraception and to support the free flow of information about reputable, efficient, and safe prescription and nonprescription contraceptive techniques through educational programs, as well as through periodicals, radio, television, and other advertising media.

• Carefully monitor the growing genetic and biomedical research, and be prepared to offer sound, ethical counsel to those facing birth-planning decisions affected by such research.

• Make a full range of reproductive health services, including family planning, contraception, and abortion available to women consistent with their medical status and without regard to their economic status.

• Support fertility treatment for those who are unable to become parents without assistance.

We call upon private and public child welfare agencies to ~~11. understand the family as encompassing a wider range of options than that of the two-generational unit of parents and children (the nuclear family); and promote the development of all socially responsible and life-enhancing expressions of the extended family, including families with adopted children, single parents, those with no children, and those who choose to be single;12.~~ view parenthood in the widest possible framework, recognizing that many children of the world today desperately need functioning parental figures, and also to promote understanding that adults can realize the choice and fulfillment of parenthood through adoption or foster care.~~;~~

We call upon the United Methodist General Board of Global Ministries and United Methodist Women to act:

• Encourage ~~13. encourage~~ men and women to actively demonstrate their responsibility by creating a family context of nurture and growth in which the children will have the opportunity to share in the mutual love and concern of their parents.~~; and~~

• Strengthen United Methodist-related health care institutions around the world by offering a full range of programs that address the many needs of families for reproductive health services, especially populations with no other access.

We call upon the United Methodist General Board of Church and Society to be proactive:

• Push for laws and public programs in each country that support individual and family-decision making about becoming parents.

• Support strong families in which children can achieve adulthood.

• Build understanding of the issues accompanying the rapidly growing population of the world, and of the need to place all personal decisions in the context of the well-being of the community.

~~14. be aware of the fears of many in poor and minority groups and in developing nations about imposed birth-planning, oppose any coercive use of such policies and services, and strive to see that family-planning programs respect the dignity of each individual person as well as the cultural diversities of groups.~~

ADOPTED 1976

AMENDED AND READOPTED 1996
READOPTED 2004
REVISED AND READOPTED 2008
RESOLUTION #2026. 2008 *Book of Resolutions*
RESOLUTION #25, 2004 *Book of Resolutions*
RESOLUTION #22, 2000 *Book of Resolutions*
See Social Principles, ¶ 161*A, F, G, J* <https://www.umofficialresources.com/reader/9781426766213/>..

R2025.

Petition Number: 60748-CB-R2025-G; Evans, Cynthia M. - O'Fallon, MO, USA. 2 Similar Petitions

Deletion

Delete Resolution #2025, "Responsible Parenthood."

Rationale:

Regardless of cultural conditions or family makeup, responsible parents care for their children. This resolution contradicts our belief in the sacredness of the life of the unborn child (¶ 161.J) by making children into commodities for parents to choose or reject at will. This statement is inappropriate and unnecessary.

R2025.

Petition Number: 60749-CB-R2025-G; Evans, David - O'Fallon, MO, USA.

Responsible Parenthood

Amend Resolution #2025: Responsible Parenthood as follows:

We affirm the principle of responsible parenthood . . .

We therefore encourage our churches and common society to:

1. . . .

7. safeguard the legal option of abortion**,** when appropriate**,** under standards of sound medical practice;

8. . . .

Rationale:

Because we believe in the sanctity of unborn human life and because we are reluctant to approve abortion (¶ 161.J), United Methodists should not provide an unqualified endorsement of abortion as the solution to all unexpected or unwanted pregnancies.

R2025.

Petition Number: 60750-CB-R2025-G; Evans, David - O'Fallon, MO, USA. 1 Similar Petition

Responsible Parenthood

Amend Resolution #2025: Responsible Parenthood as follows:

We affirm the principle of responsible parenthood . . .

When an unacceptable pregnancy occurs, a family—and most of all, the pregnant woman—is confronted with the need to make a difficult decision. We believe that continuance of a pregnancy that endangers the life or health of the mother, or poses other serious problems concerning the life, health, or mental capability of the child to be, is not a moral necessity. In such cases, we believe the path of mature Christian judgment may indicate the advisability of abortion. ~~We support the legal right to abortion as established by the 1973 Supreme Court decision.~~ We encourage women in counsel with husbands . . .

Rationale:

Many faithful United Methodists are not supportive of what were actually two court decisions. Even some pro-choice legal scholars oppose the decisions' legal reasoning. Emphasis on US law does not belong in a statement of universal Christian principles.

R2025.

Petition Number: 60751-CB-R2025-G; Oliver, Ardell - O'Fallon, MO, USA. 1 Similar Petition

Responsible Parenthood

Amend the first sentence in the fourth paragraph of Resolution #2025, "Responsible Parenthood:

. . . When an unacceptable pregnancy occurs, we believe that a profound regard for unborn human life must be weighed alongside an equally profound regard for fully developed personhood, particularly when the physical~~,~~ ~~mental, and emotional health~~ life of the pregnant woman ~~and her family~~ shows reason to be seriously threatened by the new life just forming . . .

Rationale:

Except for the rare instances when the mother's physical life is endangered, supporting abortion of any child having mental retardation or another disability is completely inconsistent with our Church's defense of the sanctity of unborn human life (¶ 161.J). No unborn child is any less "worthy" of life than anyone else.

R2025.

Petition Number: 60752-CB-R2025-G; Oliver, Ardell - O'Fallon, MO, USA. 1 Similar Petition

Responsible Parenthood

Amend the fifth paragraph of Resolution #2025, "Responsible Parenthood" as follows:

. . . We believe that continuance of a pregnancy that endangers the life ~~or health~~ of the mother, or poses other serious problems concerning the life~~, health, or mental capability~~ of the child ~~to be~~, is not a moral necessity . . .

Rationale:

Supporting the possibility of abortion for any child having mental retardation or another disability is completely inconsistent with our Church's defense of the sanctity of unborn human life (¶ 161.J). No unborn child is any less "worthy" of being born than anyone else.

R2026.

Petition Number: 60755-CB-R2026-G; DeJarnette, Alison - Alpharetta, GA, USA.

Readopt Resolution

Readopt Resolution 2026—Gender-Selective Abortion with no changes.

Rationale:

This important resolution expresses our concern about the deliberate targeting of unborn baby girls for abortion, which continues to be a widespread problem in much of the world. Today, there are many millions of "missing women" aborted because of their gender. God has not forgotten them. Neither should our Church.

R2041. [For Group Discernment Process (p. 1187)]

Petition Number: 60801-CB-R2041-G; Russell, Earlene - Palmerton, PA, USA.

Prohibit Homosexual Marriage

Amendment to be added after last paragraph of Resolution 2041

WHEREAS a sociological view on homosexuality sets human affectionate sexual love above the law of God; this is not in accordance with Jesus' teaching that love is the law. Jesus' teaching on love does not include what the Bible views as immoral sexual acts. To attempt to bring honor to any act that the Bible teaches is immoral would be to set the act against the law.

WHEREAS, in Matthew 22:37-40 Jesus taught that love sums up the law;

WHEREAS, in Matthew 5:17-20 Jesus assures he has not come to abolish the law or the prophets;

WHEREAS, in Matthew 5:17-19 Jesus asserts that every minute requirement of the law is valid and will be fulfilled, and that any violation of any one of the most insignificant of these requirements involves the infringement of the whole law;

WHEREAS, the apostles taught and preached against sexual acts that are against biblical law;

WHEREAS, in 2 Corinthians 11:1-15 Paul warns against false apostles infiltrating the church. He advises that leaders of the church not be deceived as Eve was by the serpent's cunning, and not to let their minds be somehow led astray from sincere and pure devotion to Christ;

Therefore, be it resolved, that The United Methodist Church in its commitment to uphold biblical law shall not allow pastors to perform marriage ceremonies for homosexual couples, to do so would be condoning an act that is socially accepted as love but breaks God's law.

R2041. [For Group Discernment Process (p. 1187)]

Petition Number: 60891-CB-R2041-G; Mumme, Michael C. - Austin, TX, USA for First UMC of Austin Administrative Board.

Church to Be in Ministry to Persons of All Sexual Orientations

Readopt Resolution 2041 with the following addition:

. . . ("Teen Sexual Identity and Suicide Risk," 2004 and 2008 *Book of Resolutions*). Because ~~T~~the teachings and actions of Jesus demonstrated radical inclusion of those rejected by mainstream society, we are called to renew our commitment to become faithful witnesses to the gospel, not alone to the ends of the earth, but also the depths of our common life and work (Preamble to the Social Principles) . . .

R2041. [For Group Discernment Process (p. 1187)]

Petition Number: 60897-CB-R2041-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Church to Be in Ministry to Persons of All Sexual Orientations

Amend Resolution 2041.

Replace first paragraph:

We affirm our belief in the infinite worth and value of each individual because all are human beings created by God and loved through and by Jesus Christ, and we affirm all persons as equally valuable in the sight of God (Preamble to Social Principles). Baptism is God's gift of

unmerited grace through the Holy Spirit and marks the entrance of persons into the church and its ministries of love, justice, and service (¶ 305, *Book of Discipline*) We affirm that through baptism God has made us members of one body of Christ so that all who follow Jesus have spiritual gifts to share for the common good (1 Corinthians 12:4-27). In addressing the nurturing function of Christian fellowship, our United Methodist Social Principles assert that human sexuality is a complex gift of which we have limited understanding (¶ 161F). "We affirm that all persons are individuals of sacred worth, created in the image of God, and that all persons need the ministry and guidance of the church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self" (¶ 161F). "The inherent dignity of human beings is the foundation of all human rights. The Universal Declaration of Human Rights recognizes that 'all human beings are born free and equal in dignity and rights,' and 'governments are bound to protect them.' The declaration specifies that everyone is entitled to equal protection under the law, and that everyone has the right to security of the person and to protection against violence or bodily harm" ("Affirmation of Human Rights of All People," Statement by the Board of Directors of the General Board of Church and Society of The United Methodist Church, March 1, 2014).

Create new second paragraph with amendments:

Those seeking a deeper understanding of their ~~An individual confronting his or her~~ own ~~minority~~ sexual orientation and/or ~~that~~ of a ~~close~~ family member, friend, or ~~associate~~ other persons often experience~~s~~ isolation, confusion, ~~and~~ fear and violence at a time when they ~~he or she~~ need~~s~~ information, guidance, and support~~("Teens at Risk," 2000 Book of Resolutions)~~; and we recognize that teens dealing with questions about sexual orientation are at a greater risk for suicide and violence perpetrated against them~~("Teen Sexual Identity and Suicide Risk," 2004 and 2008 Book of Resolutions)~~. The teachings and actions of Jesus demonstrated radical inclusion of those rejected by mainstream society, we are called to renew our commitment to become faithful witnesses to the gospel, not alone to the ends of the earth, but also the depths of our common life and work (Preamble to the Social Principles).

Insert in last paragraph, second sentence:

Such ministry and openness may include: welcoming sexual minorities, their friends, and families into our churches and demonstrating our faith in a loving God; a willingness to listen and open our hearts to their stories and struggles in our churches, districts, annual conferences, and General Conference; encouraging study and dialogue around issues of sexuality; advocating for policies that protect the human rights of lesbian, gay, bisexual, and transgender persons; and praying for all those who are in pain and discord over our Christian response to this controversial issue.

Rationale:

Revisions enhance current language by strengthening theological foundation for study, prayer and advocacy.

R2042. [For Group Discernment Process (p. 1187)]

Petition Number: 60893-CB-R2042-G; Mumme, Michael C. - Austin, TX, USA for First UMC of Austin Administrative Board.

Readopt Resolution

Readopt Resolution 2042.

R2042. [For Group Discernment Process (p. 1187)]

Petition Number: 60899-CB-R2042-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Opposition to Homophobia and Heterosexism

Delete current Resolution 2042 and replace with the following:

Suggested new title: Opposition to Sexual Prejudice, Homophobia, and Heterosexism

The United Methodist Church affirms that "all persons are individuals of sacred worth, created in the image of God" (¶ 161.F, Human Sexuality, *The Book of Discipline of The United Methodist Church, 2012*); and,

The United Methodist Church states, "Certain basic human rights and civil liberties are due all persons," and as a church is "committed to supporting those rights and liberties for all persons, regardless of sexual orientation" (¶ 162.J, Equal Rights Regardless of Sexual Orientation, *The Book of Discipline of The United Methodist Church, 2012*); and,

The United Methodist Church is committed to the eradication of sexism (#3443, 2012 *Book of Resolutions*); and,

Sexual prejudice (Sexual prejudice, A commonly used definition from Spring Reference Online [2014]: "Sexual prejudice encompasses all negative attitudes and assumptions directed toward an individual or group based on sexual orientation.") is an attitude of negativity toward persons due to their sexual orientation, sexual identity, or gender expression; and,

Homophobia (Homophobia, A commonly used definition from the *American Heritage Dictionary* (1992): "Fear, hatred, or mistrust of lesbians and gay men.") is holding and maintaining prejudicial and fearful attitudes toward individuals perceived to be nonheterosexual, regardless of the victim's actual sexual orientation or sexual identity; or gender expression; and

Heterosexism (Heterosexism, A commonly used definition from the *American Heritage Dictionary* (2014): "Discrimination or prejudice against lesbians, gay men, or bisexuals by heterosexual people.") is a self-justifying system of attitudes and behavior based on sexual prejudice that:

1. perpetuates stereotypical categories of what is essentially "masculine" and what is essentially "feminine";

2. provides a privileged status for people who identify as culturally defined heterosexuals; and

3. discriminates against persons who, regardless of their sexual orientation, sexual identity, or gender expression do not appear to fit within the particular category defined as appropriate for their gender; and

Sexual prejudice homophobia and heterosexism are manifestations of sexism in general in that they foster stereotypes based on arbitrary distinctions of gender categories; and,

Actions rooted in sexual prejudice, homophobia, and heterosexism, including violence, threats, ridicule, humiliation, discrimination, isolation, rejection, and legislation break down the body of Christ and are damaging to persons of all sexual orientations and identities; and

The United Methodist Church is a worldwide faith community that has the unique opportunity to speak to matters of sexual prejudice, homophobia, and heterosexism globally.

Therefore, be it resolved, that The United Methodist Church strengthen its advocacy globally of the eradication of sexism by opposing all forms of violence or discrimination based on gender, gender identity and expression, or sexual orientation; and

Be it further resolved, that the General Board of Church and Society provide resources and materials aimed at educating members of the local churches about the reality, issues, and effects of sexual prejudice, homophobia and heterosexism and the need for a worldwide Christian witness against these facets of marginalization and rejection.

ADOPTED 2008

Resolution #2043, 2008 *Book of Resolutions*

Rationale:

Revisions enhance resolution with updated terminology and understanding of the manifestations of bias.

R2082.

Petition Number: 60167-CB-R2082-G; Hare, Dawn Wiggins - Chicago, IL, USA for General Commission on the Status and Role of Women.

Readopt Resolution

Readopt Resolution 2082 - Prevention of the Use of Pornography in the Church - with no changes.

R3021.

Petition Number: 60466-CB-R3021-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Abuse of Older Adults

Delete current text and replace with the following:

"Do not cast me off in the time of old age; / do not forsake me when my strength is spent" (Psalm 71:9 NRSV).

Elder abuse is defined by the World Health Organization as "a single, or repeated act, or lack of appropriate action, occurring within any relationship where there is an expectation of trust which causes harm or distress to an older person." Elder abuse includes but is not limited to physical, psychological or emotional, sexual and financial abuse. It can also be the result of intentional or unintentional neglect.

The World Health Organization reports that, "In many parts of the world elder abuse occurs with little recognition or response. Elder abuse is a problem that exists in both developing and developed countries yet is typically underreported globally. Prevalence rates or estimates exist only in selected developed countries—ranging from 1% to 10%." Obviously, any abuse is unacceptable. As such, it demands a global multifaceted response, one which focuses on protecting the rights of older persons.

Therefore, be it resolved, that we call on The United Methodist Church to more effectively address this issue through education and awareness, information, counseling and referral services, support systems, and reports to the proper authorities when abuse is suspected.

Therefore, be it further resolved, that the Older Adult Committee of the General Board Discipleship and other applicable general agencies provide resources and materials to address the issue.

Rationale:

Revisions enhance current language with stronger biblical foundation and updated information about elder abuse from the World Health Organization.

R3022.

Petition Number: 60467-CB-R3022; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Aging in the United States: The Church's Response

Delete current text and replace with the following:

I. The Situation

Older adults have been a vital part of our congregations for generations. The percentage of older adults in the United States is growing rapidly. As a result of better health care, nutrition, job safety, and many other factors more U.S. residents are living into older adulthood, which presents many challenges including:

(1) Over 23 million U.S. residents aged 60+ are economically insecure, living at or below 250% of the federal poverty level. These older adults struggle each day with rising housing and health care bills, inadequate nutrition, lack of access to transportation, diminished savings, and job loss (The National Council on Aging).

(2) Almost 75% of single Social Security recipients aged 65+ depend on Social Security for all or most of their monthly income (Social Security Administration).

(3) Older women typically receive about $4,000 less annually in Social Security than older men due to lower lifetime earnings, time taken off for caregiving, occupational segregation into lower-wage work, and other issues. Older women of color fare even worse (Wider Opportunities for Women).

(4) One-third of senior households has no money left over each month or is in debt after meeting essential expenses (Institute on Assets and Social Policy).

(5) Fourteen percent of adults aged 65+ face retirement with negative net worth, contributing to a rise in bankruptcies that has grown at the fastest pace ever due to high credit-card debt and debts against their home (Aging and Bankruptcy, U.S. Courts).

(6) Over 27% of older adults living in poverty were at risk for hunger in 2011 (National Foundation to End Senior Hunger).

(7) The average senior in good health needs to spend about $381/month to cover basic health needs. This includes Medicare premiums, supplemental coverage, copays, and out-of-pocket costs. This figure increases to $511/month for a senior in poor health (Gerontology Institute).

(8) As of December 2011, 16% of older homeowners owed more on their house than it was worth (AARP).

(9) A majority of older adults has unsustainable housing costs, with 59% of older renters and 33% of homeowners with mortgages spending more than 30% of their income on housing costs (AARP).

(10) 44% of African American and 37% of Latino seniors either rent or have no home equity (Institute on Assets & Social Policy).

II. A Theological Rationale

Psalm 24:1 boldly proclaims that the earth is the Lord's and everything in it. Psalm 71:9 gives us this warning:

"Do not cast me off in the time of old age; / do not forsake me when my strength is spent."

As United Methodists we give thanks for God's creation and the value of each person regardless of age.

III. Calls to Action

A. By individuals and society at all levels

United Methodists are called to advocate for the elimination of age discrimination in personal attitudes and institutional structures. We should pursue this advocacy vigorously and in cooperation with appropriate private and public groups, including all levels of government. Our efforts should be based on the following:

1. Religious institutions make a unique and significant contribution to human life. Living involves ethical issues and value decisions. Therefore, a religious presence is important to the quality of total community life. The experience and gifts of older persons is a valuable resource for the whole church.

2. Governments should play a critical role in ensuring that all benefits are available to all older adults to improve their quality of life. Christians should support governmental policies that promote sharing with those who are less fortunate. This does not absolve either the institutional church or individual Christians from responsibility for persons in need.

3. A standard of basic survival support systems should be accepted and established in our society and made available to all persons. These systems should include: health care, transportation, housing, and income maintenance at a minimum. Christians need to identify and promote those facilities and services that ensure opportunities for prolonged well-being. These services need to be provided within the financial means of older adults, with appropriate public subsidy when necessary. They include the following:

a. universal, comprehensive health-insurance program;

b. national legislation correcting the disparity in Medicare's failure to cover full prescription drug needs;

c. health-resources systems special to the needs of older adults that are comprehensive, accessible, and feasible within available resources, these include long-term care, hospice care, home health care, and health-maintenance organizations;

d. health-education systems that emphasize proper nutrition, proper drug use, preventive health care, and immunization, as well as information about the availability of health resources within the community;

e. training for medical and social-service personnel concerning the special cultural, physical, psychosocial, and spiritual aspects and needs of older adults;

f. adequate housing that is both affordable and secure, with protections that massive tax and rental increases will not create displacement, and transportation systems that meet the special needs of older adults;

g. national legislation correcting the disparity in Medicare's failure to cover either assisted-living residences or dementia-specific housing, or home nursing care;

h. a basic governmental income-maintenance system adequate to sustain an adequate standard of living affording personal dignity;

i. basic pension systems benefit levels adequate to meet economic needs at least equal to the defined poverty level, supplementation by benefits from public funds;

j. continuing educational and counseling opportunities for older adults in pre-retirement planning, in work-related training, in interpersonal retirement relationships, and in personal enrichment;

k. formal and informal community associations such as public and private centers that foster social, recreational, artistic, intellectual, and spiritual activities to help persons overcome loneliness and social isolation;

l. continuing employment opportunities for those who desire them in flexible, appropriate work settings related to varying lifestyles; and

m. opportunities for volunteer work and paid employment that best utilize the skills and experiences of older adults.

4. Finally, our society is called upon to respond to a basic human right of older adults: the right to faithful care in dying and to have personal wishes respected concerning the number and type of life-sustaining measures that should be used to prolong life. Living wills, requesting no heroic measures be used, and other such efforts to die with faithful care should be supported.

B. By the church at all levels

1. All levels of the church are called to:

a. practice nondiscrimination in the church on the basis of age in hiring, deployment, and promotion of older workers, including the appointment of clergy;

b. include ministries by, with and for older adults as an essential and intentional component of the church and its mission;

c. promote flexible retirement and eliminate mandatory retirement based solely on age;

d. develop theological statements on death and dying recognizing the basic human right to faithful care of the dying;

e. address the questions raised by the declining quality of life; stimulate research to connect the improvement of the quality of life with longevity of life, raised by increased longevity;

f. develop ethical guidelines for dealing with difficult medical decisions that involve the use of limited resources for health and life insurance;

g. authorize appropriate research, including a demographic study of members of The United Methodist Church, to provide greatly needed information on the psychosocial and spiritual aspects of aging; and

h. establish a properly funded pension system with an adequate minimum standard for all clergy and church-employed lay persons and their spouses, including the divorced spouse.

2. Each local church is called to:

a. become aware of the needs and interests of older people in the congregation and in the community, including the places in which they reside, and to express Christian love through person-to-person understanding and caring;

b. intentionally sponsor ministries in institutions designed to meet the needs of older adults, such as nursing homes, assisted-living residences, and dementia-specific housing as well as the homes of older adults living alone, as we keep these older persons fully incorporated in the body of Christ;

c. affirm the cultural and historical contributions and gifts of ethnic older adults;

d. acknowledge that ministry by, with, and for older adults is needed in congregations of all sizes;

e. support, equip, and train lay volunteers with a dedication for this important ministry;

f. develop a barrier-free environment in which older adults can function in spite of impairments;

g. develop an intentional ministry with older adults that:

• ensures life maintenance for each person related to adequate food, health service, mobility, personal security, income, and other personal services;

• offers opportunities for life enrichment including intellectual stimulation, social involvement, spiritual cultivation, and artistic pursuits;

• encourages life reconstruction when necessary, including motivation and guidance in making new friends, serving new roles in the community that help people cope with loss, and providing support systems for older adults experiencing losses;

• affirms life transcendence, including celebration of the meaning and purpose of life through worship, Bible study, personal reflection, and small-group life;

• recognizes that older persons represent a creative resource bank available to the church and to involve them in service to the community as persons of insight and wisdom (this could include not only ministry to one another, but also to the larger mission of the church for redemption of the world, including reaching the unchurched); relates to secular retirement communities within its boundaries;

• fosters intergenerational experiences in the congregation and community including educating all age groups about how to grow old with dignity and satisfaction;

• ensures that the frail are not separated from the life of the congregation, but retain access to the sacraments and are given assistance as needed by the caring community;

• provides support and information for adults caring for aging parents;

• cooperates with other churches and community agencies for more comprehensive and effective ministries with older persons;

• accepts responsibility for an advocacy role in behalf of older adults; and

• develops older-adult ministries responsible to the church council. (A staff position or older adult council may be needed to facilitate this ministry with older adults.)

3. Each annual conference is called to:

a. provide leadership and support for an intentional ministry to older persons in its local churches, with special attention to the needs of women and minorities;

b. develop a program of job counseling and retirement planning for clergy and lay employees;

c. share creative models of ministry and a data bank of resources with the local churches and other agencies;

d. define the relationship between the annual conference and United Methodist-related residential and nonresidential facilities for older adults, so that the relationships can be clearly understood and mutually supportive;

e. recruit persons for professional leadership in working with older adults;

f. serve as both a partner and critic to local church and public programs with older adults, promoting ecumenical linkages where possible;

g. support financially, if needed, retired clergy and lay church workers and their spouses who reside in United Methodist long-term care settings;

h. promote Golden Cross Sunday and other special offerings for ministries by, for, and with older adults; and

i. recognize that older persons within the conference, both lay and clergy, represent a significant and experienced resource that should be utilized in both the organization and mission of the conference.

4. General boards and agencies are called to:

a. examine the pension policies of the general church and their impact related to the needs of those who are single (retired, divorced, or surviving dependents of pensioners);

b. create specific guidance materials for ministry by, for, and with older adults;

c. prepare intergenerational and age-specific materials for church school and for other special studies in the local church;

d. promote advocacy in behalf of all older adults, but especially those who do not have access to needed services because of isolation, low income, or disability (this might include advocacy for health care, income maintenance, and other social legislation);

e. assist institutions for older adults to maintain quality care and to develop resource centers for ministry with and by older adults;

f. create a variety of nonresidential ministries for older adults;

g. coordinate general church training in ministry with older adults;

h. provide for formal coordination on aging issues;

i. advocate the special concerns and needs of older women and minorities; and

j. utilize older persons as a creative resource bank in the design and implementation of these objectives.

5. Retirement and long-term care facilities related to the church are called to:

a. develop a covenant relationship with the church to reinforce a sense of joint mission in services with older adults;

b. encourage the provision of charitable support and provide a channel for the assistance of the whole church; and

c. encourage both residential and nonresidential institutional settings that emphasize the spiritual, personal, physical, and social needs of older adults.

6. Finally, seminaries and colleges are called to:

a. provide seminarians with instruction on aging and experiences with older persons in the curriculum;

b. prepare persons for careers in the field of aging;

c. develop special professorships to teach gerontology, and to provide continuing education for those who work with older adults;

d. engage in basic and applied research related to aging, and communicate the findings;

e. develop a system for sharing research results with the church;

f. enable older adults to enroll in courses and degree programs and to participate generally in the life of educational institutions; and

g. develop and offer lay courses in locations accessible to older persons.

IV. Summary

Concern for older persons in the church is theologically grounded in the doctrine of Creation, in the meaning of God's work in Christ, in the response to grace that leads us into service, in the continuing value of older persons in the larger mission, and in the nature of the church as an agent of redemption and defender of justice for all. Older adults deserve respect, dignity, and equal opportunity. The United Methodist Church is called to be an advocate for older adults, for their sense of personal identity and dignity, for utilization of experience, wisdom, and skills, for health maintenance, adequate income, educational opportunities, and vocational and avocational experiences in cooperation with the public and private sectors of society. The aging process is part of God's plan for life, with the good news of Christ's redemption giving hope and purpose. United Methodists are called to live this message through words and deeds in the church and in society.

ADOPTED 1988
REVISED AND ADOPTED 2000
REVISED AND ADOPTED 2008
RESOLUTION #3022, 2008 *Book of Resolutions*
RESOLUTION #156, 2004 *Book of Resolutions*
RESOLUTION #144, 2000 *Book of Resolutions*
See Social Principles, ¶ 162E.

R3042.

Petition Number: 60464-CB-R3042-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Alcohol and Other Drugs

Amend resolution 3042 as follows:

Insert a new fifth paragraph:

The ~~US~~ United States policy response to the drug crisis has focused almost exclusively on law enforcement and military solutions.

Replace paragraph #4 under I. Alcohol

~~4. We strongly encourage annual conferences to develop leadership training opportunities and resources for local church pastors and laity to help with counseling individuals and families who have alcohol-related problems; counseling those bereaved by alcohol-related deaths and violence; and teaching stress management to church workers in communities with high alcohol abuse.~~4. We oppose the sale and consumption of alcoholic beverages within the confines of United Methodist Church facilities and recommend that it be prohibited.

Replace paragraph #5 under I. Alcohol

~~5. We urge all United Methodist churches to work for a minimum legal-drinking-age of twenty-one years in their respective states/nations.~~

5. We ask individuals and local congregations to study and discuss the problem of driving while intoxicated and impaired by alcohol or other drugs, and we support legislation to reduce such activity.

Replace paragraphs #6 and #7 under I. Alcohol

~~6. We oppose the sale and consumption of alcoholic beverages within the confines of United Methodist Church facilities and recommend that it be prohibited.~~

~~7. We ask individuals and local congregations to study and discuss the problem of driving while intoxicated and impaired by alcohol or other drugs, and we support legislation to reduce such activity.~~

Amend the following section, including the heading:

III. ~~Other~~ Drugs

Amend the fourth sentence to read as follows:

Additionally, commonly used products such as glue, paint thinners, ~~Spice, K2, incense, bath salts,~~ and gasoline have the potential to be abused as inhalants.

Delete the following paragraphs:

~~Abuse of drugs has risen dramatically in recent years. Some of these abused drugs are legal and some not. Very many abused drugs have a medicinal use. Numerous medicinal drugs, both prescription and over-the-counter (OTC) have no attraction other than their medicinal value. Others, however, notably pain relievers, stimulants and tranquilizers, are perceived to provide a pleasurable sensation, and are thus subject to abuse. Other such drugs because of their psychoactive qualities are primarily abused for their mind-altering qualities. These drugs' medical value, if any, is strictly secondary.~~

~~Prescription drug abuse has risen dramatically in recent years. Abuse of a prescription medication not prescribed for you, or taking it for reasons or in dosages other than as prescribed can produce serious health effects, including addiction. Commonly abused classes of prescription medications include opioids for pain, central nervous system depressants for anxiety and sleep disorders, and stimulants for ADHD and narcolepsy. Misuse of legal drugs has both a demand component and a supply component that must be strictly regulated.~~

Delete third and fourth sentences under C. Psychedelics or Hallucinogens:

~~We urge complete abstinence from such drugs.~~

~~We urge all persons to abstain from all use of sedatives and stimulants unless legally prescribed in a form appropriate for treating a particular medical condition, or legally available over the counter and is used in moderation in accordance with its labeled purpose.~~

Delete the heading for E. Medication Abuse and the first paragraph:

~~*E. Medication Abuse*~~

~~Above and beyond the forms of abuse described previously, one has to address a "medical culture" that sees problem solution primarily in pharmaceutical terms. This may be expressed in the home when children break into their parents' medications to seek some pleasant sensation, or the purchase of over-the-counter cold medications to isolate a psychoactive component. It may also be expressed through physicians who prefer to medicate a patient to dull the experience of childbirth or grieving, or who prescribe medications when the real need of the patient is to address life challenges. Ultimately, this reflects an underlying philosophy that the most profound existential and spiritual challenges have a chemical solution.~~

Amend item number 5 under *Therefore* as follows:

5. We strongly encourage annual conferences to develop leadership training opportunities and resources for local church pastors and laity to help them with counseling individuals and families who have alcohol- and other drug-related problems; counseling those bereaved by alcohol- and other drug-related deaths and violence; and teaching stress management to church workers in communities with high alcohol and other drug activity.

Insert a new item number 6:

~~6. We urge redevelopment of more effective methods of treatment of drug abuse and addiction.~~6. We support comprehensive tobacco control policies and legislation that includes provisions to: a) reduce the rate of youth smoking by increasing the price of cigarettes; b) protect tobacco farmers by helping them shift from tobacco to other crops; c) give the US Food and Drug Administration full authority to regulate nicotine as a drug in the United States; d) fund anti-tobacco research and advertising, as well as education and prevention campaigns.

Insert a new number 7:

7. We urge redevelopment of more effective methods of treatment of drug abuse and addiction.

Insert a new #10:

10. We urge all United Methodist churches to work for a minimum legal drinking age of twenty-one years in their respective states/nations.

Amend the new #12 as follows:

~~10~~ 12. We note with deep concern that law enforcement against possession and use of illegally procured drugs has resulted in a dramatic increase in jail and prison populations, often consisting disproportionally of poor, minority~~, and~~ young persons,~~ many times~~ often due to huge sentencing disparities between possession of "crack" cocaine (the cheaper form, used more by poor minorities, where possession of only 5 grams is subject to a five-year mandatory minimum sentence) and possession of powder cocaine (the more expensive and purer form where possession of 500 grams or more is necessary to invoke a five-year mandatory minimum sentence), even though the two forms are pharmacologically identical, and therefore call for fairness in sentencing through reform of sentencing guidelines governing the possession and use of powder and crack cocaine. ~~Therefore, we call for fairness in sentencing through reform of sentencing guidelines governing drug laws. In particular, we support the drug-court system that more fairly and comprehensively addresses problems of drug addiction with policies and sentences that encompass hope, transformation, and compassion for the addicted person.~~

Rationale:

Amendments to resolution tighten focus while strengthening content related to alcohol and tobacco, especially related to young people. Inequitable criminal-justice enforcement in some areas of drug usage is also discussed.

R3043.

Petition Number: 60457-CB-R3043-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Keep Children and Youth Free From Alcohol and Other Drugs

Amend Resolution 3043 as follows:

First paragraph, second sentence insert:

By his example, we are called to give children special attention enabling them to be free from harm (Matthew 19:13-15, NRSV).

R3044.

Petition Number: 60465-CB-R3044-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Drinking on Campus

Amend #3044. Drinking on Campus

Revise first paragraph, second sentence:

Jesus also said, "~~Allow~~ Let the children ~~to~~ come to me,~~. . . . Don't forbid them, because~~ and do not hinder them; for to such belongs the kingdom of heaven ~~belongs to people like these children~~" (Matthew 19:14 NRSV).

Modify the fourth paragraph, first sentence:

The alarming increase in binge drinkers ~~18 to 20~~ 18-20 years old indicates that many college students in the United States ~~con-tinue~~ continue to engage in binge drink-

ing and drinking to get drunk, with a disturbing percentage of students reporting alcohol-related incidents, such as missing classes, personal injuries, sexual assault, or other forms of violence and vandalism.

Rationale:

Updated scriptural reference and minor edits.

R3045.

Petition Number: 60458-CB-R3045-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

A Call to Action on Alcohol

Amend 3045. A Call to Action on Alcohol

Amend paragraph 1:

The Scriptures provide many dimensions to understanding the issue of alcohol. For example, Proverbs 23:20-21~~,~~ and 29-32 (NRSV) illustrate~~s~~ the cautious attitude of Scripture with respect to alcohol: "Do not be among winebibbers, or among gluttonous eaters of meat; for the drunkard and the glutton will come to poverty, and drowsiness will clothe them with rags. . . . Who has woe? Who has sorrow? Who has strife? Who has complaining? Who has wounds without cause? Who has redness of eyes? Those who linger late over wine, those who keep trying mixed wines. Do not look at wine when it is red, when it sparkles in the cup and goes down smoothly. At the last it bites like a serpent, and stings like an adder." ~~Don't hang out with those who get drunk on wine or those who eat too much meat, because drunks and gluttons will be impoverished; their stupor will clothe them in rags . . . Who is suffering? Who is uneasy? Who has arguments? Who has complaints? Who has unnecessary wounds? Who has glazed eyes? —those who linger over wine; those who go looking for mixed wine. Don't look at wine when it is red, when it sparkles in the cup, going down smoothly. In the end, it bites like a snake and poisons like an viper."~~ On the other hand, Jesus affirmed the use of alcohol at the wedding in Cana (John 2:1-10, NRSV): "When the wine gave out, the mother of Jesus said to him, 'They have no wine.' . . . Jesus said to them, 'Fill the jars with water.' And they filled them up to the brim. . . . The steward tasted the water that had become wine . . . and said to him, . . . 'you have kept the good wine until now.'" ~~When the wine ran out, Jesus' mother said to him, 'They don't have any wine.' . . . Jesus said to the servants, 'Fill the jars with water,' and they filled them to the brim. . . . The headwaiter tasted the water that had become wine . . . and said to [the groom], . . .'You kept the good wine until now.'~~" The United Methodist Church is challenged to apply the ethical guidelines of Scripture to a contemporary culture in which alcoholic beverages play a prominent role, for which we pay a heavy price in both human and economic terms. Further, there is substantial evidence that patterns of casual alcohol use, problematic use, dependence and addiction are prevalent within our fellowship, and may be as prevalent among members of The United Methodist Church as they are in society at large.

Amend paragraph 3, sentence 1:

John Wesley, the founder of the Methodist Movement, was ~~vividly~~ keenly aware of the effects of drunkenness on individuals and families, including members of his own extended family, but was charitable to those individuals affected by alcohol in his culture.

Amend paragraph 3, sentence 2:

Christian discipleship, stewardship, and justice demand that we attend to the human and economic damage caused by high-risk consumption, recognizing the needs of our addicted brothers and sisters, whether they are within our ~~fellowship~~ denomination or outside of it; and fostering understanding and good will among people who are not addicted or in recovery and choose abstinence or scripture-led judicious use of alcohol.

Amend paragraph 3, sentence 3:

Our Social Principle, ¶ 162.*L*, and ~~several of the~~ other resolutions within the *Book of Resolutions* further explain our position on a variety of matters as it relates to alcohol.

Amend paragraph 4, sentence 1:

The Social Principles place emphasis on abstinence as "a faithful witness" and allow for persons to exercise reasonable discernment regarding "judicious use with deliberate and intentional restraint, with Scripture as a guide," while at the same time encouraging us to "~~[~~assist~~]~~ those who ~~[are]~~ have become dependent, and their families

Amend paragraph 5, sentence 3:

However, we acknowledge ~~that there are no substantive resources for individuals and local churches that explicate and interpret our position for~~ the complexity in interpreting our position of "judicious use with deliberate and intentional restraint, with Scripture as a guide" and foster dialogue between the two approaches to alcohol-abstinence and judicious use.

Amend paragraph 6, sentence 1:

The legacy of the Temperance Movement of an earlier century has been transformed by new social forces and scientific findings into a vigorous public health movement, with emphasis on alcohol policies and education that place individual responsibility in the context of social norms and practices and environmental factors that encourage or foster casual behavior and attitudes about alcohol.

Amend paragraph 11, sentence 2:

Furthermore, the alcohol industry has shown in many ways that it is far more interested in profits than in the

health, safety and welfare of the people, more interested in expanding its customer base to ~~insure~~ ensure its economic viability, blaming its customers for alcohol-related problems, and refusing steadfastly to define what it means by "responsible drinking," to the point that even their "responsibility" messages serve their own self-interests, attempting thereby to absolve themselves of corporate responsibility.

Amend paragraph 12, sentence 1:

Those who profit from the production, distribution, promotion, and sale of alcoholic beverages have been allowed to assume a privileged position in the formation of public policy and legislation at key governmental levels across the globe, at local through national and international levels, ~~local, state, regional, and national levels~~, a degree of power and influence which has succeeded in dissuading the public, including the faith community, from taking appropriate action as citizens.

Amend paragraph 15, sentence 1:

The call for faith community leadership on this issue, leadership that transcends special economic interests and considers the public interest, leadership that pursues action rather than continued pronouncements; able and the critical need ~~willing~~ to challenge industry practices, ~~when others have a defeatist attitude and~~ even in the face of the industry's outsized influence on public health ~~consider the industry invincible~~ in matters of social policy, public health and the common good ~~is a critical need~~.

Amend paragraph 16, sentence 1:

Therefore, be it resolved, that the members of The United Methodist Church take a firm stand ~~to reduce~~ focused on reducing alcohol-related problems, not only as a personal matter, but as a concern for congregations, communities, regions, states, and nations, and communicate that it stands actively and effectively, rather than passively, through action and organizing to change the social norms; and

Paragraph 17, sentence 1:

Be it further resolved, that further education occur to close the gap in understanding between abstinence and addiction, using comprehensive theological and biblical analysis, ~~be closed, using the entire Bible as our ethical guide,~~ and that The United Methodist Church promote an ethic that is consistent with personal, spiritual and societal concern for health, safety and well-being; that such ethic be one that (a) accepts abstinence ~~in all situations~~; (b) accepts judicious consumption, with deliberate and intentional restraint, in low-risk situations; (c) actively discourages consumption for those under the age of 21; (d) actively discourages consumption in high-risk situations; and (e) actively discourages heavy consumption in all situations; and

Amend paragraph 20, sentence 1:

Be it further resolved, that the members of The United Methodist Church take action to reduce the domination of industry agenda on government and public health policy at all ~~state and local~~ levels and encourage our leaders and legislators to place the health and safety concerns ahead of profitability; and

Amend paragraph 21, sentence 1 and 2:

Be it further resolved, that The United Methodist Church support public policy proposals that would increase regulation across the globe. This includes strong world health policy and advocacy for strong alcohol regulation in under-regulated countries, supporting appropriate ~~rates of~~ fees and excise taxes paid by the industry in the U.S. to the various states for the privilege of selling beer, wine and spirits, with proceeds earmarked for the development of prevention, treatment and other measures to reduce alcohol-related problems; and

Paragraph 22, sentence 1:

Be it further resolved, that the General Board of Church and Society provide resources and materials to foster action, education, understanding, and dialogue regarding abstinence, judicious use, and addiction; to provide guidance to annual conferences; to work toward wholeness, compassion, reconciliation and healing, community, alternatives to incarceration and restorative justice; to give help and hope to those who feel helpless and hopeless; and to advise congregations on ways in which members can advocate for pro-health alcohol policies in public health policy at ~~local, state, regional, and national~~ all levels in our society.

Rationale:

Biblical and theological portions strengthened, and amendments make the resolution more global in application.

R3065.

Petition Number: 60311-CB-R3065; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries. 1 Similar Petition

Observance of Martin Luther King, Jr. Day

Amend and Readopt Resolution 3065 as follows**:**

. . . *Therefore, be it resolved*, that each annual conference in the United States observe Martin Luther King Jr. Day with appropriate services of commemoration in recognition of Dr. King; and on that day we strongly recommend that in the United States, we close the bishops' offices, all conference offices, all district offices, all local church offices, and, where feasible, business offices of

church-related institutions; and that we support local activities surrounding the celebration of Dr. King's life and ministry; that we encourage local school districts in the United States not to hold classes...

ADOPTED 1992
AMENDED AND READOPTED 2004 AND 2008
RESOLUTION #3066, 2008 *Book of Resolutions*
RESOLUTION #61, 2004 *Book of Resolutions*
RESOLUTION #55, 2000 *Book of Resolutions*
See Social Principles ¶ 162*A*.

Rationale:

Thanks to the courageous, spirit-led work of civil rights and human rights leaders like Rev. Dr. Martin Luther King, Jr., much progress has been made in the fight for justice in general, and racial equality in particular; but the work is far from over. Readopting R3065 will re-confirm the importance . . .

R3083.

Petition Number: 60399-CB-R3083-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Eradicating Abusive Child Labor

Amend Resolution 3083.

Delete second paragraph and replace with the following:

However, throughout the world, childhood itself is under assault. Children in too many parts of the world must not only cope with warfare, famine, and pestilence at an early age, but are often denied childhood itself by being forced into labor under abusive and destructive conditions. According to the International Labour Organization, 168 million children around the world labor in work that is coerced, forced, bonded, enslaved, or otherwise unfair in wages, injurious to health and safety, and/or obstructive of educational or moral development. Over half of these children are involved in hazardous work, and 73 million of the world's child laborers are between the ages of 5 and 11. (<http://www.ilo.org/wcmsp5/groups/public/---ed_norm/---ipec/documents/publication/wcms_221894.pdf>)

Third paragraph first sentence change as follows:

WHEREAS, the majority of child labor is found in informal sectors of the world's poorest economies, a growing element in global competition is the employment of children in ~~developing-country~~ export industries harvesting crops such as coffee, tea, cocoa, vegetables, seafood, and fruit; mining and shaping raw goods, such as gemstones, leather, gold, silver, and diamonds; and making products such as garments, leather goods, brassware and glassware, jewelry, and hand-knotted carpets for sale on the international market. As many as 300,000 South Asian children between the ages of 4 and 14 are kidnapped, trafficked, or sold into bondage in the hand-knotted carpet industry.

Third paragraph insert sentence after second sentence:

In the Democratic Republic of Congo, children make up 40 percent of the 2 million people working in artisanal mines, where children use their bare hands to dig, wash, and lift minerals and are at high risk of injury or death due to soil collapses and other incidents (http://thecnnfreedomproject.blogs.cnn.com/2013/06/26/child-miners-face-death-for-tech/http://thecnnfreedomproject.blogs.cnn.com/2013/06/26/child-miners-face-death-for-tech).

Amend end of fourth paragraph:

~~"Children working in agriculture in the US represent only 8 percent of the population of working minors, yet account for 40 percent of work-related fatalities among minors. An estimated 100,000 children suffer agriculture-related injuries annually in the United States."~~ In addition to agriculture, mining, and manufacturing, child labor and trafficking are also prevalent in numerous other industries, including domestic service, hotels, restaurants, retail, military, drug manufacturing and sale, and commercial sex. (For further information on child labor around the globe, visit <http://www.ilo.org/global/topics/child-labour/lang--en/index.htm>,

<http://www.un.org/en/events/childlabourday/background.shtml>, <http://www.globalmarch.org>, <http://stopchildlabor.org>, <https://www.continuetolearn.uiowa.edu/laborctr/child_labor/about/>)

Amend fifth paragraph:

The United Nations and the International Labor Organization (ILO) have established universal principles to protect children from such abuse, including the UN International ~~Covenant~~ Convention on the Rights of the Child and the ILO Convention No. 138 for Minimum Age for Admission to Work. ~~These international conventions have been ratified by many countries, but not including the United States.~~ Somalia and the United States have not ratified the UN Convention on the Rights of the Child (http://www.unicef.org/crc/index_30229.html), and eighteen countries have still not ratified Convention No. 138 (According to the International Labor Organization, the countries that have not ratified Convention No. 138 for Minimum Age for Admission to Work are as follows: Australia, Bangladesh, Canada, India, Islamic Republic of Iran, Liberia, Marshall Islands, Mexico, Myanmar,

New Zealand, Palau, Saint Lucia, Somalia, Suriname, Timor-Leste, Tuvalu, United States, Vanuatu). The United States has ratified ILO Convention No. 182 concerning the Prohibition and Immediate Action for the Elimination of the Worst Forms of Child Labor.

Amend item two under call to The United Methodist Church:

2. to work to eradicate the evils of child labor ~~through encouraging the appropriate agencies and units to join~~ with the Child Labor Coalition ~~, a broad-based coalition of medical, welfare, religious, consumer, labor, and human-rights organizations in the United States~~ (The Child Labor Coalition is a broad-based coalition of medical, welfare, religious, consumer, labor, and human-rights organizations in the United States);

Amend item three:

3. to join the Education Campaign of the Global March Against Child Labour ~~, a movement to mobilize worldwide efforts to protect and promote the rights of all children, especially the right to receive a free meaningful education and to be free from economic exploitation and from performing any work that is likely to be harmful to the child's physical, mental, spiritual, moral, or social development~~ (Global March Against Child Labour is a movement to mobilize worldwide efforts to protect and promote the rights of all children, especially the right to receive a free meaningful education and to be free from economic exploitation and from performing any work that is likely to be harmful to the child's physical, mental, spiritual, moral, or social development);

Amend item four:

4. to support consumer initiatives such as the RUGMARK campaign, which ~~was established by a coalition of nongovernmental organizations, businesses, government entities, and multilateral groups such as UNICEF to~~ labels and markets oriental carpets made without exploited child labor (RUGMARK was established by a coalition of nongovernmental organizations, businesses, government entities, and multilateral groups such as UNICEF. To find other fair trade products visit any of the following websites: http://www.fairtrade.net/fairtrade-near-you.html, www.tenthousandvillages.com, www.fairtradefederation.org, www.wfto.com, www.fairforlife.org);

Amend item seven:

7. to work toward the reform of local, regional, and national ~~United States~~ labor laws to provide better protection of farm workers' rights and to bring child labor restrictions into conformity with international standards.

Rationale:

Revisions enhance current language with references, statistics and examples from around the world.

R3085.

Petition Number: 60400-CB-R3085-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Child Soldiers

Amend Resolution 3085

Insert a new first sentence in the third paragraph:

The use of children as soldiers is abhorrent and unacceptable.

Amend fourth paragraph, second subparagraph, second sentence:

Some ~~C~~children as young as 8 years of age, however, are being forcibly recruited, coerced and induced to become combatants.

Delete first sentence of sixth paragraph:

~~The use of children as soldiers is abhorrent and unacceptable~~.

Insert new subparagraph at end of sixth paragraph:

Encourage partnership and collaboration among international organizations, including faith-based groups that monitor governments and armed groups in the recruitment and mobilization of children for military purposes, and ensuring adherence to international norms and agreements prohibiting child soldiers.

Rationale:

The amendment introduces a new sentence to this more than a decade-old resolution. The amendment reinforces global cooperation in ensuring adherence to international norms and agreements that prohibit recruitment and mobilization of children as soldiers.

R3086.

Petition Number: 60250-CB-R3086; Olson, Harriett Jane - New York, NY, USA for United Methodist Women.

Children's Sabbath

Amend and Readopt Resolution 3086 - Children's Sabbath

WHEREAS, "The program calendar of the denomination shall include only the Special Sundays approved by General Conference, Special Sundays approved by ecumenical agencies to which The United Methodist Church is officially related, and the days and seasons of the Christian Year" (~~2008~~ 2012 *Book of Discipline*, ¶ 262); and

WHEREAS, the General Board of Global Ministries, ~~Women's Division~~ United Methodist Women and the General Board of Church and Society have officially endorsed the U.S. National Observance of Children's

Sabbath of the ecumenically endorsed Children's Defense Fund; and

WHEREAS, the National Council of the Churches of Christ in the USA, an ecumenical agency of which The United Methodist Church is a member, also endorses the U.S. National Observance of the Children's Defense Fund Children's Sabbath;

Therefore, be it resolved, that the second weekend of October be identified as the Children's Sabbath on the program calendar of The United Methodist Church throughout the next quadrennium,

Be it further resolved, that this weekend is not to be classified as a ~~churchwide~~ church wide special Sunday with offerings, or a special Sunday without ~~churchwide~~ churchwide offerings. The inclusion of said weekend is the inclusion of a special date approved by an ecumenical agency to which The United Methodist Church is officially related, with said observance requiring no financial support on the part of The United Methodist Church.

ADOPTED 1996
REVISED AND READOPTED 2000
REVISED AND READOPTED 2008
RESOLUTION #3086, 2008 *Book of Resolutions*
RESOLUTION #67, 2004 *Book of Resolutions*
RESOLUTION #61, 2000 *Book of Resolutions*

R3089.

Petition Number: 60264-CB-R3089-G; Olson, Harriett Jane - New York, NY, USA for United Methodist Women.

The Girl Child

Amend and Readopt Resolution 3089 - The Girl Child

WHEREAS, The United Methodist Church affirms the rights of children and of women and recognizes that "children are now acknowledged to be full human beings in their own right, but beings to whom adults and society in general have special obligations." Moreover that, "children have the rights to food, shelter, clothing, health care, and emotional well-being, as do adults." And "In particular, children must be protected from economic, physical, emotional, and sexual exploitation and abuse." And that women are affirmed as equal to men "in every aspect of their common life" (Social Principles ¶ 162.*C, F* <https://www.umofficialresources.com/reader/9781426766213/>); and

WHEREAS, there are challenges faced by all children, but there are also challenges that are unique to girls; and

WHEREAS, although girlhood should be a time of growth and learning as the girls of today develop into the women of tomorrow, for millions of girls it is a time of perilous dangers; and

WHEREAS, in many societies, girls are not as valued as boys are~~,~~ from the time of birth~~, in many societies~~. Girls everywhere may often have limited opportunities in education, training, and employment. In addition many face dangerous practices, such as female genital mutilation/cutting (FGM/C) (United Nations Children's Fund, 2014) and child marriage that often lead to psychological trauma, infection by sexually transmitted diseases, and frequent pregnancies, jeopardizing their health and economic well-being. Furthermore, many girls are forced into hazardous and exploitative work situations, while bearing most if not all the burden of housework at home; and

WHEREAS, according to ~~R~~reports from the United Nations Children's Fund (UNICEF), the UNESCO Institute for Statistics, the Educations for All Global Monitoring Report (EFA GMR), and the International Labour Organization (ILO):

1. ~~D~~decades after commitments and reaffirmations of those commitments have been made to ensure a quality education for every child, an estimated 31~~—some 117 million children, among them 62~~ million girls of primary school age and 24 million girls of lower secondary school age are still denied this right (UNESCO Institute for Statistics and Education for All Global Monitoring Report, 2014);

2. The ILO ~~the International Labour Organization~~ estimates that ~~352~~ 168 million children, or ~~23~~ 11 percent of all children between ~~5~~ five and ~~17~~ seventeen years of age, are engaged in child labor. ~~were economically active in the year 2000. About half~~ Many of these children are estimated to do work that is likely to harm their health, safety, or moral development (United Nations Children's Fund, 2014);

3. ~~G~~given its hidden nature, it is impossible to have reliable figures on how many children are globally exploited as domestic workers. According to the ILO, though, more girl-children under ~~16~~ sixteen are in domestic service than in any other category of child ~~labour~~ labor. Common risks children face in domestic service are: long and tiring working days, use of toxic chemicals, carrying heavy loads, handling dangerous items, such as knives, axes and hot pans, insufficient or inadequate food and accommodations, and humiliating or degrading treatment, including physical and verbal violence, and sexual abuse (Interantional Labour Organization, 2012);

4. ~~I~~it is estimated that more than 130 million girls and women alive today have undergone FGM/C, primarily in Africa and, to a lesser extent, in some Middle Eastern countries ~~in the Middle East~~ (United Nations Children's Fund, 2014);

5. ~~pregnancy-related deaths are known to be a leading cause of mortality for both married and unmarried girls between the ages of 15 and 19, particularly among the youngest of this cohort~~ More than 700 million girls and young women worldwide were married before reaching age eighteen resulting in high risk pregnancies/death in childbirth, lack of support, fewer educational opportunities, and increased vulnerability to sexually transmitted diseases such as HIV (United Nations Children's Fund, 2014);

6. Y~~y~~oung people are at the center of the HIV/AIDS epidemic. In 2012, more than 300,000 adolescents between the ages of ten and nineteen were newly infected. ~~About half of all new HIV infections worldwide are in young people aged 15-24.~~ Adolescent girls and young women are especially vulnerable to HIV. ~~and account for 60 percent of all HIV-positive young people. Of the 10 million young people living with HIV/AIDS, 6.2 million are young women and 3.9 million are young men~~ In some countries, they are two to three times more likely to be infected than their male counterparts of the same age (UNICEF Statistics, 2015); and

WHEREAS, "The achievement of goals for children, particularly for girls, will be advanced if women fully enjoy all human rights and fundamental freedoms, including the right to development, are empowered to participate fully and equally in all spheres of society and are protected and free from all forms of violence, abuse and discrimination. We are determined to eliminate all forms of discrimination against the girl child throughout her life cycle and to provide special attention to her needs in order to promote and protect all her human rights, including the right to be free from coercion . . ." ~~("A World Fit for Children" United Nations)~~ (United Nations General Assembly, 2002); and

WHEREAS, we have a special concern toward underserved populations, including indigenous children and children in isolated communities, The United Methodist Church has a history of supporting work with children, including girl children, through the advocacy work of United Methodist Women ~~the Women's Division~~, the General Board of Global Ministries and the General Board of Church and Society;

Therefore, be it resolved, that The United Methodist Church, in accordance with the recommendations of the Report of the Expert Group meeting organized by the United Nations Division for the Advancement of Women in collaboration with UNICEF, calls on local churches, conferences, general agencies, ~~and~~ church-related organizations, parents, and individuals where appropriate, to:

1) give priority and active support to the empowerment of girls in all aspects of life and include girls in the design of programs and projects to ensure that their specific needs are reflected and addressed;

2) ensure girls' access to youth centers and other youth-specific initiatives, including age and sex-specific spaces and activities;

3) use the home visits that are part of health and child health initiatives to identify girls at risk of child marriage, out-of-school girls, girls living apart from their parents, and girls in other social conditions that are often associated with lack of immunization and elevated risk of sexual coercion and labor exploitation;

4) combine social and health promotion activities within maternal and child health initiatives to prioritize reaching the youngest, first time child-brides and child mothers;

5) develop financial literacy and microfinance (including savings and credit) programs for girls that are targeted specifically to age, sex, marital status, life cycle and context needs;

6) develop strategies and action plans to build girls' stakes in their societies and to recognize and acknowledge their rights and citizenship at an earlier age, ideally close to puberty when specific risks often undermine the rights of adolescent girls;

7) develop strategies and action plans to encourage and foster a healthy family environment ~~environment~~ and provide parental education when needed; and

8) support public education programs and spaces for girls to, for example, carry out national level consultations, essay contests, and national media events that include the voices of girls and boys in questioning gender inequalities.

ADOPTED 2008

RESOLUTION #3089, 2008 *Book of Resolutions*

See Social Principles, ¶ 162.*C* <https://www.umofficialresources.com/reader/9781426766213/>.

R3121.

Petition Number: 60112-CB-R3121; Hawkins, Erin M. - Washington, DC, USA for General Commission on Religion and Race. 1 Similar Petition

Affirming Diverse Languages in U.S.

Amend Resolution 3121 as follows:

The United States is a ~~land~~ country whose inhabitants are enriched by diverse traditions, languages, and cultures. While English is the most commonly used or "primary" language of the country, ~~there have always been other languages present throughout the history of the nation.~~ other languages present throughout the history have been used

throughout its history. For example, Native American languages and Spanish were spoken when the first English colonists arrived.

Throughout that same history, however, there have been various efforts to prescribe the use of English and to proscribe the use of other languages. These efforts sometimes resulted in legislation that had the effect of legalizing discrimination against various language minority groups, as was the case for German, Swedish, French, Greek, and Italian immigrants who came to this country in great numbers during the nineteenth century. ~~However,~~ Such legislative attempts were eventually overcome by the constitutional principles of equal rights ~~for all~~. The acknowledgment of English as the primary language of the United States should not deny the right and contribution of other languages or the inherent right of people to retain and speak their ~~mother tongues~~ native language.

~~One particular area of concern is the attempt to remove bilingual education.~~ The attempt to remove bilingual education is one particular area of concern. Education has played a very important role in the development of this nation. Access to a sound education is considered inalienable rights of all children in the United States. Bilingual education has been and ~~is~~ continues to be a critical tool to ensure these rights for non-English-speaking children living now in the United States ~~of America~~. It has been an instrument of education to allow children to make the transition from their native languages to English (without abandoning their native ~~tongues~~ languages) while at the same time staying at the level correspondent to their age. Bilingual education works. ~~There are~~ Students who learned English in bilingual classrooms and who continue to achieve to the highest of academic and professional standards are living examples of bilingual education successes.

~~In recent years,~~ Over the years, there have been ~~renewed~~ consistent efforts to make English the official language of the ~~nation~~ United States. Notwithstanding unsuccessful attempts to pass a constitutional amendment, there have been concerted efforts to bring the same policy to state and local levels. ~~We are concerned that~~ The movement to constitutionally declare English...

~~The English-only~~ This movement is another manifestation of the systemic racism that has infected this country for generations. It blames the deterioration of the American fabric on immigration and the use of languages other than English; contends that the nation's unity rests upon the use of an official language; and defines multiculturalism and multilingualism as "anti-unity." If successful, this movement could result in further discrimination against and segregation of the racial and ethnic populations of the United States. Consequently, essential information such as: ~~1)~~ numbers for the 911 emergency, hospital emergency rooms, police, firefighters; and ~~2)~~ medical and legal forms, language services, bilingual education, and language interpreters in the judicial system might be denied.

As Christians, we believe . . .

We believe that our nation ~~needs to~~ should ~~take advantage~~ maximize the rich contributions that the ethnic/language groups bring to this country by preserving those languages and encouraging ~~North Americans~~ people living within the United States to learn other languages.

We believe . . .

Therefore, be it resolved, that ~~the General Conference shall:~~

~~1. express in writing to the President of the United States, its support for practices and policies that permit prevision of information in languages appropriate to the residents of communities and its opposition to the movement that seeks to make English the only language of the United States, which movement is discriminatory and racist;~~

~~2. forward this resolution to members of Congress, governors, and the legislatures of fifty states and territories;~~

~~3. comment this resolution to all United States annual conferences for the promotion and interpretation within annual conferences; and~~

1. the Council of Bishops, annual conferences and members of local churches contact their local, state, and federal representatives urging support for practices and policies that permit provision of information in languages appropriate to the residents of communities and opposition to any movement that seeks to make English the only language of the United States;

and

2. ~~ask~~ the General Board of Church and Society ~~to~~ make this resolution an urgent item in their agenda for lobbying, constituency education, and advocacy

Rationale:

The United States is a country enriched by diverse traditions, languages, and cultures. The acknowledgment of English as the primary language of the United States should not deny the contribution of other languages or the inherent right of people to retain and speak their native languages.

R3181.

Petition Number: 60468-CB-R3181-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

New Developments in Genetic Science

Delete current text and replace with the following:

I. Foreword

The ethical implications of new developments in genetic science continue to make themselves known as new aspects of the technology are introduced in medicine, agriculture, and forensic science.

The 1988 General Conference approved a statement affirming the positive prospects and warning of the potential dangers of genetic technologies and authorized the establishment of a Genetic Science task force to:

1. review and assess scientific developments in genetics and their implications for all life;

2. take initiatives with industrial, governmental, and educational institutions involved in genetic engineering to discuss further projections and possible impact;

3. convey to industry and government the sense of urgency to protect the environment as well as animal and human life;

4. support a moratorium on animal patenting until the task force has explored the ethical issues involved;

5. cooperate with other churches, faith groups, and ecumenical bodies sharing similar concerns;

6. explore the effects of the concentration of genetic engineering research tasks and applications in a few crops; and

7. recommend to the 1992 General Conference such further responses and actions as may be

deemed appropriate.

II. Our Theological Grounding

The United Methodist doctrinal/theological statement affirms that "new issues continually arise that summon us to fresh theological inquiry. Daily we are presented with an array of concerns that challenge our proclamation of God's reign over all of human existence" (1988 *Book of Discipline*, ¶ 69, p. 87).

One of the concerns that merits critique in light of theological understandings is genetic science. The urgent task of interpreting the faith in light of the biotechnology revolution and evaluating the rapidly emerging genetic science and technology has only begun. The issues demand continuing dialogue at all levels of the church as persons from diverse perspectives seek to discern and live out God's vision for creation.

The following affirmations provide the theological/doctrinal foundation of the task force's work and recommendations. The task force urges the whole church to join in the urgent task of theological inquiry in what has been called the genetic age.

A. All creation belongs to God the creator

Creation has its origin, existence, value, and destiny in God. Creation belongs to God, whose power and grace bring the cosmos out of nothingness, order out of chaos, and life out of death. Creation is a realm of divine activity as God continually seeks to bring healing, wholeness, and peace. The goodness of our genetic diversity is grounded in our creation by God.

B. Human beings are stewards of creation

While human beings share with other species the limitations of finite creatures who owe their existence to God, their special creation "in the image of God" gives them the freedom and authority to exercise stewardship responsibly.

The image of God, in which humanity is created, confers both power and responsibility to use power as God does: neither by coercion nor tyranny, but by love. Failure to accept limits by rejecting or ignoring accountability to God and interdependency with the whole of creation is the essence of sin. Although the pursuit of knowledge is a divine gift, it must be used appropriately with the principle of accountability to God and to the human community and the sustainability of all creation.

C. Technology in service to humanity and God

God has given human beings the capacity for research and technological invention, but the worship of science is idolatry. Genetic techniques have enormous potential for sustaining creation and, for some, improving the quality of human life when they are applied to environmental, agricultural, and medical problems. When wisely used, they often provide positive, though limited and imperfect, solutions to such perplexing social problems as insufficient food supply, spread of disease, ecological deterioration, overpopulation, and human disease. When used recklessly, for greedy profit, or for calculated improvement of the human race (eugenics), genetic technology becomes corrupted by sin. Moreover, we recognize that even the careful use of genetic technologies for good ends may lead to unintended consequences. We confess that even our intended consequences may not be in the best interest of all.

D. From creation to redemption and salvation

Redemption and salvation become realities by divine grace as we respond in faith to God's action in Jesus Christ to defeat the powers of sin that enslave the human spirit and thwart the realization of God's purposes for creation. Having distorted God's good intention for us in creation, we now are called to be conformed to God's true image in Jesus Christ.

The community of Christ bears witness to the truth that all persons have unity by virtue of having been redeemed by Christ. Such unity respects and embraces genetic diversity, which accounts for many differences among people. Love and justice, which the Scriptures uplift and which Jesus Christ supremely expresses, require

that the worth and dignity of the defenseless be preserved and protected.

III. Issues in the Development of Genetic Research and Technology

A. Genetic science affects every area of our lives

The food we eat, the health care we receive, how crimes are prosecuted, our biological traits, and the environment in which we live are all affected by research and developments in genetic science. As stewards of and participants in life and its resources, we seek to understand, to evaluate, and to utilize responsibly the emerging genetic technologies in accordance with our finite understanding of God's purposes for creation. The uses of genetic science have the potential for promoting as well as thwarting these aspects of the divine purpose.

The rapid growth of genetic science has increased our awareness of these concerns, has created new concerns, and has accelerated the theological, ethical, and pastoral challenges that genetics poses to persons of faith.

B. Scientific change now leads societal change

A major dimension of the biological revolution is genetic science. Fewer than fifty years ago, the actual genetic substance of living cells, DNA, was firmly identified. Now, altering DNA in plants and animals, even humans, in order to correct disorders or to introduce characteristics that are more desirable is being done. Genetic developments in medicine and agriculture promise to alter the very nature of society, the natural environment, and even human nature.

C. Genetic science challenges society

Extensive research has been conducted in plant and animal genetics, with significant implications for the food supply, farm policy, agricultural economics, and ecological balance. New developments in genetic engineering, collectively called, synthetic biology are allowing the re-engineering of whole organisms. Bioengineers have "printed out" from computers linked vials of nucleic acids of DNA and RNA, whole viruses and bacteria using these synthetic biology tools. These enhanced kinds of genetic engineering are already being used to make new drugs and new foods (See "Principles for the Oversight of Synthetic Biology" available at: <http://www.synbiowatch.org/2013/05/principles-for-the-oversight-of-synthetic-biology/>). Delays in commercializing some of the new technologies may afford society and the church additional time to address the implications, but the time available for serious reflection on the consequences of these technologies prior to their implementation is brief.

IV. Questions about Biotechnology

Although genetic technologies are similar to other technologies, genetic science and technology force us to examine, as never before, the meaning of life, our understanding of ourselves as humans, and our proper role in God's creation.

Several basic questions can provide a framework within which to evaluate the effect of genetics or any other new technology on any segment of society. The questions revolve around issues of appropriateness, availability, efficacy, and accessibility.

V. The Patenting of Life Forms

The patenting of life forms is a crucial issue in the debate over access to genetic technologies. Some claim that patenting of life will give complete control to the owner and so limit access. Others insist that the scientists and funding agencies or institutions must have some return on their investment. A compromise that many societies have worked out in order to provide economic returns for those who have developed a technology while providing access, eventually, to the entire society is the patent or exclusive control of a technological invention for a period of years.

In 1984, the General Conference of The United Methodist Church declared genes to be a part of the common heritage of all peoples. Therefore, exclusive ownership rights of genes, organisms, and cells as a means of making genetic technologies accessible raises serious theological concerns and profound ethical concerns. While patents on organisms, cells, and genes themselves are opposed, process patents—wherein the method for engineering a new organism is patented—provide a means of economic return on investment while avoiding exclusive ownership of the organism and can be supported. In 2013, the U.S. Supreme Court ruled that genes are not patentable subject matter, but still allowed copies of the genes to be patented (<http://www.supremecourt.gov/opinions/12pdf/12-398_1b7d.pdf>).

VI. Recommendations

A. Medical implications

1. Testing and treatment

a. We support the right of all persons to health care and health-care resources regardless of their genetic or medical conditions.

b. We support equal access to medical resources, including genetic testing and genetic counseling by appropriately educated and trained health-care professionals.

c. We support human somatic gene therapies (recombinant DNA therapies that produce genetic changes in an individual that cannot be passed to offspring) that prevent or minimize disease and its effects. But we believe these therapies should be limited to the alleviation of suffering caused by disease. We are concerned by reports of deaths of patients in somatic-gene research programs and urge that strengthened guidelines and government regulations be developed for the use of all somatic gene therapies. We oppose human germ-line therapies (those that result

in changes that can be passed to offspring) because of the possibility of unintended consequences and of abuse. We are concerned that both the U.S. and the United Kingdom are considering approving the first experiments that would deliberately change the DNA of a human embryo. With current technology it is not possible to know if artificially introduced genes will have unexpected or delayed long-term effects not identifiable until the genes have been dispersed in the population.

Furthermore, we urge that government regulations and professional organization guidelines be developed and effectively implemented for all gene therapies. Given the reports of deaths from somatic gene therapies and the development of genetically engineered leukemia in some patients undergoing somatic-gene therapy, we urge a careful reexamination of the appropriateness of this therapy.

d. We call on all nations to ban human cloning (the intentional production of genetically identical or essentially identical human beings and human embryos), whether such cloning is funded privately or through government research.

e. We call for a ban on medical and research procedures that intentionally generate "waste embryos" that will knowingly be destroyed when the medical procedure or the research is completed. The exception to this is when ova (eggs) are being collected for in vitro fertilization. A woman is at risk for complications each time drugs are given to stimulate ovulation and ova are removed. Obtaining and fertilizing multiple ova may be justified to avoid the necessity of multiple attempts to obtain ova. The first attempt at IVF results in a living child less than 30% of the time thus making multiple attempts necessary.

2. Privacy and confidentiality of genetic information

a. We support the privacy of genetic information. Genetic data of individuals and their families shall be kept secret and held in strict confidence unless confidentiality is waived by the individual or his or her family, or unless the collection and use of genetic identification data are supported by an appropriate court order.

b. We support wide public access to genetic data that do not identify particular individuals, but we oppose using genetic data gathered for purposes other than that to which consent was given.

c. We oppose the discriminatory or manipulative use of genetic information, such as limiting, terminating, or denying insurance or employment.

B. Agricultural implications

1. We support public involvement in initiating, evaluating, regulating, and funding of agricultural genetic research.

a. We believe the public has an important policy and financial role in ensuring the continuation of research that furthers the goal of a safe, nutritious, and affordable food supply.

b. We believe that the public should have input into whether a research effort, or its products, will serve an unmet need in food, fuel, fiber production and processing.

c. We believe that the benefits of research applications should accrue to the broadest possible public, including farmers and consumers.

2. We urge that genetically modified crops and genetically engineered or cloned animal products be fully tested as new food stuff, and that they be labeled so that consumers have a choice in which kind of agricultural products they buy.

C. Environmental implications

1. As stewards of the planet Earth, we should be concerned not only with the well-being of humans, but also with the wholeness of the rest of creation.

2. We urge that genetically engineered organisms be released into the environment only after careful testing in a controlled setting that simulates each environment in which the organisms are to be used.

3. We urge the development of criteria and methodologies to anticipate and assess possible adverse environmental responses to the release of genetically engineered organisms.

4. Prior to the release of each organism, plans and procedures should be developed to destroy genetically engineered organisms that may cause adverse environmental responses.

VII. What the Church Can Do

1. We request that clergy be trained to provide pastoral counseling for persons with genetic disorders and their families as well as those facing difficult choices as a result of genetic testing. These choices might include decisions such as those related to reproduction, employment, and living wills. Churches are encouraged to provide support groups for individuals and families affected by genetic disorders.

2. We call on the church to support persons who must make difficult decisions regarding genetic information related to reproduction. We urge that the church support efforts to improve the quality of genetic testing on embryos and fetuses so that accurate information is provided to couples and their doctors about genetic conditions. We reaffirm the United Methodist position opposing the termination of pregnancy solely for the purpose of gender selection (2012 United Methodist *Book of Discipline* ¶ 161.J).

3. We urge theological seminaries to include courses and continuing education events that equip clergy to address theological and ethical issues raised by scientific research and technology.

4. We urge the church to establish and maintain dialogue with those persons working to develop or promote genetics-based technologies, including especially those working in the fields of synthetic biology. The ethical concerns of the church need to be injected into the laboratory, the factory, and the halls of government in an ongoing manner.

5. Produce resources to educate on genetics science, theology and ethics, including workshops, seminars and resource materials. General agencies of the church should develop additional interpretive resources on genetics issues.

ADOPTED 1992
AMENDED AND READOPTED 2000
AMENDED AND READOPTED 2008
RESOLUTION #3181, 2008 *Book of Resolutions*
RESOLUTION #102, 2004 *Book of Resolutions*
RESOLUTION #90, 2000 *Book of Resolutions*
See Social Principles, ¶ 162.O.

Rationale:

Revisions enhance current language by making the resolution more succinct, clearer and easier to comprehend.

R3182.

Petition Number: 60401-CB-R3182-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Human Cloning

Amend Resolution 3182

Amend subparagraph 1, sentence 1:

We call for a global ban on all human cloning, including the cloning of human embryos.

Amend subparagraph 2, sentence 1:

We call for a ban on therapeutic, medical, research, and commercial procedures which generate unused embryos for the purpose of cloning or making embryos for experiments or stem cells.

Amend subparagraph 4, sentence 1:

We call on all nations to ban human cloning, including the cloning of human embryos for research and to identify appropriate government agencies to enforce the ban.

Rationale:

Revisions strengthen the call for a ban on human cloning around the world.

R3183.

Petition Number: 60420-CB-R3183-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Deletion

Delete Resolution 3183.

Rationale:

Delete because this information is already included in Resolution 8006, Ethics of Embryonic Stem Cell Research.

R3184.

Petition Number: 60402-CB-R3184-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Repentance for Support of Eugenics

Amend Resolution 3184

Amend third paragraph, fourth sentence

Leonard Darwin, who ran the Eugenics Society until 1928, made the transition from "positive eugenics" to "negative eugenics" and promoted plans for lowering the birthrate of the unfit.

Amend eighth paragraph, second sentence

Most of the time, church advocates of eugenics supported "positive eugenics," essentially careful selection of mates.

Amend tenth paragraph, third sentence

In 1933, Hitler's Nazi government used Laughlin's Model Law as the basis for ~~their~~its sterilization law that led to the sterilization of some 350,000 people.

Amend twelfth paragraph last sentence

The state governments of Virginia, California, Oregon, and North Carolina have apologized for their support of eugenics ~~including sterilization~~.

Delete "The New Eugenics" section

~~*The New Eugenics*~~

~~The new eugenics is not so much the negative eugenics of state coercion or the oldest positive eugenics of better baby contests, but rather the eugenics made possible by the emerging biotechnology sciences, such as Preimplantation Genetic Diagnosis. Parents, not the state are the new eugenicists. They, as never before, are confronted with choices about which children they should have based on an incomplete science pointing to the genetic links of many conditions. Preimplantation Genetic Diagnosis (PGD) is only one of many emerging genetic and reproductive technologies in need of broad public discussion and regulation,~~

~~but we view PGD as a gateway technology. PGD, if permitted to continue unregulated, could pave the way to new eugenics, where children are literally selected and eventually designed according to a parent's desires and fears.~~

~~Recent rapid developments in PGD indicate that we are stumbling down a slippery slope toward this future, rendering a policy response an urgent matter. Finally, unfettered developments of PGD applications in the US attest to the general failure of the US policy regarding genetic and reproductive technologies. This policy failure must be corrected if we are to prevent a new eugenics in the US and abroad. Germany, Austria, Ireland, Switzerland, and Southwest Australia have banned PGD outright. Other nations, including the United Kingdom, France, the Netherlands, Belgium, Italy, and Greece have limited the use of PGD. Even in the US, until recently, PGD was used exclusively for medical purposes. Today, two thirds of the fertility clinics in the world offering PGD are in the US. Some clinics are blatantly performing PGD for selection.10 Many other clinics have used PGD to avoid late-onset diseases like Alzheimer's and recently breast cancer. A growing number of couples are using PGD to select an embryo that would grow into a child intended to be a tissue match for its sibling. None of these applications was subject to formal regulatory review or public deliberation prior to their use. In the case of sex selection, the practice specifically violates the voluntary guidelines of the American Society of Reproductive Medicine.11~~

~~The US lack of regulation has resulted in advocates of expanded PGD in other countries to push for more permissiveness abroad. Some of the advocates, including Robert Edwards, who in 1977 performed the first successful IVF procedure in humans, explicitly promote the new eugenic approach. Edwards has predicted that "Soon it will be a sin for parents to have a child which carries the heavy burden of genetic disease. We are entering a world where we have to consider the quality of our children."12Today, thirty years after the birth of Louise Brown from Edward's IVF technique, more than one million children have been born from the process of IVF. The parallel development of genetic testing has resulted into the merger of genetic testing and assisted reproduction into preimplantation genetic diagnosis (PGD). Parents can now choose which of their embryos to implant in the mother's womb based on the outcome of more than 1000 genetic tests that potentially could be performed on the embryos. These tests at present only indicate probabilities for most conditions. We lack an adequate understanding of how the 98 percent of the human genome that is not made up of genes affects the genes that we can measure. The church needs to help its members sort through the implications of this new information that will never be complete. The overt racism of the eugenic campaigns of the last century is no longer acceptable in today's civic square or pulpits, but the impetus toward eugenics remains. Controlling the reproduction of the social body and individual bodies, controlling the quality and quantity of the next generation in order to form a more perfect union—these impulses remain part of culture. The church needs to remind its members that as Christians we are called to stand apart from culture and rejoice that our identity comes from being 'adopted' by Christ and where we are all welcomed as children of God regardless of our genetic makeup. Matthew in the opening of his Gospel (Matthew 1:1-16) reminds us that in Jesus' earthly family were not just Jews, but also four Gentile women. As Christians, we are not called because of our genetic identity; we are not called to reengineer our bodies or those of our children, or destroy those different from us, but rather to follow Christ.~~

Insert new paragraph under Repentance for Support of Eugenics

Matthew in the opening of his Gospel (Matthew 1:1-16) reminds us that in Jesus' earthly family were not just Jews, but also four Gentile women. As Christians, we are not called because of our genetic identity; we are not called to reengineer our bodies or those of our children, or destroy those different from us, but rather to follow Christ.

Insert new sentence at the end of the last paragraph:

We urge United Methodist annual conferences to educate their members about eugenics and advocate for ethical uses of science.

Rationale:

Revisions strengthen the theological foundation as well as the call of The UMC to educate members about eugenics and to advocate for the ethical use of science.

R3201.

Petition Number: 60469-CB-R3201; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Health Care for All in the United States

Delete current text and replace with the following:

Theological and Historical Statement

From our earliest days United Methodists have believed that providing health care to others is an important duty of Christians. John Wesley found ways to offer medical services at no cost to the poor in London. The first Methodist Social Creed (adopted in 1908) urged working conditions to safeguard the health of workers and community.

The provision of health care for all without regard to status or ability to pay is portrayed in the parable of

the good Samaritan (Luke 10:24-35) as the duty of every neighbor and thus of every person. In a conversation that began with the question of how one might obtain eternal life, Jesus asserted that one must love God and one's neighbor. In response to the next question as to who one's neighbor is, Jesus portrayed a Samaritan, an outsider, who, coming upon a wounded traveler, provided him with health care. Jesus portrayed the duty to provide health care as (1) one that is owed regardless of the merit or ethnicity of the person in need; (2) one that is owed to the limit of one's economic capacity—the Samaritan told the innkeeper, "Take care of him, and when I return, I will pay you back for any additional costs" (v. 35); and (3) a duty that one neglects at the peril of one's eternal life. In a democracy, where citizens govern, our duty to our neighbor merges with the duties that the Hebrew Scriptures assign to government: The prophet Ezekiel denounced the leaders of ancient Israel whose failure of responsible government included failure to provide health care: "You don't strengthen the weak, heal the sick, bind up the injured, bring back the strays, or seek out the lost; but instead you use force to rule them with injustice" (Ezekiel 34:4). The United Methodist Church therefore affirms in our Social Principles (¶ 162.V) health care as a basic human right, and affirms the duty of government to assure health care for all.

In the United States today, however, despite the passage and implementation of the Affordable Care Act, fulfillment of this duty is thwarted by simultaneous crises of access, quality, and cost. The result of these crises is injustice to the most vulnerable, increased risk to health care consumers, and waste of scarce public and private resources.

Access Barriers Are an Injustice to the Most Vulnerable

In today's United States, health-care access is continues to be disproportionately afforded to the affluent, the employees of government and large corporations, the very poor, and many receiving adequate pensions plus Medicare. While numbers of Americans have now obtained through the Affordable Care Act (ACA) insurance they previously could not access, uneven application of the law from state to state means that many continue to be uninsured. Lack of health-care access affects minorities disparately, and the results of the devastating expense of a long-term or terminal illness, inadequate care in general, and the extraordinary cost of insurance all contribute to keeping many minorities in the poverty cycle, dependent on welfare and other forms of assistance, and imprisoned in struggling and dangerous communities. Disparities in access lead to disparities in treatment. The poor, the aging, women, children, people with disabilities, and persons of color are most at risk. The infant mortality rate in the United States is the worst among the "developed" countries. African-American women die from cervical cancer at three times the rate of Caucasian women. African Americans have a significantly lower life span than Caucasians, and Hispanics have the least access to the health-care system of any group. Native Americans, besides suffering greatly from alcoholism, have a substantially higher diabetes and tuberculosis rate than average U.S. rates. Recent immigrants who experience health problems find the health-care system poorly equipped to meet their needs. We believe it is unconscionable and abhorrent that any human being should ever be denied access to adequate health care due to economic, racial, or class barriers (United States Bureau of the Census, Centers for Disease Control and Prevention, and US Department of Health and Human Services—Office of Minority Health).

Quality Issues Put All Patients at Risk

In the United States, the provision of health care has been transformed from a ministry to a commercial commodity measured in patient encounters, tests performed, medications dispensed, and beds filled. In the process, quality of care suffers as the primary concern is often cost, not care. The physician-patient relationship is thereby compromised. Insurance companies in their efforts to reduce costs seek to control physicians' practice of medicine, thereby interfering with the physician-patient relationship. As a result, medical decisions are often made with primary consideration for the costs to the corporation, not for the optimum health of the patient. In the current climate physicians who prescribe treatments or tests not preapproved by the insurance corporation face severe financial penalties or other disincentives to optimum patient care. Physician time is consumed with excessive paperwork, malpractice suits, and inadequate government programs (SOURCE 2 The Directives of the American Medical Association House of Delegates address these issues at each meeting).

The American claim-based system produces enormous administrative burdens as well as denial of needed care. When claims are not denied by policy, they are often denied by the sheer burden of bureaucracy that must be overcome to obtain approvals. It has been estimated that today's physician spends about one-third of his or her time satisfying these insurance company regulations and seeking approvals for treatment, time the physician could be spending with patients. Competition for premium dollars and concern for high profits have taken priority over necessary care at actual cost. It is evident that private insurance companies are prone to deny claims while continuing to receive premiums, favoring higher profit over the "health and wholeness" of the weakened, the wor-

ried, and the sick. These same companies want to limit a patient's right to sue in civil court when the company breaches its own contract to provide benefits, regardless of the suffering or death a benefit denial may cause.

In these types of cases a benefit denial is tantamount to medical malpractice. Care Management has often been taken over by funding agencies rather than physicians. Managed care companies, HMOs, PPOs, and the like, interfere with the physician's ability to develop comprehensive treatment plans for his or her patients. They require that a decision be made by the corporation about treatment cost and efficacy. Medical decisions are in effect made by persons much less qualified than the patient's physician or the specialist a physician may recommend. In fact, persons with little or no medical training often make those decisions. Many insurance companies hire nurses to review the physicians' diagnoses and treatment plans. While it is unusual for nurses to oversee doctors, it is also evident that these nurses have had no contact with the patient under review.

Hospitals are required to provide uncompensated care. As a result, patients who are unable to pay for small primary care bills are able to incur large hospital bills when their untreated illness has become life-threatening. In 2008, the estimated cost of uncompensated care included in each individual policy was $368, and in each family policy was $1051 (Hidden Health Tax: America Pays a Premium. Families USA). Hospitals can no longer stay financially sound under existing policies.

Hospital staffing, due to cost concerns, imposes burdens on patient care that compromises quality, issues reflected in unhappy staff and increased numbers of union complaints and strikes in recent years. Error rates due to overwork and other factors are a crisis; the Institute of Medicine estimates that 100,000 persons die in American hospitals each year as a result of medical errors.

Spiraling Costs Waste Scarce Resources

Per capita health care costs in the United States are more than twice the median level for the thirty industrialized nations in the Organization for Economic Cooperation and Development. The Centers for Medicare and Medicaid Services have calculated that in 2012 health-care expenditures in the United States reached $2.8 trillion (Centers for Medicare and Medicaid Services, Office of the Actuary, National Health Statistics Group).

While some of the escalating costs of health care can be attributed to advances in technology and the aging of the population, a very significant part is due to the nature of America's health insurance market, in which:

Today's physician spends one third or more of his or her time satisfying insurance requirements and seeking approvals for service.

Multiple insurance companies, programs, coverage, claims processes, create confusion, duplication, and unnecessary administrative costs. It has been estimated that the cost of administration of Medicare is 4 percent to 5 percent of its budget, while the Affordable Care Act limits a private company's budget for administration and profit to 20 percent. Health-care provision is managed by a massive bureaucratic complex: more than fifty state and state-level Medicaid systems, the Department of Veterans Affairs, the Railroad Employees insurance program, Indian Health Service, federal and state employee systems, health care for retired military personnel, Medicare and countless programs of the various private insurance companies: HMOs, PPOs, Medicare Supplemental Plans, etc. These entities rarely communicate in similar terms: neither to patients, to physicians, or to hospitals, thereby complicating efforts of providers and patients to properly file and receive payments on legitimate claims.

Premium increases are driven by requirements to show a profit rather than rises in actual costs of treatment. High premiums to support the high profit margins of private health insurance companies force people to choose between health insurance and sustenance, housing, or other needs of a family, making even basic health insurance too expansive for an average individual or family. High co-payments and uncovered costs lead to significant impoverishment.

Costs are shifted to the consumer through increasing deductibles and co-payments for care.

Despite the ACA, large numbers of personal bankruptcies continue to be are now the result of illness. In 2013 such bankruptcies affected nearly 2 million Americans.

Despite the increased prevalence of health insurance, a study estimated that in 2013 about 56 million adults—more than 20 percent of the population between 19 and 64—would struggle with health-care related bills (Dan Mangan, "Medicare Bills are the Biggest Cause of US Bankruptcies: Study. CNBC, 25 June). Even individuals with ostensibly good insurance, let alone those who are uninsured, find themselves in situations where they must sell and/or spend all assets, including homes, financial holdings, lifetime savings accounts, etc., in order to qualify for Medicaid and restore any medical coverage at all.

Increased costs of health care inevitably impact state and federal resources available for Medicaid, often leading to reduction in the number of providers willing to participate, and ultimately to decreased access to health care for the poor and the physically or mentally challenged.

More and more annual conferences and even congregations are feeling the burden of providing health care to their clergy and their lay staff. Small churches, even

multiple-point parishes, have difficulty paying for increasing health premiums for clergy. Funds going to this purpose are in effect diverted from other important ministries. Some United Methodist conferences have discontinued their own health insurance program in favor of clergy obtaining their coverage in the Health Insurance Marketplaces.

The Vision of Health Care for All

The United Methodist Church is committed to health care for all in the United States, and therefore advocates for a comprehensive health-care delivery system that includes access for all, quality care, and effective management of costs.

1. Access for All. In a just society, all people are entitled to basic maintenance and health-care services. We reject as contrary to our understanding of the gospel, the notion of differing standards of health care for various segments of the population. The American Health Care system must serve and be sensitive to the diversity of all people in the United States and its territories. Regional planning processes should coordinate the services rendered by all health-care institutions, including those funded by governments, to create a more effective system of health services in every area. Priorities should be established for the provision of health services, such as preventive care, mental-health services, home care, and health education. Corrective measures should be taken where there is maldistribution or unavailability of hospital beds, intermediate care and nursing home care, home-delivered care, neighbor-hood health centers, community mental-health centers, and emergency care networks.

2. Quality Care. Health care should be comprehensive, including preventive, therapeutic, and rehabilitative services. The American health care system should provide comprehensive and portable benefits to everyone; including preventive services, health promotion, primary and acute care, mental-health care, and extended care. It should promote effective and safe innovation and research for women and men in medical techniques, the delivery of health services, and health practices. It should assess the health impacts of environmental and occupational safety, environmental pollution, sanitation, physical fitness, and standard-of-living issues such as housing and nutrition. Professional health-care personnel should be recruited and appropriately educated to meet the health-care needs of all persons. Especially urgent is the need for physicians trained in geriatric medicine. Special priorities should be established to secure among the professional group at least proportional representation of women and minorities who are now seriously under-represented. We encourage development of community support systems that permit alternatives to institutional care for such groups as the aging, the terminally ill and mentally ill, and other persons with special needs. We encourage medical education for laypersons that will enable them to effectively evaluate medical care they need and are receiving. Religious and other appropriate forms of counseling should be available to all patients and families when they are called upon to make difficult medical choices, so that responsible decisions, within the context of the Christian faith, may be made concerning organ transplants, use of extreme measures to prolong life, abortion, sterilization, genetic counseling, institutionalization, and death with dignity. We support the medical community in its effort to uphold ethical standards and to promote quality assurance.

3. Effective Administration of Care and Management and Financing of Costs. The American health-care system must incorporate an equitable and efficient financing system drawn from the broadest possible resource base. It must reduce the current rapid cost inflation through cost-containment measures. It must provide services based on equity, efficiency, and quality, with payments to providers that are equitable, cost-efficient, and easy to administer and understand. The system must be sensitive to the needs of persons working in the various components of the health-care system and give special attention to providing not only for affirmative action in the recruitment, training, and employment of workers, but also for just compensation for all workers at all levels and for retraining and placement of those displaced by changes in the health care system.

Advocacy Steps

Globally, the church has a continuing duty to provide, in many parts of the world, the ministry of health care that government is unable to provide. In the United States, however, government has the capability to assure the provision of health care for all; doing so will extend health care to many who currently have no access, and doing so without the wastefulness of the current system will represent far better stewardship of resources than at present. In the United States, The United Methodist Church therefore supports a three-tiered approach to health-care advocacy:

1. Single Payer. We call for swift passage of legislation that will entitle all persons within the borders of the United States to the provision of health-care services, the cost of such services to be equally equitably shared by American taxpayers, and the government to distribute the funds to providers in a coordinated and comprehensive manner. This concept, known as "single-payer," would extend health care to all persons in the United States. Choice of private doctor and other health-care providers would be maintained. Public funds would make payment, and these funds would be generated by individual premiums and payroll taxes. Studies have shown that this method can be achieved with no increase over what is already being

spent on health care from all sources. It therefore not only accomplishes the objective, but it best exercises our stewardship of public resources (Lewin Group, "Analysis of the Costs and Impact of Universal Health Care Models for the State of Maryland: The Single-Payer and Multi-Payer models." Report to Maryland Citizens Health Initiative Educational Fund. May 2, 2000).

2. Incremental Steps toward Single Payer. We recognize that much of the cost savings of "single payer" flow from the virtually total elimination of the health insurance industry. We cannot wait to overcome the current barriers to a single-payer plan, and therefore support all initiatives that move segments of our population closer to a single-payer system. The Affordable Care Act represents a substantial advance in providing health coverage to many Americans, and we support its extension and refinement.

3. Recognizing that the nation is deeply divided nationally on the philosophical bases for addressing America's health-care delivery problems, we support state-level initiatives in which individual states, at their own initiative become laboratories for trying out varying approaches to providing health care for all. We support in particular efforts at the federal level to support state-based efforts through necessary waivers of federal regulations.

Bringing America's health-care crisis under control will call upon the efforts of every sector of society and demand both personal and social responsibility. We therefore call upon all United Methodist persons and entities to do their part:

Individuals. We call upon United Methodist individuals and families to pursue a healthy lifestyle, preventing many health problems before they start and strengthening physical capacity to combat problems which do arise.

Health Care Institutions. We call upon United Methodist-affiliated health-care institutions to adopt, reaffirm, and strengthen policies supporting care delivery that is Christlike, compassionate, and wholistic rather than fee-driven and compartmentalized. We call upon such institutions as a requirement of their affiliation, to develop United Methodist standards of care that distinguish them from profit-driven, secular institutions.

Seminaries. We call upon United Methodist seminaries to develop curricula linking sound biblical theology with clergy self-care and advocacy for universal health care.

General Agencies. We call upon all agencies, commissions, and annual conferences of The United Methodist Church in the United States to adopt principles and support policies that are consistent with this resolution.

We charge the General Board of Church and Society with primary responsibility for advocating health care for all in the United States Congress and for communicating this policy to United Methodists in the USA.

ADOPTED 2008
RESOLUTION #3201, 2008 *Book of Resolutions*
RESOLUTION #108, 2004 *Book of Resolutions*
RESOLUTION #95, 2000 *Book of Resolutions*
See Social Principles, ¶ 162.V.

Rationale:

Resolution to be amended to update content to reflect changes in health-care delivery in the U.S. during the previous quadrennium.

R3202.

Petition Number: 60404-CB-R3202-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Health and Wholeness

Amend resolution 3202 as follows:

In the third paragraph under Achieving Health, first sentence:

No one portion of the ~~six~~ seven billion members …

In the seventh paragraph under Achieving Health, delete the fourth sentence:

~~John Wesley recognized the great influence of lifestyle on health and its impact on the ability to perform excellent ministry in his caution against works of supererogation, "voluntary works—besides, over and above God's commandments to do more, for His sake, than bounden duty is required" highlight that faith-influenced lifestyle factors are a factor in health.~~

In the bullet point on Environmental Factors, change the last sentence:

The best medical system cannot preserve or maintain health when the environment is ~~disease~~ illness-producing.

Under the bullet point Cultural Factors, insert in the last sentence:

Having unprotected sex with multiple partners, …

In the next to the last paragraph under Achieving Health, third sentence add:

Cultures that respect and revere ~~that~~ the union of body and spirit are often disregarded or looked upon in a condescending manner.

In the fifth point under Restoring Health, first sentence:

5. advocacy ~~care~~ that engages …

Under Congregations in the Call to United Methodists, insert in first paragraph:

United Methodist congregations around the world are encouraged to:

Also under Congregations, first bullet point, fifth sentence insert

When church members are not allowed to use their spiritual gifts, …

Under Annual Conferences, first sentence insert:

We encourage annual conferences in every jurisdiction and central conference to:

Under General Agencies, second bullet point, insert:

• the General Board of Church and Society and General Board of Global Ministries to support public policies and programs that will ensure comprehensive health-care services of high quality to all persons on the principle of equal access; to support the creation of health ministry in local congregations and communities to support abundant health for all; and

Rationale:

Amendments update statistics, make resolution more global in language.

R3204.

Petition Number: 60838-CB-R3204-G; Knight, Jan - Bowling Green, FL, USA. 3 Similar Petitions

Deletion

Delete Resolution 3204 - Support for the Religious Coalition for Reproductive Choice.

Rationale:

The Religious Coalition for Reproductive Choice's (RCRC) positions and actions which support and promote abortion rights - for any, all, or no reasons - are in direct contradiction with United Methodist policy on abortion as stated in ¶ 161.J. Therefore, support for RCRC does not belong in any UM policy

R3205.

Petition Number: 60470-CB-R3205-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Faithful Care for Persons Suffering and Dying

Delete current text and replace with the following:

Theological Statement

As Christians, we live between the certainty of death and the promise of resurrection. Jesus proclaims this paradox in John's Gospel: "I am the resurrection and the life. Whoever believes in me will live, even though they die. Everyone who lives and believes in me will never die" (John 11:25-26). In the face of loss, we pray that God may help us "to live as those who are prepared to die, and when our days here are accomplished, enable us to die as those who go forth to live, so that living or dying, our life may be in you, and that nothing in life or in death will be able to separate us from your great love in Christ Jesus our Lord" (*United Methodist Hymnal*, A Service of Death and Resurrection, p. 871). All Christians therefore have a ministry of faithful care for persons suffering and dying. As we minister to others we minister to Christ (Matthew 25:34-40). We exercise that ministry when we care for those who are closest to us as well as to those who are strangers. We exercise that ministry in a number of important ways.

Preparation for Our Own Death and Resurrection

Our ministry to persons who are suffering and dying necessarily includes ourselves. Recognizing that death faces each of us, we are called to prepare for our own death and resurrection. That includes affirming and exercising our relationship with God in Christ. It includes reconciliation with others. It includes making wills—the legal preparation for others to take on the stewardship of the material goods which God has entrusted to us. It includes obtaining social and health insurance when it is available to us so that we minimize the burden we place on others. And it includes preparation for times of illness when we are not able to speak for ourselves. Living wills and instructions provide not only clarity and guidance to care providers and loved ones, but immeasurable relief from the burden of their decision making on our behalf in times of great stress.

Assisting Others Who Face Suffering and Dying

Care for others is the calling of the whole community of faith, not only pastors and chaplains. Because Christian faith is relevant to every aspect of life, no one should be expected to cope with life's pain, suffering, and ultimate death without the help of God through other people. In care, God's help and presence are revealed. When we as the church offer care, we empathize with suffering patients and share in the wounds of their lives. When we listen as patients express their feelings of guilt, fear, doubt, loneliness, hurt, and anger we offer them a connection with others and God. When we listen as patients tell their stories of both the extraordinary and the everyday, we help them to make connections between their experiences and God's joy. We provide resources for reconciliation and wholeness and assist persons in reactivating broken or idle relationships with God and with others. We provide comfort by pointing to sources of strength, hope, and wholeness, especially Scriptures and prayer. Family and friends as well as those who are suffering and dying need care. Those who are grieving need the assurance that their feelings are normal human responses and need not cause embarrassment or guilt. Health-care workers—doctors and others who have intimate contact with dying persons—also need care.

Pastoral Care by Pastors and Chaplains

We exercise our ministry for persons suffering and dying as we support those in specialized ministries. Pastors and chaplains sustain the spiritual growth of patients, families, and health-care personnel. They bear witness to God's grace with words of comfort and salvation. They provide nurture by reading the Scriptures with patients and loved ones, by Holy Communion, by the laying on of hands, and by prayers of praise, petition, repentance, reconciliation, and intercession. They provide comfort and grace with prayer or anointing after a death. They conduct rituals in connection with a terminal illness, of welcome into the care of hospice or a nursing center, or of return to a local congregation by persons who have been absent.

Pastoral caregivers not only offer comfort and counsel, but help patients understand their illness. They can assist families in understanding and coming to grips with information provided by medical personnel. Pastoral caregivers are especially needed when illness is terminal and patients and family members have difficulty discussing this reality freely.

Medical Care

As human interventions, medical technologies are only justified by the help that they can give. Their use requires responsible judgment about when life-sustaining treatments truly support the goals of life, and when they have reached their limits. There is no moral or religious obligation to use them when the burdens they impose outweigh the benefits they offer, or when the use of medical technology only extends the process of dying. Therefore, families should have the liberty to discontinue treatments when they cease to be of benefit to the dying person.

Palliative Care

The World Health Organization has described palliative care as care that improves the quality of life of patients and their families through the prevention and relief of suffering. It provides relief from pain; it intends to neither hasten nor postpone death; it integrates the psychological and spiritual aspects of patient care. It provides support both to patient and family. It is applicable early in the course of illness, may accompany treatment, and while its intent is simply relief from distressing symptoms, it may positively influence the course of illness. Ministering to the needs of the suffering and dying includes affirming the need for palliative care, as well as the need for comfort, encouragement, and companionship. Those who are very ill and the dying especially express their needs as they confront fear and grief and loneliness.

When there is no reasonable hope that health will improve, and the rationale for treatment may diminish or cease, palliative care becomes the dominant ministry. Hospital care may be of no benefit and the family can be encouraged to take the loved one home so that the loved one can die surrounded by family and in familiar circumstances.

Patient Rights

We exercise the ministry of faithful care as we support the rights of patients. As Christians, we have a duty to provide counsel, and patients have a right to receive it. Decisions can be complex and not easily made. We affirm that:

a. Patients deserve to be told the truth.

b. Patients are entitled to a share of decision making both before and during their illness.

c. Patients have a right to refuse nourishment and medical care.

d. Decisions are best made within a family of faith.

The complexity of treatment options and requests by physicians for patient and family involvement in life-prolonging decisions require good communication. Pastoral caregivers can bring insights rooted in Christian convictions and Christian hope into the decision-making process. When advance directives for treatment, often called "living wills" or "durable powers of attorney," are being interpreted, the pastoral caregivers can offer support and guidance to those involved in decision-making. They can facilitate discussion of treatment and palliative options, including home and hospice care. Decisions concerning faithful care for the suffering and the dying are always made in a social context that includes laws, policies, and practices of legislative bodies, public agencies and institutions, and the social consensus that supports them. The social and theological context of dying affects individual decisions concerning treatment and care and even the acceptance of death. Therefore, pastoral caregivers must be attentive to the social situations and policies that affect the care of the suffering and dying and must interpret these to patients and family members in the context of Christian affirmations of faithful care.

Affirming Life

We exercise that ministry as we affirm both life and death. In providing counsel, we affirm the Christian tradition that has drawn a distinction between the cessation of treatment and the use of active measures by the patient or caregiver which aim to bring about death. Patients and those who act on their behalf have a right to cease nourishment and treatment when it is clear that God is calling the patient home. By contrast, however, we understand as a direct and intentional taking of life the use of active measures by the patient or caregiver that aim to bring about death. This United Methodist tradition opposes the taking of life as an offense against God's sole dominion over life, and an abandonment of hope and humility before God. The absence of affordable, available comfort care can

increase the pressure on families to consider unacceptable means to end the suffering of the dying.

The withholding or withdrawing of life-sustaining interventions should not be confused with abandoning the dying or ceasing to provide care. Even when staving off death seems futile or unreasonably burdensome to continue, we must continue to offer comfort care: effective pain relief, companionship, and support for the patient in the hard and sacred work of preparing for death.

Health Delivery Reform

We exercise our ministry as we advocate for the reform of structures and institutions. As Christians, we have a duty to advocate.

We advocate for patient rights, which are easily neglected, especially when patients cannot speak for themselves, and when families are overwhelmed by the stress and confusion of difficult news. This is a reason that preparation is so important.

The duty to care for the sick calls us to reform the structures and institutions by which health and spiritual care are delivered when they fail to provide the comprehensive physical, social, emotional, and spiritual care needed by those facing grave illness and death.

We advocate for health coverage for all globally. In the world today, many nations do not have universal health care and many millions of people have either no health insurance or grossly inadequate coverage, leaving them without reliable access to medical treatment. Even when basic access is provided, good quality comfort care—including effective pain relief, social and emotional support, and spiritual counsel—is often not available.

Absence of comfort care can leave people with a distorted choice between enduring unrelieved suffering and isolation, and choosing death. This choice undermines rather than enhances our humanity. We as a society must assure that patients' desire not to be a financial burden does not tempt them to choose death rather than receiving the care and support that could enable them to live out their remaining time in comfort and peace.

We charge the General Board of Church and Society to advocate, identify, and address instances where proper care for the suffering and dying is unavailable due to scarcity of resources, unhealthy ideologies, and oppressive conditions.

Proclaiming the Good News

We exercise our ministry as we teach the Christian good news in the context of suffering and dying. We call upon the General Boards of Discipleship and Higher Education and Ministry to develop and promote resources and training for clergy and laity globally that:

Acknowledge dying as part of human existence, without romanticizing it. In dying, as in living, mercy and justice must shape our corporate response to human need and vulnerability.

Accept relief of suffering as a goal for care of dying persons rather than focusing primarily on prolonging life. Pain control and comfort-giving measures are essentials in our care of those who are suffering.

Train pastors and pastoral caregivers in the issues of bioethics as well as in the techniques of compassionate companionship with those who are suffering and dying.

Educate and equip Christians through preaching resources and adult education programs to consider treatments for the suffering and the dying in the context of Christian affirmations of God's providence and hope.

Acknowledge, in our Christian witness and pastoral care, the diverse social, economic, political, cultural, religious and ethnic contexts around the world where United Methodists care for the dying.

We also call upon the General Board of Global Ministries to promote our understanding of Ministry to Persons Suffering and Dying in United Methodist health-care institutions around the globe.

ADOPTED 2004
READOPTED 2008
RESOLUTION #3205, 2008 *Book of Resolutions*
RESOLUTION #115, 2004 *Book of Resolutions*
See Social Principles, ¶¶ 161M and 162V.

Rationale:

This is a complete rewrite of current resolution. The revision is intended to better organize the resolution and clarify its message.

R3206.

Petition Number: 60251-CB-R3206-G; Olson, Harriett Jane - New York, NY, USA for United Methodist Women.

Readopt Resolution

Readopt Resolution 3206 - Protecting Children from Mercury-Containing Drugs - with no changes.

R3207.

Petition Number: 60221-CB-R3207-G; Wolover, Amber - Sun Prairie, WI, USA for Wisconsin Annual Conference.

Quality in UM Healthcare

Readopt Resolution #3207 as Amended

"I was a stranger and you welcomed ~~invited~~ me ~~in~~; I ~~needed clothes~~ was naked and you gave me clothes~~ed~~ to

wear ~~me~~; I was sick and you took cared ~~of~~for me" Matthew 25:35-36.

"There was scarcely...

"~~Instead, w~~Whoever wants to be~~come~~ great among you will ~~must~~ be your servant.~~, and~~Whoever wants to be first among you will ~~must~~ be your slave...just as the Human One ~~Son of Man did not~~ didn't come to be served but rather to serve" Matthew 20:26-28.

"The servant-leader...

WHEREAS, Christ...

WHEREAS, John Wesley...

WHEREAS, The United Methodist Church has a ~~nearly~~ 250-year history of service in hospitals and ministries to older adults, children, youth, and families. Today there are over 400 such United Methodist-related health and welfare organizations; and

WHEREAS, there is...

WHEREAS, The United Methodist Association of Health and Welfare Ministries has a ~~long~~ 75 year tradition of promoting quality service, Christian leadership, and connection with annual conferences and local churches.

Therefore, The United Methodist Church calls upon:

A. Healthcare providers and government agencies to:

1) devote...

2) engage...

3) recognize...

B. United Methodist related health and welfare institutions to:

1) maintain membership and participation in the United Methodist Association of Health and Welfare Ministries ¶~~632.4.b (31)*~~ 633.4.b) (30), ¶ 2517.5*;

2) participate in EAGLE accreditation ¶~~632.4.b (29)*~~ 633.4.b) (28), ¶ 2517.5*;

3) suggest that annual conferences address participation in these programs when updating covenant relationship statements. ¶~~632.4.b (27)*~~ 633.4.b) (28), ¶ 2517.5*; and

4) recruit and select...

C. Annual conference and local churches to:

1) encourage or require membership in the United Methodist Association of Health and Welfare Ministries when updating covenant relationship statements ¶~~632.4.b (27)*~~ 633.4.b) (30), ¶ 2517.5*;

2) Encourage or require participation in EAGLE accreditation when updating covenant relationship statements ¶~~632.4.b (29)*~~ 633.4.b) (28), ¶ 2517.5*; and

3) encourage awareness and utilization of United Methodist-related Health and Welfare ministries. ¶~~632.4.b (31)*~~ 633.4.b) (30)*

* All citations are from *The Book of Discipline of The United Methodist Church, ~~2004~~ 2012*.

Rationale:

United Methodist-related organizations must respond to calls for increasing quality, transparency, and accountability while remaining faithful to the missional aspects of their work. The United Methodist Association of Health and Welfare Ministries is the body established by the *Discipline* to assist organizations and conferences in these challenges.

R3208.

Petition Number: 60252-CB-R3208; Olson, Harriett Jane - New York, NY, USA for United Methodist Women.

UM Response to US Hospital Mergers

Amend and Readopt Resolution 3208 - United Methodist Response to United States Hospital Mergers

WHEREAS, a crisis in health care is occurring in communities across the United States because of the ever-increasing number of hospital mergers, and

WHEREAS, such mergers often put the availability of HIV/AIDS prevention information, fertility services, artificial insemination, tubal ligations, vasectomies, condom distribution, contraceptive medication and devices, emergency contraception ~~"morning after" pills~~, and abortion services at risk; and

WHEREAS, such mergers can result in the denial of certain types of end-of-life health care; and

WHEREAS, the effect of these mergers is most severe in poorer communities that have limited health care options to begin with; and

WHEREAS, these mergers are usually completed, often with the assistance of public money, before the public is even aware they are happening or what the consequences will be;

Therefore, be it resolved, that the General Board of Church and Society and United Methodist Women work to alert their constituencies concerning this crisis in reproductive and end-of-life health care, and

Be it further resolved, that the General Board of Church and Society and United Methodist Women expand their health and wholeness public policy advocacy to include this critical issue of reproductive and end-of-life health care; and

Be it further resolved, that the General Board of Church and Society and United Methodist Women work in cooperation with appropriate community groups to make resource materials available to local churches; such materials to include briefing papers, articles, action alerts, sample sermons, and information on gaining legal intervention when necessary to deal with the crisis of increas-

ingly limited reproductive and end-of-life health care in their communities.

ADOPTED 2000
READOPTED 2008
RESOLUTION #3208, 2008 *Book of Resolutions*
RESOLUTION #112, 2004 *Book of Resolutions*
RESOLUTION #102, 2000 *Book of Resolutions*

See Social Principles, ¶ 162.*V* <https://www.umofficialresources.com/reader/9781426766213/>*V*

R3242.

Petition Number: 60421-CB-R3242-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Deletion

Delete Resolution 3242.

Rationale:

Delete because Resolution 3243 The Church and the Global HIV/AIDS Pandemic also calls The UMC to observe World AIDS Day.

R3281.

Petition Number: 60403-CB-R3281-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society. 1 Similar Petition

Welcoming the Migrant to the US

Amend Resolution 3281.

Delete first two sentences in paragraph four:

~~Reflecting upon the Scriptures, we are reminded that United Methodists are a global church. In the United States, we may be descendants of economic immigrants or forced migrants, or we may have recently arrived in the US. We may have formal documents proving US citizenship, or we may be undocumented.~~

Amend second sentence, nineteenth paragraph:

All of this emphasis on border security has not stemmed the flow of undocumented migration, even though the United States has poured ~~m~~billions of dollars into militarizing the border.

Amend paragraphs twenty-one and twenty-two:

All nations have the right to secure their borders, but the primary concern for Christians should be the welfare of immigrants. Between ~~1995~~ 1994 and ~~2004~~ 2009, according to the Department of Homeland Security Border Safety Initiative, more than ~~2,640~~ 3,860 migrants have died crossing the border between the United States and Mexico (https://www.aclu.org/files/pdfs/immigrants/humanitariancrisisreport.pdf). ~~and since 2004 more than one migrant has died per day.~~

Raids of workplaces, homes, and other social places have often violated the civil liberties of migrants. Migrants should be given due process and access to adequate legal representation. Due to these raids and the ensuing ~~indefinite~~ detentions and deportations that follow them, families have been ripped apart and the migrant community has been forced to live in a constant state of fear.

Insert new subparagraph between third and fourth subparagraphs in paragraph twenty-four:

• welcome newly arriving immigrants into our congregations;

Amend subparagraph nine in paragraph twenty-four:

• continue the work of the United Methodist Task Force on Immigration ~~Task Force~~ composed of staff from the general boards and agencies, representatives of the Council of Bishops, and members of caucuses and national plans that was created by the resolution, "Opposition to the Illegal Immigration Reform and Immigration Resolution Act" (2004 Book of Resolutions, #118).

Insert sentence in paragraph twenty-five after first sentence:

The Executive Action taken by President Obama in 2014 was a necessary temporary step that allowed certain groups of immigrants to apply for temporary legal status, though not citizenship. Therefore, we acknowledge that legislative change is the permanent step that is needed.

Amend first sentence in first subparagraph in paragraph twenty-five:

• an opportunity for ~~legal status~~ citizenship for all undocumented migrants.

• clearing the backlogs and reunifying families separated by migration or detainment;

Amend fifth subparagraph in paragraph twenty-five:

• elimination of for-profit ~~privately-operated~~ detention centers, ~~which are not regulated by the federal or state governments~~;

Rationale:

Mostly an update on statistics and some minor language changes.

R3301.

Petition Number: 60314-CB-R3301-G; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

Abusive Treatment Methods for Persons With Mental Disabilities

Amend and Readopt Resolution 3301 as follows:

3301. Abusive Treatment Methods for Persons With Mental Disabilities

A large part of Jesus' ~~the~~ ministry ~~of our Lord~~ focused on ~~persons~~ serving people who had ~~with~~ mental disabilities. All ~~Such persons~~ people are children of God and~~, therefore, our~~ brothers and sisters within God's family. The full and equal rights of ~~persons~~ people with mental disabilities are enshrined in the Social Principles of The United Methodist Church.

Yet the use of abusive treatment methods as "therapy" for people ~~persons~~ with mental disabilities still occurs. Such abusive treatment methods are used ~~both~~ on adults and children, and programs that rely on such abusive treatment methods are often funded by tax revenue~~s~~. A number of organizations that advocate for people ~~persons~~ with mental disabilities have already taken a stand against abusive treatment methods.

The United Methodist Church ~~joins in affirming~~ affirms the right of ~~persons~~ people with mental disabilities to freedom from abusive treatment methods. ~~We oppose the use of any form of punishment for children or adults with mental disabilities in any case where such punishment would be considered illegal, abusive, or unconscionable if applied to a child or adult who is not disabled~~. In particular, we condemn as unacceptable the following abusive practices:

1. treatment methods that result in physical injury or tissue damage to the person;
2. verbal abuse or insult, humiliation, or degradation;
3. prolonged isolation from others;
4. denial of food, warmth, hygiene, contact with other human beings, or other necessities of life;
5. the use of electric shock or noxious substances as a form of punishment;
6. the use of any punishment ~~on a child with a mental disability~~ in any case where such punishment would be considered illegal, abusive, or unconscionable if applied to a child or adult who is not disabled ~~if used on a child with no disabilities~~;
7. neglect;
8. the misuse of physical or chemical restraint; and
9. the threat of any of the above treatments.

Any therapy used in the treatment of people ~~persons~~ with mental disabilities must be potentially beneficial to the person. As an alternative to abusive treatment methods, we support the use of positive approaches in the treatment of people with mental disabilities. Positive approaches affirm the humanity of ~~these~~ individuals who are under treatment and recognize that the needs and desires of all people are similar ~~such persons are not significantly different~~. ~~from those of other persons~~. Our obligation to ~~persons~~ people with mental disabilities is to support and assist them in their efforts to live ~~lives as~~ rich and rewarding lives. ~~as possible~~.

We call upon all public and private agencies and service providers involved in treating ~~persons~~ people with mental disabilities to adopt and uphold the standards set forth in this resolution.

We call upon United Methodist Church-related institutions and agencies, including hospitals, homes, schools, and universities, to adopt and uphold the standards set forth in this resolution and to support research on positive treatment methods.

We call upon governments at all levels to end immediately the expenditure of public revenues on any agency or program that fails to adopt and uphold the standards set forth in this resolution.

The United Methodist Church declares itself to be open to ~~persons~~ all people, including people with mental disabilities and their families. ~~and t~~ The Church commits itself to support ~~such persons~~ people with disabilities and their families and to accommodate their needs within ~~our~~ the congregation and community. We further pledge our support to help those of us ~~persons~~ with mental disabilities and our ~~their~~ families find appropriate services, programs, and supports that provide protection~~, and to protect them~~ from abusive treatment methods.

ADOPTED 1996, READOPTED 2004
READOPTED 2008
RESOLUTION #3301, 2008, *Book of Resolutions*
RESOLUTION #120, 2004, *Book of Resolutions*
RESOLUTION #108, 2000, *Book of Resolutions*
See Social Principles, ¶162.*I*.

Rationale:

Given that the abusive treatment of people with mental disabilities remains a concern, Resolution 3301 should be readopted. The revisions are intended to be more culturally-sensitive.

R3303.

Petition Number: 60405-CB-R3303-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Ministries in Mental Illness

Amend 3303. Ministries in Mental Illness
Amend paragraph 5, sentence 1:

We therefore commit ourselves to ~~the~~ learning ~~following: 1) learn~~ more about the causes of mental illnesses, advocating ~~; 2) advocate~~ for compassion and generosity in the treatment of mental illnesses; and prayerfully leading ~~3) prayer-fully lead~~ our congregations to be in ministry, demonstrating that our church, as the body of Christ, can work to provide the means of grace that leads to wholeness and healing for all.

Delete following sentence in paragraph 6:

~~Treatment should recognize the importance of a non-stressful environment, good nutrition, and an accepting community.~~

Delete the following after sentence 1 in paragraph 7:

~~We are blind when it comes to the needs of those individuals and families that live with mental illness, and for too long the body of Christ has associated mental illness with the story of the man from Gadara, a man possessed by evil spirits. Instead may the body of Christ consider this story: "Taking the blind man's hand, Jesus led him out of the village. . . . [Jesus]asked him, 'Do you see anything?' The man looked up and said, ['It is not clear']. Then Jesus placed his hands on the man's eyes again . . . [and] his sight was restored, and he could see everything clearly. Then Jesus sent him home" (Mark 8:22-26). This man is suggestive of the countless individuals, in our time as well as his, whose mental dysfunction makes him blind to his value in society, but also makes us blind to the painful stigmatization, isolation, incarceration, and restraint that people living with mental illness endure. But like the man who was blind, Jesus is helping both him and us to heal.~~

Amend paragraph 9, sentence 2:

The reasons include traumatic events like war, abuse or domestic violence; a life of physical or emotional poverty; deprivation of social experiences and limited social skills; and behaviors due to loneliness, being misunderstood, being powerless, or the absence of joy in their lives.

Amend paragraph 10, sentence 1:

Therefore, ~~unlike physical illnesses,~~ mental illness challenges our commitment to community. We experience this challenge in several key ways:

Amend first sentence under The Response We Need, subparagraph 4 (Clergy Support):

We call upon the General Board of Higher Education and Ministry and General Board of Pension and Health Benefits to:

Rationale:

Minor revisions to existing resolution to clarify wordings, remove references to blindness, and identify action agencies.

R3351.

Petition Number: 60406-CB-R3351-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Organ and Tissue Donation

Delete from the last paragraph (subparagraph 2) the final three sentences.

~~Additional examples may be found on the Internet at http://www.organdonor.gov/natldonorsabbath.htm and on the websites of United Methodist and other faith groups and general agencies. Waiting lists for organ and tissue transplants are long and the need is great. National Donor Sabbath provides yet another way United Methodists can help save lives.~~

Rationale:

Amendment to resolution is proposed to remove references to specific Internet sites because Web addresses often change.

R3371.

Petition Number: 60253-CB-R3371-G; Olson, Harriett Jane - New York, NY, USA for United Methodist Women. 1 Similar Petition

A Charter for Racial Justice Policies in an Interdependent Global Community

Amend & Readopt Resolution 3371 - A Charter for Racial Justice Policies in an Interdependent Global Community

Racism is a system of inequality based on race prejudice and the belief that one race is innately superior to all other races. In the United States, ~~this belief has~~ systemic race-based prejudice and misuse of power have justified the conquest, enslavement, and evangelizing of non-Europeans. During the early history of this country, Europeans ~~assumed~~ used legal documents such as the Christian Doctrine of Discovery of 1823 to justify the notion that their civilization and religion were innately superior to those of both the original inhabitants of the United States and the Africans who were forcibly brought to these shores ~~to be~~ as slaves. The concepts of race and racism were created explicitly to ensure the subjugation of peoples the Europeans believed to be inferior. The myth of European superiority persisted— and persists—~~.~~ in every institution in American life. Other people who came, and those who are still coming to the United States~~;~~—either by choice or by force~~,~~— encountered and continue to encounter racism. Some of these people are the Chinese who built the coun-

try's railroads as indentured workers; the Mexicans whose lands were annexed; the Puerto Ricans, the Cubans, the Hawaiians, and the Eskimos who were colonized; and the Filipinos, the Jamaicans, and the Haitians who lived on starvation wages as farm workers.

In principle, the United States has outlawed racial discrimination; ~~but~~ in practice, little has changed. Social, economic, and political institutions still discriminate, although some institutions have amended their behavior by eliminating obvious and overt discriminatory practices and choosing their language carefully. Adding to this reality, the success of some prominent people of color and the election of America's first African American president, have contributed to the erroneous but widespread belief that America is in many ways a "post-racial" society where race is seldom a factor in the opportunities and outcomes in people's lives. The institutional church, despite sporadic attempts to the contrary, also still discriminates on the basis of race.

The damage ~~of~~ from years of systemic race-based exploitation has not been erased and by all measurable indicators, a color-blind society is many years in the future. A system designed to meet the needs of one segment of the population cannot be the means to the development of a just society for all. The racist system in the United States today perpetuates the power and control of those who are of European ancestry. It is often called "white ~~racism~~ supremacy." The fruits of racism are prejudice, bigotry, discrimination, and dehumanization. Consistently, African Americans, ~~Hispanics~~ Latino, Asians, Native Americans, and Pacific Islanders have been humiliated by being given ~~inferior~~ jobs, housing, education, medical services, transportation services, and public ~~accommodation~~ accommodations that are all inferior. With hopes deferred and rights still denied, the deprived and oppressed fall prey to a colonial mentality that ~~acquiesces~~ can acquiesce to the inequities~~, occasionally with religious rationalization~~.

Racist presuppositions have been implicit in ~~US~~U.S. attitudes and policies toward Asia, Africa, the Middle East, and Latin America. And the fact that racism is not explicitly expressed in these policies leads many to believe that race-based prejudice in public policy is a thing of the past. While proclaiming democracy, freedom, and independence, the ~~US~~ United States, however, has been an ally and an accomplice to perpetuating racial inequality ~~of the races~~ and colonialism throughout the world. The history of The United Methodist Church and the history of the United States are intertwined. The "mission enterprise" of the churches in the United States ~~and "Westernization"~~ went hand in hand, with "Westernization," thus sustaining a belief in ~~their~~ and the institutionalization of this nation's superiority~~.~~ Through policies that were hyper expansionist and inherently racist, such as Manifest Destiny.

We are conscious that "we have sinned as our ancestors did; / we have been wicked and evil" (Psalm 106:6 GNT). We call for a renewed commitment to the elimination of institutional racism. We affirm the 1976 General Conference Statement on The United Methodist Church and Race~~, which~~ that states unequivocally: "By biblical and theological precept, by the law of the church, by General Conference pronouncement, and by Episcopal expression, the matter is clear. With respect to race, the aim of The United Methodist Church is nothing less than an inclusive church in an inclusive society. The United Methodist Church, therefore, calls upon all its people to perform those faithful deeds of love and justice in both the church and community that will bring this aim into reality."

Because we believe:

1. ~~that~~ That God is the Creator of all people and all are God's children in one family;

2. ~~that~~ That racism is a rejection of the teachings of Jesus Christ;

3. ~~that~~ That racism denies the redemption and reconciliation of Jesus Christ;

4.~~ that~~ That racism robs all human beings of their wholeness and is used as a justification for social, economic, environmental, and political exploitation;

5. ~~that~~ That we must declare before God and before one another that we have sinned against our sisters and brothers of other races in thought, in word, and in deed;

6.~~ that~~ That in our common humanity in creation all women and men are made in God's image and all persons are equally valuable in the sight of God;

7. ~~that~~ That our strength lies in our racial and cultural diversity and that we must work toward a world in which each person's value is respected and nurtured; ~~and~~

8. ~~that~~ That our struggle for justice must be based on new attitudes, new understandings, and new relationships, and must be reflected in the laws, policies, structures, and practices of both church and state~~.~~;

We commit ourselves as individuals and as a community to follow Jesus Christ in word and in deed, and to struggle for the rights and the self-determination of every person and group of persons. Therefore, as United Methodists in every place across the land, we will unite our efforts within ~~The United Methodist Church:~~ the church to take the following actions:

1. ~~to eliminate~~ Eliminate all forms of institutional racism in the total ministry of the church, giving special attention to those institutions that we support, beginning with their employment policies, purchasing practices, environmental policies, and availability of services and facilities~~;~~.

2. ~~to create~~ Create opportunities in local churches to deal honestly with the existing racist attitudes and social distance between members, deepening the Christian commitment to be the church where all racial groups and economic classes come together~~;~~.

3. ~~to increase~~ Increase efforts to recruit people of all races into the membership of The United Methodist Church and provide leadership-development opportunities without discrimination~~;~~.

4. ~~to create~~ Establish workshops and seminars in local churches to study, understand, and appreciate the historical and cultural contributions of each race to the church and community~~;~~.

5. ~~to increase~~ Raise local churches' awareness of the continuing needs for equal education, housing, employment, ~~and~~ medical care and environmental justice for all members of the community and to create opportunities to work for these things across racial lines~~;~~.

6. ~~to work~~ Work for the development and implementation of national and international policies to protect the civil, political, economic, social, and cultural rights of all people such as through support for the ratification of United Nations covenants on human rights~~;~~.

7. ~~to support~~ Support and participate in the worldwide struggle for liberation in church and community~~; and~~.

8. ~~to support~~ Facilitate nomination and election processes that include all racial groups by employing a quota system that prioritizes leadership opportunities of people from communities that are disproportionately impacted by the ongoing legacy of racial injustice. Using temporary measures such as quotas seeks to align our vision for racial justice with actions that accelerate racial equity until the time that our voluntary performance makes use of such ~~practice~~ practices unnecessary.

ADOPTED 1980
READOPTED 2000 AND 2008
RESOLUTION #3371, 2008 *Book of Resolutions*
RESOLUTION #161, 2004 *Book of Resolutions*
RESOLUTION #148, 2000 *Book of Resolutions*

See Social Principles, ~~¶ 162 <https://www.umofficialresources.com/reader/9781426766213/Part03.xhtml>A.~~ ¶162A.

R3372.

Petition Number: 60119-CB-R3372; Hawkins, Erin M. - Washington, DC, USA for General Commission on Religion and Race. 1 Similar Petition

Ongoing Acts of Repentance for Racism

Amend Resolution 3372 as follows:

There is neither Jew nor Greek; there is neither slave nor free; nor is there male or female, for you are all one in Christ Jesus. (Galatians 3:28)

WHEREAS, the Constitution . . .

WHEREAS, the Commission on Pan-Methodist Cooperation . . .

~~WHEREAS, the Council of Bishops has joined the Office of Christian Unity and Interreligious Relationships in preparation for a liturgical act of repentance for racism; and~~

WHEREAS, confession and repentance...

Therefore, be it resolved, that the General Conference ~~adopts *Steps Towards Wholeness: Learning and Repentance*, a study guide that addresses the church's role in racism, concluding with a call for repentance; and requests all local congregations in the United States to engage in study sessions using *Steps Towards Wholeness*.~~ calls the Church to ongoing repentance for the Church's role in racism and urges all local congregations in the United States to engage in ongoing study and conversation. All annual conferences are also urged to engage in missional and liturgical acts of repentance.

Rationale:

Confession and repentance for racism is a first step in changing of hearts leading to healing and wholeness. While General Conference has engaged in an Act of Repentance for Racism, racism continues as does our faithful responsibility to repent and seek news ways and resources for being the beloved community . . .

R3373.

Petition Number: 60111-CB-R3373; Hawkins, Erin M. - Washington, DC, USA for General Commission on Religion and Race. 1 Similar Petition

Affirmative Action

Amend Resolution 3373 as follows:

The United Methodist Church . . ..

Affirmative action is not intended . . . excluded from participating in them—women, ethnic and racial ~~minorities~~ persons, and, at a later time, persons with disabilities.

Over the past ~~three~~ four decades, programs of affirmative action in the United States have had a significant effect in the employment patterns of corporations and public agencies and in the character of the professional staff and student bodies of educational institutions, private and public. Proportionately, more women, racial and ethnic ~~minorities~~ persons, and people with disabilities have found their talents and training recognized than before such programs were instituted.

At the same time, however, many women, racial and ethnic ~~minorities~~ persons, and persons with disabilities, though fully competent, have confronted obstacles in these settings, stifling their advancement in education and in employment. Unemployment of racial and ethnic ~~minorities~~ persons remains appreciably higher than the national average. Women workers continue to earn less than male workers in the same or similar positions, and they continue to confront limitations in promotion to a more prestigious and responsible level of jobs. Persons with disabilities are bypassed regardless of their motivations . . .

In light of the evidence . . . to ignore the persistence of significant and widespread inequalities of opportunity affecting women, ethnic and racial ~~minorities~~ persons, and persons with disabilities throughout our social system.

From the perspective . . .

Therefore, be it resolved, that the ~~2008~~ 2016 General Conference of The United Methodist Church calls upon all its members to:

1. affirm . . .
2. constitute . . .
3. declare . . .
4. collaborate with movements and initiatives seeking to ensure effective participation of ethnic and racial ~~minorities~~ persons, women, and persons with disabilities in all sectors of our society; and
5. interpret . . .

Be it further resolved, that the ~~2008~~ 2016 General Conference reaffirms its mandate to implement affirmative action programs in all general church boards and agencies, annual conferences, church-related institutions, districts, and local churches.

Be it further resolved, that the General Commissions on Religion and Race and the Status and Role of Women continue to ~~monitor~~ assess the progress of The United Methodist Church and related institutions and to provide assistance in helping them move toward greater conformity with the principle of inclusiveness.

Rationale:

The implementation of affirmative action reflects a shared understanding that diversity is a positive outcome of social inclusion that benefits for the entire community. The United Methodist Church has long been committed to the principle of equity in policies and processes. This resolution re-affirms that commitment.

R3375.

Petition Number: 60118-CB-R3375-G; Hawkins, Erin M. - Washington, DC, USA for General Commission on Religion and Race. 1 Similar Petition

Readopt Resolution

Readopt Resolution 3375 - Membership in Clubs or Organizations That Practice Exclusivity - with no changes.

Rationale:

Membership held in clubs or organizations that practice exclusivity based on gender, race, or socioeconomic condition is contradictory to the United Methodist Social Principles. United Methodists who hold memberships in such clubs or organizations are asked to prayerfully consider if they should continue their membership or work for change.

R3376.

Petition Number: 60122-CB-R3376; Hawkins, Erin M. - Washington, DC, USA for General Commission on Religion and Race. 1 Similar Petition

Opposition to White Privilege in the U.S.

Amend Resolution 3376 as follows:

European Americans . . .

Poverty is a serious problem in the U.S., but a far greater percentage of people of color are poorer than white people. Police brutality is also more prevalent in ~~ethnic minority communities, partly because police in minority communities are usually a nonresident, mostly white occupying force.~~ communities of color. Schools in white communities receive a far higher proportion of education dollars than those in ~~minority communities~~ predominantly non-white communities, leading to larger class size, fewer resources, and inferior facilities.

While welfare affects the entire society, it hits ~~minorities~~ predominantly non-white communities hardest. ~~Although Democrats and Republicans~~ Many in Congress support tax credits for families to enable middle-class ~~mothers~~ parents to stay home with their children, welfare "reform" forces poor, single ~~mothers~~ parents to take low-paying jobs and leave their children to inadequate or nonexistent day care. Because more and better job opportunities are open to white persons, they are leaving the welfare rolls faster than ~~minority~~ non-white persons, making ~~minority~~ non-white persons a disproportionate segment of the welfare population.

~~Criminal "justice" is meted out more aggressively in racial minority communities than white communities. Nearly half of inmates in the US are African American; one out of every fourteen Black men is now in prison or jail; one out of every four is likely to be imprisoned at some point during his lifetime.~~

While people of color make up about 30 percent of the United States' population, they account for 60 percent of those imprisoned. The prison population grew by 700 percent from 1970 to 2005, a rate that is outpacing crime and population rates. The incarceration rates disproportionately impact men of color: 1 in every 15 African American men and 1 in every 36 Hispanic men are incarcerated in comparison to 1 in every 106 white men. According to the Bureau of Justice Statistics, one in three black men can expect to go to prison in their lifetime. Individuals of color have a disproportionate number of encounters with law enforcement, indicating that racial profiling continues to be a problem. A report by the U.S. Department of Justice found that Blacks and Hispanics were approximately three times more likely to be searched during a traffic stop than white motorists. African Americans were twice as likely to be arrested and almost four times as likely to experience the use of force during encounters with the police. (American Prospect, March 17, 2012, *The 10 Most Disturbing Facts About Racial Inequality in the U.S. Criminal Justice System*).

If only one of these areas impacted ~~ethnic minorities~~ communities of color disproportionately, an explanation might be found in some sociological factor other tha race . . .

The rights and privileges . . .

~~We direct the General Board of Discipleship (GBOD), in consultation with the General Commission on Religion and Race (GCORR), to prepare a study guide on white privilege and its consequences in church and society.~~

~~We ask the Board of Church and Society in every annual conference to sponsor workshops on white privilege.~~

~~We direct the GCORR and the GBOD to jointly review and develop UM curriculum materials, with particular attention to those for children and youth, for the purpose of affirming children of all racial and ethnic groups, and to communicate in our curriculum materials that in our society, privileges that are taken for granted by white persons are often denied to others because of their racial and ethnic identity.~~

We ask each local church . . .

Rationale:

This resolution includes updated statistics regarding racial inequity in the criminal justice system. We ask the General Conference to recognize white privilege as an underlying cause of injustice in our society, including the church, and commit to its elimination. Consistent with United Methodist Social Principles and the General Rules, this . . .

R3392.

Petition Number: 60009-CB-R3392-G; Paige, Peggy - Ingalls, MI, USA for UM Rural Advocates.

Rural Communities in Crisis

Amend and readopt Resolution 3392 as follows:

3392. Rural Communities in Crisis

The United Methodist Church has long witnessed . . .

2. Increased Concentration and Corporate Agriculture—US government policy choices have perpetuated the greater concentration of assets and wealth into fewer larger farms and agribusiness firms. Federal farm programs and tax policies have historically benefited large farms the most. Large farms that depend on hired farm workers receive exemptions from federal labor laws allowing them the advantage of low-wage costs. (See 2008 Resolution 4134, "Rights of Farm Workers in the US") The ownership and control over agricultural assets is increasingly concentrated in fewer and fewer hands. Factory farms (Confined Animal Feed Operations [CAFO]) have become the dominant method of raising meat in the United States. Four firms now control over ~~80%~~ 85% of the beef market. Farmers have little to no control . . .

3. Farm Income—Net farm income . . .

4. Ecological Damage—Factory farms (Confined Animal Feed Operations [CAFO]), especially those that produce livestock . . .

Rationale:

The rural crisis continues and The United Methodist Church must continue its commitment to rural church ministry and advocacy for agricultural and rural community concerns.

R3393.

Petition Number: 60010-CB-R3393-G; Paige, Peggy - Ingalls, MI, USA for UM Rural Advocates.

Readopt Resolution

Readopt Resolution 3393 - Support and Protection of Rural People.

Rationale:

The United Methodist needs to continue to support and protect rural persons.

R3411.

Petition Number: 60756-CB-R3411-G; Connelly, Joe - Baton Rouge, LA, USA for South Central Jurisdiction Urban Network.

Pathways to Transformation

URBAN ISSUES

1. 3411.

Pathways to Transformation ~~2009-2012~~ 2016-2024

A United Methodist Rural and Urban Ministry Plan for Making Disciples of Jesus Christ for the Transformation of the World

WHEREAS, change is inevitable but transformation is optional, The United Methodist Church has the opportunity to transform and energize urban churches and communities ~~with holy boldness;~~ and

WHEREAS, the Holy Boldness: Pathways to Transformation Plan, adopted by the 2012 General Conference, has been developed to continue and strengthen the National Urban Ministry Plan adopted at the 1996 General Conference and reaffirmed in 2004; and

WHEREAS, the primary goal of the Plan calls for The United Methodist Church to provide a vision for the future: identify areas of focus and collaboration; organize and mobilize resources; and equip leaders to carry out the Plan; and

WHEREAS, according to the "State of the World Population ~~2007~~ 2014" report, "in ~~2008~~ 2014, ~~half~~ 54 percent of the world's population ~~will be~~ was in urban areas," and 1.8 billion children living in urban areas, and "without proper planning, cities across the globe will face the threat of overwhelming poverty, limited opportunities for youth, and religious extremism"; and

WHEREAS, ultimately, the Pathways to Transformation Plan will be effective if annual conferences, districts, and, especially, local churches and faith-based community organizations and agencies develop strategies and carry out the agreed-upon goals and objectives; and

WHEREAS, it is also critical for the whole church (congregations in and outside urban areas, annual conferences, and general church agencies) to work in collaboration to support those working locally to transform urban congregations and the communities to meet the need of growing urban areas; and

WHEREAS, the priorities, goals, and objectives identified for this Plan were determined through a national survey of laity, pastors, faith-based community organization staff, annual conference staff, seminary presidents and deans, and bishops; and

WHEREAS, the primary goals are to accomplish the following:

1. transform existing urban congregations through training, coaching, and mentoring;

2. ~~establish~~ equip new urban churches and faith communities;

~~3. identify and develop urban pastors and laity;~~ 3. assist annual conferences and districts in urban strategic planning;

4. challenge and assist urban congregations to transform the communities in which they reside; and

WHEREAS, the priorities that will inform and guide these goals are:

- urban theology and leadership development;
- urban evangelism and congregational development;
- living in community with the poor;
- strengthening and developing multicultural relationships and congregations;
- eradicating racism and other forms of oppression;
- creating and developing urban/suburban collaboration and partnerships;
- community economic development;
- wholeness, healing, and health; and

WHEREAS, these goals and priorities further support the four areas of collaboration developed by the Connectional Table: 1) leadership development, 2) starting new congregations, 3) partnering with the poor, and 4) global health. This Plan is particularly synergistic with the third proposal, "partner with the poor to seek justice and address the causes of human suffering that result from poverty," which has been assigned to Global Ministries ~~to take the lead on~~; and Whereas, urban transformation will require a collaborative effort by local churches working in cooperation with other denominations, community organizations, businesses, and governmental institutions; collaboration will need to occur beyond the city limits by collaborating with exurban churches that share similar challenges, and churches in suburban areas that have committed persons, resources, and relational roots in urban neighborhoods, all of which strengthen ministry; and

WHEREAS, collaboration will also need to occur at the ~~national~~ general church level with ~~the Rural and~~ Urban Networks ~~Advisory Council~~ and general agency teams ~~(Global Ministries, Church and Society, Discipleship, Higher Education and Ministry, Religion and Race, and Communications)~~ working together to identify common strategies that they can mutually accomplish; the national strategies linking with local strategies and needs; national collaboration involving the ethnic ministry plans already adopted by our Church with a particular sensitivity to those who are poor; and finally, national collaboration involving other ecumenical and interfaith bodies and national urban resources;

Therefore, be it resolved that ~~we call upon~~ the general agencies, ~~the Rural and~~ Urban Networks ~~Advisory Council~~, ~~jurisdictional networks~~, annual conferences, districts, and, especially, local churches to take authority and responsibility ~~in being holy and bold~~ to accomplish the goals and objectives of the Plan; and

Be it further resolved that the General Board of Global Ministries Office of ~~Rural and Networks~~ Networks and Constituencies or its equivalent will be responsible for the coordination and implementation of the Plan. Objectives and action steps have been developed and will be implemented as funding is made available; and

Be it further resolved in order to facilitate this coordination and implementation, the Office of ~~Rural and Urban Networks~~ Networks and Constituencies or its equivalent will have copies of the plan available for any who wish to partner in this effort, and that with God's help, we can reclaim our cities for United Methodism and, in the process, meet Christ on the streets walking with his people.

Rationale:

The Pathways to Transformation Plan is the continuation of the Holy Boldness: Pathways to Transformation plan as reaffirmed by the 2012 General Conference, adopted by 2008 General Conference with some updates. It has been a dynamic tool for organizing and mobilizing people for urban transformation throughout more than fourteen annual conferences and districts.

As of 2014, 54 percent of the world's population resides in urban areas. In 1950, 30 percent of the world's population was urban, and by 2050, the United Nations projects that, 66 percent of the world's population will be living in urban centers.

Ultimately, the Pathways to Transformation Plan will be effective when annual conferences, districts and especially, local churches, faith-based community organizations and general church agencies develop strategies to carry out the objectives and goals.

Rationale:

The Pathways to Transformation Plan is the continuation of the Holy Boldness: Pathways to Transformation plan as reaffirmed by the 2012 General Conference with some updates. It has been a dynamic tool for organizing and mobilizing people for urban transformation throughout more than fourteen annual conferences and districts.

R3422.

Petition Number: 60254-CB-R3422; Olson, Harriett Jane - New York, NY, USA for United Methodist Women.
1 Similar Petition

Speaking Out for Compassion: Transforming the Context of Hate in the United States

Amend and Readopt Resolution 3422

~~Resisting Hate, Fear, and Scapegoating; and~~ Speaking Out for Compassion: Transforming the Context of Hate in the United States

~~"The person who doesn't love doesn't know God, because God is love…. If anyone says, I love God, and hates a brother or sister who can been seen can't love God, who can't be seen."~~

~~(1 John 4:8, 20)~~

~~WHEREAS, in the post-9/11 world, reports of hate crimes or acts such as the following have become part of the daily lives of people both in the United States and around the world:~~

So justice is driven back, / and righteousness stands at a distance; / truth has stumbled in the streets, / honesty cannot enter. / Truth is nowhere to be found, / and whoever shuns evil becomes a prey. / The LORD looked and was displeased / that there was no justice. / [God] saw that there was no one, / [God] was appalled that there was no one to intervene; / so [God's] own arm achieved salvation . . . / and [God's] own righteousness sustained him.

—Isaiah 59:14-16 (NIV)

And therefore, put off falsehood and speak truthfully, for we are all members of one body.

—Ephesians 4:25 (NIV paraphrased)

When Isaiah observed that "justice has stumbled in the streets" and "truth is nowhere to be found," he said "God was appalled." At a time of rising vitriol, racism, hate, and violence in the world born of deep economic crisis and global shifts, it is time for the church to speak out. If we do not, God will be appalled. We feel compelled to raise a prophetic voice challenging the climate of distrust, distortion of truth and fear, shifting the conversation to our common future. In many places, the level of anger has crossed a line in terms of civility. Whatever the disagreement about policy or program, this behavior is unacceptable. It represents a spiritual crisis that calls for us to respond by deepening our understanding of God's call and filling our own deep yearnings for spiritual wholeness, that can empower us to love and compassion without giving up our responsibility to speak out for justice. The consequences of this climate of fear and hostility has been an increase in the number of reported hate crimes, particularly in the post-9/11 world. Reports of hate crimes or acts such as the following have become part of the daily lives of people in the United States:

• A Muslim Arab-American woman receives a threat from a ~~coworker~~ co-worker: "You and your kids will pay ~~…death".~~

• ~~a~~ A Catholic high school student is punched and kicked on a bus by a group of youth for looking "Chinese"~~;~~.

• ~~a~~ A teenage boy is beaten with a baseball bat because of his perceived sexuality~~;~~.

~~• anti-Semitic graffiti is spray painted on a store selling kosher meat products;~~

• four Four men attack and kill one of twelve undocumented immigrants;.

• a cross is burned on the lawn of a house for sale after being viewed by an African American family.

These acts encourage social movements that promote and are manifestations of bigotry based on race, religion, gender, race, sexual orientation, and national origin (white supremacists/nativists) to appeal to racial and other fears.

If we look only at these acts as the acts of individuals or groups of individuals we will fail to recognize the wide context of fear and hate that gives rise to these individual acts. That context has both historical roots and grounding in current economic and political realities. Demographic change and economic uncertainties contribute to a sense of insecurity and anxiety about the future leading to old animosities and prejudices being revived and new ones. systemic context of injustice that give rise to such acts.

In addition to the realities of the post- 9/11 increase in hate and fear mongering, many parts of our nation are facing a deep economic crisis. More and more people in the United States are learning the harsh realities: job loss, reduction of work hours, bankruptcies, lack of affordable health care resource, resources, foreclosures, predatory lending, declining wages, budget cuts for education and critical social programs. In the United States, the overall unemployment rate in November 2014 was 5.8 percent but for Latinos and African Americans, the respective rates were 6.6 percent and 11.1 percent. We recognize that there is cause for anger among all economic and social groups. However, we are alarmed by the climate of hate in public discourse in the United States that has emerged in the wake of these difficult economic realities. We must challenge the misdirection of anger toward the most vulnerable for all are impacted by these crises.

As Christians we are called to be models of compassion. The United Methodist Church reaffirms Social Principles affirm,

"We affirm all persons as equally valuable in the sight of God…. We support the basic rights of all persons to equal access to housing, education, communication, employment, medical care, legal redress for grievances, and physical protection. We deplore acts of hate or violence against groups or persons based on race, color, national origin, ethnicity, age, gender, disability, status, economic condition, sexual orientation, gender identity, or religious affiliation" Social Principles, ¶ 162III).

"The strength of a political system depends upon the full and willing participation of its historical commitment citizens. The church should continually exert a strong ethical influence upon the state, supporting policies and programs deemed to be just and opposing acts of hate, hate speech, policies and violence programs that are unjust" (Social Principles, ¶ 164.V).

The Charter for Racial Justice states that all persons are equally valuable in both church the sight of God, that racism is a rejection of the teachings of Jesus Christ, that we must work toward a world in which each person's value is respected and society nurtured.

We remember our roots in speaking out for justice. Methodist women organized against lynching in the 1930s. The church commits itself to redouble its efforts spoke out boldly during the 1960s in support of the Civil Rights Movement. In South Africa and the United States, United Methodists were strong in the opposition to apartheid. We spoke boldly for peace and the reunification of Korea. In the 1980s we called for an end to U.S. government funding of paramilitary groups in Central America. When the United States began bombing Afghanistan in 2003, we called for an end to the bombing as well as long term support for the United Nations and international human rights. We continue to speak out against hate crimes and work to transform the context of fear and hate that gives permission to these acts, naming and challenging the culture that perpetuates it in support of migrants and immigrants who are demonized and criminalized in many countries.

Be it resolved,

We do not want God to be appalled. We confess that The we have not always behaved well as a church. We have violated one another and acknowledge the need to reexamine our own behavior in following our impulse to first protect our own needs and our own security.

It is time to act boldly and with God's grace, truth will be found and we will know justice. We call for the United Methodist Church, with assistance from the appropriate —individuals, congregations, conferences, boards, and agencies, and local churches, implement the following recommendations clergy and laity—to:

Faith and Biblical Resources:

• provide

• Develop multigenerational educational resources to build understanding of the systemic nature of racism, sexism, homophobia, and other forms of marginalization.

• Provide biblically- based resources for young people and adults that address the historic and systemic roots of hate that lead to hate speech and hate crimes; all the manifestations of hate in our society.

• create resources to help United Methodists analyze the language of hate among groups that use religious language to justify hatred and bigotry;

• work with ecumenical and interfaith groups to create worship resources, and develop community activities to unite religious groups on behalf of justice for all;

~~*Educational Resources:*~~

~~• develop educational materials to build understanding~~

• Enter into dialogue and action, speaking out for compassion and against hate. A faithful dialogue requires the courage to speak up without misusing privilege and power. This will include:

o Redefining compassion as the process of inviting and sustaining faith in full dialogue.

o Acknowledging the wholeness of the human family means willingness to stay in community with those whom we disagree, by embracing both patience and humility.

o Commitment to a lifelong journey of ~~the systemic, institutionalized culture of racism, sexism, homophobia, and other forms of marginalization; develop materials to explore and challenge expressions of hate, including:~~ personal ~~attitudes, scapegoating, individual violence, media distortions to public policy,~~ and collective ~~violence, including state violence;~~ discipline.

~~• educate United Methodists about trends of hate in the US and the world and how the church can prevent and respond to acts of hate;~~

~~*Action/Organizing/Advocacy:*~~

~~• encourage United Methodists to report hate incidents to the police, and to organize support for victims of hate crimes;~~

~~o encourage~~ Commitment to listen attentively, respectfully and never using dialogue as an excuse for talk and no action or to mask dishonesty.

o Encouraging United Methodists to end complicity with hate by speaking out when jokes, disparagements and stereotypes are based on ~~identity or status~~ difference.

~~*Annual Conferences—Responding*~~

o Creating opportunities to ~~*Hate Crimes:* annual conferences develop data bases of information of local~~ hear from excluded groups about the reality and ~~state~~ impact of hate ~~groups~~ and ~~explore the connections between anti-immigrant/refugee groups and white supremacist organizations in order~~ to ~~develop strategies for response for use by local churches; organize letter writing campaigns and denominational and ecumenical delegations to meet~~ partner with ~~state government officials to advocate for the passage, funding, and implementation of strong and comprehensive state hate crimes laws that extend civil rights protections to all individuals and groups;~~ them to act for justice.

~~o encourage~~ Encouraging law enforcement personnel to maintain records on hate crimes and to bring to justice the perpetrators of such violence and intimidation.

• We call upon ~~*Annual Conferences—Transforming* the *Culture of Hate:*~~

~~strongly encourage local churches, annual conferences, general agencies, campus ministry units, and any other place where The United Methodist Church has a witness,~~ church at all levels to

o Create ~~opportunities to hear from excluded groups about the reality and impact of hate and to partner with them to act~~ sacred spaces for ~~justice;~~ common prayer and community discussion as an invitation to reconciliation.

o ~~be active participants~~ Convene conversations ~~in civic or religious organizations that promote unity~~ family gatherings, churches, communities and ~~diversity~~ the political arena about current realities, fears and the need for faith-filled compassionate response;

o Work with ecumenical and interfaith partners to create workshop resources and develop community activities to unite religions in our work to end all manifestations ~~eradicate acts~~ of hate~~;~~ ~~as well as working with diverse grassroots and national organizations;~~

o ~~Engage~~ Engage in efforts to enable communities to unearth the truth about past and present hate- violence, to bring perpetrators (including state actors) to ~~trial,~~ justice, and to heal wounds and seek reconciliation based on justice and more equitable power relationships~~. This effort is based on the South African Truth and Reconciliation Commission and other efforts now linked through the Center for Transitional Justice~~;

o ~~work through local organizations and local schools to ensure their policies~~ Be active participants in civic or religious organizations that promote unity and diversity, and work to eradicate acts of hate as well as work with diverse grassroots and national organizations.

• We call upon conferences, boards, and ~~training programs adequately address various forms of discrimination and sexual harassment based on gender and perceived sexual identity;~~ agencies to use ~~United Nations and other~~ resources ~~for adults and children~~ in ~~efforts to build a~~ our global ~~culture of peace; create an annual conference task force~~ church to ~~develop~~ share models and strategies for faithful dialogue and, to ~~address actions of the media~~ intentionally practice words and attitudes that ~~use or condone hate speech, stereotypes, or racial profiling~~ will help us find common ground.

~~• The United Methodist Church calls on~~ We call on all annual conferences to

o Report ~~report~~ on their work on undoing the culture of hate ~~and hate crimes~~ at their annual conference meeting; ~~to include~~

o Include hate crimes in their annual conference report to the General Commission on Religion and Race; ~~and to work~~

o Work with the General Board of Church and Society, the General Board of Global Ministries, and United Methodist Women on this concern.

ADOPTED 2008
RESOLUTION #3422, 2008 *Book of Resolutions*
See Social Principles, ¶ 162.*A, H, J* <https://www.umofficialresources.com/reader/9781426766213/>.

R3422.

Petition Number: 60536-CB-R3422-G; Mumme, Michael C. - Austin, TX, USA for First UMC of Austin Administrative Board.

Resisting Hate, Fear, and Scapegoating; and Transforming the Context of Hate in the United States

Readopt Resolution 3422 with the following deletions:

…WHEREAS, ~~in the post-9/11 world,~~ reports of hate crimes ~~or acts~~ such as the following have become part of the daily lives of people both in the United States and around the world:…

R3423.

Petition Number: 60422-CB-R3423-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Deletion

Delete Resolution 3423.

Rationale:

Delete resolution because of new comprehensive resolution focused on eradicating sexual- and gender-based violence around the world.

R3426.

Petition Number: 60423-CB-R3426-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Deletion

Delete Resolution 3426 upon adoption of NEW Resolution "Our Call to End Gun Violence."

Rationale:

Resolution deleted to be replaced by new comprehensive gun violence petition.

R3444.

Petition Number: 60256-CB-R3444-G; Olson, Harriett Jane - New York, NY, USA for United Methodist Women.

The Status of Women

Amend and Readopt Resolution 3444

The Status of Women: Towards Realizing Human Rights for *All* Women

~~*I.*~~

~~Christianity was born in a world of male preference and dominance. Practices, traditions, and attitudes in almost all societies viewed women as inferior to men, as having few talents and contributions to make to the general well-being of society aside from their biological roles. This was true of the Judaic society of which Jesus was a part.~~

The Bible teaches us that both men and women are created in the image of God (Genesis 1:27). Further, the Bible teaches us that women are full members of the church of Christ: "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female; for all of you are one in Christ Jesus" (Galatians 3:28 NRSV). ~~But the~~ The life of Jesus~~, the Redeemer of human life,~~ stood as a witness against ~~such~~ ancient cultural patterns and societal prejudices~~. Consistently, he related to women as persons~~ that viewed women as inferior to men. Jesus was extraordinarily supportive of ~~intelligence~~ women's full equality with men, and ~~capabilities. He~~ he charged women ~~as well as~~and men to use their talents ~~significantly~~ in the cause of God's kingdom. ~~His acts of healing and ministry were extended without distinction to women and men.~~

The central theme of Jesus' teaching is love for God and neighbor~~. Jesus embodied this message in his life, and, in the early church, women held prominent positions of leadership.~~ Christian love, as exemplified in the New Testament, requires that we relate to ~~others~~all as persons of worth. To regard another as ~~an~~ inferior or to use power over them is to break the covenant of love~~;~~. ~~denying~~ Denying equality demeans, perpetuates injustice, and falls short of the example of Jesus ~~and~~. The United Methodist Church has sought to support the ~~early church.~~

~~*II.*~~

~~The~~ global movement to improve the status of women ~~is one of the most profoundly hopeful of our times. The United Methodist Church, recognizing that equality between women and men is a matter of social justice, in various ways has sought to support that movement~~.

~~Although change is taking place, in most societies women are still not accorded equal rights and responsibilities.~~

There is increasing awareness that we cannot ~~solve~~resolve world problems associated with economic globalization ~~and~~ unequal distribution of resources, ~~population growth~~governance, security, hunger, poverty, climate

change, and war, so long as the talents and potential of half the world's people are disregarded and even repressed. ~~There are strong interrelationships between all these problems and the status of women.~~ Women's experience differs across class, ethnicity, race, national status, religion, sexual orientation, etc., with the poorest and most marginalized women experiencing the greatest inequality. Thus, efforts towards women's equality must specifically address these different realities.

~~The International movement for the equality of women formally began in 1975, with the proclamation of International Women's Year by the United Nations General Assembly. The United Nations Decade for Women (1976-1985) which followed was a worldwide effort to examine the status and rights of women at all levels. For Christians, it was a time for repentance and for new dedication to Christ's ideal of equality.~~

~~In 1995, the Fourth World Conference on Women succeeded in bringing about a new and international commitment to the goals of equality, development and peace for all women, and moved the global movement for the advancement of women into the twenty-first century. The Beijing Declaration and the Platform for Action constitute a powerful agenda for women's empowerment and gender equality.~~

~~The Beijing Platform for Action defined a set of strategic objectives and spelled out actions to be taken by governments and civil society in the following twelve critical areas of concern: poverty, economy, power and decision-making, education, media, health, armed conflict, environment, violence, human rights, the girl child and the institutional mechanisms for the advancement of women.~~

The United Methodist Church affirms commitments made through four United Nations (UN) conferences on women, articulated in the Beijing Declaration and Platform for Action (1995) and Beijing +5 outcome documents, which recognized that women not only need equality with men, but economic policies need to be changed so that they benefit both women and men. Equality must go beyond access; it needs to include genuine development that delivers fundamental economic and social human rights. Recognizing how militarism, war violent conflict, climate change, and volatile economic systems affect women, the Beijing Declaration and Platform for Action as well as the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) promote that equality, development, and peace are inseparable.

The following are some critical areas of concern for women's equality:

Economics~~:~~. ~~As part of the Beijing Platform for Action, statisticians were called upon to develop a more comprehensive knowledge of all forms of work and employment. Often the productive labor of women is ignored in economic statistics, reinforcing the impression that work done by women is peripheral, of secondary importance, even dispensable. For that reason, few studies have actually evaluated the importance of contributions by women. As one example, when women grow food to feed their families, they are "just" tending kitchen gardens, but when men grow cash crops such as tobacco and coffee, they are engaged in agricultural and commercial enterprises. In more industrialized societies, the enormous amount of volunteer work done by women is not counted as adding to the nation's wealth.~~

Although the gender gap in rates of economic activity ~~is narrowing, the nature of women's and men's~~ has narrowed slightly, there still remains a gap of 25 percentage points between participation of men and women in the labor force ~~continues to be very different. Women have always engaged in the less formal types of work, working as unpaid workers in a family business, in the informal sector or in various types of household economic activities. They also~~ . Women still continue to receive less pay than men. ~~In manufacturing, for example, in 27 of the 39 countries with data available, women's wages were 20 to 50 per cent less than those of men.~~ Moreover, women's unpaid work as caregivers and volunteers sustains economies and yet is not included in economic statistics. In times of economic crisis, women's unpaid labor fills gaps in education, health care, and other social services as governments cut budgets.

Power and Decision-making. In 1945, ~~only~~ 31 countries allowed women to vote~~;. today~~Today, women have the right to vote in ~~more than 125~~191 nations~~. Only eight~~ ('http://en.wikipedia.org/wiki/Womens_suffrage#Summary <http://en.wikipedia.org/wiki/Women's_suffrage>) while only three countries exclude women ~~entirely~~ from this political ~~processes open to men.~~ process. Still, many areas of legal discrimination ~~remain.~~such as the inequality between men and women in power-sharing and decision-making remain at all levels. In some nations, ~~women are~~a woman is still considered ~~the chattels of their husbands, with~~to be her husband's property and holds very few rights ~~in~~with regards to family law, landholding, inheritance, and guardianship of children. Globally, women are still underrepresented in all branches of government.

Violence Against Women. ~~In the United States, some of the more glaring inequities are being corrected step by step. However, women are still under represented in all branches of the government. The 75 women sworn into the 108th Congress in January 2003, account for only 13.8% of the 540 members.~~ Gender-based violence has risen exponentially in recent decades. Sexual violence by

State and non-state actors has become common as women and girls are raped, beaten, sold or trafficked, forced to become child brides or victims of honor killings. This reality reflects the continuing belief that women and girls are property of men and are subservient to men, and the lack of accountability for violence at all levels. States and broader society must work together to dismantle social, economic and political structures that institutionalize and legitimize violence.

Education. ~~The perception~~Levels of ~~women as inferior and dependent is perpetuated through many institutions in society—the media, school textbooks and curricula, political structures, and, often, religious organizations. Education is one of the principal ways of opening doors to wider participation in society. Thus, it is distressing that, while the percentage of literate women is at an all-time high, the absolute number of illiterate women is greater than at any time in the past.~~education are consistently linked with levels of socio-economic development. The fact that two- thirds of the world's ~~876~~ 774 million illiterates are female is evidence of continuing disparity in ~~importance given to the education of~~society's preference to educate boys ~~and~~over girls. This proportion that has remained unchanged for over two decades. Discriminatory, cultural, and social norms, cost of schooling, and school safety concerns inhibit girls' opportunities to gain knowledge and marketable skills needed for jobs that pay decent wages, as well

~~*Violence Against Women.* Traditional perceptions of female qualities also are a factor in the widespread domestic violence against women, now coming to be recognized~~ as ~~a tragically widespread occurrence. Nearly one third of women in the world report being physically or sexually abused by a husband or boyfriend at some point in~~ their ~~lives (according~~ability to negotiate power in multiple relationships. Quality education is one of the principal ways to ~~World Health Organization~~open doors for women's wider participation in society~~)~~.

~~*Human*~~***Health and Women's Rights in*** ~~*Fertility Decisions*~~*Reproductive Health.* Throughout the centuries, women have rarely been ~~little~~ consulted or involved in the decisions regarding fertility-related laws ~~or~~and practices. ~~For women, particularly, the ability to make choices concerning fertility is a liberating force, helping to safeguard their health and that of their children, to plan for the future, to assume wider roles and responsibilities in society.~~

~~The United Nations has declared that education and access to means for determining the number and spacing of children is a human right, yet this is an ideal far from realization.~~

Coercion ~~is still common, sometimes aimed at,~~with the aim of either limiting or increasing births, ~~sometimes at limiting them.~~is common today. Evidence now clearly shows that many poor~~,~~ women, particularly ethnic~~,~~ ~~women~~minorities, have been sterilized without their understanding of what was being done to them and without their informed consent. In many places, safe and legal abortion is denied, even in ~~some~~ cases ~~even to save~~where the life of the pregnant woman~~.~~ is in danger and may be saved. In other cases, women are threatened ~~that~~with cuts to welfare payments or other aid programs ~~will be cut~~ if ~~the~~they proceed with a pregnancy ~~continues~~. Such inconsistency ~~reflects lack of value-centered~~violates women's reproductive and economic rights. Women need to be fully informed and fully involved in all decision-making, ~~as well as insensitivity to the personhood of the woman involved.~~ regarding their reproductive health and fertility. Furthermore, issues such as HIV/AIDS faced by women an adolescent girls due to gender inequality and how they cope with these inequalities and injustices will determine their ability to protect themselves from HIV/AIDS or to access antiretroviral therapy.

~~While societal needs should be considered more and more in fertility matters, this should never be at the price of demeaning the individual or applying restrictive measures only to the poor. Women should be fully informed and fully involved in the decision making.~~

~~*HIV/AIDS and Women.* According to 2004 Joint United Nations Program on HIV/AIDS report, women now account for almost half of the 38 million adults currently living with HIV/AIDS and of the 20 million adults who have died from the disease since the epidemic began. In 1999, 52 per cent of the 2.1 million adults who died from AIDS worldwide were women. The majority of these deaths occurred in sub-Saharan Africa. where women account for 57 per cent of those infected with HIV/AIDS. Women's risk of becoming infected with HIV during unprotected sexual intercourse is also known to be two to four times higher than that of men.~~

~~The Beijing Platform for Action recognizes that social and cultural factors often increase women's vulnerability to HIV and may determine the course that the infection takes in their lives. Women too often do not have the power to insist on safe and responsible sex practices and have little access to public health information and services, both of which have been found to be effective in preventing the disease and/or slowing its progress.~~

~~*Women and Armed Conflict.* Although the threat of global conflict has been reduced, wars of aggression, colonial or other forms of alien domination and foreign occupation, civil wars, and terrorism continue to plague the world. Grave violations of the human rights of women occur, particularly in times of armed conflict, and~~

Women and the Environment. In terms of the environment, women around the world play distinct roles: in managing plants and animals in forests, dry lands, wetlands and agriculture; in collecting water, fuel, and fodder for domestic use and income generation; and in overseeing land and water resources. They contribute time, energy, skills, and personal visions to family and community development, and their extensive experience makes them an invaluable source of knowledge and expertise on environmental management and appropriate actions. However, when environmental changes takes place, the most affected are women. Yet, they have less access to land and productive resources.

Women and the Media. Today's data collection, social media, and surveillance are part of a new digital world. Technology has brought with it the amazing ability for women to organize virtually both regionally and globally; to access archives and document their history; to research; to monitor government commitments and actions; and to make the concerns of women visible to the public. It has opened new opportunities for women in science and technology. Simultaneously, there is a massive concentration of corporate ownership of media at all levels, which shapes images and attitudes regarding women. There are concerns about the potential privatization of the internet and the need for net neutrality. There continues to be a "digital divide" regarding access to the internet where many women in the Global South and poor women are excluded. Limited access to computer/technology education also restricts women and girls' access to quality jobs. Despite important efforts, there is still a huge gap in education and jobs for women and girls in science, technology, engineering and math (STEM) fields.

Women and Armed Conflict. In the twenty-first century, more wars are taking place within states than between states, with warring parties including non-state actors. Increasingly these are battles over natural resources, aided and abetted by powerful nations and corporations seeking control over oil, land, water and minerals in poor, undeveloped nations. Grave violations of women occur in conflict and post-conflict situations. These human rights' violations include murder, torture, systematic rape, forced pregnancy and forced abortion~~.~~, ~~in particular under policies of ethnic cleansing. Women and girls are among those most affected by the violence and economic instability associated with armed conflict Yet,~~ Yet when it comes to ~~negotiating peace~~advocating and facilitating ~~the reconstruction of societies after war~~peace, women are ~~grossly under represented. For example, no Bosnian women were present at the Dayton Peace negotiations in 1995. With~~underrepresented in the decision-making process. The UN Security Council Resolution 1325 ~~on Women, peace and security~~ (2000)~~, the United Nations has affirmed~~and subsequent resolutions on Women, Peace and Security (2000) affirm that women's protection in armed conflict and ~~the integration of women's voices and experiences in the process of building peace are a primary concern of the~~participation in peace and decision-making are key to international ~~community.~~peace and security.

~~*III.*~~

~~Across the nations of the world, new movements are growing that address the serious handicaps and harsh realities of the lives of many women. In the context of this increasing momentum for a more just society, we call on local congregations and the agencies of the church:~~

~~1. to exert leadership in working, wherever possible, for legal recognition of equal rights for women. In the United States, this means a strengthened determination to secure passage for the Equal Rights Amendment,~~<https://www.umofficialresources.com/reader/9781426766213/> ~~in line with the United Methodist Conference affirmations of 1972 and 1976. We need to recognize that this measure has become a symbol of the drive for equality. It has meaning far beyond the borders of one nation in the search for equal rights in other societies;~~

~~2. to urge governments~~

Call to Action:

Since The United Methodist Church recognizes that equality between women and men in a just sustainable society is a matter of biblical righteousness, the church is called to action in the following ways:

1. Take leadership in urging all remaining nations to ratify ~~the Convention on the Elimination of Discrimination~~UN convention to eliminate all forms of discrimination Against ~~Women~~women,CEDAW, which was adopted by the ~~United Nations~~UN in December 1979~~;~~, and advocate for the full implementation of CEDAW and Beijing Declaration and Platform for Action.

2. ~~3. to encourage~~Educate and advocate for policies that address the specific needs of women in all their diversity, including race, ethnicity, religion, class, age, sexual orientation, national origin and migration status, marital status and other factors.

3. Support mission programs that specifically address the needs and leadership of women who are marginalized due to multiple oppressions. Through studies, media, and education, work to explore the particular needs of women and girls in all their diversity, as well as the differential impact of policies on particular women due to their race, ethnicity, class, religion, sexual orientation, national origin, and other factors.

4. Encourage the support of studies ~~by scientific and governmental bodies of~~on the economic contributions made ~~by women outside the formal economic sector, and~~

through women's unpaid labor and in the informal economy such as family care, domestic work and migrant labor. Urge nations to include this information in ~~the~~their gross national ~~product of nations or~~products or national wealth compilations ~~of national wealth;~~.

5. ~~4. to urge~~Urge governments to ratify the June 1998 Statute of the International Criminal Court~~, adopted in June 1998, which~~that specifically addresses gender-based crimes and crimes against humanity such as rape, sexual slavery, enforced prostitution, forced pregnancy, and enforced sterilization~~;~~.

6. ~~5. to support~~Support the need to enact specific legislation and develop policies to strengthen women's ~~executive~~leadership and professional abilities~~, in particular to allow them~~including the right to manage their own businesses. To this end, governments should develop policies and projects that use local, national, and international networks to facilitate information, technology, credit, and training for women entrepreneurs, as well as specific programs that aim to empower women and enhance women's social and economic well-being through quality education~~;~~ that leads to decent work.

7. ~~6. to examine~~Examine governmental policies and practices, including official development assistance, as to their impact on women's lives; ~~to~~ work to ensure that policies upgrade the status of women and that women in all their diversity are included in decision-making regarding sustainable development goals and programs~~. The key roles of women as workers and consumers and as transmitters of culture must be given adequate weight in national development activities;~~ at all levels.

8. ~~7. to examine~~Examine the impact of transnational corporations on women's lives, ~~and to work to eradicate~~including through the concentration of corporate power over democratic processes and decision-making; corporate bailouts that leave fewer resources for social spending; privatization of key government services; corporate influence over the multilateral system including the United Nations; corporate corruption and support of government corruption; corporate influence in resource wars and militarism; corporate violation of privacy through information technology; exploitative labor practices ~~where identified. One such area is~~and the promotion and selling of dangerous or inappropriate products and technologies~~;~~.

9. ~~8. to encourage~~Encourage steps that promote legal and economic literacy ~~by publicizing and disseminating information on laws relating to the~~ in the context of equal rights ~~of~~for men and women~~;~~.

~~9. to encourage private charitable organizations, including churches, to initiate and support more programs of leadership education for women and other educational programs that upgrade the status of women. In many parts of the world, illiteracy remains high among adult women because of the lack of access to education in childhood. Strategies to combat female illiteracy must focus on ensuring girls' equal access to, and completion of, basic education. In addition, there is a need to reach out to adult women through massive literacy campaigns using all modern means available;~~

10. ~~10. to monitor~~Engage men and boys in gender equality and women's empowerment work to change both societal attitudes and behaviors towards women and girls as well as power relations and structures of inequality.

11. Promote the implementation of UN Security Council Resolution 1325 and related resolutions that support women in peace-keeping and decision-making in times of conflict and post-conflict reconstruction. Resolution 1325 is intimately connected to ending violence against women because historically women have been excluded from the peace process, leaving them vulnerable to more violence and dismissing the violence done to them during war as mere "collateral damage."

12. Monitor printed and audiovisual media ~~and~~, as well as other means of communication on their portrayals of the roles and nature of women and men, and ~~to~~ seek ways to eradicate narrow stereotypes that limit the possibilities of useful contributions by both ~~sexes~~genders. The church should encourage study of the impact of Western—particularly ~~US~~the United States'—television, radio, and other media on cultural patterns and national development around the world, and ~~it~~ should draw public attention to cases where such influence is harmful to women and girls and destructive to ~~other~~their cultures~~;~~.

13. ~~11. to support~~Support programs providing ~~knowledge of the~~information and access to resources in the area of family planning and contraception. ~~including that which is Christian based, to encourage abstinence outside of marriage as a method of birth control, and to involve.~~ Involve women in the preparation and distribution of these resources. ~~Attention~~Particular attention should ~~particularly~~ be given to ensuring access to safe, legal, and noncoercive contraception; ~~well-informed choice~~providing accurate information regarding abortion and its alternatives ~~(adoptions and so forth);~~requiring informed consent for sterilization procedures; and creating safe women's health-care facilities. ~~We also oppose~~Oppose for-profit ~~making~~ referral agencies~~, which~~ that charge fees for providing information that is freely available elsewhere~~; and~~.

14. ~~12. to examine~~Examine the impact of judicial decisions at all levels upon the daily lives of women in such areas as child custody, employment, civil rights, racial and sexual discrimination, credit practices, estate settlements, reproduction ~~and~~ education, and socioeconomic status.

15. Encourage the church to initiate and support leadership education for women and other educational programs that upgrade the status of women. Ensure girls' equal access to and the completion of basic education. Reach out to adult women through massive literacy campaigns using all modern means available.

ADOPTED 1992
AMENDED AND READOPTED 1996
AMENDED AND READOPTED 2004
READOPTED 2008
RESOLUTION #3445, 2008 *Book of Resolutions*
RESOLUTION #191, 2004 *Book of Resolutions*
RESOLUTION #181, 2000 *Book of Resolutions*

See Social Principles, ¶ 162 <https://www.umofficialresources.com/reader/9781426766213/>*F*. ¶ 162.F.

<https://www.umofficialresources.com/reader/9781426766213/>. *An End to This Strife: The Politics of Gender in African American Church* by Demetrius K. Williams, Augsburg Fortress Press, 2004.

<https://www.umofficialresources.com/reader/9781426766213/>. "Blazing Trails and Transcending Boundaries Through Love: Women of Color and 'Religious Work'" by Rosetta E. Ross, Associate Professor of Philosophy and Religious Studies, Spelman College, Atlanta Georgia, 2006.

Recommended resources: www.gcsrw.org <http://www.gcsrw.org/>, www.umsexualethics.org <http://www.umsexualethics.org/>; *The Journey Is Our Home: A History of the General Commission on the Status and Role of Women*, by Carolyn Henninger Oehler, 2005; 2008 Resolutions #2044, "Sexual Misconduct Within Ministerial Relationships," and #2045, "Eradication of Sexual Harassment in Church and Society."

<https://www.umofficialresources.com/reader/9781426766213/>. Proposed 27th Amendment: Section 1. Equality of rights under the law shall not be denied or abridged by the United States or by any State on account of sex. Section 2. The Congress shall have the power to enforce, by appropriate legislation, the provisions of this article. Section 3. This amendment shall take effect two years after the date of ratification.

R5001.

Petition Number: 60324-CB-R5001; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

Deletion

Delete Resolution 5001 - Taking Liberties: On the Stifling of Dissent.

Rationale:

The biblical and theological portions of this resolution are being incorporated into a new resolution on Religious Freedom with appropriate actions.

R6024.

Petition Number: 60120-CB-R6024-G; Hawkins, Erin M. - Washington, DC, USA for General Commission on Religion and Race. 1 Similar Petition

Opposition to Global Racism, Tribalism and Xenophobia: Impact on Women, Children, and Youth

Amend Resolution 6024 as follows:

The General Conference of The United Methodist Church affirms the United Nations principles relating to global racism, tribalism and xenophobia.

The General Conference reaffirms the principles of equality and nondiscrimination in the Universal Declaration of Human Rights and encourages respect for human rights and fundamental freedoms for all without distinction of any kind such as race, color, sex, language, religion, political, tribe or other opinion, national or social origin, property, birth, or other status.

We, the General Conference . . .

We recognize the fundamental importance of nations in combating racism, racial discrimination, xenophobia, tribalism and related intolerance [hereinafter referred to as racism]; and, the need to consider signing, ratifying or acceding to all relevant international human rights instruments, with a view to international adherence.

We recognize that religion . . .

We recognize the need to develop a more systematic and consistent approach to evaluating and monitoring racial discrimination against women, children, and youth.

Therefore, we, the General Conference, urge that in light of these affirmations and principles, each nation in which The United Methodist Church is established:

• adhere to the principles and programs contained in the opening statements;

• that the United States, all nations, and The United Methodist Church incorporate a gender perspective in all programs of action against racism, tribalism and xenophobia;

• that the United States, all nations, and The United Methodist Church undertake detailed research on racism, tribalism, and xenophobia, especially in respect to its effect on women, children, and youth;

• that the United States, all nations, and The United Methodist Church address the burden of such discrimi-

nation on women, children, and youth and promote their participation in the economic and productive development of their communities, especially in respect to:

1. the increased proportion . . .

2. the large number of children and young people, particularly girls, who are victims of racism, tribalism and xenophobia;

3. the rights of children . . .

4. child labor . . .

5. education . . .

• ~~that the United States, all nations, and The United Methodist Church~~ involve women, children, and youth in decision-making at all levels related to the eradication of racism, tribalism, and xenophobia;

Therefore, we further resolve that the General Commission on Religion and Race, the General Commission on the Status and Role of Women, in consultation with United Methodist Women, ~~create a monitoring instrument for assessing~~ assess evidences of racism, tribalism and xenophobia in programs for and with women, children, and youth;

• all mission institutions, schools, and institutions of higher education, annual conferences, and general agencies evaluate current and projected programs to determine their impact in reducing racism, tribalism and xenophobia in programs for women, children, and youth; and

• a report be prepared and presented to each General Conference by the General Commission on Religion and Race, the General Commission on the Status and Role of Women, in consultation with United Methodist Women, related to the status of women, children, and youth impacted by racism, tribalism, and xenophobia.

Rationale:

In order to reflect and address the reality of global church, and specifically the experiences and impact on women, children, and youth, this resolution was updated to include tribalism.

R8006.

Petition Number: 60418-CB-R8006-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Ethics of Embryonic Stem Cell Research

Amend Resolution 8006

Delete last sentence in Preamble

~~We reaffirm our theological grounding on these issues as found in Section II of the 2004 *Book of Resolutions,* Resolution #102—"New Developments in Genetic Science."~~

Amend first paragraph under Concerns

A human embryo, even at its earliest stages, commands our reverence and makes a serious moral claim on us.~~, although not a claim identical to that of a more developed human life.~~ For this reason we should not create embryos with the sole intention of destroying them~~, as in the creation of embryos for research purposes. Neither should we, even for reproductive purposes, produce more embryos than we can expect to introduce into the womb in the hope of implantation~~.

Amend second paragraph under Concerns:

We recommend the following guidelines for clinicians and couples considering IVF ~~to minimize the overproduction of embryos~~:

Insert new subparagraph before current first subparagraph:

• We call for rigorous standards of informed consent regarding the procedures, the physical and emotional risks, and the associated ethical issues be applied to all reproductive technologies.

Delete the following subparagraphs:

• ~~Only enough embryos should be produced to achieve one pregnancy at a time.~~

• ~~We insist that rigorous standards of informed consent regarding the procedures, the physical and emotional risks, and the associated ethical issues be applied to all reproductive technologies. This is especially important regarding the disposition of "excess" embryos and should be the norm of practice around the world.~~

Amend first paragraph, fourth sentence under Some Judgments:

There has been . . .The use of adult stem cells and stem cells derived from umbilical cord blood raises few moral questions.

Amend second paragraph first sentence under Some Judgments:

Given the reality that most, if not all, ~~of these~~ excess embryos will be discarded, we believe that it is morally tolerable to use existing embryos for stem-cell research purposes.

Delete first paragraph under The Issue of "Therapeutic Cloning":

~~In consideration of the potential therapeutic benefits that might eventually arise from research on embryonic stem cells, particular concerns are raised by a proposed practice called "therapeutic cloning." This involves taking a donated human egg, extracting its nucleus, and replacing it with a nucleus taken from another body cell. This newly formed cell would then be electrically or chemically~~

~~stimulated to develop into an embryo. This embryo would contain most of the same genes as the person whose body cell was used to obtain the nucleus. The cloned embryo would then be used as a source of stem cells, which would be a closer genetic match for that donor, although they would contain some genes from the egg cell used for the cloning. This procedure might overcome the problem of immune system rejection of cellular treatments that might be developed for an individual from embryonic stem cells. As of March 2007, no human embryos have been successfully cloned. However, we still believe that human embryos should not be created purely for the sake of research, or created with the advance intention of destroying them, or cloned for harvesting stem cells.~~

Amend second paragraph under The Issue of "Therapeutic Cloning":

The United Methodist Church supports persons who wish to enhance medical research by donating their early embryos remaining after in vitro fertilization procedures have ended, and urges ~~the United States Congress~~ national governments to pass legislation that would authorize ~~federal~~ funding for derivation of and medical research on human embryonic stem cells that were generated ~~for~~ from IVF embryos and remain after fertilization procedures have been concluded, provided that:

Amend last paragraph:

~~The United States Secretary of Health and Human Services is~~ National health agencies are urged to establish an interdisciplinary oversight body for all research in both the public and private sectors that involves stem cells from human embryos, adult stem cells that have been made pluripotent, parthenotes, sperm cells, or egg cells, and cells that produce sperm or eggs.

Rationale:

Revisions enhanced current content by shortening it through deletions of language that occurs in other resolutions, such as 3182 Human Cloning.

R9999.

Petition Number: 60019-CB-R9999-G; Yates, Leo Jr. - Severn, MD, USA for Commission on Disability Concerns of the Baltimore-Washington Annual Conference. DeLarme, Shirley - Port Orchard, WA, USA for Pacific Northwest Annual Conference. Harper, Trey - Forest, MS, USA for Mississippi Annual Conference. Howe, Margaret - New Paltz, NY, USA for New York Annual Conference. Nakanishi, Leanne - Pasadena, CA, USA for California-Pacific Annual Conference. Sims, Mary Jo - Deer Park, MD, USA for Baltimore-Washington Annual Conference. 1 Similar Petition

Non-Discrimination in Disability Compensation

Long term disability insurance protects employees around the world by providing continuing compensation in lieu of salary when an accident or illness prevents an employee from continuing their service to their employer. Ideally, such insurance provides for compensation based purely on the existence of a disability that prevents continuing employment, and continues for the duration of that disability.

In many countries such insurance is often subject to a limitation for disabilities based on "mental and nervous conditions." The primary reason offered for such a discrimination between disabilities is the comparative difficulty of validating disabilities whose evidence relies on self-reporting. Other reasons may include the belief that mental and nervous conditions are more likely temporary in nature and therefore a time limitation, typically two years, is appropriate. The limitation therefore places the administrative needs of insurers over the wellbeing of the persons they are committed to insure. In the United States, courts have held that discrimination in disability insurance is not addressed by non-discrimination provisions of either the Americans with Disabilities Act or the Affordable Care Act. In the United States, disability insurance is generally regulated at the state level.

The United Methodist Church affirms its long standing support for persons with mental illness and their families. Jesus Christ made no distinctions in his healing ministry between persons with physical disabilities and those which we might today call mental illnesses. We call upon the General Board of Church and Society to advocate globally on behalf of non-discriminatory long-term disability insurance for workers, and to support and encourage the work of annual conference boards of church and society in such advocacy at state and regional legislative bodies.

R9999.

Petition Number: 60047-CB-R9999-G; Harvey, Cynthia Fierro - Baton Rouge, LA, USA for Council of Bishops.

UMC and the Sand Creek Massacre

Add a new resolution to the *Book of Resolutions:*

The 2016 General Conference commits The United Methodist Church to learning and teaching its own history and entering into a journey of healing in relationship with the descendants of the Sand Creek Massacre of 1864.

1. We receive with appreciation the report, Remembering the Sand Creek Massacre: A Historical Review of

Methodist Involvement, Influence, and Response by Dr. Gary Roberts, which was authorized by the 2012 General Conference in Petition #20767, "1864 Sand Creek Massacre." We commend this report to the Church as a resource for understanding the Sand Creek Massacre and the history of the Church's role in colonization, displacement, and destruction of indigenous cultures in every land. And we refer the report to The United Methodist Publishing House to prepare study materials for use across the connection.

2. We acknowledge that too often in the past and yet today, Christian individuals and the Church as an institution have been agents of death rather than protectors of life. Clergy and lay leaders who were trained, respected and honored by the Methodist Episcopal Church used their influence through the church, government and the military, in ways that caused profound harm to Indian peoples at Sand Creek, including killing nearly 200 peaceful Indians camped under the protection of the U. S. government and desecrating the bodies of the slain. We acknowledge that leading up to the Massacre, during the Massacre and in the aftermath of the Massacre, representatives of the Church utterly failed to uphold gospel values of respect for human life and all of creation, justice for all people, self-giving love and hospitality to strangers.

3. We commit The United Methodist Church to the following actions, recommended by official Sand Creek Massacre tribal descendants representatives:

a. Recognize the Northern Cheyenne Tribe of Montana, the Cheyenne and Arapaho Tribes of Oklahoma and the Northern Arapaho of Wyoming as the Federally recognized Tribes as stated in the 1865 Treaty of Little Arkansas with the U.S Government, and the official representatives concerning the Sand Creek Massacre. The Council of Bishops will initiate formal negotiations with official tribal representatives to produce a Memorandum of Understanding establishing an on-going healing relationship between these tribes and The United Methodist Church.

b. Through the General Board of Church and Society in cooperation with other agencies of the Church, support legal efforts for reparations approved in the Treaty of Little Arkansas with the Cheyenne and Arapaho people in 1865, but never paid in full. (<http://digital.library.okstate.edu/kappler/vol2/treaties/che0887.htm>).

c. Through the Mountain Sky and Oklahoma Areas, where descendant tribes are located, support and encourage participation in the annual Spiritual Healing Run, commemorating the Sand Creek Massacre and promoting healing of generational trauma.

d. Through the Office on Christian Unity and Interreligious Relations of the Council of Bishops, and the General Commission on Archives and History, assist with the creation of public memorials remembering and honoring the people who were killed at Sand Creek.

e. Through the Office on Christian Unity and Interreligious Relations, in cooperation with the General Board of Church and Society, encourage the Roman Catholic Church to repeal the Doctrine of Discovery (see *The Book of Resolutions of The United Methodist Church, 2012,* Resolution 3331, "Doctrine of Discovery," page 424.) The Doctrine of Discovery was established by Papal Bulls in the 15th century and became "a principle of international law used to justify Western Europe's dominion over lands occupied for thousands of years by indigenous peoples... sanctioning and promoting the conquest, colonization and exploitation of non-Christian lands and peoples." (<http://www.lorettocommunity.org/mission-work/justice-and-peace/papal-bull-rescission-committee/>).

f. Through the General Board of Church and Society in cooperation with the General Board of Global Ministries and the General Commission on Religion and Race and other agencies of the Church, support tribal work to strengthen the Cheyenne and Arapaho way of life by respecting traditional religious practices, protecting tribal ancestral lands and assisting with development of renewable energy projects for a healthier environment.

g. Through the Council of Bishops and the General Board of Church and Society, encourage return to the tribes Native artifacts or remains in the United States covered by the Native American Graves Protection and Repatriation Act (NAGPRA) or related to the Sand Creek Massacre.

h. Through these same agencies, to support acquisition of property and increase tribal landholdings in ancestral lands.

[See ADCA *Volume 2, Section 3 for full text of the report.]*

Rationale:

The 2012 General Conference authorized research into Methodist involvement in the Sand Creek Massacre. Cheyenne and Arapaho descendants along with United Methodists guided this research. This petition invites the Church to receive the report, *Remembering the Sand Creek Massacre,* learn the history, and help heal historic wounds

R9999.

Petition Number: 60121-CB-R9999; Hawkins, Erin M. - Washington, DC, USA for General Commission on Religion and Race. 1 Similar Petition

Opposition to Racial Profiling in the U.S.

Opposition to Racial Profiling in the U.S.

WHEREAS, racial profiling in the United States, is a practice directed at people based solely on race and has been a concern of numerous civil rights organizations and The United Methodist Church for decades; and

WHEREAS, the insidious practice of racial profiling by law enforcement agencies around the country continues to rise;

WHEREAS, racial profiling is a violation of the respect for human rights, an abhorrent manifestation of racism, and violation of the moral standard of the United States and The United Methodist Church; and

WHEREAS, various states have signed or attempted to sign legislation that would give local law enforcement the right to arrest anyone they suspect is in the country illegally, which violates the equal protection clause in the U.S. Constitution; and

WHEREAS, racial profiling threatens the safety of both U.S. citizens and immigrants;

Therefore, we call on the Council of Bishops, annual conferences and members of local churches to contact their local, state, and federal representatives urging that they prioritize and enact legislation to end racial profiling, and allocate sufficient funds for its vigorous enforcement so as to ensure:

a. a federal prohibition against racial profiling,

b. re-training of law enforcement officials on how to discontinue and prevent the use of racial profiling, and

c. law enforcement agencies are held accountable for use of racial profiling.

Therefore, finally, we call on The United Methodist Church through its annual conferences, districts and local churches and under the leadership of the General Board of Church and Society and the General Commission on Religion and Race, in coordination with the General Board of Global Ministries and the United Methodist Women, to be proactive in educating the constituency about racial profiling and establishing networks of cooperation with criminal justice and law enforcement agencies.

Rationale:

Racial profiling is a violation of the respect for human rights. This resolution calls on the Church to be proactive in educating the constituency about racial profiling and establishing networks of cooperation with criminal justice and law enforcement agencies.

R9999.

Petition Number: 60224-CB-R9999; Hodge, Jeff - Syracuse, NY, USA for Upper New York Annual Conference.

End Celebration of Columbus Day

Be it resolved, that "Columbus Day" will no longer be recognized by the people of The United Methodist Church. United Methodist annual conferences, agencies, schools, universities, and local churches in lands that officially celebrate "Columbus Day" will either not observe this holiday or will initiate organizational conversations designed to rename and re-purpose this holiday in accordance with our United Methodist Social Principles (See *Book of Discipline* ¶¶ 162 & 162a), and upon passage

Be it further resolved, that the General Board of Discipleship of The United Methodist Church will provide and distribute to our local churches in North America a liturgy designed to enact the spiritual dimensions of our choice to cease participating in the celebration of Columbus. Our repentance, petitions for God's forgiveness, and return to God's Word for visions of the relationships God desires will take place in worship on the Sunday closest to the second Monday in October, and upon passage

Be it further resolved, that United Methodist annual conferences, boards, agencies, and local churches in lands affected by the legacy of Columbus are encouraged and directed to invest our relational influence at regional, local, and personal levels toward the initiation of conversations intended to awaken the conscience of God's people to the benefits of turning away from the legacy of Columbus. The General Board of Church and Society is directed to give leadership to our effort bring about the repeal of "Columbus Day" as a national holiday in the United States of America.

Rationale:

("Bear fruits worthy of repentance!" - Matt. 3:8) The genocidal legacy of Columbus is celebrated rather than lamented, allowing a sinful pattern of exploitation to become the norm. As the church leads in establishing the Kingdom of God, it should demonstrate repentance and announce God's desire for relationships founded on . . .

R9999.

Petition Number: 60263-CB-R9999; Olson, Harriett Jane - New York, NY, USA for United Methodist Women.
1 Similar Petition

Stop Criminalizing Communities of Color in the United States

Stop Criminalizing Communities of Color in the United States

In the United States, policing policies, immigration law enforcement, and exponentially growing incarceration rates all disproportionately impact persons of color

and harm families and communities. The United Methodist Church must work to dismantle policies that assume whole groups of people are criminals and encourage public acceptance of the injustices of racial profiling (2008 *Book of Resolutions,* #3378), mass incarceration, and disenfranchisement of entire communities demonized as a threatening "other."

Economic Crisis and Demonization of Communities

Globally and within nations, including the United States, there is a widening gap between rich and poor (2012 *Book of Resolutions,* #4052 and #6028). To maintain order amid this wealth and resource inequality, governments increasingly enact policies that divide workers and exploit migrant labor, as did Pharaoh in the biblical story of the Exodus. The Book of Exodus opens with Pharaoh looking over the land of Egypt and seeing a people growing in strength and number; he becomes fearful.

"He said to his people, 'Look, the Israelite people are more numerous and more powerful than we. Come, let us deal shrewdly with them, or they will increase and, in the event of war, join our enemies and fight against us and escape from the land'" (Exodus 1:9-10 NRSV).

Pharaoh did not fear other peoples or migrant labor but rather, he feared that a mixed multitude of Israelites, impoverished Egyptians, and "enemies" would unite (Exodus 12:38) and rise up to free themselves from exploitation. As in Pharaoh's day, today's governments use fear-based policies to divide and to control populations that might otherwise challenge the growing concentration of wealth and resources in the hands of a few.

Today, invoking the crises language of national security—"the war on drugs," "the war on illegal immigration," "the war on terror"—the U.S. government, like Pharaoh, has targeted poor, racial, ethnic, migrant, and other marginalized communities of color for selective enforcement of statutes, and thus criminalized entire communities.

Waging "war" on communities of color

The 40-year-old "war on drugs" has had a devastating impact on communities of color in the United States. In 2012, 23.9 million Americans, ages twelve and over, and of all races and socioeconomic levels had used an illicit drug or abused a medication, according to the National Institute on Drug Abuse (National Institute on Drug Abuse, 2015). But the "war on drugs" has not been waged across all races and socioeconomic levels; it has been waged through systemic selective law enforcement targeting African Americans, Latinos, and Native Americans (2012 *Book of Resolutions* #3042, #3376, and #5033) in settings that vary from traffic stops, SWAT-type raids on homes and grocery stores, and stop-and-searches of people going about their daily tasks.

Policies like New York City's "stop and frisk" and "broken windows" policing have empowered officers to detain and search pedestrians without probable cause and make arrests for minor infractions. In 2013, 88 percent of the nearly 200,000 persons "stopped and frisked" by the New York Police Department were innocent civilians; 85 percent of those stopped were Black and Latino, and 11 percent were White (New York Civil Liberties Union, 2015). These policies subject hundreds of thousands of innocent people of color to routine abuse, public humiliation, injury, and even unprosecuted deaths for some (Harris-Perry, 2014).

Similarly, children of color are punished more severely and more frequently than their white classmates (U.S. Department of Education, 2014), making school suspensions and expulsions "stops" on the "school-to-prison pipeline"—pushing children out of school and onto troubled streets and then off to prison.

Such over policing erodes community trust in law enforcement and sends a clear message to police that not all Americans are equal under law, as people in targeted communities do not have the same constitutional protections other Americans enjoy (Alexander, 2010).

Targeting migrants

This criminalization of entire communities is being expanded today in the name of a so-called "war on 'illegal' immigration" and "war on terror." As with the "war on drugs," citizens and migrants alike in "immigrant" communities are subjected to racial profiling and suspension of basic rights. Migrants are being arrested and held in prisons in a growing network of "detention centers," many private for-profit institutions.

Roundups targeting specific communities of color, such as Immigration and Customs Enforcement (ICE) raids or drift-net arrests(this refers to police sweeps within a specific community and arrests without probable cause designed to catch potential criminals), sweep up large numbers of people without probable cause often for nonviolent offenses. In the process, more than 5,000 migrant parents have permanently lost custody of their children as detention court and family court policies collide (Race Forward). When migrants who have been deported seek to reunite with their families, they face felony charges for reentering the United States. More than 25,000 migrants with these and other nonviolent convictions are detained in thirteen private prisons under the "Criminal Alien Requirement" program, costing taxpayers billions of dollars every year.

Mass incarceration

The criminalization of communities of color includes mass incarceration. The "war on drugs" has played a criti-

cal role in the escalation of U.S. incarceration rates. From 1970 to 2009 the U.S. prison population grew more than 700 percent (American Civil Liberties Union, 2015) so that today, with only 5 percent of the world's population, the United States incarcerates 25 percent of all prisoners in the world. This makes the U.S. the world's largest jailer. More than 60 percent of the people incarcerated in U.S. prisons are people of color. Nearly half of federal prisoners (48 percent) are incarcerated for drug offenses (Federal Bureau of Prisons, 2015). Nearly half of state prisoners (47 percent) were convicted of nonviolent drug, property or public order crimes (The Sentencing Project, 2015).

Migrant communities also find themselves in the tight grip of mass incarceration promoted by a growing prison industry, which includes the multibillion-dollar business of detention and deportation. In 2010, private companies in the United States operated more than 250 correctional facilities, housing almost 99,000 prisoners. These companies regularly lobby Congress for more detention and mandatory sentences as they profit from increased incarceration and extended sentences, even if this is not the most effective use of taxpayer dollars (Detention Watch Network, 2011). U.S. Immigration and Customs Enforcement (ICE) detains an average of 34,000 immigrants each day, three times the number detained in 1996. In 2012, about 400,000 immigrants were detained, costing taxpayers $1.7 billion at an average of $122 a day per bed (Carswell, Sarah; Grassroots Leadership; Detention Watch Network, 2015). As of 2015, a congressionally mandated bed quota *obliged* ICE to incarcerate 34,000 immigrants in detention at any given time or pay private companies in any case (Detention Watch Network, 2015).

Both citizen prisoners and migrant detainees are frequently held in facilities far away from their families and legal counsel, placing tremendous hardship on loved ones and their ability to legally fight for their freedom.

Impact on women and children

Women of color—citizen and migrant—are at the crux of the mass incarceration of people of color. African American and Latina women make up the fastest growing population in U.S. prisons and jails (The Rebecca Project for Human Rights). Nearly 25 percent of women in state prisons are there for nonviolent drug-related offenses (Carson, 2015). Fifty-six percent of female prisoners are mothers (Glaze & Maruschak, 2015).

Women in prison and detention face sexual harassment and sexual abuse, as they struggle to keep families together. Women who face abuse in prison and detention fear speaking out and cannot flee. Both imprisoned and detained women have been chained and shackled during childbirth. Most incarcerated women were first survivors of sexual and physical abuse.

Ending the Torture of Solitary Confinement

Once incarcerated, the conditions of confinement for many people of color continue to follow a pattern of bias, as exemplified by the use of solitary confinement in jails, prisons, and immigrant detention centers. According to the Bureau of Justice Statistics, on any given day, roughly 80,000 incarcerated adults and youth are held in solitary confinement in the United States. A disproportionate number of them are people of color (Schlanger, 2013). Prolonged solitary confinement in U.S. prisons constitutes torture and violates the Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment (CAT).

Solitary confinement also impacts immigrants confined in civil detention. Women are placed in solitary confinement in retaliation for reporting incidence of rape.

Ongoing punishment after incarceration

The impact of the criminalization of communities of color does not end after incarceration. Rather, upon their release from prison, people with a felony conviction begin a lifelong sentence of second-class citizenship, stripped of their right to vote, facing legal discrimination in employment and housing, and banned from accessing government services such as tuition assistance, food stamps, housing, and more. Such experiences are described in Michelle Alexander's *The New Jim Crow: Mass Incarceration in the Age of Colorblindness.*

The United Methodist Church's Response

The United Methodist Church affirms the inalienable human rights of all persons. The Charter for Racial Justice calls us to challenge institutional racism. Also, The United Methodist Church's *Social Principles* (¶ 164H) calls United Methodists to practice restorative justice, seeking alternatives to retribution and restoration of right relationships among all God's people. So, The United Methodist Church calls on local and national governments to:

• Stop the criminalization of communities of color and the cacophony of "wars" being waged against these communities.

• Make the enforcement and protection of international human rights law central to criminal justice and immigration policy.

• End racial/ethnic/religious profiling by law enforcement officers and end "zero tolerance" policies in schools.

• Suspend ICE raids, end family detention and ALL incarceration of children in compliance with the United Nations Convention on the Rights of the Child. Keep families together.

• End local police involvement in immigration enforcement (2012 *Book of Resolutions,* #3281).

• End mandatory sentencing laws and mandatory detention policies, and affirm judicial discretion in sentencing and deportation rulings.

• Restore the full citizenship rights, including the vote, to U.S. citizens with felony convictions; remove barriers to their employment and ability to secure housing and supportive services. Provide education and job creation so they can rejoin society.

• Repeal employer sanctions and other measures that criminalize undocumented migrants seeking work.

The United Methodist Task Force on Immigration, representing the Council of Bishops, agencies, and racial/ethnic caucuses should work to:

• Affirm the humanity and inherent dignity of all who are under correctional control and examine links between criminal justice and immigrant enforcement policies as they impact communities of color.

• Challenge the criminalization of migrants in the United States and globally by engaging annual and central conferences in advocacy. Build alliances with ecumenical and secular groups.

General Board of Church and Society, General Commission on Religion and Race, the General Board of Global Ministries, and United Methodist Women should:

• Develop local church resources on this issue with U.S. and international groups.

• Work with Central Conferences to deepen research, analysis, and action on global migration policies.

• Mobilize congregations to challenge private prisons and detention centers, and to advocate the release of prisoners held for nonviolent offenses.

Annual conferences and local congregations should:

• Challenge police engagement in immigration enforcement.

• Call United Methodists to discernment on these issues through use of the Wesleyan Quadrilateral, as well as the frameworks of human rights, racial justice, and restorative justice. Use a critical lens regarding mass media (See Resolution 8011, "Proper Use of Information Communication Technologies.")

• Engage with churches and local communities in speaking out publicly for police accountability regarding racial profiling, misconduct, abuse, and killings.

• Work to end the use of solitary confinement.

• Provide reentry ministries for people released from prison.

R9999.

Petition Number: 60309-CB-R9999-G; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

Religious Freedom: Grounded in Love

Add new Resolution to the *Book of Resolutions* as follows:

Religious Freedom: Grounded in Love

"For you were called to freedom, brothers and sisters; only do not use your freedom as an opportunity for self-indulgence, but through love become slaves to one another. For the whole law is summed up in a single commandment, "You shall love your neighbor as yourself." If, however, you bite and devour one another, take care that you are not consumed by one another" (Galatians 5:13-15 NRSV).

The many Epistles in the New Testament were addressed to, and read by, small faith communities facing religious persecution and political repression. The early church often faced beatings, imprisonment, and death for the public expression of their faith. As a religious minority, early Christian communities were frequently accused of blasphemy against the dominant religion and/or of being a political opposition group that must be suppressed. From the start, Christians have asserted our right to freely respond to God's grace at work in our lives.

Throughout history many different religious communities, notably minorities, have maintained their faithfulness as they faced similar accusations and violent repression. Too often those seeking to maintain or attain political power have yoked religious fervor with use of violence and repression against "the other." As Paul warned the Galatians long ago, today too many neighbors of different faiths are devouring one another rather than living together in mutual respect and love.

Religious freedom seeks to restore the rule of love that binds us through our diversity, over against the ways of fear, hate and violence that keep us divided.

At the same time, history gives us many examples of people of different faiths living side by side in cooperation and conversation with one another. We affirm that often we learn more about, and deepen, our own faith when we share and engage with others.

With the Protestant Reformation and the Enlightenment, Western Christian societies placed increasing emphasis on the individual and one's personal relationship with God. The rights of the individual in contrast to the State, or the Church, gave rise to the modern human rights movement culminating in the Universal Declaration of Human Rights (1948) and succeeding international human rights treaties. These rights include freedom of religious belief and have served as a foundation for much of modern calls for religious freedom.

Religious freedom, as a human right, involves not only every individual's freedom of belief, thought, and

conscience, but also a person's right to change one's belief. Religious freedom flourishes when societies welcome diverse faith communities gathering in worship and living out their respective faith traditions as integral parts of society.

The insistence on religious freedom as a human right does not necessarily mean an end to repression, but rather the affirmation from a Christian perspective that love of God and love of neighbor is more powerful than government repression, hate speech and violent, extremist threats.

The words from First Peter demonstrate the power of religious freedom in contrast to a spiraling cycle of violence and repression: "Do not repay evil for evil, or abuse for abuse; but, on the contrary, repay with a blessing. . . . Now who will harm you if you are eager to do what is good? But even if you do suffer for doing what is right, you are blessed. Do not fear what they fear, and do not be intimidated, but in your hearts sanctify Christ as Lord. Always be ready to make your defense to anyone who demands from you an accounting for the hope that is in you; yet do it with gentleness and reverence. Keep your conscience clear, so that, when you are maligned, those who abuse you for your good conduct in Christ may be put to shame" (1 Peter 3:9, 13-16 NRSV).

Our commitment to religious freedom leads us to challenge any secular or religious claim to the right to impose one religious way onto others by political, economic, or military force. When any religion is used to justify violence or hateful attacks on others, God mourns, and God calls us all to repent and seek an end to such violence. In humility, we affirm that God's love is too strong, too broad, and too deep for any of us to constrain or prescribe how God continues to work among us all. Accepting God's grace at work in transforming our lives, we are both free and at the same time compelled to share how God's love manifests itself in our lives and in the world today. We testify to God's love both through sharing the good news and through our love of neighbors and love of enemies. Yet if we do not respect, honor, and listen to our neighbors, and especially our enemies, then we have not love (1 Corinthians 13:1).

Religious freedom, grounded in love, invites us into the hard work of dialog, listening and sharing with different faith communities, and also to acts of reconciliation across boundaries that divide our own Christian communities. The letter of Colossians offers us guidance in our interfaith and intercultural efforts. "Bear with one another and, if anyone has a complaint against another, forgive each other; just as the Lord has forgiven you, so you also must forgive. Above all, clothe yourselves with love, which binds everything together in perfect harmony. . . . Conduct yourselves wisely toward outsiders, making the most of the time. Let your speech always be gracious, seasoned with salt, so that you may know how you ought to answer everyone" (Colossians 3:13-14; 4:5-6 NRSV).

In the letter to the Romans, Paul urges, "Let love be genuine; hate what is evil, hold fast to what is good; love one another with mutual affection; outdo one another in showing honor. Do not lag in zeal, be ardent in spirit, serve the Lord. Rejoice in hope, be patient in suffering, persevere in prayer. Contribute to the needs of the saints; extend hospitality to strangers. Bless those who persecute you; bless and do not curse them. . . . Do not repay anyone evil for evil, but take thought for what is noble in the sight of all" (Romans 12:9-14, 17 NRSV).

Following the wisdom of Paul, we seek societies where all faith communities are honored and treat one another with mutual respect. At the same time, whenever freedom of religion is denied or people are discriminated against on the basis of their religious belief or practice, we are called to speak out and to resist all such discrimination in nonviolent, loving ways. Blessing those who persecute does not mean accepting the violence of persecution. Rather, it requires resistance grounded in love.

"Love does no wrong to a neighbor; therefore, love is the fulfilling of the law" (Romans 13:10 NRSV). Thus, we challenge actions and government policies that misuse the notion of religious freedom in ways that would harm others by denying anyone services, honor, dignity, equal rights, and equal protection. Such actions that harm or discriminate against others are not expressions of religious freedom. Moreover, love does not allow a neighbor, or an enemy, to keep doing wrong even in the name of religion. Religious freedom grounded in love does not mean "anything goes." It does not condone silence in the face of violent repression of anyone's religion. On the contrary, the letter to the Ephesians insists that we take on an often painful, hard task: "So then, putting away falsehood, let all of us speak the truth to our neighbors, for we are members of one another" (Ephesians 4:25 NRSV).

We must speak out and act whenever religious freedom is denied but always in a spirit of love and respect for all.

Therefore, The United Methodist Church, its agencies, institutions, and members are called to:

1. Honor, respect, and advocate for religious freedom for all faith communities through study, through interfaith sharing, and through listening as expressions of our love for all.

2. Urge all governments to respect the right of religious freedom in their laws and practices; and to welcome a diversity of religious expressions as serving the common good in every society.

3. Join with ecumenical and interfaith partners to ad-

vocate, through education and political action, to protect and further religious freedom wherever it is denied or threatened. Indeed, we take the words of Paul to Corinth to heart: "If one member suffers, all suffer together with it" (1 Corinthians 12:26 NRSV).

4. Extend the compassionate ministry of the church to persons who suffer because either religious or governmental authorities seek to deny these rights to them.

5. Offer support to the mandate of the United Nations Special Rapporteur on Religious Intolerance and other international efforts seeking to protect and promote religious freedom as a human right.

See Resolution 239, 2004 *Book of Resolutions*

See Social Principles, ¶ 164 *A,C*

Rationale:

The UMC has long affirmed the importance of religious freedom. In the face of rising violence in the name of religion, it is critical that we, as followers of the Prince of Peace, re-affirm to respect and protect the religious rights of all people and faith communities that find themselves . . .

R9999.

Petition Number: 60451-CB-R9999-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Global Health and Rights: Eradicating Sexual and Gender-based Violence

New Resolution to replace expiring resolutions #3423 Violence Against Women and Children, and #6145 Rape in Times of War

All of creation is sacred in God's sight. Because many women and children, along with others, are ignored, abused, and violated, we urge renewed commitment to prohibiting violence against women and children in all its forms.

Violence takes different forms and in many cases, it is about power and control. Violence is a tool used by the strong to dominate the weak and the powerful to dominate the vulnerable. Often the mere threat of violence is enough to achieve the goal of dominance and control. Human beings are especially vulnerable with respect to gender and sexuality, and therefore sexual and gender-based violence (SGBV) is particularly devastating.

Exploitation, abuse, and violence take many forms: child marriage, female genital mutilation, child soldiers, displacement of persons, family violence, polygamy, human trafficking, and rape as an act of war.

Child Marriage. In 1948 the Universal Declaration of Human Rights affirmed that marriage must be based on consent. Yet, in practice, one third of girls in the developing world are married before the age of 18 and 1 in 9 are married before the age of 15: usually without their consent and often to men they do not know (Child Marriage Facts and Figures, International Center for Research on Women, <http://www.icrw.org/child-marriage-facts-and-figures>). As recently as 2010, 67 million women aged 20-24 around the world had been married before the age of 18 (Child Marriage Facts and Figures, International Center for Research on Women, http://www.icrw.org/child-marriage-facts-and-figures). Child marriage itself is an expression of power and control, and can lead to further experiences of violence.

Female Genital Mutilation. According to the World Health Organization, "female genital mutilation (FGM) comprises all procedures that involve partial or total removal of the external female genitalia, or other injury to the female genital organs for nonmedical reasons. FGM is recognized internationally as a violation of the human rights of girls and women" (Female Genital Mutilation Fact Sheet, World Health Organization http://www.who.int/mediacentre/factsheets/fs241/en/). FGM is nearly always carried out on minors to keep girls and women from experiencing pleasure during sexual intercourse, rationalized that this will keep girls from straying outside of marriage. FGM "has no medical benefits" and can cause harmful medical complications including "severe pain, shock, bleeding, recurrent bladder and urinary tract infections, infertility and an increased risk of childbirth complications and newborn deaths" (Female Genital Mutilation Fact Sheet, World Health Organization, http://www.who.int/mediacentre/factsheets/fs241/en/).

Child Soldiers. UNICEF estimates that "300,000 children—boys and girls under the age of 18—are involved in more than 30 conflicts worldwide. Children are used as combatants, messengers, porters, cooks and for forced sexual services. Some are abducted or forcibly recruited, others are driven to join by poverty, abuse and discrimination, or to seek revenge for violence enacted against them or their families" (Fact Sheet: Child Soldiers, UNICEF, http://www.unicef.org/emerg/files/childsoldiers.pdf). Sexual violence is increasingly common in conflict situations and is perpetrated against both girls and boys.

Displaced Persons. Displaced children, women, lesbian, gay, bisexual and transgender (LGBT) persons and persons with disabilities are particularly at risk of sexual and gender-based violence (U.N. High Commissioner on Refugees). During conflict and disaster, children are easily separated from their families. Limited in their ability to protect themselves, they are vulnerable to sexual exploitation, abuse, trafficking, forced or early marriage, female genital mutilation or other harmful traditional practices. With less access to employment than men, women and

girls are often compelled to engage in sex for survival. In the developing world, they are in danger of rape, assault, and even death as they search for water, firewood, and food for the household. Added to these social and physical atrocities are the possibilities of unwanted pregnancy, HIV infection, and the transmission of the virus from the mother to her unborn child.

Family Violence. Violence and abuse exist around the world and in families in virtually every congregation; tragically, no church or community is exempt. Abuse among family members—child abuse, spouse/partner abuse, elder abuse—takes many forms: emotional, physical, verbal, sexual, and economic. It is manifested through violence, abusive language, controlling behavior, intimidation, and exploitation.

Polygamy. Some traditions observe polygamy: multiple wives of one husband. Polygamy typically places women in a subordinate role subject to the power and control of the husband, and with no legal rights to family property.

Labor and Sex Trafficking. Modern-day slavery has become the fastest-growing transnational criminal enterprise earning an estimated $150 billion (U.S.) in illegal profits annually while enslaving 21 million people around the world (Human Trafficking, U.N. Office on Drugs and Crime, http://www.unodc.org/unodc/en/human-trafficking/what-is-human-trafficking.html). The United Nations underscores the role of violence in trafficking, defining it as "the recruitment, transportation, transfer, harboring, or receipt of persons, by means of the threat or use of force or other forms of coercion, of abduction, of fraud, of deception, of the abuse of power or of a position of vulnerability or of the giving or receiving of payments or benefits to achieve the consent of a person having control over another person, for the purpose of exploitation.

"Exploitation includes . . . sexual exploitation, forced labor or services, slavery or practices similar to slavery, servitude" (Human Trafficking, U.N. Office on Drugs and Crime, http://www.unodc.org/unodc/en/human-trafficking/what-is-human-trafficking.html).

Rape as a Weapon of War. For centuries, women have been raped as an act of violence and a demonstration of power—especially in times of conflict and war. Rape has been and is sanctioned by some military organizations for the gratification of soldiers during war. For example, during World War II "comfort women" were forced to have intercourse with soldiers. The motivation for abuse of women is also a deliberate strategy to terrorize opposing forces and the civilians in their territory. For example, in eastern Democratic Republic of Congo, rape of women by warring parties has been confirmed as "a war in the war." Many women are raped by armed groups including the regular forces of the country. Impregnating women and forcing them to bear children who will continue to remind them of their violation is used as a way to destabilize opposition ethnic groups. Unfortunately, government responses tend to focus on violence against individual women rather than violence used as a strategic weapon. Thus, women and girls are discouraged from reporting the crime because of the stigma associated with being a victim.

According to United Nations Women, one in three women and girls are impacted by physical or sexual violence in their lifetimes. Violence has immediate and residual consequences:

Psychological Trauma. Sexual and gender-based violence inflicts deep emotional and physical wounds that can carry lifelong scars. Child brides often show signs symptomatic of sexual abuse and post-traumatic stress, and are therefore extremely vulnerable to domestic violence, abuse, and abandonment (Facts and Figures, International Center for Research on Women, http://www.icrw.org/child-marriage-facts-and-figures). One woman who was raped as a tactic of war stated: "[A]fter the rape, I was in pain all the time and lost all sexual desire. Because of my chronic fatigue I could no longer work. My husband eventually abandoned me and the children" (Child Marriage Sexual and Gender-based Violence in the Democratic Republic of Congo, World Health Organization, http://www.who.int/hac/crises/cod/sgbv/sgbv_brochure.pdf). The World Health Organization reports: "Many survivors of sexual and gender-based violence suffer from psychological trauma expressed through symptoms such as chronic fatigue, anxiety, insomnia, depression, etc. Some have even resorted to suicide. And trauma that boys and men face as witnesses or perpetrators of sexual violence is underestimated" (Sexual and Gender-based Violence in the Democratic Republic of Congo, World Health Organization, http://www.who.int/hac/crises/cod/sgbv/sgbv_brochure.pdf).

Physical Injury. Underage girls experience higher mortality during pregnancy and childbirth. Girls younger than 15 years old are five times more likely to die in childbirth than women in their 20s, making pregnancy among the leading causes of death for girls ages 15 to 19 globally (Facts and Figures, International Center for Research on Women, http://www.icrw.org/child-marriage-facts-and-figures). One million girls worldwide suffer from an obstetric fistula, a hole between the vagina and rectum or bladder that is caused by prolonged obstructed labor, leaving a woman incontinent of urine or feces or both. This commonly occurs among girls who are anatomically immature. As a result of the incontinence and resulting foul smell, the girl or woman is often rejected by her husband and community (What is Fistula? Fistula Foundation, https://www.fistulafoundation.org/what-is-fistula

/fast-facts-faq/). Child brides, often unable to effectively negotiate safer sex, are vulnerable to sexually transmitted infections, including HIV, along with early pregnancy. Nearly 2,500 adolescents are infected with HIV daily (Opportunity in Crisis, UNICEF, http://www.unicef.org/lac/Opportunity_in_Crisis-Report_EN_052711.pdf). Other practices such as FGM can result in pain and the spread of infection (Child Marriage Female Genital Mutilation Fact Sheet, World Health Organization http://www.who.int/mediacentre/factsheets/fs241/e).

Economic Hardship. The United Nations Development Program reports that in many places women lack access to paid work or the ability to get a loan. Thus women, who make up 50 percent of the world's population, own only 1 percent of the world's wealth (Gender and Poverty Reduction, U.N. Development Program, http://www.undp.org/content/undp/en/home/ourwork/povertyreduction/focus_areas/focus_gender_and_poverty.html). People living in poverty, and particularly women and children, are disproportionately affected by violence. Abusive interpersonal relationships and unfair treatment, cultural practices and norms, institutional policies, and business practices at every level of society, including between some nations, continue to deny women's and girls' sacred worth and perpetuate gender inequality. Sexual and gender-based violence is not only a gross human-rights violation, but fractures families and communities, and hampers development, also costing billions of dollars annually on health-care costs and lost productivity (Estimating the Costs of Violence Against Women in Viet Nam, United Nations Women, http://www.unwomen.org/~/media/headquarters/attachments/sections/library/publications/2013/2/costing-study-viet-nam%20pdf.pdf). Child marriage limits young girls' skills, resources, knowledge, social support, mobility, and autonomy. Young married girls have little power in relation to their husbands and in-laws. Perceived as a way to provide for a daughter's future, married young she will be subjected to physical and sexual violence without education or skills to create economic opportunity for her or her children (Child Marriage Facts and Figures, International Center for Research on Women, http://www.icrw.org/child-marriage-facts-and-figures).

Stigmatizing the Victim. Many victims of sexual violence are stigmatized in society or rejected by their families. Misguided religious morality often reinforces stigma and blame regarding rape, domestic violence, gender identity, disability, and sexually transmitted infections like HIV. A significant consequence of sexual and gender-based violence is the breaking of sacred trust within society, including the Christian community, where vulnerable members are violated. When brokenness is reinforced, it can lead to new social manifestations of violence. For example, a woman's inability to bear a child, a teenager's odor from a fistula formed in prolonged labor, or her positive HIV status are grounds for divorce. At the same time, traditional beliefs such as child marriage and FGM are reinforced by traditional leadership and mandatory cultural practice.

Disempowerment. The combined effect of these many consequences of sexual and gender-based violence is decreased ability to create solutions and respond to local concerns. All of the manifestations of violence identified above limit the educational and employment opportunities for women. Girls who marry young are less likely to discuss family planning—healthy timing and spacing of pregnancies—with their husbands, increasing the chances of infant mortality and maternal death. Rather than spending time developing ideas that would generate income, enhancing the emotional and physical health of families and communities, women and children plagued by sexual and gender-based violence often focus precious resources on survival.

Sexual and gender-based violence is not new. One thousand years before Christ, Tamar was raped by her brother Amnon (2 Samuel 13). An earlier account tells of the gang-rape of a concubine (Judges 19), and an even earlier account the rape of Dinah (Genesis 34). These are stories not only of the violence done to women, but the failure of those in power to support the victims. In Tamar's case, her father, King David, was silent, doing nothing for Tamar, the victim, but rather protecting Amnon, the perpetrator, and thus his own dynasty.

The history of our faith is the history of attempts to recover the insight of Genesis 1 that all creation is sacred in God's sight, and all human beings are creatures of sacred worth. Jesus was an advocate for the sacred worth of all. In the account of the woman caught in adultery (John 7:53–8:11), we see Jesus actively oppose violence against women. Jesus saw beyond the stigma and blame that her accusers imposed on her. Unlike King David, Jesus did not employ his power to cover the injustice, but instead recognized her dignity, interrupted the proposed violence, and sought to restore her to community. Jesus' response expresses his commitment to abundant life (John 10:10), and his call to help create the circumstances in which abundant life can thrive. Jesus' gracious response reaches for the redemption of both victim and perpetrator and stops the cycle of violence.

Our Call

United Methodists have worked to eradicate the many forms of violence that destroy the integrity of individuals, families, communities, and nations. People of faith must work to change attitudes, beliefs, policies, and practices

at all levels of society that dehumanize and promote the exploitation and abuse of women and girls. Women with equal rights are better educated, healthier, and have greater access to land, jobs, and financial resources. Because women and children, along with others, are ignored, abused, and violated, we urge renewed commitment to eradicating violence against women and children in all its forms.

We call on all United Methodists, local churches, campus ministries, colleges, universities, seminaries, annual conferences, general agencies and commissions, and the Council of Bishops to:

1. Teach, preach and model healthy masculinity and respectful relationships that reflect the sacred worth of women and girls (Principles of Healthy Masculinity, http://www.maleallies.org/principles-of-healthy-masculinity);

2. Engage men and boys as allies in the promotion of gender equality;

3. Assess resources used in local ministry settings to ensure the promotion of sacred worth of women and girls and healthy masculinity;

4. Develop theological, educational, and advocacy tools to raise public awareness of sexual and gender-based violence, and to promote a culture of nonviolence;

5. Develop and implement culturally relevant and culturally competent training focused on violence against women;

6. Advocate for an end to harmful traditional practices, such as child marriage, polygamy, and female genital mutilation;

7. Advocate for training in local contexts for people on the front lines of disaster and conflict to recognize women's and girls' increased vulnerability to opportunistic rape, sexual exploitation, and other forms of sexual and gender-based violence;

8. Advocate for full and legal access to medically safe reproductive health-care services. Violence against women undermines sexual and reproductive health, contributing to unwanted pregnancies, unsafe abortions, fistulas, sexually transmitted infections, and HIV, and their recurrence;

9. Ensure that adolescent sexual and reproductive health services address gender-based violence, including access to prompt quality care in cases of rape, emergency contraception and Post Exposure Prophylaxis to prevent HIV infection, and additional referrals (e.g., legal, specialized counseling, and support groups);

10. Provide comprehensive sexuality education so that girls and women in abusive relationships have increased understanding of their bodies and tools to protect themselves from sexually transmitted diseases and/or unwanted pregnancies;

11. Advocate for girls to have access to higher levels of education to decrease the rates of child marriage and poverty;

12. Ensure that all children have access to registration and documentation, including birth registration, to increase access to basic services. and,

13. Advocate for the reduction of war and conflict in the world to reduce conditions that increase the risk of aggression toward women and girls.

The Church must reexamine the theological messages it communicates in light of the experiences of victims of sexual and gender-based violence. We must treat with extreme care the important, but often-misused, concepts of suffering, forgiveness, and the nature of marriage and the family. Part of our call, as individuals and as a Church, is seeking to address the root causes of violence, working to eradicate it in its multiple forms, and being God's instruments for the wholeness of affected women and children. As people of faith we must become aware of how violence affects our communities, how we can end our participation in it, and what interventions will end its ongoing cycles.

Rationale:

New comprehensive resolution focuses on manifestations of exploitation, abuse and violence and the ways we as a church are called to prevent and respond when it occurs. This resolution will replace two expiring resolutions, 3423 Violence against Women and Children and 6145 Rape in Times of War.

R9999.

Petition Number: 60454-CB-R9999-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Suicide: A Pastoral Response

Add a new resolution to the *Book of Resolutions* as follows:

The apostle Paul, rooted in his experience of the resurrected Christ, affirms the power of Christ to overcome the brokenness of human life, including the devastating experience of suicide:

"For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (Romans 8:38-39 NRSV).

As United Methodists, we affirm that the Church's response to those who have contemplated suicide in the past and those who may be contemplating it in the present must be grounded in compassion and love. Similarly, we

believe that local congregations, grounded in an affirmation of God's ultimate power over brokenness, suffering, and death must be prepared to accompany grieving families and loved ones on the difficult journey to spiritual, mental, and physical health.

A Global Challenge

Suicide poses a complex, global challenge that negatively impacts individuals, families, congregations, and entire societies. The World Health Organization (WHO) reports that every year nearly 800,000 people commit suicide, which roughly corresponds to one person dying every forty seconds. Additionally, for every person who completes a suicide, another ten to twenty more make unsuccessful attempts to end their lives (World Health Organization, Mental Health: June Suicide Prevention: http://www.who.int/mental_health/prevention/suicide/suicideprevent/en/. Accessed June 15, 2014).

Though suicidal behavior is present in all social groups, suicide rates are particularly high among young people, minority populations, and people living in poverty. In some countries, suicide is among the top three causes of death for those aged 15 to 44 and the second highest cause of death for those aged 10 to 24. These numbers do not include attempted suicides by young people, estimated to be three times the number of reported deaths (World Health Organization, Mental Health: Suicide Prevention: http://www.who.int/mental_health/prevention/suicide/suicideprevent/en/. Accessed June 15, 2014).

Around the world, minority populations are at increasing risk of suicide. Recent studies for example have reported high rates of suicide among the aboriginal peoples of Australia and New Zealand, Native Americans and Asian-American women in the United States, and Caribbean and East Indian immigrants in the United Kingdom and other parts of the globe (Michael Crawford, "Suicide in Ethnic Minority Groups," in BJPsych: The British Journal of Psychiatry: http://bjp.rcpsych.org/content/183/2/100.short. Accessed 15, 2014).

Other studies have corroborated a long-suspected link between suicide, mental illness, and poverty. Not only are alcoholism, depression, and other forms of mental illnesses more prevalent within impoverished communities, the accompanying social stresses of malnutrition, poor education, lack of income, and displacement all lead to higher risks of suicide among the world's poor (See, for example, Vijaya Morali and Femi Oyebode, "Poverty, Social Inequality, and Mental Health," in Advances in Psychiatric Treatment 2004, 10, 216-224: http://apt.rcpsych.org/content/10/3/216.full. Accessed online August 3, 2014).

Changing Theological Perspectives

While the biblical witness, particularly the teachings of Jesus, offers no explicit guidance on the issue of suicide, Christian tradition has generally regarded suicide as a continuing sign of human brokenness and woundedness in a world desperately in need of God's restorative love. Furthermore, while some theologians of the past have harshly condemned those who have committed suicide, theological perspectives from the late nineteenth century onward have stressed the need for a more pastoral and caring response.

Additionally, while some faith communities have stressed the finality of suicide and described it as "an unforgivable sin," such an attitude roundly contradicts the central Protestant emphasis on the ultimate power of God's justifying and sanctifying grace. Indeed, over the past seventy-five years a more nuanced theological understanding of suicide has developed as mental health experts have uncovered the complex psychological, social, and economic factors that contribute to suicidal behaviors.

As early as the 1970s, United Methodist scholars, including the late Dr. James T. Clemons, sounded the call for pastors and congregations to refrain from condemnation and to commit themselves to compassionate and caring ministry to those affected by suicide inside local churches and in the community at large. Adding to this, Henri Nouwen, another leading theological voice, emphasized the importance of grounding our responses in the humble recognition of own experiences of woundedness and vulnerability.

The Church's Response

Grounded both in the collective recognition of the ongoing brokenness of the human community and the affirmation of God's transformative power over suffering, grief, and death, we the General Conference of The United Methodist Church urge United Methodists at every level of the denomination to recommit themselves to the task of providing life-giving prevention and care to those considering suicide as well as the families and communities that have been affected by it.

In urging that suicide education, prevention, and care remain a priority, the General Conference affirms that because of its past history of condemning those who attempted suicide and their families, the Church has a special role to play, particular in building networks of compassion and support in social environments where condemnatory and punitive religious and social attitudes still hold sway.

With one accord, the General Conference supports the creation and deployment of major public and private initiatives aimed at educating the general public about the prevalence and complex causes of suicide, following guidelines and recommendations issued by the World Health Organization, the U.S. Department of Health and Human Services, and other similar governmental and nongovernmental organizations.

Within the structures of The United Methodist Church, we urge general boards and agencies to continue making issues related to suicide education, prevention, and care a top priority.

We call upon

1) the General Board of Church and Society to continue to support international and national public policies that: (a) promote access to mental-health services for all persons regardless of age, (b) remove the stigma associated with mental illness, and (c) encourage "help-seeking" behavior;

2) the General Board of Discipleship to develop curriculum for biblical and theological study of suicide as well as related mental and social problems, and to promote programs and strategies recommended by the World Health Organization, the American Association of Pastoral Counseling, and various other governmental and nongovernmental organizations, such as the National Council of Suicide Prevention in the United States;

3) the General Board of Higher Education and Ministry to develop materials for United Methodist-related seminaries to train church professionals to recognize treatable mental illness associated with suicide, e.g., depression, drug and alcohol abuse, and to realize when and how to refer persons for treatment; to ensure that all pastoral counseling programs include such training and strategies for ministry to survivors of suicide loss and suicide attempts; and to seek attention to suicide in courses in Bible, Christian Ethics, Preaching and Religious Education, as well as Pastoral Care.

As a General Conference, we also affirm that local churches have perhaps the greatest role to play in promoting suicide prevention and care. We urge pastors and congregations to avoid the harsh and punitive measures imposed on the families of suicide victims in the past and to create instead new educational and outreach ministries that provide increased support and work to reconnect those who attempt suicide and/or their loved ones to the community of faith.

We specifically urge local congregations to:

1) affirm through worship and other means the saving power of God's redeeming love, particularly in instances of suicide, suffering, and death;

2) embrace all persons affected by suicide, including young children, in loving community through support groups and responsive ministries and programs;

3) call upon the media and other social institutions to emphasize the importance of human life and dignity and to avoid the glamorization of suicide, particularly among teens;

4) advocate for social and economic policies that promote mental, spiritual and physical well-being and increased health and wellness;

5) denounce policies and practices that devalue human life and lead to increased risk of suicide among high risks groups, e.g., growing economic disparities, outbreaks of war and conflict, and the persistence of institutional racism;

6) support United Methodist institutions that provide suicide prevention and care services for emotionally troubled children, youths and adults, as well as retirement homes that provide care and support for older adults;

7) strengthen outreach and ministry to local youths, helping young people to experience concretely the saving grace of Jesus Christ in the context of caring and supportive church community.

Rationale:

Provides United Methodists with an official teaching document on suicide including a faith perspective, an understanding of suicide's prevalence and severity, and an outline of the church's needed response.

R9999.

Petition Number: 60532-CB-R9999; Howe, Margaret - New Paltz, NY, USA for New York Annual Conference.

Impact of Racism on Health of People of Color in US

We commit ourselves to the rights of men, women, children, youth, young adults, the aging, and people with disabilities; to improvement of the quality of life; and to the rights and dignity of all persons. (The Social Principles of The United Methodist Church, ¶ 166)

"If racism was constructed, it can be undone. It can be undone if people understand when it was constructed, why it was constructed, how it functions, and how it is maintained."

—People's Institute for Survival and Beyond (www.pisab.org)

WHEREAS, a good and just healthcare system delivers quality services to all people, when and where they need them, the exact configuration of services varies from country to country, but in all cases requires a robust financing mechanism, a well-trained and adequately paid workforce, reliable information on which to base decisions and policies, well-maintained facilities, and logistics to deliver quality medicines and technologies (World Health Organization. Available online at http://www.who.int/life-course/news/2015-intl-womens-day/en/), and

WHEREAS, the Social Principles of The UMC states that, "Health is a condition of physical, mental, social, and spiritual well-being. . . . Providing the care needed to maintain health, prevent disease, and restore health after

injury or illness is a responsibility each person owes others and the government owes all, a responsibility the government ignores at its peril." It also states that, "healthcare is best funded through the government's ability to tax each person equitably and directly fund the provider entities," and

WHEREAS, currently noncommunicable diseases (NCDs) kill 38 million people each year. Almost 75 percent of these deaths (28M) occur in low- and middle-income individuals. Prior to age 70, NCD accounts for 16M deaths; 82 percent of these "premature" deaths occurred in low- and middle-income people globally. Cardiovascular diseases account for most NCD deaths, or 17.5 million people annually, respiratory diseases 4M, diabetes 1.5 million (ibid.), and

WHEREAS, the legacy of imperialism and colonialism along with continued economic exploitation by developed nations is responsible for high levels of poverty and poor healthcare in developing nations. Maternal mortality is a health indicator that shows very wide gaps between rich and poor, urban and rural areas, both between countries and within them. Reproductive health problems are responsible for one third of health issues for women between the ages of 15 and 44 years (<http://www.who.int/life-course/news/2015-intl-womens-day/en/>). Maternal mortality and maternal childcare study show that during 2013, about 800 women died daily due to complications of pregnancy and childbirth. The risk of a woman in a developing country dying from a maternal-related cause during her lifetime is about 23 times higher compared to a woman living in a developed country, and

WHEREAS, diseases are often driven by circumstances related to unequal access to adequate healthcare. Joseph Barndt, in his book, *Understanding and Dismantling Racism*, points out that over the course of U.S. history, African Americans, Latinos/Hispanics, Chinese, Japanese, Filipinos and others were brought to the continent either as slave labor or as cheap and easily exploited wage laborers to serve the predominantly white landowners and businesses. (Joseph Barndt, *Understanding and Dismantling Racism* (Minneapolis: Fortress Press, 2007)). They were subject to racist treatment as well as harsh working and living conditions. The associated stress contributed to the higher than average incidence among people of color of four key health issues: high blood pressure, overweight/obesity, diabetes and cardiac disease, and

WHEREAS, race and racism were invented by 16th century Europeans, imported to the Americas, codified and perpetuated throughout the 19th and 20th centuries, to establish white dominance over other races and justify exploitation and oppression (Joseph Barndt, *Becoming an Anti-Racist Church: Journeying toward Wholeness* (Minneapolis: Fortress Press, 2010)). While the concept of race is a false and misleading social construct without basis in science, it is still a very powerful socially perceived reality, whose effects we must address and combat, and

WHEREAS, a study published in the *American Journal of Public Health* estimated that 880,000 deaths of black Americans could have been avoided between 1991 and 2000 if black mortality rates were the same as those of whites, and

WHEREAS, people of color in the U.S. suffer from poorer health than whites in most categories of health and the discrepancy cannot be explained by income level, education or health behaviors. For example:

• Black women with a bachelor's or higher-level degree experience a higher rate of infant mortality than white women who dropped out before high school.

• For women with college degrees, the infant mortality rate is *three times higher* for black women than for white women. ("Racism as the Root Cause of Infant Mortality," *Racism Review* (July 6, 2008), racismreview.com/blog/2008/07/06/racism-as-the-root-cause-of-infant-mortality. Adam Serwer, "The De-Facto Segregation of Health Care," *American Prospect* (August 21, 2009) https://prospect.org/article/de-facto-segregation-health-care-0).

• While white women who begin life poor manage to raise their economic status see improved birth outcomes, this does not hold true for African American, Latina immigrant or South Asian Indian women whose economic conditions similarly improve. (Ryan Blitstein, "Racism's Hidden Toll" http://www.psmag.com/books-and-culture/racisms-hidden-toll-3643).

• Foreign-born black women tend to have rates of infant mortality and low-birth weight babies comparable to white women in the U.S. However, when African women immigrate to the U.S., within one generation, their daughters show significantly higher rates, comparable to African-American women (*Unnatural Causes: Is Inequality Making Us Sick?* PBS Documentary. Transcript of Episode 2, page 3. http://www.unnaturalcauses.org. See also, "Root Cause," *Racism Review*, slide presentation by Barbara Ferrer, Executive Director of the Boston Public Health Commission).

• Black immigrants from majority-black nations, when they come to the U.S., are generally healthier than blacks from mostly white areas than blacks already in the U.S. However, their health deteriorates after a short time in the U.S. to the level of African Americans, and

WHEREAS, all of this evidence, which is a small sampling of a very large phenomenon, indicates that *being black in the social conditions of U.S.* contributes to poor health, and

WHEREAS, "more than a hundred studies have found a relationship between racial discrimination and negative physical health outcomes for people of color."

• "Racial discrimination increase[s] stress levels . . . thereby elevating blood pressure and correlating directly with worse health."

• "Racial bigotry causes the brain's hypothalamus to send an alert . . . resulting in a release of adrenaline along with the release of endorphins in the brain and cortisol (a stress-related hormone) throughout the body. Over time, these experiences can damage the hypothalamic-pituitary-adrenal (HPA) axis" (Tim Wise, *Colorblind: The Rise of Post-Racial Politics and the Retreat from Racial Equality* (San Francisco: City Lights Books, 2010), 116).

• Racism is a significant factor leading to stress causing increase in wear and tear of the body. It increases the biologic response and, during pregnancy, crosses through the placenta to the fetus and can trigger premature birth of the fetus (Michael K. Brown, et al., *Whitewashing Race: The Myth of a Color-Blind Society* (Berkeley, CA: University of California Press, 2003), 15, 46), and

WHEREAS, the abundant data available make it clear that the effects of bigotry and racism are very bad for one's health in a relatively short time frame and the effects are cumulative.

WHEREAS, powerful evidence points to unequal and discriminatory treatment of people of color by physicians and healthcare institutions:

• African-American women are 25 percent less likely to receive a mammography screening.

• African Americans are 60 percent less likely to receive coronary angioplasty or bypass surgery, even when compared with white patients of the same age and gender in the same area (Michael K. Brown, et al., *Whitewashing Race: The Myth of a Color-Blind Society* (Berkeley, CA: University of California Press, 2003), 15, 46).

• A large research study published in 2008 found significant differences in the way white doctors treated, communicated with, and coordinated care with patients of color ("Racial and Ethnic Disparities Detected in Patient Experiences," *ScienceDaily* (October 30, 2008), http://www.sciencedaily.com/releases/2008/10/081028184826.htm).

In a 2001 survey, 20 percent of Asians, 19 percent of Hispanics, and 14 percent of African American respondents reported being treated with disrespect or being looked down upon during a patient-provider encounter (Blanchard J, Lurie N., "R-E-S-P-E-C-T: Patient report of disrespect in the healthcare setting and its impact on care," *Journal of Family Practice* (2004; 53:721-729)). In another survey, "63% of the 76 participants indicated they had experienced discrimination in their interactions with their healthcare provider because of their race or color" (Bird ST, Bogart LM. "Perceived race-based and socioeconomic status (SES)-based discrimination in interactions with healthcare providers," *Ethnic Discrimination*. (2001; 1:554-563)).

• Such discriminatory treatment often leads victims to avoid particular providers or facilities and even to hesitate in seeking health services in general (Hobson WD, "Racial discrimination in Healthcare Interview Project," *Special Report*. Public Health Seattle and King County. Seattle, Washington; January 2001).

WHEREAS, "addressing racism as it relates to racial/ethnic health disparities requires an assessment of its prevalence and an understanding of the specific manner in which it operates, not only in the social environment, but in healthcare delivery systems as well" (Vickie L. Shavers and Brenda S. Shavers, "Racism and Health Inequity Among Americans," *Journal of the National Medical Association* 98:3 (March 2006), 388).

Therefore, be it resolved, that The United Methodist Church, in all of its expressions, will work with governments, healthcare providers, and other organizations and individuals to find solutions to end the pattern of inequities and disparities in treatment and create the conditions for equal access to quality healthcare to all. We will mobilize to work toward the elimination of racism and economic and social injustices that lead to higher rates of disease and death for people of color. As part of that effort, we will seek to eliminate the continuing expressions of racism in the body of Christ, and

Be it further resolved, that The United Methodist Church, in an effort to reduce stress and increase whole-person health, advocate for increased availability of healthy, nutritional foods, safe environmental conditions, improved and adequate housing and access to adequate healthcare in neighborhoods that are predominantly people of color, and

Be it further resolved, that The United Methodist Church work to eliminate stigmas and stereotypes of people of color, including Latinos/Hispanics, Native Americans, Filipinos, Japanese, and African Americans by governmental, institutional, social organizations, and individuals. We urge conferences, advocacy organizations, and local churches to dialogue with organizations, stakeholders, institutions, and politicians on ways to improve, educate, and empower all persons to maintain and sustain improved health and wholeness.

Resource List:

Michael K. Brown, et al., *Whitewashing Race: The Myth of a Color-Blind Society* (Berkeley, CA: University of California Press, 2003)

Tim Wise, *Colorblind: The Rise of Post-Racial Poli-*

tics and the Retreat from Racial Equality (San Francisco: City Lights Books, 2010)

Joseph Barndt, *Understanding and Dismantling Racism* (Minneapolis: Fortress Press, 2007)

Joseph Barndt, *Becoming an Anti-Racist Church: Journeying toward Wholeness* (Minneapolis: Fortress Press, 2010)

Unnatural Causes: Is Inequality Making Us Sick? PBS Documentary. <http://www.unnaturalcauses.org>

R9999.

Petition Number: 60533-CB-R9999; Howe, Margaret - New Paltz, NY, USA for New York Annual Conference.

Racism and Economic Injustice against People of Color in the US

Biblical and Theological Grounding

WHEREAS, the prophet Isaiah spoke out:

Woe to those who make unjust laws, / to those who issue oppressive decrees, / to deprive the poor of their rights / and withhold justice from the oppressed of my people (Isaiah 10:1-2a NIV), and

WHEREAS, Jesus taught the foundation of the law and the prophets was to love God and to love your neighbor as yourself and he made clear that *everyone* is our neighbor, and

WHEREAS, Jesus proclaimed the essence of his ministry when he read from the scroll of the prophet Isaiah:

The Spirit of the Lord is upon me, / because he has anointed me / to bring good news to the poor. / He has sent me to proclaim release to the captives / and recovery of sight to the blind, / to let the oppressed go free. (Luke 4:18 NRSV), and

WHEREAS, the prophet Isaiah proclaimed God's condemnation of economic injustice, saying:

Look, you serve your own interest on your fast day, / and oppress all your workers. / Look, you fast only to quarrel and to fight / and to strike with a wicked fist. / Such fasting as you do today / will not make your voice heard on high. . . . / Is not this the fast that I choose: / to loose the bonds of injustice, / to undo the thongs of the yoke, / to let the oppressed go free, / and to break every yoke? / Is it not to share your bread with the hungry, / and bring the homeless poor into your house; / when you see the naked, to cover them, / and not to hide yourself from your own kin? (Isaiah 58:3b-4, 6-7), and

Background and Motivation

WHEREAS, this condemnation applies directly to the reality of racial injustice and economic inequality in the U.S., and

WHEREAS, the U.S. has the most unequal distribution of income and wealth of all developed nations, and

WHEREAS, in 1967, when Jim Crow segregation was wounded, but still alive, median household income was 43 percent higher for white, non-Hispanic households than for black households, yet by 2011, with legal segregation eliminated, that figure had risen to *72 percent* (Ned Resnikoff, "Race is the elephant in the room when it comes to inequality," MSNBC, posted 03/13/14, updated 05/23/14. Available online at <http://www.msnbc.com/msnbc/washingtons-silence-the-racial-wealth-gap>), and

WHEREAS, despite steadily rising overall wealth in the U.S., the "wealth gap" between whites and African Americans went from 12 to 1 in 1984 to *19 to 1* in 2009. (Ibid.) Significant disparities exist at all income levels. So, for example, in the bottom fifth of households, poor whites have an average of $24,000 in assets. Poor black households have, on average, $57 in assets, for a ratio of 421 to 1. In the middle income level, the ratio is 5.2 to 1 and even at the highest income level, white households have, on average 3.2 time more wealth than black households (Tim Wise, *Colorblind: The Rise of Post-Racial Politics and the Retreat from Racial Equality* (San Francisco: City Lights Books, 2010), 69-70), and

WHEREAS, "African Americans are twice as likely as whites to be employed in low-wage jobs and twice as likely to be unemployed," even when the job climate is good. In addition, on average, black men remain unemployed seven more weeks than white men and black women are out of work five more weeks than white women (Ibid., 66-67), and

WHEREAS, while median income for Asian Americans is higher than that of whites, Asian Americans earn less than whites at same educational level (Ibid., 95) and many Asian Americans still live in poverty, and

WHEREAS, slavery, Jim Crow segregation, the sharecropping and tenant-farmer system, the convict slave-labor system (See Douglas A. Blackmon, *Slavery by Another Name: The Re-Enslavement of Black Americans from the Civil War to World War II* (New York: Anchor Books, 2008)), thousands of lynchings, KKK terror, and other historical practices prevented the accumulation of wealth and property by most African American families and the *legacy* of those systems of oppression still affects many families, recent studies show that ongoing mass disparities between whites and blacks in the U.S. can be directly attributed to current racist policies and practices:

One study showed that African Americans, Latinos, and Asian Americans have more than a one-in-three chance of suffering discrimination in any given job search, concluding that roughly 600,000 blacks, 275,000 Latinos,

and 150,000 Asian Americans face job discrimination each year (Wise, 88).

In studies of service-industry employment, research showed that even when researchers sent African-American testers who were more qualified; white applicants were more likely to get an interview (Ibid., 90-91).

A Princeton study using black, white, and Latino test applicants who were trained to have the same communication styles, physical characteristics, and demeanor found that white applicants were far more likely than applicants of color to be called back. It also found that even white men claiming a felony record were slightly more likely to be called back than black applicants with no criminal record (Ibid., 88-89), and

WHEREAS, the deliberate de-industrialization of the U.S. in the 1970s and '80s led to massive job losses among people of color, who had only gained access on a large scale to good-paying blue-color jobs. This is directly linked to the re-impoverishment of a large proportion of African-American households, to urban decay (as incomes and tax revenues plummeted) and the dramatic rise in the jail and prison population (starting around 1980). People of color (especially African American and Hispanic men) became an unneeded surplus labor force and mass incarceration became one of the primary solutions to that problem, and

WHEREAS, widespread discrimination against people of color continues in the U.S. in housing, education, healthcare and the policing and criminal justice system, and

WHEREAS, we need a vision of a beloved community, founded on social and economic justice and motivated by self-giving love. This vision includes removing the power of police oversight and discipline from the police themselves; substantially reducing sentences for minor crimes and dramatically reducing the prison population; eliminating the "prisons for profit" system; providing genuinely equal education opportunities for all; creating an economic system that provides for an equitable distribution of wealth, with much larger programs to assist developing nations; reinstating and strengthening voting-rights protections; and strengthening investigation and enforcement against discrimination in employment, housing, education and healthcare, and

WHEREAS, racial injustice and inequality still constitute the cornerstone of U.S. economic and social policy and practice, and

WHEREAS, intense and ongoing systemic and institutional racism is still greatest barrier in the U.S. to building beloved community.

Therefore, be it resolved, that The United Methodist Church advocates, encourages and will support a new multiracial, mass movement for racial and economic justice in the U.S., and

Be it further resolved, that every annual conference in the U.S. mandate anti-racism training for every active clergy member and for all members of the conference Board of Ordained Ministry and district Committees on Ordained Ministry, and, that this training be offered as well to other key leaders among laity in each conference. We note that anti-racism training must address white privilege and focus on intentional struggle and advocacy against racism in our churches and in society at large. So-called "diversity training" or "sensitivity training" is insufficient, and

Be it further resolved, that every annual conference, district, and local church should be engaged, intentionally, in being an anti-racist church, not merely on paper, but in action. Church bodies at every level should seek to educate themselves on the extent of racism in business, education, government, housing and healthcare and find ways to advocate for the elimination of specific instances locally and nationally.

Resources on Racism and Economic Justice for People of Color:

Tim Wise, *Colorblind: The Rise of Post-Racial Politics and the Retreat from Racial Equality* (San Francisco: City Lights Books, 2010).

Joseph Brandt, *Becoming an Anti-Racist Church: Journeying Toward Wholeness* (Minneapolis: Fortress Press, 2011).

Charles Marsh, *The Beloved Community: How Faith Shapes Social Justice, from the Civil Rights Movement to Today* (New York: Basic Books, 2005).

Douglas A. Blackmon, *Slavery by Another Name: The Re-Enslavement of Black Americans from the Civil War to World War II* (New York: Anchor Books, 2008).

ColorOfChange.org – "we keep our members informed and give them ways to act on pressing issues facing black people in America."

R9999.

Petition Number: 60543-CB-R9999; Banks, Martha E. - Akron, OH, USA.

Effectively Recruiting and Retaining Young Clergy of Color

Add new resolution to *The Book of Resolutions of The United Methodist Church*:

Be it resolved, that The United Methodist Church in all of its United States annual conferences will actively recruit and retain clergy of color, with particular efforts to recruit and retain young clergy of color, using empirically supported culturally relevant employment practices for

African American, Native American, Latina/o, and Asian American/Pacific Islander clergy.

Be it further resolved, that each United States conference shall actively educate its clergy and lay members about institutional racism in accordance with ¶ 162.A of the Social Principles of The United Methodist Church.

Be it further resolved, that each United States conference shall include a report of its racial diversity clergy recruitment and retention practices and progress in its annual conference journal.

Rationale:

Men of color make up less than 8% and women of color make up less than 4% of United Methodist clergy in the United States (Kane, 2014), where the average age of first appointments of clergy of color is 45 years old (Johnson, 2012). ¶162A of the Social Principles of . . ..

R9999. [For Group Discernment Process (p. 1187)]

Petition Number: 60841-CB-R9999-G; Schoeni, Elizabeth A. - Prairie Village, KS, USA. 28 Similar Petitions

Reducing Harm for LGBTQ Children and Youth

Add New Resolution as Follows:

WHEREAS, research indicates that gay, lesbian, bisexual, and transgender teens who experience high levels of rejection at home are more likely to attempt suicide, are at higher risk for depression, are more likely to use illegal drugs, and are more likely to be at high risk for HIV and sexually transmitted diseases; and

WHEREAS, as many as 40 percent of homeless youth identify as lesbian, gay, bisexual, or transgender, many of whom are on the streets either because their families shut them out of their homes or because they feel unsafe and/or unwanted in their family home; and

WHEREAS, according to the Social Principles of The United Methodist Church, "We implore families and churches not to reject or condemn lesbian and gay members and friends. We commit ourselves to be in ministry for and with all persons"(¶ 161.F); and

WHEREAS, The United Methodist Church has affirmed its commitment to be in ministry to persons of all sexual orientations, and points out that "an individual confronting his or her own minority sexual orientation and/or that of a close family member, friend, or associate often experiences isolation, confusion, and fear when he or she needs information, guidance, and support, and we recognize that teens dealing with questions about sexual orientation are at a greater risk for suicide" (#2041, 2012 Book of Resolutions); and

WHEREAS, The United Methodist Church has also affirmed its opposition to homophobia and heterosexism, and its opposition to "all forms of violence or discrimination based on gender, gender identity, sexual practice, or sexual orientation" (#2042, 2012 *Book of Resolutions*); and

WHEREAS, while our church holds diverse opinions regarding sexual orientation, gender identity, and gender expression, we share a commitment to do no harm, to do all the good we can, and to love God; and

WHEREAS, it is not necessary for parents to agree with their children in order to demonstrate love,

Therefore, be it resolved, that The United Methodist Church seeks to educate families about how to respond with love to their youth whose sexual orientation, gender identity, or gender expression may not conform to their family's expectations. This response includes affirming the value and sacred worth of their youth, maintaining safe spaces and not severing ties with their youth, and demonstrating respect for their youth; and

Be it further resolved, that, where possible, United Methodist Churches will work with local schools to encourage and support educational opportunities, best practices for creating safe spaces, policies for reducing bullying, and to support youth who identify as lesbian, gay, bisexual, or transgender, or who question their sexual orientation or gender identity.

Rationale:

Although there are diverse opinions about theology and polity in The UMC, notably regarding sexual orientation, gender identity, and gender expression, we are committed to doing no harm and doing all the good we can through reducing homelessness, risk, and harm to children and youth.

R9999. [For Group Discernment Process (p. 1187)]

Petition Number: 60845-CB-R9999-G; Tooley, Mark - Alexandria, VA, USA.

Holiness and the Human Body

The Christian Church, including Methodism, has always upheld the sacredness of the human body as the temple of the Holy Spirit, to be resurrected eternally. Methodism has been blessed with a particular focus on upholding the holiness of the human body, advocating spiritual disciplines faithful to that holiness in gratitude to God and in witness to the world.

In Romans 12:1-2, the apostle Paul offers this counsel:

"I urge you therefore, brothers, by the mercies of God, to offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship. Do not conform yourself to this age but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect."

Modern secularism rejects the holiness of the human body and its ultimate ownership by God, instead commodifying the human body as merely the property of the autonomous individual subject to personal choice. This confusion over the divine purpose of the human body has tragically created much destructive confusion for persons outside and inside the church. As United Methodists, we should point to a better way, reminding a confused world of God's magnificent, loving intent for the human body.

Based on Creation and on the Incarnation and Resurrection of the Lord Jesus Christ, Christianity affirms the intrinsic goodness of the human body. God created our first parents as bodily beings. "Male and female he created them" (Genesis 1.27). The two sexes of male and female are wonderful gifts of God, blessed for distinct and complementary purposes.

God's purpose for human sexuality is for loving mutual giving and receiving in open self-surrender between husband and wife in lifelong commitment and openness to children. Other forms of sexual contact, outside natural marriage, while romanticized by the world, are outside God's caring and wise desire for loving lifelong marriage between male and female. Chastity, which means fidelity in marriage and celibacy in singleness, emblemizes the goodness of God's creation and the integrity of unity among human mind, body, and heart.

Maleness and femaleness, realized through the human body, are particular gifts of God that cannot be reimagined or reconfigured through alternative identities or surgical procedures. In sexuality and other physical expressions, the human body reveals what is invisible in God's creation. It is a physical sign of each person's unique identity as an image of God and is a sacrament of how God acts. So the human body should never become an object of use for self-gratification or for the exploitation of others.

As the temple of God, the human body should not be exploited, manipulated, mutilated, or disfigured. Instead, it should be nurtured, protected, and honored, with modesty and gratitude. In pursuit of holiness of body and spirit, Methodists have traditionally abjured intoxicants and recreational narcotics, have encouraged exercise and healthy diet, have urged modest apparel that is not costly or showy, and have opposed salacious media and pornography, along with prostitution, as gross distortions of God's purposes for the human body.

Methodists have also traditionally encouraged policies in political life that honor and protect the human body for the common good. Public policies in society that undermine natural marriage, that mock chastity, that claim that gender is self-selected and that sex-change procedures should be publicly subsidized and acclaimed, that legalize and legitimate prostitution, that abet pornography, or encourage legalization and easy use of dangerous narcotics, are at variance with Methodism's historic and noble concern for social holiness and social justice.

The church's high regard for God's gift of the human body, if effectively modeled among its own members and transmitted effectively to wider society, will help contribute to human flourishing, strengthen marriages and families, protect children, empower the poor, contribute to public health, liberate victims of sexual trafficking, and break destructive addictions to alcohol, drugs, and pornography, among other benefits.

Methodism's unique legacy of emphasis on personal and social holiness ideally equip it to advocate renewed appreciation for the holiness of the human body amid a secular society that both deifies and exploits the human body. All outlets of United Methodism, from the local church to general agencies, are encouraged to provide resources on God's purposes for the human body, to equip church members with instruction on holy living, and to advocate public policies that protect the human body for the good of all.

R9999.

Petition Number: 60848-CB-R9999-G; Tooley, Mark - Alexandria, VA, USA.

Assisted Suicide and Euthanasia

Laws permitting and popular attitudes supporting assisted suicide and euthanasia are increasingly common in the United States and Europe. Such laws and stances are at odds with historic Christian teaching and the legacy of John Wesley, which stress the sacredness and importance of all human life as God's first gift, including for the very sick, the terminally ill, the depressed and despairing, the disabled and mentally impaired, and all persons, especially the poor and marginalized, who may think their lives unimportant, unappreciated or unbearable.

Modern secular culture prioritizes pleasure, comfort, assurance, autonomy, and affirmation, while often viewing death as senseless and suffering as unacceptable. Western secularism has rejected humanity's relationship with God and made humans autonomously their own judges about the value of human life. It also is discomfit-

ed by human vulnerability and mutual interdependence. Technology and advanced medicine, while divine gifts for alleviating suffering and prolonging life, have too often created false expectations about endless good health and human control.

These trends and attitudes are legitimizing assisted suicide and euthanasia as a means for self-autonomy, avoiding suffering, and ending lives that on secular terms are no longer deemed worthwhile. In modern societies that glorify youth, beauty, success, vigor, and material acquisition, there is also the growing isolation of the elderly, the very ill, the mentally disturbed, and disabled persons, who too often are left to believe they are unwanted or hindrances to others.

Euthanasia is different from extraordinary and disproportionate medical intervention artificially to prolong physical life. It is also distinct from palliative care to alleviate avoidable physical discomfort at life's natural end. Euthanasia is the deliberate and morally unacceptable killing of persons, each of whom is created in the image of God and who belong to God. Assistance for suicide rejects God's loving care for all persons and renounces the obligation of justice and charity toward neighbors, communities and society as a whole. Most egregiously, it rejects God's kind and wise lordship over life and death.

Too often euthanasia and assisted suicide are portrayed as compassionate responses to suffering. But authentic compassion strives to share in the suffering of the afflicted, not to end their lives. Killing or assisting in the killing of the vulnerable perverts the loving, God-ordained responsibilities, respect, and patience that are supposed to guide families, friendships, and doctor-patient relationships.

Across history, and in our own time, the powerful have exploited euthanasia to eliminate persons considered undesirable or costly. No earthly authority can rightfully arrogate to itself an arbitrary power over life and death that belongs exclusively to God. Such claims and powers are profoundly unjust, corrupt, inhumane, and ungodly. Every just society will prioritize the protection of the weak from the strong.

In contrast with modern secularism's commodification of human life, the church has always spoken to the deepest reaches of the human heart by responding to despair and suffering with compassion, sympathy, and loving support. Christianity teaches that every life has eternal significance and has a sacred destiny authored by God in Christ. The suffering, death, and resurrection of Christ offer meaning, dignity, and hope to every person who despairs, suffers, and faces their own Calvary. God's plan for each person, contrary to secularism's too-frequent dismissal of human life, offers beauty and majesty.

The church stands in compassionate solidarity with all ailing and despairing persons tempted by or vulnerable to assisted suicide and euthanasia. We recall that God often turns the evil of suffering into good and closeness to him who also suffered, most supremely on the cross. The body of Christ is called endlessly to minister to the ill, depressed, disabled, and dying, giving them hope and preparing them, with all persons, for the hour they and we will meet God, at a time he chooses.

Methodists, as the spiritual descendants of John Wesley, who ministered to the very least and most neglected, have a special calling to love, support, and defend persons tempted by or vulnerable to assisted suicide or euthanasia. Our solidarity with these persons entails both direct ministry and affirmation of laws that defend them. We reject the legalization of assisted suicide and euthanasia. Instead, we affirm all exertions through families, home-care givers, the church, civil society, the medical profession, hospice care, and government to protect, alleviate the suffering of, offer companionship to, rescue from loneliness, and offer hope and dignity to the very sick, the despairing and depressed, the mentally troubled, the disabled, the elderly and terminally ill. With them, and in them, we experience Jesus Christ more fully.

R9999.

Petition Number: 60862-CB-R9999-G; Preston, Cathy - Erie, PA, USA.

Our Responsibility as Christians to Oppose Anti-Semitism: Ending Replacement Theology

Our Responsibility as Christians to Oppose Anti-Semitism: Ending Replacement Theology

Scriptural Foundation: Jeremiah 33:24-26 (NASB) 24 "Have you not observed what this people have spoken, saying, 'The two families which the LORD chose, He has rejected them'? Thus they despise My people, no longer are they as a nation in their sight. 25 Thus says the LORD, 'If My covenant *for* day and night *stand* not, and the fixed patterns of heaven and earth I have not established, 26 then I would reject the descendants of Jacob and David My servant, not taking from his descendants rulers over the descendants of Abraham, Isaac and Jacob. But I will restore their fortunes and will have mercy on them.'"

WHEREAS, "The Christian church has a profound obligation to correct historical and theological teachings that have led to false and pejorative perceptions of Judaism and contributed to persecution and hatred of Jews. It is our responsibility as Christians to oppose anti-Semitism whenever and wherever it occurs" (*Book of Resolutions* 2008, 3147. "Building New Bridges in Hope").

WHEREAS, Replacement Theology or Supersessionism is a false, unbiblical doctrine that has been used for centuries inside the Church to justify, promote, and continue both indifference and complicity in anti-Semitic sentiment and activity such as the Inquisition, pogroms, Holocaust, and current persecution of the Jewish people and the State of Israel.

WHEREAS, By a literal and consistent reading of Scripture, this is just a partial list of verses that refute Replacement Theology: Genesis 12:1-4; 13:14-18; 15:1-21; 17:1-22; 24:7; 26:2-5; 28:10-22; 35:9-15; Exodus 19:3-6; 23:20-31; 29:45; Leviticus 26:44;45; Numbers 34:1-15 (God's borders for Israel); Deuteronomy 4:40; 30:1-14; 31:6; 34:1-4; Joshua 8:30-35; Judges1-2:7; 1 Samuel 12:22; 2 Samuel 3:10; 7:8-13; 23:5; 1 Kings 6:13; 1 Chronicles 16:13-22; Psalms 89:34; 94:14; 106:8; Isaiah 11:11-16; 26:20; 43:1-21, 25; 49:14-26; 54:7-10; 55:3; Jeremiah 3:12-18; 31:31-38; 33:1-26; Lamentations 3:31; Ezekiel 37:15-28; Joel 3:1-21; Amos 9:11-15; Zephaniah 3:14-20; Romans 11.

Therefore, be it resolved, that the 2016 General Conference adopt the Statement of Principle on the topic of Replacement Theology/ Supersessionism below for the denomination in the *Book of Resolutions,* 3147. "Building New Bridges in Hope - United Methodist Guiding Principles for Christian-Jewish Relations."

A Statement of Principle on Replacement Theology/ Supersessionism

With regard to the doctrine of Replacement Theology/ Supersessionism, we believe that God's covenants are eternal; therefore God has not cast off his chosen people by replacing Israel with the church or transferred the possession of their blessings, promises, or land to others.

Rationale:

UMC needs a Statement of Principle reading "With Regard to the doctrine of Replacement Theology/Supersessionism, we believe that God's covenants are eternal; therefore God has not cast off his chosen people by replacing Israel with the church or transferred the possession of their blessings, promises, or land to others."

R9999. [For Group Discernment Process (p. 1187)]

Petition Number: 60898-CB-R9999-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Rights of All Persons

New Resolution - Rights of All Persons

The Social Principles of The United Methodist Church affirm: All persons, regardless of age, gender, marital status, or sexual orientation, are entitled to have their human and civil rights ensured and to be protected against violence (2012 *United Methodist Book of Discipline* ¶ 161.F).

The Constitution of the Church declares that all persons are of sacred worth and goes on to specify that no person shall be excluded from the Church on the basis of "race, color, national origin, status, or economic condition" (Article IV).

It is particularly disturbing when religious values are used to justify persecution of select groups. Christians proclaim that all people are God's children deserving the protection of their human and civil rights. Around the world, however, political and religious institutions have targeted lesbian, gay, bisexual and transgender persons for discrimination in housing, employment, health care, and access to redress for such discrimination.

The rights and privileges a society bestows upon or withholds from those it comprises indicate the relative esteem in which that society holds particular persons and groups of persons. We affirm all persons as equally valuable in the sight of God. We therefore work toward societies in which each person's value is recognized, maintained, and strengthened (2012 *United Methodist Book of Discipline* ¶ 162).

Therefore, all United Methodists are called upon:

1. to refrain from signing petitions and to vote against measures that advocate the denial of basic human and civil rights to anyone;

2. to educate congregation and community alike about the position of the United Methodist *Discipline* on civil rights and its broad applications;

3. to stand against any political or physical acts that deny human and civil rights and the sacred worth of all persons;

4. to advocate for initiatives throughout the world that would prohibit job and housing discrimination based on sexual orientation and gender identity; and

5. to advocate for initiatives that provide for extra penalties for crimes expressly committed for the purpose of harming someone based solely on their age, race, color, national origin, religion, sexual orientation, gender identity, gender, or disability.

Therefore, be it resolved, that the General Board of Church and Society develop education tools designed to provide for open and healthy dialogue and understanding of sexuality in the world with the specific goal of protecting the human and civil rights of lesbian, gay, bisexual, and transgender persons.

We do this as part of our Christian witness and ministry. Never let it be said that United Methodists were silent during this attack on the rights of all.

Rationale:

This resolution was originally adopted in 1996. It expired because it was not acted upon by 2012 General Conference.

R9999.

Petition Number: 60942-CB-R9999-G; Howe, Margaret - New Paltz, NY, USA for New York Annual Conference.

Religious Liberty

WHEREAS, religious liberty continues to be denied and violated in many parts of the world. Concerns about religious persecution have been raised by almost every religious group, especially in places where one particular religion or belief is in a minority position. Religious intolerance, of both the established as well as "nontraditional" religions, is growing both in new and established democracies. The rise in religious extremism, of all sorts, and from all of the established and nontraditional religions, have been convenient pretexts for the curtailment of the exercise of religious liberty by many governments around the world, and

WHEREAS, a grave threat to religious liberty exists in nation states where government actions subvert religious organizations by means of surveillance of their legitimate activities through use of informers, covert searches of religious property, and politically motivated threats to the safety of religious leaders or the financial operation of religious institutions. We abhor the use of religious leaders and mission personnel by any government's intelligence forces. We pledge our continual efforts to protect against these activities, and

WHEREAS, The United Methodist Church must continue to foster further cooperation among spiritual, religious, and ecumenical bodies for the protection of religious freedom and belief. It must enter into healthy dialogues with peoples of differing faiths and ideologies, including Native and indigenous peoples, in the search for shared spiritual, social, and ethical principles that engender peace and justice, and

WHEREAS, The United Methodist Church is already committed to uphold the minimum standards of the right of belief that are contained in the provisions of the United Nations Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief adopted by the United Nations General Assembly on November 25, 1981. This declaration enunciates that "freedom of religion and belief should also contribute to the attainment of the goals of world peace, social justice and friendship between peoples and to the elimination of ideologies or practices of colonialism and racial discrimination," and

WHEREAS, United Methodists must urge their governments and encourage civil society to enter into dialogues about racism and discrimination and resolve to address especially those concerns that have religious bases. The United Methodist Church must also support and participate in the World Conference on Racism and Discrimination in 2001 organized by the United Nations, and

WHEREAS, persons must be allowed to live within the constraints and the demands of their convictions to the extent they do not violate the human rights of others. We believe it is the right of a person to be allowed to follow the call of conscience when it becomes impossible to live by the dictates of the state—but a sense of righteousness is not a reason for religious violence or infringements on human rights. When religion is used as an excuse for state-sponsored violence, vigilante attacks, and terrorism, it can lead to massive violations of human rights, including loss of freedom of religion or belief. (UN Report A/HRC/28/66 – January 2015)

Rather than being rooted in seemingly ancient religious antagonisms, violence in the name of religion is typically caused by contemporary factors and actors, including political and economic circumstances, which provide the fertile ground for fundamentalism, hatred, and extremism, and

WHEREAS, fundamentalist extremism is often linked to rigid gender discrimination. Women and girls become victims of "honor" killings, acid attacks, amputations, or floggings, based on religious laws. Women and girls face economic exploitation, rape, abduction, sexual enslavement, female genital mutilation, forced marriage, forced conversion, or other cruelties in the name of religion and "culture," and

WHEREAS, women judged as immoral because of short skirts have been stripped naked and publicly shamed. Gay men have been paraded through the streets naked. These humiliations are ironically justified by religious morality. Judgmental attitudes by religious leaders against people based on their bodies, sexual orientation, and gender identity becomes de facto sanctions for acts of violence, including the desecration and burning of houses of worship where lesbian, gay, bisexual, and transgender (LGBT) people are accepted, and

WHEREAS, religious proscriptions have been used to excuse violence against LGBT persons. A man or woman who is seen acting outside their prescribed family role is not only subject to losing economic, social, and political standing, but also for imprisonment, persecution, and even execution. Religion becomes an excuse for mob violence against LGBT persons including brutal beatings,

gang rapes, so-called "curative" rape, and family revenge, and

WHEREAS, as marriage laws change to include same-gender couples, religious liberty cannot be used as a license to discriminate. Derogatory terms and hate speech cannot be protected as religious speech. Freedom of religion gives people the right to work toward implementing laws and practices that reflect their core values and beliefs, but the role of courts is to protect everyone's constitutional equality before the law. The right to hold and express beliefs does not include imposing them on others. State or country laws that allow same-gender marriage do not infringe on religious liberty since each religion has the right to determine who may worship or marry in their congregations and tradition, and

WHEREAS, we recognize that some religious observances threaten or seem to threaten the health or safety of individuals or society. However, religious liberty dictates that restrictions on religious observances based on the health or safety require the government to present compelling arguments before taking action that places a substantial burden on religious practices. The government must also show that they are placing the most minimal burden on religion to achieve safety and health, and

WHEREAS, as United Methodists we know firsthand and from other traditions that religious people sometimes discriminate against others based on sincerely held beliefs. When basic civil rights such as housing, employment, and public accommodations are undermined by people claiming religious exemptions to equal treatment under the law, the burden must rest with the religious person or organization to prove how their religion compels them to harm or undermine the legal rights of others, and

WHEREAS, The United Methodist Church places a high priority on the struggle to maintain freedom of religious belief and peaceful practice of religion. Religiously observant persons in some societies are denied the rights on which there have been international agreements. In other cases, minorities are persecuted by people who believe their sincerely held religious beliefs support acts of social exclusion and physical violence. Our members have an obligation to speak out on behalf of those for whom freedoms are denied.

Therefore, be it resolved, in carrying out their responsibilities, United Methodist agencies and institutions, shall:

• Affirm and support religious liberty in the ecumenical and interfaith groups in which we participate;

• Pursue the human right of religious liberty in all societies and work toward conditions where governmental units neither inhibit nor impose religion;

• Advocate, through education, persuasion and laws to gain religious liberty in all places where it is lacking;

• Resist the equating of terrorism with any religion and condemn violence in the name of religion;

• Condemn and reject state-sponsored violence excused by ancient religious texts;

• Extend the compassionate ministry of the church to persons who suffer because religious or governmental authorities seek to deny these rights to them;

• Work on behalf of minority religions as well as larger religious institutions;

• Condemn discrimination and human rights violations committed in the name of religion;

• Educate ourselves so that we will be able to identify and respond to both violations of religious liberty and violations of human rights by religious people in our own and in other societies, and

• Offer support to the mandate of the United Nations Special Rapporteur on Religious Intolerance. http://www.ohchr.org/EN/Issues/FreedomReligion/Pages/FreedomReligionIndex

Rationale:

Religious liberty forms part of the pantheon of human rights. The Universal Declaration of Human Rights provides that "Everyone has the right to freedom of thought, conscience and religion: this right includes freedom to change his religion or belief, freedom, either alone or in community with others and in public . . .

Proposed Amendments to the *Book of Discipline*

¶00.

Petition Number: 60215-CO-¶00-C-$-G; Ryder, Jack E. - LaGrange Park, IL, USA for Northern Illinois Annual Conference. Wolover, Amber - Sun Prairie, WI, USA for Wisconsin Annual Conference.

Global Church Structure - Connectional Conferences

Insert new paragraph between ¶ 8 and ¶ 9, and renumber subsequent paragraphs, as follows:

¶ 9. ***Article II***.—There shall be connectional conferences in all areas of the globe in which The United Methodist Church operates, with such powers, duties, and privileges as are hereinafter set forth.

AND

Insert new Section IV, subsequent to the Restrictive Rules and prior to what is currently ¶ 23, as follows:

Section IV. Connectional Conferences

¶ 23. ***Article I.***—The connectional conferences shall be composed of the delegates from the annual conferences within its boundaries who have been elected to the Global Connectional Conference. No connectional conference shall have fewer than 100 delegates, one half of whom shall be lay and one half clergy. The same formula shall be used to determine the number of delegates of all annual conferences and missionary conferences. In cases where a connectional conference would otherwise have fewer than 100 delegates, the additional delegates shall be elected in accordance with the above process; these delegates may be the same as those elected to regional conferences. The missionary conferences shall be considered as annual conferences for the purpose of this article.

¶ 24. ***Article II.***—All connectional conferences shall have the same status and the same privileges of action within the limits fixed by the Constitution.

¶ 25. ***Article III.*** —Each connectional conference shall meet within a year prior to or in conjunction with the Global Connectional Conference, at such time and in such place as shall be determined by the connectional College of Bishops or its delegated committee.

A special session of a connectional conference, possessing the authority and exercising all the powers of the connectional conference, may be called by the connectional conference's college of bishops, or in such other manner as the connectional conference may from time to time prescribe, to meet at such time and in such place as may be stated in the call. Such special session of the connectional conference shall be composed of the delegates to the preceding connectional conference or their lawful successors, except that when a particular annual conference or missionary conference shall prefer to have a new election it may do so. The purpose of such special session shall be stated in the call, and only such business shall be transacted as is in harmony with the purpose stated in such call unless the connectional conference by a two-thirds vote shall determine that other business may be transacted.

¶ 26. ***Article IV.***—The connectional conferences shall have the following powers and duties and such others as may be conferred by the Global Connectional Conferences:

1. To provide for the organization, promotion, and administration of the work of the Church within their boundaries, including to promote the evangelistic, educational, missionary, social-concern, and benevolent interests of the Church, subject to the powers and authority of the Global Connectional Conference. Connectional Conferences are authorized to create a connectional *Book of Discipline*, subject to the powers that have been vested in the Global Connectional Conference as contained within the global *Book of Discipline*.

2. To set the tenure and method of assignment of the episcopacy within the connection, to provide a uniform rule for their retirement, to provide for the discontinuance of a bishop, and to fix a uniform basis upon which bishops shall be elected by the regional conferences.

3. To provide for a process of ordination and to set standards for conference membership and conference relationship, which shall in every case be without reference to race, gender, or status.

4. To regulate all matters relating to the form and mode of worship, subject to the limitations of the first and second Restrictive Rules.

5. To initiate and to direct all connectional enterprises of the Church within the connection and to provide boards for their promotion and administration, subject to the authority and powers of the Global Connectional Conference.

6. To determine and provide for raising and distributing funds necessary to carry on the work of the connection.

7. To change the number and the boundaries of regional conferences upon the consent of a majority of the annual conferences within the regional conferences involved.

8. To establish such commissions for the work of the Church within the connection as may be deemed advisable.

9. To secure the rights and privileges of membership in all agencies, programs, and institutions of The United Methodist Church within the connection regardless of race, gender, or status.

10. To allow the annual conferences to utilize structures unique to their mission, other mandated structures notwithstanding.

11. To provide a judicial system and method of judicial procedure, subject to the powers of the Global Connectional Conference and the authority of the Judicial Council, to determine legal questions on the rules, regulations, and other matters of connectional disciplinary law.

12. To enact such other legislation as may be necessary, subject to the limitations and restrictions of the Constitution of the Church and powers and authority of the Global Connectional Conference.

Budget Implications: estimated between US$300,000 and US$1,000,000.

There will probably be some additional costs related to connectional conferences, committees, etc., but these costs may be offset by a possible reduction in costs related to the meeting of the Global Connection. If the business of the North America connection is removed from the agenda of the Global Connectional Conference, the duration of that meeting will be less than the current General Conference, perhaps by three or four days, resulting in a reduction in costs for that meeting.

The most significant increase in costs will probably involve the meetings of the connectional conferences. This proposal would require each connectional conference to meet quadrennially, prior to the Global Connectional Conference. Depending upon when and where the connectional conferences meet, the incremental cost of these meetings is estimated to be between US$300,000 and US$1,000,000. GCFA will be asked to develop more accurate cost projections.

Any incremental cost increases will also need to be examined in the context of the overall budget for the 2016 General Conference budget of over US$10 million.

*Additional Budget Implications will be provided by the NEJ Structure Task Force.

Rationale:

This resolution provides enabling changes to the *Book of Discipline* for the larger proposal that creates an equitable Global Structure.

The new structure shall consist of a Global Connection, which would meet at the Global Connectional Conference quadrennially to address global matters pertaining to The United Methodist Church. New "United . . .

¶00.

Petition Number: 60216-CO-¶00-C-$-G; Ryder, Jack E. - LaGrange Park, IL, USA for Northern Illinois Annual Conference. Wolover, Amber - Sun Prairie, WI, USA for Wisconsin Annual Conference.

Global Church Structure - Boundaries

Insert new paragraph before ¶ 37 as follows:

Section VII. Boundaries

¶ 37. *Article I.*—The United Methodist Church shall organize its work into connectional conferences. There shall be one connectional conference each for Africa, Asia, Europe, and North America.

AND

Delete ¶ 37 (the North American Connectional Conference will have authority to maintain these boundaries as regional conferences, but they won't be listed in the Constitution).

AND

Insert new paragraph before ¶ 38 as follows:

¶38. *Article II.*—The connectional conferences shall determine the number and boundaries of their regions, upon the consent of a majority of the annual conferences within the regional conferences. The initial number and boundaries of the regions shall coincide with the previously existing jurisdictional and central conferences.

AND

Delete ¶ 38 and ¶ 39.

AND

Renumber ¶ 40 and amend as follows:

¶ 39. *Article III.*—Changes in the number, names, and boundaries of the annual conferences and episcopal areas may be effected by the ~~jurisdictional conferences in the~~

~~United States of America and by the central conferences outside the United States of America~~ regional conferences according to the provisions under the respective powers and pursuant to the respective structures of the ~~jurisdictional and the central conferences~~ regional conferences.

Budget Implications: estimated between US$300,000 and US$1,000,000.

There will probably be some additional costs related to connectional conferences, committees, etc., but these costs may be offset by a possible reduction in costs related to the meeting of the Global Connection. If the business of the North America connection is removed from the agenda of the Global Connectional Conference, the duration of that meeting will be less than the current General Conference, perhaps by three or four days, resulting in a reduction in costs for that meeting.

The most significant increase in costs will probably involve the meetings of the connectional conferences. This proposal would require each connectional conference to meet quadrennially, prior to the Global Connectional Conference. Depending upon when and where the connectional conferences meet, the incremental cost of these meetings is estimated to be between US$300,000 and US$1,000,000. GCFA will be asked to develop more accurate cost projections.

Any incremental cost increases will also need to be examined in the context of the overall budget for the 2016 General Conference budget of over US$10 million.

*Additional Budget Implications will be provided by the NEJ Structure Task Force.

Rationale:

This resolution provides enabling changes to the *Book of Discipline* for the larger proposal that creates an equitable Global Structure.

The new structure shall consist of a Global Connection, which would meet at the Global Connectional Conference quadrennially to address global matters pertaining to The United Methodist

¶00.

Petition Number: 60601-CO-¶00-C-G; Lomperis, John S.A. - Valparaiso, IN, USA.

Requirement for Election

Amend the *Book of Discipline* by adding a new paragraph immediately after current ¶ 36, and re-numbering subsequent paragraphs appropriately:

¶37. *Article VI.*—In order to be eligible for election as a delegate to a General, jurisdictional, or central conference, one shall have personally read the entirety of the Old and New Testaments prior to the time of election in the annual conference. It is the responsibility of each active bishop, in collaboration with other appropriate leaders in the annual conference, to communicate this and all other eligibility requirements prior to elections.

Rationale:

As we bring in new Christians and minister in changing cultures, we cannot always assume such a basic level of biblical literacy among our members. But this is a reasonable minimum requirement for the select few we entrust with making important decisions for our entire denomination's mission and ministry.

¶00.

Petition Number: 60983-CO-¶00-C-!-G; Merrick, Tracy R. - Wexford, PA, USA for NEJ Global Structure Task Force.

Global Connectional Conference - Connectional Conferences

Insert new paragraph between ¶ 8 and ¶ 9, and renumber subsequent paragraphs, as follows:

¶ 9. *Article II.*—There shall be connectional conferences in all areas of the globe in which The United Methodist Church operates, with such powers, duties, and privileges as are hereinafter set forth.

Insert new Section IV, subsequent to the Restrictive Rules and prior to what is currently ¶ 23, as follows:

Section IV. Connectional Conferences

¶ 23. *Article I.*—The connectional conferences shall be composed of the delegates from the annual conferences within its boundaries who have been elected to the Global Connectional Conference. No connectional conference shall have fewer than 100 delegates, one half of whom shall be lay and one half clergy. The same formula shall be used to determine the number of delegates of all annual conferences and missionary conferences. In cases where a connectional conference would otherwise have fewer than 100 delegates, the additional delegates shall be elected in accordance with the above process; these delegates may be the same as those elected to regional conferences. The missionary conferences shall be considered as annual conferences for the purpose of this article.

¶ 24. *Article II.*—All connectional conferences shall have the same status and the same privileges of action within the limits fixed by the Constitution.

¶ 25. *Article III.*—Each connectional conference shall meet within a year prior to or in conjunction with the

Global Connectional Conference, at such time and in such place as shall be determined by the connectional College of Bishops or its delegated committee.

A special session of a connectional conference, possessing the authority and exercising all the powers of the connectional conference, may be called by the connectional conference's college of bishops, or in such other manner as the connectional conference may from time to time prescribe, to meet at such time and in such place as may be stated in the call. Such special session of the connectional conference shall be composed of the delegates to the preceding connectional conference or their lawful successors, except that when a particular annual conference or missionary conference shall prefer to have a new election it may do so. The purpose of such special session shall be stated in the call, and only such business shall be transacted as is in harmony with the purpose stated in such call unless the connectional conference by a two-thirds vote shall determine that other business may be transacted.

¶ 26. *Article IV*.—The connectional conferences shall have the following powers and duties and such others as may be conferred by the Global Connectional Conferences:

1. To provide for the organization, promotion, and administration of the work of the Church within their boundaries, including to promote the evangelistic, educational, missionary, social-concern, and benevolent interests of the Church, subject to the powers and authority of the Global Connectional Conference. Connectional conferences are authorized to create a connectional *Book of Discipline*, subject to the powers that have been vested in the Global Connectional Conference as contained within the global *Book of Discipline*.

2. To set the tenure and method of assignment of the episcopacy within the connection, to provide a uniform rule for their retirement, to provide for the discontinuance of a bishop, and to fix a uniform basis upon which bishops shall be elected by the regional conferences.

3. To provide for a process of ordination and to set standards for conference membership and conference relationship, which shall in every case be without reference to race, gender or status.

4. To regulate all matters relating to the form and mode of worship, subject to the limitations of the first and second Restrictive Rules.

5. To initiate and to direct all connectional enterprises of the Church within the connection and to provide boards for their promotion and administration, subject to the authority and powers of the Global Connectional Conference.

6. To determine and provide for raising and distributing funds necessary to carry on the work of the connection.

7. To change the number and the boundaries of regional conferences upon the consent of a majority of the annual conferences within the regional conferences involved.

8. To establish such commissions for the work of the Church within the connection as may be deemed advisable.

9. To secure the rights and privileges of membership in all agencies, programs, and institutions of The United Methodist Church within the connection regardless of race, gender or status.

10. To allow the annual conferences to utilize structures unique to their mission, other mandated structures notwithstanding.

11. To provide a judicial system and method of judicial procedure, subject to the powers of the Global Connectional Conference and the authority of the Judicial Council, to determine legal questions on the rules, regulations, and other matters of connectional disciplinary law.

12. To enact such other legislation as may be necessary, subject to the limitations and restrictions of the Constitution of the Church and powers and authority of the Global Connectional Conference.

FINANCIAL IMPLICATIONS:

The actual incremental costs of this proposal will be dependent upon the global structure finally adopted by General Conference.

There will probably be some additional costs related to connectional conferences, committees, etc., but these costs may be offset by a possible reduction in costs related to the meeting of the Global Connection. If the business of the North America connection is removed from the agenda of the Global Connectional Conference, the duration of that meeting will be less than the current General Conference, perhaps by three or four days, resulting in a reduction in costs for that meeting.

The most significant increase in costs will probably involve the meetings of the connectional conferences. This proposal would require each connectional conference to meet quadrennially, prior to the Global Connectional Conference. Depending upon when and where the connectional conferences meet, the incremental cost of these meetings is estimated to be between US$300,000 and US$1,000,000. GCFA will be asked to develop more accurate cost projections.

Any incremental cost increases will also need to be examined in the context of the overall budget for the 2016 General Conference budget of over US$10 million.

Rationale:

These constitutional amendments are a component of the The Proposal to Restructure the Global UMC. The amendments in this petition enable the creation of Connectional Conferences in Africa, Asia, Europe, and North America with responsibilities for the work of The United Methodist Church in their respective areas.

¶00.

Petition Number: 61044-CO-¶00-C-G; Kenaston, Judi M. - Charleston, WV, USA for Commission on the General Conference.

Christian Conferencing

Add a new paragraph before the current ¶ 16 and renumber accordingly:

The General Conference shall gather delegates, as representatives of the church, for worship, prayer, and fellowship in a spirit of Christian conferencing.

Rationale:

Recognizing the importance of worship, prayer, and fellowship in the life of the Christian community and of our General Conference, helps maintain our focus on the will of God, enhances the value of our time together, and moves us to an attitude of receptivity rather than an attitude of control.

¶8.

Petition Number: 60045-CO-¶8-C-G; Daley, N.T. - Onley, VA, USA.

Change Annual Conference to Biennial Conference

Amend ¶ 8. Article IV to read: There shall be ~~annual~~ biennial conferences . . .

Amend Section VI. Annual Conferences ¶ 32 Article I. through ¶ 36. Article V. wherever ~~annual conference(s)~~ appears to biennial conference(s).

Amend Section IX. The Annual Conference ¶ 601 through ¶ 657, wherever ~~annual conference~~ appears to biennial conference. These are the major sections of the *Discipline* which deal with annual conferences.

Add a new paragraph where appropriate: The biennial conference will meet in the odd years, i.e., 2017, 2019.

There are numerous references to "annual conference" in the *Discipline*; if the changes above are approved, then all references in the *Discipline* where "annual conference(s)" appears would be amended to "biennial conference(s)."

Rationale:

This would be an opportune time for the governing body to take a critical look at reevaluating the frequency of the conference meetings termed "annual conferences" and to discern if we are being good stewards and wisely using the gifts, tithes and offerings which faithfully have been given to carry . . .

¶8.

Petition Number: 60214-CO-¶8-C-$-G; Ryder, Jack E. - LaGrange Park, IL, USA for Northern Illinois Annual Conference. Wolover, Amber - Sun Prairie, WI, USA for Wisconsin Annual Conference.

Global Church Structure - Global Connectional Conference

Amend ¶ 8 as follows:

¶ 8. *Article I.*—There shall be a ~~General Conference~~ Global Connectional Conference for the entire Church with such powers, duties, and privileges as are hereinafter set forth…

AND

Amend ¶ 13 as follows:

Section II. ~~General Conference~~ Global Connectional Conference

¶ 13. *Article I.*—1. The ~~General Conference~~ Global Connectional Conference shall be composed of not less than 600 nor more than 1,000 delegates, one-half of whom shall be clergy and one half lay members, to be elected by the annual conferences. The missionary conferences shall be considered as annual conferences for the purpose of this article.

2. Delegates shall be elected in a fair and open process by the annual conferences. The same formula shall be used to determine the number of delegates of all annual conferences and missionary conferences, provided that no annual conference or missionary conference shall have fewer than two delegates.

3. Delegates may be elected by other autonomous Methodist churches if and when the ~~General Conference~~ Global Connectional Conference shall approve concordats with such other autonomous Methodist churches for the mutual election and seating of delegates in each other's legislative conferences.

4. In the case of The Methodist Church in Great Britain, mother church of Methodism, provision shall be made for The United Methodist Church to send two delegates annually to the British Methodist Conference, and The Methodist Church in Great Britain to send four delegates quadrennially to The United Methodist ~~General Conference~~ Global Connectional Conference, the delegates

of both conferences having vote and being evenly divided between clergy and laity.

AND

Amend ¶ 14 as follows:

¶ 14. *Article II.*—1. The ~~General Conference~~ Global Connectional Conference shall meet ~~in the month of April or May~~ once in four years at such time and in such place as shall be determined by the ~~General Conference~~ Global Connectional Conference or by its duly authorized committees.

A special session of the ~~General Conference~~ Global Connectional Conference, possessing the authority and exercising all the powers of the ~~General Conference~~ Global Connectional Conference, may be called by the Council of Bishops, or in such other manner as the ~~General Conference~~ Global Connectional Conference may from time to time prescribe, to meet at such time and in such place as may be stated in the call. Such special session of the ~~General Conference~~ Global Connectional Conference shall be composed of the delegates to the preceding ~~General Conference~~ Global Connectional Conference or their lawful successors, except that when a particular annual conference or missionary conference shall prefer to have a new election it may do so. The purpose of such special session shall be stated in the call, and only such business shall be transacted as is in harmony with the purpose stated in such call unless the ~~General Conference~~ Global Connectional Conference by a two-thirds vote shall determine that other business may be transacted.

AND

Amend ¶ 15 as follows:

¶ 15. *Article III.*—The ~~General Conference~~ Global Connectional Conference shall fix the ratio of representation in the ~~General~~ Global, connectional, ~~jurisdictional and central~~ and regional conferences from the annual conferences, missionary conferences, and the provisional annual conferences, computed on a two-factor basis: (1) the number of clergy members of the annual conference and the missionary conference, and (2) the number of professing members in the annual conference and the missionary conference, provided that each annual conference, missionary conference, or provisional annual conference shall be entitled to at least one clergy and one lay delegate in the ~~General Conference~~ Global Connectional Conference and also in the ~~jurisdictional or central~~ connectional and regional conferences.

AND

Amend ¶ 16 as follows:

¶ 16. *Article IV.*—The ~~General Conference~~ Global Connectional Conference shall have full legislative power over all matters distinctively connectional, except for those powers constitutionally delegated to the connectional conferences, and in the exercise of this power shall have authority as follows:

1. To define and fix the conditions, privileges, and duties of Church membership, which shall in every case be without reference to race, gender, or status.

2. To define and fix the powers and duties of elders, deacons, supply ~~preachers~~ pastors, local ~~preachers~~ pastors, ~~exhorters~~ deaconesses, and home missioners, which shall in every case be without reference to race, gender, or status.

3. To define and fix the powers and duties of annual conferences, provisional annual conferences, missionary conferences and missions, and of ~~central conferences~~ connectional conferences, regional conferences, district conferences, charge conferences, and congregational meetings.

4. To provide for the organization, promotion, and administration of the work of the Church ~~outside the United States of America~~ around the globe.

5. To define and fix the powers, duties, and privileges of the episcopacy, to adopt a plan for the support of the bishops. ~~to provide a uniform rule for their retirement, and to provide for the discontinuance of a bishop because of inefficiency or unacceptability.~~

6. To provide and revise the ~~hymnal and~~ ritual of the Church ~~and to regulate all matters relating to the form and mode of worship~~, subject to the limitations of the first and second Restrictive Rules.

7. To provide a judicial system and a method of judicial procedure for the church, except as herein otherwise prescribed.

8. To initiate and to direct all global connectional enterprises of the Church and to provide boards for their promotion and administration.

9. To determine and provide for raising and distributing funds necessary to carry on the work of the Church.

10. To ~~fix a uniform basis upon which bishops shall be elected by the jurisdictional conferences and to~~ determine the number of bishops that may be elected by ~~central~~ regional conferences.

11. To select its presiding officers from the bishops, through a committee, provided that the bishops shall select from their own number the presiding officer of the opening session.

12. To change the number and the boundaries of ~~jurisdictional conferences~~ connectional conferences upon the consent of a majority of the annual conferences in each ~~jurisdictional~~ connectional conference involved.

13. To establish such commissions for the ~~general~~ global work of the Church as may be deemed advisable.

14. To secure the rights and privileges of membership in all global agencies, programs, and institutions in The

United Methodist Church regardless of race, gender, or status.

15. To allow the annual conferences to utilize structures unique to their mission, other mandated structures notwithstanding.

16. To enact such other legislation as may be necessary, subject to the limitations and restrictions of the Constitution of the Church.

Budget Implications: estimated between US$300,000 and US$1,000,000.

There will probably be some additional costs related to connectional conferences, committees, etc., but these costs may be offset by a possible reduction in costs related to the meeting of the Global Connection. If the business of the North America connection is removed from the agenda of the Global Connectional Conference, the duration of that meeting will be less than the current General Conference, perhaps by three or four days, resulting in a reduction in costs for that meeting.

The most significant increase in costs will probably involve the meetings of the connectional conferences. This proposal would require each connectional conference to meet quadrennially, prior to the Global Connectional Conference. Depending upon when and where the connectional conferences meet, the incremental cost of these meetings is estimated to be between US$300,000 and US$1,000,000. GCFA will be asked to develop more accurate cost projections.

Any incremental cost increases will also need to be examined in the context of the overall budget for the 2016 General Conference budget of over US$10 million.

*Additional Budget Implications will be provided by the NEJ Structure Task Force.

Rationale:

This resolution provides enabling changes to the *Book of Discipline* for the larger proposal that creates an equitable Global Structure.

The new structure shall consist of a Global Connection, which would meet at the Global Connectional Conference quadrennially to address global matters pertaining to The United Methodist Church. New "United . . .

¶8.

Petition Number: 60219-CO-¶8-C-G; Ryder, Jack E. - LaGrange Park, IL, USA for Northern Illinois Annual Conference. Wolover, Amber - Sun Prairie, WI, USA for Wisconsin Annual Conference.

Global Church Structure - Name Changes

Amend by changing the terms "jurisdictional conference" and "central conference" to "regional conference" and "jurisdiction" to "region" wherever they appear in the Constitution:

Revise: ~~Jurisdictional Conference~~ Regional Conference

Revise: ~~Central Conference~~ Regional Conference

Revise: ~~jurisdiction~~ region

Rationale:

This resolution provides enabling changes to the *Book of Discipline* for the larger proposal that creates an equitable Global Structure.

The new structure shall consist of a Global Connection, which would meet at the Global Connectional Conference quadrennially to address global matters pertaining to The United Methodist Church. New "United . . .

¶8.

Petition Number: 60982-CO-¶8-C-!-G; Merrick, Tracy R. - Wexford, PA, USA for NEJ Global Structure Task Force.

Global Connectional Conference - Name and Composition

Amend ¶ 8 by revision as follows:

¶ 8. *Article I.*—There shall be a ~~General Conference~~ Global Connectional Conference for the entire Church with such powers, duties, and privileges as are hereinafter set forth…

Amend ¶ 13 by revision as follows:

Section II. ~~General Conference~~ Global Connectional Conference

¶ 13. *Article I.*—1. The ~~General Conference~~ Global Connectional Conference shall be composed of not less than 600 nor more than 1,000 delegates, one-half of whom shall be clergy and one half lay members, to be elected by the annual conferences. The missionary conferences shall be considered as annual conferences for the purpose of this article.

2. Delegates shall be elected in a fair and open process by the annual conferences. The same formula shall be used to determine the number of delegates of all annual conferences and missionary conferences, provided that no annual conference or missionary conference shall have fewer than two delegates.

3. Delegates may be elected by other autonomous Methodist churches if and when the ~~General Conference~~ Global Connectional Conference shall approve concordats with such other autonomous Methodist churches for the mutual election and seating of delegates in each other's legislative conferences.

~~3.~~ 4. In the case of The Methodist Church in Great Britain, mother church of Methodism, provision shall be made for The United Methodist Church to send two delegates annually to the British Methodist Conference, and The Methodist Church in Great Britain to send four delegates quadrennially to The United Methodist ~~General Conference~~ Global Connectional Conference, the delegates of both conferences having vote and being evenly divided between clergy and laity.

Amend ¶ 14 by revision as follows:

¶ 14. *Article II.*—1. The ~~General Conference~~ Global Connectional Conference shall meet ~~in the month of April or May~~ once in four years at such time and in such place as shall be determined by the ~~General Conference~~ Global Connectional Conference or by its duly authorized committees.

A special session of the ~~General Conference~~ Global Connectional Conference, possessing the authority and exercising all the powers of the ~~General Conference~~ Global Connectional Conference, may be called by the Council of Bishops, or in such other manner as the ~~General Conference~~ Global Connectional Conference may from time to time prescribe, to meet at such time and in such place as may be stated in the call. Such special session of the ~~General Conference~~ Global Connectional Conference shall be composed of the delegates to the preceding ~~General Conference~~ Global Connectional Conference or their lawful successors, except that when a particular annual conference or missionary conference shall prefer to have a new election it may do so. The purpose of such special session shall be stated in the call, and only such business shall be transacted as is in harmony with the purpose stated in such call unless the ~~General Conference~~ Global Connectional Conference by a two-thirds vote shall determine that other business may be transacted.

Amend ¶ 15 by revision as follows:

¶ 15. *Article III.*—The ~~General Conference~~ Global Connectional Conference shall fix the ratio of representation in the ~~General~~ Global, connectional**,** ~~jurisdictional, and central~~ and regional conferences from the annual conferences, missionary conferences, and the provisional annual conferences, computed on a two-factor basis: (1) the number of clergy members of the annual conference and the missionary conference, and (2) the number of professing members in the annual conference and the missionary conference, provided that each annual conference, missionary conference, or provisional annual conference shall be entitled to at least one clergy and one lay delegate in the ~~General Conference~~ Global Connectional Conference and also in the connectional and ~~jurisdictional or central~~ regional conference**s**.

Amend ¶ 16 by revision as follows:

¶ 16. *Article IV.*—The ~~General Conference~~ Global Connectional Conference shall have full legislative power over all matters distinctively connectional, except for those powers constitutionally delegated to the connectional conferences, and in the exercise of this power shall have authority as follows:

1. To define and fix the conditions, privileges, and duties of Church membership, which shall in every case be without reference to race, gender, or status.

2. To define and fix the powers and duties of elders, deacons, supply ~~preachers~~ pastors, local ~~preachers~~ pastors, ~~exhorters,~~ deaconesses, and home missioners, which shall in every case be without reference to race, gender, or status.

3. To define and fix the powers and duties of annual conferences, provisional annual conferences, missionary conferences and missions, and of ~~central conferences,~~ connectional conferences, regional conferences, district conferences, charge conferences, and congregational meetings.

4. To provide for the organization, promotion, and administration of the work of the Church ~~out the United States of America~~ around the globe.

5. To define and fix the powers, duties, and privileges of the episcopacy, to adopt a plan for the support of the bishops. ~~to provide a uniform rule for their retirement, and to provide for the discontinuance of a bishop because of inefficiency or unacceptability~~.

6. To provide and revise the ~~hymnal and~~ ritual of the Church ~~and to regulate all matters relating to the form and mode of worship~~, subject to the limitations of the first and second Restrictive Rules.

7. To provide a judicial system and a method of judicial procedure for the church, except as herein otherwise prescribed.

8. To initiate and to direct all global connectional enterprises of the Church and to provide boards for their promotion and administration.

9. To determine and provide for raising and distributing funds necessary to carry on the work of the Church.

10. To ~~fix a uniform basis upon which bishops shall be elected by the jurisdictional conferences and to~~ determine the number of bishops that may be elected by the ~~central conferences~~ regional conferences.

11. To select its presiding officers from the bishops, through a committee, provided that the bishops shall select from their own number the presiding officer of the opening session.

12. To change the number and the boundaries of ~~jurisdictional conferences~~ connectional conferences upon the consent of a majority of the annual conferences in each ~~jurisdictional~~ connectional conference involved.

13. To establish such commissions for the ~~general~~ global work of the Church as may be deemed advisable.

14. To secure the rights and privileges of membership in all global agencies, programs, and institutions in The United Methodist Church regardless of race, gender, or status.

15. To allow the annual conferences to utilize structures unique to their mission, other mandated structures notwithstanding.

16. To enact such other legislation as may be necessary, subject to the limitations and restrictions of the Constitution of the Church.

FINANCIAL IMPLICATIONS:

The actual incremental costs of this proposal will be dependent upon the global structure finally adopted by General Conference.

There will probably be some additional costs related to connectional conferences, committees, etc., but these costs may be offset by a possible reduction in costs related to the meeting of the Global Connection. If the business of the North America connection is removed from the agenda of the Global Connectional Conference, the duration of that meeting will be less than the current General Conference, perhaps by three or four days, resulting in a reduction in costs for that meeting.

The most significant increase in costs will probably involve the meetings of the connectional conferences. This proposal would require each connectional conference to meet quadrennially, prior to the Global Connectional Conference. Depending upon when and where the connectional conferences meet, the incremental cost of these meetings is estimated to be between US$300,000 and US$1,000,000. GCFA will be asked to develop more accurate cost projections.

Any incremental cost increases will also need to be examined in the context of the overall budget for the 2016 General Conference budget of over US$10 million.

Rationale:

These constitutional amendments are a component of the The Proposal to Restructure the Global UMC. The amendments in this petition enable the creation of the Global Connectional Conference as a new form of the General Conference but only with responsibilities for the Global United Methodist Church.

¶9.

Petition Number: 60218-CO-¶9-C-$-G; Ryder, Jack E. - LaGrange Park, IL, USA for Northern Illinois Annual Conference. Wolover, Amber - Sun Prairie, WI, USA for Wisconsin Annual Conference.

Global Church Structure - Regional Conferences

Delete ¶¶ 9 and 10 and replace with a new paragraph as follows:

¶ 9. *Article II.*—A connectional conference shall have the option of establishing regional conferences for the organization of the church in the connection, and, if necessary, provisional regional conferences, all with such powers, duties, and privileges as are hereinafter set forth, provided that there shall be no regional conference based on any ground other than geographical division. In connectional conferences without regional conferences, the connectional conference will assume the responsibilities assigned to a regional conference. Initially, the number and boundaries of the regional conferences shall match the previous boundaries of the central conferences and jurisdictions. Subsequently, the connectional conferences shall have the authority to change the number and boundaries of regional conferences.

AND

Delete ¶¶ 23-27 on jurisdictional conferences and ¶¶ 28-31 on central conferences and replace with new paragraphs as follows:

Section IV. Regional Conferences

¶ 23 *Article I.*—The regional conferences shall be composed of as many representatives from the annual conferences and missionary conferences as shall be determined by a uniform basis established by the Global Connectional Conference, provided that no regional conference shall have fewer than 100 delegates. The delegates shall be clergy and lay in equal numbers.

¶ 24. *Article II.*—The regional conferences shall meet within the year succeeding the meeting of the Global Connectional Conference at such times and places as shall have been determined by the preceding respective regional conferences or by commissions appointed by them or by their respective College of Bishops.

¶ 25. *Article III.*—All regional conferences shall have the same status and same privileges of action within the limits fixed by the Constitution.

¶ 26. *Article IV*—The regional conferences shall have the following powers and duties and such others as may be conferred by the Global Connectional Conference:

1. To promote the evangelistic, educational, missionary, social-concern, and benevolent interests of the Church and to provide for interests and institutions within their boundaries.

2. To elect bishops for the respective regional conferences in number as may be determined from time to time, upon a basis fixed by the Global Connectional Conference, and to cooperate in carrying out such plans for their

support as may be determined by the Global Connectional Conference.

3. To establish and constitute regional and conference boards as auxiliary to the global and connectional boards of the Church as the need may appear and to choose their representatives on the global and connectional boards in such manner as the Global Connectional Conference may determine.

4. To determine the boundaries of their annual conferences, provided that there shall be no annual conference with a membership of fewer than 50 clergy in full connection, except by the consent of the Global Connectional Conference.

5. To make rules and regulations for the administration of the work of the Church within the region, subject to such powers as have been or shall be vested in the Global Connectional Conference and connectional conferences.

6. To appoint a committee on appeals to hear and determine the appeal of a clergy person of that region from the decision of a trial court.

7. To appoint a committee on the episcopacy.

8. To establish and to appoint such other committees as may be necessary.

Budget Implications: estimated between US$300,000 and US$1,000,000.

There will probably be some additional costs related to connectional conferences, committees, etc., but these costs may be offset by a possible reduction in costs related to the meeting of the Global Connection. If the business of the North America connection is removed from the agenda of the Global Connectional Conference, the duration of that meeting will be less than the current General Conference, perhaps by three or four days, resulting in a reduction in costs for that meeting.

The most significant increase in costs will probably involve the meetings of the connectional conferences. This proposal would require each connectional conference to meet quadrennially, prior to the Global Connectional Conference. Depending upon when and where the connectional conferences meet, the incremental cost of these meetings is estimated to be between US$300,000 and US$1,000,000. GCFA will be asked to develop more accurate cost projections.

Any incremental cost increases will also need to be examined in the context of the overall budget for the 2016 General Conference budget of over US$10 million.

*Additional Budget Implications will be provided by the NEJ Structure Task Force.

Rationale:

This resolution provides enabling changes to the *Book of Discipline* for the larger proposal that creates an equitable Global Structure.

The new structure shall consist of a Global Connection, which would meet at the Global Connectional Conference quadrennially to address global matters pertaining to The United Methodist Church. New "United . . .

¶9.

Petition Number: 60984-CO-¶9-C-!-G; Merrick, Tracy R. - Wexford, PA, USA for NEJ Global Structure Task Force.

Global Connectional Conference - Regional Conferences

Delete ¶¶ 9 and 10 and replace with a new paragraph as follows:

~~¶ 9. *Article II.*—There shall be jurisdictional conferences the Church in the United States of America, with such powers, duties, and privileges as are hereinafter set forth, provided that in The United Methodist Church there shall be no jurisdictional or central conferences based on any ground other than geographical and regional division.~~

~~¶ 10. *Article III.*—There shall be central conferences for the church outside the United States of America and, if necessary, provisional central conferences, all with such powers, duties, and privileges as are hereinafter set forth.~~

¶ 9. *Article II.*—A connectional conference shall have the option of establishing regional conferences for the organization of the church in the connection, and, if necessary, provisional regional conferences, all with such powers, duties, and privileges as are hereinafter set forth, provided that there shall be no regional conference based on any ground other than geographical division. In connectional conferences without regional conferences, the connectional conference will assume the responsibilities assigned to a regional conference. Initially, the number and boundaries of the regional conferences shall match the previous boundaries of the central conferences and jurisdictions. Subsequently, the connectional conferences shall have the authority to change the number and boundaries of regional conferences.

Delete ¶¶ 23-27 on Jurisdictional Conferences and ¶¶ 28-31 on Central Conferences and replace with new paragraphs as follows:

Section IV. Regional Conferences

¶ 23. *Article I.*—The regional conferences shall be composed of as many representatives from the annual conferences and missionary conferences as shall be determined by a uniform basis established by the Global Connectional Conference, provided that no regional con-

ference shall have fewer than 100 delegates. The delegates shall be clergy and lay in equal numbers.

¶ 24. *Article II.*—The regional conferences shall meet within the year succeeding the meeting of the Global Connectional Conference at such times and places as shall have been determined by the preceding respective regional conferences or by commissions appointed by them or by their respective College of Bishops.

¶ 25. *Article III.*—All regional conferences shall have the same status and same privileges of action within the limits fixed by the Constitution.

¶ 26. *Article IV.*—The regional conferences shall have the following powers and duties and such others as may be conferred by the Global Connectional Conference:

1. To promote the evangelistic, educational, missionary, social-concern, and benevolent interests of the Church and to provide for interests and institutions within their boundaries.

2. To elect bishops for the respective regional conferences in number as may be determined from time to time, upon a basis fixed by the Global Connectional Conference, and to cooperate in carrying out such plans for their support as may be determined by the Global Connectional Conference.

3. To establish and constitute regional and conference boards as auxiliary to the global and connectional boards of the Church as the need may appear and to choose their representatives on the global and connectional boards in such manner as the Global Connectional Conference may determine.

4. To determine the boundaries of their annual conferences, provided that there shall be no annual conference with a membership of fewer than 50 clergy in full connection, except by the consent of the Global Connectional Conference.

5. To make rules and regulations for the administration of the work of the Church within the region, subject to such powers as have been or shall be vested in the Global Connectional Conference and connectional conferences.

6. To appoint a committee on appeals to hear and determine the appeal of a clergy person of that region from the decision of a trial court.

7. To appoint a committee on the episcopacy.

8. To establish and to appoint such other committees as may be necessary.

FINANCIAL IMPLICATIONS:

The actual incremental costs of this proposal will be dependent upon the global structure finally adopted by General Conference.

There will probably be some additional costs related to connectional conferences, committees, etc., but these costs may be offset by a possible reduction in costs related to the meeting of the Global Connection. If the business of the North America connection is removed from the agenda of the Global Connectional Conference, the duration of that meeting will be less than the current General Conference, perhaps by three or four days, resulting in a reduction in costs for that meeting.

The most significant increase in costs will probably involve the meetings of the connectional conferences. This proposal would require each connectional conference to meet quadrennially, prior to the Global Connectional Conference. Depending upon when and where the connectional conferences meet, the incremental cost of these meetings is estimated to be between US$300,000 and US$1,000,000. GCFA will be asked to develop more accurate cost projections.

Any incremental cost increases will also need to be examined in the context of the overall budget for the 2016 General Conference budget of over US$10 million.

Rationale:

These constitutional amendments are a component of the The Proposal to Restructure the Global UMC. The amendments in this petition enable the creation of regional conferences by Connectional Conferences. The regional conferences take the place of jurisdictional and central conferences with responsibilities that are similar to jurisdictional conferences.

¶9.

Petition Number: 61001-CO-¶9-C-G; Ritter, Chris - Geneseo, IL, USA.

Organic Jurisdictional Solution - Basis for Jurisdictions

Amend ¶ 9: There shall be jurisdictional conferences for the Church in the United States of America, with such powers, duties, and privileges as are hereinafter set forth, provided that in The United Methodist Church there shall be no jurisdictional or central conference based on ~~any ground other than geographical and regional division~~ race or ethnicity.

Rationale:

This is one piece of a larger legislative agenda to achieve amicable unity in The UMC through the "Organic Jurisdictional Solution." This item allows jurisdictions to be based on something other than geography while insuring that they will not be ever used for racial segregation. See jurisdictionalsolution.org.

¶9.

Petition Number: 61015-CO-¶9-C-G; Ritter, Chris - Geneseo, IL, USA.

Two-Jurisdiction Solution – Basis for Jurisdictions

Amend: ¶ 9

There shall be jurisdictional conferences for the Church in the United States of America, with such powers, duties, and privileges as are hereinafter set forth, provided that in The United Methodist Church there shall be no jurisdictional or central conference based on ~~any ground other than geographical and regional division~~ race or ethnicity.

Rationale:

One way to achieve amicable unity in The UMC is through a two-jurisdiction solution. This piece of that solution allows jurisdictions to be based on something other than geography while insuring that they will not be ever used for racial segregation. See jurisdictionalsolution.org.

¶9.

Petition Number: 61021-CO-¶9-C-G; Ritter, Chris - Geneseo, IL, USA.

Progressive Jurisdictional Solution – Basis for Jurisdictions

Amend ¶ 9: "There shall be jurisdictional conferences for the Church in the United States of America, with such powers, duties, and privileges as are hereinafter set forth, provided that in The United Methodist Church there shall be no jurisdictional or central conference based on ~~any ground other than geographical and regional division~~ race or ethnicity."

Rationale:

Amicable Unity may be achieved in the UMC by creating a sixth Progressive Jurisdiction empowered to adapt our rules. This piece of the legislative program allows jurisdictions to be based on something other than geography while insuring they will never be used for racial segregation. See www.jurisdictionalsolution.org.

¶10.

Petition Number: 60935-CO-¶10-C-!-G; Bruster, Tim - Fort Worth, TX, USA.

US UMC as Central Conference

Amend ¶¶ 10, 28, 30, and 31 as indicated following:

¶ 10. Article III.—There shall be central conferences for the church ~~outside the United States of America~~ as determined by the General Conference and, if necessary, provisional central conferences, all with such powers, duties, and privileges as are hereinafter set forth.

. . .

¶ 28. Article I.—There shall be central conferences ~~for the work of the Church outside the United States of America~~ with such duties, powers, and privileges as are hereinafter set forth. The ~~number and boundaries of the central conferences shall be determined by the Uniting Conference. Subsequently the~~ General Conference shall have authority to change the number and boundaries of central conferences. The central conferences shall have the duties, powers, and privileges hereinafter set forth.

. . .

¶ 30. Article III.—The central conferences shall meet ~~within the year succeeding the meeting of the General Conference~~ at such times and places as shall have been determined by the preceding respective central conferences or by commissions appointed by them or by the General Conference. ~~The date and place of the first meeting succeeding the Uniting Conference shall be fixed by the bishops of the respective central conferences, or in such manner as shall be determined by the General Conference.~~

. . .

¶ 31. Article IV.—The central conferences outside the United States shall have the following powers and duties and such others as may be conferred by the General Conference:

Insert as follows a new paragraph immediately following existing ¶ 31.

NEW PARAGRAPH. The central conference that includes the United States shall have the power and duty to make such rules and regulations for the administration of the work within its boundaries, including such changes and adaptations of the General Discipline as the conditions in the central conference may require, subject to the powers that have been or shall be vested in the General Conference.

Immediately prior to ¶ 540, change Section III title to read as follows:

Section III. Central Conferences Outside the United States

Following existing ¶ 567, insert a new Section as follows:

Section NEW. Central Conference of the United States

Following the new Section title insert new paragraphs as follows:

NEW 1. There shall be a central conference whose boundaries shall include all the jurisdictional conferences, and it shall be called the Central Conference of the United States (CCUS), notwithstanding that it may include territory not included within the United States.

NEW 2. The active bishops in the jurisdictions, in consultation with the Interjurisdictional Committee on Episcopacy, shall appoint an Interim Committee on Organization (ICO) that shall be charged with the following duties:

NEW 2.1 The ICO shall choose the time and place for the convening of the initial gathering of the CCUS, and it is recommended that it gather immediately prior to and at the site of the General Conference of 2020.

NEW 2.2 The ICO shall recommend to the CCUS for action at its first gathering what committees and officers are required to ensure the functionality of the CCUS. The ICO shall work with the Business Manager of the General Conference in planning for the first gathering of the CCUS.

NEW 2.3 Delegates and reserve delegates to the CCUS shall be the most recently elected delegates and reserve delegates to the General Conference from any annual conference within the jurisdictions and shall represent those same annual conferences.

Rationale:

Creating a central conference for The UMC within the United States provides a forum for discussion of issues peculiar to the US and resolution of conflicts that would best be settled in such a setting. It need not be accompanied by the creation of additional structure or bureaucracy.

¶15.

Petition Number: 60196-CO-¶15-C-G; Epler, Neil C. - Montgomery, AL, USA for Alabama - West Florida Annual Conference. 2 Similar Petitions

Representation to General Conference by Episcopal Area

Amend ¶¶ 15, 502, and 511 as indicated following:

¶ 15. Article III.—The General Conference shall ~~fix the ratio~~ establish the basis of representation in the General, jurisdictional, and central conferences from the ~~annual conferences, missionary conferences, and the provisional annual conferences~~ episcopal areas, computed on a two-factor basis: (1) the number of clergy members of the ~~annual conference and the missionary conference~~ episcopal area, and (2) the number of professing members in the ~~annual conference and the missionary conference~~ episcopal area, provided that each ~~annual conference, missionary conference, or provisional annual conference~~ episcopal area shall be entitled to at least one clergy and one lay delegate in the General Conference and also in the jurisdictional or central conference. An episcopal area consists of all the annual, missionary, and provisional annual conferences over which one bishop presides.

¶ 502.2. The number of delegates to which an episcopal area ~~annual conference~~ is entitled shall be computed on a two-factor basis: the number of clergy members of the episcopal area ~~annual conference~~, and the number of members of local churches in the episcopal area ~~annual conference~~.

~~3. Delegates to the General Conference shall be elected at the session of the annual conference held not more than two annual conference sessions before the calendar year preceding the session of the General Conference. At least thirty days prior to the beginning of that calendar year, the secretary of the General Conference shall notify the bishop and the secretary of each annual conference of the number of delegates to be elected by that annual conference.~~

~~4. The secretary of each annual conference, using the certificate of election form supplied by the secretary of the General Conference, shall report to the secretary of the General Conference the names, addresses, and such other information as may be required for delegates and reserves elected by the annual conference.~~

~~5. The secretary of the General Conference shall prepare and send to each annual conference secretary credentials to be signed and distributed to the delegates and reserves elected by the annual conference.~~

¶ 511.5. The secretary of the General Conference shall calculate the number of delegates to be elected by each episcopal area ~~annual conference~~, based on the factors specified above in ¶ 502.1, 2 , as follows:

a) One clergy delegate for the first 375 clergy members of the episcopal area ~~annual conference~~ and one clergy delegate for each additional 375 clergy members or major fraction thereof, and

b) One clergy delegate for the first 26,000 members of local churches of the episcopal area ~~annual conference~~ and one clergy delegate for each additional 26,000 local church members or major fraction thereof, and

c) A number of lay delegates equal to the total number of clergy delegates authorized as above.

d) Every episcopal area ~~annual conference~~ shall be entitled to at least one clergy and one lay delegate. When the number of delegates allocated by the Secretary of the General Conference to any episcopal area is affected by this provision, the delegates are to be allocated among the conferences of an episcopal area by a committee of

representatives of each conference of the area, in consultation with the presiding bishop. At least thirty days prior to the beginning of the earliest calendar year in which elections may be held, the bishop of any multiple conference episcopal area shall notify the Secretary of the General Conference and each conference within that episcopal area as to the number of delegates to be elected to General Conference and jurisdictional or central conference by each annual conference within the episcopal area.

e) This formula is designated to comply with the Constitution, Division Two, Section II, Article I (¶ 13), which defines the minimum and maximum number of delegates to a General Conference. Should the computations provided in the paragraph result in a figure below the prescribed minimum or above the prescribed maximum for delegates, the Commission on the General Conference shall be authorized to remedy the situation by adjusting up or down the numbers of clergy members and members of local churches of the annual conference necessary to entitle an annual conference to elect delegates, any such adjustment to be proportionally the same for the two factors.

f) At least thirty days prior to the beginning of the earliest calendar year in which elections may be held, the secretary of the General Conference shall notify the bishop and the secretary of each annual conference of the number of delegates to be elected by that annual conference or in the episcopal area of which the annual conference is a part.

g) The secretary of each annual conference, using the certificate of election form supplied by the secretary of the General Conference, shall report to the secretary of the General Conference the names, addresses, and such other information as may be required for delegates and reserves elected by the annual conference. h) The secretary of the General Conference shall prepare and send to each annual conference secretary credentials to be signed and distributed to the delegates and reserves elected by the annual conference.

Rationale:

This change will correct abuses of the current system wherein delegates are apportioned on the basis of annual conference membership.

¶15.

Petition Number: 60605-CO-¶15-C-G; Brewster, Dixie - Milton, KS, USA.

GC Membership

Amend ¶ 15 as follows:

¶ **15.** ***Article III.***—The General Conference shall fix the ratio of representation in the General, jurisdictional, and central conferences from the annual conferences, missionary conferences,[19] and the provisional annual conferences, computed on a two-factor basis: (1) the number of clergy members of the annual conference and the missionary conference,[20] and (2) the number of professing[21] members in the annual conference and the missionary conference,[22] provided that each annual conference, missionary conference,[23] or provisional annual conference having at least 5,000 professing members shall be entitled to at least one clergy and one lay delegate in the General Conference and also in the jurisdictional or central conference.[24]

Rationale:

It is unfair for an annual conference of as few as 500 members to have the same level of representation as one with 60,000 members. The present system encourages the proliferation of annual conferences, contributing to duplicate infrastructure costs. Setting a minimum will encourage consolidation of small conferences for better . . .

¶16.

Petition Number: 60512-CO-¶16-C-G; Furr, Steve - Jackson, AL, USA for Association of Annual Conference Lay Leaders.

Authority of General Conference

Amend ¶¶ 16 and 47 as indicated following:

¶ 16. Article IV.—The General Conference shall have full legislative power over all matters distinctively connectional, and in the exercise of this power shall have authority as follows:

. . .

8. To initiate and to direct all connectional enterprises of the Church, ~~and~~ to provide ~~boards~~ subordinate entities for their promotion and administration, and to delegate to such entities specified and limited authority for oversight and execution of particular ministries. This is not a limitation of the general oversight responsibility and authority of the bishops prescribed elsewhere in this Constitution.

¶ 47. Article III.—There shall be a Council of Bishops composed of all the bishops of The United Methodist Church. The council shall meet at least once a year and plan for the general oversight and promotion of the temporal and spiritual interests of the entire Church and for carrying into effect the rules, regulations, and responsibil-

ities prescribed and enjoined by the General Conference and in accord with the provisions set forth in this Plan of Union. The responsibility of the Council of Bishops to plan for the general oversight and promotion of the temporal and spiritual interests of the entire Church shall not be understood to preempt or supersede the authority of the General Conference to have full legislative power over all matters distinctively connectional, including authority to delegate oversight of particular functions or ministries in carrying out its responsibility to initiate and to direct all connectional enterprises of the Church and to provide entities for their promotion and administration.

Rationale:

The general oversight authority of the bishops was never intended to limit the authority of General Conference to create various bodies to oversee particular areas of ministry within the connectional life of the Church.

¶16. [For Group Discernment Process (p. 1187)]

Petition Number: 60798-CO-¶16-C-G; Anthony, Tod - Lakin, KS, USA.

Uphold God's Word as Primary

A. Add a new sub-paragraph to Article IV after ¶ 16: 1. To uphold God's word as primary for salvation in faith and practice according to the Bible, our doctrinal standards, the restrictive rules, John Wesley's emphasis on the Bible, our candidacy requirements and the ordination vows. Therefore, any petition attempting to change our present stance on sexuality, homosexuality, or marriage is to be tabled indefinitely and the Council of Bishops is to determine the boundaries for all United Methodists to function accordingly.

B. Delete all the present numbers in ¶ 16 Article IV from ~~1~~ through ~~16~~ and increase their numerical value by one, so ~~1~~ becomes 2, ~~2~~ becomes 3, and so on until ~~16~~ becomes 17.

Rationale:

A. The U.S. Supreme Court recently expanded the definition of marriage to include homosexual couples based upon peoples' rights to liberty and the pursuit of happiness;

B. We United Methodists have been discerning, discussing, debating and deciding on issues of sexuality over the past thirty years at General Conference;

C. . . .

¶16.12.

Petition Number: 61002-CO-¶16.12-C-G; Ritter, Chris - Geneseo, IL, USA.

Organic Jurisdictional Solution – General Conference Powers

Amend ¶ 16.12: 12. To define and fix the powers and duties of jurisdictional conferences. ~~change the number and the boundaries of jurisdictional conference upon the consent of a majority of the annual conference in each jurisdictional conference involved.~~

Rationale:

This is one piece of a larger legislative agenda to achieve amicable unity in The UMC through the "Organic Jurisdictional Solution." This item amends the powers of General Conference to reflect a new, non-geographic nature of U.S. jurisdictions. See jurisdictionalsolution.org.

¶16.16.

Petition Number: 60514-CO-¶16.16-C-G; Furr, Steve - Jackson, AL, USA for Association of Annual Conference Lay Leaders.

General Conference Override Judicial Council Declaration of Unconstitutionality

Amend ¶¶ 16.16 and 56 as indicated following:

¶ 16.16. To enact such other legislation as may be necessary, subject to the limitations and restrictions of the Constitution of the Church. In exercise of this authority the General Conference shall have the power to override declarations of the unconstitutionality of any of its acts as elsewhere provided in this Constitution.

¶ 56. Article II.—The Judicial Council shall have authority:

1. To determine the constitutionality of any act of the General Conference upon an appeal of a majority of the Council of Bishops or one-fifth of the members of the General Conference, provided that when an act of the General Conference has been declared by the Judicial Council to be unconstitutional, the General Conference may reverse such a decision by the Judicial Council by an affirmative vote of at least 67 percent (67%) of the delegates present and voting. ~~and to~~

2. To determine the constitutionality of any act of a jurisdictional or central conference upon an appeal of a majority of the bishops of that jurisdictional or central conference or upon the appeal of one-fifth of the members of that jurisdictional or central conference.

Amend ¶¶ 2609 and 2610 as indicated following:

¶ 2609. Jurisdiction and Powers—1. The Judicial Council shall determine the constitutionality of any act of the General Conference upon an appeal by a majority of the Council of Bishops or one-fifth of the members of the General Conference, provided that when an act of the General Conference has been declared by the Judicial Council to be unconstitutional the General Conference may reverse such a decision by the Judicial Council by an affirmative vote of at least 67 percent (67%) of the delegates present and voting.

¶ 2610. Declaratory Decisions—1. The Judicial Council, on petition as hereinafter provided, shall have jurisdiction to make a ruling in the nature of a declaratory decision as to the constitutionality, meaning, application, or effect of the Discipline or any portion thereof or of any act or legislation of a General Conference~~; and the decision of the Judicial Council thereon shall be as binding and effectual as a decision made by it on appeal~~, provided that when an act of the General Conference has been declared by the Judicial Council to be unconstitutional the General Conference may reverse such a decision by the Judicial Council by an affirmative vote of at least 67 percent (67%) of the delegates present and voting.

These implementing changes will be effective if and when the Council of Bishops certifies the enactment of the enabling change in the Constitution.

Rationale:

Six members of the Judicial Council have authority to declare any decision of General Conference to be unconstitutional. Unlike secular processes in which lower courts make constitutional decisions, there is no other body of the Church with such authority. Enacting this proposal would provide a check on such unlimited power.

¶24.

Petition Number: 61022-CO-¶24-C-G; Ritter, Chris - Geneseo, IL, USA.

Progressive Jurisdictional Solution – Equal Representation

Amend ¶ 24.

~~All jurisdictional conferences shall have the same status and the same privileges of action within the limits fixed by the Constitution.~~ The ratio of representation of the annual conferences and missionary conferences in the General Conference shall be the same for all the jurisdictional conferences.

Rationale:

Amicable Unity may be achieved in The UMC by creating a sixth Progressive Jurisdiction empowered to adapt our rules. This piece allows individualized privileges to one jurisdiction while insuring equal numbers of delegates at General Conference. See www.jurisdictional-solution.org.

¶27.

Petition Number: 61003-CO-¶27-C-G; Ritter, Chris - Geneseo, IL, USA.

Organic Jurisdictional Solution – Powers of Jurisdictional Conferences

Amend ¶ 27.4: 4. If any of the annual conferences of the jurisdiction falls below fifty clergy in full connection, except by the consent of General Conference, the jurisdiction shall dissolve the conference and ensure that an equitable plan to divide the clergy, churches, assets, and liabilities of the conference is implemented. ~~To determine the boundaries of their annual conferences, provided that there shall be no annual conference with a membership of fewer than fifty clergy in full connection, except by the consent of the General Conference.~~

Add: ¶ 27.7-8: 7. To make such rules and regulations for the administration of the work of their jurisdiction including such changes and adaptations of the General *Discipline* as the conditions in the jurisdiction may require, subject to the powers that have been or shall be vested in the General Conference. These adaptations may include, upon two-thirds majority vote of a duly called jurisdictional conference, clergy standards and chargeable offenses for clergy that are distinct from those in the General *Discipline* within the limitations elsewhere set forth. Enactment of this provision shall be contingent upon the ratification of other constitutional measures that allow for any annual conferences in the United States to join any other jurisdiction with a mere two-thirds majority vote of that annual conference.

8. To appoint a judicial court to determine legal questions arising on any adaptations made by the jurisdiction to the General *Discipline* as allowed in this paragraph as amended.

Rationale:

This is one piece of a larger legislative agenda to achieve amicable unity in The UMC through the "Organic Jurisdictional Solution." This item refines the constitutional powers of jurisdictions and imports language granting jurisdictions powers very similar to those already granted to central conferences. See jurisdictionalsolution.org.

¶27.

Petition Number: 61016-CO-¶27-C-G; Ritter, Chris - Geneseo, IL, USA.

Two-Jurisdiction Solution – Constitutional Powers of Jurisdictions

Amend: ¶ 27. *Article V.*—The jurisdictional conferences shall have the following powers and duties and such others as may be conferred by the General Conference:

5. To make rules and regulations for the administration of the work of the Church within the jurisdiction, including such changes and adaptations of the General *Discipline* as the jurisdiction chooses, subject to such powers that have been or shall be vested in the General Conference.

6. To appoint a judicial court to determine legal questions arising on the rules, regulations, and such revised, adapted, or new sections of the jurisdictional conference *Discipline* enacted by the jurisdictional conference.

76. To appoint a committee on appeals . . .

Rationale:

One way to achieve amicable unity in The UMC is through a two-jurisdiction solution. This piece of that solution expands the powers of jurisdictions to mirror those of central conferences. See jurisdictionalsolution.org.

¶27.2.

Petition Number: 60068-CO-¶27.2-C-G; Harper, Trey - Forest, MS, USA for Mississippi Annual Conference.

Episcopal Support

AMEND ¶ 27.2 as follows: *Article V.*—The jurisdictional conferences shall have the following powers and duties and such others as may be conferred by the General Conferences:

1. To promote the evangelistic, educational, …

2. To elect bishops and to cooperate in carrying out such plans for their support as may be determined by the General Conference, each jurisdiction being solely responsible to bear all the financial costs of the bishops serving therein.

Rationale:

In the name of equity and fairness, each jurisdiction should be able to be self-supporting. This will also save the General Church Budget money by shifting the financial responsibility.

¶32.

Petition Number: 60015-CO-¶32-C-G; Harnish, John E. - Honor, MI, USA. Huffman, Tracy - Ann Arbor, MI, USA for Detroit Annual Conference. Sachen, Kristin L. - Nevada City, CA, USA for California-Nevada Annual Conference. 25 Similar Petitions

Equalization of Annual Conference Membership

Amend paragraphs 32 and 602.4:

. . . If the lay membership of the annual conference should number less than ~~the clergy members of the annual conference,~~ the average number of clergy members in attendance at the three previous annual conference sessions, the annual conference shall, by its own formula, provide for the election of additional lay members to equalize lay membership with the three year average clergy attendance at the annual conference.

Rationale:

The "equalization formula" is based on the assumption that all clergy members will be present for annual conference. However, significant numbers of clergy, mostly retirees, are not present, resulting in an imbalance between lay and clergy. This proposal would not disenfranchise retirees, but would provide for better "equalization."

The current . . .

¶32.

Petition Number: 60351-CO-¶32-C-G; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Remove "Under Appointment"

Amend ¶ 32 as follows:

¶ 32. Article I.—The annual conference shall be composed of clergy and lay members. The clergy membership shall consist of deacons and elders in full connection, provisional members, associate members, and local pastors ~~under appointment~~. The lay membership shall consist of . . .

[The same change is necessary in ¶¶ 142, 370.1, and 602.1. Petitions are submitted for each of these changes.]

Rationale:

"under appointment" is redundant because one must be under appointment in order to be categorized as a local pastor.

¶32.

Petition Number: 60603-CO-¶32-C-G; LaCasse, Lisa - Spotsylvania, VA, USA for Wilderness Community UMC.

AC Membership of Retired Clergy

AMEND ¶ 32, Article I as follows:

¶ **32.** ***Article I.***—The annual conference shall be composed of clergy and lay members. The clergy membership shall consist of deacons and elders in full connection, provisional members, associate members, and local pastors under appointment. Clergy members in the retired relation who are not serving under episcopal appointment or not elected to a conference office or membership on a conference board or agency shall be members with voice but without vote, shall not be counted for the purposes of equalization with lay members, and shall not be counted toward determining the number of General and jurisdictional or central conference delegates the annual conference is entitled to (¶ 15). The lay membership shall consist of . . .

Implementing Legislation

Amend ¶ 602.1 as follows:

¶ **602.** *Composition and Character*—1. The clergy membership of an annual conference (¶ 370) shall consist of deacons and elders in full connection (¶ 333), provisional members (¶ 327), associate members, affiliate members (¶¶ 344.4, 586.4), and local pastors under full-time and part-time appointment to a pastoral charge (¶ 317).27 (See also ¶ 32.) Clergy members in the retired relation who are not serving under episcopal appointment or not elected to a conference office or membership on a conference board or agency shall be members with voice but without vote and shall not be counted for the purposes of equalization with lay members (¶ 602.4).

Amend ¶ 502.2 as follows:

¶ **502.** *Composition*—1. The voting membership of the General Conference shall . . .

2. The number of delegates to which an annual conference is entitled shall be computed on a two-factor basis: the number of clergy members of the annual conference and the number of members of local churches in the annual conference.1

The term *clergy members* as used in this paragraph shall refer to ~~both active and retired members of the annual conference (~~ those counted as clergy members of the annual conference under ¶ 32 and 602.1~~)~~.

Rationale:

Retired clergy now outnumber active clergy in many annual conferences. Many retired clergy are not able to attend annual conference, yet they must be equalized with lay members, unnecessarily increasing the size and cost of annual conference. Counting retired clergy in the formula for General Conference delegates unfairly advantages those . . .

¶32

Petition Number: 60999-CO-¶32-C-G; Rogers, Timothy J. - Marion, SC, USA.

Elimination of Provisional Status for Clergy

The petition seeks to amend the *Book of Discipline* to eliminate provisional status for clergy by adding and deleting language as outlined below:

¶ 32. *Article I.*—The annual conference shall be composed of clergy and lay members. The clergy membership shall consist of deacons and elders in full connection, provisional members (if any),associate members, and local pastors under appointment.

35. *Article IV.*—The clergy delegates to the General Conference and to the jurisdictional or central conference shall be elected from the clergy members in full connection and shall be elected by the clergy members of the annual conference or provisional annual conference who are deacons and elders in full connection, associate members, and those provisional members (if any) who have completed all of their educational requirements and local pastors who have completed course of study or an M. Div. degree and have served a minimum of two consecutive years under appointment immediately preceding the election.

¶ 205. *Definition of a Pastoral Charge –*

. . .

3. A pastoral charge may be designated by the bishop and cabinet as a "teaching parish" when either a local church with a pastor or a cooperative parish with a director is available to serve as a counseling elder for a ~~provisional,~~ local ~~,~~ or student pastor appointed or assigned to the teaching parish. . . .

¶ 315. *License for Pastoral Ministry*—All persons not ordained as elders who are appointed to preach and conduct divine worship and perform the duties of a pastor shall have a license for pastoral ministry. The Board of Ordained Ministry (¶ 635.2h) may recommend to the executive session of the annual conference the licensing of those persons who are:

~~1. Provisional elders commissioned by the annual conference,~~

~~or~~

2. Local pastors who have completed the following:

. . .

5. Licensed or ordained clergy from other denominations who have training equivalent to the studies for license as a local pastor prescribed by the Division of Ordained Ministry, but do not meet the educational requirements for ~~provisional~~ full membership in the annual conference.

. . .

7. Local pastors seeking to change their licensing to that of local deacon, or local deacons seeking to change their licensing to that of local pastor shall:

a) Write to the district committee on ordained ministry and inform the committee and district superintendent of their intention.

b) Interview with the district committee on ordained ministry to articulate and clarify their call.

c) Upon satisfaction of any educational requirements, and upon approval of the district committee, they shall be available for licensing and appointment as a local pastor or local deacon.

¶ 316. *Responsibilities and Duties of Those Licensed for Pastoral Ministry—*

1. ~~Provisional elders approved annually by the Board of Ordained Ministry and~~ local pastors approved annually by the district committee on ordained ministry may be licensed by the bishop to perform all the duties of a pastor (¶ 340), . . .

¶ 319. *Continuance as a Local Pastor*—1. Persons licensed as local pastors ~~who are not provisional members~~ shall continue in college, in a program of theological education at an approved seminary, or in the Course of Study.

2. Upon completing each year's education and other qualifications, a local pastor ~~who is not a provisional member~~ may be recommended for continuance by the district committee on ordained ministry . . .

¶ 320. *Exiting, Reinstatement, and Retirement of Local Pastors ~~Who Are Not Provisional Members~~—*

. . .

¶ 321. *Eligibility and Rights of Associate Members*—Associate members of an annual conference are in the itinerant ministry of the Church and are available on a continuing basis for appointment by the bishop. They offer themselves without reserve to be appointed (and to serve as their superiors in office shall direct). They shall be amenable to the annual conference in the performance of their ministry and shall be granted the same security of appointment as ~~provisional~~ members in full connection.

¶ 322. *Requirements for Election as Associate Members—*

4. Associate members may be received as ~~provisional~~ full members in the annual conference under conditions as set forth in ¶ 324.6 upon receiving a three-fourths majority vote of the clergy members of the conference in full connection, present and voting.

~~Section VI. Provisional Membership~~

~~¶ 324. Qualifications for Election to Provisional Membership—A person shall be eligible for election to provisional membership in the annual conference by vote of the clergy session on recommendation~~

~~of its Board of Ordained Ministry after meeting the following qualifications.~~

~~1. Candidacy Requirement: Each candidate shall have been a certified candidate for provisional membership for at least one year and no more than twelve years.~~

~~2. Service Requirement: Each candidate shall have demonstrated his or her gifts for ministries of service and leadership to the satisfaction of the district committee on ordained ministry as a condition for provisional membership.~~

~~3. Undergraduate Requirement: A candidate for provisional membership shall have completed a bachelor's degree from a college or university recognized by the University Senate. Exceptions~~

~~to the undergraduate degree requirements may be made in consultation with the General Board of Higher Education and Ministry in some instances, for missional purposes, for persons who have a minimum of sixty semester hours of Bachelor of Arts credit and: a) have been prevented from pursuit of the normal course of baccalaureate education, b) are members of a group whose cultural practices and training enhance insight and skills for effective ministry not available through conventional formal education, or c) have graduated with a bachelor's degree or its equivalent from a college not recognized by the University Senate and have completed one half of the studies of the Master of Divinity or equivalent first professional degree in a school of theology listed by the University Senate.~~

~~4. Graduate Requirement:~~

~~a) Candidates for deacon or elder shall have completed one-half of the basic graduate theological studies in the Christian faith. These courses may be included within or in addition to a seminary degree. These basic graduate theological studies must include courses in Old Testament; New Testament; theology; church history; mission of the church in the world; evangelism; worship/liturgy; and United Methodist doctrine, polity and history.~~

~~b) a candidate for ordination as an elder shall have completed one half of the studies toward a Master of Divinity degree or its equivalent, including one half of the basic graduate theological studies from a seminary listed by the University Senate.~~

c) a candidate for ordination as a deacon shall have: (1) completed one half of the studies of a master's degree from a United Methodist seminary or one listed by the University Senate, or (2) received a master's degree in the area of the specialized ministry in which the candidate will serve (3) completed one half of the basic graduate theological studies, in a context which will provide formation as a United Methodist deacon in full connection within a cohesive program developed by the seminary and approved by the General Board of Higher Education and Ministry, documented by a record of completion from that school.

5. In some instances a candidate who is pursuing ordination to serve as deacon in full connection may fulfill the academic requirements through the following professional certification alternate route:

a) shall have reached thirty-five years of age at the time to become a certified candidate;

b) completed a bachelor's degree, received professional certification or license in the area of ministry in which the candidate will serve, have completed a minimum of eight semester hours of graduate credit or equivalent quarter hours in the area of specialization, and have been recommended by the conference Board of Ordained Ministry;

c) have completed one half of the minimum of twenty-four semester hours of the basic graduate theological studies of the Christian faith including the areas of: Old Testament; New Testament; theology; church history; mission of the church in the world; evangelism; worship/liturgy; and United Methodist doctrine, polity, and history, in a context which will provide a cohesive program and formation as a United Methodist deacon in full connection within a cohesive program developed by the seminary and approved by the General Board of Higher Education and Ministry, documented by a record of completion from that school.

6. Local pastors may fulfill the requirements for provisional membership when they have:

a) reached forty years of age;

b) satisfied all requirements of Sections 1-3 and 7-14 of this paragraph.

c) completed the five-year Course of Study for ordained ministry, of which no more than one-half may be taken by correspondence or Internet; up to one-half of Course of Study may be online courses; and

d) an Advanced Course of Study consisting of thirty-two semester hours of graduate theological study offered by a seminary recognized by the University Senate or its equivalent as determined by the General Board of Higher Education and Ministry that shall include United Methodist history, doctrine, and polity.

7. The Board of Ordained Ministry shall require an official transcript of credits from each school before recognizing any of the applicant's educational claims. In case of doubt, the board may submit a transcript to the General Board of Higher Education and Ministry.

8. Each candidate shall present a satisfactory certificate of good health by a physician on the prescribed form. Disabilities are not to be construed as unfavorable health factors when a person with disability is capable of meeting the professional standards and is able to render effective service as a provisional member.

9. Each candidate shall respond to a written and oral doctrinal examination administered by the conference Board of Ordained Ministry. The examination shall cover the following:

a) Describe your personal experience of God and the understanding of God you derive from biblical, theological, and historical sources.

b) What is your understanding of evil as it exists in the world?

c) What is your understanding of humanity, and the human need for divine grace?

d) How do you interpret the statement Jesus Christ is Lord?

e) What is your conception of the activity of the Holy Spirit in personal faith, in the community of believers, and in responsible living in the world?

f) What is your understanding of the kingdom of God; the Resurrection; eternal life?

g) How do you intend to affirm, teach, and apply Part III of the Discipline (Doctrinal Standards and Our Theological Task) in your work in the ministry to which you have been called?

h) The United Methodist Church holds that the living core of the Christian faith was revealed in Scripture, illumined by tradition, vivified in personal experience, and confirmed by reason. What is your understanding of this theological position of the Church?

i) Describe the nature and mission of the Church. What are its primary tasks today?

j) Discuss your understanding of the primary characteristics of United Methodist polity.

k) How do you perceive yourself, your gifts, your motives, your role, and your commitment as a provisional member and commissioned minister in The United Methodist Church?

l) Describe your understanding of diakonia, the servant ministry of the church, and the servant ministry of the provisional member.

m) What is the meaning of ordination in the context of the general ministry of the Church?

~~n) Describe your understanding of an inclusive church and ministry.~~

~~o) You have agreed as a candidate for the sake of the mission of Jesus Christ in the world and the most effective witness of the gospel, and in consideration of their influence as ministers, to make a complete dedication of yourself to the highest ideals of the Christian life, and to this end agree to exercise responsible self-control by personal habits conducive to bodily health, mental and emotional maturity, integrity in all personal relationships, fidelity in marriage and celibacy in singleness, social responsibility, and growth in grace and the knowledge and love of God. What is your understanding of this agreement?~~

~~p) Explain the role and significance of the sacraments in the ministry to which you have been called.~~

~~10. Each candidate shall have been recommended in writing to the conference Board of Ordained Ministry, based on a three-fourths majority vote of the district committee on ordained ministry.~~

~~11. Each candidate shall have a personal interview with the conference Board of Ordained Ministry to complete his or her candidacy.~~

~~12. Each candidate shall submit on a form provided by the Board of Ordained Ministry a notarized statement detailing any convictions for felony, or misdemeanor, or written accusations and its disposition of sexual misconduct or child abuse; or certifying that this candidate has not been convicted of a felony or misdemeanor or accused in writing of sexual misconduct or child abuse. The candidate also shall release required psychological reports, criminal background, credit checks and reports of child abuse.~~

~~13. Each candidate shall le with the board a written, concise, autobiographical statement (in duplicate on a prescribed form) regarding age, health, family status, Christian experience, call to ministry, educational record, formative Christian experiences, and plans for service in the Church.~~

~~14. Each candidate shall have been recommended in writing to the clergy session based on at least a two-thirds majority vote of the conference Board of Ordained Ministry.~~

Section VI. License for the Ministry of a Deacon

¶ 324. *License for the Ministry of a Deacon*—A person shall be eligible to serve as a Local Deacon and receive a license for the ministry of a deacon after meeting the following qualifications.

1. Each candidate shall be a certified candidate, having completed the requirements in ¶ 310.1-2.

2. Each candidate shall have completed the Orientation to Ministry.

3. Each candidate shall have completed a bachelor's degree from a college or university recognized by the University Senate. Exceptions to the undergraduate degree requirements may be made in consultation with the General Board of Higher Education and Ministry in some instances, for missional purposes, for persons who have a minimum of sixty semester hours of Bachelor of Arts credit and:

a) have been prevented from pursuit of the normal course of baccalaureate education,

b) are members of a group whose cultural practices and training enhance insight and skills for effective ministry not available through conventional formal education, or

c) have graduated with a bachelor's degree or its equivalent from a college not recognized by the University Senate and have completed one half of the studies of the Master of Divinity or equivalent first professional degree in a school of theology listed by the University Senate.

4. Each candidate shall provide a statement describing their understanding of diakonia, the servant

ministry of the church, and the servant ministry of the local deacon.

5. Each candidate shall have been examined and recommended by the district committee on ordained ministry.

6. Each candidate shall have:

a) Released the required psychological reports, criminal background and credit checks, and reports of sexual misconduct and/or child abuse. They shall submit, on a form provided by the conference Board of Ordained Ministry:

(1) a notarized statement detailing any convictions for felony or misdemeanor or written accusations of sexual misconduct or child abuse; or

(2) a notarized statement certifying that the candidate has not been convicted of a felony or misdemeanor, or accused in writing of sexual misconduct or child abuse.

b) Provided the district committee with a satisfactory certificate of good health on a prescribed form from a physician approved by that board. Disabilities are not to be construed as unfavorable health factors when a person with disability is capable of meeting the professional standards and is able to render effective service as a local deacon.

c) Been approved by the Board of Ordained Ministry.

~~¶ 325. Commissioning—Commissioning is the act of the church that publicly acknowledges God's call and the response, talents, gifts and training of the candidate. The church invokes the Holy Spirit as the candidate is commissioned to be a faithful servant leader among the people, to lead the church in service, to proclaim the Word of~~

~~God and to equip others for ministry. Through commissioning, the church sends persons in leadership and service in the name of Jesus Christ and marks their entrance into a time of provisional membership as they prepare for ordination. Commissioned ministers are provisional clergy members of the annual conference and are accountable to the bishop and the clergy session for the conduct of their ministry. During the residency program the clergy session discerns their fitness for ordination and their effectiveness in ministry. After fulfilling all candidacy requirements and upon recommendation of the conference Board of Ordained Ministry, the clergy session shall vote on the provisional membership and commissioning of the candidates. The bishop and secretary of the conference shall provide credentials as a provisional member and a commissioned minister in the annual conference. The period of commissioned ministry is concluded when the provisional members are received as full members of the annual conference and ordained as either deacon or elder, or a decision is made not to proceed toward ordination and provisional membership is ended.~~

¶325. *Continuance as a Local Deacon –*

1. Local deacons shall serve under the provisions of ¶ 331 "*Appointment of Deacons to Various Ministries*".

2. Persons licensed as local deacons shall continue in an approved program of theological education.

3. Upon completing each year's education and other qualifications, a local deacon may be recommended for continuance by the district committee on ordained ministry. The clergy members in full connection of the annual conference may approve continuance of a local deacon after reference to and recommendation by its Board of Ordained Ministry.

4. The provisions of ¶ 320 "Exiting, Reinstatement, and Retirement of Local Pastors" shall apply equally to local deacons.

~~¶ 326. Service of Provisional Members—All persons who are provisional members shall be appointed by a bishop (¶ 425) and serve as a provisional member of the annual conference for a minimum of two years following the completion of education requirements for full connection. During the provisional period, arrangements shall be offered by the Board of Ordained Ministry for all provisional members to be involved in a residency curriculum that extends theological education by using covenant groups and mentoring to support the practice and work of their ministry as servant leaders, to contemplate the grounding of ordained ministry, and to understand covenant ministry in the life of the conference.~~

~~Provisional members may be appointed to attend school, to extension ministry, or in appointments beyond the local church. Wherever they are appointed, the service of provisional members shall be evaluated by the district superintendent and the Board of Ordained Ministry in terms of the provisional member's ability to express and give leadership in servant ministry.~~

~~1. Provisional members planning to give their lives as deacons in full connection shall be in ministries of Word, Service, Compassion, and Justice in the local church or in an approved appointment beyond the local church. A provisional member preparing for ordination as a deacon shall be licensed for the practice of ministry during provisional membership to perform the duties of the ministry of the deacon as stated in ¶ 328 and be granted support as stated in ¶ 331.10.~~

~~2. Provisional members planning to give their lives as elders in full connection shall be in ministries of Word, Sacrament, Order, and Service in the local church or in an approved extension ministry. A provisional member preparing for ordination as an elder shall be licensed for pastoral ministry (¶ 315).~~

~~3. Provisional members who are serving in extension ministries, enrolled in graduate degree programs, or appointments beyond the local church shall be accountable to the district superintendent and the Board of Ordained Ministry for the conduct of ministry, and for demonstrating their effectiveness in the ministry of the order to which they seek to be ordained. In all cases, they will also demonstrate their effectiveness in servant leadership in the local church to the satisfaction of the Board of Ordained Ministry.~~

~~4. Provisional members seeking to change their ordination track shall:~~

~~a) Write to the Board of Ordained Ministry and inform the district superintendent and bishop of their intention.~~

~~b) Interview with the Board of Ordained Ministry to articulate and clarify their call.~~

~~c) Fulfill academic and service requirements.~~

~~Upon the recommendation of the Board of Ordained Ministry and by vote of the clergy session the person may be received into full connection with the annual conference and be ordained into the order to which they are transitioning.~~

~~¶ 327. *Eligibility and Rights of Provisional Membership*—Provisional members are on trial in preparation for membership in full connection in the annual conference as deacons or elders. They are on probation as to character, servant leadership, and effectiveness in ministry. The annual conference, through the clergy session, has jurisdiction over provisional members. Annually, the Board of Ordained Ministry shall review and evaluate their relationship and make recommendation to the clergy members in full connection regarding their continuance. No member~~

~~shall be continued on provisional membership beyond the eighth regular session following their admission to provisional membership.~~

~~1. Provisional members who are preparing for deacon's or elder's orders may be ordained deacons or elders when they qualify for membership in full connection in the annual conference.~~

~~2. Provisional members shall have the right to vote in the annual conference on all matters except the following: a) constitutional amendments; b) election of delegates to the general and jurisdictional or central conferences c) all matters of ordination, character, and conference relations of clergy.~~

~~3. Provisional members may serve on any board, commission, or committee of the annual conference except the Board of Ordained Ministry (¶ 635.1). They shall not be eligible for election as delegates to the General, central, or jurisdictional conferences. 4. Provisional members shall be amenable to the annual conference in the performance of their ministry and are subject to the provisions of the Book of Discipline in the performance of their duties. They shall be supervised by the district superintendent under whom they are appointed. They shall also be assigned a deacon or elder as mentor by the Board of Ordained Ministry. Provisional members preparing to become elders shall be eligible for appointment by meeting disciplinary provisions (¶ 315).~~

~~5. Provisional members in appointments beyond the local church shall relate themselves to the district superintendent in the area where their work is done. The district superintendent shall give them supervision and report annually to their Board of Ordained Ministry.~~

~~6. Discontinuance from Provisional Membership— Provisional members may request discontinuance of this relationship or may be discontinued by the clergy session upon recommendation of the Board of Ordained Ministry. When provisional members in good standing withdraw to unite with another denomination or to terminate their membership in The United Methodist Church, their action shall be considered a request for discontinuance of their relationship and their credentials shall be surrendered to a district superintendent. In the case of discontinuation without consent, prior to any final recommendation, a provisional member will be advised of the right to a fair process hearing before the committee on conference relations of the Board of Ordained Ministry. A report of the action will be made to the full board for final action. The provisions of fair process (¶ 362.2) shall be observed and there shall be a review by the administrative review committee under ¶ 636 prior to hearing by the annual conference. When this relationship is discontinued, they shall no longer be permitted to exercise ministerial functions and shall return their credentials to the district superintendent for deposit with the secretary of the conference, and their membership shall be transferred by the district superintendent to the local church they designate after consultation with the pastor. The Board of Ordained Ministry shall file with the resident bishop and the secretary of the conference a permanent record of the circumstances relating to discontinuance as a provisional member as required in ¶ 635.3d.~~

~~After discontinuance, provisional members may be classified and approved as local pastors in accordance with the provision of ¶ 316.~~

~~7. Provisional members may not be retired under the provisions of ¶ 358. Provisional members who have reached the mandatory retirement age shall be automatically discontinued. Provisional elders may be classified as retired local pastors under the provisions of ¶ 320.5.~~

¶ 330. *Requirements for Ordination as Deacon and Admission to Full Connection*—~~Provisional members~~ Local deacons who are applying for admission into full connection and who have been ~~provisional members~~ full-time local deacons for at least three ~~two~~ years, and who have completed ~~following the completion of~~ the educational requirements for ordination as a deacon specified in .3 below may be admitted into membership in full connection in an annual conference by two-thirds vote of the clergy members in full connection of the annual conference, upon recommendation by two-thirds vote of the Board of Ordained Ministry, after they have qualified as follows:

1. They shall have served under episcopal appointment in a ministry of service for at least ~~two~~ three full annual conference years. Upon recommendation of the Board of Ordained Ministry, the annual conference may equate less than fulltime or non-salaried service as meeting this qualification. Such equivalence is to be determined in light of the years of service involved, the quality of that service, the maturity of the applicant, and other relevant factors determined by the board. Supervision is to be: (a) by the district superintendent, and (b) by the Board of Ordained Ministry. The applicant's service must be evaluated by the Board of Ordained Ministry as effective according to written guidelines developed by the board and adopted by the clergy members in full connection. Laypersons directly involved in the applicant's servant ministry shall be involved by the board in the annual evaluation.

~~2. They shall have been previously elected as a provisional member.~~

2. They shall have completed a two-year residency program offered by the Board of Ordained Ministry that extends theological education by using covenant groups and mentoring to support the practice and work of their ministry as servant leaders, to contemplate the grounding

of ordained ministry, and to understand covenant ministry in the life of the conference.

3. They shall have met the following educational requirements: (a) graduation with a Bachelor of Arts or equivalent degree from a college or university listed by the University Senate or its equivalent as determined by the General Board of Higher Education and Ministry; and (b) graduation with a Master of Divinity degree or a master's degree from a graduate theological school recognized by the University Senate, or a master's degree in an area of specialized ministry; or (c) ~~or~~ are candidates over the age of 35 with professional certification or license in their area of ministry including a minimum of eight semester hours of graduate academic credit. Educational requirements in every case shall include the basic graduate theological studies of the Christian faith, which must include courses in Old Testament; New Testament; theology; church history; mission of the church in the world; evangelism; worship/liturgy; and United Methodist doctrine, polity, and history, offered in a context that will provide formation as a United Methodist deacon in full connection within a cohesive program developed by the seminary and approved by the General Board of Higher Education and Ministry, documented by a record of completion from that school.

4. In some instances a candidate who is pursuing ordination to serve as deacon in full connection may fulfill the academic requirements through the following professional certification alternate route:

a) shall have reached thirty-five years of age at the time to become a certified candidate;

b) completed a bachelor's degree, received professional certification or license in the area of ministry in which the candidate will serve, have completed a minimum of eight semester hours of graduate credit or equivalent quarter hours in the area of specialization, and have been recommended by the district Committee on Ordained Ministry;

c) have completed the minimum of twenty-four semester hours of the basic graduate theological studies of the Christian faith including the areas of: Old Testament; New Testament; theology; church history; mission of the church in the world; evangelism; worship/liturgy; and United Methodist doctrine, polity, and history, in a context which will provide a cohesive program and formation as a United Methodist deacon in full connection within a cohesive program developed by the seminary and approved by the General Board of Higher Education and Ministry, documented by a record of completion from that school.

5. The Board of Ordained Ministry shall require an official transcript of credits from each school before recognizing any of the applicant's educational claims. In case of doubt, the board may submit a transcript to the General Board of Higher Education and Ministry.

6. Each candidate shall present a satisfactory certificate of good health by a physician on the prescribed form. Disabilities are not to be construed as unfavorable health factors when a person with disability is capable of meeting the professional standards and is able to render effective service as a provisional member.

. . .

8. The following questions are guidelines for the preparation of the examination:

. . .

9. A candidate ~~provisional member of the annual conference~~ who has completed the requirements for deacon's orders and admission into full membership shall be eligible for election to full membership and ordination as deacon by a bishop. Following election, the bishop and secretary of the conference shall provide a certificate of full membership in the annual conference, and following ordination, a certificate of ordination.

. . .

11. Each candidate shall have been recommended in writing to the conference Board of Ordained Ministry, based on a three-fourths majority vote of the district committee on ordained ministry.

11. Each candidate shall have a personal interview with the conference Board of Ordained Ministry to complete his or her candidacy.

12. Each candidate shall submit on a form provided by the Board of Ordained Ministry a notarized statement detailing any convictions for felony, or misdemeanor, or written accusations and its disposition of sexual misconduct or child abuse; or certifying that this candidate has not been convicted of a felony or misdemeanor or accused in writing of sexual misconduct or child abuse. The candidate also shall release required psychological reports, criminal background, credit checks, and reports of child abuse.

13. Each candidate shall file with the board a written, concise, autobiographical statement (in duplicate on a prescribed form) regarding age, health, family status, Christian experience, call to ministry, educational record, formative Christian experiences, and plans for service in the Church.

14. Each candidate shall have been recommended in writing to the clergy session based on at least a two-thirds majority vote of the conference Board of Ordained Ministry.

Section VIII. Appointments of Full Deacons and ~~Provisional~~ Local Deacons to Various Ministries

¶ 331. *Appointment of Deacons ~~and Provisional Deacons~~ to Various Ministries*—1. Full deacons and lo-

cal ~~provisional~~ deacons may be appointed to serve in the following settings: *a)* Agencies and settings beyond the local church, including ecumenical agencies, that extend the witness and service of Christ's love and justice in the world and connect the church with the most needy, neglected, and marginalized; *b)* United Methodist Church-related agencies, schools, colleges, theological schools, and within the connectional structures of The United Methodist Church; *c)* A local congregation, charge, or cooperative parish, leading in the congregation's mission to the world and equipping all Christians to fulfill their own calls to Christian service.

2. Full deacons and local ~~provisional~~ deacons may be appointed to attend school.

3. Full deacons and local ~~provisional~~ deacons shall be appointed to settings that allow fulfillment of their call and where supervision is provided with goals, evaluation, and accountability acceptable to the bishop, the cabinet and the Board of Ordained Ministry.

4. *Full Deacons and Local ~~Provisional~~ Deacons Appointed Beyond the Local Church.*

a) Full deacons and local ~~provisional~~ deacons may be appointed to settings not connected to either The United Methodist Church or ecumenical agencies when the appointment is approved by the bishop and the Board of Ordained Ministry as a ministry beyond the local church that is a witness and service of Christ's love and justice in the world. Those seeking such an appointment shall submit a written statement to the bishop and the Board of Ordained Ministry, describing in detail the proposed setting for their ministry, sharing a sense of calling to that ministry and their gifts and evidence of God's grace for it, and expressing how the proposed ministry is an intentional fulfillment of their ordination vows. This statement shall also include a detailed description of the accountability structures related to the proposed ministry setting.

b) Full deacons and local ~~provisional~~ deacons are amenable to the annual conference of which they are members and insofar as possible should maintain close working relationship with and effective participation in the work of their annual conference, assuming whatever responsibilities they are qualified and requested to assume. When full deacons or local ~~provisional~~ deacons are appointed to a setting beyond the local church outside of the conference where they hold membership, the appointment shall be made by the bishop of the conference where membership is held in consultation with the bishop of the area in which the appointment is located.

c) Full deacons and local ~~provisional~~ deacons appointed to settings beyond the local church shall submit annually to the bishop, the district superintendent, and the Board of Ordained Ministry, a written report on the official form developed for the Church by the General Council on Finance and Administration for use by the annual conference. Full deacons and local ~~provisional~~ deacons appointed to settings outside the annual conference in which they hold membership shall also furnish a copy of their report to the bishop of the area in which the appointment is located.

d) The General Board of Higher Education and Ministry, Division of Ordained Ministry, in order to assist the Boards of Ordained Ministry and cabinets, will provide guidelines for validating the appropriateness of appointment settings beyond the local church and will be available for consultation with bishops, cabinets, and Boards of Ordained Ministry.

5. When full deacons and local ~~provisional~~ deacons serve in an agency or setting beyond the local church, the bishop, after consultation with the full deacon or local ~~provisional~~ deacon and the pastor in charge, shall appoint the full deacon or ~~provisional~~ local deacon to a local congregation where they will take missional responsibility for leading other Christians into ministries of service. In this ministry the full deacons and ~~provisional~~ local deacons shall be accountable to the pastor in charge, the charge conference, and other bodies that coordinate the ministry of the local church. In those instances where the appointment is in another episcopal area, the appointment to a local church shall be made in consultation with the bishop of that area.

6. The appointment of full deacons and ~~provisional~~ local deacons shall be made by the bishop.

a) It may be initiated by the bishop or the district superintendent, the individual full deacon or ~~provisional~~ local deacon, or the agency requesting the service of the full deacon or ~~provisional~~ local deacon.

b) It shall be clarified by a written statement of intentionality of servant leadership in order to establish a clear distinction between the work to which all Christians are called and the work for which full deacons and ~~provisional~~ local deacons are appropriately prepared and authorized.

c) If the bishop and cabinet consider an appointment not to be in the best interest of the Church, the bishop may choose not to make the appointment. In such event, the bishop shall consult with the full deacon or ~~provisional~~ local deacon and the Board of Ordained Ministry. The full deacon or ~~provisional~~ local deacon shall then seek another appointment, request a leave of absence or transitional leave, or relinquish his or her certificate of conference membership for deposit with the conference secretary, or be terminated by disciplinary procedures. The procedures for fair process in administrative hearings (¶ 362.2) shall be followed in any involuntary termination procedure.

d) Full deacons and ~~provisional~~ local deacons at their own request or with their consent may be appointed to a non-salaried position. Such missional appointments will serve to express the Church's concern for social holiness, for ministry among the poor, and for advancing emerging needs of the future. In such cases, the bishop will carefully review plans for expressing this appointed ministry and will consult with the full deacon or ~~provisional~~ local deacon about the well-being and financial security of his or her family.

7. At the request of the full deacon or ~~provisional~~ local deacon and with the consent of the bishop and cabinet where conference membership is held, the full deacon or ~~provisional~~ local deacon may receive a less than full-time appointment under the following conditions:

a) The full deacon or ~~provisional~~ local deacon shall present a written request to the bishop, district superintendent, and the conference Board of Ordained Ministry, giving a rationale for the request at least ninety days prior to the annual conference at which the appointment is to be made.

b) Reappointment to less than full-time service shall be requested annually of the bishop by the full deacon or ~~provisional~~ local deacon.

c) The bishop may make an interim appointment to less than full-time service upon request of a full deacon or ~~provisional~~ local deacon, with the recommendation of the executive committee of the conference Board of Ordained Ministry.

8. Full deacons and ~~provisional~~ local deacons, with the approval of their bishop and the judicatory authorities of the other denomination may receive an appointment to another denomination while retaining their home conference membership. The appointment may be made in response to exceptional missional needs.

9. *Charge Conference Membership of Full Deacons and ~~Provisional~~ Local Deacons.*

a) Full deacons and ~~provisional~~ local deacons who are appointed to a local congregation, charge, or cooperative parish, shall be members of that charge conference.

b) Full deacons and ~~provisional~~ local deacons who are appointed to settings beyond the local church shall, after consultation and with the written consent of the pastor in charge, and the district superintendent designate a charge conference within the bounds of the annual conference in which they shall hold membership and to which they shall submit an annual report. Full deacons and ~~provisional~~ local deacons serving in appointments outside the conference in which they hold membership shall, after consultation and with the written consent of the pastor in charge, also establish an affiliate relationship with a charge conference in the annual conference in which the appointment is located.

10. *Support for* Full *Deacons and ~~provisional~~ Local Deacons ~~a~~Appointed by a ~~b~~Bishop.*

a) Full deacons and ~~provisional~~ local deacons shall receive their support under the policies and agreements of the setting to which they are appointed.

b) Full deacons who are appointed to a local congregation, charge, or cooperative parish, shall receive a salary from the local church, charge, or cooperative parish (¶ 625.2) not less than the minimum established by the equitable compensation policy of the annual conference for elders. ~~Provisional~~ Local deacons who are appointed to a local congregation, charge, or cooperative parish shall receive a salary from the local church, charge, or cooperative parish (¶ 625.2, .4) not less than the minimum established for local pastors ~~provisional elders~~. When full deacons ~~or provisional deacons~~ are appointed to less than full-time ministry in a local congregation, charge or cooperative parish they shall receive a salary that is no less than the minimum salary for elders ~~or provisional elders~~, prorated in one-quarter time increments (see ¶ 331.6*d*).

c) Full deacons and ~~provisional~~ local deacons shall participate in the denominational pension and benefit plans and programs to the same extent and under the same provisions as full elders and local pastors. They shall participate in the health benefit and supplemental programs of the annual conference subject to the provisions and standards of those programs as established by the annual conference when health benefit coverage is not provided from another source.

d) The above (§ 10 [*a-c*]) does not apply to a full deacon or ~~provisional~~ local deacon appointed by a bishop to a non-salaried position (§ 6 [*d*]).

e) Since full deacons ~~and provisional deacons~~ are not guaranteed a place of employment in the Church, special attention shall be given to termination procedures that allow time for seeking another service appointment. Notification of dismissal shall provide for a ninety-day period prior to final termination of the appointment except for causes as listed in ¶ 2702. Full deacons ~~or provisional deacons~~ shall not be dismissed from a local church appointment without prior consultation between the full deacon ~~or provisional deacon~~ and the Staff-Parish Relations Committee, nor without the full knowledge of the overseeing district superintendent and the presiding bishop.

Section IX. The Ordained Elder in Full Connection

¶ 332. *Ministry of an Elder*—Elders are ordained ministers who, by God's grace, have completed their formal preparation and ~~have been commissioned and served as a provisional member,~~ have been found by the Church

to be of sound learning, of Christian character, possessing the necessary gifts and evidence of God's grace, and whose call by God to ordination has been confirmed by the Church . . .

¶ 333. *Elders in Full Connection*—1. . . .

2. A local pastor ~~provisional member~~ of the annual conference who has completed the requirements for Elder's Orders and admission into full membership shall be eligible for election to full membership and ordination as elder by a bishop. Following election, the bishop and secretary of the conference shall provide a certificate of full membership in the annual conference, and following ordination, a certificate of ordination.

. . .

¶ 335. *Requirements for Admission to Full Connection and Ordination as Elder*—~~Provisional members~~ Local pastors who are candidates for full connection and ordination as elders and have been serving under full-time appointment for at least three years ~~provisional members for at least two~~ years may be admitted into membership in full connection in an annual conference and approved for elder's ordination by two-thirds vote of the clergy members in full connection of the annual conference, upon recommendation by two-thirds vote of the Board of Ordained Ministry, after they have qualified as follows. They shall have:

(1) served full-time under episcopal appointment for at least three ~~two~~ full annual conference years ~~following the completion of~~ and shall have completed the educational requirements specified in (3)(b) below. Years of service in any ministry setting requiring the regular proclamation of the word, the administration of the sacraments, and the short or long-term ordering of the life of the community of faith may count toward the fulfillment of this requirement. Such ministry settings may include campus ministry, college and university chaplaincy, hospital and prison chaplaincy, military chaplaincy, overseas/mission work and other ministries so recognized by the Division of Ordained Ministry of the General Board of Higher Education and Ministry. Upon recommendation of the Board of Ordained Ministry, an annual conference may equate less than full-time to the requirement of full-time service. Such equivalence is to be determined in light of the years of service involved, the quality of that service, the maturity of the applicant, and other relevant factors. Supervision is to be (*a*) personally assumed or delegated by the district superintendent, and (*b*) assumed by a mentor assigned by the district committee on ~~Board of~~ Ordained Ministry. Their service shall be evaluated by the Board of Ordained Ministry as effective according to written guidelines developed by the board and adopted by the clergy members in full connection. In rare cases, the Board of Ordained Ministry may, by a two-thirds vote, approve years of service in an autonomous Methodist church as meeting this requirement if adequate supervision has been provided;

(2) completed a two year residency program offered by the Board of Ordained Ministry that extends theological education by using covenant groups and mentoring to support the practice and work of their ministry as servant leaders, to contemplate the grounding of ordained ministry, and to understand covenant ministry in the life of the conference. ~~been previously elected as provisional members;~~

(3) met the following educational requirements: (*a*) graduation with a Bachelor of Arts or equivalent degree from a college or university listed by the University Senate, or demonstrated competency equivalence through a process designed in consultation with the General Board of Higher Education and Ministry; and (*b*) graduation with a Master of Divinity degree from a school of theology listed by the University Senate, or its equivalent as determined by the General Board of Higher Education and Ministry; or (*c*) 1) reached thirty-five years of age; 2) completed the five-year Course of Study for ordained ministry, of which no more than one-half may be taken by correspondence or Internet; up to one-half of Course of Study may be online courses; and 3) completed an Advanced Course of Study consisting of thirty two semester hours of graduate theological study offered by a seminary recognized by the University Senate or its equivalent as determined by the General Board of Higher Education and Ministry that shall include United Methodist history, doctrine, and polity. ~~d)~~ Educational requirements in every case shall include basic graduate theological studies including courses in Old Testament; New Testament; theology; church history; mission of the church in the world; evangelism; worship/liturgy; and United Methodist doctrine, polity, and history, ~~a minimum of two semester or three quarter hours in each of the fields of United Methodist history, doctrine, and polity,~~ provided that a candidate may meet the requirements for United Methodist history, doctrine, and polity by undertaking an independent study program provided and administered by the General Board of Higher Education and Ministry (see ¶ 1421.3*d*);

(4) provided an official transcript of credits from each school prior to any of the applicant's educational claims being recognized. In case of doubt, the board may submit a transcript to the General Board of Higher Education and Ministry;

(5) presented a satisfactory certificate of good health by a physician on the prescribed form. Disabilities are not to be construed as unfavorable health factors when a person with disability is capable of meeting the professional

standards and is able to render effective service as a provisional member;

(6) satisfied the board regarding physical, mental, and emotional health;

. . .

(11) Each candidate shall have been recommended in writing to the conference Board of Ordained Ministry, based on a three-fourths majority vote of the district committee on ordained ministry.

(12) Each candidate shall have a personal interview with the conference Board of Ordained Ministry to complete his or her candidacy.

(13) Each candidate shall submit on a form provided by the Board of Ordained Ministry a notarized statement detailing any convictions for felony, or misdemeanor, or written accusations and its disposition of sexual misconduct or child abuse; or certifying that this candidate has not been convicted of a felony or misdemeanor or accused in writing of sexual misconduct or child abuse. The candidate also shall release required psychological reports, criminal background, credit checks and reports of child abuse.

(14) Each candidate shall file with the board a written, concise, autobiographical statement (in duplicate on a prescribed form) regarding age, health, family status, Christian experience, call to ministry, educational record, formative Christian experiences, and plans for service in the Church.

(15) Each candidate shall have been recommended in writing to the clergy session based on at least a two-thirds majority vote of the district committee on ordained ministry and the conference Board of Ordained Ministry.

(16) After fulfilling all candidacy requirements and upon recommendation of the conference Board of Ordained Ministry, the clergy session shall vote on the full membership and ordaining of the candidates. The bishop and secretary of the conference shall provide credentials as a full elder member and an ordained minister in the annual conference.

¶ 337. *General Provisions*—1. All elders in full connection who are in good standing in an annual conference shall be continued under appointment by the bishop unless they are granted a sabbatical leave, a medical leave (¶ 357), family leave, a leave of absence, retirement, or have failed to meet the requirements for continued eligibility (¶ 334.2, .3), provided that if the elder is appointed to serve in an affiliated relationship in a missionary conference (¶ 586.4b) and that appointment is terminated by the bishop who presides in the missionary conference, then the responsibility for meeting this obligation rests with the bishop of the conference of which the elder is a member.

. . .

3. Elders and deacons, associate members, ~~provisional members,~~ and persons licensed for pastoral ministry may be appointed to ministry settings that extend the ministry of The United Methodist Church and the witness and service of Christ's love and justice in the world.

a) Full connection ~~and provisional member~~ elders, associate members, and persons licensed for pastoral ministry may be appointed to Extension Ministries serving in ministries of pastoral care in specialized settings. See ¶¶ 326, 343-344 for specific information about Extension Ministries.

b) Full deacons and local deacons ~~Deacons in provisional membership and full connection~~ may be appointed to appointments beyond the local church that extend the witness and service of Christ's love and justice in a ministry to both the community and the church . . .

¶ 338. *The Itinerant System*—The itinerant system is the accepted method of The United Methodist Church by which ordained elders, ~~provisional elders,~~ and associate members are appointed by the bishop to fields of labor. All ordained elders, ~~provisional elders,~~ and associate members shall accept and abide by these appointments. . . .

1. Full-time service shall be the norm for ordained elders, ~~provisional elders,~~ and associate members in the annual conference. . . .

2. At the initiative of the bishop and cabinet or at his or her request, an elder, ~~provisional elder,~~ or associate member may receive a less than full-time appointment under the conditions stipulated in this paragraph. . . .

a) The ordained elder, ~~provisional elder,~~ or associate member seeking less than full-time service should present a written request to the bishop and the chairperson of the Board of Ordained Ministry at least 90 days prior to the annual conference session at which the appointment is made . . . .

b) The bishop may appoint an ordained elder, ~~provisional member elder,~~ or an associate member to less than full-time service. . . .

d) Reappointment to less than full-time service shall be requested by the ordained elder, ~~provisional elder,~~ or associate member and approved annually by the bishop and cabinet and shall not be granted for more than a total of eight years, except by a three-fourths vote of the clergy members in full connection of the annual conference.

e) Ordained elders, ~~provisional elders,~~ and associate members who receive appointment at less than full-time service remain within the itineracy and, as such, remain available, upon consultation with the bishop and cabinet, for appointment to fulltime service. . . .

f) The bishop may make *ad interim* appointments at less than full-time service upon request of the ordained elder, ~~provisional elder,~~ or associate member following

consultation as specified in ¶¶ 424-428 and upon recommendation of the cabinet and executive committee of the Board of Ordained Ministry, the same to be acted upon by the next regular session of the annual conference.

. . .

4. Associate members, ~~provisional members,~~ or full members may be appointed to attend any school, college, or theological seminary listed by the University Senate or participate in a program of clinical pastoral education in a setting accredited by the Association for Clinical Pastoral Education or another accrediting agency approved by GBHEM.

¶339. *Definition of a Pastor*—A pastor is an ordained elder, ~~provisional deacon,~~ or licensed person approved by vote of the clergy members in full connection and may be appointed by the bishop to be in charge of a station, circuit, cooperative parish, extension ministry, ecumenical shared ministry, or to a church of another denomination, or on the staff of one such appointment.

¶ 346. *Provisions for Clergy from Outside the Annual Conference*—Ordained clergy ~~or provisional members~~ from other annual conferences and ordained clergy or provisional members from other Christian denominations may receive an appointment in the annual conference in the following manner:

1. *Ordained Clergy ~~or Provisional Members~~ from Other Annual Conferences and Ordained Clergy or Provisional Members from Other Methodist Denominations*—With approval and consent of the bishops or other judicatory authorities involved, ordained clergy ~~or provisional members~~ of other annual conferences or other Methodist churches may receive appointments in the annual or missionary conference while retaining their home conference membership or denominational affiliation.

. . .

¶ 347. *Transfers*—1. *From Other Annual Conferences*—Ordained clergy ~~or provisional members~~ from other annual conferences of The United Methodist Church may be received by transfer into ~~provisional or~~ full membership with the consent of the bishops involved . . .

2. *From Other Methodist Denominations—a)* Ordained elders or ordained clergy from other Methodist churches may be received by transfer into ~~provisional or~~ full conference membership or as local pastors, with the consent of the bishops or other authorities involved, without going through the process required for ministers from other denominations . . .

3. *From Other Denominations—a)* On recommendation of the Board of Ordained Ministry, the clergy members in full connection may recognize the orders of ordained clergy from other denominations and receive them as ~~provisional members or~~ local pastors . . .

b) Ordained elders or ordained clergy from other Christian denominations shall serve as local pastors ~~provisional members~~ for at least two years and complete all the requirements of ¶ 335, including courses in United Methodist history, doctrine, and polity, before being admitted into full conference membership.

c) Following the local pastor's ~~provisional member's~~ election to full conference membership as a deacon or elder as provided in ¶ 326, the bishop and secretary of the conference shall provide a certificate of full membership in the annual conference.

. . .

Section XIII. Mentoring and Mentors

¶ 349. *Mentors*—1. . . .

b) Clergy mentors are clergy in full connection, associate members, or full-time local pastors who have completed the Course of Study trained to provide ongoing oversight and counsel with local pastors ~~and with provisional members pursuing ordained ministry~~. Local pastors will be assigned a clergy mentor by the district committee on ordained ministry in consultation with the district superintendent. ~~Provisional members will be assigned a clergy mentor in full connection by the conference Board of Ordained Ministry in consultation with the district superintendent.~~ A candidacy mentor may continue with the same person if trained to serve as a clergy mentor.

2. Mentoring occurs within a relationship where the mentor takes responsibility for creating a safe place for reflection and growth. An effective mentor has a mature faith, models effective ministry, and possesses the necessary skill to help individuals discern their call in ministry. Mentoring is a part of the preparation and growth for inquirers and candidates for ordained ministry and local pastors ~~and provisional members~~ of an annual conference . . .

3. The conference Board of Ordained Ministry may assign one mentor to work either with one individual or with a group of local pastors ~~and/or provisional members~~. Persons transferring from other denominations will also be assigned a clergy mentor (¶ 347.3.*b*).

4. Clergy mentoring begins when a person receives an appointment as a local pastor ~~or as a commissioned minister entering provisional service~~.

. . .

¶ 353. *Provision for Change in Conference Relationship*—When a change in conference relationship is deemed necessary or desirable by ~~a provisional or~~ an associate member, clergy in full connection, or district superintendent ~~or bishop~~, whether for a short or long term, the person(s) requesting the change shall make written request to their Board of Ordained Ministry stating the reasons for the requested change of relationship. In addi-

tion, the Board of Ordained Ministry may request personal interviews with the ~~provisional or~~ associate members and members in full connection named in the requested change, except where personal appearance results in undue hardship . . .

¶ 354. *Voluntary Leave of Absence*— 1. ~~Provisional,~~ Associate members~~,~~ or members in full connection of the annual conference who for sufficient reason choose to temporarily take leave from their ministerial appointment may request in writing with a copy to the bishop and their district superintendent a voluntary leave through the Board of Ordained Ministry. . .

2. . . .

c) Transitional Leave—A leave granted for up to twelve months with approval of the bishop and the Board of Ordained Ministry Executive Committee to ~~provisional and~~ associate members and full clergy members in good standing who are temporarily between appointments.

A transitional leave of absence may be granted for the following reasons:

(1) A ~~provisional or~~ full member deacon needs to seek and secure an appointable primary position—compensated or non-salaried.

(2) ~~A provisional member,~~ An associate member, or full member elder needs to transition from an extension ministry to another appointment.

. . .

3. Written request for a voluntary leave of absence should be made at least ninety days prior to the annual conference session giving specific reasons for the request. Representatives of the annual conference Board of Ordained Ministry may interview the clergy member to determine sufficient cause. This relationship shall be approved annually upon written request of the clergy member and personal or family leave shall not be granted for more than five years in succession, except by a two-thirds vote of the clergy members in full connection. ~~The leave shall be counted as a part of the eight-year limit for provisional members (¶ 327).~~

. . .

¶ 355. *Involuntary Leave of Absence*—

1. The bishop and the district superintendents may request an involuntary leave of absence without the consent of the ~~provisional,~~ associate or full member . . .

¶ 356. *Maternity or Paternity Leave*—Maternity or paternity leave, not to exceed one fourth of a year, will be available and shall be granted by the bishop and the cabinet, and the executive committee of the Board of Ordained Ministry to any local pastor, ~~provisional member,~~ associate member, or clergy member in full connection who so requests it at the birth or arrival of a child into the home for purposes of adoption . . .

¶ 362. 1. *Conference Relations Committee*—Each annual conference Board of Ordained Ministry shall establish a conference relations committee of at least three persons to hear requests for ~~discontinuance of provisional members,~~ involuntary leave of absence, administrative location, involuntary retirement, or other such matters as may be referred to them by the Board of Ordained Ministry (¶ 635) . . .

2. *Fair Process Hearings*—As a part of the holy covenant that exists within the membership and organization of The United Methodist Church, the following procedures are presented for the protection of the rights of individuals and for the protection of the Church in administrative hearings. The process set forth in this paragraph shall be followed whenever there is a request for ~~discontinuance of provisional membership (upon appeal by the provisional member),~~ involuntary leave of absence, administrative location, or involuntary retirement . . .

¶ 363. *Complaint Procedures*—1. Ordination and membership in an annual conference in The United Methodist Church is a sacred trust. The qualifications and duties of local pastors, associate members, ~~provisional members,~~ and full members are set forth in *The Book of Discipline of The United Methodist Church*, and we believe they flow from the gospel as taught by Jesus the Christ and proclaimed by his apostles.

. . .

~~¶ 365. *Readmission to Provisional Membership*— Persons who have been discontinued as provisional members under the provisions of ¶ 327.6 from an annual conference of The United Methodist Church or one of its legal predecessors may be readmitted by the annual conference in which they held previously such membership and from which they requested discontinuance or were discontinued, or its legal successor, or the annual conference of which the major portion of their former conference is a part, upon their request and recommendation by the district committee on ordained ministry, the Board of Ordained Ministry, and the cabinet after review of their qualifications, as required in ¶ 324, and the circumstances relating to their discontinuance. When reinstated by vote of the clergy members in full connection, their provisional membership in the conference shall be restored, they shall serve a minimum of two years of provisional membership according to ¶ 326 prior to ordination, and they shall be authorized by licensing and/or commissioning to perform those ministerial functions for which they are qualified.~~

¶ 368. *Readmission After Termination by Action of the Annual Conference*—Persons who have been terminated by an annual conference of The United Methodist Church or one of its legal predecessors may seek full membership

in the annual conference in which they previously held membership and from which they were terminated, or its legal successor, or the annual conference of which the major portion of their former conference is a part, upon recommendation of the cabinet and completion of all requirements for full membership~~, including all requirements for election to candidacy and provisional membership~~. The provisions of this paragraph shall apply to all persons terminated or involuntarily located prior to General Conference of 1976.

¶ 416. *Working with Ordained, Licensed, Consecrated, and Commissioned Personnel—*

. . .

6. To appoint associate members, ~~provisional members,~~ or full members to attend any school, college, or theological seminary listed by the University Senate, or to participate in a program of clinical pastoral education in a setting accredited by the Association for Clinical Pastoral Education or another accrediting

agency approved by GBHEM. Such appointments are not to be considered as extension ministry appointments.

. . .

¶ 586. *Organization—*

. . .

4. *a) Membership—*

. . .

g) In a missionary conference that has not established the right of full ministerial membership (§4.a), if the missionary conference is part of an episcopal area consisting of two or more annual and missionary conferences, then for purposes of candidacy for ordination (¶¶ 310-314), ~~provisional membership (¶¶ 324- 327),~~ and election to full conference membership (¶¶ 328-336), the missionary conference may function as a district of an annual conference in the same episcopal area, with and only with the approval of the presiding bishop, the Board of Ordained Ministry of the annual conference, and the committee on ordained ministry of the missionary conference….

. . .

¶ 591. *Establishment and Administration of a Mission—*

. . .

6. The annual meeting of the mission shall have the power to certify candidates for the ordained ministry, to pass on the character of clergy who are not members of an annual conference, to receive mission pastors and local elders in mission., and to recommend to an annual conference proper persons for ~~provisional membership and~~ ordination. The examination of mission pastors and candidates for the local elder in mission shall be held by the mission and certified to an annual conference. The mission shall have the power to recommend to the correspondent annual conference proper persons for ~~provisional or~~ full membership and ordination as deacons or elders.

. . .

¶ 602. *Composition and Character*—1. The clergy membership of an annual conference (¶ 370) shall consist of deacons and elders in full connection (¶ 333), ~~provisional members (¶ 327)~~, associate members, affiliate members (¶¶ 344.4, 586.4), and local pastors under full-time and part-time appointment to a pastoral charge (¶ 317).[27] (See also ¶ 32.)

. . .

~~b) Provisional clergy members shall have the right to vote in the annual conference on all matters except constitutional amendments, election of clergy delegates to the general and jurisdictional or central conferences and matters of ordination, character, and conference relations of clergy.~~

. . .

8. It is the duty of every member ~~and all provisional members~~ and local pastors of the annual conference to attend its sessions and furnish such reports in such form as the *Discipline* may require . . .

¶ 604. *Powers and Duties—*

. . .

5. The status of a clergy member ~~and of a provisional member~~ and the manner and conditions of a transfer of a clergy member from one annual conference to another are governed by the section on the ordained ministry (Chapter Two).

. . .

7. Whenever clergy members~~, whether provisional members or~~ in full connection are transferred to another annual conference, either in connection with a transfer of the pastoral charge to which they are appointed or by reason of the dissolution or merger of the annual conference, they shall have the same rights and obligations as the other members of the conference to which they are transferred.

. . .

¶ 635. *Conference Board of Ordained Ministry—*

1. . . .

d) Each annual conference Board of Ordained Ministry shall establish a Conference Relations Committee of at least three persons to hear requests for ~~discontinuance of provisional members,~~ involuntary leave of absence, administrative location, involuntary retirement, or other such matters as may be referred to them by the board of ordained ministry. District superintendents shall not serve on the Conference Relations Committee.

. . .

2. The duties of the annual conference Board of Ordained Ministry shall be:

. . .

c) To seek from a school of theology information about the personal and professional qualities of an applicant for full membership ~~provisional membership or of a provisional member~~; provided, however, that the applicant or member consent to the provision of such information.

. . .

h) To examine all applicants as to their fitness for the ordained ministry and make full inquiry as to the fitness of the candidate for: (1) annual election as local pastor; (2) election to associate membership; and (3) ~~election to provisional membership; and (4)~~ election to full conference membership.

i) To provide all candidates for ordained ministry a written statement on the disciplinary and annual conference requirements for the local pastor, ~~provisional,~~ and full membership.

. . .

l) To interview applicants and make recommendation concerning: (1) changes from the effective relation to a leave of absence or retirement; (2) return to the effective relation from other relations; (3) honorable location; (4) readmission of located persons ~~and persons discontinued from provisional membership~~; (5) sabbatical leave; (6) incapacity leave; (7) appointment as a student; (8) termination; and (9) changes to or from less than full-time ministry.

. . .

3. . . .

. . .

b) Pertinent information and recommendations concerning each candidate shall be certified to the annual conference in duplicate; one copy of this record shall be kept by the registrar and one copy shall be mailed after each conference session to the General Board of Higher Education and Ministry. The registrar shall forward an acknowledgment of transfer to the pastor of the local church where each newly appointed local pastor or local deacon ~~elected provisional and associate member~~ held membership.

. . .

d) The registrar shall file in the bishop's office for permanent record a copy of circumstances involving the ~~discontinuance of provisional membership or~~ termination of the local pastor status.

¶ 636. *Conference Administrative Review Committee*—There will be an administrative review committee composed of three clergy in full connection and two alternates who are not members of the cabinet, the Board of Ordained Ministry or immediate family members of the above. The committee shall be nominated by the bishop and elected quadrennially by the clergy session of members in full connection with the annual conference. Its only purpose shall be to ensure that the disciplinary procedures for ~~discontinuance of provisional membership (¶ 327.6),~~ involuntary leave of absence (¶ 355), involuntary retirement (¶ 358.3), or administrative location (¶ 360) are properly followed . . .

¶ 666. There shall be a district committee on ordained ministry.

. . .

7. The committee shall maintain a service record and file on every local pastor and candidate for the ordained ministry until the individual becomes an associate or full ~~provisional~~ member of the annual conference, at which time a copy of the files shall be forwarded to the registrar of the Board of Ordained Ministry . . .

8. The committee shall recommend to the Board of Ordained Ministry those persons who qualify for associate and full ~~provisional~~ membership, for license or continuance as local pastors, and for restoration of credentials . . .

¶ 1504. *Authorizations—*

. . .

7. To compile and maintain complete service records of clergy members in full connection, associate members, ~~and provisional members,~~ and of local pastors whose service may be related to potential annuity claims of the annual conferences of The United Methodist Church situated within the boundaries of the United States and Puerto Rico . . .

¶ 1506. *Powers, Duties, and Responsibilities of Annual Conferences—*

. . .

3. . . .

c) Upon recommendation of the conference board of pensions and by a three-fourths vote of those present and voting in the annual conference, pension credit may be granted to a clergy member in full connection, ~~provisional member,~~ or associate member of the conference on account of full-time service previously rendered as an approved local pastor or approved supply pastor to an institution, organization, or agency, which in the judgment of the annual conference rendered to it some form of service sufficient to warrant pension credit; provided, however, that such institution, organization, or agency shall accept and pay such apportionment as the conference may require.

. . .

12. Clergy members in full connection, ~~provisional members,~~ and associate members in an annual conference who voluntarily withdraw from the ministry of The United Methodist Church to enter the ministry of another church or denomination, on the attainment of age sixty-two and on recommendation of the conference board of pensions

and a three-fourths vote of those present and voting in any annual conference in which approved service was rendered prior to January 1, 1982, or the legal successor, may be recognized and granted approved pension service rendered in that conference.

Insert a new ¶ 371 under General Provisions:

¶ 371.—*Transitional Provisions*—All provisional members, and all persons having been recommended for provisional membership by their district committee on ordained ministry prior to January 1, 2018, will be allowed to proceed under the provisions of the 2012 *Book of Discipline,* both in the procedures by which they seek full member status, and in the rules under which they serve within the annual conference as provisional members. The provisions of this paragraph will expire on January 1, 2025.

Rationale:

This legislation will 1) simplify the path to Full Elder status; 2) retain qualification requirements while eliminating Provisional Membership; 3) stop granting semi-permanent (provisional) clergy status before seeing new pastors actually lead; 4) increase collegiality by having all pastors begin as local pastors; 5) increase access to deacon ministry by creating "Local Deacon" status.

¶33.

Petition Number: 60211-CO-¶33-C-$-G; Ryder, Jack E. - LaGrange Park, IL, USA for Northern Illinois Annual Conference. Wolover, Amber - Sun Prairie, WI, USA for Wisconsin Annual Conference.

Global Church Structure

Amend ¶ 33 as follows:

¶ **33.** ***Article II.***—The annual conference is the basic body in the Church and as such shall have reserved to it the right to vote on all constitutional amendments, on the election of clergy and lay delegates to the ~~General and the jurisdictional or central conferences~~ Global, connectional, and regional conferences, on all matters relating to the character and conference relations of its clergy members,

AND

Amend ¶ 34 as follows:

¶ **34.** ***Article III.***—The annual conference shall elect clergy and lay delegates to the ~~General Conference~~ Global Connectional Conference and to its ~~jurisdictional or central conference~~ connectional conference and regional conference in the manner provided in this section, Articles IV and V. The persons first elected up to the number determined by the ratio for representation in the ~~General Conference~~ Global Connectional Conference and connectional conference shall be representatives in ~~that body~~ those bodies. Additional delegates shall be elected to complete the number determined by the ratio for representation in the ~~jurisdictional or central conference~~ regional conference, who, together with those first elected as above, shall be delegates in the ~~jurisdictional or central conference~~ regional conference. The additional delegates to the ~~jurisdictional or central conference~~ regional conference shall in the order of their election be the reserve delegates to the ~~General Conference~~ Global Connectional Conference and connectional conference. The annual conference shall also elect reserve clergy and lay delegates to the ~~jurisdictional or central conference~~ regional conferences as it may deem desirable. These reserve clergy and lay delegates to the ~~jurisdictional or central conferences~~ regional conferences may act as reserve delegates to the ~~General Conference~~ Global Connectional Conference and connectional conference when it is evident that not enough reserve delegates are in attendance at the ~~General Conference~~ Global Connectional Conference or connectional conference.

AND

Amend ¶ 35 as follows:

¶ 35. *Article V*—The clergy delegates to the ~~General Conference~~ Global Connectional Conference and to the ~~jurisdictional or central conference~~ connectional conference and regional conference shall be elected from . . .

AND

Amend ¶ 36 as follows:

¶ 36. *Article V*.—The lay delegates to ~~General and jurisdictional or central conferences~~ Global Connectional, connectional, and regional conferences shall be elected by . . . and are members thereof within the annual conference electing them at the time of holding ~~General and jurisdictional or central conferences~~ the Global Connectional, connectional, and regional conferences.

Budget Implications: estimated between US$300,000 and US$1,000,000.

There will probably be some additional costs related to connectional conferences, committees, etc., but these costs may be offset by a possible reduction in costs related to the meeting of the Global Connection. If the business of the North America connection is removed from the agenda of the Global Connectional Conference, the duration of that meeting will be less than the current General Conference, perhaps by three or four days, resulting in a reduction in costs for that meeting.

The most significant increase in costs will probably involve the meetings of the connectional conferences. This proposal would require each connectional conference to meet quadrennially, prior to the Global Connectional Conference. Depending upon when and where the connectional conferences meet, the incremental cost of

these meetings is estimated to be between US$300,000 and US$1,000,000. GCFA will be asked to develop more accurate cost projections.

Any incremental cost increases will also need to be examined in the context of the overall budget for the 2016 General Conference budget of over US$10 million.

*Additional Budget Implications will be provided by the NEJ Structure Task Force.

Rationale:

These amendments clean up language as pertains to the various proposed, global, connectional and regional conferences and the former General, central and jurisdictional conferences.

¶33.

Petition Number: 60513-CO-¶33-C-G; Furr, Steve - Jackson, AL, USA for Association of Annual Conference Lay Leaders.

Annual Conference Structure

Amend ¶ 33 as indicated.

¶ 33. Article II.—The annual conference is the basic body in theChurch and as such shall have reserved to it the right to vote on all constitutional amendments, on the election of clergy and lay delegates to the General and the jurisdictional or central conferences, on all matters relating to the character and conference relations of its clergy members, and on the ordination of clergy and such other rights as have not been delegated to the General Conference under the Constitution, with the exception that the lay members may not vote on matters of ordination, character, and conference relations of clergy except that the lay members of the conference board of ordained ministry and the committee on investigation may vote on matters of ordination, character, and conference relations of clergy, with the further exception that lay members of the district committee on ordained ministry be full participating members of the district committee on ordained ministry with vote. It shall discharge such duties and exercise such powers as the General Conference under the Constitution may determine. Except when the General Conference shall prescribe specific features of its organization and structure, each annual conference, as the basic body of the Church, shall have authority to organize and structure itself as it shall determine.

Rationale:

Within the limits established by General Conference, annual conferences ought to be able to organize themselves as they choose, without undue limitations imposed on them through interpretation of parallelism with other parts of the connection.

¶33.

Petition Number: 60985-CO-¶33-C-!-G; Merrick, Tracy R. - Wexford, PA, USA for NEJ Global Structure Task Force.

Global Connectional Conference - Annual Conferences Provisions

Revise ¶ 33 as follows:

¶ 33. *Article II.*—The annual conference is the basic body in the Church and as such shall have reserved to it the right to vote on all constitutional amendments, on the election of clergy and lay delegates to the ~~General and the jurisdictional or central conferences~~ Global, connectional, and regional conferences, on all matters relating to the character and conference relations of its clergy members, and . . .

Revise ¶ 34 as follows:

¶ 34. *Article III.*—The annual conference shall elect clergy and lay delegates to the ~~General Conference~~ Global Connectional Conference and to its ~~jurisdictional or central conference~~ connectional conference and regional conference in the manner provided in this section, Articles IV and V. The persons first elected up to the number determined by the ratio for representation in the ~~General Conference~~ Global Connectional Conference and connectional conference shall be representatives in ~~that body~~ those bodies. Additional delegates shall be elected to complete the number determined by ratio for representation in the ~~jurisdictional or central conference~~ regional conference, who, together with those first elected as above, shall be delegates in the ~~jurisdictional or central conference~~ regional conference. The additional delegates to the ~~jurisdictional or central conference~~ regional conference shall in the order of their election be the reserve delegates to the ~~General Conference~~ Global Connectional Conference and connectional conference. The annual conference shall also elect reserve clergy and lay delegates to the ~~jurisdictional or central conference~~ regional conference as it may deem desirable. These reserve clergy and lay delegates to the ~~jurisdictional or central conferences~~ regional conferences may act as reserve to the ~~General Conference~~ Global Connectional Conference and connectional conference when it is evident that not enough reserve delegates are in attendance at the ~~General Conference~~ Global Connectional Conference or connectional conference.

Revise ¶ 35 as follows:

¶ 35. *Article V*—The clergy delegates to the ~~General Conference~~ Global Connectional Conference and to the ~~jurisdictional or central conference~~ connectional conference and regional conference shall be elected from . . .

Revise ¶ 36 as follows:

¶ 36. *Article V*.—The lay delegates to ~~General and jurisdictional or central conferences~~ Global Connectional, connectional, and regional conferences shall be elected by… …and are members thereof within the annual conference electing them at the time of holding the ~~General and jurisdictional or central conferences~~ Global Connectional, connectional and regional conferences.

FINANCIAL IMPLICATIONS:

The actual incremental costs of this proposal will be dependent upon the global structure finally adopted by General Conference.

There will probably be some additional costs related to connectional conferences, committees, etc., but these costs may be offset by a possible reduction in costs related to the meeting of the Global Connection. If the business of the North America connection is removed from the agenda of the Global Connectional Conference, the duration of that meeting will be less than the current General Conference, perhaps by three or four days, resulting in a reduction in costs for that meeting.

The most significant increase in costs will probably involve the meetings of the connectional conferences. This proposal would require each connectional conference to meet quadrennially, prior to the Global Connectional Conference. Depending upon when and where the connectional conferences meet, the incremental cost of these meetings is estimated to be between US$300,000 and US$1,000,000. GCFA will be asked to develop more accurate cost projections.

Any incremental cost increases will also need to be examined in the context of the overall budget for the 2016 General Conference budget of over US$10 million.

Rationale:

These constitutional amendments are a component of the The Proposal to Restructure the Global UMC. The amendments in this petition clean up language as pertains to the various proposed, global, connectional and regional conferences and the former general, central and jurisdictional conferences.

¶34.

Petition Number: 60568-CO-¶34-C-G; Law, Paul Clinton - Congo.

Elections

Amend ¶ 34. Article III as follows:

¶ 34. Article III.—The annual conference shall elect clergy and lay delegates to the General Conference and to its jurisdictional or central conference in the manner provided in this section, Articles IV and V.69 Such elections shall include open nominations from the floor by the annual conference and delegates shall be elected by a minimum of a simple majority of the ballots cast. The persons first elected . . .

Rationale:

The provision in ¶¶ 13. Article I.- 2. "Delegates shall be elected in a fair and open process by the annual conferences." is unduly vague in some cultures without a democratic tradition. There have been blatant manipulations of the election process in some Central Conference Annual Conferences, where nomination have...

¶34.

Petition Number: 60602-CO-¶34-C-G; Womack, W. Michael - Greenwood, IN, USA.

Eliminate Conflict of Interest

Amend *Discipline* ¶ 34 by adding the following sentence at the end the current final sentence:

Individuals employed full-time by any board, agency, committee, commission, council, or table of the general church shall be ineligible for election or service as voting delegates to General or jurisdictional conferences.

Rationale:

General agencies are charged with fulfilling the agendas set by General Conference, where they can testify to give information. But going beyond this to allow staffers full votes in writing their own job descriptions, and deciding who the jurisdictions elect to their boards, presents clear conflicts of interest.

¶35.

Petition Number: 60538-CO-¶35-C-G; Hodge, Jeff - Syracuse, NY, USA for Upper New York Annual Conference.

Local Pastor - Voting Rights and Election to Delegation

Amend the following paragraphs in the *Book of Discipline:*

¶ 35. Article IV. The clergy delegates to the General

Conference and to the jurisdictional or central conference shall be elected from the clergy members in full connection, provisional clergy members, associate and affiliate clergy members, and full-time and part-time local pastors who have completed their educational requirements and have served at least two years prior to election appointed by the bishop, and shall be elected by the clergy members of the annual conference or provisional annual conference who are deacons and elders in full connection, associate members, and those provisional members who have completed all of their educational requirements and local pastors who have completed course of study or an M. Div. degree and have served a minimum of two consecutive years under appointment immediately preceding the election.

¶ 602.1.b Provisional clergy members shall have the right to vote in the annual conference on all matters ~~except~~ including constitutional amendments, election of clergy delegates to the general and jurisdictional or central conferences ~~and~~ except for matters of ordination, character, and conference relations of clergy.

¶ 602.1.c Associate and affiliate clergy members shall have the right to vote in the annual conference on all matters ~~except~~ including constitutional amendments, election of clergy delegates to the general and jurisdictional or central conferences, ~~and~~ except matters of ordination, character, and conference relations of clergy . . .

¶ 602.1.d Full-time and part-time local pastors under appointment to a pastoral charge shall have the right to vote in the annual conference on all matters ~~except~~ including constitutional amendments; election of delegates to the general and jurisdictional or central conferences ~~and~~ except in matters of ordination, character, and conference relations of clergy as long as the local pastors have met two criteria: they have, by either of two options as determined by the annual conference, completed the constitutionally specified level of education; and they have been appointed by the bishop and served for two consecutive years, immediately preceding the election, during which time no withdrawal of the appointed status has occurred. When local pastors are members of the Conference Board of Ordained Ministry, they have the right to vote at clergy session on matters of ordination, character, and conference relations of clergy (¶ 634.1)

Rationale:

According to ¶162, "The rights and privileges of a society bestows upon or withholds from those who comprise it indicate the relative esteem in which that society holds particular persons and groups of persons. We view The United Methodist Church as being an active society and affirm that local pastors...

¶36.

Petition Number: 60522-CO-¶36-C-G; Brooks, Lonnie D. - Anchorage, AK, USA.

Lay Delegate Residency

Amend ¶¶ 36 and 710.9.a) as follows:

¶ 36. Article V.—The lay delegates to the General and jurisdictional or central conferences shall be elected by the lay members of the annual conference or provisional annual conference without regard to age, provided such delegates shall have been professing members of The United Methodist Church for at least two years next preceding their election, and shall have been active participants in The United Methodist Church for at least four years next preceding their election, and are members thereof and resident within the annual conference electing them at the time of holding the General and jurisdictional or central conferences. Persons who are not resident within the electing annual conference by reason of diplomatic or military service or because of being full-time resident students at an educational institution outside the boundaries of the annual conference do not lose their eligibility for election by virtue of such nonresident status. Being resident within the annual conference means to be physically present for at least half of each calendar year or to maintain a permanent dwelling place as a principal place of residence in which one is physically present for at least half of each calendar year.

¶ 710.9. a) If any clergy member of a general or jurisdictional agency who was elected to represent a certain annual conference ceases to be a member of that annual conference, or if any lay member so elected changes permanent residence to a place outside the bounds of that annual conference, that member's place shall automatically become vacant, where residence is as specified in ¶ 36.

Rationale:

¶ 236 encourages UMs to hold church membership in their area of residence. This change makes eligibility for service in the connection of lay members consistent with that theology and practice. This will also reverse Judicial Council decision 905 which held that lay residence is solely determined by local church membership.

¶37.

Petition Number: 60058-CO-¶37-C-G; Jones, Scott J. - Wichita, KS, USA.

Flexibility in Number of Jurisdictions

Amend ¶¶ 37 and 39 as follows:

¶ **37.** ***Article I.***—The United Methodist Church shall have jurisdictional conferences whose number and boundaries shall be determined by the General Conference. ~~made up as follows:~~

~~Northeastern—Bermuda, Connecticut, Delaware, District of Columbia, Maine, Maryland, Massachusetts, New Hampshire, New Jersey, New York, Pennsylvania, Rhode Island, Vermont, the Virgin Islands,78 West Virginia.~~[79]

~~Southeastern—Alabama, Florida, Georgia, Kentucky, Mississippi, North Carolina, South Carolina, Tennessee, Virginia.~~

~~North Central—Illinois, Indiana, Iowa, Michigan, Minnesota, North Dakota, Ohio, South Dakota, Wisconsin.~~

~~South Central—Arkansas, Kansas, Louisiana, Missouri, Nebraska, New Mexico, Oklahoma, Texas.~~

~~Western—Alaska, Arizona, California, Colorado, Hawaii, Idaho, Montana, Nevada, Oregon, Utah, Washington, and Wyoming and the territory of the United States in the Pacific region.~~[80]

¶ **39.** ***Article III.***—Changes in the number, names, and boundaries of the jurisdictional conferences may be effected by the General Conference to take effect at whatever date the General Conference may determine. ~~upon the consent of a majority of the annual conferences of each of the jurisdictional conferences involved.~~[82]

Rationale:

Given the changing nature of the US mission field, the UMC needs flexibility in setting the number of Jurisdictions and boundaries to enhance our missional effectiveness. Another petition will suggest the formation of a study committee to examine the best configuration of jurisdictions if the constitution is amended.

¶37.

Petition Number: 60202-CO-¶37-C-G; Hall, Russell - Tomball, TX, USA for Texas Annual Conference.

Jurisdictional Realignment and Name Change

Amend Section VII, ¶ 37, Article I of the Constitution:

~~The United Methodist Church shall have jurisdictional conferences made up as follows:~~

~~Northeastern--Bermuda, Connecticut, Delaware, District of Columbia, Maine, Maryland, Massachusetts, New Hampshire, New Jersey, New York, Pennsylvania, Rhode Island, Vermont, the Virgin Islands, West Virginia~~

~~Southeastern—Alabama, Florida, Georgia, Kentucky, Mississippi, North Carolina, South Carolina, Tennessee, Virginia~~

~~North Central--Illinois, Indiana, Iowa, Michigan, Minnesota, North Dakota, Ohio, South Dakota, Wisconsin~~

~~South Central--Arkansas, Kansas, Louisiana, Missouri, Nebraska, New Mexico, Oklahoma, Texas~~

~~Western--Alaska, Arizona, California, Colorado, Hawaii, Idaho, Montana, Nevada, Oregon, Utah, Washington, and Wyoming and the territory of the United States in the Pacific region.~~

Substitute the following:

The United Methodist Church in the United States shall have regional (jurisdictional) conferences made up as follows:

Northeast--Bermuda, Connecticut, Delaware, District of Columbia, Maine, Maryland, Massachusetts, New Hampshire, New Jersey, New York, Ohio, Pennsylvania, Rhode Island, Vermont, the Virgin Islands, West Virginia

Northwest—Alaska, Colorado, Illinois, Idaho, Indiana, Iowa, Kansas, Michigan, Minnesota, Missouri, Montana, Nebraska, North Dakota, Oregon, South Dakota, Utah, Washington, Wisconsin, Wyoming

Southeast--Alabama, Florida, Georgia, Kentucky, Mississippi, North Carolina, South Carolina, Tennessee, Virginia

Southwest-- Arizona, Arkansas, California, Hawaii, Louisiana, New Mexico, Nevada, Oklahoma, Texas, and the territory of the United States in the Pacific region

The General Conference shall have the authority to alter the number and makeup of the regional conferences in the United States.

Rationale:

Current jurisdictions vary widely in membership, with some unable to support themselves financially. Consolidating will save resources and create balance across the church in the U.S. Changing the name to "regional" eliminates vestiges of racist past and brings the American structure into harmony with potential changes across the denomination. Adding...

¶37.

Petition Number: 60549-CO-¶37-C-G; Frisbie, James D. - Canby, OR, USA.

Change Jurisdictional Boundaries

Amend ¶ 37 as follows:

Section VII. Boundaries

¶ **37.** ***Article I.***-The United Methodist Church...

Northeastern . . .

Southeastern . . .

North Central-Illinois, Indiana, Iowa, Michigan, Minnesota, ~~North Dakota~~, Ohio, ~~South Dakota~~, Wisconsin.

South Central-Arkansas, ~~Kansas~~, Louisiana, Missouri, ~~Nebraska, New Mexico,~~ Oklahoma, Texas.

Western-Alaska, Arizona, California, Colorado, Hawaii, Idaho, Kansas, Montana, Nebraska, Nevada, New Mexico, North Dakota, Oregon, South Dakota, Utah, Washington, and Wyoming and the territory of the United States in the Pacific region . . .

Rationale:

The Western Jurisdiction now comprises only 5% of the United Methodist churches within the bounds of the United States. Adding the states/Annual Conferences specified would double the number of churches in the Western Jurisdiction bringing it into better balance with the other Jurisdictions.

Additionally, the culture and lifestyles of the . . .

¶37.

Petition Number: 60941-CO-¶37-C-G; Erbele, W. Terence - Ketchikan, AK, USA for Alaska UM Conference.

British Columbia in Western Jurisdiction

Amend ¶ 37 as indicated following:

¶ 37. *Article I.*— The United Methodist Church shall have jurisdictional conferences made up as follows:

. . .

Western-Alaska, Arizona, British Columbia, California, Colorado, Hawaii, Idaho, Montana, Nevada, Oregon, Utah, Washington, and Wyoming and the territory of the United States in the Pacific region.

Rationale:

The status of the United Methodist church(es) of British Columbia ought to be made regular by including them within an annual conference, which can happen if the proximate jurisdiction is expanded to include the province.

¶37.

Petition Number: 60986-CO-¶37-C-!-G; Merrick, Tracy R. - Wexford, PA, USA for NEJ Global Structure Task Force.

Global Connectional Conference - Boundaries

Replace ¶ 37 (the North American Connectional Conference will have authority to maintain these boundaries as regional conferences, but they won't be listed in the Constitution) with the following:

¶ 37. *Article I.*—The United Methodist Church shall organize its work into connectional conferences. There shall be one connectional conference each for Africa, Asia, Europe, and North America.

Replace ¶ 38 as follows:

¶ 38. *Article II.*—The connectional conferences shall determine the number and boundaries of their regions, upon the consent of a majority of the annual conferences within the regional conferences. The initial number and boundaries of the regions shall coincide with the previously existing jurisdictional and central conferences.

Delete ¶ 39.

Renumber ¶ 40 and revise as follows:

~~¶ 40. *Article IV.*~~ **¶ 39. *Article III.*—**Changes in the number, names, and boundaries of the annual conferences and episcopal areas may be effected by the ~~jurisdictional conferences in the United States of America and by the central conferences outside the United States of America~~ regional conferences according to the provisions under the respective powers and pursuant to the respective structures of the ~~jurisdictional and the central conferences~~ regional conferences.

FINANCIAL IMPLICATIONS:

The actual incremental costs of this proposal will be dependent upon the global structure finally adopted by General Conference.

There will probably be some additional costs related to connectional conferences, committees, etc., but these costs may be offset by a possible reduction in costs related to the meeting of the Global Connection. If the business of the North America connection is removed from the agenda of the Global Connectional Conference, the duration of that meeting will be less than the current General Conference, perhaps by three or four days, resulting in a reduction in costs for that meeting.

The most significant increase in costs will probably involve the meetings of the connectional conferences. This proposal would require each connectional conference to meet quadrennially, prior to the Global Connectional Conference. Depending upon when and where the connectional conferences meet, the incremental cost of these meetings is estimated to be between US$300,000 and US$1,000,000. GCFA will be asked to develop more accurate cost projections.

Any incremental cost increases will also need to be examined in the context of the overall budget for the 2016 General Conference budget of over US$10 million.

Rationale:

These constitutional amendments are a component of

the Proposal to Restructure the Global UMC. The amendments in this petition establish the number and location of the Connectional Conferences, assign the responsibility to establish Regional Conferences to Connectional Conferences, and assign the responsibility to establish Annual Conferences to Regional Conferences.

¶37.

Petition Number: 61004-CO-¶37-C-G; Ritter, Chris - Geneseo, IL, USA.

Organic Jurisdictional Solution – Flexible Boundaries

Amend ¶ 37: The United Methodist Church was originally organized with five ~~shall have~~ jurisdictional conferences made up as follows:

Northeastern—Connecticut, Delaware, District of Columbia, Maine, Maryland, Massachusetts, New Hampshire, New Jersey, New York, Pennsylvania, Rhode Island, Vermont, the Virgin Islands, West Virginia.

Southeastern—Alabama, Florida, Georgia, Kentucky, Mississippi, North Carolina, South Carolina, Tennessee, Virginia.

North Central—Illinois, Indiana, Iowa, Michigan, Minnesota, North Dakota, Ohio, South Dakota, Wisconsin.

South Central—Arkansas, Kansas, Louisiana, Missouri, Nebraska, New Mexico, Oklahoma, Texas.

Western—Alaska, Arizona, California, Colorado, Hawaii, Idaho, Montana, Nevada, Oregon, Utah, Washington, and Wyoming and the territory of the United States in the Pacific region.

1. Annual conferences in the United States and its territories may join, by two-thirds majority vote of a duly called annual conference, any jurisdictional conference, provided that these votes shall be made and announced at least eighteen months prior to the next regularly scheduled jurisdictional conference and that this decision shall be binding upon the annual conference for a time no less than the duration of the following four years.

2. Each jurisdiction is hereby empowered to select a new name as desired that shall automatically replace the names used in this paragraph. Enabling legislation passed by General Conference to implement this amendment shall become effective and begin to be implemented when the Council of Bishops shall certify the amendment's ratification.

3. Notwithstanding other constitutional provisions, each jurisdiction shall be responsible for funding its own programs and episcopal expenses.

4. Other historically Methodist denominations in the United States may join The United Methodist Church as an additional jurisdiction upon approval of the General Conference of The United Methodist Church.

Rationale:

This is one piece of a larger legislative agenda to achieve amicable unity in The UMC through the "Organic Jurisdictional Solution." This item allows for flexible jurisdictional boundaries. Any U.S. conference could join any jurisdiction and jurisdictions may rename themselves as deemed appropriate. See jurisdictionalsolution.org.

¶37.

Petition Number: 61017-CO-¶37-C-G; Ritter, Chris - Geneseo, IL, USA.

Two-Jurisdiction Solution – Jurisdictional Boundaries

Amend: ¶37 "The United Methodist Church shall have two primary jurisdictional conferences ~~made up as follows:~~

~~Northeastern—Connecticut, Delaware, District of Columbia, Maine, Maryland, Massachusetts, New Hampshire, New Jersey, New York, Pennsylvania, Rhode Island, Vermont, the Virgin Islands, West Virginia.~~

~~Southeastern—Alabama, Florida, Georgia, Kentucky, Mississippi, North Carolina, South Carolina, Tennessee, Virginia.~~

~~North Central—Illinois, Indiana, Iowa, Michigan, Minnesota, North Dakota, Ohio, South Dakota, Wisconsin.~~

~~South Central—Arkansas, Kansas, Louisiana, Missouri, Nebraska, New Mexico, Oklahoma, Texas.~~

~~Western—Alaska, Arizona, California, Colorado, Hawaii, Idaho, Montana, Nevada, Oregon, Utah, Washington, and Wyoming and the territory of the United States in the Pacific region.~~

that each cover the entire area of The United States of America and its territories. Given divergent convictions among United Methodists in the United States of America, the two jurisdictions shall be formed based on two broad approaches to the application of Scripture to ministry.

1. The progressive jurisdiction shall be formed for those annual conferences whose majority supports a flexible interpretation of the doctrinal standards and a progressive understanding of marriage and human sexuality.

2. The traditional jurisdiction shall be formed for those annual conferences whose majority supports a relatively strict interpretation of the doctrinal standards and a traditional understanding of marriage and human sexuality.

3. Each jurisdiction is hereby empowered to select a new name (if desired) at its first conference, which shall automatically replace the names used in this paragraph. Enabling legislation passed by General Conference to implement this amendment shall become effective and begin to be implemented when the Council of Bishops shall certify the amendment's ratification.

4. The jurisdictional realignments needed to implement this paragraph shall not be subject to the consent of the annual conferences required in the provisions of ¶¶ 16.12 and 39. Notwithstanding other constitutional provisions, each jurisdiction shall be responsible for funding its own programs and episcopal expenses.

5. Other historically Methodist denominations in the United States may join The United Methodist Church as an additional jurisdiction upon majority vote of the General Conference of The United Methodist Church.

Rationale:

One way to achieve amicable unity in The UMC is through a two-jurisdiction solution. This piece of that solution creates a constitutional basis for two new jurisdictions that would replace the five existing ones. See jurisdictionalsolution.org.

¶37.

Petition Number: 61023-CO-¶37-C-!-G; Ritter, Chris - Geneseo, IL, USA.

Progressive Jurisdictional Solution – Creating a Sixth Jurisdiction

Amend ¶ 37: "The United Methodist Church shall have *jurisdictional conferences made up as follows:*

Northeastern—Connecticut, Delaware, District of Columbia, Maine, Maryland, Massachusetts, New Hampshire, New Jersey, New York, Pennsylvania, Rhode Island, Vermont, the Virgin Islands, West Virginia.

Southeastern—Alabama, Florida, Georgia, Kentucky, Mississippi, North Carolina, South Carolina, Tennessee, Virginia.

North Central—Illinois, Indiana, Iowa, Michigan, Minnesota, North Dakota, Ohio, South Dakota, Wisconsin.

South Central—Arkansas, Kansas, Louisiana, Missouri, Nebraska, New Mexico, Oklahoma, Texas.

Western—Alaska, Arizona, California, Colorado, Hawaii, Idaho, Montana, Nevada, Oregon, Utah, Washington, and Wyoming and the territory of the United States in the Pacific region.

There shall also be a Progressive Jurisdiction composed of those annual conferences that choose to adopt standards and practices different from the standards and practices of the *Book of Discipline*. Annual conferences in the United States may enter the Progressive Jurisdiction by the process elsewhere determined by General Conference.

This Progressive Jurisdiction shall be empowered to make such changes and adaptations of the *General Discipline* as the jurisdiction chooses, subject to such powers that have been or shall be vested in the General Conference. The Progressive Jurisdiction may appoint a judicial court to determine legal questions arising on the rules, regulations, and such revised, adapted, or new sections of the jurisdictional conference *Discipline* enacted by the Progressive Jurisdiction. The Progressive Jurisdiction shall be entitled to the same ratio of representation at General Conferences as other jurisdictions, but delegates from the Progressive Jurisdiction shall not have vote on matters otherwise adaptable by their jurisdiction. Enabling legislation passed by General Conference to implement this amendment shall become effective and begin to be implemented when the Council of Bishops shall certify the amendment's ratification. The jurisdictional realignments needed to implement this paragraph shall not be subject to the consent of the annual conferences required in the provisions of ¶¶ 16.12 and 39. Notwithstanding other constitutional provisions, the Progressive Jurisdiction shall be responsible for funding its own programs and episcopal expenses.

Notwithstanding any other provision of the Constitution, in the event that all annual conferences of a geographic jurisdiction vote to join the Progressive Jurisdiction, that geographic jurisdiction is dissolved and its territory shall be divided between contiguous geographic jurisdictions in a plan to be drawn, approved, and implemented by the Council of Bishops.

Rationale:

Amicable Unity may be achieved in The UMC by creating a sixth Progressive Jurisdiction empowered to adapt our rules. This piece of the legislative program is the constitutional amendment that would create the new jurisdiction. See www.jurisdictionalsolution.org.

¶39.

Petition Number: 61005-CO-¶39-C-G; Ritter, Chris - Geneseo, IL, USA.

Organic Jurisdictional Solution – Minimum Jurisdictional Membership

Amend ¶39: Article III.—Changes in the number~~,~~ ~~names and boundaries~~ of the jurisdictional conferences

may be effected by the General Conference. There shall be no jurisdiction with membership of less than 300,000. ~~upon the consent of a majority of the annual conferences of each of the jurisdictional conferences involved.~~

Rationale:

This is one piece of a larger legislative agenda to achieve amicable unity in The UMC through the "Organic Jurisdictional Solution." This item sets a minimum membership level for each jurisdiction to prevent any jurisdiction from becoming too out of step with the general church. See jurisdictionalsolution.org.

¶40.

Petition Number: 60604-CO-¶40-C; Loyer, Milton - Mechanicsburg, PA, USA.

AC Names

Add this sentence at the end of ¶ 40:

For non-missionary annual conferences in the United States of America, the name of an annual conference essentially within a single state shall include the name of that state, and the name of an annual conference encompassing multiple states shall be such as to indicate its location within both national and global contexts.

Rationale:

In the reconfiguration of annual conferences, any new names should clearly identify the location of the conference in a national and global context. Several past conference names (e.g. Neosho, Deep River, Trinity) may have had local significance but failed to adequately identify the conference to a broader audience.

¶40.

Petition Number: 61006-CO-¶40-C-G; Ritter, Chris - Geneseo, IL, USA.

Organic Jurisdictional Solution – Annual Conference Boundaries

Amend ¶40: Article IV.—Changes in the number~~,~~ and names~~, and boundaries~~ of the annual conferences and episcopal areas may be effected by the jurisdictional conferences in the United States of America. Outside the United State of America, the number, names, and boundaries of the annual conferences and episcopal areas may be effected by ~~and by central conferences outside the United States of America according to the provisions under the respective powers and pursuant to the respective structures of the jurisdiction and~~ the central conferences, under the respective powers and pursuant to the respective structures of the central conferences.

Rationale:

This is one piece of a larger legislative agenda to achieve amicable unity in The UMC through the "Organic Jurisdictional Solution." This item removes setting boundaries of annual conferences from jurisdictional responsibilities as these boundaries would become fluid under the plan. See jurisdictionalsolution.org.

¶41.

Petition Number: 61007-CO-¶41-C-G; Ritter, Chris - Geneseo, IL, USA.

Organic Jurisdictional Solution- Transfer of Local Churches

Amend ¶41: Article V. *Transfer of Local Churches*—1. A local church may be transferred from one annual conference to another ~~in which is it is geographically located~~ upon approval by a two-thirds vote of those present and voting at each of the following:

a) ~~The charge conference.~~ A church conference requested by the church council or equivalent structure convening during the times and conditions established by General Conference for consideration of local church transfers,

~~b) The congregational meeting of the local church;~~

~~c) Each of the two annual conferences involved.~~ *b)* A duly called meeting of the cabinet of the receiving annual conference.

~~The vote shall be certified by the secretaries of the specified conferences or meeting to the bishops having supervision of the annual conference involved, and upon their announcement of the required majorities the transfer shall immediately be effective.~~

2. ~~The vote on approval of transfer shall be taken by each annual conference at its first session after that matter is submitted to it.~~ The request for a church conference by a church council of a congregation seeking possible transfer to another conference shall not be refused by the district superintendent if made in keeping with the process for this as elsewhere set forth.

~~3. Transfer under the provisions of this article shall not be governed or restricted by other provisions of this Constitution relating to changes of boundaries of conferences.~~

Rationale:

This is one piece of a larger legislative agenda to

achieve amicable unity in The UMC through the "Organic Jurisdictional Solution." This item modifies the process whereby congregations may transfer to another annual conference. See jurisdictionalsolution.org.

¶500.

Petition Number: 60220-CO-¶500-G; Ryder, Jack E. - LaGrange Park, IL, USA for Northern Illinois Annual Conference.

Global Church Structure - Legislative Committee on U.S. Matters

New Paragraph to follow ¶ 511:

Legislative Committee on US Matters - The General Conference exists as the overriding authority structuring the work of the church in The United States. So that authority is exercised with deep knowledge of the US context, all General Conference delegates representing annual conferences in the United States shall meet in a legislative session to consider proposed changes to select petitions and make a recommendation for General Conference action.

1. Purpose - The Legislative Committee on US Matters makes recommendations to the General Conference (in a manner similar to the Standing Committee on Central Conference Matters) on legislative matters that impact the work of the church specific to the US.

2. Membership- The membership of the committee shall be all General Conference delegates elected by annual conferences in The United States.

3. Organization- The committee shall convene and complete their work prior to the scheduled start of legislative committees at the General Conference session. A bishop assigned by the Council of Bishops shall convene the group solely for the purpose of electing its leadership.

4. Authority- The Commission on the General Conference, in accordance with their authority under Paragraph 511.4 f), shall assign to the committee all resolutions, petitions, and legislative materials that are both highly relevant to the work of the ministry in The United States and nominally relevant to the work of the ministry outside The United States. The committee shall report its recommendations to the General Conference and its legislative committees.

Rationale:

Central Conference can adapt the *Discipline* but there is no venue for the US to adapt the *Discipline* to the US context. This Legislative Committee provides an opportunity for US delegates to General Conference, who may be in the minority by 2020, to discuss proposed changes to the pension program...

¶500.

Petition Number: 60284-CO-¶500-G; Streiff, Patrick - Zurich, Switzerland for Standing Committee on Central Conference Matters. Kemper, Thomas - New York, NY, USA for General Board of Global Ministries..

Missions - Membership

Add New ¶ 592 to the *Book of Discipline* as follows:

¶ 592. *Membership*—1. A mission shall be made up of all regularly appointed missionaries, both lay and clergy, local elders in mission, mission pastors, and other lay members. The mission shall determine the number of lay members and the method of their selection. In so doing, it shall ensure that all aspects of the mission's work are represented. (See Judicial Council Decision 341.)

2. In territories outside the boundaries of central or annual conferences, the bishop assigned to the mission and the General Board of Global Ministries recommend the educational requirements for local elders in mission, and mission pastors. Such recommendations and requirements shall be approved by the General Board of Higher Education and Ministry.

a) Local elders in mission are ordained members of the mission and are not members of an annual conference. Local elders in mission are limited in their itineration and sacramental authority to the bounds of the mission and as such are not eligible to transfer their credentials to another annual conference.

b) Mission pastors are members of the mission without being members of an annual conference. The mission shall determine the requirements for a mission pastor in order to most effectively utilize the indigenous leadership. Mission pastors are limited in their itineration to the bounds of the mission.

Rationale:

¶ 590-593 is a set of petitions on Missions, revised in the same structure as the set of petitions on Provisional Annual Conferences, ¶¶ 580-583. New ¶ 592 is a statement on Membership, and takes up content from the former ¶ 591.

¶500.

Petition Number: 60285-CO-¶500-G; Streiff, Patrick - Zurich, Switzerland for Standing Committee on Central Conference Matters. Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

Missions - Annual Meeting

Add New ¶ 593 to the *Book of Discipline* as follows:

¶ 593. *Missions—Annual Meeting*—1. A mission shall meet annually at the time and place designated by the bishop in charge, who shall preside. In the absence of the bishop, a superintendent of the mission shall preside. The presiding officer shall bring forward the regular business of the meeting and arrange the work.

2. The assigned bishop, in consultation with the entity or entities establishing a mission, may appoint one or more superintendents of the mission.

3. At the annual meeting, the bishop shall assign the missionaries, local elders in mission, and mission pastors to the several charges for the ensuing year; provided that transfer of missionaries related to the General Board of Global Ministries shall be completed only after consultation with the board.

4. A mission related to a central conference is authorized to elect and send one lay and one clergy to the central conference as its representative, with voice but not vote.

Rationale:

¶ 590-593 is a set of petitions on Missions, revised in the same structure as the set of petitions on Provisional Annual Conferences, ¶¶ 580-583. New ¶ 593 is a statement on the Annual Meeting, and takes up content from the former ¶ 591.

¶500.

Petition Number: 61013-CO-¶500; Ritter, Chris - Geneseo, IL, USA.

Organic Jurisdictional Solution – Conferences Transferring Jurisdictions

Add New Paragraph:

¶538. *Annual Conferences Changing Jurisdictional Membership*—The following process is enacted to implement the constitutional amendments to ¶¶ 37 and 39 in which annual conferences are empowered to join a new jurisdictional conference.

1. Following each regularly scheduled jurisdictional conference, the jurisdictional delegation of each annual conference may meet to bring recommendation to their annual conference session concerning the conference's future jurisdictional conference membership, as well as an alternate choice of jurisdiction should the jurisdiction of first choice dissolve under the provisions of this paragraph.

2. A change in jurisdictional affiliation may be enacted by two-thirds majority vote of a duly called annual conference session. Votes on jurisdictional affiliation must be made at least 18 months prior to the next regularly scheduled jurisdictional conference.

3. Annual conference secretaries shall report the result of votes on jurisdictional membership to the college of bishops of all jurisdictions and to the General Council on Finance and Administration within 30 days of the vote.

4. Annual conferences shall participate in the jurisdictional conference session of the jurisdiction they are entering but shall otherwise participate in the conference of previous membership and remain under the supervisory plan of that college of bishops until September 1 of the year of jurisdictional conference when bishops assume office.

5. Any jurisdictional conference that falls below 300,000 members, as certified by the General Council on Finance and Administration, is dissolved effective September 1 of the year of the next regularly scheduled jurisdictional conference. There shall be no jurisdictional conference session for those jurisdictions that are dissolving. Annual conferences that otherwise would have participated in a dissolving jurisdiction shall attend the jurisdictional conference of their alternate choice. The colleges of bishops of the receiving jurisdiction(s) shall meet as necessary to develop an equitable plan for the division of any jurisdictional properties, assets, and liabilities.

6. Bishops displaced from their jurisdiction by the provisions of this paragraph may be transferred to another jurisdiction for episcopal service under the provisions of *amended* ¶ 49 or may be assigned to other duties in a plan approved by the Council of Bishops. These duties may include, but are not limited to, staff responsibilities in a general Church agency, bishop in residence at a seminary or other church-related educational institution, or appointment within an annual conference as assistant to a bishop, district superintendent, or local church pastor. In all cases bishops shall retain their title, salary, and benefits, although their salaries and benefits from the Episcopal Fund may be adjusted under the provisions of ¶ 408.

7. Bishops not serving in a College of Bishops shall nevertheless choose a jurisdictional conference to which to be henceforth accountable under the provisions of ¶¶ 412, 413, and 523.

Rationale:

This is one piece of a larger legislative agenda to achieve amicable unity in The UMC through the "Organic Jurisdictional Solution." This item defines the processes involved with a conference changing to a new jurisdiction. See jurisdictionalsolution.org.

¶500.

Petition Number: 61020-CO-¶500-!; Ritter, Chris - Geneseo, IL, USA.

Two-Jurisdiction Solution – Forming New Jurisdictions

Add: ¶ 538 "Forming the New Jurisdictions" The following process is enacted to implement the constitutional amendments to ¶¶ 9, 27, and 37 creating two new jurisdictions in the United States. The secretary of the General Conference shall work with the bishops to ensure that voting on the ratification of these constitutional amendments begins with the regularly scheduled annual conference sessions after September 1, 2016, and is completed by August 31, 2017.

1. The two new jurisdictions shall replace the five former geographic jurisdictions. The Council of Bishops shall oversee the implementation of the new jurisdictions and serve as a clearing house of information for clergy and congregations desiring to affiliate with a jurisdiction different from the one chosen by their annual conference.

2. In anticipation of the approval of the relevant constitutional amendments, the 2016 General Conference shall (subsequent to approving the amendments by the required two-thirds vote) elect a seven-person team for each of the new jurisdictions, consisting of three laypersons, three clergypersons, and one bishop. Nominations shall be taken from the floor of General Conference at least 24 hours prior to the election being held. Each nominee shall certify his/her commitment to the general principles contained in the description of each jurisdiction in amended ¶ 37 for the jurisdictional team for which they are nominated.

3. In the ten months following General Conference, each team shall write and approve a vision and mission description for its particular jurisdiction, including a one-page summary. These documents shall be the initial guide for decision-making by bishops, annual conferences, clergy, congregations, and church institutions about the jurisdiction with which they will affiliate. The descriptive documents shall be publicly released at the time when the Council of Bishops certifies that the relevant constitutional amendments have been ratified.

4. *Episcopal Affiliation—a)* No more than 60 days following the certification of the constitutional amendments enabling two new U.S. jurisdictions, each active and retired United Methodist bishop serving the United States of America shall elect to relate to either the Progressive or Traditional Jurisdiction described in ¶ 37 and in the descriptive documents (¶ 538). These selections shall be canvassed by the Council of Bishops and made public at the conclusion of the 60 days. Bishops shall relate to both the new jurisdiction and their former geographical jurisdiction until the transition is completed.

b) Following the 60 days, the College of Bishops for each jurisdiction may convene and begin ordering the work of their respective new jurisdictions.

5. *Annual Conference Affiliation—a)* Within eight months of the certification of constitutional amendments, votes shall be held by secret ballot in each annual conference in the U.S. as to which jurisdiction that annual conference will hereafter belong. A simple majority vote shall suffice. The vote of each annual conference shall be canvassed by the Council of Bishops and be final.

b) Each annual conference shall also elect a jurisdictional delegation to the organizing conference of their selected jurisdiction, consisting of the same number of delegates who were elected to the previous jurisdictional conference. If clergy are elected who later indicate their desire to affiliate with the other jurisdiction, these clergy become ineligible to serve. Lay members elected become ineligible to serve if the local church to which they belong votes to affiliate with the other jurisdiction. Annual conferences shall elect sufficient numbers of reserve delegates to ensure a full delegation. Legislation may be proposed by each annual conference for the organizational conference of their new jurisdiction.

6. *Congregational Affiliation—a*) Congregations will automatically continue to belong to the annual conference to which they previously belonged unless the congregation takes action to change affiliations. Congregations who dissent from the jurisdictional affiliation of their annual conference will have until December 31, 2018 to indicate, by majority secret ballot vote of a duly called special church conference, their decision to be placed in an annual conference of the other jurisdiction. These congregations shall remain part of their former annual conference until the conclusion of the organizing conference of the new jurisdiction.

b) Churches wishing to change jurisdictional affiliation after the process described may do so under the provisions of ¶ 41 of the Constitution.

7. *Clergy Affiliation—a*) Clergy shall have until December 31, 2018, to notify their bishop of their desire to serve in the other jurisdiction. Their bishop shall forward the names of these clergy to the college of bishops of the receiving jurisdiction. Conference membership will continue in the former conference until a transfer to another annual conference is complete.

b) Subsequent to their original affiliation, clergy may elect to transfer from an annual conference in one jurisdiction to an annual conference in another jurisdiction under the provisions of ¶ 347.1. However, such transfer shall

require the additional approval of the Board of Ordained Ministry and the clergy session of the receiving annual conference.

8. *Organizing Jurisdictional Conferences—a*) The colleges of bishops of the respective jurisdictions shall call a special organizing jurisdictional conference for each of the new jurisdictions. The conferences shall take place during February 2019.

b) At the organizing conference for each jurisdiction, the annual conference maps of each jurisdiction shall be redrawn so as to provide coverage for the entire United States of America. Where possible, coverage shall be attained by widening the boundaries of existing conferences. Provisional annual conferences and missionary conferences may be formed as needed. Bishops shall be assigned to their respective episcopal areas as elsewhere set forth. New bishops shall be elected as needed under the provisions of ¶ 404. For the purposes of this transition, bishops shall begin their new residential assignment on April 1, 2019.

c) Each jurisdictional conference shall create a system for assisting clergy desiring to change annual conference affiliation in obtaining membership status in a new annual conference, in obtaining an appointment in the new annual conference, and/or in obtaining a transitional appointment. Clergy may continue to serve in a conference other than the one where their membership is held until a suitable appointment is found in their new annual conference.

d) Following the remapping of annual conferences in each jurisdiction, each annual conference shall draw or adjust its districts to serve all the territory within its boundaries.

9. *Institutional Affiliation*—Any church-related institution that is affiliated with, but not owned by, an annual or jurisdictional conference may choose to change their affiliation and relationship to the Church following the organizing of the new jurisdictions and the redrawing of annual conference boundaries. The institution, by its own internal processes, may choose to continue affiliation with the successor annual or jurisdictional conference with which it was previously affiliated, change its affiliation to the annual or jurisdictional conference representing the other jurisdiction from the one in which it was previously affiliated, seek affiliation in both jurisdictions at the same time, or remove its church affiliation entirely. An institution's request to affiliate with a different annual or jurisdictional conference is contingent upon approval by that conference.

10. *Congregational Property*—The trust clause of each local congregation's property shall be held and administered by the annual conference with which the local church chooses to affiliate (¶2501, 2503). All assets and liabilities previously incurred by a local congregation shall remain with that congregation, regardless of affiliation.

11. *Annual Conference Property*—Assets and liabilities held by an annual conferences shall remain with that conference. Local churches and clergy transferring from an annual conference under the provisions of ¶ 538 are relinquished of any share of the assets or liabilities of that conference.

12. *Jurisdictional Property*—Assets and liabilities held by former jurisdictions of The United Methodist Church shall be assumed by the jurisdiction chosen by majority vote of the aggregate number of members in the several annual conferences of that former jurisdiction.

13. *Arbitration*—Disputes over the division of assets and liabilities shall be settled in binding arbitration by the Judicial Council. Each annual or jurisdictional conference shall present its case in written and oral form, and the Council shall make the final determination of an equitable division of assets and liabilities. The expenses of any special meetings or travel incurred by the council for such purposes shall be borne by the conferences engaging in arbitration.

Rationale:

One way to achieve amicable unity in The UMC is through a Two-Jurisdiction solution. This piece of that solution defines the detailed process whereby two new jurisdictions will be formed. Like Major League Baseball, we would have two leagues in American United Methodism, each with slightly different rules. See jurisdictionalsolution.org.

¶500.

Petition Number: 61025-CO-¶500-!; Ritter, Chris - Geneseo, IL, USA.

Progressive Jurisdictional Solution – Customized Participation

Add ¶ 538. *The Progressive Jurisdiction*—There shall be an Progressive Jurisdiction for those annual conferences in The United States that decide on a principled dissent from standards and practices related to marriage, human sexuality, gender, and related issues. Other provisions notwithstanding, the Progressive Jurisdiction shall function as other jurisdictions of The United Methodist Church except for the following provisions:

1. The jurisdiction shall be empowered to make such changes and adaptations of the *Book of Discipline* as the mission of the jurisdiction require, especially concerning

the organization and administration of the work on local church, district, annual conference, and jurisdictional levels, provided that no action shall be take that is contrary to the Constitution (¶¶ 1-61), General Rules, Doctrinal Standards and Our Theological Task (¶¶ 101-104), The Ministry of All Christians (¶¶ 120-142), and The Preface and Preamble to the Social Principles. Subject to these restrictions, the jurisdiction may delegate to a constituent annual conference the power to make one or other of the changes and adaptations referred to in this paragraph, upon request of such annual conference.

2. The jurisdiction shall be free to adapt the ordination standards in ¶ 304.3 that prohibit self-avowed practicing homosexuals from being certified as candidates for ministry, ordained as ministers, or appointed to serve in The United Methodist Church. Bishops elected by the jurisdiction shall meet the qualifications expected of all other United Methodist bishops, including compliance with ¶ 304.3. The jurisdiction shall also be free to adapt ¶ 613.19 to allow the expenditure of annual conference funds to promote the acceptance of homosexuality.

3. The jurisdiction shall be free to permit clergy and churches of its annual conference to perform whatever marriage ceremonies it chooses to permit, and such clergy shall not be subject to charges under ¶ 2702.1(*b*).

4. The jurisdiction may appoint a judicial court to determine legal questions arising on the rules, regulations, and such revised, adapted, or new sections of the *Progressive Jurisdictional Conference Discipline* enacted by the jurisdiction.

5. The jurisdiction shall develop its own logo which may be an adaptation of The United Methodist Cross and Flame, pending approval by the General Council on Finance and Administration. Churches and annual conferences of the jurisdiction shall use the logo of the jurisdiction and indicate their jurisdictional affiliation on signage and letterhead.

6. While annual conferences of the jurisdiction shall be entitled to the same ratio of General Conference delegates as those in other jurisdictions, these delegates shall be restricted from voting on changes to parts of the *Discipline* that the jurisdiction is empowered to adapt.

7. The jurisdiction shall have the following representation on general church agencies:

a. The jurisdiction is entitled to proportional representation on the General Council on Finance and Administration, the General Board of Pension and Health Benefits, the General Board of Global Ministries, the General Commission on Religion and Race, the General Commission on the Status and Role of Women, the General Commission on United Methodist Men, the General Commission on Archives and History, the General Commission on Communications, the Standing Committee on Central Conference Matters, The United Methodist Publishing House, and United Methodist Women.

b. jurisdiction is not entitled to representation on the General Board of Church and Society, the General Board of Discipleship, the General Board of Higher Education and Ministry, or affiliate bodies of these general agencies.

c. The jurisdiction shall be entitled to one representative on the Connectional Table.

8. Assessment of general Church apportionments to the annual conferences of the jurisdiction shall take the following factors into consideration:

a. The jurisdiction shall be responsible for fully funding its own programs and episcopal expenses.

b. The jurisdiction shall share in general church support of Central Conference bishops through The Episcopal Fund.

c. The jurisdiction shall not participate in the budgets of those agencies to which it is not entitled representation except as negotiated with the General Council on Finance and Administration and in keeping with the provisions of ¶ 806.9. The jurisdiction is encouraged to participate in The Advance.

d. As the jurisdiction is not bound by the body of the Social Principles, it does not participate in the budget of the General Board of Church and Society. The jurisdiction may enter into agreements with the board for shared services and develop funding agreements as negotiated with the General Council on Finance and Administration.

e. As the jurisdiction bears the weight of determining its own standards for ministry and ministerial education it shall not be required to fund the Ministerial Education Fund or the work of the General Board of Higher Education and Ministry. The jurisdiction may enter into agreements with these agencies for shared services and develop shared funding agreements as negotiated with the General Council on Finance and Administration. The jurisdiction is also encouraged to develop alternative means of supporting ministerial students who are candidates from its annual conferences.

f. The jurisdiction may enter into agreements with the General Board of Discipleship for shared services and develop funding agreements as negotiated with the General Council on Finance and Administration.

g. The jurisdiction shall participate in Africa University Fund, the Black College Fund, the General Administration Fund, and the Interdenominational Cooperation Fund.

h. In any funding agreement with the jurisdiction entered into by an agency of the general Church shall adhere to the provisions of ¶ 806.9.

Rationale:

Amicable Unity may be achieved in The UMC by creating a sixth Progressive Jurisdiction empowered to adapt our rules. This piece of the legislative program defines the customized participation of the new jurisdiction in the general church. See www.jurisdictionalsolution.org.

¶500.

Petition Number: 61026-CO-¶500-!; Ritter, Chris - Geneseo, IL, USA.

Progressive Jurisdictional Solution – Forming the New Jurisdiction

Add ¶ 539: The following process is enacted to implement amended ¶ 37 creating a Progressive Jurisdiction in the United States. The secretary of the General Conference shall work with the bishops to ensure that voting on the ratification of these constitutional amendments begins with the regularly scheduled annual conference sessions after September 1, 2016, and is completed by August 31, 2017, with the Council of Bishops certifying the outcome of the amendment ballots by December 31, 2017.

1. The Progressive Jurisdiction shall encompass the entire United States of America and overlap geographically the five standard jurisdictions.

2. In anticipation of the approval of the relevant constitutional amendments, the 2016 General Conference shall (subsequent to approving the amendments by the required two-thirds vote) elect a seven-person team to represent the vision of the Progressive Jurisdiction, consisting of three laypersons, three clergypersons, and one bishop. Nominations shall be taken from the floor of General Conference at least 24 hours prior to the election being held. Each nominee shall certify his/her commitment to the general principles contained in the description of the Progressive Jurisdiction in amended ¶ 37.

3. In the ten months following General Conference, the team shall write and approve a vision and mission description for the Progressive Jurisdiction, including a one-page summary. These documents shall be the initial guide for decision-making by bishops, annual conferences, clergy, congregations, and church institutions about a decision whether or not to affiliate with the new jurisdiction. The descriptive documents shall be publicly released at the time when the Council of Bishops certifies that the relevant constitutional amendments have been ratified.

4. *Episcopal Affiliation—a*) No more than 60 days following the certification of the constitutional amendments the Progressive Jurisdiction, each active and retired United Methodist bishop serving The United States of America may elect to relate to the new jurisdiction described in ¶ 37 and in the descriptive documents (¶ 538.9(*b*)). These jurisdictional choices shall be canvassed by the Council of Bishops and made public at the conclusion of the 60 days. Bishops shall relate to both the new jurisdiction and their former geographical jurisdiction until the transition is completed. *b*) Following the 60 days, the College of Bishops for the new jurisdiction may convene and begin ordering the work of their new jurisdiction. The College of Bishops for the Progressive Jurisdiction shall oversee the implementation of the new jurisdiction and serve as a clearinghouse of information for annual conferences, clergy and congregations desiring to affiliate with the jurisdiction.

5. *Annual Conference Affiliation—a)* Within eight months of the certification of constitutional amendments, votes shall be held by secret ballot in each annual conference in the U.S. as to whether or not to join the Progressive Jurisdiction. A simple majority vote of annual conference members shall suffice. The vote of each annual conference shall be announced before the adjournment of that conference. *b*) Annual conferences voting to affiliate with the Progressive Jurisdiction shall elect a jurisdictional delegation, consisting of the same number of delegates who were elected to the previous jurisdictional conference. If clergy are elected who later dissent from the jurisdictional affiliation of their annual conference, these clergy become ineligible to serve. Lay members elected become ineligible to serve if the local church to which they belong votes to dissent from the jurisdictional affiliate of the annual conference. Annual conferences shall elect sufficient numbers of reserve delegates to ensure a full delegation. Jurisdictional legislation may also be proposed by annual conferences.

6. *Congregational Affiliation—a*) Congregations will automatically continue to belong to the annual conference to which they previously belonged unless the congregation takes action to change affiliation. Congregations who dissent from the jurisdictional affiliation of their annual conference under this paragraph will have until December 31, 2018, to indicate, by majority secret ballot vote of a duly called special church conference, their decision to be placed in an annual conference of either the Progressive Jurisdiction or the geographical jurisdiction to which they previously belonged. Congregations voting to leave their annual conference shall remain part of their former annual conference until the conclusion of the organizing/reorganizing conference of the new annual conference. b) Churches wishing to change jurisdictional affiliation after the process described may do so under the provisions of ¶ 41 of the Constitution.

7. *Clergy Affiliation—a*) Clergy shall have until December 31, 2018, to notify their bishop of their desire to serve in a jurisdiction other than the one selected by their annual conference. Their bishop shall forward the names of these clergy to the college of bishops of the receiving jurisdiction. Conference membership will continue in the former conference until a transfer to another annual conference is complete. *b*) Subsequent to their original affiliation, clergy may elect to transfer from an annual conference in one jurisdiction to an annual conference in another jurisdiction under the provisions of ¶ 347.1.

8. *Organizing Jurisdictional Conferences—a*) The colleges of bishops of the respective jurisdictions shall call a special organizing or reorganizing jurisdictional conference for each jurisdiction. The conferences shall take place during February 2019. In the event that no annual conference in a particular jurisdiction votes to join the Progressive Jurisdiction, and further that no annual conferences from geographically contiguous jurisdictions are added to that jurisdiction through processes elsewhere described, and further that no bishops of that jurisdiction exit to join the Progressive Jurisdiction, the college of bishops in that jurisdiction may forgo holding a special session of that jurisdictional conference. *b*) At the organizing/reorganizing conference for each jurisdiction, the annual conference maps of each jurisdiction shall be redrawn so as to provide coverage for the entire geographical area assigned to the jurisdiction. The Progressive Jurisdiction shall create a map of annual conferences that covers the entire United States. Such annual conferences shall encompass any and all churches seeking to transfer to an annual conference in the Progressive Jurisdiction. Where possible, coverage shall be attained by widening the boundaries of existing conferences. Provisional annual conferences and missionary conferences may be formed as needed. Bishops shall be assigned to their respective episcopal areas as elsewhere set forth. New bishops shall be elected as needed under the provisions of ¶ 404. For the purposes of this transition, bishops shall begin their new residential assignment on April 1, 2019. *c*) Each jurisdictional conference shall create a system for assisting clergy desiring to change annual conference affiliation in obtaining membership status in a new annual conference, in obtaining an appointment in the new annual conference, and/or in obtaining a transitional appointment. Clergy may continue to serve in a conference other than the one where their membership is held until a suitable appointment is found in their new annual conference. *d*) Following the remapping of annual conferences in each jurisdiction, each annual conference shall draw or adjust its districts to serve all the territory within its boundaries.

9. *Institutional Affiliation*—Any church-related institution that is affiliated with, but not owned by, an annual or jurisdictional conference may choose to change their affiliation and relationship to the church following the organizing of the new jurisdictions and the redrawing of annual conference boundaries. The institution, by its own internal processes, may choose to continue affiliation with the successor annual or jurisdictional conference with which it was previously affiliated, change its affiliation, seek affiliation in both jurisdictions at the same time, or remove its church affiliation entirely. An institution's request to affiliate with a different annual or jurisdictional conference is contingent upon approval by that conference.

10. *Congregational Property*—The trust clause of each local congregation's property shall be held and administered by the annual conference with which the local church chooses to affiliate (¶¶ 2501, 2503). All assets and liabilities previously incurred by a local congregation shall remain with that congregation, regardless of affiliation.

11. *Annual Conference Assets and Non-Pension Liabilities*—Annual conferences that vote to enter the Progressive Jurisdiction by a margin of at least 75 percent will do so with their conference properties, assets and liabilities intact. Those who opt into the Progressive Jurisdiction by a margin less than 75 percent shall divide conference assets and liabilities proportionately with annual conferences receiving the exiting congregations. Assets shall be divided based on the amount of annual conference apportionments paid by the exiting congregations over the previous five full years. Liabilities shall be divided based on the percentage of annual conference apportionments assessed to each congregation, averaged over the previous five full years.

12. *Annual Conference Pension Liability*—Each annual conference with at least one exiting congregation and unfunded pension liability shall elect representatives to a joint distributing committee who will allocate the pension liability with any receiving annual conference(s) under the provisions of ¶ 1509.

13. *Jurisdictional Property*—If over 50 percent of the aggregate number of professing members in a jurisdiction leaves to join the Progressive Jurisdiction, properties held by the jurisdiction shall be divided with the Progressive Jurisdiction proportionate to the number of professing members.

14. *Arbitration*—Disputes over the division of assets and liabilities shall be settled in binding arbitration by the Judicial Council. Each annual or jurisdictional conference shall present its case in written and oral form, and the Council shall make the final determination of an eq-

uitable division of assets and liabilities. The expenses of any special meetings or travel incurred by the Council for such purposes shall be borne by the bodies engaging in arbitration.

15. General Conference 2020 is encouraged to review the effect of the reorganization enabled by this paragraph and consider remapping the geographic jurisdictions in accordance with the constitutional provisions of ¶ 15.12.

Rationale:

Amicable Unity may be achieved in The UMC by creating a sixth Progressive Jurisdiction empowered to adapt our rules. This piece of the legislative program describes the process whereby the new jurisdiction would be formed. See www.jurisdictionalsolution.org.

¶502.1.

Petition Number: 60172-CO-¶502.1-G; Chumley, Madeline L. - Dallas, TX, USA for UM Young People's Legislative Assembly.

Young People's Representation

Add the following to ¶ 502.1:

c) In order to ensure representation across all age groups, whenever possible, one (1) of every three (3) lay delegates should be a youth or a young adult in every conference's delegation.

Rationale:

Young People are often under represented at General Conference, for this reason this petition seeks to ensure that young people have a voice in our church's largest governing body. As we fight the problem of remaining relevant, these young leaders will be essential parts of conversations that occur there.

¶507.

Petition Number: 60035-CO-¶507-G; Kenaston, Judi M. - Charleston, WV, USA for Commission on the General Conference.

Petition Submission

Amend ¶ 507 as follows:

¶ 507. *Petitions to General Conference* –Any ~~organization, clergy member, or lay member~~ Local Church Council or Alternative Structures of the Local Church; Charge/Church Conference; Missions; Annual Conference, Provisional Annual Conference, Missionary Conference, Jurisdictional Conference, Jurisdictional Committees, Central Conference, Provisional Central Conference, General Agency, General Conference Study Committee, General Commission, General Board, General Church Council or The Connectional Table of The United Methodist Church, any groups that are officially related to a general agency of The United Methodist Church; and official racial and ethnic caucuses, including Black Methodists for Church Renewal, Methodists Associated to Represent Hispanic Americans, Native American International Caucus, National Federation of Asian American United Methodists and Pacific Islanders National Caucus United Methodist, may petition the General Conference in the following manner:. . . .

3. Each petition must be signed by the person in charge of submitting it, accompanied by appropriate identification, such as ~~address, local church, or United Methodist board or agency relationship~~ the name of the submitting body and contact information.

4. All petitions submitted to the General Conference, ~~except those submitted by individual members of The United Methodist Church and local church groups~~ , which call for . . .

7. Petitions adopted and properly submitted ~~by annual conferences, jurisdictional and central conferences, the United Methodist Youth Organization, or general agencies or councils of the Church and petitions properly submitted by individual members (either clergy or lay) of The United Methodist Church and local church groups~~, *provided* that they have been received by the petitions secretary . . .

Rationale:

Each petition to General Conference will have been discussed and supported by a smaller unit of United Methodists. Limiting the number of petitions will strengthen the deliberative process regarding individual petitions and possibly result in a reduction in the overall volume of petitions submitted to the General Conference.

¶507.

Petition Number: 60226-CO-¶507-G; Johnson, Carolyn E. - West Lafayette, IN, USA for Indiana Annual Conference.

Mandatory Vote

Amend ¶ 507 of *The Book of Discipline* by adding a new point 10 as follows:

¶ **507.** *Petitions to General Conference*—Any organization, clergy member, or lay member of The United Methodist Church may petition the General Conference in the following manner: . . .

10. All petitions that have been approved by a legisla-

tive committee shall receive a vote by the plenary session at that year's General Conference.

Rationale:

It is unfair and inefficient for legislative committees to perfect legislation, only to see that legislation denied the opportunity for a vote by the plenary session. This rule would discourage filibustering and delay tactics, as well as encourage effective time management of the legislative process.

¶507.

Petition Number: 60571-CO-¶507-G; Womack, W. Michael - Greenwood, IN, USA.

Limits for Submission

Amend *Discipline* ¶ 507, *Petitions to General Conference*, by adding a new sub-section #10 at the very end of the current ¶ 507:

10. No single entity may submit more than a total of eighty separate petitions to any General Conference. Any petitions received by the Secretary of the General Conference or by the Petitions Secretary shall be considered invalid if the submitter has already submitted eighty distinct petitions to this same General Conference.

Rationale:

This generous limit should be more than enough for any annual conference, general agency or other entity to submit its highest priorities, without allowing any one entity to be so dominant as to crowd out other voices.

¶507.

Petition Number: 60879-CO-¶507-G; Galvan, Elias - USA for Methodists Associated Representing the Cause of Hispanic Latino Americans.

Petitions to General Conference

¶ 507. *Petitions to General Conference*—Any organization, clergy member, or lay member of The United Methodist Church may petition the General Conference. The appropriate bodies of concordat churches may also petition the General Conference given that they have delegates with voice and vote. Petitions shall be submitted in the following manner . . .

Rationale:

The United Methodist Church has concordats with four autonomous churches. These churches participate in General Conference with delegates with voice and vote. This petition seeks to enable concordat churches to send petitions to General Conference in matters related to them instead of having to go through a second party.

¶507.2.

Petition Number: 60996-CO-¶507.2-G; Carlsen, Jonathan - Arcadia, FL, USA.

Validity of Petitions

Amend ¶ 507.2:

2. Each petition must agree with the established standards of doctrine of The United Methodist Church and must address one issue if … separated into pieces. Petitions in conflict with the established standards of doctrine are also invalid. No petition shall receive substantial editing without the permission of the maker.

Rationale:

The original author of ¶ 507.2 submits this. Twice, in 2008 and 2012, he has had a petition shortened and rewritten to the point of being unintelligible. Processing petitions conflicting with our doctrinal standards wastes church resources.

¶507.9.

Petition Number: 60721-CO-¶507.9-$-G; Smith, Jeremy - Portland, OR, USA.

Electronic Accessibility of the *Book of Discipline*

Amend ¶ 507.9 as follows:

Petitions to General Conference

9. The secretary of the General Conference shall arrange for electronic access to all petitions, including General Conference action and the resulting impact on *The Book of Discipline of The United Methodist Church*, throughout the General Conference session. This access shall be available until the publication of the new edition of *The Book of Discipline of The United Methodist Church*. Implementation shall be according to guidelines established by the Committee on Plan of Organization and Rules of Order. At the beginning of the third year of each quadrennium, the secretary shall arrange to make *The Book of Discipline of The United Methodist Church* available, free of charge in a keyword-searchable full-text digital format, on the official website of The United Methodist Church.

Rationale:

"To access information is a basic human right" (Resolution 8011). The *Book of Discipline*'s publication costs are offset by book sales. By offering the *Discipline* online for free at a later date, we more properly balance recouping production costs with accessibility needs for quadrennial changes and local church guidance.

¶510.2.

Petition Number: 60570-CO-¶510.2-!-G; Stephens, Darryl W. - Lancaster, PA, USA.

Resolutions Do Not Expire Automatically

Amend *Discipline* ¶ 510 as follows:

. . .

2. A *Book of Resolutions* ~~to~~shall be edited and published (electronically and in hardcopy) by The United Methodist Publishing House. The book shall contain all valid resolutions of the most recent General Conference, a complete subject index and index of Scripture passages to all resolutions printed therein, and~~. The Preface of the *Book of Resolutions* shall include~~ the guidelines for writing resolutions. The *Book of Resolutions* shall be made available on the official website of The United Methodist Church.

a) ~~All valid resolutions of the General Conference of The United Methodist Church shall be published in each edition of the *Book of Resolutions*. There shall be a complete subject index and index of Scripture passages to all valid resolutions of the General Conference of The United Methodist Church in each edition of the *Book of Resolutions*.~~ Resolutions are official expressions of The United Methodist Church and do not expire unless the resolution includes its own expiration date or unless superseded by a subsequent resolution calling for its expiration.~~for eight years following their adoption, after which time they shall be deemed to have expired unless readopted. Those that have expired shall not be printed in subsequent editions of the *Book of Resolutions*. The *Book of Resolutions* shall be made available on the official website of The United Methodist Church.~~

b) The program boards and agencies shall review all valid resolutions and ~~recommend to~~petition the General Conference for the expiration~~removal~~ of ~~time-~~outdated material.

c) Valid ~~R~~resolutions of General Conference ~~to be an official part of the *Book of Resolutions* will~~shall require a 60 percent affirmative vote at General Conference.

. . .

Rationale:

This petition: 1) reduces the legislative burden of future general conferences by alleviating the need to renew resolutions that are due to expire; and 2) reduces the printing burden of the UMPH by requiring only the most recently legislated General Conference resolutions be published in the *Book of Resolutions*

¶510.2a.

Petition Number: 60539-CO-¶510.2a-G; Hodge, Jeff - Syracuse, NY, USA for Upper New York Annual Conference.

Cross Referencing The BOD with The BOR

Amend ¶ 510.2a of the UM *Book of Discipline* as follows:

All valid resolutions of the General Conference of The United Methodist Church shall be published in each edition of the *Book of Resolutions*. There shall be a complete subject index and index of Scripture passages to all valid resolutions of the General Conference of The United Methodist Church in each edition of the *Book of Resolutions*. Every resolution that corresponds to a paragraph in the *Book of Discipline* shall be listed by number and title at the end of the corresponding Disciplinary subsection to which it relates. In the case of electronic publications, such as, but not limited to, e-books and online versions, the references to resolutions within the *Book of Discipline* should act as hyperlinks to the text of those resolutions**.** Resolutions are official . . .

Rationale:

This petition is to help make both *The Book of Discipline* and *The Book of Resolutions* easier to use by readers and researchers; and, will help United Methodists better understand the interconnectedness of these two important books of our United Methodist polity and faith.

The *Book of Discipline* "is the . . .

¶510.2a.

Petition Number: 60722-CO-¶510.2a-$-G; Smith, Jeremy - Portland, OR, USA.

Electronic Accessibility of the *Book of Resolutions*

Amend ¶ 510.2(a) as follows:

a) All valid resolutions of the General Conference of The United Methodist Church shall be published in each edition of *The Book of Resolutions*. There shall be a complete subject index and index of Scripture passages to all valid resolutions of the "General Conference of The United Methodist Church in each edition of *The Book of*

Resolutions. Resolutions are official expressions of The United Methodist Church for eight years following their adoption, after which time they shall be deemed to have expired unless readopted. Those that have expired shall not be printed in subsequent editions of *The Book of Resolutions*. *The Book of Resolutions* shall be made available, free of charge in a keyword-searchable full-text digital format, on the official website of The United Methodist Church.

Rationale:

Only General Conference speaks for the Church. Resolutions should be publicly accessible to speak with authority to the world. The United Methodist Church is not "effectively reaching youth and young adults" (Four Areas of Focus) who more readily access information online. The *Book of Resolutions'* purpose isn't to make money for The United Methodist Publishing House.

¶511.

Petition Number: 60528-CO-¶511-G; Erbele, W. Terence - Ketchikan, AK, USA for Alaska UM Conference.

Discontinue Commission on General Conference and Transfer to Connectional Table

Delete ¶ 511 in its entirety.

Amend ¶ 504 as follows:

¶ 504.2. Assumption of Office—The secretary-designate shall assume the responsibilities of the office of secretary as soon after the adjournment of the General Conference as all work in connection with the session has been completed, including the corrections to the *Daily Christian Advocate*, which serves as the official journal of the General Conference. Upon publication, all translations of the *Daily Christian Advocate* shall be made available as a daily downloadable file, free of charge, on the denominational website. The exact date of the transfer of responsibility to the secretary-designate shall be determined by the ~~Commission on the General Conference~~ Connectional Table, but shall not be later than December 31, following the adjournment of the General Conference.

3. Assigned Duties—The secretary, in cooperation with the ~~General Commission on the General Conference~~ Connectional Table, shall initiate procedures to prepare delegates from central conferences for full participation in the General Conference by providing information concerning both the operation of the General Conference and materials it will consider. As far as possible, the materials should be provided in the languages of the delegates. After consultation with the Council of Bishops, the secretary shall issue invitations to ecumenical representatives.

Amend ¶ 807.24 as follows:

¶ 807.24. To designate a staff member who, in cooperation with the general secretary, will fulfill such responsibilities as may be needed to assist the ~~Commission on the General Conference~~ Connectional Table with preparation for sessions of the General Conference. In fulfilling this role, the staff member will function as the ~~commission's b~~Business ~~m~~Manager of the General Conference and shall be related operationally to the ~~Commission~~ Committee on the General Conference as provided in ¶ 907.1.

Add a new ¶ 905.8 as follows:

¶ 905.8 To plan and provide organizational leadership for the General Conference.

Replace the existing text of ¶ 907 as follows:

¶ 907 ~~Effective Date—The organizational plan for the Connectional Table shall be effective January 1, 2005.~~

1. The Connectional Table (CT) shall form a committee called the Committee on the General Conference. In addition to members selected by the CT from among its membership the following shall serve with the committee: The Secretary of the General Conference, the Treasurer of the General Council on Finance and Administration, the Business Manager of the General Conference, the chairperson of the host committee of the immediately upcoming General Conference, and a bishop named by the Council of Bishops, all of whom shall have the right to the floor without the privilege of voting. The Business Manager of the General Conference shall be the chief administrative officer of the Committee.

2. Responsibilities of the Committee on the General Conference—a) The committee shall select the site and set the dates of the General Conference up to four quadrennia in advance and shall send an official notice to all elected delegates announcing specifically the opening day and hour of the General Conference and anticipated time of adjournment.

b) The committee shall plan the schedule for the opening day of the Conference and shall further advise the delegates in advance of all such special events and orders of the day, the dates and times of which have been determined prior to the opening of the General Conference, in order that the delegates may have an overview of the General Conference program.

c) The committee, in cooperation with The United Methodist Publishing House, shall make all necessary arrangements for the publication of the *Advance Edition of the Daily Christian Advocate* and quadrennial reports of the Connectional Table and the general agencies of the church in English, French, Portuguese, and Kiswahili,

and for all delegates to have timely (60-day period) and convenient access to the most linguistically appropriate translation of these documents. This paragraph shall not apply to daily publication of the *Daily Christian Advocate* at General Conference.

d) The committee shall take necessary measures to assure full participation of all General Conference delegates including but not limited to providing accommodation for languages and physical challenges of the delegates, and access to approved licensed childcare during the session at or near the site of the General Conference for children of General Conference delegates.

e) The committee shall recommend to the General Conference the per diem allowance to be paid to the elected delegates for housing and meals.

f) The committee shall set the number of legislative committees and the assignment of legislative materials to those committees in consultation with the Secretary of the General Conference and the Business Manager of the General Conference.

3. The Secretary of the General Conference shall calculate the number of delegates to be elected by each annual conference, based on the factors specified above in ¶ 502.1, 2 , as follows:

a) One clergy delegate for the first 375 clergy members of the annual conference and one clergy delegate for each additional 375 clergy members or major fraction thereof,3 and

b) One clergy delegate for the first 26,000 members of local churches of the annual conference and one clergy delegate for each additional 26,000 local church members or major fraction thereof, and

c) A number of lay delegates equal to the total number of clergy delegates authorized as above.

d) Every annual conference shall be entitled to at least one clergy and one lay delegate.

e) This formula is designated to comply with the Constitution, Division Two, Section II, Article I (¶ 13), which defines the minimum and maximum number of delegates to a General Conference. Should the computations provided in the paragraph result in a figure below the prescribed minimum or above the prescribed maximum for delegates, the Connectional Table shall be authorized to remedy the situation by adjusting up or down the numbers of clergy members and members of local churches of the annual conference necessary to entitle an annual conference to elect delegates, any such adjustment to be proportionally the same for the two factors.

4. The Connectional Table shall form a committee called the Committee on the Plan of Organization and Rules of Order. The membership of the committee shall be drawn from the membership of the CT in a manner determined by the CT. The committee shall study and consider any proposed amendments to the Plan of Organization and Rules of Order and make needed changes and adaptations to be presented to the entire CT for approval and submission to the General Conference. Any other matters relating to parliamentary order or procedure in the business of the General Conference may be referred to this committee.

Rationale:

The Commission on the General Conference is an administrative body established by the General Conference for the specified and limited purposes set forth in ¶511.4 of the 2012 *Book of Discipline.* To ensure it remains so it should be required to report to the Connectional Table, not to General Conference.

¶511.4.

Petition Number: 60131-CO-¶511.4; Kumar, A. Moses Rathan - Nashville, TN, USA for General Council on Finance and Administration.

Report Translation

Amend the last sentence of ¶ 511.4c as follows:

This paragraph shall not apply to (1) daily publication of the *Daily Christian Advocate* at General Conference or (2) the reports from the General Council on Finance and Administration printed in the Advance Edition of the *Daily Christian Advocate*.

Rationale:

Because GCFA's reports cannot be completed until the end of the calendar year preceding General Conference, they cannot be translated by the 60-day deadline. This change makes it clear the deadline does not apply to these reports, while still requiring their timely translation.

¶511.4c.

Petition Number: 60723-CO-¶511.4c-$-G; Lomperis, Ekaterina Nikitina - Valparaiso, IN, USA.

Translation of DCA

Amend the *Discipline* ¶ 511.4*c* as follows:

¶ 511. . . .

c) The commission, in cooperation with The United Methodist Publishing House, shall make all necessary arrangements for the publication of the Advanced Edition of the *Daily Christian Advocate* and quadrennial reports of the Connectional Table and the general agencies of the church in English, French, Portuguese, and Kiswahili,

and for all delegates to have timely (90-day period) and convenient access to the most linguistically appropriate translation of these documents. ~~This paragraph shall not apply to daily publication of the *Daily Christian Advocate* at General Conference.~~ The commission shall also make arrangements for editions of the *Daily Christian Advocate* published at General Conference to be made available in each of these languages in a timely and convenient way.

Rationale:

The *Daily Christian Advocate* includes very important information that helps delegates navigate complex legislative decisions. But having this key publication only available in English puts many non-US delegates at a major disadvantage. If we are serious about being a global church, then let us fully include non-American United Methodists.

¶511.5.

Petition Number: 60132-CO-¶511.5-G; Kumar, A. Moses Rathan - Nashville, TN, USA for General Council on Finance and Administration.

Calculation of Delegates

Amend ¶ 511.5 as follows:

The secretary of the General Conference shall calculate the number of delegates to be elected by each annual conference, based on the factors specified in ¶ 502.1, 2, using the most recent clergy and professing lay membership figures reported by the annual conferences to the General Council on Finance and Administration through their conference journals, as follows…

Rationale:

This change defines the source of the figures used to make the required calculations.

¶511.5e.

Petition Number: 60067-CO-¶511.5e-G; Harper, Trey - Forest, MS, USA for Mississippi Annual Conference.

Formula Adjustment

Amend ¶ 511.5e as follows: *Commission on the General Conference*—There shall be a Commission on the General Conference, hereinafter called the commission.

5. The secretary of the General Conference ...

e) This formula is designated to comply with the Constitution, Division Two, Section II, Article I (¶ 13), which defines the minimum and maximum number of delegates to a General Conference. Should ~~the computations provided in the paragraph~~ this formula result in a ~~figure~~ delegate number below the prescribed minimum or above the prescribed maximum ~~for delegates~~, the Commission on the General Conference shall be authorized to ~~remedy the situation~~ bring the computed number as closely within the parameters as possible by adjusting up or down the numbers of clergy members and members of local churches of the annual conference necessary to entitle an annual conference to elect delegates, any such adjustment to be proportionally the same for the two factors.

Rationale:

The Commission should be authorized to bring the number of delegates barely within the parameters required, but should not be authorized to arbitrarily decide how many delegates the General Conference. General Conference should make this determination by adjusting the formula in 511.5*a* and *b*.

¶512.

Petition Number: 61028-CO-¶512-G; Dragonette, Karin - Reynoldsburg, OH, USA.

Revision of Episcopal Complaint Process

Make the following revisions to ¶ 512:

¶ **512.** *Interjurisdictional Committee on Episcopacy*—1. There shall be an Interjurisdictional Committee on Episcopacy elected by the General Conference consisting of one of the persons nominated by their annual conference delegations to serve on the several jurisdictional or central conference committees on episcopacy.[5] The committee shall meet not later than the fifth day of the conference session and at the time and place set for their convening by the president of the Council of Bishops and shall elect from their number a chairperson, vice chairperson, and secretary. The functions of this joint committee shall be to discuss the possibility of transfers of bishops across jurisdictional or central conference lines at the forthcoming jurisdictional or central conferences for residential and presidential responsibilities in the ensuing quadrennium; to administer by its executive committee the supervisory response to any complaints filed against bishops (¶ 413.3); and to review on the basis of missional needs an application from a jurisdiction which, by number of its church members as provided in ¶ 404, would experience a reduction in the number of its bishops, and recommend the number of bishops to which that jurisdiction should be entitled to the General Conference for determination by the General Conference. This provision regarding mis-

sional needs is enabling, and it is not constraining on the power of General Conference to act in the absence of a recommendation from the committee.

It shall elect an executive committee consisting of the officers named above and ~~two clergy and two laypersons from the nominees to each jurisdictional committee, elected by that committee to conduct consultations with bishops and others interested in possible episcopal transfers. One of the persons elected from each jurisdiction shall be~~ the chairperson, or the chairperson's designee, of ~~the~~ each jurisdictional or central conference committee. The executive committee shall meet at the call of the chairperson, and it shall have plenary power for the full committee between full committee sessions. It shall be responsible to the interjurisdictional committee, and in fulfillment of that responsibility and in the interest of continuity of the work of the committee, the outgoing chairperson, or the chairperson's designee, shall present a report to the newly seated committee on the previous quadrennium's work as well as recommendations on what the coming quadrennium's work might include.

The interjurisdictional committee or its executive committee may meet for any of its functions via video or phone conference or other electronic means.

A record of the proceedings of the committee …

2. A bishop may be transferred across jurisdictional or central conference lines only when that bishop has consented to such transfer and has served at least one quadrennium in or under assignment by the jurisdiction or central conference in which the bishop was elected. Such a transfer shall be concluded when the committee on episcopacy of each jurisdiction or central conference involved has approved the transfer(s) by a majority vote of those present and voting, insofar as the transfer(s) affects those jurisdictions or central conferences. (See ¶ 49, Article V.)[6]

3. The Interjurisdictional Committee on Episcopacy shall be recognized as the official body through which cross-jurisdictional and cross-central conference transfers shall be arranged. Should a bishop request transfer, the bishop has the option to identify the receiving jurisdiction or central conference. A jurisdiction or central conference may request that a specific bishop be transferred or may indicate a willingness to accept a bishop transferring from another jurisdiction or central conference. Request for transfer from either a bishop or jurisdictional or central conference committees on episcopacy shall be received by the Interjurisdictional Committee on Episcopacy by April 1 of the year preceding the year of jurisdictional or central conferences. The Interjurisdictional Committee on Episcopacy will arrange consultation between bishop(s) requesting transfer and the appropriate jurisdictional or central conference committee(s) on episcopacy by January 1 of the year of jurisdictional or central conference(s). Once the jurisdictional or central conference committee(s) on episcopacy has taken action, jurisdictional or central conference secretaries shall inform the Interjurisdictional Committee on Episcopacy not later than August 1 following jurisdictional or central conferences.[7]

4. The Interjurisdictional Committee on Episcopacy will . . .

Rationale:

These changes enhance the accountability of bishops and increase consistency by lodging the accountability function in the global Church. They lodge all responsibility for handling complaints to clergy and laity who are not bishops, removing any conflicts of interest involved. The changes also add clarity and definition to the process.

¶513.

Petition Number: 61024-CO-¶513; Ritter, Chris - Geneseo, IL, USA.

Progressive Jurisdictional Solution – Jurisdictions and Race

Amend ¶ 513. ~~*Equal Status* – All jurisdictional conferences shall have the same status and the same privileges of action within the limits fixed by the Constitution.~~ *Jurisdictions and Race*—In The United Methodist Church there shall be no jurisdictional conference organized on the basis of race or ethnicity.

Rationale:

Amicable Unity may be achieved in The UMC by creating a sixth Progressive Jurisdiction empowered to adapt our rules. This piece of the legislative program allows jurisdictions with different status without allowing them to be based on race or ethnicity. See www.jurisdictionalsolution.org.

¶524.1.

Petition Number: 60516-CO-¶524.1-G; Furr, Steve - Jackson, AL, USA for Association of Annual Conference Lay Leaders.

Conflict of Interest on Committee on Episcopacy

Amend ¶ 524 by addition of new language as indicated following:

¶ 524. Jurisdictional Committee on Episcopacy—

1. There shall be a jurisdictional committee on epis-

copacy consisting of one clergy and one lay delegate to the jurisdictional conference from each annual conference elected by the jurisdictional conference upon nomination of their respective annual conference delegations, provided that no person shall be eligible for election to or service on a jurisdictional committee on episcopacy who in his or her position of gainful employment is in a direct reporting relationship to an active United Methodist bishop. This shall include any member of any bishop's cabinet and any member of any active bishop's staff, but it shall not include clerics who are under appointment by a bishop but are not in a direct, day to day reporting relationship to the bishop, such as, but not limited to, those clerics appointed to local churches, campus ministries, and chaplaincies.

Rationale:

Having members of a bishop's staff serve on a jurisdictional committee on episcopacy constitutes what ought to be considered to be an irresolvable conflict of interest for the member and the bishop and should not be tolerated by the Church.

¶525.

Petition Number: 61011-CO-¶525; Ritter, Chris - Geneseo, IL, USA.

Organic Jurisdictional Solution – New Duties of Jurisdictions

Add new subparagraphs after: ¶ 525

Powers and Duties of Jurisdictional Conference—The jurisdictional conference shall have powers and duties as described in the Constitution. It shall have such other powers and duties as may be conferred by the General Conference. It shall act in all respects in harmony with the policy of The United Methodist Church with respect to elimination of discrimination based on race.

1. A jurisdictional conference shall have power to make such changes and adaptations of the *Book of Discipline* as the special conditions and the mission of the church in the area require, especially concerning the organization and administration of the work on local church, district, and annual conference levels, provided that no action shall be taken that is contrary to the Constitution and the General Rules of The United Methodist Church, and provided that the spirit of connectional relationship is kept between the local and the general church. Subject to this restriction, a jurisdictional conference may delegate to an annual conference of the jurisdiction the power to make one or the other of the changes and adaptations referred to in this paragraph, upon request of such annual conference.

2. The jurisdictional conference shall have the power, upon two-thirds majority vote, to make such changes and adaptations to ¶ 304.3, ¶ 341.6, ¶ 2702.(*a-b*) of the *Book of Discipline* as the special conditions and the mission of the church of that jurisdiction require, as long as measures are elsewhere in place that allow annual conferences to freely affiliate with another jurisdiction by a mere two-thirds majority vote of the annual conference, and further provided that measures are elsewhere in place that allow circumstances under which individual congregations and clergy may affiliate with an annual conference of another jurisdiction without consent of their conference or supervising bishop. The secretary of the General Conference shall work with the bishops to ensure that voting on the ratification of these constitutional amendments begins with the regularly scheduled annual conference sessions after September 1, 2016, and is completed by August 31, 2017. Jurisdictional conferences convening in 2016 may vote on adaptations to the to the *Discipline* described in amended ¶ 525 and these adaptations would become effective upon the announcement of the ratification of ¶ 27.7 by the Council of Bishops.

3. Annual conferences and local congregations of jurisdictions that have made adaptations to ¶ 304.3, ¶ 341.6, ¶ 2702.(*a-b*) of the *Discipline* are encouraged to indicate their jurisdictional affiliation on signage and letterhead so as to distinguish them from other conferences and congregations.

Rationale:

This is one piece of a larger legislative agenda to achieve amicable unity in The UMC through the "Organic Jurisdictional Solution." This item grants jurisdictions the specific right to adapt our clergy standards by two-thirds majority vote. Rights currently enjoyed by central conferences are also extended to jurisdictions. See jurisdictionalsolution.org.

¶525.

Petition Number: 61019-CO-¶525; Ritter, Chris - Geneseo, IL, USA.

Two-Jurisdiction Solution – Powers and Duties of Jurisdictions

Amend: ¶525 *Powers and Duties of Jurisdictional Conference*—The jurisdictional conference shall have powers and duties as described in the Constitution. It shall have such other powers and duties as may be conferred by the General Conference. It shall act in all respects in harmony with the policy of The United Methodist Church with respect to elimination of discrimination based on

race. A jurisdictional conference shall have the power to make such changes and adaptations to the *Book of Discipline* as the special conditions and the mission of the church in that jurisdiction require, especially concerning the organization and administration of the work on local church, district, annual conference, and jurisdictional levels, provided that no action shall be taken that is contrary to the Constitution and the General Rules of The United Methodist Church, and provided that the spirit of connectional relationship is kept with the general church. Subject to this restriction, a jurisdictional conference may delegate to a constituent annual conference the power to make one or other of the changes and adaptations referred to in this paragraph, upon the request of such annual conference.

Rationale:

One way to achieve amicable unity in The UMC is through a two-jurisdiction solution. This piece of that solution grants the two new jurisdictions the same authority as central conferences to adapt our rules. The new language is based on ¶ 543.7, Central Conference Powers and Duties. See jurisdictionalsolution.org.

¶580.

Petition Number: 60278-CO-¶580-G; Streiff, Patrick - Zurich, Switzerland for Standing Committee on Central Conference Matters. Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

Provisional Annual Conferences

Amend the *Book of Discipline* as follows:

¶ 580. ~~*Definition*~~ *Purpose*—A provisional annual conference shares the same purpose as an annual conference, but ~~is a conference that,~~ because of its limited membership, does not qualify for annual conference status. The creation of a provisional annual conference is part of a missional development, which should lead to an annual conference within twelve years.

Rationale:

"Provisional" was intended to be a transitional status in a missional development towards an annual conference, but it has often become a permanent status. To remain provisional permanently would require specific reasons, e.g. as in Europe, where excellent mission work is divided up/split up in many countries and different languages . . .

¶581.

Petition Number: 60279-CO-¶581-G; Streiff, Patrick - Zurich, Switzerland for Standing Committee on Central Conference Matters. Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

Powers and Duties of Provisional Annual Conferences

Amend the *Book of Discipline* as follows:

¶ 581. ~~*Provisions*~~ *Powers and Duties*— 1. Any missionary conference or mission established under the provisions of the *Discipline* and/or any geographical part of an annual conference may be constituted as a provisional annual conference by the General Conference, ~~in consultation with~~ upon recommendation by the central conference, provisional central conference, or jurisdictional conference within which it is located, and in consultation with the General Board of Global Ministries and the Standing Committee on Central Conference Matters, ~~provisional central conference, or jurisdictional conference within which the missionary conference or mission it is located,~~ provided that:

a) ~~1.~~ No provisional annual conference shall be organized with fewer than ten ~~clergy~~ Elders in provisional or full connection, ~~and or Local Elders in Mission (members)~~ nor be continued after completion of the initial quadrennium with fewer than six Elders in full connection ~~clergy members~~.

~~2. The total financial support from the General Board of Global Ministries, including the Advance, shall not exceed an appropriate percentage as determined in consultation with the board.~~

b) ~~3.The m~~ Membership, worship attendance, leadership development, and financial contributions of the conference have shown ~~a~~ reasonable progress ~~increase~~ during the previous quadrennium and are indicative of ~~give evidence of an aggressive program for~~ continued ~~progress in both areas~~ growth towards becoming an annual conference.

¶582. ~~*Organization*~~ 2. A provisional annual conference shall be organized in the same manner and have the same powers and functions as an annual conference, subject to the approval of the ~~presiding~~ bishop in charge.~~; and its members shall share *pro rata* in the proceeds of The United Methodist Publishing House with members of the annual conferences, with the following exceptions:~~

3. If a provisional annual conference, after three quadrennia, does not show progress towards becoming an annual conference, the following session of the central conference shall consult with the Standing Committee on Central Conference matters and recommend to the following General Conference continuation or discontinuation as a provisional annual conference. It shall only be con-

tinued with sufficient missional, geographical, and contextual reasons.

Rationale:

The revised ¶ 581 is a statement on Powers and Duties, replacing in part the existing ¶¶ 581-582. Revised line 581.1 establishes a process for moving from a Mission without authority for membership and ordination of clergy, to a Provisional Annual Conference which has such authority. It also specifies a...

¶582.

Petition Number: 60280-CO-¶582-G; Streiff, Patrick - Zurich, Switzerland for Standing Committee on Central Conference Matters. Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

Membership of Provisional Annual Conferences

Delete current ¶ 582 and insert new ¶ 582 as follows:

¶ 582. *Membership* – A provisional annual conference shall be organized with the same provisions for membership as an annual conference.

Rationale:

New ¶ 582 is a statement on Membership that was missing in *BOD* 2012. The current ¶ 582 is being deleted and integrated as appropriate into amended ¶ 583.1, .2, and .3. ¶¶ 580-583 is a set of petitions on Provisional Annual Conferences, revised with a same structure as the . . .

¶583.

Petition Number: 60281-CO-¶583-G; Streiff, Patrick - Zurich, Switzerland for Standing Committee on Central Conference Matters. Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

Provisional Annual Conference - Conference Session

Delete current ¶ 583 and insert new ¶ 583 as follows:

¶ 583. *Conference session*—A provisional annual conference shall be organized with the same provisions for a conference session as an annual conference insofar as they are considered applicable by the bishop in charge.

1. The bishop in charge may appoint a superintendent to whom may be committed specific responsibility as liaison to the General Board of Global Ministries.

2. In a provisional annual conference receiving major funding from the General Board of Global Ministries, the assigned staff of the board shall provide consultation and guidance in setting up the annual budget and Advance projects within the conference, aiming to increase self-support.

3. A provisional annual conference shall elect one elder or deacon in full connection and one layperson as delegates to the General Conference. Delegates to central conferences shall be elected in accordance with ¶ 541.1.

Rationale:

¶¶ 580-583 are a set of petitions on Provisional Annual Conferences revised with the same structure as the set of petitions on Missions, ¶¶ 590-593. New ¶ 583 is a statement on Conference Session, replacing in part current ¶ 582. The opening sentence of new ¶ 583 is in line...

¶590.

Petition Number: 60282-CO-¶590-G; Streiff, Patrick - Zurich, Switzerland for Standing Committee on Central Conference Matters. Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

Missions - Purpose

Amend the *Book of Discipline* as follows:

Section VIII. Missions

¶ 590. ~~*Definition* - A mission is an administrative body for a field of work inside or outside the structures of any annual conference, provisional annual conference, or missionary conference that is under the care of the General Board of Global Ministries and exercises in a general way the functions of a district conference.~~

Purpose - The purpose of a mission is to provide and develop ministry with a particular group or region whose potential and needs cannot be ~~fully~~ met within the existing structures and resources of ~~the~~ annual or district conference(s). ~~It~~ A mission may also be the initial stage in moving toward the formation of a provisional ~~or missionary~~ annual conference.

~~The establishment of a mission may involve special considerations in areas of leadership, language resources, and/or property.~~

In accordance with the Wesleyan ecumenical spirit, in all phases of mission development, the initiating United Methodist entities will consult with, and where possible create cooperative relationships with, Wesleyan communions and other denominations serving in the area, as well as with appropriate interdenominational, ecumenical and interfaith agencies and organizations.

Rationale:

¶ 590-593 is a set of petitions on Missions, revised in the same structure of the petitions on Provisional Annual Conferences, ¶¶ 580-583. (See also the structuring of all sections on conferences in the draft of a General *Book of Discipline*) The section opens with ¶ 590 as a new...

¶591.

Petition Number: 60283-CO-¶591-G; Streiff, Patrick - Zurich, Switzerland for Standing Committee on Central Conference Matters. Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

Missions - Powers and Duties

Amend the *Book of Discipline* as follows:

¶ 591. ~~*Establishment and Administration of a Mission* = 1. The General Board of Global Ministries, in consultation with the presiding bishop or bishops (¶ 414.6) of an annual conference(s), shall determine the need and set the boundaries for the mission established within an annual conference, across conference lines, or for another extended region or constituency~~.

Powers and Duties—1. A mission is an organizational body for a field of work inside, or outside, or across the structures of annual conferences, or provisional annual conferences.

2. ~~In accordance with the Wesleyan ecumenical spirit, the a mission will shall seek to establish and maintain cordial and cooperative relationships with other denominations serving in the area as well as with appropriate interdenominational, ecumenical and interfaith agencies and organizations.~~ A mission may be established by the General Board of Global Ministries, or by a central or annual conference in cooperation with the General Board of Global Ministries.

3. ~~A mission shall be made up of all regularly appointed missionaries, both lay and clergy, local elders in mission, mission pastors, and other lay members. The mission shall determine the number of lay members and the method of their selection. In so doing, it shall ensure that all aspects of the mission's work are represented.~~[26]The boundaries for a mission established by a central or annual conference in cooperation with the General Board of Global Ministries are to be determined by the central or annual conference and the General Board of Global Ministries. If a mission is established ~~*26. See Judicial Council Decision 341.*~~ by the General Board of Global Ministries outside territories of central conferences, the General Board of Global Ministries will establish the boundaries.

4. *(a)* When the mission lies within the bounds of one episcopal area, the resident bishop shall preside over the mission. *(b)* When the mission crosses the boundaries of one or more episcopal areas, jurisdictions, or central conferences, the College(s) of Bishops, in consultation with the general secretary of the General Board of Global Ministries, shall assign a bishop to the mission. *(c)* When the mission lies outside the bounds of an established episcopal area in jurisdictions or central conferences, the Council of Bishops, in consultation with the general secretary of the General Board of Global Ministries, will assign a bishop to be its presiding officer. ~~The assigned bishop, in collaboration with the General Board of Global Ministries, and in consultation with an annual conference, will seek a cooperative agreement with an annual conference which will serve as the correspondent annual conference to the mission for the purposes of ordination and conference membership as well as for local pastor licensing. (d) The bishop assigned to a mission, in consultation with the general secretary of the General Board of Global Ministries, may appoint one or more superintendents of the mission as may be determined and for whom support has been provided. The bishop shall decide which groups or charges the respective superintendents shall supervise.~~

5. ~~A mission shall meet annually at the time and place designated by the bishop in charge, who shall preside. The bishop will work with the General Board of Global Ministries and with mission officials to make sure that the mission sets up, organizes and implements the necessary mechanisms and processes to fulfill the functions of the mission. Where appropriate, these mechanisms and processes will conform to the directions given in *The Book of Discipline of The United Methodist Church* with due attention and care given to necessary adaptation of those provisions as already permitted in the Central Conferences. In the absence of the bishop, a superintendent of the mission shall preside. The presiding officer shall bring forward the regular business of the meeting and arrange the work.~~ The entity or entities establishing a mission, in collaboration with the assigned bishop, will seek a cooperative agreement with an annual conference which will serve as the correspondent annual conference to the mission for the purposes of ordination and conference membership as well as for local pastor licensing.

6. The annual meeting of the mission shall have the power to certify candidates for the ordained ministry, ~~to pass on the character of clergy who are not members of an annual conference,~~ to receive and to examine mission pastors and local elders in mission, and to recommend to an annual conference proper persons for provisional or full membership and ordination. ~~The examination of mission pastors and candidates for the local elder in mission shall be held by the mission and certified to an annual confer-~~

~~ence. The mission shall have the power to recommend to the correspondent annual conference proper persons for provisional or full membership and ordination as deacons or elders.~~

~~a) Mission pastors are members of the mission without being members of an annual conference. The mission shall determine the requirements for a mission pastor in order to most effectively utilize the indigenous leadership. Mission pastors are limited in their itineration to the bounds of the mission.~~

~~b) Local elders in mission are ordained members of the mission and are not members of an annual conference. The mission shall, in consultation with the bishop assigned to the mission and the General Board of Global Ministries, recommend the requirements for a local elder in mission. Such recommendations for requirements shall be approved by the Division of Ordained Ministry of the General Board of Higher Education and Ministry. Local elders in mission are limited in their itineration and sacramental authority to the bounds of the mission and as such are not eligible to transfer their credentials to another annual conference.~~

7. ~~The bishop shall, at the annual meeting, assign the missionaries and mission pastors to the several charges for the ensuing year; provided that transfer of missionaries related to the General Board of Global Ministries shall be completed only after consultation with the board.~~ The entity or entities initiating a mission shall be responsible for its administration and development and for making sure that the mission sets up, organizes and implements the necessary mechanisms and processes to fulfill the functions of the mission.

~~8. Administration, initiation, and coordination of a mission shall be in the General Board of Global Ministries. The board, in consultation with the bishop and mission officials, will coordinate the development and approval of the mission's work plan and budget.~~ Neither the mission nor its officers shall assume financial obligations nor make financial commitments on behalf of the General Board of Global Ministries without the Board's ~~explicit,~~ written authorization.

8. ~~9~~. Recommendations for a change of status of a mission shall be made by the entity or entities that established the mission. ~~the General Board of Global Ministries following the procedures established in *The Book of Discipline of The United Methodist Church.*~~

Rationale:

Revised ¶ 591 takes into account the new reality that missions are created also by annual conferences in central conferences and establishes their relationship to the General Board of Global Ministries. ¶ 590-593 is a set of petitions on Missions, revised with the same structure of the petitions on Provisional...

¶591.

Petition Number: 60308-CO-¶591-G; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

Local Deacons in Mission

Amend ¶ 591.3, 6, 6b), and 7, as follows:

Insert "local deacons in mission" into ¶ 591.3:

3. A mission shall be made up of all regularly appointed missionaries, both lay and clergy, local elders in mission, local deacons in mission, mission pastors, and other lay members.

Insert "local deacons in mission" into ¶ 591.6:

6. The annual meeting of the mission shall have the power to certify candidates for the ordained ministry, to pass on the character of clergy who are not members of an annual conference, to receive mission pastors, ~~and~~ local elders in mission, and local deacons in mission, and to recommend to an annual conference proper persons for provisional membership and ordination. The examination of mission pastors and candidates for ~~the~~ local elder in mission and local deacon in mission shall be held by the mission and certified to an annual conference.

Insert into ¶ 591.6b)

b) Local elders in mission and local deacons in mission are ordained members of the mission and are not members of an annual conference. The mission shall, in consultation with the bishop assigned to the mission and the General Board of Global Ministries, recommend the requirements for a local elder in mission and a local deacon in mission. Such recommendations for requirements shall be approved by the Division of Ordained Ministry of the General Board of Higher Education and Ministry. Local elders in mission and local deacons in mission are limited in their itineration and sacramental authority to the bounds of the mission and as such are not eligible to transfer their credentials to another annual conference.

Insert into ¶ 591.7:

7. The bishop shall, at the annual meeting, assign the missionaries, local elders in mission, local deacons in mission, and mission pastors to the several charges for the ensuing year; provided that transfer of missionaries related to the General Board of Global Ministries shall be completed only after consultation with the board.

Rationale:

The inclusion of local deacons in mission as a cate-

gory of service within the Missions provides an additional alternative for service. This category, like local elders in mission, is restricted to the Mission. Global Ministries endorses other changes to ¶ 591 submitted by the Standing Committee on Central Conference Matters...

¶602.1.

Petition Number: 60387-CO-¶602.1-G; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Remove Under Appointment from Local Pastors Description

Amend ¶ 602.1

¶ 602. *Composition and Character*—1. The clergy membership of an annual conference (¶ 370) shall consist of deacons and elders in full connection (¶ 333), provisional members (¶ 327), associate members, affiliate members (¶¶ 344.4, 586.4), and local pastors ~~under full-time and part-time appointment to a pastoral charge~~ (¶ 317). . .

d) Full-time and part-time local pastors ~~under appointment to a pastoral charge~~ shall have the right to vote in the annual conference . . .

[The same change is necessary in ¶¶ 32, 142, and 370.1. Petitions are submitted for each of these changes.]

Rationale:

"under appointment" is redundant because one must be under appointment in order to be categorized as a local pastor.

¶602.2.

Petition Number: 60388-CO-¶602.2-G; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Remove Candidacy Process for Diaconal Ministers

Amend ¶ 602.2 by deletion

¶ 602.2 – ~~Persons who enter candidacy for diaconal ministry prior to January 1, 1997, shall be allowed to complete candidacy, and those consecrated~~ Consecrated diaconal ministers ~~will~~ serve as lay members of the annual conference as long as they maintain this status in The United Methodist Church.

Rationale:

This phrase no longer has relevance. Per ¶ 306.1 of the 1992 *Book of Discipline* (the last edition to have requirements for diaconal ministers), diaconal ministry candidacy shall last no more than 8 years. This maximum expired in 2005.

¶602.4.

Petition Number: 60936-CO-¶602.4-G; Rogers, Kendall C. - Beavercreek, OH, USA.

AC Additional Lay Members

Amend ¶ **602.4.: . . .** If the lay membership should number less than the clergy members of the annual conference, the annual conference shall, by its own formula, provide for the election of additional lay members (At-Large Delegates) to equalize lay and clergy membership of the annual conference. To ensure diversity in the selection of At-Large Delegates, inclusiveness for all shall include but not be limited to—race, gender, age, economic conditions, education levels, veteran status, marital status, sexual orientation, and people with disabilities. At-Large Delegates shall not be selected based solely on age, race, or gender.

Rationale:

The purpose of the proposed change to the *Book of Discipline*, **¶ 602.4,** is to ensure that At-Large Delegates that are chosen for membership in the Annual Conference are a diverse set of delegates based on racial, gender, age, economic conditions, education levels, veteran status, people with disabilities, marital status . . .

¶602.9.

Petition Number: 60240-CO-¶602.9-G; McKinney, Sarah E.H. - Summerfield, NC, USA for Office of Christian Unity and Interreligious Relationships - Council of Bishops.

Ecumenical Representatives

Amend ¶ 602.9 as follows:

The following shall be seated in the annual conference and shall be given the privilege of the floor without vote: official representatives from other denominations~~, especially from member churches of Churches Uniting in Christ~~, invited by the annual conference; missionaries . . .

Rationale:

This change removes the specific reference to inviting members of Churches Uniting in Christ and in so doing gives this paragraph a more worldwide perspective.

¶605.

Petition Number: 60956-CO-¶605-G; Furr, Steve - Jackson, AL, USA for Association of Annual Conference Lay Leaders.

Permissiveness in AC Structure - Agenda

For the purpose of empowering the annual conferences to determine their own agenda and structure amend multiple paragraphs as follows:

Delete ¶¶ 605.1, 605.2, 605.3, 605.4, 605.5, and 605.6 in their entirety.

Amend ¶ 607.4 as follows:

¶ 607.4. ~~The conference lay leader shall be responsible for presenting a report to the annual conference.~~ The annual conference shall provide time for an address that shall be the responsibility of the conference lay leader.

¶606.

Petition Number: 60209-CO-¶606-G; Ryder, Jack E. - LaGrange Park, IL, USA for Northern Illinois Annual Conference.

Digital AC Journal

Amend ¶ 606 as follows:

¶ 606. *Records and Archives*—1. The annual conference shall keep an exact record of its proceedings according to the forms provided by the general, jurisdictional, and central conferences. If there are no archives of the annual conference, the secretary shall keep the bound copy or copies or a digital version to be handed on to the succeeding secretary. The conference shall send to its jurisdictional conference or central conference copies of the minutes of the quadrennium for examination.

2. Each annual conference shall send without charge to the General Council on Finance and Administration, the General Board of Pension and Health Benefits, the General Commission on Archives and History, the Central Conference or Jurisdictional Commission on Archives and History, and the Annual Conference Commission on Archives and History two printed copies or a digital version of its annual journal. In addition, the annual conference shall send one printed copy or a digital version of its annual journal to the Connectional Table and one printed copy or a digital version to United Methodist Communications. If available, one copy of a digital version of the journal shall be sent to the General Commission on Archives and History and one copy to United Methodist Communications.

Rationale:

To allow Annual Conferences to send digital copies of their Journal to various Boards and Commissions. At some point in the near future, some Annual Conferences may cease printing paper copies of Journals.

¶607.6.

Petition Number: 60517-CO-¶607.6-G; Furr, Steve - Jackson, AL, USA for Association of Annual Conference Lay Leaders.

AC Lay Leader in Appointment Making

Amend paragraph ¶ 607.6 as indicated following:

¶ 607.6. The conference lay leader shall be given the opportunity to meet with the cabinet when matters relating to clergy appointments or the coordination, implementation, or administration of the conference program, or other matters as the cabinet may determine are on the agenda.

Rationale:

¶ 33 prohibits most lay members of the conference from voting on conference relations of clergy, but it does not say anything about appointments or the appointment process. It is time to empower a lay voice in appointment making of the annual conference at the level of the cabinet.

¶608.6.

Petition Number: 60565-CO-¶608.6-G; Mulenga, Maidstone - Columbia, MD, USA.

Director of Connectional Ministries

Add new sub-paragraph after ¶ 608.6 (b) and move the current ¶ 608.6 (c) to become ¶ 608.6 (d).

c) The director of connectional ministries may also serve as assistant to the bishop.

~~c)~~ d) In partnership with the bishop . . .

Rationale:

The Director of Connectional Ministries usually ends up assisting the bishop in enhancing the connectional ministries through the development and embodiment of the vision of the conference. Several annual conferences are already combining the duties of the Assistant to the Bishop and the Director of Connectional Ministries.

¶608.6.

Petition Number: 60957-CO-¶608.6-G; Furr, Steve - Jackson, AL, USA for Association of Annual Conference Lay Leaders.

Permissiveness in AC Structure - DCM

For the purpose of empowering the annual conferences to determine their own agenda and structure amend as follows:

Amend ¶ 608 as follows:

¶ 608.6. providing for advocacy and monitoring functions to ensure that the church is consistent with its stated values.

It is recommended that each annual conference have a director of connectional ministries or designated person to focus and guide the mission and ministry of The United Methodist Church within the annual conference.

a) The director may be lay or clergy.

b) The director, if such a position is created and filled, shall serve as an officer of the annual conference and shall sit with the cabinet when the cabinet considers matters relating to coordination, implementation, or administration of the conference program, and other matters as the cabinet and director may determine. Whether appointed or elected to this position, the director, if such a position is created and filled, shall be amenable to the bishop, in consultation with the appropriate annual conference personnel body.

c) In partnership with the bishop and cabinet and the elected leadership of the conference, the director of connectional ministries, if such a position is created and filled, shall have the following primary responsibilities:

¶608.6c2.

Petition Number: 60583-CO-¶608.6c2-G; Fugate, Nathanael - Dubois, PA, USA.

Mother-Child Resource List

Amend ¶ 608.6.c.2 of the *Book of Discipline* as follows:

Add new sub-paragraph after 608.6.c.2: a) Because we affirm the sacred worth of all people and because this affirmation is tied directly to our continual transformation and renewal, we strongly recommend that the conference staffer known as director of connectional ministries or another individual specified by the annual conference compile a list of crisis pregnancy centers and pregnancy resources centers, within the boundaries of the annual conference, that compassionately help women facing unplanned pregnancies find feasible alternatives to abortion. Such lists should be compiled on at least a quadrennial basis, in consultation with such other appropriate leaders of the annual conference as the conference council on young adult ministries. This list would be made available, in conjunction with the conference staffer known as the director of communications or another applicable individual as specified by the annual conference, to district committees, charges, and pastors.

Rationale:

Allows the *Discipline* to pragmatically care for women facing unplanned pregnancies while still maintaining that unborn human life is of equal sacred worth. This would also give individuals at the local and district level the tools to, in practice, maintain all aspects of our Disciplinary language.

¶610.

Petition Number: 60018-CO-¶610-G; Yates, Leo Jr. - Severn, MD, USA for Commission on Disability Concerns of the Baltimore-Washington Annual Conference. DeLarme, Shirley - Port Orchard, WA, USA for Pacific Northwest Annual Conference. Harper, Trey - Forest, MS, USA for Mississippi Annual Conference. Hodge, Jeff - Syracuse, NY, USA for Upper New York Annual Conference. Howe, Margaret - New Paltz, NY, USA for New York Annual Conference. Nakanishi, Leanne - Pasadena, CA, USA for California-Pacific Annual Conference. Wiley, David E. III - Allendale, NJ, USA for Greater New Jersey Annual Conference. 1 Similar Petition

Meeting Accessibility

Amend ¶ 610.4 as follows:

. . . The annual conference is responsible for structuring its ministries and administrative procedures in order to accomplish its purpose . . . . It will monitor to insure inclusiveness—racial, gender, age, and people with disabilities—in the annual conference.

4. ~~Whenever possible,~~ Every effort shall be made to ensure that all meetings scheduled by the annual conference and its districts, boards, or committees ~~should~~ will be held in places that are accessible to persons with disabilities even if this means scheduling meetings outside church-related facilities.

Rationale:

The *Discipline* specifies that there shall be no discrimination based on disabilities, yet ¶ 610.4 is not sufficiently strong to ensure that people with disabilities can participate in meetings of the annual conference, its districts, boards, and committees. Adopting this petition ensures that the intent of the paragraph is met.

¶610.

Petition Number: 60173-CO-¶610-G; Chumley, Madeline L. - Dallas, TX, USA for UM Young People's Legislative Assembly.

Schedules of Young People

Add the following after current ¶ 610 .7:

8. Whenever possible, meetings scheduled by the annual conference and its districts, boards, or committees shall be held at a time and place that accommodates young people's schooling schedules.

Rationale:

Often times when young people are placed on a committee, these committees hold meetings during school hours. This makes it impossible for the voice of young people to be heard. This petition asks the church to try to work around the schooling schedules of the young people on their committees.

¶610.

Petition Number: 60959-CO-¶610-G; Furr, Steve - Jackson, AL, USA for Association of Annual Conference Lay Leaders.

Permissiveness in AC Structure - Connectional Parallels

For the purpose of empowering the annual conferences to determine their own agenda and structure amend ¶ 610 as follows:

¶ 610. The annual conference is responsible for structuring its ministries and administrative procedures in order to accomplish its purpose (¶ 601), with the exception of the mandated provisions of ¶¶ 611, 635, 636, 637, 639, 640, 647, 648. In so doing it ~~shall~~ should provide for the connectional relationship of the local church, district, and conference with the general agencies. . . .

1. Annual conferences are permitted the flexibility to design conference and district structures in ways that best support the mission of making disciples of Jesus Christ in an increasingly diverse global community and that place secondary any prescribed structure, except for the mandated entities in ¶ 610 above. In doing so, an annual conference ~~shall~~ should provide for the functions and General Conference connections with all general agencies provided by the *Discipline* as follows: *a)* There ~~shall~~ should be clear connections between the General Conference agencies, annual conference program and administrative entities, and the local congregations. These connections ~~shall~~ may be identified in the business questions of the annual conference each year. *b)* There shall be clear checks and balances regarding program functions and financial/administration functions within the annual conference. These structural matters will be defined and approved by the annual conference session.

. . .

6. Members of general agencies (¶ 701) shall serve as ex officio members of the corresponding annual conference agency or its equivalent structure where such agencies or structures are created (see ¶ 710.4, .5).

¶653.2e.

Petition Number: 60726-CO-¶653.2e-G; McCart, Sharon Rae - Irvine, CA, USA for DisAbility Ministries Committee of The UMC - Global Health - GBGM.

Update of Terminology

Amend *Discipline* ¶ 653.2.e

It shall be the responsibility of this committee:

e) To foster cooperation among ministries within the annual conference that focus on specific disabilities (D/deaf, deafened, hard of hearing, ~~development~~ developmental disabilities, ~~mental retardation~~ intellectual disabilities, mental illness, visual impairment, physical disabilities, etc.).

Rationale:

This amendment proposes to correct an incorrect term and replace an outdated term. It also changes "deaf" to "D/deaf" to include both those who are part of the Deaf culture and those who are not.

Proposed Non-Disciplinary Legislation

Petition 60059.

Petition Number: 60059-CO-NonDis-$-G; Jones, Scott J. - Wichita, KS, USA.

Jurisdictional Study Committee

If paragraphs 37 and 39 are amended by Petition 60058, then following the certification of these changes, the Council of Bishops shall appoint a Jurisdictions Study Committee to examine the best number of jurisdictions and their boundaries. It shall report its recommendation to the 2020 General Conference. If paragraphs 37 and 39 are not changed, no committee shall be appointed. The voting membership of the committee shall be composed as follows:

• Bishops: the president, president-elect and secretary of the Council of Bishops or their designees

• 9 clergy and 9 lay persons, chosen from the five jurisdictions in proportion to their delegate representation in the 2016 General Conference.

The ethnic balance in the committee's membership should reflect the ethnic make-up of the UMC's US lay membership as much as possible. The committee's membership should be as balanced between men and women as possible.

Funding for the meeting expenses of the episcopal members will come from the Episcopal Fund, and funding for the other members will come from the General Administration Fund.

Rationale:

If constitutional amendments to paragraphs 37 and 39 pass, The Council of Bishops should appoint a study committee to examine the best number and boundaries of jurisdictions for consideration at the 2020 General Conference.

Petition 60204.

Petition Number: 60204-CO-NonDis-G; Hall, Russell - Tomball, TX, USA for Texas Annual Conference.

Limitation on Resolutions

All future Resolutions being considered for adoption to be included in the *Book of Resolutions* shall be limited to 650 words, or 2 pages, whichever is less. Any existing (previously approved) resolutions that are being considered for re-adoption, or renewal, shall be condensed, as necessary, to conform to the same standard.

Rationale:

The current *Book of Resolutions* is almost 1,100 pages and has become too large and redundant to be an effective ministry tool. It is no longer a useful reference because of its size, the length of many Resolutions, and the duplication that exists among many of the Resolutions. This petition . . .

Petition 60277.

Petition Number: 60277-CO-NonDis-$-G; Streiff, Patrick - Zurich, Switzerland for Standing Committee on Central Conference Matters. Yemba, David Kekumba - Kinshasa II, nu Democratic Republic of Congo for Committee on Faith and Order.

General Book of Discipline - Draft

General Book of Discipline – draft of Part VI, chapters 1-4+6

Following the mandate given in the *Book of Discipline* 2012, ¶ 101, the Standing Committee on Central Conference Matters presents to the 2016 General Conference the draft of a General Book of Discipline, Part VI, chapters 1-4+6, based on the *Book of Discipline* 2012. The draft comes in partial fulfillment of the mandate and will be completed with Part VI, chapters 5+7, during the quadrennium 2017-2020.

The 2016 General Conference celebrates the progress achieved in clarifying what is "distinctively connectional" in a worldwide United Methodist Church. It approves the direction taken by the Standing Committee as the draft gives a sample of an upcoming "General Book of Discipline" which will be submitted to the 2020 General Conference for legislative action. It invites The United Methodist Church to live into our worldwide covenant and to confer on a Book of Discipline that truly enables mission and ministry in diverse, worldwide contexts. General Conference asks for a churchwide consultation process on the draft of a "General Book of Discipline, Part VI, Chapters 1–4+6," presented to the 2016 General Conference, in all annual conferences of The United Methodist Church. Consultations shall be done according to the outline given by the Standing Committee and with feedback to the Standing Committee until the end of 2017.

The feedback shall inform the Standing Committee in preparing a revised draft of these chapters, based on the *Book of Discipline* 2016, as part of a "General Book of Discipline" to be submitted to the 2020 General Conference.

Financial Implications

The financial implications are linked to the collaboration with the Committee on Faith and Order and pay the costs for the Standing Committee members participating in these collaboration meetings with USD 26,000 for the quadrennium. The increase is being requested from the General Administration Fund Contingency, from which the initial work was funded.

Text of Draft

The Draft of the General Book of Discipline is available in Volume 2, Section 4 of the *Advance Daily Christian Advocate*.

Rationale:

Living into the future as a worldwide church needs a deliberate process of consultation and conferencing for moving forward together. The petition affirms the direction of the draft for a General Book of Discipline and asks for a consultation process in annual conferences. Such a consultation process will be essential...

Petition 60816.

Petition Number: 60816-CO-NonDis-!-G; Barker, Amy Valdez - Chicago, IL, USA for Connectional Table.

Jurisdictional Process

The General Conference shall direct each U.S. jurisdiction, as part of the 2016 jurisdictional conference meetings, to select a committee made up of one representative from each annual conference in the jurisdiction to discuss and formulate recommendations to the Connectional Table and the Standing Committee on Central Conference Matters regarding how United Methodist conferences in the United States should deliberate on matters that only pertain to conferences and churches in the United States. Each committee shall select a chair to ensure the scheduling and facilitation of meetings, recording and distribution of meeting minutes, and communication with the Connectional Table. The jurisdictional conference is encouraged to strive for diversity on the committee with regard to clergy/laity status, gender, ability, age, and race/ethnicity.

Each of the five jurisdictional committees shall elect two persons to participate on a steering committee. The steering committee will work to ensure consistent conversation topics and decisions among the jurisdictions, set a basic meeting schedule and timeline. It is recommended that the steering committee consider consistent methodologies for data collection and surveying of leaders throughout annual conferences in the U.S. The steering committee shall include three central conference Connectional Table members to be selected by the central conference College of Bishops.

The makeup of the Steering Committee on the Jurisdictional Process would be:

10 jurisdictional representatives: 2—Northeast Jurisdiction, 2—Southeast Jurisdiction, 2—North Central Jurisdiction, 2—South Central Jurisdiction, 2—Western Jurisdiction

3 central conference members from the Connectional Table membership: 1 from the Philippines, 1 from Africa, and 1 from Europe.

The Connectional Table (CT) will convene the steering committee to ensure the flow of information and communication and serve as a liaison to the general Church in support of the jurisdictional committees. The expenses of elected jurisdictional steering committee members to attend meetings would be borne by the jurisdictions. The CT would be responsible for expenses related to the central conference members participating in the steering committee.

The steering committee shall send a final report to the CT at the end of 2018 in order for the Standing Committee on Central Conference Matters to know how the U.S. proposes to deliberate on issues only relevant within the U.S. If necessary, the CT may convene a meeting of the full jurisdictional committees mid-quadrennium for further discussion among the jurisdictions.

Covenant Guiding Steering Committee's Work

The work of each jurisdictional committee and the steering committee shall be guided by the covenant found in ¶ 125 of the 2012 *Book of Discipline*. It begins: **"**United Methodists throughout the world are bound together in a connectional covenant in which we support and hold each other accountable for faithful discipleship and mission. Integrally holding connectional unity and local freedom, we seek to proclaim and embody the gospel in ways responsible to our specific cultural and social context while maintaining 'a vital web of interactive relationships'" . . . and also states: "For our connectionalism to become a living practice, we need to carry the worldwide nature of The United Methodist Church deep into the life and mission of our local congregations. Only when we commit ourselves to interdependent worldwide partnerships in prayer, mission, and worship can connectionalism, as a Wesleyan ecclesial vision, be fully embodied" (¶ 125).

As we strive to live into the covenant—into the vision set before United Methodist churches in the U.S.—we are guided and grounded by three core values articulated in ¶ 125 through our worldwide covenant, which are: 1) greater alignment of the connection for the mission of making disciples of Jesus Christ; 2) deeper connections throughout the Church; and 3) more equitable sharing of our God-given gifts.

Rationale:

The 2012 report of the UMC Worldwide Nature Study Committee recommended changes toward becoming a worldwide church, including creating a U.S. central conference. The CT engaged questions about how/where the U.S. church makes decisions, but needs jurisdictional leaders to engage more deeply toward recommendations for a *General Book of Discipline*.

Petition 60900.

Petition Number: 60900-CO-NonDis-G; Whittaker, Michelle C. - Silver Spring, MD, USA.

Ranked Choice Voting

Annual conferences shall use ranked choice voting when there are more than two nominees for a conference board or delegation being elected.

Ranked choice voting is a process of ranking nominees in order of preference (first choice, second choice, third choice, and so on). All first choices are counted, and nominees with the fewest votes are eliminated. If a voter's first choice is eliminated, their vote instantly goes to the voter's next choice. Receiving a majority of votes elects nominees for a single position and nominees for multiple positions (like a conference board or delegation) are elected in proportion to the number of votes they receive.

Rationale:

The Constitution of The United Methodist Church calls for a "fair and open process" for electing delegates to General Conference (¶ 13. Article 1.2) and to elect members to serve on annual conference boards and commissions, but does not specify the method of election. Many elections at the annual conference . . .

Petition 60932.

Petition Number: 60932-CO-NonDis; Royappa, Samuel J. - Sun Prairie, WI, USA for Wisconsin Annual Conference Cabinet.

Defer Reduction in US Episcopal Areas

The 2016 General Conference of The United Methodist Church at Portland, Oregon, will defer all decisions to reduce the number of episcopal areas and the number of bishops in all five U.S. Jurisdictional Conferences (being proposed for 2016) to the 2020 General Conference. This means the reduction of the number of episcopal areas and number of bishops' reduction in the United States will be put on hold for a quadrennium, until 2020.

The leadership of our Council of Bishops or the five Colleges of Bishops, the Connectional Table and the Inter-Jurisdictional Committee on Episcopacy would use the 2016-2019 quadrennium to create and present a detailed report on missional priority and strategy to the 2020 General Conference. The report is to include, but not limited to the analysis of: historical perspectives, current reality, demographic changing trends, emerging missional reasons/values, financial implications, changes to the jurisdictional conferences' boundaries, and the number of jurisdictions in the U.S., and also include specific recommendations, and a strategic implementation plan.

Rationale:

In light of the current reality and changing demographic trends in the U.S., it's time to make missional values a priority and a criterion for the future health, growth, and vitality of our annual conferences in the U.S., within the framework of the jurisdictional conferences.

Petition 60981.

Petition Number: 60981-CO-NonDis-!-G; Merrick, Tracy R. - Wexford, PA, USA for NEJ Global Structure Task Force.

Global Connectional Conference - Concept Proposal

Be it resolved that:

1. This concept proposal be adopted by the General Conference.

2. The General Conference shall establish an inclusive task force (hereinafter "Task Force") to write detailed legislation, consistent with concept proposal adopted by the GC2016, for submission to the 2020 General Conference.

3. The Task Force shall consist of a total of 15 members, named by the Connectional Table, and convened as an independent body before December 1, 2016. The 15-member Task Force shall include one member from each jurisdiction and central conference who are not already members of the Connectional Table; one bishop identified by the Council of Bishops; one member of the Connectional Table; and one member of the Standing Committee on Central Conference Matters. The Connectional Table shall identify one of these 15 individuals to chair the task force. The Connectional Table may name up to four additional members with voice but not vote: a general secretary of a general agency; a member of the NEJ Global Structure Task Force, a person with skills in writing the needed legislation, and a person with marketing skills. Although the task force may need some face-to-face meetings, it will meet primarily via electronic means.

4. The Task Force shall seek feedback from the Connectional Table, the Standing Committee on Central Conference Matters, the Council of Bishops, and The United Methodist Church and shall provide annual updates. The Task Force shall also develop and implement a plan to actively inform the denomination about its progress and the legislation needed to implement the concept proposal adopted by General Conference 2016. The Connectional Table shall review the final legislation and submit it directly to the 2020 General Conference.

5. $300,000 shall be added to the Connectional Table's 2016-2020 quadrennial budget specifically for the work of this task force.

Background

The 2012 NEJ Conference authorized the creation of the Task Force to develop recommendations regarding the global structure of The United Methodist Church. The Task Force was appointed by the College of Bishops in mid-2013 . . .

The core values discerned by the Task Force guided its work:

• Be Christ Focused—The denominational structure should reflect the teachings of and empower the mission of Jesus Christ.

• Embody Structural Fairness—The denominational structure should provide for greater global equality in the church around access to services, participation in structures, and shaping the agenda of The United Methodist Church. Any plan should provide for an equitable global resourcing and distribution of apportioned funds.

• Extend Community—Everyone, everywhere must be welcome and safe in The United Methodist Church. Any new structure must honor non-essential differences and defend the essential dignity and worth of all God's children.

The Task Force worked with other groups across the denomination that were also addressing aspects of the global structure: the Connectional Table, the Standing Committee on Central Conference Matters, and jurisdictional groups in the Western and North Central Jurisdictions. The Task Force distributed two preliminary proposals to these groups and to each of the annual conferences within the NEJ, seeking their consideration and feedback. Revisions were made based on input received.

In summary, this proposal recommends that:

• The General Conference be renamed The Global Connectional Conference, which will be similar to General Conference, except that it will ONLY deal with global issues and will be responsible for a Global *Book of Discipline*.

• The UMC will be organized into four continent-wide "connections": Africa, Asia, Europe, and North America.

• Each of the four connections will have the option of organizing into regions. Each connection will be responsible for its own, connection-wide *Book of Discipline*, relevant to matters that are not global.

• Annual conferences will remain the same.

United Methodist Church Global Structure Concept Proposal

The NEJ Global Structure Task Force has developed this proposal for the 2016 General Conference to consider and to designate a representative task force or committee to write the legislation needed to implement its provisions.

An Equitable Global Structure:

A. United Methodist Global Connection

1. The United Methodist Global Connection shall be responsible for global matters pertaining to The United Methodist Church and will not address non-global matters relating to individual connections in Africa, Asia, Europe, or North America.

2. The Global Connection shall be responsible for:

a. Constitution of The United Methodist Church

b. Global *Book of Discipline*

c. Global Social Principles

d. Global Connectional budget

e. Global responsibilities of the current General Conference as defined in the 2012 *Book of Discipline* and in actions of previous general conferences, except for those matters delegated elsewhere

f. Hearing reports about ministry successes and challenges from each connection and providing opportunities for the discussion of global issues

g. Number and boundaries of United Methodist connections

h. Definition of the powers and roles of connectional, regional, annual, missionary, district, and charge conferences

i. Number of episcopal areas within each of the United Methodist connections

j. Definition of the powers, duties, and privileges of episcopal leaders

k. Decisions regarding the funding of connectional and regional conferences

l. Global agency statements of purpose, accountability to statements of purpose, and sizes and makeup of global agency boards of directors.

m. Definition of the powers and duties of elders, deacons, supply pastors, local pastors, deaconesses, and home missioners

n. Definition of the conditions, privileges, and duties of church membership

o. Standards for the election of delegates to the Global Connectional Conference

3. The Global Connectional Conference shall replace the General Conference, which currently "has full legislative power over all matters distinctively connectional. . . . It has no executive or administrative power." (¶ 501)

a. The Global Connectional Conference shall focus on global matters during its quadrennial meeting, which shall last less than two weeks.

b. The Global Connectional Conference shall be constituted in the same way as the current General Conference, shall be assigned responsibilities that are similar to the current General Conference, shall be subjected to the same Restrictive Rules as the current General Conference, and shall function in ways that are similar to the current General Conference. (¶¶ 13-16 and ¶¶ 501-511).

c. The Global Connectional Conference shall consist of 600-1000 delegates with an equal number of lay and clergy delegates elected by annual conferences and missionary conferences. The formula for determining the number of delegates from each annual conference shall be the same for all annual conferences and missionary conferences, with the provision that each annual conference and missionary conference shall elect at least one lay and one clergy delegate.

d. Concordat churches, affiliated autonomous Methodist churches, and affiliated united churches may elect delegates to the Global Connectional Conference:

—The Methodist Church in Great Britain may elect four delegates with voice and vote. The United Methodist Church may send two delegates each year to the British Methodist Conference.

—Other concordat churches may elect two delegates with voice and vote.

—Affiliated autonomous Methodist churches and affiliated united churches may elect two delegates with voice and without vote. If such a church has more than 70,000 full members it is entitled to send three delegates with voice but not vote.

4. The Council of Bishops, the Global Judicial Council, and the global agencies shall serve the entire United Methodist Global Connection.

a. The Council of Bishops shall continue to have similar responsibilities and shall function in ways that are the similar to the current Council of Bishops (¶¶ 47-54 and ¶¶ 401-442).

b. The Global Judicial Council shall continue to have similar responsibilities and shall function in ways that are the similar to the current Judicial Council (¶¶ 55-58 and ¶¶ 2601-2612). In addition, it shall have the option to review all decisions by connection judicial committees and regional committees on appeal. It shall also handle matters that reference both the Global *Book of Discipline* and one or more connectional books of discipline.

c. The agencies which the Global Connection defines as global shall be structured to fully serve all of the connections and shall establish boards of directors with members equitably distributed across all regions of the Global Connection.

B. United Methodist Connections (Africa, Asia, Europe, and North America)

1. A United Methodist Connection shall be established in each of the following: Africa, Asia, Europe, and North America. Each connection shall focus on the church's mission from the perspectives of the regions within the connection by understanding and addressing the contextual implications of nations, cultures, languages, and other important realities.

2. Each connection shall be responsible for:

a. A connectional *Book of Discipline*

b. Authorizing provisions within its connectional Book of Discipline to accommodate the specific needs of the regions within its purview

c. Defining needs for the presence and roles of agencies within the connection

d. Connectional-specific agencies: agency statements of purpose, accountability to agency statements of purpose, and sizes and make-up of connectional-specific agency boards of directors

e. Number and boundaries of regions within the connection

f. Episcopal matters: tenure, process of election, methods of assignment, retirement plans, itineracy, and standards of conduct

g. Clergy standards: process for ordination, conference relationship, and clergy membership

h. Financial matters: connection's budget, pensions, distribution of funds to support regional conferences

i. Legislation to the Global Connectional Conference regarding the Global Book of Discipline

3. If a connection is organized without regions, the roles and responsibilities of the region shall be added to the roles and responsibilities of that connection.

4. The connectional conferences shall meet quadrennially prior to the Global Connectional Conference.

a. Each connectional conference shall consist of the delegates to the Global Connectional Conference from the connection with the provision that no connection conference shall have less than 100 delegates. Additional delegates where needed shall be elected according to the same process, and may be the delegates that were elected to the regional conferences within the connection.

b. Connectional conferences shall be organized in ways similar to the Global Connectional Conference and shall function in similar ways.

5. The connectional College of Bishops, connectional judicial committee, connectional-specific agencies, and global agencies with a presence in a connection shall serve that connection.

a. The connectional College of Bishops shall be responsible for leading the connection and shall function in ways similar to the current colleges of bishops. (¶¶ 48, 51, and 52).

b. The connectional judicial committee will deal with questions of law relating to its connection's books of discipline

c. The connectional-specific agencies shall be accountable to the connectional conference and their boards of directors shall be elected by the regional conferences in the connection.

d. Any global agencies with a presence within a connection shall be organized to be responsive to the needs of the connection and shall be accountable to the connectional conference and the global agency's board of directors..

C. Regions

1. Regions shall be established geographically and all regional conferences shall have the same authority and responsibilities.

2. Current jurisdictional conferences and central conferences shall become 12 regions:

a. United Methodist Connection in Africa—three regions:

African Region, Congo Region, and West Africa Region

b. United Methodist Connection in Asia—one region:

Philippines Region

c. United Methodist Connection in Europe—three regions:

Central/Southern Europe Region, German Region, and Northern Europe and Eurasia Region

d. United Methodist Connection in the North America—five regions:

North Central Region, Northeastern Region, South Central Region, Southeastern Region, and Western Region

3. Regions will be responsible for:

a. Promotion of the evangelistic, educational, missionary, and benevolent interests of the Church and to provide for interests and institutions within its boundaries

b. Number and boundaries of annual conferences

c. Boundaries of episcopal areas

d. Election and assignment of bishops

e. Election of members to global and connectional agency boards and regional committees

f. Legislation to the Global Connectional Conference regarding the Global *Book of Discipline*

g. Legislation to its connectional conference regarding the connectional Book of Discipline

h. Regional budget

i. Organizing as needed to accomplish its work

4. Regional conference meetings will be conducted quadrennially within one year following the meeting of the Global Connectional Conference.

a. The number of delegates and composition guidelines of regional conferences will be determined by the Global Connectional Conference. Regional conference membership will consist of equal numbers of laity and clergy and no regional conference shall have less than 100 members.

b. The delegates to the Global Connectional Conference shall be considered the first delegates from an annual conference elected to a regional conference.

5. The regional college of bishops and the regional committees will serve the Church within the region.

a. The regional college of bishops will continue to have the same roles as defined in the 2012 *Book of Discipline.* (¶¶ 48, 51, and 52).

b. The region will establish at least the following committees to support its work:

—Regional committee on appeals to hear and decide the appeal of a clergy person or a bishop following the decision of a trial committee, and

—Regional committee on the episcopacy to fulfill the provisions in ¶¶ 524.3 of the 2012 *Book of Discipline.*

D. Annual Conferences

1. The current configuration of annual conferences across each connection will be retained, unless altered by the region or connection.

2. Annual conferences will be responsible for electing delegates to the Global Connectional Conference, the connectional conference, and the regional conference.

3. The annual conference purpose, composition, organization, responsibilities, and agencies will remain unchanged, unless adapted by its connectional conference. (¶¶ 32-36 and ¶¶ 601-657).

FINANCIAL IMPLICATIONS:

The actual incremental costs of this proposal will be dependent upon the structure finally adopted by General Conference.

There will probably be some additional costs related to connectional conferences, committees, etc., but these costs may be offset by a possible reduction in costs related to the meeting of the Global Connection. If the business of the North America connection is removed from the agenda of the Global Connectional Conference, the duration of that meeting will be less than the current General

Conference, perhaps by three or four days, resulting in a reduction in costs for that meeting.

The most significant increase in costs will probably involve the meetings of the connectional conferences. This proposal would require each connectional conference to meet quadrennially, prior to the Global Connectional Conference. Depending upon when and where the connectional conferences meet, the incremental cost of these meetings is estimated to be between US$300,000 and US$1,000,000. GCFA will be asked to develop more accurate cost projections.

Any incremental cost increases will also need to be examined in the context of the overall budget for the 2016 General Conference budget of over US$10 million.

Rationale:

The Proposal to Restructure the Global UMC—concept proposal offers General Conference 2016 an opportunity to reshape the proposal before detailed legislation is developed. The proposed structure is Christ focused, extends community, and provides greater global equality around access to services, participation in structures, and shaping the UMC's agenda.

Petition 60993.

Petition Number: 60993-CO-NonDis-!-G; LaCasse, Lisa - Spotsylvania, VA, USA for Wilderness Community UMC.

Plan of Separation

WHEREAS, The United Methodist Church is embroiled in an irresolvable conflict over issues of theology and moral teaching, and

WHEREAS, this conflict is causing harm to individuals and groups within the church, in contravention of our General Rule to "do no harm," and

WHEREAS, it would be better for the cause of Christ and the mission and health of the church if this conflict were resolved, allowing attention and resources that are currently employed in the conflict to be redirected to the church's mission, and

WHEREAS, we believe that the only lasting way to resolve this conflict is through an amicable parting of the church into two or more different entities,

Therefore, be it resolved, that the 2016 General Conference enacts the following plan of separation, pleading for all members to conduct themselves with the utmost of Christlike grace, charity, and generosity toward one another.

CONSTITUTIONAL AMENDMENT (requires 2/3 vote)

All conflicting provisions of the Constitution and *Book of Discipline* are hereby suspended for the purpose of implementing a plan of separation. The separation shall make available at least two new entities, one providing full inclusion for LGBTQ persons in marriage and ordination, and another maintaining the church's current teaching and provisions regarding marriage and ordination for LGBTQ persons. Additional entities may be proposed by groups during the initial implementation. Provisions that do not conflict with implementation of the plan shall continue in force until the termination of The United Methodist Church is declared. At the conclusion of the implementation process, all assets and liabilities of The United Methodist Church shall have been equitably divided among the two or more entities, which shall become the successor denominations, and The United Methodist Church shall cease to exist.

IMPLEMENTING LEGISLATION (requires majority vote)

The following process is enacted to implement the constitutional amendment permitting a plan of separation. The secretary of the General Conference shall work with the bishops to ensure that voting on the ratification of this constitutional amendment begins with the regularly scheduled annual conference sessions after September 1, 2016, and is completed by August 31, 2017. The Council of Bishops shall certify whether or not this amendment has been adopted at its meeting in fall 2017.

1. The Council of Bishops shall oversee the implementation of the plan and serve as a clearing house of information for clergy and congregations desiring to affiliate with an entity different from the one chosen by their annual conference.

2. *Founding Teams*—In anticipation of the approval of the constitutional amendment, the 2016 General Conference shall (subsequent to approving the amendment by the required two-thirds vote) elect a ten-person team for each new entity that desires to form, consisting of four laypersons who are General Conference delegates, four clergypersons who are General Conference delegates, and two bishops. Nominations shall be taken in writing to the General Conference secretary as a slate of ten for each entity, beginning after the adoption of the amendment and concluding in time for the slates to be published at least 24 hours prior to the election being held. Accompanying each slate shall be a brief statement of the distinctive formative principles of the entity proposed to be formed by that slate. Each new entity group is responsible to ensure that its slate consists of persons who agree to the formative principles of that proposed entity. The plenary session of General Conference shall determine by majority vote whether or not to certi-

fy each slate and proposed entity as put forward without change.

3. *Descriptive Documents*—In the 16 months following General Conference, each team shall write and approve a vision and mission description for its particular entity, including a one-page summary. These documents shall be the initial guide for decision making by bishops, annual conferences, clergy, congregations, and church institutions about the entity with which they will affiliate. The descriptive documents shall be publicly released at the time when the Council of Bishops certifies that the constitutional amendment has been ratified.

4. *Episcopal Affiliation—a)* No more than 60 days following the certification of the constitutional amendment enabling the plan to go forward, each active and retired United Methodist bishop shall elect to relate to one of the entities described in the descriptive documents (Part 3). These selections shall be compiled by the Council of Bishops and made public at the conclusion of the 60 days. Bishops shall relate to both the new entity and their former geographical jurisdiction until the transition is completed.

b) Following the 60 days, the College of Bishops for each new entity may convene and begin working with the corresponding Founding Team to plan for the new entity.

5. *Annual Conference Affiliation—a)* By December 31, 2018, votes shall be held by secret ballot in each annual conference as to which new entity that annual conference will hereafter belong. A simple majority vote shall suffice. The vote of each annual conference shall be confirmed by the Council of Bishops and be final. If the annual conference does not cast a majority vote for joining any of the new entities, the annual conference shall affiliate with the entity that receives the plurality of votes, and the assets and liabilities of the conference shall be divided among the relevant entities under Part 11.

b) Each annual conference shall also elect a delegation to the organizing conference of their selected entity, consisting of the same number of delegates who were elected to the previous General Conference. If clergy are elected who later indicate their desire to affiliate with another entity, these clergy become ineligible to serve. Lay members elected become ineligible to serve if the local church to which they belong votes to affiliate with another entity. Annual conferences shall elect sufficient numbers of reserve delegates to ensure a full delegation. Legislation may be proposed by each annual conference for the organizational conference of their new entity.

6. *Congregational Affiliation*—a) Congregations will automatically continue to belong to the annual conference to which they previously belonged unless the congregation takes action to change affiliations. Congregations who dissent from the affiliation of their annual conference will have until August 31, 2019 to indicate, by majority secret ballot vote of a duly called church conference (¶ 248), their decision to be placed in an annual conference of another entity. If the congregation does not cast a majority vote for joining any of the new entities, the congregation shall affiliate with the entity that receives the plurality of votes. Any minority group within a congregation may organize a new congregation affiliating with a different entity. All dissenting congregations shall remain part of their former annual conference until the conclusion of the organizing conference of the new entity.

b) Churches wishing to change affiliation to another entity after August 31, 2019, may do so only under the provisions of the entity to which they belong at the time and the entity with which they desire to affiliate.

c) The dissenting churches in each annual conference shall convene a conference for their entity, consisting of the lay members of the original annual conference from those congregations or their elected substitutes, along with those clergy who have indicated their desire to affiliate with that entity. This special conference shall take place between October 1 and December 31, 2019. This special conference shall elect one clergy and one lay delegate and alternates to serve at the entity's organizing conference.

7. *Clergy Affiliation*— a) Clergy shall have until September 30, 2019 to notify their bishop of their desire to serve in another entity. Their bishop shall forward the names of these clergy to the College of Bishops of the receiving entity. Conference membership will continue in the former conference until a transfer to another annual conference is complete.

b) Subsequent to their original affiliation, but at least 30 days prior to the organizing conference of the new entity, clergy may elect to switch affiliation, but it shall require the approval of a majority of the Founding Team and college of bishops of the new entity (voting as one body). After that 30-day deadline or after the new entity has formed, clergy may elect to withdraw from their original entity to unite with another one under the provisions of their original entity and conditioned upon the provisions of the new entity they wish to join.

c) All pension benefits earned by clergy persons in The United Methodist Church shall remain intact in whatever successor entity they affiliate with, backed by the assets of the General Board of Pensions and Health Benefits or its successor organization(s) and the successor(s) of the clergy person's former annual conference.

8. *Organizing Conferences*—a) The colleges of bishops of the respective new entities shall call a special organizing conference for each of the new entities. The conferences shall take place during May 2020.

b) At the organizing conference for each entity, the constitution and bylaws (*Book of Discipline*) of the entity shall be adopted. The entity shall determine whether to continue with bishops and annual conferences, and if so, how they shall be configured. Each entity shall provide for supervision, connection, and pastoral assignment over the area of countries in which the entity has congregations.

c) Each entity shall create a system for assisting clergy desiring to change affiliation in obtaining membership status in the new entity, in obtaining an appointment in the new entity, and/or in obtaining a transitional appointment. Clergy may continue to serve in an entity other than the new one with which they desire to affiliate until a suitable appointment is found in their new entity. During the time of this transitional appointment, they shall abide by the provisions of the entity in which they are appointed.

9. *Institutional Affiliation*—Any church-related institution that is affiliated with, but not owned by, an annual or jurisdictional conference must choose their affiliation and relationship to the church following the organizing of the new entities and the possible redrawing of annual conference boundaries. The institution, by its own internal processes, may choose to continue affiliation with the successor annual, jurisdictional, or central conference with which it was previously affiliated, change its affiliation to a new entity, seek affiliation in multiple entities at the same time, or remove its church affiliation entirely. An institution's request to affiliate with a different entity or annual, jurisdictional, or central conference other than the successor to its original conference is contingent upon approval by that entity or conference.

10. *Congregational Property*—The trust clause of each local congregation's property shall be held and administered by the entity with which the local church chooses to affiliate (¶¶ 2501, 2503). Any of the new entities may choose to modify or dispense with the trust clause entirely. All assets and liabilities previously incurred by a local congregation shall remain with that congregation in its new affiliation, based on the majority or plurality vote of the church conference. This provision shall not, however, preclude a voluntary negotiation dividing some or all of the congregation's assets and liabilities among separating portions of the congregation.

11. *Annual Conference Property*—Assets and liabilities held by an annual conference shall remain with that conference. Local churches and clergy withdrawing from an annual conference to join a new entity are relinquishing any individual share of the assets or liabilities of that conference, except for pension liabilities owed to clergy. Where the conference's affiliation vote under Part 5(a) is less than 75 percent, the conference's assets and liabilities shall be divided proportionally between the entities involved, based on the number of original professing members who are members of each new entity as of May 30, 2020. The assets so divided shall be no less than, and the liabilities so divided no greater than, the amounts on the books at the time the new entities are organized (May 30, 2020).

12. *Jurisdictional or Central Conference Property*—Assets and liabilities held by former jurisdictions and central conferences of The United Methodist Church shall be assumed by the entity chosen by plurality vote of the aggregate number of members in the several annual conferences of that former jurisdiction or central conference. Where the aggregate affiliation vote is less than 75 percent, the conference's assets and liabilities shall be divided proportionally between the entities involved, based on the number of original professing members who are members of each new entity as of May 30, 2020. The assets so divided shall be no less than, and the liabilities so divided no greater than, the amounts on the books at the time the new entities are organized (May 30, 2020).

13. *General Church Property*—a) Assets and liabilities held by agencies of The United Methodist Church shall be recorded as of May 30, 2020. These assets and liabilities shall be divided among the various new entities based on the number of original professing members joining each new entity as of May 30, 2020.

b) The General Board of Pension and Health Benefits, Publishing House, and/or United Methodist Committee on Relief may choose to become independent non-profit corporations that serve more than one of the new entities that are formed. Such a decision shall require a two-thirds (2/3) vote of its board of directors and a majority vote of the organizing conference of each new entity to be served. Assets and liabilities held by these agencies (serving at least two of the new entities) shall not be divided between the entities that are being served by them, but held by the agency in order to continue serving. If all the new entities are not being served by a given agency, its assets and liabilities shall be divided between the agency itself and the new entities it is not serving, based on the number of original professing members who are members of each new entity as of May 30, 2020.

14. *Arbitration*—a) At all levels (annual conference up through general church), division of assets and liabilities shall be accomplished through negotiation among the parties involved, taking care to honor the restrictions imposed upon designated funds and trusts. Accounting firms and/or mediators may be employed in this process, with the costs thereof shared by the entities involved at whatever level.

b) Disputes over the division of assets and liabilities shall be settled in binding arbitration by the Judicial

Council. Each annual, jurisdictional, or central conference or new entity shall present its case in written form, and the Council shall make the final determination of an equitable division of assets and liabilities. The expenses of any special meetings or travel incurred by the Council for such purposes shall be borne by the conferences engaging in arbitration. The decision of the Council is final and shall not be appealed to the secular courts. The Judicial Council shall complete its arbitration decisions by December 31, 2022.

c) Disputes over proper implementation of this plan may be appealed to the Jurisdictional Committee on Appeals and then to the Judicial Council by the parties involved. Costs of such appeals are to be shared by the parties. The decision of the Judicial Council is final and shall not be appealed to the secular courts.

c) Distribution of assets and liabilities shall take place as soon as practicable, based upon the terms negotiated by the parties involved. Negotiated agreements shall be in place in all instances by December 31, 2021. If an agreement cannot be reached by December 31, 2021, it shall automatically enter the binding arbitration process with the Judicial Council. Parties may submit to binding arbitration before that date upon mutual consent.

d) The various corporations or property-holding organizations of The United Methodist Church shall dissolve their corporation or organization when all assets and liabilities have been distributed to the new entities. The General Conference and all other unincorporated, non-property-holding organizations of The United Methodist Church shall cease as of May 30, 2020.

e) The Jurisdictional Committees on Appeals and the Judicial Council members and alternates in place as of December 31, 2019, shall continue to serve until December 31, 2022, regardless of which entity they affiliate with, for the purpose of hearing appeals and resolving property disputes relating to the implementation of this plan (Parts 14b-d).

15. *Implementation Dates*—The following deadlines shall be observed:

September 1, 2016—Ratification votes begin in annual conferences

August 31, 2017—Ratification votes in annual conferences are completed

October 1, 2017—Deadline for Founding Teams to submit their descriptive documents to the Council of Bishops

Fall 2017—Council of Bishops, at its regular fall meeting, certifies the results of the ratification vote; public release of the descriptive documents for each entity

Sixty days after Council of Bishops meeting adjourns (approximately January 15, 2018)—bishops must indicate publicly which entity they will affiliate with; College of Bishops of each new entity begins working with corresponding Founding Team to plan for the new entity

December 31, 2018—deadline for annual conferences to vote on which entity to affiliate with; election of delegates to organizing conferences

August 31, 2019—deadline for local congregations to vote to join a different entity from the one approved by their annual conference

September 30, 2019—deadline for clergy to indicate to their bishop which entity they wish to affiliate with

December 31, 2019—deadline for dissenting congregations as an annual conference group to elect delegates to the entity with which they are affiliating

May 2020—organizing conferences are held for the new entities

May 30, 2020—recording of all assets and liabilities subject to division; General Conference and all other non-property-holding organizations of The United Methodist Church cease; number of professing members of The United Methodist Church who have joined each congregation in the new entity is to be reported to that entity's governing body; negotiations begin on dividing annual conference, jurisdictional, central conference, and general church assets and liabilities where needed

December 31, 2021—deadline for negotiated agreements to be in place on division of assets and liabilities

December 31, 2022—deadline for arbitration decisions to be completed by Judicial Council

Rationale:

There is a principled and conscientious disagreement over the church's position on same-sex marriage and ordination of active homosexuals as clergy that is not able to be resolved through compromise. Separation would free the church from this controversy, allowing all branches of the church to move forward in ministry as

Petition 60994.

Petition Number: 60994-CO-NonDis-!-G; LaCasse, Lisa - Spotsylvania, VA, USA for Wilderness Community UMC.

Plan of Separation - Commission on Separation

By enacting this legislation, the General Conference hereby establishes a Commission on Separation.

Purpose—This commission shall bring to a special called session of the General Conference in 2018 a plan of separation that would ultimately end The United Meth-

odist Church and replace it with either two or three new entities. These entities would include:

1) An entity that preserves the church's current teaching on marriage and sexuality, defining marriage as the union of one man and one woman, and declining to perform same-sex weddings or ordaining persons engaging in same-sex or non-marital sexual relations.

2) An entity that changes the church's current teaching on marriage and sexuality to broaden the definition of marriage and remove the prohibitions on same-sex weddings and the ordination of persons engaging in same-sex relations, promoting the affirmation and equal regard for same-sex relationships.

3) An entity that allows for clergy, congregations, and annual conferences to determine for themselves what their positions and standards will be regarding marriage, sexuality, and ordination, believing that this issue is a non-essential matter about which United Methodists can practice differently and still be part of the same denomination.

The inclusion of the first entity in the plan of separation is required. Entities 2 and 3 may be combined or redefined to accommodate the best wisdom of the commission.

Membership—the commission shall consist of twenty-four (24) members nominated and elected by the General Conference at the 2016 session. Eight members shall be elected to represent each of the three viewpoints above, and in accepting nomination for their particular category shall certify that they agree with the viewpoint expressed. Of the eight in each category, one shall be a U.S. bishop, two shall be U.S. clergy, two shall be U.S. laity, one shall be a bishop from a central conference, one shall be clergy from a central conference, and one shall be laity from a central conference. Nominations shall be made by written submission to the secretary for each category during the 24 hours immediately following the adoption of this legislation and balloting shall take place at a subsequent session, after the nominees have been published in the *Daily Christian Advocate*. The whole conference shall vote for all members of the commission, and balloting shall continue until the requisite persons have received a majority vote (50 percent plus one, excluding abstentions).

The commission shall consult with all the general boards and agencies in developing the plan of separation, working particularly closely with the General Council on Finance and Administration and the General Board of Pensions and Health Benefits. The commission may engage other expert legal and financial advisors to assist in their task.

Principles—the following principles shall guide the commission in its work:

1. Annual conference and local church decisions about which new entity to affiliate with shall be made by majority vote after a period of discernment, but with a deadline for action. If three or more new entities are given as options for affiliation, a plurality vote shall be sufficient. Annual conferences or local churches who want to switch affiliation after the deadline shall require a 2/3 vote for such action.

2. The process of separation shall revolve around annual conferences making the initial decision on which entity to affiliate with, followed by decisions made by local churches who dissent from their annual conference's decision or who are closely divided on the question.

3. Annual conferences whose affiliation vote is less than 75 percent for the chosen affiliation shall be required to divide their assets and liabilities proportionally with those who affiliate with a different entity, based on the number of formerly United Methodist professing members affiliating with each entity, after time is given for such affiliation to take place,.

4. Jurisdictional and General Church assets and liabilities shall be allocated among the new entities based on the number of formerly United Methodist professing members affiliating with each entity, after time is given for such affiliation to take place.

5. Allocation of assets and liabilities at all levels shall be accomplished through negotiation, including mediation if necessary, with the parties involved paying the mediation costs.

6. All disputes over implementation of the plan, including irresolvable allocation issues, shall be decided by the Judicial Council as final arbiter. As long as the plan's implementation follows the processes outlined in the plan, disputes over implementation shall not be appealed to a secular court.

7. The commission shall consider the possibility that the functions of the General Board of Pensions and Health Benefits, the Publishing House, and the United Methodist Committee on Relief could be constituted as independent agencies serving some or all of the new entities.

8. The existing structure and processes of The United Methodist Church would continue to function while affiliation decisions are being made, until a set implementation date that would signal the changeover to the structures and processes of the new entities.

9. All parties and levels in the church structure shall conduct themselves with Christian love and respect toward those with whom they disagree, seeking an amicable and generous parting where that parting is necessary.

Rationale:

There is a principled and conscientious disagreement over the church's position on same-sex marriage and ordination of active homosexuals as clergy that is not able to be resolved through compromise. Separation would free the church from this controversy, allowing all branches of the church to move forward in ministry as . . .

DISCIPLESHIP MINISTRIES
The United Methodist Church

Discipleship

THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH

Volume 2 **Nashville, Tennessee**

Report of the General Board of Discipleship (d/b/a Discipleship Ministries) 2013-2016

"To challenge and support local church and annual conference leaders for their task of making disciples of Jesus Christ for the transformation of the world."
– Discipleship Ministries mission statement

Introduction

Discipleship Ministries equips world-changing disciples of Jesus Christ.

Established by the 1972 General Conference to serve local churches and annual conferences, the General Board of Discipleship, now called Discipleship Ministries, consists of twenty-three (23) elected members in accordance with ¶ 1105 of *The Book of Discipline, 2012*, and ¶ 705.3 of the General Provisions.

Discipleship Ministries is responsible for the equipping and spiritual care of church leaders. The agency leads the second area of focus, Create New Places for New People and Transform Existing Congregations, in full partnership with other boards and agencies, the Council of Bishops, the network of congregational developers, and the national plans. The agency also has a portion of its work aligned with the first focus area, "Developing Principled Christian Leaders."

To carry out Discipleship Ministries' vision and to fulfill the goals of the focus area it leads, six specific strategies guide the agency's work:

1. Equip leaders to start new churches and faith communities.
2. Transform existing churches into vital congregations.
3. Equip leaders to build life-sustaining networks with youth and young adults and those who work with them.
4. Foster spiritual practices in local churches.
5. Create sustainable resourcing systems in central conferences and the United States.
6. Deliver excellent teaching and learning resources.

Based on these strategies, Discipleship Ministries:

- **Equips church planters** who are starting new churches through an innovative series of resources, events, and initiatives.
- **Resources entrepreneurial clergy and lay leadership** in existing local congregations to become vital, vibrant, and transformed.
- **Works with young people and their adult workers** to bring them closer to the church and to God.
- **Publishes the world's most widely read daily devotional** (*The Upper Room daily devotional guide*).
- **Provides essential Christian resources** to congregations in North America, Africa, the Philippines, and Europe.
- **Offers widely acclaimed online worship resources** to millions of United Methodist worship leaders worldwide.
- **Leads, co-leads, and sponsors some of the most mission-critical training events** in the denomination, such as the School of Congregational Development, Youth 2015, and the Children's Ministry Forum.
- **Provides theological guidance** to the denomination's Sunday school and other types of official United Methodist curricula.
- . . . and offers HOPE and leadership resources in thousands of other ways to equip world-changing leaders.

Discipleship Ministries believes that for The United Methodist Church to witness successfully and to transform the world, the church needs leaders who are deeply rooted in personal Christian formation, accountable for the fruit they bear, and committed to making disciples of Jesus Christ.

Rev. Karen Greenwaldt was the General Secretary of Discipleship Ministries as the quadrennium began, and Dr. Timothy Bias became the General Secretary on January 15, 2014.

Discipleship Ministries and Vital Congregations

Discipleship Ministries believes that faith communities are the best vehicle to produce vital congregations and disciples of Jesus Christ to change the world. Its work is grounded in ¶ 122 of *The Book of Discipline of The United Methodist Church,* which is the core process of making disciples. We are cultivating people to experience and share the hope Jesus offers in all aspects of life. For Discipleship Ministries, the core process of making disciples can be expressed in how we offer H.O.P.E.:

Hospitality: Proclaiming the gospel, seek, welcome, and gather persons into the body of Christ;

Offer Christ: Leading people to commit their lives to God through baptism and profession of faith in Jesus Christ;

Purpose: Nurturing people in Christian living through worship, sacraments, and other means of grace;

Engagement: Sending people into the world to live lovingly and justly as servants of Christ.

Discipleship Ministries and the Four Areas of Focus

Discipleship Ministries understands the Four Areas of Focus as ways to address the adaptive challenge of increasing the number of vital congregations. While the Four Areas interact and inform one another to support this challenge, the goals of Discipleship Ministries most directly support two of the Focus Areas:

1. Developing principled Christian leaders for the church and world, and;
2. Creating new places for new people and revitalizing existing congregations.

The agency's organizational structure is closely aligned to the six broad goals through four programmatic units and one initiative, those being the Division on Ministries with Young People, New Church Starts, Leadership Ministries, Upper Room Ministries, and the Central Conference Sustainable Resourcing Initiative.

Highlights: 2013-2016

Among the hundreds of strategic initiatives offered, the following are especially critical for this time in the life of the denomination:

New Church Starts

New Church Starts (Path 1) provides collaborative leadership that plants new congregations so that The United Methodist Church reaches more people, younger people, and more diverse people. New Church Starts consists of key partners who work together to lead this important work—the Council of Bishops, conference developers, other general agencies, and all of the U.S. National Plans. It began work in 2008 with a specific measurable goal to train and equip 1,000 church planters and start 650 congregations in partnership with annual conferences within the United States.

New Church Plants have exceeded goals. As of spring 2015, at least 2,300 church leaders have been trained and equipped and 325 churches have been planted since 2013.

The Lay Missionary Planting Network. With a focus on planting Hispanic/Latino and other racial-ethnic congregations, Discipleship Ministries has helped lay people plant new congregations and work with clergy to start new congregations by serving on launch teams.

Summer Planting "Road Trip." In the summer of 2013, hundreds of new church plants were visited across the U.S. by Discipleship Ministries staff and a network of new church planters. The road trip helped increase the pool of knowledge of what's needed for continued success in planting new United Methodist congregations.

The Large Impact Church Planting Residency Program. Encouraging and supporting the next generation of church planters, the residency program targets young people who will carry on the church's mission to plant new churches. The program is for entrepreneurial and future-focused leaders under age 35 who want to share the gospel in relevant and new ways.

Young People's Ministries

Young People's Ministries is a multifaceted and global effort to train and expand networks with a new generation of youth and young adult leaders. With a central and regional staff presence in the United States, and

indigenous staff also in the Philippines, Europe, and Africa, Young People's Ministries has experienced a wave of success in reaching young leaders, creating new networks, and strengthening existing connections between young leaders globally.

Global Young People's Convocation and Legislative Assembly. Nearly 400 United Methodist youth, young adults, and adult leaders from 34 countries gathered in the Philippines in the summer of 2014 to worship, pray together, and discuss the future of the church. Young people at the event also crafted petitions for presentation to the 2016 General Conference.

Young Leaders Summits. Leader Summits have been held in South Africa and the Philippines to help young leaders learn about their region's historical and indigenous leadership principles and how to apply them in The United Methodist Church. With the assistance of the European Methodist Youth and Children's Council in Europe, Young People's Ministries plans to hold additional summits in Europe and the U.S.

Human Sexuality Resource. Developed as a cutting-edge resource to help youth struggling with their sexual identity and statistically more prone to suicide, Discipleship Ministries produced SEX: A Christian Perspective on Our Bodies, Decisions and Relationships. In 2015, a new module entitled "Hope and Self-Acceptance" joined a growing list of resources that are aimed at helping middle school teens in the church grow in their understanding of sexuality as a gift from God.

Field Guide Network. This essential online networking tool helps adult leaders of youth and young adult ministries to form short-term mentoring relationships that meet specific ministry needs.

Youth 2015. One of the largest general-church-sponsored events, Youth 2015 held in Orlando, FL in the summer of 2015 delivered four days of life-changing worship, learning, discipleship, and outreach for nearly 4,500 United Methodist young people. The quadrennial event will also provide youth ministry video resources for years to come.

Leadership Ministries

Leadership Ministries is transforming existing churches into vital congregations by resourcing essential ministries, including attracting people to the Christian faith, providing vital and vibrant worship, nurturing people in Christian spiritual formation, and enabling generosity and Christian service. Constant work for a church transforming lives and communities through Jesus Christ is evidenced through research of best practices, digital and print resource production, and leadership training events. Staff works directly with leadership networks in congregational transformation, stewardship, small groups, evangelism, worship, and Christian education and formation for identification of bright spots in ministry, renewal efforts, and resource sharing.

Africana Hymnal Project. A multiyear effort to provide music and worship resources from African-American traditions and to identify and preserve the rich history of music forms born out of slavery, was completed in 2015 and is now available for future generations of musicians and worship leaders. The project, a joint effort of Discipleship Ministries and The United Methodist Publishing House (UMPH) consists of a USB drive with 150 songs, an award-winning documentary film chronicling the history of traditional music forms that are quickly disappearing from existence, and a small-group study guide for exploring these music forms.

Safe Sanctuaries in a Virtual World. Safe Sanctuaries, a vital and hugely successful program to ensure churches are safe for children, produced a new resource. *Safe Sanctuaries in a Virtual World,* the latest addition to the Safe Sanctuaries series, addresses the challenges of ministry that have arisen in the face of rapidly changing technology, sometimes referred to as the digital age.

More than 200 Webinars each year. Webinars now are a normal method for delivering important information and resources, especially in the Leadership Ministries unit. Webinars are available, and most are free, on nearly any discipleship-related topic.

Children's Ministries Growth. Children throughout the United Methodist connection are learning about the history of the Methodist movement and practicing intentional discipleship with the help of drawings of John and Charles Wesley called "Flat Wesleys." Hundreds of congregations are participating in teaching children the importance of the contribution of John and Charles Wesley.

School of Congregational Development. Each year of the quadrennium, The School of Congregational Development, a mission-critical annual event, features best practices for revitalizing congregations and starting new churches. More than 1,800 participants have increased their congregational development skills because of this on-going event of Discipleship Ministries.

International Ministries

Central conference resourcing in Africa, the Philippines, and in Europe is the centerpiece of assisting central conferences in building sustainable systems for resource development and delivery wherever The United Methodist Church has churches. Highlighted by Africa Upper Room Ministries, Discipleship Ministries offers sustained access to resources considered central to the United Methodist way of ministry and Christian formation. Generations of disciples are demanding new forms of content delivery. Content for building Christian spiritual practices, developing spiritual leaders, and ministry with young people is delivered through leading-edge, appropriate media. Discipleship Resources International (DRI) developed and now maintains a United Methodist electronic resource portal by which leaders in the central conferences can access digital files for hundreds of basic ministry-related resources for churches and leaders.

E-Reader Project. The E-Reader Project is a groundbreaking endeavor to deliver essential Christian resources on electronic e-reader devices to theological students in central conference seminaries. The project increases central conference seminaries' abilities to grow their capacity for quality pastoral education by increasing access to essential texts and collections for faculty and students. Each e-reader library is available in English, French, and Portuguese.

Indigenous Publishing Teams. Discipleship Resources International, a unit of Discipleship Ministries, is helping the episcopal areas within central conferences grow their capacity to create and deliver hundreds of contextual resources relevant to the ministries in their local churches and pastors, in an ongoing and self-sustaining way.

Writing Conferences in Africa. Discipleship Ministries conducts writing conferences in Africa, which help expand the African voice, provide locally needed resources, and enter into the worldwide United Methodist dialogue on discipleship.

Upper Room Ministries

Upper Room Ministries offers world-renowned spiritual formation resources, books, magazines, and programs (both media-based and experiential) that help individuals and congregations grow in their relationship with God. Upper Room Ministries is also the home of Walk to Emmaus®, Chrysalis®, Upper Room Prayer Ministry, and The Academy for Spiritual Formation®. Although Upper Room is not funded through apportionment dollars, its ministry is growing, especially in Africa.

***The Upper Room* magazine available now in Cuba.** Leaders from the Methodist Church of Cuba printed the first Cuban edition of *El Aposento Alto* (*EAA*), the Spanish language edition of *The Upper Room,* in January 2015. In addition, the first Five-Day Spiritual Academy was held in Cuba in December 2014.

SOULfeast reaches thousands. Held annually over the quadrennium, SOULfeast is an Upper Room spiritual formation event that nurtures and renews participants' hearts, minds, and spirits through thoughtful plenary sessions, classes, workshops, and worship. Hundreds of people have attended the event over the quadrennium.

eLearning. Upper Room eLearning has brought small groups together from around the world to read, reflect, and pray together. Through online learning programs, hundreds of participants have increased their biblical knowledge, prayer, and spiritual lives.

Chuck Knows Church

Chuck Knows Church is two online video series produced by Discipleship Ministries that help interpret complex discipleship-related subjects in a fun, yet informative, way. Each series features "Chuck" who helps viewers learn about their church and encourages the audience to deepen their relationship with their pastor.

The "Original Series" and now "The Committee" are the denomination's most watched online video series and the program's Facebook page is one of the most visited. The series has received more than 1 million views on YouTube and the videos average nearly 100,000 viewers on Facebook each month. Thousands of congregations utilize the "Original Series" in worship and as part of their confirmation programs. "The Committee," the latest series, launched in January 2015, is used by congregations to dialogue openly about the difficult subjects addressed in the videos.

Teaching and Learning Resources

Discipleship Ministries works closely with The United Methodist Publishing House (UMPH) to provide local congregations with resources for Sunday school, small groups, and short-term and long-term programs for all age levels. The Curriculum Resources Committee (CRC), organized and administered by Discipleship Ministries with the support of UMPH, exercises oversight of this work. The CRC reviews plans and proposals with staff; critiques, advises, and acts on the plans for official United Methodist resources; and engages with staff about the curriculum and learning/study needs of the church.

The Future

Discipleship Ministries is committed to increasing the denomination's ability to make disciples of Christ for the transformation of the world. This will require aligning the agency to have an increased emphasis on evangelism and the core process of making disciples as outlined in the *Book of Discipline.*

In 2017-2020, Discipleship Ministries will partner with bishops and annual conference leaders to engage 60 percent of U.S. congregations (19,200 churches) to develop a disciple-making culture and system.

In the 19,200 partner congregations, we will help them:

- **Eliminate the zeros** in professions of faith and baptisms.
- **Double the number of professions of faith and baptisms** in congregations with less than 5 professions of faith.
- **Train disciples in U.S. congregations to share their faith** with others.
- **Assist 1,000 congregations to transform their communities.**

We look forward to a United Methodist Church with 500,000 new disciples who profess their faith through renewed and new faith communities as a result of these efforts.

Administratively Linked Ministries

Strengthening the Black Church for the 21st Century

The Office of African American Ministries provides primary leadership for Discipleship Ministries' response to the General Conference initiative on Strengthening the Black Church for the 21st Century (SBC21). The SBC21 offices are located at Discipleship Ministries. Specific partnerships to support the transformation, renewal, and growth of Black churches provide learning through Congregation Resource Centers and personal coaching to Partner Congregations, including provisions of needed materials. Both entities (SBC21 and Discipleship Ministries) are working extensively in a covenantal spirit to strengthen and enhance the vitality of Black churches and ultimately all United Methodist churches throughout the connection.

National Plan for Hispanic/Latino Ministry

Discipleship Ministries works with the National Plan for Hispanic/Latino Ministry (NPHLM) and coordinates a comprehensive effort to focus on the development and strengthening of Hispanic/Latino ministries through the creation of new faith communities and new churches. Through the National Plan, some of the ministries The United Methodist Church seeks to do are:

- Develop new leaders who are able to start new Hispanic/Latino churches and faith communities
- Develop lay missionary planting leaders who start new congregations and strengthen existing ones as part of the Path 1 initiative
- Prepare and distribute Spanish language resources needed for new church starts and renewal of existing churches

Native American Comprehensive Plan

Housed at Discipleship Ministries, the Native American Comprehensive Plan (NACP) enriches United Methodist Native American ministries by Partnering with New Church Starts (Path 1) to:

1. Develop and support existing and new United Methodist Native American congregations' ministries and fellowships, enabling them to become a vital part of The United Methodist Church
2. Develop Native American Leadership for service to The United Methodist Church
3. Affirm the value and strengthen the role of traditional, cultural, and spiritual contributions of Native American people for the expression of Christian faith and faith development among the membership of The United Methodist Church

Korean American National Plan, Asian American Language Ministry Plan, and the Pacific Islander Ministries National Plan.

The Korean American, Asian American, and Pacific Islander Ministries office offers training, resources, and

networking for a growing number of Korean and Asian American clergy and lay people, as well as Pacific Islanders.

The office at Discipleship Ministries touches or trains nearly all these constituency groups each year, works closely with leadership across the denomination, and works with three of the national plans that provide ministry support to Korean Americans, Pacific Islanders, and other Asian Americans.

Discipleship Ministries:
"Equipping World-Changing Disciples"
www.UMCdiscipleship.org

Note: Discipleship Ministries' Response to 2012 General Conference Referrals

Discipleship Ministries has taken action on all 2012 General Conference legislation items referred to the agency as noted in the minutes of the Daily Christian Advocate.

Strengthening the Black Church for the 21st Century

2013-2016 Quadrennial Report

The Black church is aware of growing tensions due to racial ills, oppression, violence, greed, injustice, and a lack of effective leadership within our society. Despite the struggles, the Black church has survived and is determined to remain resilient and faithful to God. As we all evolve as disciples of Jesus Christ ministering in a hurting world, together we are a visible presence of the strength and diversity of our United Methodist Church. Together, we are evidence in these times of God's amazing love and grace.

VISION

To partner strategically with Congregation Resource Centers, the Council of Bishops, the Connectional Table, Annual Conference Cabinets and Connectional Ministries, General Agencies, Councils, and Commissions to succeed in undergirding Partner Congregations with the Wesleyan spirit including a biblical and theological application; and to equip them with practical tools and skills needed for vibrant worship, evangelism, discipleship, stewardship, mission, outreach, and effective administration.

MISSION

To transform and sustain vital Black congregations and Black pastors in cross-racial appointments for making disciples of Jesus Christ who are sent to serve in a hurting world.

PURPOSE

To offer The United Methodist Church the gift of transformational learning models that enable annual conferences or local congregations to partner and share their gifts of vitality with other congregations and other annual conferences that are seeking church growth. To offer effective models: to increase our gifts in mission and ministry; to develop our lay and clergy leaders with new skills; to engage in ministry with the poor and incarcerated; to effectively identify, support, and mentor young adult Black clergy; and to ultimately transform and strengthen The United Methodist Church.

Goal 1: Developing Principled Christian Leaders (General Church Focus)

Leadership Development: Academy of Interns ("AOI")

The goal is to expand the Academy of Interns (AOI) to develop the next generation of Black clergy leadership in The United Methodist Church. This SBC21 program provides an infrastructure designed to select, deploy, and expose eight (8) potential rising clergy to a full complement of experiences that will provide each of them with the skills and competencies needed to transform, establish, or maintain a vital congregation. The program develops principled young clergy leaders for two years that will prepare them for assignment to a church within the Path 1 initiative or other churches in need.

Program Deliverables:

1. In October of 2012 SBC21 launched a pilot AOI project in partnership with the Cal-Pac Annual Conference, deploying the first AOI intern. The receiving mentoring congregation was Holman UMC located in Los Angeles, CA. Currently, four annual conferences (Cal-Pac, Tennessee, Northern Illinois, and North Texas), in collaboration with their bishops/cabinets, and boards of ordained ministries, have confirmed the selection, assignment, and deployment of AOI interns into a two-year internship matriculation.

2. A full launch was implemented July 2015, deploying more interns. Sixteen (16) of the most effective senior pastors, with their staff and congregations, have agreed to accept responsibility for nurturing, mentoring, and coaching deployed interns. One graduate intern has successfully completed the entire two-year program. A class of three more interns is currently participating in AOI with more interns making application for selection. The following UM churches are presently mentoring interns: Holman, Los Angeles, CA; St. Mark, Chicago, IL; St. Paul, Dallas, TX; and Gordon Memorial, Nashville, TN.

Program Outcomes:

1. In collaboration with Garrett-Evangelical Theological Seminary, The Center for Leadership Development at Perkins School of Theology, and Wesley Theological Seminary, SBC21 has begun developing and piloting colloquies, modules, and curriculum for participants in the **Academy of Interns** that would assist SBC21 in achieving its goals.

2. These institutions have provided the learning settings for six two-day sessions over the two-year mentorship to offer group and individualized training in effective church leadership to build and sharpen skills in organizational church management and strategic planning for church revitalization, personnel management, evangelism,

new church development, cross-cultural appointments, diverse congregations, volunteer management, race relations and conflict resolution. Mentoring, reflection, and coaching support in spiritual/emotional/fiscal and physical self-care provide a unique learning environment for establishing mutual peer-support networks.

3. A comprehensive approach to providing practical leadership experiences in a local church setting while exposed to the latest academic research has made AOI a blossoming state-of-the-art New Clergy Development Program.

Goal 2: Growing Vital Churches (General Church Focus)

Strengthening & Renewing Existing Congregations

This SBC21 goal is to sustain twelve (12) Congregation Resource Centers and sixteen (16) Annual Conference PC Training Events providing more direct services to meet specific needs addressed by bishops and annual conferences who are seeking to revitalize their most struggling congregations, merging congregations, or churches whose demographics have demanded immediate change.

Program Deliverables:

1. Sustain up to 12 Congregation Resource Centers (CRCs) by annual training and evaluation of their program.

2. Assist with and/or co-sponsor 10 Annual Conference PC Training Events.

3. Cultivate 2 Partner Congregations into Congregation Resource Centers.

Engage in ongoing nurturing of relationships with 10 annual conferences including their bishops, cabinets, and connectional ministries. During this quadrennium, SBC21 partnered with the following annual conferences in training and strategic planning: Alabama-West Florida, North Alabama, North Carolina, South Carolina, New York, Arkansas, North Texas, Northern Illinois, Western Pennsylvania, East Ohio, Florida, Tennessee, South Georgia, Rio Texas, Cal-Pac, Peninsula-Delaware, and Mississippi.

4. Implement ongoing training of trainers (CRCs) for program initiative.

5. Establish liaison and linkages between SBC21 and annual conference constituencies and provide counsel and feedback about programs and projects to the national office.

6. Develop more effective new program paradigms and structures for implementing SBC21 training events within jurisdictions, annual conferences, and districts.

7. Sponsor 15 PC teams per training event. Eight Annual Conference Training Events and 3 Congregation Resource Center Training Conferences have occurred with average number of participants each numbering from 150 to 250. Continue to expand the **SBC21 Coaching Network,** which deploys trained coaches to local congregations and pastors who have SMART goals and action plans.

Goal 3: Ministry with the Poor (General Church Focus)

The goal of SBC21 is to help The United Methodist Church engage in ministry with the poor, incarcerated, and families and communities impacted by both.

Rationale: There is a direct correlation to poverty, mis-education, and mass incarceration of black people. The high rate of detained and incarcerated black people, especially black men, in the prison system in America poses a serious social injustice problem. According to the Congressional Research Service, the rate of incarceration in the United States federal prison system alone has become an epidemic, with the United States leading the world in prison populations. As a result of injustices in our social systems, American prison overcrowding is like nowhere else in the world. There are too many people, mostly poor people of color, locked up too long at a great expense to the public. This severe problem has political, judicial, social, mental, physical, economical, generational, emotional, and spiritual consequences for us all. The Pew Report shows more than 1 in 28 poor children have a parent behind bars. Poor children lag behind their peers in many ways beyond income. In many studies, they are found to be less healthy or have less access to health care than their more economically stable peers. They trail in emotional development, lag behind in literacy and academic achievement, suffer from hunger, and face more crime than other children. Educational research reports that poor children who read below grade level by third grade are at risk to catch up academically; and therefore are counted as "most likely to remain poor or at risk socially." Profiting prison systems use these factors to decide how many future prison beds to build. How can the church build ministry **with** the poor and incarcerated? Together, how can we decrease poverty and prison recidivism in the neighborhoods where United Methodist churches exist? What should we do differently?

Program Deliverables:

1. SBC21 will intentionally bring professional experts, victims, social scientists, lay and clergy, incarcerated persons, and community leaders together at the problem solving/learning/praying table. This strong network

of partners will help us redefine how we can assist in the smooth re-entry of people from prisons into communities as productive citizens, ensuring public safety, and well-being in families and congregations. This is a complex and severe problem that has political, judicial, social, mental, physical, economical, generational, emotional, and spiritual consequences for us all. Poor children and incarcerated persons are mission fields we must tend.

2. These think tanks will produce radical innovative strategies for where new churches should plant: possibly inside prison institutions, within the most poverty-stricken homes and shelters, or become mission outposts for transition and transformation back into the community. These goals are simply a beginning, but a very radical and bold beginning; to unravel the complexities of this correlation between poverty, justice, mass incarceration, and the mission of the church.

3. Through a four-pronged approach (**Networking, Education, Consolidation, and Transformation**), SBC21 will connect The United Methodist Church to 25 families affected by incarceration and 25 families with at least four children in poverty, working with social service providers, employers, housing, volunteers, social scientists, professional experts, health care professionals, victims of crime, and the legal community. Together, they will work to alleviate and explore the complexities of mass incarceration and surviving below the poverty level.

4. This focus will equip churches with innovative tools to build effective prison ministries and school ministries that serve poor children. This may include ministry inside the prison walls, or ministries for those transitioning back into society, or ministries to assist victims affected by crime or violence. This may include ministries with poor children with incarcerated parents to offer support, love, and encouragement.

5. This focus will include the exploration of increasing blacks in prison chaplaincy and advocating for reform of criminal justice legislation, and for the rights of those incarcerated and the rights of victims of crime.

Program Outcomes:

1. In collaboration with the Exodus Foundation, our mentoring/training partner, SBC21 met with leaders of the North Alabama Conference to provide training on mass incarceration. Over 50 leaders from the conference came to Huntsville for the training. A four-point model for reversing the path to prison was provided.

2. SBC21 sponsored two (2) National Prison Summits with a focus on Mass Incarceration and Re-Entry. More than 600 lay and clergy members participated from across the country. Continuing a national dialogue, community forums, think tanks, and the networking of experts, SBC21 is mobilizing its efforts to encourage more training opportunities and to deploy coaches to annual conferences that want to explore and become more equipped for church-based transformative programs for juvenile ex-offenders, church-based initiatives for productive re-entry into society, and innovative ways churches can help schools who serve poor children.

3. SBC21 will deploy coaches, trainers, and consultants with proven expertise to strengthen Church leadership empowerment for sustainable and long-term participation in strategic initiatives for the decline of incarceration of black men, women, and youth, helping to facilitate systemic change initiatives to reduce poverty that directly affects children in the communities, cities, and rural areas where United Methodists churches are located.

Goal 4: Improving Global Health (General Church Focus)

Building Relations to Improve the Health Disparity within the Africa/Diaspora

The goal of SBC21 is to build global relationships with the central conferences in Africa as well as with congregations of African descent (Latin, Caribbean) in the United States to specifically improve global health in local communities; so that The UMC can be more informed, unified, and strategically organized to address health disparities and become more intentional in local churches and communities working together to prevent disease.

Rationale: Since the evil African slave trade moved across the world, it created an African Diaspora population displaced from Africa to the Western Hemisphere. Research has indicated there is a direct correlation between African Americans being more susceptible to a series of diseases and conditions including poor nutrition, low birth rate, infant mortality, HIV-AIDS, obesity, diabetes, cardiovascular disease, hypertension stroke, renal failure, breast cancer, prostate cancer, and lead poisoning. There is also a social justice issue correlation that the current medical industry does not always understand or take into consideration the unique differences in ethnic cultures in their research, funding, diagnosis, and treatment of diseases in direct health care and insurance availability among black people.

Program Deliverables:

1. Consult/collaborate with African College of Bishops for planning and prioritizing programs. (Bishop Earl

Bledsoe, chair of SBC21, and the late Bishop Martin McLee, then vice chair, engaged in conversation with their African episcopal colleagues about this initiative. The Reverend Dr. Fred Allen, National Director of SBC21, was invited to meet with the Ebony Bishops for further discussion during the May 4-8, 2014, Council of Bishops meeting.)

2. Research demographics in the United States to determine the location, needs, and ministries of congregations of African descent (Latin, Caribbean) in the United States to build networks to address the nature of dietary practices and lack of education conditioned by the poverty and marginalization of this populace, resulting in higher risks for preventive diseases.

3. Ascertain perceptions, stereotypes, etc., that might be distinct cultural differences and obstacles that hinder the development and nurturing of strong and sustained relationships within the African Diaspora family, identifying its specific health issues that can be prevented or treated, significantly reducing mortality and increasing quality of life for all.

4. Identify/Research what is needed, but not offered, that specifically speaks to the unique health needs of African Americans to close the disparities in current health systems. Suggest the most appropriate UMC enterprise that should sponsor/champion such a ministry.

5. Identify the most prominent UMC clergy and lay African leaders (including college and seminary students) to be invited to subsequent strategy meetings to forward this initiative. Identify practices and conditions that compromise the justice and integrity of United Methodist congregations, general agency staff, etc., so to establish a stronger advocacy for equity in health care for all.

Goal 5: Creating New and Renewed Congregations, New People, New Places:

Proven Hospitality Extended to Youth and Young Adults

The goal is to assist annual conferences, train and coach clergy and lay leaders to become more effective in reaching, connecting, inviting, and engaging young adults into the fold of active church life. SBC21 will offer a new and radical 4-step approach (**Proven Hospitality**) to lay and clergy leaders in various diverse congregations and faith communities.

Rationale: SBC21 understands the specific dynamics affecting our churches in urban settings whose demographics and technologies are rapidly changing. Many congregations are lacking young adults embraced in the full life of the church while our older members are living longer and their needs are also changing. We understand the need to stretch our imagination to launch ministry sites with new people who seek a different approach than the traditional church setting, or equipping congregations to embrace a blending of the traditional and contemporary.

Program Deliverables:

1. SBC21 will offer a new and radical 4-step approach (**Proven Hospitality**) to lay and clergy leaders in various diverse congregations and faith communities. This process will guide The UMC in discovering the barriers that may estrange the church from youth and young adults and coach its leadership in specific ways to break these barriers and replace them with bridges that build relationships that identify, invite, engage, and empower young adults to become active in the local church or new faith communities by offering radical hospitality.

2. Young adults will be trained to help facilitate this process beside SBC21 coaches and clergy leaders. The goal is to help congregations assess their readiness and willingness to create learning environments within their church culture that help young adults recognize and live out their call from God. The outcome is to be genuinely inviting to young adults using new strategies of radical hospitality, replacing those strategies that are clearly not working now.

3. SBC21 Young Adult Leadership Teams within conferences, Wesley Foundation campus ministries, and within local churches will be identified, trained, and deployed to facilitate, train, encourage, and assist clergy and lay leaders in understanding pop culture and ways to communicate radical hospitality more effectively with young adult populations; especially targeting young adults in our communities who do not have a history of growing up in the church. The focus is to empower young adults to make new spaces in new places where new people can find a deep relationship with God.

Native American Comprehensive Plan

Quadrennial Comprehensive Plan 2017-2020

Mission, Purpose, and Description

The Native American Comprehensive Plan (NACP) is one of the six racial-ethnic plans of The United Methodist Church.

The mission of NACP is to make Native American disciples of Jesus Christ, to work toward the transformation of the world with emphasis on the indigenous nations of the U.S., and to offer the gifts of Native Americans to the global United Methodist Church.

The purpose of NACP is to be a vehicle through which the gospel is offered to Native Americans in culturally appropriate ways and contexts, to serve as a resourcing entity for these efforts, and to serve as a crossroads where Native American and non-Native American disciples may find the Creator's gifts in one another.

The work of the NACP is carried out through two staff positions: the executive director and administrative assistant. NACP Task Force members guide the work of the Plan and also assist in carrying out the mission of NACP.

The Native American Comprehensive Plan Task Force is made up of the following representatives:

- One bishop assigned by the Council of Bishops,
- Two Native American representatives from each of the five U.S. jurisdictions, chosen by each College of Bishops,
- Two Native American representatives from the Native American International Caucus,
- Two Native American representatives from the Oklahoma Indian Missionary Conference,
- One Native American representative from the Alaska Conference,
- One Native American youth, and
- One Native American young adult.
- One representative from each of the general boards and agencies attend Task Force meetings as non-voting liaisons.

Within the framework of honoring both Native American culture and identity, and our Christian Wesleyan faith heritage, the following are core values for NACP:

- Living out of both our Native American and Christian identities.
- Cooperation, collaboration, and partnership with conferences, general agencies, and other UM structures, and with Native nations, tribes, and communities.
- Respect for the peoples we have been sent to serve.
- Truth-telling, even when that truth is difficult to hear.
- Integrity in our programmatic and fiscal endeavors.
- Honesty in our relationships.

Native American Comprehensive Plan

Executive Summary

NACP seeks to be an entity of the Church that serves as a means of connection with two specific populations of persons in the U.S. The first is Native Americans and the second is persons from the world of poverty. Those we serve have unique needs embedded within their racial, cultural, socioeconomic, and historical identities. Examples of these unique needs include the continued emphasis on oral tradition and face-to-face interaction, and the lack of resources to engage in information technology such as the Internet and remote access to learning opportunities. In order to reach beyond the boundaries of the dominant culture of The UMC in the United States, offer Christ in a meaningful way to Native Americans, and receive the amazing, God-given gifts that Native peoples have to offer, a special means is needed. The Native American Comprehensive Plan strives to serve as this means of ministry for The UMC.

The following narrative describes NACP's objectives and the outcomes/impacts for annual conferences and local churches as they seek to live out their ministries in the four areas of focus and within disciplinary mandates.

Within the focus of **Leadership Development,** six objectives are planned.

(1) *The first objective is the provision of consultant/support services to persons in leadership (both clergy and lay) within Native American churches, fellowships, ministries, and faith communities in order to develop, improve, and enhance leadership skills.* This objective is essential because of the unique needs and cultural context of Native American churches. NACP will achieve this objective by providing consultation on any matter related to the development and enactment of leadership: provision of information/training resources and referrals, and support through encouragement, advocacy, and facilitation of connections with others in leadership. Consultation and support services may be offered online, by phone, via written and printed resources, and/or in-person/on-site. Persons in leadership will receive consultation and support services that enable them to function in an enhanced manner as leaders within their Native American churches and The UMC.

(2) *Next is the sponsorship of a Leadership Training Conference for clergy and lay pastoral leadership from Native American churches, fellowships, and ministries.* Leadership skills will be enhanced for participants who will represent a cross section of Native American churches; networks of communication and support will be established and enhanced; and Native American local churches, fellowships, and ministries will be strengthened.

(3) *The third objective is sponsorship of a Native American Lay Servant School for Native laypersons.* The majority of participants will successfully complete a lay servant/lay speaking course and will follow through with their local church and conference to become certified lay servants/lay speakers; participants will represent a cross section of Native American churches; networks of communication and support will be established and enhanced; and Native American local churches, fellowships, and ministries will be strengthened via the ministries of these persons called forth by the Creator.

(4) *Next is the sponsorship of a training event for Native American adult workers with children and youth.* Training these Native American clergy and lay persons will not only impact their abilities as leaders, but will allow their talents to be shared with the children and youth they will mentor. This objective empowers and enables adults and young persons in the local church to serve as more effective leaders.

(5) *The fifth objective that contributes to leadership development is the sponsorship of a Native American clergywomen's gathering.* Native American clergy, particularly clergywomen, serve in far-flung appointments across the U.S. It is a rare occurrence for these clergy sisters to have the opportunity to gather together, learn, share, and experience their calling within the context of their Native identity. This objective strengthens Native American clergywomen to serve as effective leaders and therefore strengthens their churches and appointments.

(6) *Next is a Native American United Methodist Men's project to be cosponsored with the General Commission on United Methodist Men (GCUMM).* As a result of the evaluation process conducted in 2014

by the Connectional Table, the recommendation was made that the GCUMM engage with the national racial-ethnic plans and general agencies in a coordinated effort. While the details of this objective have not yet been decided, it will be a unique and first-time partnership aimed at bringing forth new Native American men into leadership and enhancing the leadership skills of current Native American male leaders.

Within the focus of **Church Growth,** five objectives are planned.

(1) *The first objective is the provision of consultation/ support services to annual conferences and persons engaged with new and prospective church plants, new fellowships, new ministries, and existing churches/ministries in need of revitalization.* NACP will partner with annual conferences/CONAM's (Committees on Native American Ministries) in efforts to establish new Native American fellowships/churches/ ministries and to revitalize existing Native churches/ministries.

(2) *The second objective is the sponsoring of a School of Discipleship and Evangelism for Native American clergy and laity.* Participants' skills will be enhanced and information imparted related to Native American discipleship and evangelism; participants will represent a cross section of Native American churches; networks of communication and support will be established and enhanced; and Native American local churches, fellowships, and ministries will be strengthened

(3) *The next objective for NACP is sponsorship of a Native American New Church Starts Summit for clergy and lay leadership from new church starts, fellowships, and ministries in the Native American community, and representatives from annual conferences desiring to begin new Native American churches/ministries.* Due to unique cultural and historical factors, starting new Native American churches, fellowships, and ministries requires specialized skills, education, and training. Skills related to growing new Native American churches will be developed and enhanced for the majority of participants who will represent a cross section of Native churches; networks of communication and support will be established and enhanced; and new Native American local churches, fellowships, and ministries will be started and strengthened.

(4) *Next is the publication and distribution of a new small group study resource, written by NACP staff in 2016.* This small group study resource will focus on discipleship and evangelism through sharing one's faith as both a Native American and a Christian. This objective will impact the confidence and skill of Native American clergy and lay persons who can contribute to the evangelism and outreach of their local churches.

(5) *The fifth objective is the hosting of an annual Native American Writers Gathering in order to produce culturally appropriate written materials for Native American local churches.* Clergy and lay persons with a call to write out of their experiences as Native American Christians will create original worship and evangelistic resources. NACP will make these written resources available to local churches and ministries.

Ministry with the Poor is the third focus area. Due to extensive poverty impacting Native Americans, all the NACP goals and objectives are considered to be ministry with the poor.

The fourth focus area is **Global Health** and includes one objective.

(1) *NACP will sponsor a Native American Health Summit that shall educate and empower Native American local churches to engage in preventive and/or rehabilitative health activities within their local community.* Native Americans in the U.S. are widely recognized to be at-risk in many major health categories such as substance abuse/ dependence, suicide (especially youth and young adults), domestic violence, diabetes, and many others. Education and information will be imparted related to these health issues and ways to positively impact them; representatives from local churches will take the information and materials back to share with their churches in order that a plan for sharing this information within their communities can be developed and carried out; participants will represent a cross section of Native American churches; and networks of communication and support will be established/enhanced.

The fifth category of objectives is **Disciplinary Mandates** and includes two objectives.

(1) In this objective, NACP will provide consultation and support services to annual conferences in the development and effective use of annual conference Committees on Native American Ministries (CONAM); and to CONAMs in the effective implementation of ¶ 654 of the *Book of Discipline* (describes ministries of CONAM). This objective is essential because CONAM is the singular structure within annual conferences, as defined by the *Book of Discipline*, that deals exclusively with Native American churches and ministries. NACP will achieve this objective by providing consultation on any matter related to the development and ministry of CONAM including provision of information/training resources and referrals; and support through encouragement, advocacy, and facilitation of connections with others engaged in CONAM ministry. Consultation and support services may be offered online, by phone, via written and printed resources, and/or in-person/on-site. Persons from annual conferences/CONAMs will receive consultation and support services that enable them to function in an enhanced manner in fulfilling the Disciplinary mandate.

(2) The final objective is sponsorship of a CONAM Training Conference. NACP will achieve this objective by holding this event early in the first year of the new quadrennium when most CONAMs have new membership appointed to their committees. The knowledge and skills needed to effectively serve on a conference CONAM will be enhanced for participants who will represent a cross section of Native American nations; networks of communication and support will be established and enhanced; and Native American ministries through the annual conference will be strengthened.

The Native American Comprehensive Plan is excited and thankful for the upcoming ministry of the 2017-2020 quadrennium and looks forward to this ongoing journey as part of The UMC.

Services for the Ordering of Ministry in The United Methodist Church, 2017-2020 as Proposed to the 2016 General Conference

Prepared by

The General Board of Discipleship,

The General Board of Global Ministries,

The General Board of Higher Education and Ministry, and

The Office of Christian Unity and Interreligious Relationships

in collaboration with

The Council of Bishops

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Preface

This edition of *Services for the Ordering of Ministry in The United Methodist Church* marks a significant evolution in the development of our ordinal.

The 2013-2016 Ministry Study Commission will ask the 2016 General Conference of The United Methodist Church to move the timing of ordination to deacon and elder to the point of the completion of educational requirements beginning in 2017. This proposal calls for two other changes. The practice of commissioning will be ended within the next few years, and a new service marking entrance into full membership is needed. This version of the ordinal continues to include a ritual of commissioning for those who may still need it, and adds a service of recognition of full members, which may begin to be used during the coming quadrennium.

This time of proposed change also seemed an opportune moment to propose an alternative service with more contemporary language and a more interactive format that may express more fully our Church's growing appreciation for the baptismal vocation of all Christians and the work of the Holy Spirit in baptism and Christian discipleship. In designing services of ordination for annual conferences, bishops are invited to use either form of service in its entirety or choose equivalent elements from either as may seem most appropriate for their settings.

In anticipation of the approval of these changes, Discipleship Ministries convened an ad hoc working group to help develop and test both the revised (or traditional) and new (or alternative) service and to present these to the Ministry Study Commission and the Ordinal Revision Task Force for further guidance. These services and directions for preparing and leading them now come to General Conference from the board of directors of the General Board of Discipleship with support from the General Board of Higher Education and Ministry, the Council of Bishops, and the Office of Christian Unity and Interreligious Relationships.

Ordinal Revision Working Group for 2017-2020

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Theological and Liturgical Introduction

In ordination, the Holy Spirit acts to maintain the priority of the gospel by setting apart men and women called to apostolic leadership.

> The pattern for this response to the call is provided in the development of the early church. The apostles led in prayer, teaching, and preaching, ordered the spiritual and temporal life of the community, established leadership for the ministry of service, and provided for the proclamation of the gospel to new persons and in new places. The early church, through the laying on of hands, set apart persons with responsibility to preach, to teach, to administer the sacraments, to nurture, to heal, to gather the community in worship, and to send them forth in witness. The church also set apart other persons to care for the physical needs of others, reflecting the concerns for the people of the world. These functions, though set apart, were never separate from the ministry of the whole people of God. Paul states (Ephesians 4:1-12) that different gifts and ministries are given to all persons. The Wesleyan tradition has, from the beginning, encouraged a culture of call and a community of discernment, which affirms and supports the ministry of all Christians and identifies and authorizes persons into ministries of the ordained.
>
> Ordination to this ministry is a gift from God to the church. In ordination, the church affirms and continues the apostolic ministry through persons empowered by the Holy Spirit.
>
> *Book of Discipline—2016 (proposed),* ¶¶ 302 and 303.1

In using these services for the ordering of ministry we welcome God's gift and the empowering of the Holy Spirit, who continues this apostolic ministry among us. The services herein provide basic liturgical resources for ordaining, commissioning, receiving full members, recognizing and consecrating persons for ministry in The United Methodist Church in accordance with the 2016 *Book of Discipline.*

Upon the approval of these texts and guidelines by the 2016 General Conference, this resource supersedes all previous versions and becomes the basis for all services of ordination, commissioning, reception, recognition, and consecration across the worldwide United Methodist connection. *Book of Discipline—2012,* ¶ 415.6.

"The Service of Word and Table for the Ordination of Elders and Deacons, the Commissioning of Provisional Members, the Reception of Full Members, Recognition of Orders, and Recognition of Associate Members (Traditional Version)" collects our services for these purposes, with suitable revisions, into a single, combined service.

"An Alternative Service of Word and Table for the Ordination of Elders and Deacons, the Commissioning of Provisional Members, the Reception of Full Members, Recognition of Orders, and Recognition of Associate Members," while based on our existing texts, substantially re-envisions both the actions and the language of ordination to call greater attention to the work of the Holy Spirit and the role of all of the baptized in the acts of ordination.

"The Order for the Consecration of Bishops" is the 1992 text contained in *The United Methodist Book of Worship,* with necessary adaptations to accommodate changes made to the *Books of Discipline* since that time.

Policies and Guidelines for the Service of Ordination in the United Methodist Church

A. Ordination, Commissioning, and Reception of Full Members

> Ministry in the Christian church is derived from the ministry of Christ, who calls all persons to receive God's gift of salvation and follow in the way of love and service. All Christian ministry is grounded in the covenant of baptism by which we are initiated into the body of Christ and called into a life of discipleship. The sacraments of Baptism and Lord's Supper ground the ministry of the whole church. They are celebrated in the Christian community as means of grace. Thus, the whole church receives and accepts God's grace and call, and all Christians participate in this continuing ministry of God in creation (see ¶¶ 120-140).
>
> *Book of Discipline—2016 (proposed),* ¶ 301.1

Acts of ordination, commissioning, reception, consecration, and recognition of ministries are anchored in the sacrament of baptism and the ministry of the baptized. These sign-acts are based on what is already implicit in baptism and rest upon the essential ministry given to all Christians in baptism. "By Water and the Spirit: A United Methodist Understanding of Baptism" (*The Book of Resolutions*—2012, #8031) states, "Through baptism, God calls and commissions persons to the general ministry of all Christian believers." The statement continues, "The vocation of those in representative [certified, commissioned, consecrated, and ordained] ministry includes focusing, modeling, supervising, shepherding, enabling, and empowering the general ministry of the church . . . [and] is grounded in the same baptism that commissions the general priesthood of all believers."

1. Ordination of Elders and Deacons

Anchored in the baptismal call to lives of love, justice, and service, there are some Christians whose "gifts, evidence of God's grace, and promise of future usefulness are affirmed by the community, and who respond to God's call by offering themselves in leadership as set-apart ministers" (*Discipline—2012,* ¶ 301.2; see also ¶¶ 133 and 138).

Ordination is chiefly understood as the act of the Holy Spirit. As a liturgical act, ordination is also understood as the public prayer of the church confirming the Spirit's call to individuals and asking for gifts and power for these persons in the ministry of elder or deacon.

The rite of ordination is a significant "high moment" in the process by which the faith community discerns and validates the call, the gifts, and effectiveness for apostolic ministry by agency of the Holy Spirit. The sign of ordination, however, like baptism, should be understood not as a graduation, but as an *initiation* into the way of life of the order into which the candidates are being ordained. That way of life is governed by the vows attending each ordained office. These vows, in turn, specify how these set-apart ministers, together with sisters and brothers in their order, are called and held accountable to live out their baptismal vocation within the life of the church for the sake of the world.

Because the vows of ordination are specifications of our common baptismal covenant, both the processes leading to ordination and full conference membership and the ritual of ordination include the active participation of all of the baptized. The processes of ordination typically begin with a local congregation's discernment of God's call to individuals for service as ordained leaders, continue with support and scrutiny as they

prepare for this work, and are ratified by the clergy session in electing them to the office and work of an elder or deacon. The service of ordination celebrates and seeks the Spirit's power to enact what we have together discerned as the baptized.

Ordination of elders and deacons is both to an office and, when the ordained are later elected into full membership, for a lifetime of service. Ordination confers a new role in the life of the church as well as authority for leadership in specific forms of ministry. The new role of the ordained in the life of the church is claimed in relation to Christ and his call to leadership and service among the baptized for the life of the world. The authority given is exercised in stewardship of the mysteries of the gospel and of the church's mission in the world. Ordination itself is ultimately the work of the Holy Spirit.

Upon ordination, ordained elders and deacons become accountable to the whole church, to the community of the ordained, and to the order of elders or deacons of which they are a part. In the rite of ordination, candidates express loyalty to The United Methodist Church, vowing to "accept and uphold" its order, liturgy, doctrine, and discipline. They also accept the responsibility of accountability to the bishop and to the annual conference. Finally, they are charged with authority for leadership in the places of service to which they may be appointed.

2. Commissioning of Provisional Members

By the prompting of the Spirit, the church has always sent persons into various forms of ministry and mission, including specific service as missionaries, work team members, and certified workers in specialized ministries.

Commissioning may be compared to the experience of the early church in Antioch when the Holy Spirit instructed the community to "set apart for me Barnabas and Saul for the work to which I have called them" (Acts 13:2). The provisional period and the mentoring relationship that characterize it can also be seen in light of the relationship between Paul and Ananias (Acts 9) when the newly called evangelist was guided toward the fullness of his calling by the more seasoned leader.

The act of commissioning provisional members

- acknowledges and affirms God's call and the candidates' response, gifts, abilities, and training for servant leadership;
- invokes God's grace for true service;
- credentials candidates to lead the church and equip others for ministry;
- calls candidates to enter a time of evaluation of their effectiveness for lifelong service as ordained ministers, and
- offers candidates the support of the annual conference.

Commissioning provisional members has been a way to relate these persons to the annual conference and to the ministry of the provisional members within the annual conference. Commissioning has implied that the person is being sent for service and the church invokes the Holy Spirit to empower commissioned ministers during their time of provisional membership.

After the 2016 General Conference, ordination rather than commissioning will come to

mark the beginnings of the provisional membership period. During provisional membership, the newly ordained will join those who may have been commissioned to engage a process of formation intended to complete and test their readiness for full membership in the annual conference.

During the coming quadrennium, some provisional members may still be commissioned and still be preparing for ordination as elder or deacon and full membership, while others may be ordained as elder or deacon and preparing for full membership. A provisional member who is preparing for ordination as an elder (¶ 326.2) and serving a local congregation will be licensed for pastoral ministry (¶¶ 315 and 316). This license authorizes the provisional member to preside in celebrations of the sacrament and to carry out other duties of a local pastor within the limits of their appointment. A provisional member who is preparing for ordination as a deacon will be licensed (¶ 326.1) for the ministry of a deacon as described in ¶ 328. The bishop may authorize a provisional member preparing for ordination as a deacon to preside at the sacraments where the bishop determines the ministry setting requires it (¶ 328).

Beginning in 2017, the period of provisional membership under ordained or commissioned ministry is concluded when the person has successfully completed the requirements of the conference's residency program (¶ 325) and is elected into a full membership by the full members of the annual conference, or a decision is made not to proceed toward full membership.

B. The Prayer of Ordination

In the traditional version of the Ordinal provided here (page 16), the bishop, as the presiding minister in the annual conference and as a general superintendent of the whole church, speaks the words and the people make the prayer their own by audibly saying, "Amen." In the alternative version (page 36), the voice of the whole people is more actively involved, while it remains clear the bishop functions as the presider who prompts the response and action of the people.

Both versions continue the historic practice of two manual actions for ordination. In the first, which is ordination proper, the bishop lays hands upon the head of the candidate and asks for the outpouring of the Holy Spirit for the office and work to which the candidate is being ordained. In the second, which comprises the act of authorization for ministry, the bishop lays hands upon or holds the hands of the candidate as the bishop and/or the assembly speak words authorizing the newly ordained to carry out their work among the people.

C. The Laying On of Hands

1. The Role of the Resident Bishop

The laying on of hands with prayer by the bishop is an ancient and essential part of the Christian ordering of ministry. The Second Epistle to Timothy 1:6 (". . . rekindle the gift of God that is within you through the laying on of my hands") reminds us of both the antiquity of this tactile prayer and the bestowal of gift in its exercise.

While the act of laying on of hands occurs in several rites of the church (baptism, healing services, acts of blessing and commissioning), the meaning of the laying on of hands in ordination and the commissioning of provisional members is carried and communicated by the form of this ritual action and the context and

words that accompany it. In commissioning, a bishop lays hands on the *shoulders* of the candidates as a sign of sending into ministry for a specified period of time. In ordination, a bishop lays hands on the *head* of the candidate as a sign of the impartation of the gifts of the Holy Spirit for what is intended to be a lifetime of ministry.

The laying on of hands is an essential part of the act of prayer in ordination. The laying on of hands with prayer invokes the Spirit to empower those being ordained for the work of the office to which they are called by God through the Church.

2. The Roles of Other Clergy and Lay Leaders

One or more representatives of the laity and one or more ecumenical representatives may also be invited by the presiding bishop to assist in the laying on of hands for elders and deacons. Laity and ecumenical representatives who are laity or clergy in the same order as the ordinand may join others in the same order by laying hands on the back or shoulders of the ordinand. Ecumenical representatives who are bishops or have an equivalent role in ordination in their own denominations may be invited by the presiding bishop to lay hands on the head of the ordinand (if permitted in their own polity) or on the back or shoulders of the presiding bishop.

Care should be taken to enable members of the congregation to see the laying on of hands by the bishop and others. The bishop may limit the number of people participating in the laying on of hands to ensure that candidates are not hidden from the view of the congregation.

Non-ordained spouses and family members of candidates for ordination or commissioning should not participate in the laying on of hands. Family members and friends may be invited to stand where they are for silent prayer during the laying on of hands for a candidate.

D. Instruments and Sign-Acts for the Ordering of Ministry

Ordinations and consecrations ritualize the distinctiveness of the different orders. Thus, not only what is said but what is done and the signs and instruments employed are significant. **Bishops and all being ordained, commissioned, received, recognized, or consecrated are strongly encouraged to wear an alb,** the simple, ancient garment linked to baptism. Albs are available in several colors. White or off-white is recommended to symbolize the tie to ancient baptismal practice. (*Alb* comes from the Latin, *alba*, meaning "white.") The alb is the foundational garment upon which are placed the distinguishing signs of office.

These are the distinguishing signs and instruments to be used in these services and in the course of the ministries of those who receive them:

For commissioned ministers and persons elected to Associate Membership
Stole—none. The stole is a sign of ordained office. Non-ordained persons are not to be presented with nor to wear the stole in their ministerial practice.
Instruments—none. A pendant cross may be presented. A pendant cross is not an instrument of office, but a designation of devotion to Christ.

For elder
Stole—yoked at the back of the neck, hanging straight down from the shoulders
Instruments—chalice and paten.

For deacon
Stole—draped over the left shoulder and fastened under the right arm
Instruments—towel, pitcher, and basin. A plumb line may also be presented.

For bishop
Yoked stole—to be worn from the beginning of the service
Instrument—crozier (pastoral or shepherd's staff)

The Bible is an instrument common to all the orders of Christ's ministry. A Bible presented to those being consecrated, commissioned, or ordained should be either a gift or one belonging to the candidate so that there is continuity between presentation and use. It is recommended that the Bible received by those being commissioned be presented again at the time of ordination.

Additional books may also be presented at this time. These services commend presenting elders with the current editions of *The Book of Discipline* and *The United Methodist Book of Worship,* and deacons with *The United Methodist Book of Worship.*

Certificates of credentials (two documents, conference membership and ministry status) may be presented at this time.

Holy Communion should normally be celebrated at services where candidates are to be ordained. Newly ordained elders, assisted by newly ordained deacons, may serve the people, involving other elders, deacons, local pastors, diaconal ministers, commissioned ministers, and laity as needed. Newly ordained deacons may assist the bishop in preparing the table, serving, setting the table in order, leading the intercessions, putting the table in order after Communion, and sending the people forth.

E. Reception as Full Members

Receiving ordained elders and deacons into full membership is a solemn and joyous occasion. These persons have shown themselves to be ready for a lifetime of commitment to and effectiveness in ministry in The United Methodist Church through several years of supervised learning and reflection on the practice of ministry as an elder or deacon. As ordination rather than commissioning will increasingly become connected with provisional membership, it is important that the acts of receiving full members be experienced as the strong validation of ministry and the ministry covenants they are intended to be.

A Guide to Planning Services for the Ordering of Ministry

There is no more complex annual liturgical task for most United Methodist annual conferences than planning the services of ordination, commissioning, reception, and recognition. The numbers of people involved, the time available in annual conference sessions, and the limitations of the available worship space can make planning a logistical and liturgical challenge. At the same time, these moments of worship can and should be deeply formative and moving for the candidates and the conference as a whole. The opportunity to celebrate Christ's ministry through all of the baptized and to set apart women and men as ordained leaders calls all Christians to the deep roots of our faith and life in the church universal.

A. General Guidelines

These guidelines highlight some of the critical concerns that planners must consider. These matters must be thought through within the context of an annual conference's worship style, the place it meets, and the numbers of candidates. There are some basic principles to keep in mind:

1. The bishop is in charge. The resident bishop is responsible for the services. See *Discipline—2012,* ¶ 415.6.

2. Teamwork is essential. The bishop consults with the conference board of ordained ministry, the annual conference worship committee, and other annual conference committees for the coordination and execution of these services.

3. Long-range planning is critical. Scheduling rehearsals, printing, graphic design, assigning liturgical leadership, and a host of other matters may require months of preparation.

4. Authorized texts and rubrics *must* be used as provided in this resource. Because ordinations "are acts of the whole Church, text and rubrics [of these orders] *shall* be used in the form approved by the General Conference" (*Book of Discipline—2012,* ¶ 415.6, emphasis added). The texts and rubrics allow for some flexibility, including musical choices, the ability to substitute equivalent elements between the traditional and alternative texts, and the possibility of ordering the actions of commissioning and ordination in a variety of ways, as modeled in the two versions. However, the services herein are the ***only*** ones approved by General Conference for these purposes. Prior ordinals or practices are superseded. There are profound denominational and ecumenical issues at stake in the way annual conferences celebrate these services of The United Methodist Church.

5. Plan specific time allotments for the various parts of these services to ensure everything flows well and the service does not drag or take too long. Ensure that the sermon, acts of worship, and movement of the people are well rehearsed and kept within allowable time frames. While the sermon is an important part of this service, it is only one part of the proclamation of the gospel within it. The actions of ordination, commissioning, reception, and recognition, as well as reaffirmations of the baptismal covenant and the celebration of Holy Communion, also proclaim the gospel and invite response. Remember: *Worship is primarily action with words attached as needed.*

6. Rehearsal is essential. Due to the complexity of these ritual acts and the number of people involved, thorough rehearsal will ensure that each leader and participant knows what he or she is to do and that adjustments can be made prior to the service. Some annual conferences train and employ marshals or vergers who guide the bishop, candidates, and other participants as they move through the service.

Rehearsal should include, at a minimum, the movement into and out of the worship space, the introductions of candidates, the readings, the ordination or commissioning sequence, the ushers seating people and taking the offering, the positioning of servers, and the sequence for celebrating and serving Holy Communion. In most situations, technical aspects such as sound, light, and digital equipment need to be checked and the sequences rehearsed.

7. Anthems and other musical offerings may be used throughout these services. Choral calls to worship, responses to Scripture, offertory anthems, and choral benedictions are appropriate. The annual conference music leader should be involved in planning and rehearsing these services. All music should support the movement of the rites and not distract from or impede them.

8. Rubrics that invite fuller participation or greater clarity about the ritual action of the services should be printed in the order of service. The ordination service is complex. For the congregation and other participants to follow the actions and participate appropriately, they will need the road map a printed program can provide. Relying on a screen alone to guide these services is likely to lead to confusion rather than greater participation.

While some of the rubrics in these services are primarily for the leaders and planners of the services, many should be printed in the actual service folder to encourage understanding of what and who is addressed and to invite fuller participation. For example, *"All audibly affirm the action, saying,* **Amen***"* helps all to know that they join the prayer by their active and audible response. *"The bishop, facing the ordinands, calls the people to prayer, using these or similar words"* helps the congregation know that they are being addressed.

B. Logistics Questions

The following are fundamental decisions that need to be made as you design services for the ordering of ministry:

1. How many services? Many annual conferences in the United States have significantly reduced the amount of time they meet over the past few quadrennia, in most case by at least a full day. This makes it difficult for most annual conferences to schedule multiple separate services of ordination and commissioning. For this reason, this ordinal includes a single service combining all necessary elements for ordination, commissioning, the Reception of Full Members, the Recognition of Orders, and the Recognition of Associate Members. If bishops wish to separate these elements into separate services following the same pattern of worship (Entrance with reaffirmation of baptism, presentation of candidates, ministry of the word, examination of candidates, laying on of hands, Holy Communion, sending), they are free to do so.

2. How will you orchestrate movement of bishop, assistants, and candidates in the laying on of hands? The guiding principle must be good order and visibility. Plan a pattern of movement that is simple and allows for clear sight lines so that the assembly may visually participate in the action. In some settings, the bishop and those joining in the laying on of hands may move from candidate to candidate while the candidates are kneeling in a line, circle, or semicircle. In other settings, the candidates may move to the bishop one by one. The number of persons assisting (other clergy of the same order, laity, and ecumenical representatives) should be guided by the size of the space available for ordination and the need to avoid obstructing sight lines for all in the assembly. More than any other part of these services, this action must be choreographed, rehearsed, and implemented with great care.

3. How will Holy Communion be celebrated? Services of ordination take place within a Service of Word and Table, with Holy Communion served to the entire congregation. Holy Communion is at the heart of our identity as Christians and our understanding of the work

of ordained elders and deacons. When the annual conference ordains persons within a Service of Word and Table, the newly ordained immediately take their place to enact liturgically the ministries to which they have been ordained.

The celebration of Holy Communion should be in keeping with our ritual in *The United Methodist Book of Worship.* The bishop and worship planners are encouraged to avail themselves of the guidance and options outlined in pages 16-32 in *The Book of Worship* and in the texts and rubrics below. Several different complete forms of the Great Thanksgiving are included in these services. See pages 519, 537, and 549 of this document.

Continuous serving of the people at multiple stations will allow more of the newly ordained, commissioned, received, or recognized to serve and will enable all to be served in a manner that is gracious but not overly long. Depending on the layout of the space, the number of stations may be calculated by dividing the total number of persons present by 50 and providing at least as many stations as the result. For example, an estimated attendance of 2,000 would require at least 40 stations.

C. General Rubrics

1. The resident bishop shall preside at the service. The resident bishop in these services is critical in our polity, ritual, and ecumenical relationships. Except in cases of physical necessity, the resident bishop may not delegate the leadership of elements of this service designated "Bishop" to other persons. If the resident bishop should be physically unable to perform some of these elements, the resident bishop may seek assistance from another active or retired bishop in her or his college of bishops. The resident bishop may choose another bishop or person of similar authority from another Christian denomination to preach.

2. The service(s) of ordination should regularly include representatives of other Christian communions, and particularly bishops or persons who are authorized to ordain within these denominations. Bishops or equivalent officials from one or more of the denominations with which The United Methodist Church is in full communion, other member bodies in Churches Uniting in Christ, and member Churches of the World Methodist Federation should always be invited to take part in these services. Bishops and officials authorized to ordain may be invited by the resident bishop to participate in the laying on of hands as their denominations may allow.

3. The services should normally take place during a session of annual conference. While exceptions may be made in extraordinary circumstances, holding services of ordination, commissioning, and recognition within the gathering of the annual conference best represents the nature of our polity. Persons are ordained, commissioned, received, or recognized through the collaborative actions of the annual conference's Board of Ordained Ministry and resident bishop, and are most likely to exercise their set-apart ministry primarily within the bounds of the annual conference in which these services take place.

4. The color for paraments, stoles worn or presented to ordinands, and cinctures should be red. Red has long use in the church as a sign as of the action of the Holy Spirit in general, as well as in the acts of setting persons apart for specialized ministry.

5. The sermon should be addressed to the whole assembly, including the candidates. Ordination, commissioning, and acts of recognition involve the whole church, laity, and clergy in all orders and statuses. While the sermon may include some address to the candidates, it should clearly remind everyone present of their role in what the Holy Spirit is doing, is about to do, and will do in their midst through their prayers and the laying on of hands, and the continuing responsibility of all present to ensure what the Spirit has begun can grow and bear much fruit for all.

D. Abbreviations and Formatting Signs in These Services

Abbreviations:

UMH *The United Methodist Hymnal*
UMBOW *The United Methodist Book of Worship*
MVPC *Mil Voces Para Celebrar*
CLUW *Come, Let Us Worship*
TFWS *The Faith We Sing*
W&S *Worship & Song*

Numbered pages without abbreviations preceding them refer to pages in this document.

An asterisk (*) indicates an act of worship for which the congregation may be invited to stand.

Items in plain brackets [ ] are optional and may be omitted, adapted, or relocated.

Items in parentheses ( ) within the texts of the services indicate a choice of word use is offered. Printed orders of the service should include only the words that will be used.

Items in italicized print in the body of plain text prayers or other acts of worship indicate that adaptation or adjustments in the language may need to be made.

Following the style of *The Book of Discipline of The United Methodist Church—2012, "Church"* indicates The United Methodist Church, and *"church"* indicates the church universal.

The Service of Word and Table for the Ordination of Elders and Deacons, the Commissioning of Provisional Members, the Reception of Full Members, Recognition of Orders, and Recognition of Associate Members (Traditional Version)

This service is the approved ritual for ordaining elders and deacons, commissioning persons in the provisional relationship, receiving deacons and elders into full connection, recognizing the orders of persons ordained in other communions, and recognizing associate members of the annual conference.

Holy Communion should be celebrated as part of this service. An alternative ending is provided for times where the sacrament may not be celebrated. A break may be incorporated after the act of commissioning, if needed.

If there are persons whose ordination is to be recognized, they should be vested with a red stole appropriate to their order from the beginning of the service.

ENTRANCE

GATHERING

Festive music may be offered while the people gather. The service may then continue with a procession including the worship leaders, other participants in worship, candidates, and bishop(s).

PROCESSIONAL HYMN *

Processional hymns are listed beginning on page 555.

GREETING AND PRAYER *

The bishop greets the people and they respond:

The grace of Jesus Christ be with you all.

And also with you.

We come together to praise God,
to hear the Holy Word,
and to seek for ourselves and others
the power, presence, and direction of the Holy Spirit.

Let us pray.

Eternal God, by Jesus Christ and the Holy Spirit
you gave to your apostles many excellent gifts.
Give your grace
to all servants of your church,
that we may with diligence and faithfulness
fulfill our various ministries.
Grant that we your people may follow where you lead,
perfect our ministries,
and live in joyful obedience to your will,
through Jesus Christ, our Savior. Amen.

RECOGNITION OF COMMON MINISTRY AND REAFFIRMATION OF BAPTISM

The bishop, standing near a baptismal font, shell, or vessel of water, begins:

Ministry is the work of God,
done by the people of God.
Through baptism
all Christians are made part of the priesthood of all believers,
the church, Christ's body, made visible in the world.
We all share in Christ's ministry of love and service
for the redemption of the human family and the whole of creation.

Therefore, in celebration of our common ministry,
I call upon all God's people gathered here:

The bishop may scoop and pour water from the font, shell, or vessel and say:

Remember you are baptized, and be thankful.

We reaffirm our baptism
and our common call to ministry.
Thanks be to God!

All people are seated.

PRESENTATION OF PERSONS TO BE ORDAINED, COMMISSIONED, RECEIVED, OR RECOGNIZED

All but the bishop, candidates, and their assistants may be seated.
The bishop remains by the font, facing the people.

Bishop:

Who presents these candidates to be ordained, commissioned, received, or recognized?

All Laity:

We have recommended them in our local congregations.
We present them with our prayers and support.

Members of the Board of Ordained Ministry:

We have examined these candidates according to the standards of our *Discipline*
and this annual conference of The United Methodist Church.
We present them with our prayers and support.

All Deacons in Full Connection:

We present (*Names*) for ordination as deacon
and (*Names*) for reception into full membership.
We present them with our prayers and support.

All Elders in Full Connection:

We present (*Names*) for ordination as elder
and (*Names*) for reception into full membership.
We present them with our prayers and support.

Board of Ordained Ministry:

We present (*Full Names*) for commissioning as provisional members
preparing for ordained ministry as elders
and (*Full Names*) preparing for ordained ministry as deacons.
We present them with our prayers and support.

We also present (*Names*) for Recognition of Orders in The United Methodist
Church and (*Names)* for Recognition as Associate Members.
We present them with our prayers and support.

After all the candidates have been presented, they remain standing, and the bishop says:

These persons are by God's grace
to be ordained, commissioned, received, or recognized for set-apart ministry in Christ's
holy church.
Those authorized by the Church to inquire about them
have discerned that they are persons
of sound learning and of Christian character,
possess the necessary signs of God's grace,
and have demonstrated a profound commitment to serve Jesus Christ.
Therefore, they believe them to be duly called to serve God.

We ask you, people of God,
to declare your assent
to the ordination, commissioning, reception, or recognition of these persons.

Do you trust that they are worthy, by God's grace,
to be ordained, commissioned, received, or recognized?

We do! Thanks be to God!

Will you uphold them in their ministry?

With God's help, we will.

THE GENERAL EXAMINATION

All remain seated except the candidates and the bishop, who stand facing one another. The bishop examines the candidates for commissioning, ordination, and recognition:

My sisters and brothers in Christ,
you have been called
to an ordained, commissioned, full membership, or recognized status in set-apart ministry.
The Church now confirms your calling.

As ordained or commissioned ministers, full members, and associate members,
you are to be coworkers with all the people of God:
With laity, bishops, elders, deacons, local pastors,
provisional members, diaconal ministers,
deaconesses, home missioners, supply pastors,
with all who serve God in the Church.

Remember you are called
to serve rather than to be served,
to proclaim the faith of the church and no other,
to look after the concerns of God above all.

So we may know you believe yourselves
to be called by God
and that you profess the Christian faith,
we ask you:

Do you believe that God has called you
to the life and work of ordained ministry?

I do so believe.

Do you believe in the Triune God, Father, Son, and Holy Spirit
and confess Jesus Christ as your Lord and Savior?

I do so believe and confess.

Are you persuaded
that the Scriptures of the Old and New Testaments
contain all things necessary for salvation
through faith in Jesus Christ
and are the unique and authoritative standard
for the church's faith and life?

I am so persuaded, by God's grace.

Will you be faithful in prayer,
in the study of the Holy Scriptures,
and with the help of the Holy Spirit
continually rekindle the gift of God that is in you?

I will, with the help of God.

Will you do your best to pattern your life
in accordance with the teachings of Christ?

I will, with the help of God.

Will you, in the exercise of your ministry,
lead the people of God
to faith in Jesus Christ,
to participate in the life and work of the community, and
to seek peace, justice, and freedom for all people?

I will, with the help of God.

Will you be loyal to The United Methodist Church,
accepting and upholding its order, liturgy, doctrine, and discipline,
defending it against all doctrines contrary to God's Holy Word,
and committing yourself to be accountable with those serving with you,
and to the bishop and those who are appointed to supervise your ministry?

I will, with the help of God.

Will you, for the sake of the church's life and mission,
covenant to participate in the life of the order, [fellowship, or membership]
into which you are ordained, commissioned, received, or recognized?
Will you give yourself to God through the order [or fellowship]
in order to sustain and build each other up
in prayer, study, worship, and service
under the rule of life set forth in the vows you take this day?

I will, with the help of God.

May God,
who has given you the will to do these things,
give you grace to perform them,
that the work begun in you may be brought to perfection.

All audibly affirm the action, saying, **Amen.**

All may be seated.

PROCLAMATION AND RESPONSE

THE FIRST READING (Selection from OT or Epistle readings, page 554)

The gospel may be read by an ordained deacon while all stand.

THE GOSPEL *
Before the reading:
Deacon: The gospel of our Lord Jesus Christ, according to _____.

After the reading:
Deacon: The gospel of our Lord!
People: **Praise to you, Lord Jesus Christ!**

SERMON

APOSTLES' CREED* (said or sung)

Do you believe in God?
I believe in God, the Father Almighty,
Maker of heaven and earth.

Do you believe in Jesus Christ?
I believe in Jesus Christ,
God's only Son, our Lord,
Who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again;
he ascended into heaven,
is seated at the right hand of the Father,
and will come again to judge the living and the dead.

Do you believe in the Holy Spirit?
I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.

The congregation may be seated. An anthem, song, or instrumental work may be performed, or the service may continue.

COMMISSIONING OF PROVISIONAL MEMBERS

If there are still candidates for commissioning after 2016, they may rise and face the congregation. See page 35. The bishop addresses the congregation.

By affirming the covenant of baptism,
all members of Christ's holy church pledge

to serve as Christ's representatives in the world.

Christ gave all of us this command:
"Ask the Lord of the harvest to send out laborers into his harvest."
We have asked, and the Lord has answered.
These sisters and brothers know our Savior's concern for God's people,
see the plentiful harvest,
and are ready to respond generously to the Lord
in the words of the prophet: "Here I am; send me!"

Urged on by the love of Christ and strengthened by the Holy Spirit,
they now come to declare in public
their desire to live out the covenant made at their baptism
by binding themselves to the service of God
under the supervision of the bishop
and the guidance of colleagues in full connection
and by being appointed to share as servant leaders
in the body of Christ.

Today we commission them to service
as they continue to prepare for ordained ministry among us.

PRAYER OF COMMISSIONING AND LAYING ON OF HANDS

The candidates kneel, facing the congregation.

The bishop, facing the congregation and extending arms over all of the candidates, prays:

God of the apostles and prophets, of the martyrs and teachers,
you raise up men and women to be apostolic leaders in your church.
By your Holy Spirit
help these, your servants,
to understand and live the mystery of your love with boldness and joy.
Deepen their sense of purpose
as they exercise commissioned ministry.
Empower them, and those who will walk with them to guide their ministry,
together with all of your people,
to heal the sick,
love the outcast,
resist evil,
preach the Word,
and give themselves freely for your name's sake.

The bishop, standing behind and laying both hands upon the shoulders of each candidate, prays:

Pour out your Holy Spirit upon *Full Name.*
Send *him/her* now to proclaim the good news of Jesus Christ,
to announce the reign of God,
and to equip the church for ministry,
in the name of the Father, and of the Son, and of the Holy Spirit.

All audibly affirm the action, saying, **Amen.**

No instruments or stoles are given to commissioned ministers. A pendant cross or Book of Worship *may be presented to each as they return to their seats. The certificate of provisional membership and the appropriate license for ministry may be presented to each at this time.*

EXAMINATION OF DEACONS

The deacon candidates stand and move toward the bishop as directed.
The bishop examines the deacon candidates:

A deacon
is called to share in Christ's ministry of servanthood,
to relate the life of the community to its service in the world,
to lead others into Christian discipleship,
to nurture disciples for witness and service,

Here a large Bible may be lifted by an assistant.

to lead in worship,
to teach and proclaim God's Word,
to assist elders and appointed local pastors at Holy Baptism and Holy Communion,

Here a towel and basin with pitcher may be lifted by an assistant.

to interpret to the church the world's hurts and hopes,
to serve all people, particularly the poor, the sick, and the oppressed,
and to lead Christ's people in ministries of compassion and justice,
liberation and reconciliation,
especially in the face of hardship and personal sacrifice.

This is the rule of life and work of a deacon.

Do you believe that God has called you
to the life and work of a deacon?

I do so believe.

LAYING ON OF HANDS AND PRAYER FOR DEACONS

The bishop calls the people to prayer using these or similar words:

As these persons are recognized or ordained by God and the church
for the ministry of deacons
to which we believe they have been called by the Holy Spirit,
let us pray for them.

If the setting allows, the candidates may kneel.

The people pray for them in silence.

*The hymn "O Holy Spirit" (*UMBOW 223*) or "Come, Holy Ghost, Our Souls Inspire" (*UMH *651) may be sung.*

The bishop, with hands extended over those being ordained, prays:

We thank you, Living God,
that in your great love
you sent Jesus Christ
to take the form of a servant,
becoming obedient even to death on the cross,
and now resurrected and exalted in the heavens.
You have taught us, by his word and example,
that whoever would be great among us must be servant of all.

Give these servants grace to be faithful to their promises,
constant in their discipleship,
and always ready for works of loving service.
Make them modest and humble, gentle and strong,
rooted and grounded in love.
Give them a share in the ministry of Jesus Christ,
who came not to be served but to serve.

Candidates for ordination as deacon may be invited to kneel before the bishop one at a time as directed. Those whose orders are to be recognized may remain standing where they are during the ordinations.

Representatives from the laity, the ecumenical church, and the order of deacons who are to join in the laying on of hands stand with the bishop. When the bishop lays hands on the head of the candidate, others may lay hands on the candidate's back or shoulders.

Family members and friends may be invited to stand where they are for silent prayer during the laying on of hands for each ordinand.

The bishop lays both hands on the head of each ordinand, praying:

Father Almighty (Almighty God), pour upon *Name* the Holy Spirit
for the office and work of a deacon in Christ's holy church.

All audibly affirm the action, saying, **Amen.**

Immediately the candidate places hands on a Bible as the bishop lays hands on the hands of the candidate and says:

Full Name, take authority as a deacon
to proclaim the Word of God
and to lead God's people
in ministries of compassion and justice;
in the name of the Father, and of the Son, and of the Holy Spirit.

All audibly affirm the action, saying, **Amen.**

Each deacon is immediately clothed with the shoulder stole. As instruments of office they may receive a Bible, a Book of Worship, *and bowl and pitcher and a plumb line. Certificates of ordination as deacon and provisional membership (if not previously commissioned) may be presented at this time.*

Those who have been received into provisional membership may return to their places. Those whose orders will be recognized will stand.

RECOGNITION OF ORDERS

The bishop addresses those whose orders as deacons are to be recognized:

After due examination
of your call and ministry in another part of Christ's holy church,
we now welcome you to this communion.

You have given assurance of your faith and Christian experience.

You have renewed the vows of your ordination
and embraced our own,
committing *yourself/ves* to accept and uphold faithfully
the doctrine, liturgy, and discipline of The United Methodist Church.

We rejoice that you have been called to serve among us,
and pray that God may guide your ministry.

As each candidate comes forward, the bishop greets each one:

Full Name, we now recognize you as a deacon
in The United Methodist Church.

As each one is named and received, each is given a certificate of recognition as deacon, a certificate of full membership, and a Book of Worship.

The congregation may sing a hymn (pages 68 ff.), or an anthem or other music may be offered. Or the service may continue.

EXAMINATION OF ELDERS

Candidates for ordination as elders rise and face the bishop.
The bishop examines the candidates for ordination or recognition as elder:

An elder
is called to share in the ministry of Christ
and of the whole church:
to preach and teach the Word of God

Here a large Bible may be lifted by an assistant.

and faithfully administer
the sacraments of Holy Baptism and Holy Communion;

Here a paten and chalice may be lifted.

to lead the people of God in worship and prayer;
to lead persons to faith in Jesus Christ;
to exercise pastoral supervision,
to order the life of the congregation and the connection,
to counsel the troubled,
and declare the forgiveness of sin;
to lead the people of God
in obedience to Christ's mission in the world;
to seek justice, peace, and freedom for all people;
and to take a responsible place in the government of the Church
and in service in and to the community.

This is the rule of life and work of an elder.

Do you believe that God has called you
to the life and work of an elder?

I do so believe.

LAYING ON OF HANDS AND PRAYER FOR ELDERS

The bishop, facing the ordinands, calls the people to prayer, using these or similar words:

As these persons are ordained or recognized by the church
for the office and work of elders
to which we believe they have been called by the Holy Spirit,
let us pray for them.

If the setting allows, the candidates kneel.

The people pray for them in silence.

*If the hymn "O Holy Spirit" (*UMBOW *223) or "Come, Holy Ghost, Our Souls Inspire" (*UMH 651*) was not sung earlier, it may be sung here.*

The bishop, with hands extended over those being ordained, prays:

We praise you, eternal God,
because you have called us to be a priestly people,
offering to you acceptable worship through Jesus Christ, our Lord,
Apostle and High Priest, Shepherd and Bishop of our souls.
We thank you that, by dying, Christ has overcome death
and, having ascended into heaven,
has poured forth gifts abundantly on your people,
making some apostles, some prophets,

some evangelists, some pastors and teachers,
to equip the saints for the work of ministry,
to build up Christ's body,
and to fulfill your gracious purpose in the world.

Give to these your servants the grace and power they need
to serve you in this ministry.
Make them faithful pastors, patient teachers, and wise counselors.
Enable them to serve without reproach,
to proclaim the gospel of salvation,
to administer the sacraments of the new covenant,
and to offer with all your people
spiritual sacrifices acceptable to you;
through Jesus Christ our Lord,
who lives and reigns with you,
in the unity of the Holy Spirit,
one God, now and forever.

Candidates for ordination as elder are invited to kneel before the bishop one at a time as directed. Those whose orders are to be recognized may remain standing where they are during the ordinations.

Representatives from the laity, the ecumenical church, and the order of elders who are to join in the laying on of hands stand with the bishop. When the bishop lays hands on the head of the candidate, others may lay hands on the candidate's back or shoulders.

Family members and friends may be invited to stand where they are for silent prayer during the laying on of hands for each ordinand.

The bishop lays both hands on the head of each ordinand, praying:

Father Almighty (Almighty God), pour upon *Name* the Holy Spirit,
for the office and work of an elder in Christ's holy church.

All audibly affirm the action, saying, **Amen**.

Immediately the candidate places hands on a Bible as the bishop lays hands on the hands of the ordinand and says:

Full Name, take authority as an elder
to preach the Word of God,
to administer the Holy Sacraments
and to order the life of the Church;
in the name of the Father, and of the Son, and of the Holy Spirit.

All audibly affirm the action, saying, **Amen.**

Each newly ordained elder is immediately clothed with the yoked stole. As instruments of office they may receive a Bible, a chalice and paten, a Book of Worship, *and a* Book of Discipline. *A certificate of ordination as elder and a certificate of provisional membership (if not previously commissioned) may be presented at this time.*

Those who have been received into provisional membership may return to their places. Those whose orders are to be recognized may stand.

The congregation may sing a hymn, or an anthem or other music may be offered. Or the service may continue.

RECOGNITION OF ORDERS

The bishop addresses those whose orders as elders are to be recognized.

After due examination
of your call and ministry in another part of Christ's holy church,
we now welcome you to this communion.

You have given assurance of your faith and Christian experience.

You have renewed the vows of your ordination
and embraced our own,
committing *yourself/ves* to accept and uphold faithfully
the doctrine, liturgy, and discipline of The United Methodist Church.

We rejoice that you have been called to serve among us,
and pray that God may guide your ministry.

As each candidate comes forward, the bishop greets each one:

Full Name, we now recognize you as an elder in full connection
in The United Methodist Church.

As each one is named and received, each is given a certificate of recognition as elder, a certificate of full membership, a Book of Worship, *and a* Book of Discipline.

RECEPTION OF FULL MEMBERS

The chair of the Board of Ordained Ministry addresses elders and deacons who have been elected to full membership.

After careful examination of your ministry among us
during the time of your provisional membership,
your colleagues in the order of elders and deacons,
and those who have supervised your formation and ministry in the conference
and in your places of appointment
are convinced you are called, gifted, and prepared
for a lifetime of service among us as an elder or deacon.

The bishop continues.

You have faithfully accepted and upheld the vows of your ordination
and demonstrated your commitment
to your sisters and brothers in the Order of Elders or Order of Deacons,

to the people of our congregations and ministries,
and to the doctrine, liturgy, and discipline of The United Methodist Church.

May God continue to guide your ministry among us
as elders or deacons in full connection.

As each candidate comes forward, the bishop clasps the hands of each one, saying:

Full Name, we receive you as an [elder or deacon] in full connection
in The United Methodist Church.
Take authority as [an elder/a deacon] to serve
in Christ's name and the Spirit's power
throughout our worldwide Church.

As each one is named and received, the certificate of full membership is given.

RECOGNITION OF ASSOCIATE MEMBERS

Persons to be recognized as associate members may now stand and present themselves before the bishop and the congregation.

The bishop addresses them:

You have served among us faithfully as (a) local pastor(s),
demonstrating your commitment to accept and uphold
the doctrine, liturgy, and discipline of The United Methodist Church,
under the appointment of the bishop.

You have now fulfilled the requirements
and been elected by the clergy session of this annual conference
as (an) associate member(s).

We rejoice that you have been called to serve among us,
and pray that God may guide your ministry.

As each candidate comes forward, the bishop greets each one:

Full Name, we now recognize you as an associate member
in the name of the annual conference.

No instruments or stoles are given to associate members. The newly recognized associate members are given a certificate of associate membership and return to their seats.

HYMN or ANTHEM*

During the hymn or anthem, an offering may be received and the Communion elements brought to the table or uncovered if already in place. Newly ordained deacons, with other ordained deacons if needed, prepare the table for the Lord's Supper. Newly ordained elders, associate members, those received as elders or deacons and laity, with other

elders, if needed, take their places to assist in serving. See UMBOW *26.*

Hymns are listed beginning on page 555.

THANKSGIVING AND COMMUNION

INVITATION TO THE TABLE AND PEACE

Christ our Lord invites to his table all who love him,
and all who seek to be at peace with God and one another.

The peace of the Lord be always with you!
And also with you!

Signs of reconciliation and love may be exchanged.

TAKING THE BREAD AND CUP

THE GREAT THANKSGIVING *

*This text is used by the bishop, while the congregation uses "A Service of Word and Table III" (*UMH *15-16) or one of the musical settings (*UMH *17-25). For a fuller text of the Great Thanksgiving for ordination, see the Great Thanksgiving beginning on page 58 of* UMBOW.

The bishop stands behind the Lord's Table and, facing the people from this time through Breaking the Bread, begins the prayer:

The Lord be with you.

And also with you.

Lift up your hearts.

The bishop may lift and extend hands and keep them raised.

We lift them up to the Lord.

Let us give thanks to the Lord our God.

It is right to give our thanks and praise.

It is right, and a good and joyful thing,
always and everywhere to give thanks to you,
almighty God, Creator of heaven and earth.

You built your church
on the foundation of the prophets and apostles,
and instituted a holy ministry

so that your prophetic and apostolic Word
might be heard until the end of time.

And so,
with your people on earth
and all the company of heaven
we praise your name and join their unending hymn:

The bishop may lower and join hands.

Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

The bishop may raise and extend hands.

Holy are you, and blessed is your Son Jesus Christ.
He called disciples and empowered them for ministry.
By the baptism of his suffering, death, and resurrection
you gave birth to your church
and made with us a new covenant by water and the Spirit.

The bishop touches or lifts the bread and prays:

On the night in which Jesus gave himself up for us,
he took bread, gave thanks to you, broke the bread,
gave it to his disciples, and said:
"Take, eat; this is my body which is given for you.
Do this in remembrance of me."

The bishop touches or lifts the cup and says:

When the supper was over, Jesus took the cup,
gave thanks to you, gave it to his disciples, and said:
"Drink from this, all of you;
this is my blood of the new covenant,
poured out for you and for many
for the forgiveness of sins.
Do this, as often as you drink it,
in remembrance of me."

The bishop may raise and extend hands.

When Jesus, the great Shepherd of your flock, ascended,
he sent forth the apostles
to preach the gospel and make disciples of all nations.
He promised to be with them always
and sent the Holy Spirit to lead them.

And so,

in remembrance of these your mighty acts in Jesus Christ,
we offer ourselves in praise and thanksgiving
as a holy and living sacrifice,
in union with Christ's offering for us,
as we proclaim the mystery of faith.

Christ has died; Christ is risen; Christ will come again.

The bishop may hold hands over the bread and cup.

Pour out your Holy Spirit on us gathered here,
and on these gifts of bread and wine.
Make them be for us the body and blood of Christ,
that we may be for the world the body of Christ,
redeemed by his blood.

The bishop may raise and extend hands.

By your Spirit make us one with Christ,
one with one another,
and one in ministry to all the world,
until Christ comes in final victory
and we feast at his heavenly banquet.

Through your Son Jesus Christ,
with the Holy Spirit in your holy church,
all honor and glory is yours, almighty God,
now and for ever. **Amen.**

THE LORD'S PRAYER *

See UMH *270-271, 894-896.*

BREAKING THE BREAD

The bishop, still standing behind the Lord's Table facing the people, breaks the bread in silence or while saying these or similar words:

Because there is one loaf,
we, who are many, are one body,
because we all partake of the one loaf.
The bread which we break is a sharing in the body of Christ.

The bishop lifts the cup in silence or while saying these or similar words:

The cup over which we give thanks
is a sharing in the blood of Christ.

GIVING THE BREAD AND CUP

The bread and cup are given to the people by new elders and new deacons, and other laity and clergy assisting as needed, with these or similar words:

The body of Christ, given for you. **Amen.**

The blood of Christ, given for you. **Amen.**

The congregation sings hymns while the bread and cup are given.

When all have received, the deacons put the Lord's Table in order.

PRAYER AFTER RECEIVING

The bishop says:

Let us pray.

All pray together:

We thank you, gracious God, for this holy mystery
in which you have given yourself to us,
and united us in the communion of your Holy Spirit.
We bless you for raising up among us faithful servants.
Clothe them and us with your righteousness
and grant that we, with them,
may glorify you by giving ourselves to others,
through Jesus Christ our Lord. Amen.

SENDING FORTH

Here the bishop may make an invitation to those present to respond to God's call to ordained ministry in Christ's church. Appropriate direction for how they are to respond should be given.

[PRAYER

If the Lord's Supper was not celebrated, the bishop says:

Let us pray.

We thank you, gracious God,
for raising up among us faithful servants.
Clothe them with your righteousness,
and grant that we, with them,
may glorify you by giving ourselves to others. Amen.]

DISMISSAL WITH BLESSING *

The bishop blesses the people:

The grace of Jesus Christ,
and the love of God,
and the communion of the Holy Spirit be with you all always.

HYMN *

If the closing hymn is a recessional, it should follow the bishop's blessing and precede the deacon's dismissal. Otherwise it should precede the bishop's blessing and the deacon's dismissal should follow immediately upon the bishop's blessing. Closing hymns are listed on pages 557-558.

A newly ordained deacon dismisses the people, using these or similar words:

Go in peace
to serve God and your neighbor in all that you do.

We are sent in Christ's name.
Thanks be to God!

GOING FORTH *

A worship leader may announce where the newly commissioned, received, recognized, or ordained may be greeted following the service.

An Alternative Service of Word and Table for the Ordination of Elders and Deacons, the Commissioning of Provisional Members, the Reception of Full Members, Recognition of Orders, and Recognition of Associate Members

This order of service provides an alternative ritual for ordaining elders and deacons, commissioning persons in the provisional relationship, receiving elders and deacons into full membership, recognizing the orders of persons ordained in other communions, and recognizing those who have qualified as associate members of the annual conference.

Holy Communion should be celebrated as the culmination of this service. An optional ending is provided for those cases where it is not.

Bishops may authorize the omission of elements not needed for a particular service of ordination and commissioning. For example, if there are no elders being ordained or associate members being recognized in a given year, the elements of this service relating to the ordination of elders or the recognition of associate members may be omitted.

Bishops may also substitute elements of this service for the equivalent elements of the traditional service, or vice versa, at their discretion.

If there are persons who are being received as full members or persons whose ordination from another Christian denomination is to be recognized, they should be vested in an alb, cincture, and the stole appropriate to their order from the beginning of the service.

ENTRANCE

GATHERING

Festive music may be offered while the people gather. The service may then continue with a procession including the worship leaders, other participants in worship, candidates, and bishop(s).

If space allows, this service may be most effective if it is celebrated in the round, with the Lord's Table, the font, and a stand for preachers or readers near the center of the space. This kind of arrangement best exemplifies the understanding that ordination occurs in the midst of the whole people of God and is centered in our common birth in baptism, our common attention to the Word of God, and our common nourishment in the Supper of the Lord.

If a procession is desired, when candidates for commissioning, recognition of associate membership, or ordination arrive, they may assemble in a circle around the central signs, facing center, with those who assist them standing behind them.

PROCESSIONAL HYMN *

Processional hymns are listed beginning on page 555.

GREETING AND PRAYER *

The bishop greets the people and they respond:

The grace of Jesus Christ be with you all.

And also with you.

The Holy Spirit is among us.

Move us, Holy Spirit!

Let us pray.

Eternal God, by Jesus Christ and the Holy Spirit
you gave to your apostles and all your church
many excellent gifts.
Come upon us gathered here to set apart those who will lead among us
by calling and equipping us to fulfill your desire
that we do justice, love mercy, and walk humbly with you.
We pray in the name of Jesus. Amen.

RECOGNITION OF COMMON MINISTRY AND REAFFIRMATION OF BAPTISM

The bishop, standing near a baptismal font, shell, or vessel of water, begins:

Sisters and brothers in Christ,
we are all made one with the death of Jesus Christ
and raised with him to walk in newness of life
in the gift of baptism by water and the Spirit.

The same Spirit who enlivens us
empowers us with many and diverse gifts
to serve as new creatures,
renouncing evil,
embracing and submitting to Jesus Christ as Lord and Savior,
and joining together as his body
and to serve as his representatives in the world.

We all start here.

The Spirit leads us all.

The bishop may scoop and pour water from the font, shell, or vessel and say to all:

Remember you are baptized and be thankful.

We reaffirm our baptism
and our common call to ministry.

PRESENTATION OF PERSONS TO BE ORDAINED, COMMISSIONED, RECEIVED, OR RECOGNIZED

All but the bishop, candidates, and their assistants may be seated.
The bishop remains near the center, by the font.

Bishop:

Who presents these candidates to be ordained, commissioned, received, or recognized?

All Laity:

We have recommended them in our local congregations.
We present them with our prayers and support.
Assistants clothe candidates with the alb. Persons whose orders are being recognized or who have been previously ordained are already fully vested.

Members of the Board of Ordained Ministry:

We have examined these candidates according to the standards of our *Discipline* and this annual conference of The United Methodist Church.
We present them with our prayers and support.

All Elders:

We present (*Full Names*) for ordination as elder,
and (*Names*) for reception into full membership.
We present them with our prayers and support.
Assistants to elder candidates tie the cincture. Those previously ordained as elder are already fully vested.

All Deacons:

We present (*Full Names*) for ordination as deacon,
and (*Names*) for reception into full membership.
We present them with our prayers and support.
Assistants to deacon candidates tie the cincture. Those previously ordained as deacon are already fully vested.

Board of Ordained Ministry:

We present (*Full Names*) for commissioning as provisional members.
We present them with our prayers and support.
Assistants to provisional member candidates tie the cincture.

We also present (*Names)* for Recognition of Orders in The United Methodist Church,
and (*Names*) for Recognition as Associate Members.
We present them with our prayers and support.
Assistants to associate member candidates tie the cincture. Persons whose orders are to be recognized are already fully vested.

Bishop:
We rejoice in the Spirit's work in our lives
and the lives of these who come to serve and lead among us.

All:
We will uphold them with our prayers and support.
Thanks be to God.

All but the bishop and candidates may be seated.

THE GENERAL EXAMINATION

The bishop and candidates stand facing one another. The bishop examines the candidates for commissioning, ordination, and recognition:

My sisters and brothers in Christ,

As commissioned or ordained ministers and associate members,
you are to be coworkers with bishops, elders, deacons, local pastors,
provisional members, diaconal ministers,
deaconesses, home missioners, supply pastors, and all the people of God.

You are called
to serve rather than to be served,
to proclaim the faith of the church and no other,
to look after the concerns of God's kingdom above all.

So we may know that you believe yourselves
to be called by God
and that you profess the Christian faith,
we ask you:

Do you believe that God has called you
to the life and work of set-apart ministry?

I do so believe.

Do you believe in the Triune God, Father, Son, and Holy Spirit
and confess Jesus Christ as your Lord and Savior?

I do so believe and confess.

Are you persuaded
that the Scriptures of the Old and New Testaments
contain all things necessary for salvation
through faith in Jesus Christ
and are the unique and authoritative standard
for the church's faith and life?

I am so persuaded, by God's grace.

Will you be faithful in prayer,
in the study of the Holy Scriptures,
and with the help of the Holy Spirit
continually rekindle the gift of God that is in you?

I will, with the help of God.

Will you do your best to pattern your life
in accordance with the teachings of Christ?

I will, with the help of God.

Will you, in the exercise of your ministry,
lead the people of God to faith in Jesus Christ,
participate in the life and work of the community, and
seek peace, justice, and freedom for all people?

I will, with the help of God.

Will you be faithful to The United Methodist Church,
accepting and upholding its order, liturgy, doctrine, and discipline,
defending them against all doctrines contrary to God's Holy Word,
and committing yourself to be accountable with those serving with you,
and to the bishop and those who are appointed to supervise your ministry?

I will, with the help of God.

Will you, for the sake of the church's life and mission,
covenant to participate in the life of the order, [fellowship or membership]
into which you are ordained, commissioned, received, or recognized?
Will you give yourself to God through the order or fellowship,
in order to sustain and build each other up
in prayer, study, worship, and service
under the rule of life set forth in the vows you take this day?

I will, with the help of God.

May God,
who has given you the will to do these things,
give you grace to perform them,
that the work begun in you by the Holy Spirit
may be brought to perfection.

All: **Amen.**

All may be seated.

PROCLAMATION AND RESPONSE

THE FIRST READING (Selection from OT or Epistle readings, pages 554-555)

The gospel may be read by an ordained deacon while all stand.

THE GOSPEL *
Before the reading:
Deacon: The gospel of our Lord Jesus Christ, according to _____.

After the reading:
Deacon: The gospel of our Lord!
People: **Praise to you, Lord Jesus Christ!**

SERMON

APOSTLES' CREED* (said or sung)

Do you believe in God?
I believe in God, the Father Almighty,
Maker of heaven and earth.

Do you believe in Jesus Christ?
I believe in Jesus Christ,
God's only Son, our Lord,
Who was conceived by the Holy Spirit,
born of the Virgin Mary,
suffered under Pontius Pilate,
was crucified, died, and was buried.
He descended to the dead.
On the third day he rose again;
he ascended into heaven,
is seated at the right hand of the Father,
and will come again to judge the living and the dead.

Do you believe in the Holy Spirit?
I believe in the Holy Spirit,
the holy catholic church,
the communion of saints,
the forgiveness of sins,
the resurrection of the body,
and the life everlasting.

After the lesson or homily, all candidates may stand where they are (in the circle) as their orders are called.

EXAMINATION OF ELDER CANDIDATES

Candidates for ordination or recognition as elders rise.
The bishop examines the candidates for ordination or recognition as elder:

An elder
is called to share in the ministry of Christ
and of the whole church:
to preach and teach the Word of God

Here a large Bible may be lifted by an assistant.

and faithfully administer
the sacraments of Holy Baptism and Holy Communion;

Here a paten and chalice may be lifted.

to lead the people of God in worship and prayer;
to lead persons to faith in Jesus Christ;
to exercise pastoral supervision,
to order the life of the congregation and connection,
to counsel the troubled,
and declare the forgiveness of sin;
to lead the people of God
in obedience to Christ's mission in the world;
to seek justice, peace, and freedom for all people;
and to take a responsible place in the government of the Church
and in service in and to the community.

This is the rule of life and work of an elder.

Do you believe that God has called you
to the life and work of an elder?

I do so believe.

EXAMINATION OF DEACON CANDIDATES

Candidates for ordination or recognition as deacon rise.
The bishop examines the candidates for ordination or recognition as deacon:

A deacon
is called to share in Christ's ministry of servanthood,
to relate the life of the community to its service in the world,
to lead others into Christian discipleship,
to nurture disciples for witness and service,

Here a large Bible may be lifted by an assistant.

to lead in worship,
to teach and proclaim God's Word,
to assist elders and appointed local pastors at Holy Baptism and Holy Communion,

Here a towel and basin with pitcher may be lifted by an assistant.

to interpret to the church the world's hurts and hopes,
to serve all people, particularly the poor, the sick, and the oppressed,
and to lead Christ's people in ministries of compassion and justice,
liberation and reconciliation,
especially in the face of hardship and personal sacrifice.

This is the rule of life and work of a deacon.

Do you believe that God has called you
to the life and work of a deacon?

Deacon Candidates:

I do so believe.

EXAMINATION OF CANDIDATES FOR COMMISSIONING

Candidates for commissioning may rise.
The bishop examines the candidates for commissioning:

A provisional member
is bound to the service of God
appointed and supervised by the bishop,
and guided by ordained and lay colleagues
in the Board of Ordained Ministry,
as they continue to grow in grace
and to practice and perfect their skills in the ministries
to which they may later be ordained
as deacon or elder.

This is the way of life and work of a provisional member.

Do you believe that God has called you
to continue your preparation toward ordained ministry in this way?

I do so believe.

EXAMINATION OF CANDIDATES FOR FULL MEMBERSHIP, ASSOCIATE MEMBERS, AND PERSONS WHOSE ORDERS ARE RECOGNIZED

Candidates for recognition may rise. The bishop examines the candidates:

A full member, associate member,
or one whose orders from another fellowship in the body of Christ we recognize
has made a full commitment of life and service
to the itinerant ministry of The United Methodist Church
as demonstrated through service during provisional membership
and ongoing examination, formation, supervision, and reflection
on the practice of ministry.

You now pledge to go wherever you are sent,
to serve however you are called,
to exercise your ministry within and on behalf of the whole Church,
to love all among whom you are placed,
and to love God above all.

This is the way of life of a clergy member in full or associate connection.

Do you believe God has called you to
this way of life?

I do so believe.

EXAMINATION OF PROFESSING MEMBERS

Candidates for professing members may rise.
The bishop examines the candidates:

A professing member of The United Methodist Church
has affirmed willingness to live out the baptismal covenant,
professed the faith of the Church in the Triune God,
pledged loyalty to Jesus Christ through The United Methodist Church,
and promised to support the congregations and ministries of this Church
through their prayers, presence, gifts, service, and witness.

Do you reaffirm these commitments,
and promise to support
these set-apart ministers in their life and vocation among you?

I do, with God's help.

*If the hymn "O Holy Spirit" (*UMBOW *223) or "Come, Holy Ghost, Our Souls Inspire" (*UMH 651*) was not sung earlier, it may be sung here. Or another hymn, anthem, or musical work calling upon the presence and work of the Holy Spirit may be offered.*

THE LAYING ON OF HANDS

Bishop: The Lord be with you.
People: **And also with you.**
Bishop: Holy Spirit, move among us! Come, Holy Spirit!
People: **Come, Holy Spirit!**

Elder candidates may kneel or lower their heads. The bishop approaches them, with hands uplifted.

Bishop: Come upon these, your servants.
People: **Come upon these, your servants.**

The bishop lays hands on the head of each of the candidates for ordination as elder. Others may place hands on the candidate's back or shoulder. The bishop says:

Bishop: Come upon *Full Name . . .*

The bishop proceeds to each candidate in order.
After the bishop has named and placed hands on all, the bishop continues:

Bishop: Come upon them each and all, Holy Spirit.
People: **Come upon them each and all, Holy Spirit.**
Bishop: Fill them with every good and perfect gift for the office and work of an elder.
People: **Fill them, Holy Spirit!**
Bishop: In the name of God, Father, Son, and Holy Spirit,

People: **All glory and praise are yours, now and forever!**

The newly ordained stand upright, extending their hands, palms up, toward the bishop.

Bishop: As you have placed yourselves into the hands of God
People: **And as we have prayed for the Holy Spirit to empower you for your ministry among us,**
Bishop: Take now authority as elders in Christ's holy church
to proclaim the word of God, administer the sacraments,
and order the life of the church.
People: **Lead us to make disciples of Jesus Christ for the transformation of the world.**

The bishop then grasps the extended hands of each elder, saying to each, in turn:

Bishop: Full Name, be an elder among us.

After each is named, the people respond:

People: **Thanks be to God. Alleluia!**

Each elder is immediately clothed with the yoked stole. As instruments of office they may receive a Bible, a chalice and paten, a Book of Worship, *and a* Book of Discipline. *Certificates of ordination as elder and provisional membership, if not previously commissioned, may be presented at this time.*

After all elders have received the sign and instruments of office, the bishop proceeds to the deacon candidates.

Deacon candidates may kneel or lower their heads. The bishop approaches them, with hands uplifted.

Bishop: Come, Holy Spirit.
People: **Come, Holy Spirit.**

Bishop: Come upon these, your servants.
People: **Come upon these, your servants.**

The bishop lays hands on the head of each of the candidates for ordination as deacon. Others may place hands on the candidate's back or shoulders. The bishop says:

Bishop: Come upon *Full Name . . .*

The bishop proceeds to each candidate in order.
After the bishop has named and placed hands on all, the bishop continues:

Bishop: Come upon them each and all, Holy Spirit.
People: **Come upon them each and all, Holy Spirit.**
Bishop: Fill them with every good and perfect gift for the office and work of a deacon.
People: **Fill them, Holy Spirit!**
Bishop: In the name of God, Father, Son, and Holy Spirit,
People: **All glory and praise are yours, now and forever!**

The newly ordained deacons stand upright, extending their hands, palms up, toward the bishop.

Bishop: As you have placed yourselves into the hands of God
People: **And as we have prayed for the Holy Spirit to empower you for your ministry among us,**
Bishop: Take now authority as deacons in Christ's holy church to proclaim the word of God and lead us in ministries of compassion and justice.
People: **Lead us to make disciples of Jesus Christ for the transformation of the world.**

The bishop then grasps the extended hands of each deacon, saying to each, in turn:

Bishop: Full Name, be a deacon among us.

After each is named, the people respond:

People: **Thanks be to God. Alleluia!**

Each deacon is immediately clothed with the shoulder stole, and may receive a Bible and a Book of Worship, *a pitcher and basin and/or a plumb line as seems appropriate to the nature of their appointed ministry. Certificates of ordination as deacon and provisional membership, if not previously commissioned, may be presented at this time.*

After all deacons have received the sign and instruments of office, the bishop proceeds to the local pastor candidates.

Provisional member candidates may stand. The bishop approaches them, with hands uplifted.

Bishop: Come, Holy Spirit.
People: **Come, Holy Spirit.**
Bishop: Come upon these, your servants.
People: **Come upon these, your servants.**

The bishop lays hands on the shoulders of each of the provisional member candidates for commissioning. Others may place hands on the candidate's back or shoulder. The bishop then says:

Bishop: Come upon *Full Name . . .*

The bishop proceeds to each candidate in order.
After the bishop has named and placed hands on all, the bishop continues:

Bishop: Come upon them each and all, Holy Spirit.
People: **Come upon them each and all, Holy Spirit.**
Bishop: Send them among us to serve and continue to learn the way of life of the order into which they may be ordained.
People: **Send them, Holy Spirit!**
Bishop: In the name of God, Father, Son, and Holy Spirit,
People: **All glory and praise are yours, now and forever!**

The newly commissioned provisional members extend their hands, palms up, toward the bishop.

Bishop: As you have placed yourselves into the hands of God
***People:* And as we have prayed for the Holy Spirit to empower you for your continuing growth in ministry among us,**
Bishop: We now send you forth to announce the good news of God's kingdom, and equip disciples of Jesus for ministry.
***People:* Lead us to make disciples of Jesus Christ for the transformation of the world.**

The bishop then grasps the hands of each commissioned provisional member, saying to each, in turn:

Bishop: Full Name, serve and continue to learn among us.

After each is named, the people respond:

***People:* Thanks be to God. Alleluia!**

Each commissioned provisional member may receive a pectoral cross and a Bible as instruments of office. Certificates of provisional membership may be presented at this time.

Persons whose are received as full members, those whose orders are to be recognized, and newly elected associate members, if any, now assemble near the bishop.

Bishop: The Holy Spirit stirs among us!
***People:* And we are glad indeed.**

The bishop addresses those who are received as full members.

After careful examination of your ministry among us
during the time of your provisional membership,
your colleagues in the order of deacons and elders,
those who have supervised your formation and ministry in the conference and in your places of appointment,
and I, as your bishop,
are convinced you are ready for a lifetime of service among us.

You have shown your commitment to live as disciples of Jesus Christ.

You have faithfully accepted and upheld the vows of your ordination
and demonstrated your commitment
to your sisters and brothers in the Order of Elders or Order of Deacons,
to the people of our congregations and ministries,
and to the doctrine, liturgy, and discipline of The United Methodist Church.

May God continue to guide your ministry among us
as members in full connection.

The bishop moves to each new member and clasps the hands of each, saying:

Full Name, we receive you as an elder/deacon in full connection
in The United Methodist Church.

Take authority as an elder/deacon to serve
in Christ's name and the Spirit's power
throughout our worldwide Church.

As each one is named and received, the certificate of full membership is given.

The bishop turns to address those whose orders are to be recognized.

You first received your call and ministry
in another fellowship of Christ's holy church.

You have affirmed the vows of your ordination
and embraced our own,
committing *yourself/ves* to accept and uphold
the doctrine, liturgy, and discipline of The United Methodist Church.

The bishop shakes the hand of each candidate, with these words:

Full Name, we recognize and welcome you to serve among us
as an *elder/deacon* in full connection in The United Methodist Church.

As each one is named and received, a certificate of recognition of orders and a certificate of full membership are given, along with a Book of Worship *and, for those recognized as elders, a* Book of Discipline *to signify their reception of our ritual and church order.*

When all have been received or recognized, the bishop says:

Bishop: We receive you with joy, each and all.
***People:* We receive you with joy, each and all! Thanks be to God!**

The bishop then addresses the associate member candidates:

You have served among us faithfully as (a) local pastor(s),
demonstrating your commitment to accept and uphold
the doctrine, liturgy, and discipline of The United Methodist Church,
under the appointment of the bishop.

You have now fulfilled the requirements
and been elected by the clergy session of this annual conference
as (an) associate member(s).

The bishop shakes the hand of each associate member, with these words:

Full Name, we recognize you
as an associate member in the *Name* conference
of The United Methodist Church.

As each one is named and received, a certificate of associate membership is given. Associate members are not ordained, and therefore do not receive signs or instruments of office.

When all have been recognized, the bishop says:

Bishop: We recognize you with joy, each and all.
People: **We recognize you with joy, each and all! Thanks be to God!**

THANKSGIVING AND COMMUNION

INVITATION TO THE TABLE AND PEACE

Christ our Lord invites to his table all who love him,
and all who seek to be at peace with God and one another.

The peace of the Lord be always with you!
And also with you!

Signs of reconciliation and love may be exchanged.

TAKING THE BREAD AND CUP

A hymn, song, or anthem may offered at this time while the peace is exchanged and the table and stations are prepared for the celebration of Holy Communion.

THE GREAT THANKSGIVING *

All stand. The bishop lifts hands.

Christ is with us.
Yes, he is! Hallelujah!

The Holy Spirit is in this place!
Ignite our hearts!

Raise your hands! Lift your voices!
Father, we are yours!

We are yours, all yours, blessed Triune God,
all our lives, all our thanks, all our praise,
all our hesitations, all our grumbling, all our fears,
we give it all to you, with all our bodies, and minds, and voices.

Yours, all yours!

Yours the blessing, yours the praise,
from the unimaginable silence before the big bang,
beyond the farthest reaches of time and space our instruments may ever find,
from infinity to infinity, everlasting to everlasting,
you are God, boundless in love and power.

We stand in awe, trembling in the light of your glory!

What are we that you should notice us?
What are we that you should love us?

What are we what you should call us into covenant with you,
a covenant we continually broke,
and you continuously sustained.

Mercy! How full of mercy!

How can we but praise you,
joining our voices with the song of angels and saints,
with seraphim and martyrs,
with the living creatures in heaven
and all creatures of the earth,
on land or in rivers, oceans, streams, and skies,
with strangers and family in every generation, singing:

(Sing refrain of "God of Wonders," Worship & Song, 3034, *measures 9-19, followed by these words to the same refrain.)*

Jesus Christ who comes in our God's name, you are worthy, worthy!
Lamb of God for all creation slain, you are worthy, worthy!
Hosanna to our King! Hosanna to our King!

You are holy, O God!
Holy!

You are worthy, O Christ!
Worthy!

Worthy in your birth! Worthy in your living!
Worthy in your loving! Worthy in your serving!

Worthy when you preached good news
that God's kingdom has drawn near
and gathered disciples, then and now,
equipping and sending us, one and all,
to learn and show the world
what life in God's reign means:
healing for the sick.
new life for the dead,
cleansing for the lepers,
freedom for the possessed,
justice for the oppressed,
beauty for the lilies,
care for the sparrows,
new birth, new life, new creation breaking in for all.

Worthy! Worthy! Worthy above all!

The bishop may lift the bread, or extend hands toward the bread.

Worthy, too, the night we betrayed you,
when you took the bread, blessed it, and broke it,
and gave it to your disciples.
Worthy when you told them,

"This is my body broken for you. Remember me."

We remember.

The bishop may lift the cup or extend hands toward the cup.

Worthy when you took the cup,
praised God and shared it,
and worthy when you said,
"This is my blood of the new covenant for you.
Remember me."

We remember.

The bishop lifts hands.

We remember, and we praise you with our lives
and these gifts of bread and wine,
proclaiming with one voice the mystery of faith:

Christ has died. Christ is risen. Christ will come again.

Come upon us, Holy Spirit.
Come upon us, Holy Spirit.

Come upon these gifts.
Come upon these gifts.

Make them be for us Christ's body, Christ's blood.
Make us one body in Christ enlivened by his blood.

One in heart, one in mind, one in you, Holy Spirit,
as you move us to pray for the church and the world:

Newly ordained deacons may lead these intercessions:

That we may proclaim the gospel boldly: **Hear us, Lord.**
That we may offer your healing for all who are sick, and people who are torn and weary:
Hear us, Lord.
That we may be channels of your mercy over all your works, in earth, and sky, and sea:
Hear us, Lord.
That all who this hour have been set apart for specialized ministries may lead, learn, and
teach among us with wisdom and compassion: **Hear us, Lord**.
That many dead and left for dead may be raised, and death itself vanquished: **Hear us,**
Lord.
That all who are unclean may receive your cleansing grace: **Hear us, Lord.**
That all who are possessed, oppressed, distressed, depressed, and downcast may be
set free at last. **Hear us, Lord.**

The bishop resumes leading the prayer:

Even so, come and fill this feast, Holy Spirit,

this day, and every day until that day
when we eat it new at the marriage supper of the Lamb!

All blessing and glory,
thanksgiving and power,
wisdom and honor and might,
be yours, Holy Triune God,
now and forever.
Amen!

The Lord's Prayer may be said or sung.

The presider breaks the bread and lifts the cup. The bishop serves the deacons first, who then serve the bishop and the other servers.

Hymns or anthems may be sung during the distribution.

When all have received, the deacons put the Lord's Table in order.

THANKSGIVING AFTER COMMUNION:

The bishop or a newly ordained deacon leads the people to pray:

Thank you, God, for uniting us with Jesus in this holy mystery.
We are no longer our own, but yours.
So send us all, and put us
to leading and serving in your mission
wherever we go. Amen.

SENDING FORTH

Here the bishop may make an invitation to those present to respond to God's call to ordained ministry in Christ's church. Appropriate direction for how they are to respond should be given.

[PRAYER

If the Lord's Supper was not celebrated, the bishop says:

Let us pray.

We thank you, gracious God,
for raising up among us faithful servants.
Clothe them with your righteousness,
and grant that we, with them,
may glorify you by giving ourselves to others. Amen.]

DISMISSAL WITH BLESSING *

The bishop blesses the people:

The grace of Jesus Christ,
and the love of God,
and the communion of the Holy Spirit be with you all always.

HYMN *

If the closing hymn is a recessional, it should follow the bishop's blessing and precede the deacon's dismissal. Otherwise it should precede the bishop's blessing and the deacon's dismissal should follow immediately upon the bishop's blessing.
Closing hymns are listed on pages 557-558.

A newly ordained deacon dismisses the people, using these or similar words:

Go in peace
to love and serve God and your neighbor in all that you do.

We are sent in Christ's name.
Thanks be to God!

GOING FORTH *

A postlude may be offered.
A worship leader may announce where the newly commissioned, recognized, received, or ordained may be greeted following the service.

Introduction to the Consecration of Bishops

> The task of superintending in The United Methodist Church resides in the office of bishop. . . . From apostolic times, certain ordained persons have been entrusted with the particular tasks of superintending. . . . Those who superintend carry primary responsibility for ordering the life of the Church. It is their task to enable the gathered Church to worship and to evangelize faithfully.
>
> It is also their task to facilitate the initiation of structures and strategies for the equipping of Christian people for service in the Church and in the world in the name of Jesus Christ and to help extend the service in mission.
>
> *The Book of Discipline, 2012,* ¶ 401

> The office . . . of bishop . . . exist[s] in The United Methodist Church as a particular ministry. . . . Bishops are elected . . . from the group of elders who are ordained to be ministers of Service, Word, Sacrament, and Order and thereby participate in the ministry of Christ, in sharing a royal priesthood that has apostolic roots (1 Peter 2:9; John 21:15-17; Acts 20:28; 1 Peter 5:2-3; 1 Timothy 3:1-7).
>
> *The Book of Discipline, 2012,* ¶ 402

> Consecration of bishops may take place at the session of the conference at which election occurs or at a place and time designated by the conference. The consecration service may include bishops from other jurisdictional and central conferences. It is strongly urged that the consecration service also include representatives from other Christian communions (see ¶¶ 125, 422.2, 433-434, 442).
>
> *The Book of Discipline, 2012,* ¶ 405.2.c

The laying on of hands by other bishops originated in the practice of the early church as a sign of episcopal unity and collegiality. The imposition of the hands of all the bishops present and prayer at the consecration of a new bishop signify the bishop-elect's empowerment by the Holy Spirit and commitment to the way of life and work of episcopal ministry by those who share the same responsibility. The laying on of hands also signifies the bishop-elect's reception into the episcopal college. Only bishops or persons of similar authority from other Christian denominations participate in the laying on of hands at the consecration of other bishops.

The senior bishop should be responsible for the service of consecration and should plan it in consultation with the jurisdictional or central conference Episcopal Committee.

A bishop presides at the consecration service. Other bishops, laypeople, and clergy may also assist or lead specified elements of the service. The historic and ecumenical practice of consecration or ordination of bishops involves at least three bishops in the laying on of hands.

Spouses and other family members of candidates for consecration should not participate in the laying on of hands.

Because consecrations are acts of the whole church, the text and rubrics of The Order for the Consecration of Bishops shall be used in the form approved by the General Conference (¶ 415.6)

The Order for the Consecration of Bishops

ENTRANCE

GATHERING

Festive music may be offered while the people gather. The service may then continue with a procession including the worship leaders, bishop(s)-elect, and bishop(s).

PROCESSIONAL HYMN *

Processional hymns are listed beginning on page 555.

GREETING AND PRAYER *

The presiding bishop greets, and the people respond:

The grace of our Lord Jesus Christ be with you all.
And also with you.

Our help is in the name of the Lord,
Creator of heaven and earth.

Let us pray.

Almighty God, by your Son Jesus Christ and the Holy Spirit
you gave to your apostles many excellent gifts.
Give your grace to all servants of your church,
that we may with diligence and faithfulness
fulfill our various ministries.
Grant that we your people may follow where you lead
and live in joyful obedience to your will;
through Jesus Christ our Lord. Amen.

All people are seated.

PRESENTATION

One layperson and one ordained elder or deacon in full connection, chosen by the presiding bishop, shall present each bishop-elect to the presiding bishop, who stands before the Lord's Table, facing the people. The presenters say:

Bishop *Name,*
we present to you *full name of bishop-elect,*
an elder in full connection in the church,
to be consecrated a bishop in the church of Jesus Christ.

Each candidate stands when his or her name is read.

After each bishop-elect has been presented, the bishops-elect remain standing. The presiding bishop addresses the congregation:

People of God,
full names of bishop(s)-elect is/are,
by God's grace,
to be consecrated bishops in the church.
They have *(She/He has)* been duly elected to this ministry.
We ask you to declare your assent.

Do you trust *they are (she/he is)* worthy, by God's grace,
to be consecrated bishops?

We do. Thanks be to God!

Will you uphold them in their ministry?

We will, with God's help.

SALUTATION AND PRAYER

The presiding bishop then says:

The Scriptures tell us
that our Savior Jesus Christ spent the whole night in prayer
before he chose and sent forth the twelve apostles.
The apostles also prayed before they appointed Matthias
to be one of their number.
Let us offer our prayers to almighty God
before *Name of each bishop-elect*
is/are consecrated for the work
to which the Holy Spirit has called *them/him/her*.

The Lord be with you.
And also with you.

Let us pray.

All pray in silence for the candidate(s).

The presiding bishop prays:

Almighty God, giver of all good things,
by your Holy Spirit you have appointed
a diversity of ministries in your church.
Look in mercy upon these your servants,
now to be set apart for the ministry of a bishop.
So replenish them with holiness of life,
and fill them with the power of your Holy Spirit,

that both by word and by deed,
they may serve you faithfully and joyously,
to the glory of your name and the building up of your church;
through Jesus Christ our Lord.

All audibly affirm the action, saying, **Amen.**

The bishop and bishop(s)-elect are seated.

PROCLAMATION

SCRIPTURE LESSON(S)

Suggested Scripture lessons are listed beginning on page 554.

Hymns of response to the Scripture are listed beginning on page 556.

SERMON

THE APOSTLES' CREED *

See UMH *881, 882.*

HYMN *

Hymns are listed beginning on page 555.

During the hymn, the bishop(s)-elect come(s) forward.

EXAMINATION

The people are seated. The bishop(s)-elect stand facing the presiding bishop. The bishop examines the bishop(s)-elect:

My brothers and sisters,
you are to be consecrated bishops in the church of God.
All baptized Christians are called
to share this ministry of service in the world,
to the glory of God
and for the redemption of the human family.
From among the baptized
some have been called by God and set apart by the church
to serve God's people
as bishops, elders, deacons, provisional members, diaconal
ministers, deaconesses, and home missioners.

You have been ordained to the ministry of Service, Word, Sacrament, and Order;
you are now called, as bishops in the church,
to reaffirm the vows made at your ordination as elders,
and to exercise Christ's servanthood
in a particular ministry of oversight.

You are called to guard the faith, to seek the unity,
and to exercise the discipline of the whole church;
and to supervise and support the church's life, work,
and mission throughout the world.

As servants of the whole church,
you are called to preach and teach
the truth of the gospel to all God's people;
to lead the people in worship,
in the celebration of the Sacraments,
and in their mission of witness and service in the world,
and so participate in the commission of our Lord
to make disciples of all nations.

As bishops and pastors,
you are to lead and guide
all persons entrusted to your oversight;
to join in the consecration of bishops,
to ordain elders and deacons,
to commission, license, and recognize other ministers
for service to the church and to the world;
and to provide for the ministry of Word and Sacrament
in the congregations and other ministries committed to your care.

Your joy will be to follow Jesus Christ
who came not to be served but to serve.

Will you accept the call to this ministry as bishop
and fulfill this trust in obedience to Christ?

I will, by the grace of God.

Will you guard the faith, order, liturgy, doctrine,
and discipline of the Church
against all that is contrary to God's Word?

I will, for the love of God.

As bishops and pastors, will you,
in cooperation with diaconal ministers, commissioned ministers,
deaconesses, home missioners, elders, deacons, local pastors,
and licensed preachers,
encourage and support all baptized people
in their gifts and ministries,
pray for them without ceasing,
proclaim and interpret to them the gospel of Christ,
and celebrate with them the Sacraments of our redemption?

I will, in the name of Christ,
the Shepherd and Bishop of our souls.

Will you share with other bishops

in the supervision of the whole church;
support the elders and take counsel with them;
guide and strengthen the commissioned ministers,
diaconal ministers, deacons, deaconesses, home missioners,
local pastors, and all others who minister in the church;
and ordain, consecrate, commission, license, and send others to minister
in Christ's name?

All this I will do, by the grace given me.

May the God
who has given you the will to do these things
give you grace to perform them,
that the work begun in you may be brought to perfection.

All audibly affirm the action, saying, **Amen.**

PRAYER WITH LAYING ON OF HANDS

The presiding bishop calls the people to prayer:

As *Name of each bishop-elect*
is/are consecrated bishop(s) in the church,
let us invoke the Holy Spirit on their behalf
and pray for them
in the name of the Father, and of the Son, and of the Holy Spirit.

The bishop(s)-elect kneel.

The people pray for them/her/him in silence.

*The ancient ordination hymn "O Holy Spirit" (*UMBOW *223) or "Come, Holy Ghost, Our Souls Inspire" (*UMH *651) may be sung.*

The other bishops participating join the presiding bishop. The presiding bishop now extends hands over the kneeling bishop(s)-elect and begins the prayer of consecration:

God and Father of our Lord Jesus Christ,
giver of mercies and source of all comfort,
dwelling on high but having regard for the lowly,
knowing all things before they come to pass:
we give you thanks that from the beginning
you have gathered and prepared a people
to be heirs of the covenant of Abraham and Sarah,
and have raised up prophets, rulers, and priests,
never leaving your temple without a ministry.
We praise you also that from the creation
you have graciously accepted the service
of those whom you have chosen.

Bishops and persons with similar authority from other communions may be invited to join the presiding bishop in the laying on of hands. The historic and ecumenical pattern is for at least three bishops to participate in laying hands on the head of the candidate.

Family members and friends may be invited to stand where they are for silent prayer during the laying on of hands for each bishop-elect.

The presiding bishop, with other bishops as invited, now lays both hands on the head of each bishop-elect. The presiding bishop alone says over each bishop-elect:

Father Almighty (Almighty God),
pour upon *Name* the Holy Spirit,
for the ministry of a bishop in Christ's holy church.

All audibly affirm the action, saying, **Amen.**

When hands have been laid upon all bishops-elect, the presiding bishop, with both hands extended over them, continues to pray:

Almighty God,
fill the hearts of these your servants whom you have chosen to be bishops
with such love of you and of all the people
that they may feed and tend the flock of Christ,
serve in the ministry of reconciliation,
and supervise and support the life and work of the church.
In all things may they present before you
the acceptable offering of a pure, gentle, and holy life;
through Jesus Christ your servant,
to whom, with you and the Holy Spirit,
be honor and power and glory,
now and for ever.

All audibly affirm the action, saying, **Amen.**

Immediately each new bishop places hands on a Bible as the presiding bishop places both hands on the hands of each new bishop and says:

Name, receive the Holy Scriptures.
Feed the flock of Christ,
defend them in Christ's truth,
and be a faithful steward of Christ's Word and Sacraments.

After all being consecrated as bishop receive a Bible, the presiding bishop says to them/her/him:

Reflect upon the contents of this Book.
Give attention to reading, exhortation, and teaching.
Be to the people of God
a prophetic voice and a courageous leader.
Be to the flock of Christ a shepherd;
support the weak, heal the sick,
bind up the broken, restore the outcast,
seek the lost, relieve the oppressed.

Faithfully administer discipline,
but do not forget mercy,
that when the Chief Shepherd shall appear
you may receive the never-fading crown of glory.

All audibly affirm the action, saying, **Amen.**

[OFFERING]

An offering for the work of God may be received, and the financial gifts are brought forward with the gifts of bread and cup.

A hymn or anthem may be sung during the offering. Hymns are listed beginning on page 555.

When Holy Communion is celebrated, the new bishop(s) remain(s) to assist, especially in serving the people.

THANKSGIVING AND COMMUNION

INVITATION TO THE TABLE

Christ our Lord invites to his table all who love him,
and all who seek to be at peace with God and with one another.

The peace of our Lord Jesus Christ be always with you!
And also with you!

Signs of reconciliation and love may be exchanged.

TAKING THE BREAD AND CUP

The bread and wine are brought by representatives of the people to the Lord's Table or uncovered if already in place. Deacons prepare the table for the Lord's Supper.

A hymn, doxology, or other response may be sung as the gifts are presented.

THE GREAT THANKSGIVING *

The presiding bishop, standing behind the Lord's Table facing the people from this time through Breaking the Bread, begins the prayer:

The Lord be with you.
And also with you.

Lift up your hearts.

The bishop may lift hands and keep them raised.

We lift them up to the Lord.

Let us give thanks to the Lord our God.
It is right to give our thanks and praise.

It is right, and a good and joyful thing,
always and everywhere to give thanks to you,
Father Almighty (Almighty God), Creator of heaven and earth.

You built your church
on the foundation of the apostles and prophets,
and instituted a holy ministry
so that your prophetic and apostolic Word
might be heard in the church and in the world until the end of time.

And so,
with your people on earth
and all the company of heaven
we praise your name and join their unending hymn:

The bishop may lower hands.
The following may be said or sung by all, or a choral arrangement of the Sanctus and Benedictus may be offered.

Holy, holy, holy Lord, God of power and might,
heaven and earth are full of your glory.
Hosanna in the highest.
Blessed is he who comes in the name of the Lord.
Hosanna in the highest.

The bishop may raise hands.

Holy are you, and blessed is your Son Jesus Christ.
Your Spirit anointed him
to preach good news to the poor,
to proclaim release to the captives
and recovering of sight to the blind,
to set at liberty those who are oppressed,
and to announce that the time had come
when you would save your people.
He healed the sick, fed the hungry, and ate with sinners.
By the baptism of his suffering, death, and resurrection
you gave birth to your church,
delivered us from slavery to sin and death,
and made with us a new covenant by water and the Spirit.
When the Lord Jesus,
the great Shepherd of your flock, ascended,
he sent forth the apostles
to preach the gospel and make disciples of all nations.
He promised to be with them always,
and sent the Holy Spirit to lead them.

The bishop may hold hands, palms down, over the bread, or touch the bread, or lift the bread.

On the night in which he gave himself up for us,
he took bread, gave thanks to you, broke the bread,
gave it to his disciples, and said:
"Take, eat; this is my body which is given for you.
Do this in remembrance of me."

The bishop may hold hands, palms down, over the cup, or touch the cup, or lift the cup.

When the supper was over, he took the cup,
gave thanks to you, gave it to his disciples, and said:
"Drink from this, all of you;
this is my blood of the new covenant,
poured out for you and for many
for the forgiveness of sins.
Do this, as often as you drink it,
in remembrance of me."

The bishop may raise hands.

And so,
in remembrance of these your mighty acts in Jesus Christ,
we offer ourselves in praise and thanksgiving
as a holy and living sacrifice,
in union with Christ's offering for us,
as we proclaim the mystery of faith.

Christ has died; Christ is risen; Christ will come again.

The bishop may hold hands, palms down, over the bread and cup.

Pour out your Holy Spirit on us gathered here,
and on these gifts of bread and wine.
Make them be for us the body and blood of Christ,
that we may be for the world the body of Christ,
redeemed by his blood.

The bishop may raise hands.

By your Spirit make us one with Christ,
one with each other,
and one in ministry to all the world,
until Christ comes in final victory
and we feast at his heavenly banquet.

Through your Son Jesus Christ,
with the Holy Spirit in your holy church,
all honor and glory is yours, almighty Father (God),
now and for ever.

All audibly affirm the action, saying or singing, **Amen.**

THE LORD'S PRAYER *

BREAKING THE BREAD

The bishop, still standing behind the Lord's Table, facing the people, assisted by the new and participating bishops and elders as necessary, while deacons prepare the cups, breaks the bread in silence, or while saying:

Because there is one loaf,
we, who are many, are one body, for we all partake of the one loaf.
The bread which we break is a sharing in the body of Christ.

The bishop lifts the cup in silence, or while saying:

The cup over which we give thanks is a sharing
in the blood of Christ.

GIVING THE BREAD AND CUP

The bread and wine are given to the people by the bishops, elders, deacons, local pastors, diaconal ministers, and laity, with these or similar words:

The body of Christ, given for you. **Amen.**

The blood of Christ, given for you. **Amen.**

The congregation sings hymns while the bread and cup are given. It is particularly effective if the people can sing from memory during Communion.

When all have received, the Lord's Table is put in order by the deacons.

PRAYER AFTER RECEIVING

A bishop says:

Let us pray.

We thank you, gracious Lord, for giving yourself to us,
  and for uniting us in the fellowship of your Holy Spirit.
We bless you for raising up among us
  your faithful servant(s) *First name(s) of new bishop(s)*
  for the ministry of a bishop in your church.
Clothe *him (her, them)* and us with your righteousness
  and grant that we, with *him (her, them),*
  may glorify you by giving ourselves to others;
through Jesus Christ our Lord,
who lives and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.

All audibly affirm the prayer, saying, **Amen.**

SENDING FORTH

[PRAYER

If the Lord's Supper was not celebrated, the presiding bishop says:

Let us pray.

We thank you, gracious Lord,
for raising up among us
your faithful servants *Names of new bishops,*
for the ministry of a bishop.
We pray that they may be examples
of the new life in Christ
in words and action, in love and patience,
and in holiness of life.
Grant that we, with them, may glorify you
by giving ourselves to others;
through Jesus Christ our Lord,
who lives and reigns with you and the Holy Spirit,
one God, now and for ever. **Amen.**]

DISMISSAL WITH BLESSING *

A new bishop blesses the people:

The grace of Jesus Christ,
and the love of God,
and the communion of the Holy Spirit be with you all always.

HYMN *

If the closing hymn is a recessional, it should follow the bishop's blessing and precede the deacon's dismissal. Otherwise it should precede the bishop's blessing and the deacon's dismissal should follow immediately upon the bishop's blessing.
Closing hymns are listed on pages 557-558.

A deacon dismisses the people, using these or similar words:

Go in peace
to serve God and your neighbor in all that you do.

We are sent in Christ's name.
Thanks be to God!

A worship leader may announce where the new bishops may be greeted following the service.

APPENDIX A
Suggested Scripture Lessons and Hymns

OLD TESTAMENT	
Genesis 18:1-14a	Abraham and Sarah called
Exodus 3:1-18	The call of Moses
Exodus 15:20-21	Song of Miriam
Exodus 33:12-17	My presence will go with you.
Numbers 11:16-17, 24-25a	Moses and the seventy elders
Judges 4:1-7	Narrative of Deborah
1 Kings 17:8-24	Widow of Zarephath ministers
Esther 4:10-17	Esther's plea for justice
Psalm 23 (*UMH* 137, 754, 873)	The Lord is my shepherd.
Psalm 40:1-11 (*UMH* 774)	I delight to do your will, O my God.
Psalm 43 (*UMH* 778)	I will go to your altar.
Psalm 84 (*UMH* 804)	How lovely is your dwelling place.
Psalm 96 (*UMH* 815)	Worship the Lord in holy splendor.
Psalm 99 (*UMH* 819)	God is the supreme ruler.
Psalm 100 (*UMH* 821)	We are the people of God.
Psalm 119:33-40 (*UMH* 842)	Prayer for understanding
Psalm 122 (*UMH* 845)	I was glad when they said to me
Psalm 132 (*UMH* 849)	In praise of the temple
Isaiah 6:1-8	Here am I! Send me!
Isaiah 42:1-9	A servant song
Isaiah 43:8-13	You are my witnesses.
Isaiah 52:7-10	Your God reigns.
Isaiah 55:6-11	My word shall not return to me empty.
Isaiah 61:1-6a	The Spirit of the Lord
Jeremiah 1:4-10	Before you were born I consecrated you.
Jeremiah 31:31-34	A new covenant
Ezekiel 33:1-9	The watcher's duty
Ezekiel 34:11-16	God, the Good Shepherd
NEW TESTAMENT	
Matthew 9:35-38	The Lord of the harvest
Matthew 10:1-7	The call of the Twelve
Matthew 10:24-33	Everyone who acknowledges me
Matthew 18:15-20	Where two or three are gathered in my name
Matthew 20:25-28	Not to be served but to serve
Matthew 28:16-20	Make disciples of all nations.
Mark 10:35-45	Whoever would be great among you
Luke 1:46-55	Song of Mary
Luke 2:36-38	Anna praises God.
Luke 8:1-3	Women who followed Jesus
Luke 10:1-12	The Lord of the harvest
Luke 10:38-42	Ministry of Mary and Martha
Luke 12:32-40	Vigilant servants
Luke 22:14-30	One who serves

3153	Luke 24:44-49	Witnesses with a message and a promise
3154	John 4:7-42	Woman of Samaria carries a message.
3155	John 6:35-40	I am the bread of life.
3156	John 10:1-18	The Good Shepherd
3157	John 12:20-26	Sir, we wish to see Jesus.
3158	John 13:1-18	Jesus washes the disciples' feet.
3159	John 14:25-31	The Holy Spirit will teach you all things.
3160	John 15:9-17	I have called you friends.
3161	John 17:1-9	Jesus prays for his disciples.
3162	John 20:1-18	Witnesses to the living Christ
3163	John 20:19-23	Receive the Holy Spirit.
3164	John 21:15-19	Feed my sheep.
3165	Acts 6:2-7	Choosing deacons
3166	Acts 9:36-42	Peter and Dorcas
3167	Acts 13:1-5	Barnabas and Saul commissioned
3168	Acts 20:17-35	Paul's farewell to the elders
3169	Romans 10:9-17	Those who preach good news
3170	Romans 12:1-18	The consecrated life
3171	1 Corinthians 1:18-31	We preach Christ crucified.
3172	1 Corinthians 3:10-17	No other foundation but Christ
3173	1 Corinthians 4:1-5	Servants and leaders
3174	1 Corinthians 12:4-13	Varieties of gifts
3175	2 Corinthians 3:4-9	Ministers of a new covenant
3176	2 Corinthians 4:1-11	Not ourselves but Christ
3177	2 Corinthians 5:14-20	Ambassadors for Christ
3178	Ephesians 3:14-21	Strengthened with power
3179	Ephesians 4:1-16	Lead a worthy life.
3180	Ephesians 5:15-21	Be filled with the Spirit.
3181	Ephesians 6:10-18	Take the whole armor of God.
3182	Philippians 4:4-9	Rejoice in the Lord always.
3183	1 Timothy 3:1-13	Qualifications of leaders
3184	1 Timothy 4:12-16	Do not neglect your gift.
3185	2 Timothy 1:6-14	Rekindle the gift God gave you.
3186	2 Timothy 3:1-7	In season and out of season
3187	Hebrews 5:1-10	Appointed for obedient service
3188	Hebrews 12:1-6, 12-14	Jesus, the perfecter of our faith
3189	1 Peter 4:7-11	Good stewards of God's grace
3190	1 Peter 5:1-11	An elder's qualities
3191		
3192		

The hymn listings that follow are suggestions. These or other hymns of praise and celebration of the power of the Spirit, the call of Christ upon our life, and being sent out to serve may be appropriate. Planners should consider other possibilities appropriate to the context of the annual conference and its experience and needs.

PROCESSIONAL HYMNS

3200	*UMH* 554	All Praise to Our Redeeming Lord
3201	*UMH* 417	By Gracious Powers
3202	*UMH* 164	Come, My Way, My Truth, My Life
3203	*UMH* 555	Forward Through the Ages
3204	*UMH* 552	Here, O Lord, Your Servants Gather

UMH 89	Joyful, Joyful, We Adore Thee
UMH 159	Lift High the Cross
UMH 547	O Church of God, United
UMH 66	Praise, My Soul, the King of Heaven
UMH 139	Praise to the Lord, the Almighty
UMH 545-546	The Church's One Foundation
TFWS 2236	Gather Us In
TFWS 2238	In the Midst of New Dimensions
TFWS 2221	In Unity We Lift Our Song
TFWS 2130	The Summons
TFWS 2172	We Are Called
W&S 3147	Built on a Rock
W&S 3150	Father, We Have Heard Your Calling

HYMNS DURING THE SERVICE

Hymns may be used as responses to the Scripture lessons or as acts of worship throughout the service.

UMH 650	Give Me the Faith Which Can Remove
UMH 578	God of Love and God of Power
UMH 648	God the Spirit, Guide and Guardian
UMH 593	Here I Am, Lord
UMH 649	How Shall They Hear the Word of God
UMH 651	Come, Holy Ghost, Our Souls Inspire
UMH 432	Jesu, Jesu (especially for diaconal consecration services)
UMH 398	Jesus Calls Us
UMH 580	Lead On, O King Eternal
UMH 584	Lord, You Give the Great Commission
UMH 396	O Jesus, I Have Promised
UMH 430	O Master, Let Me Walk with Thee
UMH 501	O Thou Who Camest from Above
UMH 583	Sois la Semilla (You Are the Seed)
UMH 408	The Gift of Love
UMH 436	The Voice of God Is Calling
UMH 344	Tú Has Venido a la Orilla (Lord, You Have Come to the Lakeshore) (especially for diaconal consecration services)
CLUW 360	Bless Thou the Gifts
CLUW 254	Blest Be the Dear Uniting Love
CLUW 267	Christ for the Whole Wide World!
CLUW 319	Call'd of God, We Honor the Call
CLUW 265	Here Am I, Send Me
CLUW 263	Here I Am, Lord
MVPC 184	Abre mia ojos a la luz
MVPC 164	Alzad la cruz
MVPC 213	Haz lo que quieras

3257	*MVPC* 289	Heme aquí
3258	*MVPC* 195	Tú has venido a la orilla
3259	*MVPC* 194	Puedo oír tu voz llamando
3260	*MVPC* 331	Señor, tú me llamas
3261	*MVPC* 183	Ven, Espíritu, cual viento
3262		
3263	*TFWS* 2166	Christ Beside Me
3264	*TFWS* 2133	Give Me a Clean Heart
3265	*TFWS* 2222	The Servant Song
3266	*TFWS* 2245	Within the Day-to-Day (A Hymn for Deacons)
3267	*TFWS* 2137	Would I Have Answered When You Called
3268		
3269	*W&S* 3109	Living Spirit, Holy Fire
3270	*W&S* 3156	One Is the Body
3271	*W&S* 3119	Take, O Take Me as I Am
3272	*W&S* 3118	Take This Moment, Sign, and Space
3273	*W&S* 3155	The Lord of Life, a Vine Is He
3274		
3275		
3276	CLOSING HYMNS	
3277		
3278	*If the closing hymn is a recessional, it should follow the Dismissal with Blessing;*	
3279	*otherwise it should precede the Dismissal with Blessing.*	
3280		
3281	*UMH* 413	A Charge to Keep I Have
3282	*UMH* 566	Blest Be the Dear Uniting Love
3283	*UMH* 438	Forth in Thy Name, O Lord
3284	*UMH* 571	Go, Make of All Disciples
3285	*UMH* 578	God of Love and God of Power
3286	*UMH* 593	Here I Am, Lord
3287	*UMH* 580	Lead On, O King Eternal
3288	*UMH* 586	Let My People Seek Their Freedom
3289	*UMH* 584	Lord, You Give the Great Commission
3290	*UMH* 583	Sois la Semilla (You Are the Seed)
3291	*UMH* 399	Take My Life, and Let It Be
3292	*UMH* 582	Whom Shall I Send?
3293	*UMH* 585	This Little Light of Mine
3294	*UMH* 606	Come, Let Us Use the Grace Divine
3295		
3296	*CLUW* 261	Go, Make of All Disciples
3297	*CLUW* 266	Heralds of Light, Speed Away
3298		
3299	*MVPC* 307	Eviado soy de Dios
3300		
3301	*TFWS* 2165	Cry of My Heart
3302	*TFWS* 2129	I Have Decided to Follow Jesus
3303	*TFWS* 2153	I'm Gonna Live So God Can Use Me
3304	*TFWS* 2221	In Unity We Lift Our Song
3305	*TFWS* 2234	Lead On, O Cloud of Presence
3306	*TFWS* 2149	Living for Jesus
3307	*TFWS* 2032	My Life Is in You, Lord
3308	*TFWS* 2076	O Blessed Spring

3309	*TFWS* 2139	Oh, I Know the Lord's Laid His Hands on Me
3310	*TFWS* 2004	Praise the Source of Faith and Learning
3311	*TFWS* 2241	The Spirit Sends Us Forth to Serve
3312	*TFWS* 2130	The Summons
3313	*TFWS* 2242	Walk with Me
3314	*TFWS* 2235	We Are Marching in the Light of God (Siyahamba)
3315		
3316	*W&S* 3158	Go to the World
3317	*W&S* 3161	Gracious Creator of Sea and of Land
3318	*W&S* 3163	Walking in the Light of God
3319	*W&S* 3160	We Will Follow (Somlandela)

APPENDIX B
Reaffirmation of Commitment at the Recognition of a Deacon in Full Connection

This rite is for use when a person formerly ordained a deacon in the probationary relationship under the provisions of the 1992 (or prior) Book of Discipline *and, subsequently, an elder in full connection, becomes a deacon in full connection. It recognizes the prior ordination as a deacon and invites the deacon to reaffirm his or her ordination in the context of the new order of deacons without "re-ordination."*

It may be used immediately prior to the "Recognition of Orders" on pages 514, 517, and 536.

The bishop addresses the deacon with these or similar words:

Name, as a minister in Christ's holy church, do you now renew the vow that you made at your ordination to proclaim the Word of God; to be the servant of all those in need, and to lead God's people to serve Christ in the world by both your teaching and example?

I do, with God's help.

Will you, for the sake of Jesus Christ and the mission of the church, covenant to faithfully participate in the Order of Deacons? Will you regularly join with your brothers and sisters in the Order of Deacons for the purpose of spiritual encouragement, prayer, study, worship, and service?

I will, with God's help.

An appropriate certificate is given as the deacon returns to his or her place.

The service continues with the Recognition of Orders or with Holy Communion or with the Sending Forth.

Proposed Amendments to the *Book of Discipline*

¶266.

Petition Number: 60094-DI-¶266-G; Stanovsky, Elaine - Greenwood Village, CO, USA for General Board of Discipleship.

Certified Lay Servant

Amend ¶ 266 as follows:

Certified Lay Servant—1. A certified lay servant ~~(local church or certified~~) is a professing member of a local church or charge, or a baptized participant of a recognized United Methodist collegiate ministry or other United Methodist ministry setting, who ~~is ready and desirous~~ desires to serve the Church and who ~~is well informed on and committed to the Scriptures~~ knows and is committed to Scripture and the doctrine, heritage, organization, and life of The United Methodist Church, and who has received specific training to ~~develop skills in witnessing~~ witness to the Christian faith through spoken communication, to lead within a church and community ~~leadership~~, and ~~care-giving ministries~~ to provide caring ministry. ~~An applicant must be active in the support of the local church or charge~~.

2. The certified lay servant serves ~~Lay servants are to serve~~ the local church or charge (or beyond the local church or charge) in ~~any way~~ ways in which his or her witness, ~~or~~ leadership, and service inspires ~~the laity to~~ others to a deeper commitment to Christ and more effective discipleship. ~~, including the interpretation of the Scriptures, doctrine, organization, and ministries of the church.~~

~~3.~~ The certified lay servant, through ~~Through~~ continued study and training, ~~a lay servant~~ should prepare to undertake one or more of the following functions, giving primary attention to service within the local church or charge~~.~~, United Methodist collegiate ministry, or other United Methodist ministry setting:

a) ~~To take initiative in giving~~ Provide leadership, assistance, and support to the program emphases of the church or other United Methodist ministry.

b) ~~To lead~~ Lead meetings for prayer, training, study, and discussion when requested by the pastor, district superintendent, or committee on Lay Servant Ministries.

c) ~~To conduct~~ Conduct, or assist in conducting, services of worship, preach the Word, ~~and present sermons and~~ or give addresses when requested by the pastor, district superintendent, or committee on Lay Servant Ministries.

d) ~~To relate to~~ Work with appropriate committees and ~~ministry areas in providing leadership for~~ teams which provide congregational and community ~~life and fostering care-giving~~ leadership or foster caring ministries.

e) ~~To assist~~ Assist in the distribution of the elements of Holy Communion ~~whenever celebrated~~ upon request by ~~the~~ a pastor ~~of the church of which the lay servant is a member~~.

f) Teach the Scriptures, doctrine, organization, and ministries of The United Methodist Church.

~~4. Lay servant training courses shall be those recommended by the General Board of Discipleship or alternates approved by the conference committee on Lay Servant Ministries. Such training should enable ministries with all language and cultural groups as appropriate. These courses are open to all, whether or not an enrollee applies to serve as a lay servant.~~ 3. One may be recognized as a certified lay servant by the district or conference committee on Lay Servant Ministries after he or she has:

a) Obtained recommendation from the pastor and the church council or charge conference of the local church or other United Methodist ministry in which he or she holds membership.

b) Completed the Lay Servant Ministries BASIC course.

c) Completed a Lay Servant Ministries advanced course.

d) Applied to and had qualifications reviewed by the district committee on Lay Servant Ministries, or equivalent structure (See ¶668.3).

~~5. It is recommended that a service of commitment be held for persons recognized as local church or certified lay servants.~~

4. Recognition as a certified lay servant may be renewed annually by the district committee on Lay Servant Ministries, or equivalent structure, after the certified lay servant has:

a) Submitted an annual report and renewal application to the charge conference or church council and to the district committee on Lay Servant Ministries, or equivalent structure, giving evidence of satisfactory performance as a certified lay servant.

b) Obtained recommendation for renewal from the pastor and the church council or charge conference of the local church or other United Methodist ministry in which he or she holds membership.

c) Completed a Lay Servant Ministries advanced course in the last three years.

~~6. Provisions for Lay Speakers—A lay speaker is a professing member of a local church or charge certi-~~

~~fied lay servant who is called and equipped to serve the church in pulpit supply in accordance and compliance with ¶341.1. A lay speaker will complete a course of study provided by Lay Servant Ministries or equivalent conference structure. Lay speakers will be certified by the annual conference committee on Lay Servant Ministries or equivalent structure after examination. The concept of lay speaker is based on the historical tradition of ministry of the laity instituted by John Wesley. While lay speakers are engaged in a variety of ministries, their purpose is to complement and support, not replace, pastors. The lay speaker will preach the Word when the pastor is unavailable, or in accordance with ¶341.1.~~

~~A certified lay speaker or a person with requisite training defined by the district or conference committee on Lay Servant Ministries or equivalent structure may be certified as a lay speaker. The lay speaker will complete a course of study to include the Lay Servant basic course, and leading worship, leading prayer, discovering spiritual gifts, preaching, and United Methodist heritage and polity, and/or other courses as may be determined by the annual conference committee on Lay Servant Ministries or equivalent structure. The lay speaker will be recommended by the pastor of the local church where their membership is held and by a vote of the charge conference.~~

~~Upon completion of the required course work, the individual will be examined by the district committee on Lay Servant Ministries or equivalent structure and recommended to the conference committee on Lay Servant Ministries or equivalent structure for certification.~~

~~The lay speaker must apply for re-certification and appear before the district committee on Lay Servant Ministries or equivalent structure every three years and receive the endorsement of this local church charge conference.~~

~~A lay speaker is a volunteer and serves without compensation.~~

5. A certified lay servant may transfer certification to another district or conference upon receipt of a letter from the previous district's committee on Lay Servant Ministries, or equivalent structure, confirming current certification and the completion date of the most recent advanced course taken. Further renewal is in accordance with ¶ 266.4.

6. It is recommended that a service of commitment be held for persons recognized as certified lay servants.

7. Lay Servant Ministries courses shall be those recommended by the General Board of Discipleship or alternative advanced courses approved by the conference committee on Lay Servant Ministries. Courses should be inclusive of language and cultural groups as relevant to the context. Lay Servant Ministries courses are open to all, whether or not a participant desires recognition as a certified lay servant.

8. A certified lay servant is a volunteer but an honorarium for pulpit supply is appropriate.

Rationale:

The proposed change updates language as well as clarifies the process for certification as a lay servant, aligning processes with other categories under Lay Servant Ministries. Lay speaker is moved to a different paragraph as its own category to demonstrate its distinct ministry, reduce confusion and provide better alignment.

¶266.

Petition Number: 60998-DI-¶266-G; Carlsen, Jonathan - Arcadia, FL, USA.

Lay Speaking and Lay Servant Ministries

Amend ¶¶ 247.11, 266, 267, 268, 269, 631.6, 668, and 1116.6 as shown:

1. Amend ¶ 247.11:

11. The charge conference shall inquire annually into the gifts, labors, and usefulness of the lay speakers, lay servants, and certified lay ministers related to the charge and recommend to the district and/or conference committee on Lay Speaking and Lay Servant Ministries those persons who have met the standards set forth for a local church lay speaker or lay servant and/or for certified lay speaker or lay servant and certified lay minister (¶¶ 266-269).

2. Amend ¶ 266:

Section XI. Lay Speaking and Lay Servant Ministries

¶ 266. *Lay Speakers and Lay Servants*—Lay speakers and lay servants ~~A lay servant~~ (local church and certified) ~~is a professing member~~ are professing members of a local church or charge who ~~is~~ are ready and desirous . . . and care-giving ministries. Lay speakers are the direct spiritual descendants of the original lay preachers appointed by Wesley, Otterbein, Boehm, and Albright, while lay servants are usually involved in non-speaking ministries, but these servants are co-equal ministries with the same training and requirements. All applicants ~~An applicant~~ must be active in the support of the local church or charge.

2. Lay speakers and lay ~~Lay~~ servants are to serve . . .

3. Through continued study and training lay speakers and lay servants ~~a lay servant~~ should prepare to undertake . . . within the local church or charge.

a) To take initiative . . .

b) To lead meetings when . . . committee on Lay Speaking and Lay Servant Ministries.

c) To conduct . . . committee on Lay Speaking and Lay Servant Ministries.

d) To relate . . .

e) To assist . . .

4. Lay speaking and lay servant training courses shall be those recommended by the General Board of Discipleship or alternatives approved by the conference committee on Lay Speaking and Lay Servant Ministries~~.~~, and may include courses in leading worship, leading prayer, spiritual gifts, preaching, and United Methodist heritage and polity. These courses are open to all, whether or not an enrollee applies to serve as a lay speaker or lay servant.

5. It is recommended that a service of commitment be held for persons recognized as local church or certified lay speakers or lay servants.

~~6. Provisions for Lay Speakers —A lay speaker … service without compensation.~~

3. Amend ¶ 267:

¶ 267. *Local Church Lay Speakers and Lay Servants ~~Servant~~*—1 A candidate may be recognized as a local church lay speaker or lay servant by the district or conference committee on Lay Speaking and Lay Servant Ministries after the candidate has:

a) Made application . . .

b) Completed the basic course for lay speaker or lay servant.

2. The local church lay speaker or lay servant with appropriate training . . .

3. To maintain status a report and reapplication with recommendations must be submitted annually ~~and a refresher course approved by the conference committee on Lay Servant Ministries must be completed once in every three years~~ (see ¶ 247.11).

4. Amend ¶ 268:

¶ **268**. *Certified Lay Speakers and Lay Servants ~~Servant~~*—1. A candidate may be recognized as a certified lay speaker or lay servant by the district or conference committee on Lay Speaking and Lay Servant Ministries after the candidate has:

a) Made application . . .

b) Completed both basic and one advance training courses for lay speaking or lay servant ministries.

c) Had his or her qualifications reviewed by the district committee on Lay Speaking and Lay Servant Ministries ~~lay servant ministries~~ and the annual charge conference (see ¶ 668.3).

2. The certified lay speaker or lay servant with appropriate training shall continue. . . . In addition, the certified lay speaker or lay servant may serve . . .

3. Recognition as a certified lay speaker or lay servant shall be renewed annually by the district or conference committee on Lay Speaking and Lay Servant Ministries, after the certified lay speaker or lay servant has:

a) Requested . . .

b) Submitted an annual report to the charge conference and the committee on Lay Speaking and Lay Servant Ministries, giving evidence of satisfactory performance of ~~lay servant~~ service.

c) Been recommended . . .

d) Completed …. . .

5. Amend ¶ 269:

¶ 269. *Transfer of Certified Lay Speakers and* Lay Servants—A certified lay speaker or lay servant who moves . . . letter from the previous district's committee on Lay Speaking and Lay Servant Ministries …

6. Amend ¶ 631:

¶ 631. *Conference Board of Laity*—1. There shall be . . .

2. The purpose of the conference board of laity shall be:

a) To foster . . .

b) To develop . . .

c) To provide for the training . . .

d) To provide support . . .

e) To provide organization . . .

3. The following membership of the board is recommended: the conference lay leader, associate conference lay leaders, the conference director of Lay Speaking and Lay Servant Ministries, . . .

4. The conference lay leader shall . . .

5. The board shall relate to Lay Speaking and Lay Servant Ministries and other organized lay groups . . .

6. *Conference Committee on Lay Speaking and Lay Servant Ministries—a)* Every annual conference is encouraged to create a conference committee on Lay Speaking and Lay Servant Ministries ~~or other equivalent structure~~ to fulfill . . .

b) The purpose of the conference committee on Lay Speaking and Lay Servant Ministries is to set criteria and guidelines for district committees on Lay Speaking and Lay Servant Ministries and . . .

c) The conference committee on Lay Speaking and Lay Servant Ministries will consist, at minimum, of the district directors of Lay Speaking and Lay Servant Ministries or their equivalent.

d) There will be a conference director of Lay Speaking and Lay Servant Ministries. . . .

7. *Responsibilities in the area of Ministry of the Laity—a)* To develop and promote . . .

b) To provide support and direction for such lay programs as Lay Speaking and Lay Servant Ministries, . . .

c) To give support and direction . . .

d) To organize a conference committee on Lay Speaking and Lay Servant Ministries . . .

7. Amend ¶ 668:

¶ 668. *District Committee on Lay Speaking and Lay Servant Ministries*. Districts are encouraged to create a district committee on Lay Speaking and Lay Servant Ministries related to the annual conference through the conference committee on Lay Speaking and Lay Servant Ministries. There shall be a district director of Lay Speaking and Lay Servant Ministries filled in a manner determined by the district. This position shall be filled by a certified lay speaker or lay servant.

1. The purpose of the district committee on Lay Speaking and Lay Servant Ministries is to plan and supervise the program within the district.

2. The committee shall be chaired by the district director of Lay Speaking and Lay Servant Ministries. In addition to the director, . . . an instructor of lay speaking and lay servant courses. Other . . .

3. The responsibilities of a district committee on Lay Speaking and Lay Servant Ministries are to provide basic training for local church lay speakers and lay servants and advance courses for certified lay speakers and lay servants as recommended by the General Board of Discipleship, or as approved by the conference committee on Lay Speaking and Lay Servant Ministries; to decide who can be recognized certified lay speakers and lay servants; to help match them ~~lay servants~~ and lay ministers with service opportunities; and to support and affirm them and certified lay ministers as they serve.

4.The district committee shall plan advanced courses for lay speakers and lay servants to maintain that recognition.

5. The district committee will report to the pastor and charge conference of each certified lay speaker and lay servant courses that have been satisfactorily completed by the certified lay speaker or lay servant.

8. Amend ¶1116.6, directing that the General Board of Discipleship shall:

6. Provide support to conference directors ~~director~~ of Lay Speaking and Lay Servant Ministries, and district directors ~~director~~ of Lay Speaking and Lay Servant Ministries, to conference and district committees on Lay Speaking and Lay Servant Ministries, and to the Association of Conference Directors of Lay Speaking Ministries or its equivalent. In consultation with the conference directors, the board shall set standards for local church~~,~~ and certified lay speakers and lay servants, and certified lay ministers . . .

Rationale:

¶¶ 266-269 once described lay speakers, a 250-year-old tradition. ¶ 266.6 saluted the tradition, but redefined lay speaker as a better trained lay servant. Lay speakers and lay servants should be equal. Formerly, local church lay speakers needed just one course. Today's rule is stricter than pastors' continuing education rules.

¶267.

Petition Number: 60095-DI-¶267-G; Stanovsky, Elaine - Greenwood Village, CO, USA for General Board of Discipleship.

Certified Lay Speaker

Delete current ¶ 267 and substitute the following:

~~**¶ 267. *Local Church Lay Servant*—**1. A candidate may be recognized as a local church lay servant by the district or conference committee on Lay Servant Ministries after the candidate has:~~

~~a) Made application in writing to the appropriate committee and has been recommended by the pastor and the church council or the charge conference of the local church in which membership is held. The district superintendent shall be responsible for reporting the names of applicants to the appropriate committee.~~

~~b) Completed the basic course for lay servant.~~

~~2. The local church lay servant with appropriate training (see ¶ 266.3) shall serve the local church in which membership is held through ministries of leading, caring, and communicating.~~

~~3. To maintain status, a report and reapplication with recommendations must be submitted annually and a refresher course approved by the conference committee on Lay Servant Ministries must be completed once in every three years (see ¶ 247.11).~~

¶ 267. *Certified Lay Speaker*—1. A certified lay speaker is a certified lay servant (or equivalent as defined by his or her central conference) whose call has been affirmed by the conference committee on Lay Servant Ministries or equivalent structure to serve the church in pulpit supply in accordance and compliance with ¶ 341.1.

2. The certified lay speaker serves by preaching the Word when requested by the pastor, district superintendent, or committee on Lay Servant Ministries, in accordance and compliance with ¶ 341.1.

3. One may be certified as a lay speaker after he or she has:

a) Been certified as a lay servant (or equivalent as defined by his or her central conference).

b) Obtained recommendation from the pastor and the church council or charge conference of the local church in which he or she holds membership.

c) Completed a track of study including courses on leading worship, leading prayer, discovering spiritual gifts, preaching, United Methodist heritage and polity, and/or

other courses as determined by the conference committee on Lay Servant Ministries or equivalent structure.

d) Interviewed with and obtained recommendation from the district committee on Lay Servant Ministries, or equivalent structure, to be submitted to the conference committee on Lay Servant Ministries, or equivalent structure, for approval and certification.

4. Recognition as a certified lay speaker may be renewed annually by the conference committee on Lay Servant Ministries, or equivalent structure, after the certified lay speaker has:

a) Submitted an annual report and renewal application to the charge conference or church council and to the district committee on Lay Servant Ministries, or equivalent structure, giving evidence of satisfactory performance as a certified lay speaker.

b) Obtained recommendation for continued recognition as a certified lay speaker from the pastor and the church council or charge conference of the local church or other United Methodist ministry in which he or she holds membership.

c) Completed a Lay Servant Ministries advanced course in the last three years.

d) In the last three years, interviewed with and obtained recommendation for renewal as a certified lay speaker from the district committee on Lay Servant Ministries, or equivalent structure, and the approval of the conference committee on Lay Servant Ministries, or equivalent structure for re-certification.

5. A certified lay speaker may transfer certification to another district or conference upon receipt of a letter from the previous district's committee on Lay Servant Ministries, or equivalent structure, confirming current certification and the completion date of the most recent advanced course taken. Further renewal is in accordance with ¶ 267.4.

6. A certified lay speaker is a volunteer but an honorarium is appropriate.

Rationale:

Removes the category of "local church lay servant," substituting it with a separate category for "certified lay speaker," recognizing this specific call to ministry. Removing it from ¶ 266 reduces the number of categories under lay servant ministries and lessens the confusion around the roles of lay speaker and lay servant.

¶268.

Petition Number: 60096-DI-¶268-G; Stanovsky, Elaine - Greenwood Village, CO, USA for General Board of Discipleship.

Certified Lay Minister

Delete current ¶ 268 and substitute the following:

~~¶ 268. *Certified Lay Servant*—1. A candidate may be recognized as a certified lay servant by the district or conference committee on Lay Servant Ministries after the candidate has:~~

~~*a)* Made application in writing to the appropriate committee and has been recommended by the pastor and the church council or the charge conference of the local church in which he or she holds membership.~~

~~*b)* Completed both basic and one advanced training courses for lay servant ministries.~~

~~*c)* Had his or her qualifications reviewed by the district committee on lay servant ministries and the annual charge conference (see ¶ 668.3)~~

~~2. The certified lay servant with appropriate training shall continue to serve the local church through ministries of leading, caring, and communicating, and may serve in the role of class leader (see ¶ 266.1 and .3). In addition, the certified lay servant may serve in the district and conference and in local churches other than the local church in which membership is held.~~

~~3. Recognition as a certified lay servant shall be renewed annually by the district or conference committee on Lay Servant Ministries after the certified lay servant has:~~

~~a) Requested in writing renewal of certification.~~

~~b) Submitted an annual report to the charge conference and the committee on Lay Servant Ministries, giving evidence of the satisfactory performance of lay servant service.~~

~~c) Been recommended for renewal by the pastor and the church council or charge conference.~~

~~d) Completed at least once in every three years an advanced course for lay servants.~~

¶ 268. *Certified Lay Minister*—1. A certified lay minister is a certified lay servant, certified lay missioner, or equivalent as defined by his or her central conference, who is called and equipped to conduct public worship, care for the congregation, develop new and existing faith communities, preach the Word, lead small groups, or establish community outreach ministries as part of a ministry team with the supervision and support of a clergyperson. A certified lay minister is assigned by a district superintendent in accordance with ¶ 419.2.

2. The certified lay minister serves to enhance the quality of ministry much like a class leader did in early Methodism through service in the local church, circuit or cooperative parish, or by expanding team ministry in other churches and charges. As with lay ministry in early Methodism, the certified lay minister uses his or her spiritual gifts as evidence of God's grace.

3. One may be recognized by the conference committee on Lay Servant Ministries, or equivalent structure, as a certified lay minister after he or she has:

a) Been certified as a lay servant, lay missioner, or equivalent as defined by his or her central conference.

b) Obtained written recommendation from the pastor and the church council or charge conference of the local church in which he or she holds membership.

c) Completed a track of study for certified lay ministers relevant to the candidate's assignment as defined by the General Board of Discipleship, or the National Plan for Hispanic/Latino Ministry in collaboration with the General Board of Discipleship, and the conference committee on Lay Servant Ministries or equivalent structure.

d) Received a letter of recommendation from his/her district superintendent.

e) Had all requirements for certification, including appropriate screening and assessment as defined by the annual conference, reviewed by the conference committee on Lay Servant Ministries, or equivalent structure, for referral to the district committee on ordained ministry for examination of persons who have applied in writing to be certified lay ministers and to make recommendation for certification (see ¶ 666.10). After the district committee on ordained ministry interviews the candidate, the district committee on ordained ministry will make a recommendation to the conference committee on Lay Servant Ministries for final certification by that committee.

4. Recognition as a certified lay minister may be renewed every two years by the conference committee on Lay Servant Ministries, or equivalent structure, after the certified lay minister has:

a) Submitted an annual report to the charge conference or church council where membership is held and to the conference committee on Lay Servant Ministries, or equivalent structure, giving evidence of satisfactory performance as a certified lay minister.

b) Obtained a ministry review by the committee on pastor-parish relations, church council, or charge conference from the congregation of which he or she is a member, or when under assignment, from the committee on pastor-parish relations, charge conference, or supervisory board of the ministry setting in which he or she is assigned.

c) Completed a Lay Servant Ministries advanced course or approved continuing education event, as defined by the conference committee on Lay Servant Ministries or equivalent structure in the last two years.

d) Obtained recommendation for recertification from the district superintendent.

e) Had all requirements for recertification reviewed by the conference committee on Lay Servant Ministries, or equivalent structure, for referral to the district committee on ordained ministry for examination of persons who have applied in writing to be renewed as certified lay ministers and to make recommendation for recertification (see ¶ 666.10). After the district committee on ordained ministry interviews the certified lay minister, the district committee on ordained ministry will make a recommendation to the conference committee on Lay Servant Ministries for final recertification by that committee.

5. A certified lay minister may transfer certification to another district or conference upon receipt of a letter from the previous conference committee on Lay Servant Ministries, or equivalent structure, confirming current certification and the completion date of the most recent advanced course taken. Further renewal is in accordance with 268.4.

6. A certified lay minister is not eligible for support by equitable compensation funds or pension funds that are provided for clergy. If a certified lay minister is a lay staff member of a church, circuit or cooperative parish, the local congregation is encouraged to provide compensation and withhold taxes appropriate to a layperson.

Rationale:

The proposed change updates language and, assumes the deleted paragraph is moved into the ¶ 266 for streamlining and better alignment of processes.

¶269.

Petition Number: 60097-DI-¶269-G; Stanovsky, Elaine - Greenwood Village, CO, USA for General Board of Discipleship.

Clarification of Lay Servant Ministries

Delete ¶ 269:

~~**¶ 269.** ***Transfer of Certification by Certified Lay Servants*****—**A certified lay servant who moves may transfer certification to the new district upon receipt of a letter from the previous district's committee on Lay Servant Ministries confirming current certification and the date of completion of the most recent advanced course taken. Further renewal of certification is in accordance with ¶ 268.~~

Rationale:

The "transfer of certification by Certified Lay Servants" fits better within the paragraph dealing with certified lay servants. The proposed change provides for better alignment with other paragraphs for lay servant ministries.

¶270.

Petition Number: 60098-DI-¶270-G; Stanovsky, Elaine - Greenwood Village, CO, USA for General Board of Discipleship.

Lay Missioner

Delete current ¶ 270 and substitute the following:

~~¶ 270. *Provisions for Lay Missioners*–Lay missioners are committed laypersons, mostly volunteers, who are willing to be trained and work in a team with the pastor-mentor to develop faith communities, establish community ministries, develop church school extension programs, and engage in congregational development. All lay missioners must follow the guidelines established by the National Committee on Hispanic Ministries of the National Plan for Hispanic Ministries and may be certified by their annual conference. If annual conferences choose to certify lay missioners, they must do so according to the guidelines. They are accountable to their pastor-mentor as members of the ministry team. The ministry team is accountable to the local congregation or sponsoring body that established the goals for the ministry and assigned the ministry team. The lay missioner is accountable to the policies and procedures of the annual conference where assigned. The concept of lay missioners is theologically based in the ministry of the laity. While lay missioners are engaged in a variety of ministries, their purpose is to complement, not replace, pastors.~~

Lay Missioner–Lay missioners are committed laypersons, mostly volunteers, who are willing to be trained and to work together as a ministry team with their pastor-mentor, in order to develop and lead faith communities, establish community ministries, develop church school extension programs, and engage in congregational development with and into the local community. Lay missioners are formed according to, and follow the guidelines established by, the National Committee of the National Plan for Hispanic/Latino Ministries Ministry, working in conjunction with the annual conference. They are certified jointly by their annual conference and the National Plan for Hispanic/Latino Ministry. The ministry team is supported by and accountable to the local congregation, district or annual conference entity that assigns it to its mission. The concept of the lay missioner is based theologically on the ministry of the laity, in order to complement the work of the pastor.

A certified lay missioner shall be equivalent to a certified lay servant in the processes of certification as a lay minister (¶ 271, §§ 3-6); and the Module I-Module II formational sequence and Module IIIs for continuing education of the National Plan for Hispanic/Latino Ministry shall be equivalent to the track of study for certified lay ministers relevant to the candidate's assignment, and the advance course or approved continuing education events described therein.

Rationale:

To bring the National Plan for Hispanic/Latino Ministries' lay missioners into the certified lay ministry processes, provide consistency between the related paragraphs, make Certified Lay Minister more clearly a lay ministry and more clearly separated from the role of licensed local pastor.

¶533.

Petition Number: 60100-DI-¶533; Stanovsky, Elaine - Greenwood Village, CO, USA for General Board of Discipleship.

Jurisdictional Young People's Ministries

Amend ¶ 533 as follows:

¶ **533.** *Jurisdictional ~~Youth Ministry Organization Convocation~~ Young People's Ministries*— ~~There~~ Jurisdictions shall engage youth, young adults, and adults who work with them in creative partnerships to: ~~be a jurisdictional youth ministry organization for the purpose of~~

• ~~networking~~ Network youth, young adults and young people's ministries workers throughout the region,

• ~~supporting~~ Support ~~youth~~ young people's ministries in the annual conferences, and

• Provide a process by which representatives are chosen and sent to the Global Young People's Convocation and the Division on Ministries with Young People.

~~supporting youth workers in their ministry. There may be a jurisdictional youth ministry organization convocation to be held at least once every other year in each jurisdiction (not in the same year as the Global Young People's Convocation). Among the membership of the convocation there shall be four voting representatives from each conference: the conference coordinator of youth ministries or designate; the conference council on youth ministry chairperson or designate; two youth at large, to be elected as shall be determined by the conference council on youth ministry. It is recommended that at least two members from each annual conference be racial and ethnic persons. Each youth shall be a baptized or professing member of The United Methodist Church. Other persons may be added by jurisdictions according to their respective operational guidelines, provided that the above categories are cared for and the recommended fifty-fifty representation of racial and ethnic persons is observed. The expenses of~~

~~the jurisdictional youth ministry organization convocation shall be borne by the participating annual conferences.~~

Jurisdictions are encouraged to organize their Young People's Ministries in creative ways that work best for their context. The jurisdictional young people's ministries coordinator shall help design, maintain and revise any processes to accomplish this work.

In any process or coordinating group for Jurisdictional Young People's Ministries, the following representation is encouraged:

- participants from each conference in the jurisdiction
- racial/ethnic representation that reflects the demographic make-up of the jurisdiction
- participants who bring a variety of theological and cultural perspectives
- youth and young adults who may or may not also be serving on Conference Councils of Youth/Young Adult Ministry
- adult workers who may or may not also be conference youth/young adult staff or similar designee

There shall be a jurisdictional ~~youth ministry~~ young people's ministries coordinator who shall be accountable to the jurisdictional council on ministries or equivalent structure and the jurisdictional ~~youth ministry organization~~ young people's ministries coordinating team. This coordinator may or may not be the same person as the adult representative to the Division on Ministries With Young People of the General Board of Discipleship. ~~This decision is to be determined by the representatives of the jurisdictional youth ministry organization convocation, or the jurisdictional youth ministry organization.~~

~~A~~ Responsibility ~~of the jurisdictional~~ to choose representatives to the Division on Ministries with Young People— Using a process appropriate to each Jurisdiction's context the Jurisdictional Young People's Ministries shall:

- Choose one youth member to serve on the Division on Ministries With Young People of the General Board of Discipleship for a four-year term. ~~In cooperation with the jurisdictional election of a young adult to the division, the jurisdictional youth ministry organization should ensure that either the youth or young adult representative will be a racial/ethnic young person.~~ Youth ~~elected to membership of~~ chosen to serve on the Division on Ministries with Young People shall be age sixteen or younger at the time of appointment.
- Nominations shall come from annual conference councils on youth ministry or equivalent structure, local churches, districts, conference youth coordinators, or other interested clergy or laity.
- The Jurisdictional Young People's Ministries should ensure that either the youth or young adult representative (who is elected in the jurisdictional election) will be a racial/ethnic young person.
- ~~The nominations process followed by the conference councils on youth ministry shall include the solicitation of nominations from local churches, subdistricts, and districts.~~ As far as possible, members of the Division on Ministries With Young People from each jurisdiction shall be from two different annual conferences in that jurisdiction.

Responsibility to choose representatives to attend the Global Young People's Convocation—In the year prior to the Global Young People's Convocation, the ~~jurisdictional Youth Ministry convocation~~ Jurisdictional Young People's Ministries shall ~~also elect~~ choose five youth and one adult to serve as voting delegates to the Global Young People's Convocation.

~~In addition to enabling the election of its two division members and the election of the delegates to the Global Young People's Convocation, the following are~~ Other suggested responsibilities for the ~~jurisdictional youth ministry organization~~ Jurisdictional Young People's Ministries:

~~1. To~~ initiate and support jurisdictional events (camps, conferences, workshops, and so forth).

~~2. To~~ recommend priorities, concerns, and/or policies to the Division on Ministries With Young People.

~~3. To~~ promote the establishment and awareness of the needs, concerns, issues, and so forth, of racial and ethnic persons through caucuses, camps, consultations, and so forth.

~~4. To~~ promote the spiritual growth of participants in the jurisdictional ~~youth~~ young people's ministry ~~organization convocation~~ events and activities.

~~5. To~~ promote an evangelistic outreach with ~~youth~~ young people and through ~~youth~~ young people by providing educational opportunities and resources that increase their awareness, exposure, and engagement in the areas of mission, social justice, discipleship, leadership development and spiritual formation as they relate back to their Annual Conference and local church.

~~6. To~~ provide training and supportive experiences for conference ~~youth~~ young people's ministries personnel.

~~7. To~~ enable communication between general and conference levels of ~~youth ministry~~ young people's ministries.

~~An additional responsibility of the jurisdictional youth ministry organization convocation will be to elect a steering committee or executive body to carry out the functions and suggested responsibilities of the convocation during the interval between convocations. The convocation shall determine the representation of such body, the manner of election, any funding thereof, and the relationship of the body to the annual conferences and to the jurisdictional council on ministries or equivalent.~~

Rationale:

The nature of young people's ministries changed significantly in the past 8 years and processes established then are no longer feasible now. Many jurisdictions need more flexible ways to organize, select representation, and gather and are creating avenues that allow them this flexibility already. These changes give permission for creativity.

¶630.

Petition Number: 60962-DI-¶630-G; Furr, Steve - Jackson, AL, USA for Association of Annual Conference Lay Leaders.

Permissiveness in AC Structure - CBOD

For the purpose of empowering the annual conferences to determine their own agenda and structure amend ¶ 630 as follows:

¶ 630. *Conference Board of Discipleship*—The annual conference ~~shall~~ may organize a board of discipleship or other equivalent structure to provide for these functions and maintain the connectional relationship between the General Board of Discipleship and the conference, district, and local church, and to provide for discipleship functions related to the objectives and scope of work of the General Board of Discipleship as set forth in ¶¶ 1101, 1102. ~~The person or persons serving as member(s) of the General Board of Discipleship shall be member(s) of the conference board of discipleship and may be granted voting privileges.~~

¶649.2.

Petition Number: 60101-DI-¶649.2-G; Stanovsky, Elaine - Greenwood Village, CO, USA for General Board of Discipleship.

Composition of CCYM

Amend Discipline ¶ 649.2 as follows:

2. Membership—No more than one-third of the membership of the council shall be adults, one of whom may be the conference lay leader or his or her representative. It is strongly recommended that membership of the council include at least 50% racial and ethnic minority persons with the goal of ~~be composed of 50 percent racial and ethnic group members. (It is suggested that members at large may be added toward~~ achieving at least fifty-fifty ethnic and ~~white~~ majority membership , as defined by annual conference or episcopal area, and shall also include persons of all genders to ensure inclusiveness. ~~in a manner to be determined by the conference council on youth ministry.)~~ Where ethnic or language conferences overlap nonethnic conferences, provision shall be made for the inclusion of members of the ethnic or language conferences and vice-versa. Those serving on the conference council on youth ministry or equivalent structure shall be baptized or professing members of The United Methodist Church.

Rationale:

To more clearly and accurately promote goals for diversity in Conference Councils on Youth Ministry with globally applicable language.

¶650.2.

Petition Number: 60074-DI-¶650.2-G; Stanovsky, Elaine - Greenwood Village, CO, USA for General Board of Discipleship.

Conference Young Adult Ministry Council Membership

Amend ¶ 650.2 as follows:

2. Membership—The membership of the council shall be young adults (as defined by annual conference or episcopal area). It is recommended there be one young adult elected by each district of the conference selected by the district council on ministries. There may also be members at large nominated by the conference nominating committee. It is strongly recommended that the membership of the council include racial and ethnic persons with the goal of achieving at least fifty-fifty ethnic and majority membership, as defined by annual conference or episcopal area, as well as persons of both genders to ensure inclusiveness. Those serving...

Rationale:

To more clearly and accurately promote goals for diversity in Conference Councils on Young Adult Ministry with globally applicable language.

¶651.3a.

Petition Number: 60725-DI-¶651.3a-G; McCart, Sharon Rae - Irvine, CA, USA for DisAbility Ministries Committee of The UMC - Global Health - GBGM.

Update of Language

Amend *Discipline* ¶ 651.3.a

To initiate and support ministries, plans, activities, and projects that are of particular interest to older adults, including retired persons, working persons, persons with

~~handicapping~~ disabling conditions, persons with chronic illnesses, single persons, widowed persons, married persons, persons living in a variety of residential settings, and persons with a wide variety of family situations.

Rationale:

This petition proposes to replace outdated language that is hurtful to some. "Disabling" is the preferable term.

¶668.

Petition Number: 60496-DI-¶668-G; Hagiya, Grant J. - Des Moines, WA, USA for Study of Ministry Commission.

Study of Ministry – District Committee on Lay Servant Ministries to Review Certified Lay Ministry Candidates

Add new sub-paragraph following current ¶ 668.3 and renumber following sub-paragraphs.

4. The committee or the district committee on ordained ministry (¶ 666.10) shall examine all persons who apply in writing to be certified as lay ministers. When there is evidence that their gifts, evidence of God's grace and usefulness, warrant and that they are qualified under ¶ 271, and on recommendation of their charge conference, the committee shall recommend their certification or recertification. The district committee or the district committee on ordained ministry shall report annually to the annual conference through the annual conference Board of Ordained Ministry a roster of all persons certified as lay ministers.

Rationale:

See Study of Ministry Report, Section X – Clarifying the Status of the Certified Lay Minister, Number 1 – The district Committee on Lay Servant Ministries (¶ 668) should be charged to review certified lay ministry candidates.

¶672.2b.

Petition Number: 60075-DI-¶672.2b-G; Stanovsky, Elaine - Greenwood Village, CO, USA for General Board of Discipleship.

District Council on Youth Ministry Membership

Delete ¶ 672.2.b and replace as follows:

b) ~~at least a 50 percent ratio of nonwhite persons, if possible~~ racial and ethnic persons with the goal of achieving at least fifty-fifty ethnic and majority membership, as defined by annual conference or episcopal area, as well as persons of both genders to ensure inclusiveness;

Rationale:

To more clearly and accurately promote goals for diversity in District Councils on Youth Ministry in a manner consistent with inclusivity goals for Conference Councils on Youth Ministry.

¶1101. [For Group Discernment Process (p. 1187)]

Petition Number: 60800-DI-¶1101-G; Tooley, Mark - Alexandria, VA, USA.

BOD Responsibilities

Add to the final paragraph:

¶ 1101. The General Board of Discipleship shall prioritize resources that strengthen marriage and families, including Christian teaching about marriage as the lifelong union of husband and wife, and sexual ethics, emphasizing fidelity and chastity.

¶1109.1.

Petition Number: 60076-DI-¶1109.1-G; Stanovsky, Elaine - Greenwood Village, CO, USA for General Board of Discipleship.

Update Name

Amend ¶ 1109.1 as follows:

1. Formulate and interpret . . . agencies; weekday ~~nurseries~~ preschools and kindergartens; daycare . . .

Rationale:

The proposed change aligns the language in this paragraph with accepted language in public and private institutions of learning.

¶1116.6.

Petition Number: 60077-DI-¶1116.6-G; Stanovsky, Elaine - Greenwood Village, CO, USA for General Board of Discipleship.

Ministry of the Laity

Amend ¶ 1116.6 as follows:

6. Provide support to conference director ~~of Lay Speaking~~ and district director of Lay Servant Ministries, to conference and district committees on Lay Servant Ministries, and to the Association of Conference Directors

of Lay ~~Speaking~~ Servant Ministries. In consultation with the conference directors, set standards for ~~local church,~~ certified lay servants, certified lay speakers, and certified lay ministers, and provide teaching resources for use by annual conference and district committees.

Rationale:

The proposed change reflects name change in the *Book of Discipline* from "lay speaking" to "lay servant" as well as the changes made in the proposed changes for ¶ 268. The category of "lay speaker" was also missing in this paragraph in the 2012 *BOD*.

¶1117.

Petition Number: 60102-DI-¶1117-G; Stanovsky, Elaine - Greenwood Village, CO, USA for General Board of Discipleship.

Small Group Ministries

Amend ¶ 1117 as follows:

Christian Discipleship Formation Responsibilities—The board shall...

1. Small Group Ministries—Recognizing...

a) providing resources...

b) providing resources and support services for groups such as cell groups, life groups, care groups, or small groups that equip people throughout the life span for faithful Christian living in the world, and especially those areas for which the General Board of Discipleship has responsibility. When developing resources, attention should be given to the impact of the oral and visual cultures in which we live and to the importance of ~~story~~ stories of transformation;

2. Accountable Discipleship—Affirming...

a) promoting...

b) advocating the formation of Covenant Discipleship Groups or equivalent models applicable to the cultural context of the Central Conferences for all ages throughout the church by providing resources, training, and support services that ground leadership in the rich- ness of our Wesleyan tradition;

c) providing resources, training, and support services for revitalizing the role of class leaders so that they may interpret the General Rule of Discipleship to all church members and assist the pastor in fostering mutual accountability throughout the congregation and other ministries;

d) providing consultative services...

Rationale:

Adding examples of small groups clarifies the term and supports their important ability to enable people to grow as disciples. It expands opportunities of reaching people and supports them in following the General Rules. Also, changes to this paragraph identify types of stories important in resource development for small groups.

¶1119.2.

Petition Number: 60078-DI-¶1119.2-G; Stanovsky, Elaine - Greenwood Village, CO, USA for General Board of Discipleship.

Young People's Ministries

Amend ¶ 1119.2 as follows:

2. Comprehensive ~~Youth Ministry~~ Young People's Ministries—There shall be a comprehensive approach to development and implementation of ~~youth ministry~~ youth and young adult ministry at all levels of the Church. The comprehensive approach is based on the understanding of the primary task of ~~youth~~ young people's ministry: to love ~~youth~~ young people where they are, to encourage them in developing their relationship to God, to provide them with opportunities for nurture and growth, and to challenge them to respond to God's call to serve in their communities. Four component parts undergird this comprehensive ministry:

a) Curriculum—Through the Curriculum Resources Committee (¶ 1121), the General Board of Discipleship shall ensure the availability of curriculum and leaders' guides for use in a variety of settings suitable for the ~~specific~~ needs of all young people, age specific depending on the U.S. or central conference definitions ~~persons in the twelve- to eighteen-year-old age group~~;

b) Program Resources—Additional and supplemental guidebooks and other program aids shall be developed and promoted for effective ~~youth ministry~~ young people's ministries programs in the local church and at the district, conference, jurisdictional, and general Church levels;

c) Leadership Training and Networking—Leadership training shall be provided to encourage and support adult workers with ~~youth and youth leaders~~ young people in their roles as teachers, counselors, advisers, and enablers at all levels of the Church. Networking shall be developed ~~to maintain ongoing communication~~ through ongoing communication to include workshops, ~~special mailings~~, social media, online platforms and publications between leaders in ~~youth~~ young people's ministries across the denomination for the enhancement of skills and the sharing of effective models and resources;

d) Structures—Active and effective structures for ~~youth~~ young people's ~~ministry~~ ministries programming shall be promoted and maintained at ~~the local church,~~

~~district, conference, jurisdictional, and general Church~~ all levels of the United Methodist connection, as identified in the U.S. and central conferences. These structures will encourage ~~for~~ the full involvement of ~~youth~~ young people in leadership and membership and for the advocacy of ~~youth~~ young people's concerns in all areas of Church life, planning, and administration.

Rationale:

This ¶ 1119.2 revision more accurately reflects the comprehensive nature of the work of Young People's Ministries division of Discipleship Ministries, which addresses the concerns of both youth and young adults, and those who work with them. It encompasses the focus on the needs of a global United Methodist Church.

¶1207.1a.

Petition Number: 60079-DI-¶1207.1a-G; Stanovsky, Elaine - Greenwood Village, CO, USA for General Board of Discipleship.

Reinstate Age Difference

Amend ¶ 1207.1a as follows:

a) Twelve youth—1 youth, elected by the youth organization of each central conference (according to the age definition of each central conference, but not to exceed the age of ~~35~~ 24); 1 youth, sixteen or younger at the time of election, elected by the jurisdictional youth convocation;

Rationale:

Without this change, there is no difference between youth and young adult membership from the Central Conferences to the Division on Ministries with Young People. This amendment corrects an oversight to the comprehensive changes in the Division on Ministries with Young People at General Conference 2012.

¶1207.2.

Petition Number: 60950-DI-¶1207.2-G; Oliphint, Clayton - Richardson, TX, USA.

Plan UMC Revised - DMYP

To accommodate GBOD committee membership to changes proposed in other petitions, amend ¶ 1207.2 as follows:

¶ 1207.2. . . . These representatives shall attend at the expense of the sending agency and shall relate the priorities of the division to their agency and serve as resource people to the division:

a) General Board of Church and Society
b) General Board of Discipleship
c) General Board of Global Ministries
d) General Board of Higher Education and Ministry
~~*e)* General Commission on Religion and Race~~
~~*f)* General Commission on the Status and Role of Women~~
g) ~~General Commission on~~ United Methodist Men
h) General Council on Finance and Administration
i) Connectional Table
j) United Methodist Communications
k) United Methodist Publishing House
l) United Methodist Women

This legislation, or any portion of it approved by General Conference, shall take effect at the close of General Conference 2016.

Rationale:

Plan UMC, adopted by GC12 with a favorable margin of 59.6%, received overwhelming approval of its concepts. The Judicial Council ruled it to be unconstitutional, and despite the Council's statement that it was unsalvageable, its ruling was narrowly based on two points. Both have been corrected in this revision.

¶1210.

Petition Number: 60103-DI-¶1210-G; Stanovsky, Elaine - Greenwood Village, CO, USA for General Board of Discipleship.

Global Young People's Convocation

Amend ¶1210 as follows:

¶ **1210.** *Global Young People's Convocation*—There shall be a Global Young People's Convocation.

1. Purpose—The Global Young People's Convocation shall be...

2. Legislation—During the convocation there shall be opportunities for jurisdiction and central conference delegations and individuals to propose legislation in ~~a~~ an appropriate forum ~~known as the United Methodist Young People's Legislative Assembly~~. This forum ~~The Legislative Assembly~~ shall be made up of delegations as defined under "Voting members." Legislation brought to the forum ~~Assembly~~ shall relate to issues of concern to young people. Legislation adopted by the forum ~~Legislative Assembly~~ may be referred to the Division on Ministries With Young People or sent to the General Conference of The United Methodist Church carrying the name "United Methodist Young People's Convocation ~~Legislative Assembly~~." All legislation, petitions, and programming must be in accordance with ¶ 806.9 and ¶ 806.11.

3. Membership—The membership at the forum of the United Methodist Young People's Convocation ~~of the United Methodist Young People's Legislative Assembly~~ shall be inclusive in nature and selected as follows:

a) Voting members

(1) Five youth (ages 12-18) from each jurisdiction and 5 youth from each central conference according to the age definition of each central conference. These youth shall be ~~elected at~~ chosen by the process outlined by each ~~jurisdictional~~ Jurisdictional Young People's Ministry ~~youth convocations or~~ and by central conference youth organizations in the year preceding the Global Young People's Convocation.

(2) Five young adults (ages 19-30) from each jurisdiction and 5 young adults from each central conference according to the age definition of each central conference. These young adults shall be ~~elected~~ chosen by the process outlined by each Jurisdictional Young People's Ministry ~~jurisdictional~~ and central conference young-adult organizations.

(3) Two adult workers with young people from each jurisdiction and 2 youth and young adult workers from each central conference. These adults shall be ~~elected at~~ chosen by the process outlined by each Jurisdictional Young People's Ministry ~~jurisdictional youth and young-adult convocations (when appropriate) or~~ and by central conference youth organizations in the year preceding the Global Young People's Convocation.

b) Nonvoting members...

(1) Youth and young adult...

(2) Members and staff...

(3) Additional...

4. Expenses—The expenses for the Global Young People's Convocation are to be borne by participants wherever possible. An adequate funding plan shall be devised by the Division on Ministries with Young People to ensure the full participation of elected delegates to Global Young People's Convocation ~~and Legislative Assembly~~. It is strongly recommended...

Rationale:

Changing language regarding Global Young People's Convocation and Legislative Assembly allows for new ways to create, engage, and support legislation. It also makes the Convocation primarily about a time of sharing from youth and young people all around the world and less about legislative arguing using procedural rules.

¶1210.3.

Petition Number: 60579-DI-¶1210.3-G; Lomperis, John S.A. - Valparaiso, IN, USA.

Global Young People's Convocation

Amend ¶ 1210.3 as follows:

¶ 1210. Global Young People's Convocation—There shall be a Global Young People's Convocation.

3. Membership—The membership of the United Methodist Young People's Legislative Assembly shall be inclusive in nature and selected as follows:

a) Voting members

(1) ~~5~~ youth (ages 12-18) from each jurisdiction and ~~5~~ youth from each central conference according to the age definition of each central conference: a total of sixty (60) allocated between the jurisdictions and central conferences to proportionally reflect each region's combined clergy and lay Church membership, provided that each jurisdiction and central conference shall be entitled to a minimum of three (3) youth voting members. These youth shall be elected at jurisdictional youth convocations or by central conference youth organizations in the year preceding the Global Young People's Convocation. The Division on Ministries With Young People is responsible for notifying appropriate persons in a timely manner of the number of youth that should be elected from each jurisdiction and central conference.

(2) ~~5~~ young adults (ages 19-30) from each jurisdiction and ~~5~~ from each central conference according to the age definition of each central conference: a total of sixty (60) allocated between the jurisdictions and central conferences to proportionally reflect each region's combined clergy and lay Church membership, provided that each jurisdiction and central conference shall be entitled to a minimum of three (3) young-adult voting members. These young adults shall be elected by jurisdictional and central conference young-adult organizations. The Division on Ministries With Young People is responsible for notifying appropriate persons in a timely manner of the number of young adults that should be elected from each jurisdiction and central conference.

(3) 2 adult workers with young people . . .

Rationale:

Protects generous minimal representation for each region and maintains same total numbers while making allocation more just. The current lack of proportional representation means that if a young person from a larger region wants to be a voting member, s/he will unfairly have less chances of getting this opportunity.

Proposed Non-Disciplinary Legislation

Petition 60106.

Petition Number: 60106-DI-NonDis; Stanovsky, Elaine - Greenwood Village, CO, USA for General Board of Discipleship.

Hymnal Committees

The General Board of Discipleship, in accordance with ¶ 1113.3 of *The Book of Discipline* (2012) and in cooperation with The United Methodist Publishing House, petitions the General Conference to enact the following in accordance with ¶ 16.6:

A Hymnal Revision Committee (2017-2020) is hereby constituted and authorized to prepare and present to the 2020 General Conference a limited core and substantial supplemental canon of song and ritual resources to be produced and made available in multiple media as an official hymnal of The United Methodist Church for primary use in The United States of America. The core canon will be included in every print, electronic, online or other version in which The United Methodist Hymnal (2020) may be produced. The supplemental canon will include resources which may be added at the discretion of congregations or individual purchasers of The United Methodist Hymnal (2020) based on the format(s) in which they purchase it. Further, this General Conference authorizes the establishment of a standing Hymnal Advisory Committee appointed by The General Board of Discipleship in consultation with The United Methodist Publishing House. The standing Hymnal Advisory Committee will continue the work of the Hymnal Revision Committee for subsequent quadrennia by evaluating and recommending additional song and ritual resources for future inclusion in both core and supplemental canons. New materials will be brought to succeeding General Conferences for approval before they are made available for inclusion in the official hymnal or in official worship resources of the church.

GUIDELINES FOR THE HYMNAL REVISION COMMITTEE AND HYMNAL ADVISORY COMMITTEE

The Hymnal Revision Committee and the Hymnal Advisory Committee shall ensure that the resources they develop and propose are attentive to:

1) United Methodists of African descent, Asian-American, Pacific Islander, Spanish and Portuguese speaking cultures, Korean, Native American and other cultural/ethnic constituents;

2) the breadth of the United Methodist family and how God has been revealed across its varying contexts, perspectives, traditions and cultural heritages;

3) expansive and non-discriminatory language for humanity and God (see suggested guidelines appended below for reference);

4) worship and ritual resources that are both indigenous and reflective of United Methodist worship and doctrinal standards and ecumenical commitments; 5) a variety of worship and music styles; and 6) the needs of churches of every size.

MEMBERSHIP OF THE 2017-2020 HYMNAL REVISION COMMITTEE

The committee shall consist of a maximum of fifteen voting members. One active bishop elected by the Council of Bishops shall be the convener and shall supervise the election of the chairperson and other officers at the first meeting. Other members, with voice but without vote, shall include an editor selected by The United Methodist Publishing House, The General Board of Discipleship General Secretary or designee, and The United Methodist Publishing House President or designee.

The composition of the voting members shall be as follows:

1) Five at-large representatives, one from each jurisdiction, including one layman, one laywoman, one clergyman, one clergywoman, and one young adult under the age of thirty at the time of selection. At least two of the five at-large representatives shall be elected from the following racial and ethnic groups: Asian, persons of African descent, Spanish or Portuguese speaking cultures, Korean, Native American, and Pacific Islander. These shall be selected by the Council of Bishops from each jurisdiction with attention to their qualifications and experience in liturgy and music in The United Methodist Church.

2) One person with expertise in music and worship in The United Methodist Church selected by the Association of United Methodist Theological Schools

3) Seven persons chosen by the General Board of Discipleship, including persons involved in the ongoing work of vetting musical resources for potential use by United Methodists in worship.

4) Two persons chosen by The United Methodist Publishing House.

The overall committee shall have at least one person from each of the following communities: persons of African descent, Asian American/Pacific Islander, Spanish or Portuguese-speaking cultures, Korean, and Native American; churches of varying sizes; young adult. Committee

members shall have been members of The United Methodist Church for at least one year at the time of selection.

All voting members shall have demonstrated interest and expertise in liturgy, music, theology and worship practices in The United Methodist Church.

The committee may establish subcommittees and add consultants as needed.

TASKS OF THE HYMNAL REVISION COMMITTEE

The Hymnal Revision Committee shall:

1) Develop and recommend a limited core canon of hymns, songs, worship resources and indexes that will be included in every print, electronic or online version of *The United Methodist Hymnal* and

2) Develop and recommend a substantial supplemental canon of hymns, songs, worship resources and indexes that may be made available for selection by purchasers of the hymnal in print, electronic or online formats

3) Be assembled and begin its work on or after January 1, 2017.

4) Submit its recommendations to the Boards of The General Board of Discipleship and The United Methodist Publishing House for endorsement. The endorsed legislation shall be presented to General Conference by The General Board of Discipleship.

In approving the work of the hymnal revision committee, General Conference will have approved the contents of both core and supplemental canons for the following quadrennium.

MEMBERSHIP OF THE STANDING HYMNAL ADVISORY COMMITTEE

The Hymnal Advisory Committee shall consist of no more than 9 persons appointed by The General Board of Discipleship in consultation with The United Methodist Publishing House. These persons shall be selected on the basis of their expertise in music, liturgy and theology in The United Methodist Church and attention shall be given in their selection to ensure their diversity and representation of worship practices across all sizes of worship settings of The United Methodist Church in The United States.

There shall be two classes with overlapping 4 year terms to ensure the periodic infusion of fresh perspectives while also providing for continuity. The first class of 5 members shall be selected in 2016 to begin their work in 2018. The second class of 4 members shall be selected to begin their work in 2020. Each member may be selected for a maximum of two consecutive terms.

TASKS OF THE STANDING HYMNAL ADVISORY COMMITTEE

The Hymnal Advisory Committee shall:

1) Provide ongoing guidance to refresh The United Methodist Hymnal (2020) by identifying and making recommendations to each subsequent General Conference of additional resources to include in, relocate or remove from the core and supplemental canons of The United Methodist Hymnal to each subsequent General Conference

2) Be assembled and begin its work on or after January 1, 2018, concurrent with the work of the 2017-2020 Hymnal Revision Committee.

EDITORIAL SUPERVISION AND COSTS

The General Board of Discipleship shall provide editorial supervision of the contents of The United Methodist Hymnal (2020), which shall be published in multiple formats by The United Methodist Publishing House (¶ 1113.3). The costs of editorial, development, production and the employment of the hymnal editor and ongoing costs of the work of the standing Hymnal Advisory Committee shall be covered as agreed to by The General Board of Discipleship and The United Methodist Publishing House.

SUGGESTED GUIDELINES FOR LANGUAGE FOR HYMNS, SONGS AND WORSHIP RESOURCES

All hymns, songs, and worship resources shall be compatible with the doctrinal standards of The United Methodist Church and our social commitments as expressed in the *Book of Discipline*, The Social Principles and the *Book of Resolutions*. Texts should also, where appropriate, seek to be faithful to our ecumenical commitments.In addition, the following are expected norms:

***Inclusive** language for God's people*

• Where the intended references of nouns and pronouns in the texts are to all persons, gender-neutral terms should be used or, where needed, substituted.

• It is appropriate to retain gender specific nouns and pronouns when the intended reference is to a specific gender or sex and when referencing Jesus, Mary, or other historical persons of known gender or sex.

• Language that stereotypes persons according to categories such as gender, race, ethnicity, socioeconomic class, sexual orientation, age, or disability is to be avoided.

• The "generic masculine" ("man," "mankind" or use of masculine singular pronouns to refer to both females and males) is no longer universally understood to include persons of all genders and should generally be avoided.

***Expansive** language for God*

• The Bible contains a wide range of images for God and God's gracious acts. Language for worship and singing should draw upon the full diversity of story, metaphor and images of God found in scripture, tradition, and human experience. These include references to female and male human characteristics, as well as elements of God's creation. a

• The whole of the collection of core and commended resources for The United Methodist Hymnal (2020) should

reflect the diversity and breadth of the biblical, traditional and poetic language for God from across Christian and human experience. Where existing texts, whether traditional or new, may present God only within one set of metaphors, the committee should consider whether and how to recommend altering the texts, as appropriate, to reflect a more expansive vision of God and God's gracious acts.

Rationale:

The hymnal has been a vital tool in carrying the theology of The United Methodist Church for generations. That function remains important for a new, relevant, and widely used version of *The United Methodist Hymnal* for primary use in the United States.

A revised United Methodist hymnal will include two . . .

Petition 60107.

Petition Number: 60107-DI-NonDis; Stanovsky, Elaine - Greenwood Village, CO, USA for General Board of Discipleship.

Native American Comprehensive Plan

The Native American Comprehensive Plan shall continue to be directed, guided and provided administrative oversight by the Native American Comprehensive Plan Task Force, which shall act as its Board of Directors.

The Native American Comprehensive Plan shall continue to be structurally within the General Board of Discipleship, which shall provide administrative and information technology support; advocacy, coordination and connection through Discipleship Ministries leadership and staff.

Within the ministries offered by the Native American Comprehensive Plan are the following goals and objectives:

1. Leadership Development

Goal: NACP will engage in leadership development with Native American persons of all ages, both clergy and lay, in order to nurture, cultivate and prepare indigenous persons to lead within The United Methodist Church.

Objectives: The following will be offered: (a) a Native American Leadership Conference for clergy and lay pastoral leadership from Native American churches, fellowships and ministries; (b) consultation and support services to annual conferences and persons in leadership with Native American churches, fellowships, ministries and faith communities; (c) a Native American Lay Servant School; (d) a training event for adult workers with Native American children and youth; (f) co-sponsorship of the Native American Clergywomen's Association and a retreat for Native American women clergy; and (g) an event/activities in cooperation and consultation with the General Commission of United Methodist Men to focus on Native American men (specifics yet to be determined).

2. Church Growth

Goal: NACP will provide congregational development with Native Americans in The United Methodist Church. Included will be revitalization of existing Native American churches and the planting of new Native American churches, fellowships, ministries, and faith communities.

Objectives: The following will be offered: (a) A Native American Writer's Gathering will be held each year and Native American writers will be empowered and nurtured to produce written resources for new and existing churches that are culturally appropriate for the Native American community; (b) a 10-week small group study resource will be published and distributed to Native American local churches; (c) a School of Discipleship and Evangelism for Native American clergy and lay leadership; (d) a gathering/consultation for clergy and lay leadership from new church fellowships, new church starts, and new ministries in the Native American community *and* those desiring to begin new churches in the Native American community; and (e) consultation and support services for annual conferences, local churches and persons directly engaged with new and prospective church plants, new fellowships, and new ministries; and for existing churches in the process of revitalization.

3. Ministry with the Poor

Ministry with the poor is a cornerstone of the work done by NACP. The demographics for Native Americans reflect that the majority live at or below the poverty line. NACP believes that the majority of ministry done through the Native American Comprehensives Plan serves the poor.

4. Global Health

Goal: NACP will call attention to, provide education around, and make opportunity to positively impact the matter of the health crisis related to Native Americans. This crisis not only encompasses the impact on individuals, but also on families, communities, and whole nations. This crisis includes diseases like diabetes, accidental death, infant mortality, suicide, mental health, and addictions. The crisis also encompasses the lack of adequate funding and facilities to meet the needs of Native peoples.

Objectives: The following will be offered:

This will be done by means of a Native American Health Summit which shall include local churches, UM conferences, tribal entities and individuals and rural and urban Native American entities and individuals. This Health Summit will focus on educating and empowering the local church to make a difference within their communities through activities which support prevention and rehabilitation.

5. Disciplinary Mandates

Goal: NACP will work toward fulfillment of Disciplinary mandates, particularly where the mandates pertain specifically to Native Americans. In particular, ¶ 654 which addresses the annual conference Committee on Native American Ministries (CONAM), a structure within each U.S. annual conference, designated to be in the midst of ministry with Native Americans.

Objectives: The following will be offered: (a) a CONAM Training Conference for those both new and experienced with CONAM ministry and (b) consultation and support services will be provided to annual conferences and CONAM members, and that

Additional objectives may be developed and acted upon by the Native American Comprehensive Plan during the 2017-2020 quadrennium in keeping with the mission of making Native American disciples of Jesus Christ.

Rationale:

It is the vision of The United Methodist Church that all people be invited into discipleship of Jesus Christ. For this purpose The Native American Comprehensive Plan (NACP) is designed to reach Native American nations, tribes, peoples and communities of the United States that are diverse and culturally unique.

Petition 60108.

Petition Number: 60108-DI-NonDis-G; Stanovsky, Elaine - Greenwood Village, CO, USA for General Board of Discipleship.

Services for the Ordering of Ministry

The General Board of Discipleship petitions the General Conference to adopt the "Services for the Ordering of Ministry in The United Methodist Church, 2017-2020" as the ordinal of The United Methodist Church, effective January 1, 2017. *[Text of ordinal is available in Volume 2, Section 1 of the* Advance Daily Christian Advocate*.]*

Rationale:

The United Methodist Church should reflect in the services of ordination the implementation of the ordering of ministry as reflected in *The Book of Discipline.* The 2012 General Conference referred the work of revision of services for the ordering of ministry to the General Board of Discipleship in consultation with . . .

Petition 60109.

Petition Number: 60109-DI-NonDis; Stanovsky, Elaine - Greenwood Village, CO, USA for General Board of Discipleship.

Strengthening the Black Church for the 21st Century

Adopt the following plan:

Strengthening the Black Church for the 21st Century

The 2016 General Conference of The United Methodist church approves the continuation of **Strengthening the Black Church for the 21st Century** through the 2017-2020 quadrennial. Approval for the continuance of **SBC-21** will strengthen existing programs and enable new program development around the four General Church Foci:

- Combating the diseases of poverty by improving health globally
- Engaging in ministry with the poor
- Creating new places for new people and revitalizing existing congregations
- Developing principled Christian leaders for the church and the world

Within these four foci, we propose including goals for the expansion of models for strengthening youth and young adult ministries, and the expansion of building stronger relationships with the Central Conference of Africa and African Congregations of African Descent in North America.

The following Plan of Action shall be adopted as a basis to continue
Strengthening the Black Church for the 21st Century 2017-2020 Quadrennial:

The Plan of Action for Strengthening the Black Church for the 21st Century

Vision: To partner strategically with Congregation Resource Centers, the Council of Bishops, The Connectional Table, Annual Conference Cabinets and Connectional Ministries, General Agencies, Councils and Commissions to succeed in undergirding Partner Congregations with the Wesleyan Spirit including biblical and theological application; and to equip the church with practical tools and skills needed for vibrant worship, evangelism, discipleship, stewardship, mission, outreach, and effective administration.

Mission: To transform and sustain vital Black congregations and Black Pastors in cross racial appointments for making disciples of Jesus Christ who are sent to serve in a hurting world.

Purpose: To offer The United Methodist church the gift of transformational learning models that enable annual conferences or local congregations to partner and share its gifts of vitality with other congregations and other annual conferences that are seeking church growth.

To offer The United Methodist Church effective mod-

els to: increase our gifts in mission and ministry; to develop our lay and clergy leaders with new skills; to engage in ministry with the poor; to decrease mass incarceration; to effectively identify, support and mentor young adult Black clergy; and to ultimately transform and strengthen the United Methodist church.

Goals for SBC21:

Goal #1 Leadership Development

• **Academy of Interns (AOI)** The goal of this program is to expand and provide an infrastructure designed to identify, deploy, grow (8) eight potential rising clergy by exposing them to a full complement of experiences that will provide him/her with the skills and competencies needed to transform, establish or maintain a vital congregation. The program will also outline a new paradigm of training for **SBC21's** two year, **Academy of Interns**, that will prepare rising ministers for assignment to a church within the Path 1 initiative or to other churches in need.

Program Deliverables:

1. Five (5) annual conference bishops/cabinets, Boards of Ordained Ministries to confirm the selection of five (5) interns to be deployed to five (5) of the most effective senior pastors and their respective staff and congregations for a two-year internship deployment.

2. Five (5) of the most effective senior pastors and their respective staff and congregations accept responsibility for nurturing, mentoring and coaching five (5) deployed interns in support and in partnership with launching a sustainable **SBC21** two year internship program.

3. Five (5) matches of innovative African American pastors of demonstrated effectiveness with passionate seminary student/graduate trainees who are called to ordained ministry shall produce the next generation of Black clergy leadership in The United Methodist church.

4. These interns will gain on-site hands-on practical experience in congregational ministry, especially through assignments of interest to them or matched with their gifts.

5. Support and development will be given as interns are rewarded for their effort and have the opportunity to use their gifts.

6. This model intentionally prepares clergy leadership for new church starts.

Outcomes:

In collaboration with Gammon School of Theology, Garrett-Evangelical Theological Seminary, the Center for Leadership Development at Perkins School of Theology, and Wesley Theological Seminary will provide a Certificate in African American Church Leadership for students participating in the Academy of Interns and will assist **SBC21** in achieving its program goals by:

1. Providing a common ground for Academy clergy to meet for six two-day sessions over the two year mentorship, to offer group and individualized training in leadership issues relating to the African American Church, and theological supervision to those in peer mentor groups.

2. Offering courses to build and sharpen skills in organizational management and strategic planning for effective church leadership;

3. Offering courses that provide opportunities for critical reflection in practical areas such as stewardship, personnel management, evangelism, new church development, cross cultural appointments, volunteer management, and conflict resolution;

4. Implementing training and support in spiritual/emotional/fiscal/physical self-care as ministry;

5. Securing a sacred place and space for Academy clergy to bring concerns, professional review and discussion;

6. Providing an environment for establishing healthy mutual peer-support networks;

7. Providing guidance for integrating current internship experiences with and in the contexts of their appointed ministry.

Goal #2: Church Growth/Starts

• To co-host twelve (12) Congregation Resource Centers and Annual Conference PC Training Events to enroll and train up to one hundred (100) PC's.

The primary task of the CRC's and Annual Conference Resource Centers is to train and equip partner congregations via covenant relationships. They host training events, expose partner congregations to new ministries, provide support and follow-up.

Partner congregations are local churches who are committed to becoming transformed, vital and strengthened. They will submit written reports and be evaluated by coaches, CRS's and the National Director of ***SBC21.***

Program Deliverables:

1. Sustain up to ten (10) Congregation Resource Centers by annual training and evaluation of their program.

2. Assist with and/or co-sponsor twelve (12) annual Conference PC training events.

3. Cultivate four (4) PC's into CRC's.

Measures to Support Goal #2

1. Implement an ongoing training the trainers (CRCs) program initiative.

2. Engage in ongoing nurturing of relationships with twelve (12) annual conferences including its bishop, cabinet, Connectional Ministries, and Boards of Ordained Ministry where deeper partnership commitments toward co-sponsoring of training events are solidified

3. Establish liaison and linkages between **SBC21** and annual conference constituencies and provide counsel and feedback about programs and projects to the national office.

4. Develop more effective new program paradigms and structures for implementing **SBC21** training events within jurisdictions, annual conferences and districts.

Outcomes:

1. Enroll and enable 100 PC's to achieve Specific, Measurable, Attainable, Realistic and Timely (S.M.A.R.T.) goals.

2. PC's 1st training event, 70 percent cost covered.

3. PC's 2nd training event, 50 percent cost covered.

4. PC's 3rd training event, 25 percent cost covered.

5. Sponsor no less than five (5) PC teams per training event and not more than ten (10) PC teams per training event.

Goal #3: Engaging in Ministry with the Poor and Imprisoned

• To appropriate the passionate and transformative ideals of the John Wesley's prison ministry and reform programs fundamentally influenced by the words of Jesus Christ in the gospel of Matthew 25:35-40 *"I was in prison and you visited me"* (CEB).

• To access personnel and resources for developing structures and ministries that will lead to a decline in the recidivism of black men, women, and youth, and to facilitate the smooth re-entry of black people from prisons and correctional facilities into the community as productive citizens in ways that ensures public safety and promotes well-being in families and congregations.

• To promote and address the needs of children and youth at risk of entering the criminal justice system and to deter or prevent this path, by gathering them into the fold of the church.

There is a direct correlation to poverty, miseducation and mass incarceration of black people. The high rate of detained and incarcerated black people, especially black men in the prison system in America is a serious social justice problem for the Church in the 21st century.

According to the Congressional Research Service, the rate of incarceration in the United States federal prison system alone has become an epidemic. There was an astonishing increase by nearly 790 percent between 1982 with 25,000 persons incarcerated to a leaping 219,000 persons incarcerated by 2012.

The United States leads the world in prison populations. In 2008, the International Centre for Prison Studies reported that 756 people out of every 100,000 in America were in prison. As a result of injustices in our social systems, American prison overcrowding is like nowhere else in the world. There are too many people, mostly poor; locked up, too long at a great expense to the public.

This severe problem has political, judicial, social, mental, physical, economical, generational, emotional and spiritual consequences for us all. Faith communities are now partnering to learn more about this social justice problem and all its complexities. How can the church make a difference?

The Pew Report shows that more than 1 in 28 poor children have a parent behind bars. In 2007, slightly more than 1.7 million children under the age 18 had a parent in state or federal prison, representing 2.3 percent of the total US child population. Most of these children (one in 15) are poor black children.

Poor children lag behind their peers in many ways beyond income. In many studies, they are found to be less healthy or have less access to health care than their more economically stable peers. They trail in emotional development, lag behind in literacy and academic achievement, suffer from hunger, and face more crime against them than other children.

Every year we keep children in poverty, it costs our nation more than half a trillion dollars in lost productivity, poor health and increased crime.

Educational research reports that poor children who read below grade level by third grade are at risk to catch up academically; and therefore are counted as "most likely to be poor or at risk socially". These failing academic tests scores are the indicating numbers that profiting prisons use to decide how many future prison beds to build.

Meanwhile, not many poor children are embraced within our United Methodist churches, and many ministries are not embracing the communities in which poor children live. Many churches are missing the opportunity to partner with schools that educate poor children. These children too often seem to be invisible or hidden, or we are too blind to see. Yes, we send school supplies and book bags, but rarely do we build genuine deep relationships with schools and community leaders who serve poor students to discover the potential for ministry.

Poor children and incarcerated persons are mission fields we must tend.

These goals are simply a beginning, but a very radical and bold beginning; to unravel the complexities of this correlation between poverty, justice and mass incarceration. **SBC21** will explore ways to bring professional experts, victims, social scientists, lay and clergy, and community leaders together at the problem solving/learning/praying table.

Can we begin to identify what are the specific behaviors and values that are needed to end mass incarceration and recidivism? What can we do together to build a healthier, safer community, one neighborhood at a time? Together, how can we decrease poverty and prison recidivism in the neighborhoods where United Methodist churches exist?

Program Deliverables:

1. Networking: This process connects The United

Methodist church to families affected by incarceration, social services providers, inmates, volunteers, social scientists, professional experts, victims of crime, and the legal community, to explore the complexities of mass incarceration.

2. Educating: This focus will provide information to churches on this dilemma and offer different innovative ways churches can build effective prison ministries. This may include ministry inside the prison walls, ministries that assist in the transitional process of families whose love one is soon to re-enter society after incarceration to make a more successful entry back into the home, the workforce and the community. This may include ministries with poor children with incarcerated parents to offer support, love and encouragement. This may include the exploration of prison chaplaincy in The United Methodist Church.

3. Advocating: This focus addresses the criminal justice piece; legislation, and the rights of those incarcerated and the rights of victims of crime.

4. Consolidating: This focus unites and connects ongoing ministries with employers, social service agencies, affordable housing, and family support ministries needed to build systems of help and support.

Outcomes:

1. Church based reintegration programs for juvenile offenders.

2. Church based initiatives for job training, literacy and job placement for those coming out of prison or jail

3. Church based initiatives to disseminate information needed to address this problem through community forums and think tanks.

4. Church leadership empowerment for sustainable and long term participation in strategic initiatives for the decline of incarceration of black men, women and youth.

5. Church leadership engaged in helping to facilitate systemic change initiatives to reduce poverty that directly affects children in the communities, cities and rural areas where United Methodists churches are located.

Goal #4: Improving Global Health (General Church Focus)

Building Relations to Improve the Health Disparity within the Africa/Diaspora

The goal of **SBC21** is to build global relationships with the Central Conferences in Africa as well as with congregations of African Descent (Latin, Caribbean) in the United States to specifically improve global health in local communities; so that The UMC can be more informed, unified and strategically organized to address health disparities and become more intentional in local churches and communities working together to prevent disease.

Rationale: Since the evil African slave trade moved across the world, it created an African Diaspora population displaced from Africa to the Western Hemisphere. Research has indicated there is a direct correlation between African Americans being more susceptible to a series of diseases and conditions including poor nutrition, low birth rate, infant mortality, HIV-AIDS, obesity, diabetes, cardiovascular disease, hypertension stroke, renal failure, breast cancer, prostate cancer and lead poisoning. There is also a social justice issue correlation that current medical industry does not always understand or take into consideration the unique differences in ethnic cultures in their research, funding, diagnosis and treatment of diseases in direct health care and insurance availability among Black people.

Africa/Diaspora (New Partner Congregations)

• The expansion of **SBC21** to be more global in its relationship with the Central conferences in Africa as well as with congregations of African Descent (Latin Caribbean) in the United States.

Program Deliverables:

1. Consult/collaborate with African College of Bishops for planning and prioritizing programs.

2. Research demographics in the United States to determine the location, needs and ministries of congregations of African descent (Latin Caribbean) in the United States.

3. Host at least two meetings with the College of Bishops of the Central Conference in Africa (one during the Council of Bishops meeting and one during their College of Bishops meeting on the campus of Africa University).

4. Ascertain perceptions, stereotypes etc. that might be distinct cultural differences and obstacles which hinders the development and nurturing of strong and sustained relationships within the African Diaspora family. They may lead us into ending the "us and them" syndrome.

5. Identify/Research what is needed, but not offered, that specifically speak to the unique health needs of African Americans to close the disparities in current health systems. Suggest the most appropriate UMC enterprise that should sponsor/champion such a ministry.

6. Identify the most prominent UMC clergy and lay African leaders (including college and seminary students) to be invited to subsequent strategy meetings to forward this initiative. Identify practices and conditions which compromise the justice and integrity of the United Methodist congregations, general agency staff, etc. so to establish a stronger advocacy for equity in health care for all.

7. Sponsor a Africa/Diaspora Convocation

Measures to Support Goal:

1. Identify research programs and initiatives (past or present) that general agencies and national caucus have

been or are involved in and what special features of their programs and services deserve recognition. Might there be opportunities for inter-intra agency cross functional and collaborative efforts?

2. Identify /research what programs are needed, but not offered.

3. Suggest the most appropriate UMC enterprise that should sponsor/champion such a ministry.

4. Identify geographical areas with the highest density of populated constituents as well as active worshipping congregations.

5. Determine who are the most prominent UMC clergy and lay African leaders (including college and seminary students) to be invited to subsequent strategy meetings, conversations and planning.

6. Describe the relationship between US UMC African constituents with **SBC21** and BMCR. What argument can our strategy team make regarding this endeavor? Are there any recent incidences where actions of any UMC entity may cause problems for the integrity of the ministry we are proposing? If so, are the circumstances or practices which, if left unattended may eventually undermine the integrity of our efforts?

Goal #5: Proven Hospitality Extended to Youth/ Young Adults

Youth and young adults who attend these trainings will be encouraged to be members of the Field Guide Network, an online database of people who are committed to training and being trained in the area of youth ministry. Young People's Ministries manages this database. In addition, participants will be strongly encouraged to serve on the committees and boards of annual conferences, jurisdictional conferences and general agencies.

In addition, **SBC21** will seek partnership with Young People's Ministries to provide staff support and resources through serving on planning teams for historic Black training events focused on leadership development of youth and young adults as well as emerging groups through other UMC organizations that have a long-term history with leadership, justice, and civil rights.

The goal is to assist annual conferences, local churches and other faith communities of The United Methodist church to become more effective in reaching, connecting, inviting and engaging young adults into the fold of active church life. **SBC21** will offer a new and radical 4 step approach (**Proven Hospitality**) to lay and clergy leaders in various diverse congregations and faith communities.

This process will guide the UMC in discovering the barriers that may estrange the church from youth and young adults and coach its leadership in specific ways to break these barriers and replace them with bridges that build relationships that identify, invite, engage and empower young adults to become active in the local church or new faith communities by offering radical hospitality. Young adults will be trained to help facilitate this process aside **SBC21** coaches and clergy leaders.

The goal is to help congregations assess their readiness and willingness to create learning environments within their church culture that help young adults recognize and live out their call from God. The outcome is to be genuinely inviting to young adults using new strategies of radical hospitality, replacing those strategies that are clearly not working now.

Bridging age gaps requires understanding how the world constantly changes. We also change as God's people. The good news is that God is constant in our lives! God calls us to follow Jesus to make disciples of all ages in our changing world.

This program, **SBC21 Proven Hospitality** offers four steps to help congregations move gently through the changes necessary to engage young adult leadership in the mission of the church.

Deliverables—SBC21 Proven Hospitality - 4 STEP PROCESS

1. A two-year pilot, **Proven Hospitality - 4 Step Process** will be launched in two (2) annual conferences and within four (4) local congregations and faith communities with the involvement and leadership of several Wesley Foundation campus ministries to increase the participation of young adults in the life of The United Methodist Church; particularly in traditional Black and multi-cultural churches, and in new United Methodist faith communities. Upon completion of the pilot, the program will use its findings/learnings to strengthen the effectiveness of the program and its potential to move to a broader base of audiences.

2. **SBC21** will offer specific training events, forums, and coaching processes to demonstrate practical ways to create welcoming spaces for dialogue and inclusion between young adults and older adults in the United Methodist church.

3. Through this initiative, ***Proven Hospitality*** will build bridges offering radical and innovative ways of hospitality that identify the needs of young adults from the voices of young adults and to create space that will pinpoint what specific changes can be made to offer radical hospitality to young adults.

4. **SBC21** Young Adult Leadership Teams within conferences, Wesley Foundation campus ministries, and within local churches will be identified, trained and deployed to facilitate, train, encourage, and assist clergy and lay leaders in understanding pop culture and ways to communicate radical hospitality more effectively with young adult populations; especially targeting young adults in our

communities who do not have a history of growing up in the church.

Outcomes:

1. An increase of involvement of young adults in the life of the churches who participate in the **SBC21** Proven Hospitality program for one year.

2. Young Adult teams will be groomed for leadership in this evangelistic effort and for other leadership opportunities within the United Methodist church.

3. United Methodist churches and faith communities will become equipped to offer intentional radical hospitality to young adults who will strengthen our churches now and in the future.

Recommendations of Structure for SBC-21

1. The Coordinating Committee Membership will consist of fifteen (15) members:

• Two from each of the five jurisdictions, who shall be named by the respective College of Bishops. It is recommended that within the two from each jurisdiction; there should be one lay, and one clergy person.

• One person named by National Black Methodists for Church Renewal.

• One youth and one young adult recommended by the national director and two bishops, named by the Council of Bishops

• One person named by the general agency and commission as their representative to resource the Coordinating Committee (at the expense of the agency or commission).

Function and Accountability of Coordinating Committee

The Coordinating Committee is charged with the responsibility for:

1. Keeping alive the training congregational focus of the plan of action, and making disciples of Jesus Christ for the transformation of the world.

2. Hiring and evaluating the performance of the national director (full-time staff person who oversees the work and implementation of this plan).

3. Determining in consultation with the national director, the congregations that shall serve as Congregation Resource Centers with accountability and evaluation of services (e.g., contractual agreement).

4. Setting a budget and fiscal oversight based on delivery of services and partnership between Congregation Resource Centers and Partner Congregations.

5. Establishing standards for evaluating churches that are involved in the Strengthening the Black Church for the 21st Century initiative.

6. Evaluating the effectiveness of the Plan of Action and reporting with follow up recommendations to the 2016 General Conference.

7. Reporting to the General Board of Discipleship (GBOD) and National Black Methodists for Church Renewal (BMCR) on an annual basis.

8. Offering key learning and models to the wider denomination as a gift of hope, healing and wholeness.

9. Expanding and deepening relationships with United Methodist seminaries and other groups involved in congregational renewal and training.

10. Offering training events for Congregation Resource Centers and Partner Congregations.

Staffing

A national director shall be named to guide, direct and implement the Plan of Action, under the governance of the Coordinating Committee. The national director will supervise other staff needed for the initiative which includes clerical support staff (1.0 full-time equivalent) and non-staff volunteers recruited to serve as partner congregation coaches to assist congregations in implementing their follow-up ministry plans. The volunteer coaches will be trained and deployed as necessary. A function of the national director includes working with the General Board of Discipleship and the Coordinating Committee in providing leadership for the **SBC 21** initiatives.

Summary

Through vision, mission, purpose and prayerfully set goals, **SBC21** is energized, dedicated determined and organized to address the four General Church Foci:

• Combating the diseases of poverty by improving health globally

• Engaging in ministry with the poor

• Creating new places for new people and revitalizing existing congregations

• Developing principled Christian leaders for the church and the world

We sense an urgency to serve with perseverance. We believe in the power of Jesus Christ to ultimately transform and strengthen The United Methodist church.

Rationale:

Strengthening the Black Church for the 21st Century (SBC21) is established to provide partnership, leadership, and support for Black congregations as existing congregations are strengthened and new faith communities are formed for fulfilling the mission of The UMC to make disciples of Jesus Christ for the transformation of the world.

Petition 60782.

Petition Number: 60782-DI-NonDis-!-G; Aspey, Amy - Worthington, OH, USA for West Ohio Annual Conference. 1 Similar Petition

Global Study of Marriage

The 2016 General Conference of The United Methodist Church will establish a "Task Force to Study Marriage in The United Methodist Church," and assign to the Committee on Faith and Order the task of appointing fair representation of the deep and rich diversity, geographical span, and theological balance of The United Methodist Church, with no more than 17 members, including clergy, laity, and scholars of various related disciplines such as theology, biblical studies, Wesleyan studies, church history, liturgy, and pastoral care.

The Task Force will consider:

• The history and development of our Christian and United Methodist theology of marriage, and the relationship between Christian marriage and civil forms of union.

• The biblical teachings that inform our theology of marriage and human relationships, and the tradition, reason and experience that further shape our theology.

• Theological and pastoral issues raised by changing laws, norms, and practices regarding marriage and human relationships

• The understanding and positions of United Methodists on the nature and practice of marriage as lived out across the connection.

• Pastoral care issues involved in caring for diverse communities with varying understandings of these matters;

• Other topics deemed relevant and necessary;

The Task Force will work with the Committee on Faith and Order and other appropriate church agencies to develop tools for engaging the global church in study and conversation on this matter.

The Task Force will be formed no later than November of 2016, complete its initial study and share its findings with the Committee on Faith and Order and the Council of Bishops in the fall of 2017, to be followed by the wide distribution of its initial findings, to allow for broad consultation and conversation in congregations, annual conferences, and regions, providing insight and feedback to the Task Force, which will then discern and formulate a final report, including a statement on the theology and practice of marriage in The United Methodist Church, to be submitted for adoption by the 2020 General Conference.

The General Conference recommends to the General Council on Finance and Administration an appropriation of up to $200,000 for the implementation of this task.

Rationale:

Laws, customs, and practices of marriage are changing and vary widely across the global church. United Methodist bishops, conferences, pastors, and congregations are seeking to be faithful and relevant as they navigate this changing and culturally diverse landscape, and would greatly benefit from an informed, clearly articulated theology of marriage.

Petition 60797.

Petition Number: 60797-DI-NonDis-!-G; Bonner, Jane L. - Thornton, PA, USA. 1 Similar Petition

Resources

The General Conference instructs The General Board of Discipleship to develop and share on its website a list of books and other recommended resources that clearly affirm our Church's moral standards for sexual behavior, as found in the *Social Principles* and other relevant sections of the *Book of Discipline.* These resources should offer helpful Christian guidance to pastors, congregations, campus ministries, and laypeople so they can effectively and compassionately minister to self-identified members of the LGBTQ community, persons who seek help for dealing with their unwanted same-sex attraction, individuals who do not understand or who do not personally follow our church's moral standards for sexual behavior, and teens at risk for suicide for any reason, including (but not limited to) reasons related to their sexuality. These recommended resources shall not promote approval of extra-marital sex, homosexual practice, or pornography. Rather, these recommended resources shall offer guidance for how to be in ministry with and for all people, within the boundaries of our church's theological, biblical, and moral commitments.

Rationale:

Our church has affirmed biblical standards for sexual behavior while also saying we want to be in ministry with our neighbors who are same-sex-attracted or who neither agree with nor follow our moral standards for sexual behavior. Guidance on how to balance these effectively, without sacrificing either, is urgently needed.

Petition 60939.

Petition Number: 60939-DI-NonDis-!-G; Bookwalter, Carol I. - Gloucester, VA, USA. 2 Similar Petitions

Use of "Disciple" in the Baptismal Covenant

Change our baptismal and Membership covenants in *The United Methodist Hymnal* to identify those in union with The United Methodist Church as "disciples," the biblical identification title.

Add two questions to the next revision of *The United*

Methodist Hymnal and an addendum created for online access:

a. In the Baptismal Covenant 1 on page 34, following the question: "Do you confess Jesus Christ as your Savior, put your whole trust in his grace, and promised to serve him as your Lord, union with the church which Christ has opened to people of all ages, nations, and races?"

"I do."

Add the following two questions:

"Do you accept Jesus' call to you to be his disciple and follow him?"

"I do."

"Do you commit yourself to practice those spiritual disciplines that encourage growth toward becoming a mature disciple?"

"I do.

b. Add the two questions above to Baptismal Covenant II on page 40, section 4, following the same question in Covenant I.

c. Add the two questions above to Baptismal Covenant III on page 46 following the question "Do you receive and profess the Christian faith as contained in the Scriptures of the Old and New Testaments?" "I do."

d. Add the two questions above to Baptismal Covenant IV on page 50 following the same questions found in Baptismal Covenants I and II.

Rationale:

The biblical impetus in Matthew 28:19 is "Therefore go make disciples." If the Church is about doing that, it should be reflected in the vows taken by those desiring to becoming members. How else can we separate the Church from membership in any secular organization?

1. Whereas, Jesus, in Matthew . . .

Petition 60997.

Petition Number: 60997-DI-NonDis-!-G; Carlsen, Jonathan - Arcadia, FL, USA.

Alternative Hymnal

Call for an Alternative Hymnal

WHEREAS, the 2008 General Conference, responding to a petition from The United Methodist Publishing House and the General Board of Discipleship, instructed the Publishing House to begin work on a new *United Methodist Hymnal* to replace the current 1989 *Hymnal* and issued guidelines concerning its content;

WHEREAS, the Publishing House, after several months of preparation, abandoned the project as financially impracticable;

WHEREAS, The United Methodist Church and its Methodist and Evangelical United Brethren (EUB) ancestor denominations have a long history of publishing multiple official and semiofficial hymnals (Examples: the English, Spanish, and Korean official hymnals; the 1969 hymnal compiled by the German conferences; the 1938 *Cokesbury Hymnal* published alongside the 1935 and 1966 Methodist hymnals; the 1921 *Evangelical Hymnal* and 1935 *Church Hymnal* of the United Brethren which continued in extensive use among EUBs from 1946 to 1957; the 1957 EUB *Hymnal* and 1966 *Methodist Hymnal*, both of which were designated official at the 1968 Uniting Conference);

WHEREAS, this practice of publishing multiple hymnals is approved by both Article XXII of the Articles of Religion (which says, "It is not necessary that rites and ceremonies should in all places be the same …") and Article XIII of the Confession of Faith (which concurs, saying, "We believe the order of public worship need not be the same in all places, but may be modified by the church according to circumstances and the needs of men.");

WHEREAS, the 1972 General Conference repudiated the Plan of Union, violated the letter and spirit of the above articles, and suppressed a 200-year-old EUB hymn tradition by canceling the EUB *Hymnal*'s official status.

WHEREAS, The United Methodist Publishing House colluded in this suppression by hiding the Otterbein Press remainders of the EUB *Hymnal* and offering them for sale as a Cokesbury "unadvertised special," available only to those who happened to see the entry in *Books in Print*.

WHEREAS, the 1984 General Conference instructed the Hymnal Committee, the committee organized to compile the 1989 *United Methodist Hymnal*, to include hymns from the EUB tradition;

WHEREAS, the committee included exactly two, "Who Is He in Yonder Stall?" by Benjamin Hanby (#190), and "What a Fellowship, What a Joy Divine" by Elisha Albright Hoffman (#133), half the number that appears in *Songs of Zion* (1981).

WHEREAS, Carlton Young, editor of the 1980 *Hymnal*, called the committee's action "tokenism" (*Companion to "The United Methodist Hymnal,"* p. 131), while some would say that two hymns out of more than six hundred doesn't rise to the level of tokenism;

WHEREAS, Carlton Young sought to mitigate the committee's action by adding "O the Lamb" (#300), a forgotten campmeeting song whose main EUB connection is that generations after its popularity had passed EUB hymnologist Ellen Jane Lorenz Porter transcribed the music;

WHEREAS, if at the time of union EUBs had outnumbered Methodists 14 to 1 and an EUB-dominated hymnal committee had acted in a similar manner, the 1989 *Hymnal* would have contained one hymn by Charles Wesley, "Hark! The Herald Angels Sing," one hymn by

Fanny Crosby, "To God Be the Glory, Great Things He Hath Done," and, in guilt, hymnal editor Ellen Jane Lorenz Porter would have added a piece of service music by Carlton Young.

WHEREAS, the 1984 General Conference asked the Hymnal Committee to be respectful of gender-neutral language sensitivities, but the committee acted inconsistently, satisfying neither traditionalist United Methodists nor the foremost supporters of gender-neutral language.

WHEREAS, many traditional hymns were included unchanged, while others (along with other hymnal features) were changed—for the worse, many would claim (Examples: (1) the neutering of references to "Father," "fathers," "sons," and similar words in several hymns; (2) a bowdlerized reworking of "The Church's One Foundation," #546, which robs the hymn of its biblical imagery of the Church as the "Bride of Christ,"—a "sensitive adaption" according to the *Companion to The United Methodist Hymnal,* p. 629; (3) the changing of F. Bland Tucker's great Trinitarian hymn, "Our Father, By Whose Name All Fatherhood is Known," *Lutheran Worship*, 1982, #465, to "Our Parent By Whose Name All Parenthood is Known," #447; (4) alterations made to "Let There Be Peace on Earth," #431; and (5) the Psalter, a modified *Revised Standard Version*, which arbitrarily changed the titles "Lord" and "King" to "God");

WHEREAS, many traditional United Methodists reject such renderings as a bow to the forces of patriphobia (the irrational and unscriptural aversion to calling God "Father"), and consider them to be offensive, possibly blasphemous, a hindrance to their worship, and an insult to the original writers;

WHEREAS, these same traditional United Methodists also reject the newer hymns that purposely avoid the title "Father" (Examples: "God of Many Names," #105; "How Can We Name a Love," #111, "Source and Sovereign, Rock and Cloud," #113);

WHEREAS, these same United Methodists find equally disturbing the reworking of William Draper's translation of Francis of Assisi's "Canticle of the Sun," better known as "All Creatures of Our God and King," #62, which, seemingly, transforms it from a Christian hymn (with two problematic verses, 4 and 6) into a neo-pagan chant (Draper's verses 4 and 6 refer to "Dear mother earth" and "kind and gentle death." "Mother earth," once a harmless metaphor, now carries anti-Christian connotations with the rise of neo-paganism. Verse 6, about death, given its historical context, might be appropriate at funerals, but not for general worship. But the new version calls death "our sister," contradicting 1 Cor. 15:26, where death is an enemy. Moreover the new references to "brother wind" and "sister water" in verses 2 and 3 reinforce the neo-pagan appearances.);

WHEREAS, traditional United Methodists represent an organized constituency with recognized leadership organizations including Good News, the Confessing Movement, and the Center for the Evangelical United Brethren Heritage; and

WHEREAS, the Publishing House has had more than a decade's experience with print-on-demand technology and prepaid subscription publication arrangements;

Therefore, be it resolved, the General Conference instructs the Publishing House to move forward, in consultation with representatives from Good News, the Confessing Movement, the Center for the Evangelical United Brethren Heritage, and other traditionalists, to compile and issue a new alternative *United Methodist Hymnal*, based on the 1989 *Hymnal* (with alterations), published using conventional or print-on-demand technology (whichever works better), and financed by advance subscriptions solicited within the constituencies of traditional United Methodists. The new hymnal shall differ from the 1989 *Hymnal* in that:

1. The problematic hymns, including "God of Many Names," "How Can We Name a Love," and "Source and Sovereign, Rock and Cloud," shall be deleted.

2. At least 7 percent of the hymns (approximately 50 hymns) shall be from the EUB tradition. That percentage represents the percentage of former EUBs in The United Methodist Church in 1968. Those hymns can include older hymns by Evangelical and United Brethren hymn writers, hymns common to the wider hymn traditions that have added verses unique to EUB hymnals (e.g., "I Would Be True," #315 in *The Church Hymnal*—United Brethren, 1935), and hymns by contemporary hymn writers of EUB background. The Publishing House should consult with the Center for the Evangelical United Brethren Heritage, the Lorenz Publishing Company, and the Estate of Ellen Jane Lorenz Porter for guidance in selecting appropriate hymns.

3. The hymns from the 1989 *Hymnal* that had their wordings altered in support of gender-neutral preferences shall have their traditional words restored.

4. Draper's original words to "All Creatures of Our God and King" should be restored, except that verse 6 should be marked, "For funeral use only," and verse 4 should begin, "O bounteous earth which . . ." or with a similar phrase.

5. The Psalter should be reworked to incorporate a recognized translation or translations.

Proposed Resolutions

R2101.

Petition Number: 60080-DI-R2101-G; Stanovsky, Elaine - Greenwood Village, CO, USA for General Board of Discipleship.

Readopt Resolution

Readopt Resolution 2101 - Support Chrysalis at All Levels of the Church - with no changes.

Rationale:

Chrysalis continues to impact young people, aiding their growth and formation as disciples. Chrysalis brings youth into a growing relationship with Christ, encouraging them to return to churches as leaders in their congregations, homes and communities. This resolution raises awareness of potential to encounter more young people in this way.

R2102.

Petition Number: 60081-DI-R2102-G; Stanovsky, Elaine - Greenwood Village, CO, USA for General Board of Discipleship.

Readopt Resolution

Readopt Resolution 2102 - Support the Walk to Emmaus at All Levels of the Church - with no changes.

Rationale:

Walk to Emmaus continues impacting people, aiding their growth and spiritual formation as Disciples. The Walk brings participants into a deeper relationship with Christ and other Christians, encouraging them to return to their congregation, workplace and community as leaders for Christ. This resolution raises awareness, allowing involvement of new people.

R2103.

Petition Number: 60082-DI-R2103-G; Stanovsky, Elaine - Greenwood Village, CO, USA for General Board of Discipleship.

Readopt Resolution

Readopt Resolution 2103 - Lay Responsibility for the Growth of the Church - with no changes.

Rationale:

Current resolution expires in 2016. In light of the Call to Action Report, it is important to continue to lift up the importance and responsibility of the laity for the growth of the Church.

R2121. [For Group Discernment Process (p. 1187)]

Petition Number: 60894-DI-R2121-!-G; Mumme, Michael C. - Austin, TX, USA for First UMC of Austin Administrative Board.

Teen Sexual Identity and Suicide Risk

Readopt Resolution 2121 with the following additions and deletions:

~~In the year 2003 at least 700,000 high school students will attempt suicide-one in every 13 high school students in the United States. According to the US Centers for Disease Control and Prevention, suicide rates among adults have steadied or even declined over the past few decades but teenage suicide rates have tripled.~~

Suicide is the second leading cause of death among people ages 10 to 24.[1] One out of six students nationwide (grades 9-12) seriously considered suicide in the past year.[2] LGB youth are four times more likely, and questioning youth are three times more likely, to attempt suicide as their straight peers.[3] A nationally representative study of adolescents in grades 7-12 found that lesbian, gay, and bisexual youth were more than twice as likely to have attempted suicide as their heterosexual peers.[4] LGB youth who come from highly rejecting families are 8.4 times as likely to have attempted suicide as LGB peers who reported no or low levels of family rejection.[5] Each episode of LGBT victimization, such as physical or verbal harassment or abuse, increases the likelihood of self-harming behavior by 2.5 times on average.[6] Nearly half of transgender people have seriously thought about taking their lives, and one quarter report having made a serious attempt.[7]

A 2011~~1989~~ U.S. Department of Health and Human Services study found that teens dealing with issues of sexual identity are three ~~two~~ to four ~~three~~ times more likely to attempt suicide than are other youth.

The United Methodist Church, in Social Principles ¶ 162.J~~H (2004)~~ (2012), states: Certain basic human rights and civil liberties are due all persons. We are committed to supporting those rights and liberties for ~~homosexual persons~~ all persons, regardless of sexual orientation.

The General Conference shall ~~will~~ establish and fund a task group which will:

• 1) Publish, in laypeople's terms, a summary of current research on ~~homosexual~~ youth at risk for suicide because of their sexual orientation or gender identity;

• 2) Work with organizations currently doing research on these issues;

• 3) Provide a directory of agencies working on issues of teen suicide among youth dealing with issues of sexual identity;

• ~~4) Publish a~~ The General Board of Discipleship shall maintain an online resource for congregations and families which provides accurate information, recommendations for programs, and pastoral guidance.

• 5) General Board of Discipleship, General Board of Church and Society, General Board of Higher Education and Ministry, and the United Methodist Women shall m~~M~~ake recommendations for legislative actions within The United Methodist Church to the 2020 General Conference;

• 6) Make recommendations for programs for youth through congregations, districts, conferences, mission agencies, United Methodist Women, United Methodist Men and other organizational bodies of The United Methodist Church.

• 7) The General Board of Discipleship shall r~~R~~eport to the ~~2008~~ 2020 General Conference on its findings and work.

Citations:

1 *CDC, NCIPC. Web-based Injury Statistics Query and Reporting System (WISQARS) [online]. (2010) {2013 Aug. 1}. Available from: www.cdc.gov/ncipc/wisqars.*

2 *CDC. (2011). Youth Risk Behavior Surveillance – United States, 2011. Atlanta, GA: U.S. Department of Health and Human Services.*

3 *CDC. (2011). Sexual Identity, Sex of Sexual Contacts, and Health-Risk Behaviors Among Students in Grades 9-12: Youth Risk Behavior Surveillance. Atlanta, GA: U.S. Department of Health and Human Services.*

4 Russell ST, Joyner K. Adolescent sexual orientation and suicide risk: Evidence from a national study. *American Journal of Public Health* 2001;91:1276–1281.

5 *Family Acceptance Project™. (2009). Family rejection as a predictor of negative health outcomes in white and Latino lesbian, gay, and bisexual young adults. Pediatrics. 123(1), 346-52.*

6 *IMPACT. (2010). Mental health disorders, psychological distress, and suicidality in a diverse sample of lesbian, gay, bisexual, and transgender youths. American Journal of Public Health. 100(12), 2426-32.*

7 *Grossman, A.H. & D'Augelli, A.R. (2007). Transgender Youth and Life-Threatening Behaviors. Suicide and Life-Threatening Behaviors.37(5), 527-37.*

ADOPTED 2004
READOPTED 2008, 2016
RESOLUTION #158, 2004 *Book of Resolutions*
See Social Principles, ¶¶ 161F and N.

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Supporting Material

corresponding to items in the numbered list in the resolution:

1) List of summary statements, primary and secondary research materials, and organizations engaged in researching this issue (such as Trevor Project and It Gets Better Project), published online with hyperlinks.

a. Budget estimate:

i. General Board of Discipleship, 10hrs of staff time, estimated cost $250.

b. Publication online locations:

i. General Board of Discipleship

ii. General Board of Church and Society

iii. Cokesbury.com – as a free resource

4) Develop a digital, downloadable, resource.

a. Budget estimate:

i. General Board of Discipleship

1. Initial development, $5,000.

2. Updating at six-month intervals for three years, $750

a. 6 updates × 5hrs staff time × $25/hr = $750

7) Report to the 2020 General Conference on its findings and work

a. Budget estimate:

i. General Board of Discipleship

1. $5,000

Total Amount Requested: $11,000.

R2121. [For Group Discernment Process (p. 1187)]

Petition Number: 60896-DI-R2121-G; Olson, Harriett Jane - New York, NY, USA for United Methodist Women.

Teen Sexual Identity and Suicide Risk

2121. Teen Sexual Identity and Suicide Risk

~~In the year 2003 at least 700,000 high school students will attempt suicide~~ Each year, one in ~~every 13~~ fifteen high school students in the United States attempts suicide. According to the United States Centers for Disease Control and Prevention, suicide ~~rates~~ is the third leading cause of death among young people. The World Health Organization estimates that ~~adults have steadied or even declined over the past few decades but teenage~~ suicide is the second leading cause of death among young people ages 15-29 globally. ~~rates have tripled.~~

A ~~1989~~ 2011 U.S. Department of Health and Human Services study found that teens dealing with issues of sexual identity are ~~two to three~~ far more likely to attempt suicide than other youth. Females are twice as likely to attempt suicide while males are up to six times more likely to attempt taking their lives. ~~suicide than are other youth.~~

The United Methodist Church, in Social Principles ¶ 162 <https://www.umofficialresources.com/reader/9781426766213/>~~*H*~~J (~~2004~~2012), states: "Certain basic human rights and civil liberties are due all persons. We are committed to supporting those rights and liberties for all ~~homosexual~~ persons, regardless of sexual orientation."

United Methodist Women and the Division on Ministries with Young People requests that the General Conference empower the Division on Ministries with Young People to:

~~The General Conference will establish and fund a task group which will:~~

• Publish, in laypeople's terms, a summary of current US and global research on ~~homosexual~~ lesbian, gay, bisexual, transgender, questioning (LGBTQ) youth who are at risk for suicide~~;~~.

• Work with organizations currently doing research on these issues~~;~~.

• Provide a directory of agencies working on issues of teen suicide among youth dealing with issues of sexual identity~~;~~.

• Expand resources ~~Publish a resource~~ for congregations and families which provides accurate information, recommendations for programs, and pastoral guidance.

• Make recommendations for legislative actions within The United Methodist Church~~;~~.

• Make recommendations for programs for youth through congregations, districts, conferences, mission agencies, United Methodist Women, United Methodist Men, and other organizational bodies of The United Methodist Church.

~~• Report to the 2008 General Conference on its findings and work.~~

ADOPTED 2004

READOPTED 2008

RESOLUTION #2122, 2008 *Book of Resolutions*

RESOLUTION #158, 2004 *Book of Resolutions*

See Social Principles, ¶ 161. *F, N* <https://www.umofficialresources.com/reader/9781426766213/>.

R3023.

Petition Number: 60083-DI-R3023-G; Stanovsky, Elaine - Greenwood Village, CO, USA for General Board of Discipleship.

Readopt Resolution

Readopt Resolution 3023 - Older Adult Recognition Day - with no changes.

Rationale:

Older Adults comprise a substantial, growing share of the membership of The UMC. However, our culture often overlooks the contributions of Older Adults. Many Churches have enjoyed recognizing their older, frail or homebound members through this intergenerational celebration because it connects them to the legacy gifts of their oldest members.

R3024.

Petition Number: 60105-DI-R3024-G; Stanovsky, Elaine - Greenwood Village, CO, USA for General Board of Discipleship.

Mission and Aging of Global Population

Amend Resolution 3024 as follows:

3024. Mission and Aging of the Global Population

Throughout the world...

Through the centuries... that is their right as senior members of the human community" (¶ 162E).

~~In 2002, the United Nations' World Assembly on Ageing stated clearly the demographic facts that confront this century: "The world is experiencing an unprecedented demographic transformation. By 2050, the number of persons aged 60 years and over will increase from 600 million to almost 2 billion; the proportion of persons aged 60 years and over is expected to double from 10 percent to 21 percent. The increase will be greatest and most rapid in developing countries where the older population is expected to quadruple during the next fifty years. This demographic transformation challenges all societies to promote increased opportunities, in particular, for older persons to realize their potential to participate fully in all aspects of life."~~

Advances in public health...

In some developing countries...and other developed societies can learn much from other societies.

~~Responding to these challenges, the United Nations, in its 2002 International Plan of Action on Ageing, recommends action in three directions: assuring older persons' right to social and economic development; advancing health and well-being into old age; and ensuring enabling and supportive environments.~~

~~In the United States, the great majority of older persons have access to public social insurance through Social Security and Medicare. Those in The United Methodist~~

~~Church celebrate the inclusion of older persons in decision-making structures throughout the church. Appreciation for these advances does not blind us to misguided efforts to depict older persons as benefiting, at the expense of the young, to the low quality of care in many nursing homes and to outright abuse in families, institutions, and organizations that employ older persons. We must remain vigilant to keep government programs publicly available to all, free of privatized substitutes that sharply limit many older persons' access to income support and health care.~~

The United Methodist Church therefore calls...

Rationale:

Current resolution cites 2002 UN World Assembly on Aging and International Plan of Action, which is dated. No reliable replacement citation exists. Since, supportive paragraphs containing these citations aren't necessary they should be deleted. Remaining resolution should be renewed because the work invited by the resolution is not completed.

R3063.

Petition Number: 60310-DI-R3063; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

Resourcing Black Churches in Urban Communities

Amend and Readopt Resolution 3063 as follows:

. . . WHEREAS, the ~~Black United Methodist~~ United Methodist Black churches in urban communities have historically been centers of spiritual nurture and social and political action that have cared for the youth and offered viable alternatives to the negative aspects of decaying urban centers; and

. . . WHEREAS, ~~Black~~ United Methodist Black congregations in urban communities are called, as are all churches, to minister to the needs of persons in the communities where the church is located; and

WHEREAS, while the conditions in urban communities for Black persons the Black diaspora continue to worsen, ~~and~~ including anti-Black violence, and the need for grounding in a faith and reliance on the power of God for the strength and vision to reclaim and rebuild strong, proud, faith-centered communities grows daily, ~~while~~ the resources and persons in Black urban congregations decrease;

Therefore, be it resolved, that the General Conference direct the General Board of Discipleship to develop resources, programs, and strategies that will enable the development of Black leadership, such as the Convocation for the Pastors of Black Churches, and special programs and strategies that will foster financial self-sufficiency, such as launching a stewardship education program.

Be it further resolved, that the training events designed and implemented by the General Board of Discipleship and General Board of Global Ministries (School of Congregational Development, Path1 trainings, Convocation for the Pastors of Black Churches, and others) include training components that address the needs of Black churches and communities.

Be it further resolved, that the General Board of Global Ministries work with emerging and existing Black churches in urban communities to develop and maintain vital congregations providing practical ministries and missions that address the spiritual, social, and economic decline in these communities.

Be it further resolved, that the General Board of Global Ministries and the General Board of Discipleship coordinate their ~~its~~ work in relation to strengthening ~~Black~~ urban Black congregations with the ~~General Board of Discipleship~~ annual conferences and urban ministry units of annual conferences, and the Strengthening the Black Church for the Twenty-First Century initiative.

ADOPTED 1992
AMENDED AND READOPTED 2004
READOPTED 2008
RESOLUTION #3064, 2008
RESOLUTION #59, 2004, *Book of Resolutions*
RESOLUTION #53, 2000, *Book of Resolutions*
See Social Principles, ¶ 162

Rationale:

Strengthening the vitality, financial sustainability, and community engagement of urban Black churches remains a priority. For that reason, this resolution is submitted for renewal, with minor corrections to terminology and grammar.

R3081.

Petition Number: 60084-DI-R3081; Stanovsky, Elaine - Greenwood Village, CO, USA for General Board of Discipleship.

Childcare and the Church

Amend Resolution 3081 as follows:

Our Call

As people of faith...

Scripture tells us...

John Wesley set the example for us as Methodists as he began health clinics and schools for the children to

learn, ~~to read~~ and encouraged the pastors to meet with the children regularly. His call to meet the needs of people where they were stands as a marker for us today. Using our buildings that otherwise might sit empty six days a week to meet the physical, mental, and emotional needs of children and their families clearly meets Mr. Wesley's expectations.

Our Social Principles (¶ 162C) state...

In our ~~Our~~ service of infant baptism in The United Methodist Church, ~~recognizes the sacredness of each person from birth and our responsibility to nurture each child in the faith. In proclaiming that sacredness and recognizing each child as a child of God, we in the church carry a commitment to help enable people to live life in the fullness that Jesus proclaimed.~~

~~We~~ we promise to ~~"We will~~ surround these persons with a community of love and forgiveness, that they may grow in their service to others . . ." (The United Methodist Hymnal, page 40). In recognition of this promise and in response to the sacredness of all children as set forth in scripture, through the teachings of John Wesley, and in our Social Principles, our vision for childcare ~~child care~~ must include a vision of services available to all families on an equitable basis. Through the particular ministry of childcare ~~child care~~, we extend the nurturing ministry of the church and proclaim justice to children, families, and communities.

The church has important responsibilities in initiating, encouraging, and participating in the highest quality of childcare ~~child care~~ for children and families~~, not only~~ in the local community ~~but also nationwide.~~ and beyond.

Therefore, we recommend the following:

1. See childcare ~~child care~~ as planned ministry.

Each congregation of The United Methodist Church that ~~houses or supports~~ maintains any childcare ministry program must intentionally assess its understanding of discipleship as it relates to weekday ministry~~. Child care is a valid expression of the Christian faith. However, programs in local churches too often exist without much thought to through intentional ministry. Concerns often focus on budgeting and facility use instead of the ministry of the programs. When this happens, misunderstandings arise between the child-care program and the congregation, and missed opportunities occur for witnessing and mirroring the Christian faith~~. Each childcare ministry program may encompass one or all of the following expressions of ministry: nurture, outreach, and~~/or~~ witness by asking three questions. ~~A particular congregation may choose any avenue of ministry, but it is important that each congregation be intentional, involving thought and prayer.~~ What are the congregation's gifts for ministry with children? What is the mission of childcare ~~child care~~? How is intentional ministry a part of the daily operation of the program?

Congregations must determine how the child-care program embraces the church's mission.

a. Nurture includes Christian education, stewardship, and worship. In a program that focuses on nurture, spiritual development through Christian education is central. When children are cared for, they learn to care for others and for their world. An intentional part of the curriculum and resources should be the selection of stories (biblical and secular) and methods, and the integration of "God talk" and Christian values into daily conversations, worship opportunities, and interactions. ~~When celebrations follow the church year, and when themes are based on Christian concepts, our faith traditions are an intentional part of the curriculum. Also included is stewardship.~~ In our child-care ministry programs, we reflect our commitment to being God's stewards in the ways we use and allocate our physical and ecological resources. ~~We also reflect an understanding of the precarious balance of the world in an ecological sense. When children are cared for, they learn to care for others and for their world.~~

b. Outreach includes the areas of advocacy, safety, health, welfare, and equity, and how well they are addressed in our communities. Embracing outreach as a part of a weekday ministry program follows our traditional roots of caring for the needs of the community. As a congregation responds to the needs of people in the community through weekday ministry, the community and the congregation discover many blessings. ~~Such a program addresses safety issues, social justice issues, equity issues, and health issues. Specialty child care that addresses community issues might include care for infants, ill children, children of families at risk, children with special needs, children who are survivors of abuse, children with language barriers, migrant or refugee children, school- age children, and young adolescents.~~ Each congregation should determine the unmet needs of their surrounding community by providing specialty childcare for children and families with special needs, striving to meet needs specific to the community, and advocating for the needs of children and families. ~~When possible, congregations~~ Congregations should make every effort to work collaboratively with other community agencies and groups to assure that needs are being met without duplication of efforts and in support of each other. ~~When unable to meet the needs of a community, congregations must be outspoken advocates for needs of children in their community.~~

c. Witness includes the areas of evangelism, membership care, and spiritual formation. In embracing witness as our particular expression of ministry, we proclaim

God active in our lives. ~~As Jesus told us to proclaim the good news, so we must through our child-care ministries. Through these ministries, we can minister to the spiritual needs of children and their families.~~ A witness to our faith speaks clearly through the actions of weekday ministry boards, through the caring love of the staff, ~~through~~ the use of developmentally appropriate practices, ~~through~~ gentle and caring words, ~~through the~~ curriculum and resources, ~~through~~ the environment of the facilities, and ~~through~~ the attitude of the congregation.

Every congregation of The United Methodist Church needs to define its ministry through childcare ~~child care~~ and include a statement of this ministry through weekday ministry programs as part of employee handbooks, parent handbooks, community statements, and church reports.

2. Uphold the quality of childcare ~~child care~~ in the Church.

Any time a child enters a childcare ministry program housed in a church, expectations are raised regarding quality of the program, behavior of the childcare staff and church staff, and adherence to the Christian doctrines of love and justice. ~~Whether a congregation sees itself as actually sponsoring the program or as merely a landlord, since~~ Since the program is in the church, families have different expectations than if they are taking their child to a commercial childcare facility, so a church cannot divorce itself, either morally or legally, from what takes place in its building through childcare ministry programs. The childcare ministry program shall include developmentally appropriate curriculum and resources, the involvement of the congregation with the program, pastoral availability to families and staff involved in childcare, safe and clean buildings and equipment, and the highest quality in staff and staff support in each of the following areas:

a. Program Reviews: ~~For this reason,~~ An annual review of the childcare ministry program should take place: with joint participation of childcare staff, church personnel, and informed, interested laity. ~~Concern should be given to the curriculum, the involvement of the congregation with the program, pastoral availability to families and staff involved in child care, safe and clean buildings and equipment, and the highest quality in staff and staff support. The process for the program review must be jointly determined by the child-care staff, church personnel, and informed, interested laity. A plan must be in place.~~

b. Licensing: ~~The purpose of licensing standards is to protect children. Safety, health, space, and staff requirements provide a foundation for establishing and maintaining good programs for children. The regulations of basic health and safety conditions in a building/program that serves children are the appropriate responsibility of the state and do not interfere with the free exercise of religion. United Methodists have been meeting such standards for years in other areas of the life of the church, such as camping. A congregation is responsible to provide the best care for children when they gather in a church building. Regarding licensing procedures, congregations should seek to at least meet, if not surpass, the standards set in their community. Even if a program is license-exempt by the state, an effort should be made to meet licensing requirements for safety and for integrity.~~ Congregations should strive to meet and surpass licensing standards in their state. ~~also~~ The regulations of basic health and safety conditions in a building/program that serves children are the appropriate responsibility of the state and do not interfere with the free exercise of religion. Congregations should seek to be actively informed about such licensing procedures and requirements and should work to reform such regulations when they do not mandate standards that serve the best interests of children.

c. Self-Study: Through a self-study process, every childcare facility can look for ways to evaluate and assess the effectiveness of the care provided. Churches should follow a ~~some~~ process of self-study for their childcare ministry programs on a regular basis. ~~Such studies involve both the child-care providers and the congregation and allow them to continuously assess the effectiveness of the ministry they are providing.~~ These self-studies are available through some annual conferences, the National Association for the Education of Young Children, and the United Methodist Association of Preschools—Florida.

d. Personnel: As congregations seek to support childcare ministry programs, competitive salaries, ~~salary,~~ benefits, and support of the staff of these programs should be of concern and subject to review and discussion to insure the best for the children and families involved. ~~Congregations must assure that children are served through the best caregivers.~~ Congregations have a responsibility to advocate for higher pay and benefits for child-care workers. These professional caregivers should maintain excellence and integrity in the important job they do, and they should be appropriately compensated for it. ~~With increased concern around issues of child abuse, congregations need to assure that all child-care providers have been adequately screened for child abuse and neglect in accordance with laws of local jurisdiction, especially in the area of sexual misconduct~~. Appropriate screening protects the children, the childcare providers, and the congregation. It is important to meet any government regulations and the Safe Sanctuaries® policies of your local church regarding the screening of childcare workers as appropriate. ~~The~~

~~personnel issue also includes a concern for the educa=tion and training of child-care workers.~~ A yearly plan for comprehensive continuing education should be part of the congregation's support for child-care providers. ~~Many child-care providers have extensive training and education in the field. They are good sources for training of those who work with children in other areas of the church, including child-care workers for Sunday services, Sunday school teachers, and vacation Bible school teachers. For those who are hired without proper training and education, the congregations should sponsor and encourage attendance at continuing education events.~~

3. Be advocates for quality childcare ~~child care~~.

Going beyond the congregation, United Methodists should be diligent advocates for childcare ~~child care~~ nationwide. ~~The following suggestions are for individuals and groups within congregations who seek to better the place of children in American society:~~

a. Stay ~~Become~~ informed about childcare conditions existing today and the issues involved in the design of an adequate public policy for childcare ~~child care~~. ~~Address the issues through eliciting a response of commitment from the policy makers.~~

b. Use the appropriate councils and agencies of the church to monitor public policy at federal, state, and local levels of government.

c. Become involved ~~not only~~ in church conferences and meetings, and ~~but~~ in the larger arena of childcare ~~child care~~ through ~~such organizations as~~ the Children's Defense Fund, ~~and~~ the National Association for the Education of Young Children, and other research based advocates of quality childcare.

d. Call upon staff at the General Board of Church and Society ~~in Washington, DC, and within each annual conference. They are charged with particular responsibility for the church's involvement in public policy processes in order~~ to monitor, serve as an advocate for, raise issues concerning, and bring the voice of the church to bear on child-care policy development.

e. Call upon the staff of the General Board of Discipleship and The United Methodist Publishing House to express arising needs as they relate to program support, needed curriculum and resources, and policies regarding church and child-care center relationships.

f. Call upon the General Board of Global Ministries to assist churches in responding to childcare needs in their communities with appropriate programs and resources.

g. Call upon the General Board of Discipleship...

ADOPTED 2000

REVISED AND READOPTED 2008

RESOLUTION #3081, 2008 *Book of Resolutions*

RESOLUTION #63, 2004 *Book of Resolutions*

RESOLUTION #57, 2000 *Book of Resolutions*

See Social Principles, ¶ 162*C*.

Rationale:

The changes update the language of this resolution to align with current research-based developmentally appropriate practices in weekday afterschool and preschool education and care, as it pertains to offering quality ministry programs, licensing and accreditation requirements in individual states, and our commitment to advocating for quality education for all children.

R3082.

Petition Number: 60085-DI-R3082-G; Stanovsky, Elaine - Greenwood Village, CO, USA for General Board of Discipleship.

Church Support of Caregivers of Children

Amend Resolution 3082 as follows:

~~WHEREAS, children are the most precious resource of our societies, but also the most vulnerable. Children need loving adult support to flourish. In turn, the adult caregivers of children need parenting support systems as well. Our churches, schools, societal groups, and governments help provide the support system children and their caregivers need; and~~

~~WHEREAS, children are being raised in a variety of household structures headed by various caregivers; and WHEREAS, children of these various families are in many of our churches and schools. To flourish, they need a family support system that embraces their household's structure; and~~

~~WHEREAS, some church programs assume a traditional mother/ father two parent family. Consider the name of programs in a local church, such as "Mothers of Preschool Children," "Mother's Day Out";~~

We believe that children are the most vulnerable and precious resource of our societies, and they need loving adult support to flourish. Adult caregivers of children need parenting support systems as well. Today, children are being raised in a variety of household structures headed by various caregivers; and children in these families are in our communities, schools, and congregations. To flourish, families need a support system that embraces their household's structure, and church ministry programs should reflect that changing dynamic.

~~Now, therefore, be it resolved, that we~~ We call upon each local United Methodist Church to:

1. make a conscious . . .

Rationale:

The proposed changes adjust this resolution from a declaration to a statement that more clearly states the role of the Church in supporting caregivers of children.

R3084.

Petition Number: 60086-DI-R3084-G; Stanovsky, Elaine - Greenwood Village, CO, USA for General Board of Discipleship.

Reducing the Risk of Child Abuse in the Church

Amend Resolution 3084 as follows:

Jesus said, "Whoever welcomes one such child . . . welcomes me" (Matthew 18:5). ~~Children are our present and our future, our hope, our teachers, our inspiration~~. Children ~~They~~ are full participants in the life of the church and in the realm of God.

Jesus also said...

Tragically, churches are ~~have~~ not always ~~been~~ safe places for children. Child sexual abuse, online exploitation, and ritual abuse occur in congregations of all sizes and geographical locations. ~~churches, both large and small, urban and rural~~. The problem cuts across all economic, cultural, and racial lines. ~~It is real, and it appears to be increasing.~~ Most annual conferences can cite specific incidents of child sexual abuse and exploitation within churches. Virtually every congregation has among its members adult survivors of early sexual trauma.

Such incidents are devastating to all who are involved: the child, the family, the local church, and its leaders. ~~Increasingly, churches are~~ Churches are torn apart by the legal, emotional, and monetary consequences of litigation following allegations of abuse.

1. "Ritual abuse" refers to abusive acts committed as part of ceremonies or rites~~; ritual abusers are often related to cults, or pretend to be~~.

2. God calls us to make our ~~churches~~ congregations safe places, protecting children and other vulnerable persons from sexual and ritual abuse. God calls us to create communities of faith where children and adults grow safe and strong. In response to this church wide challenge, the following steps ~~should~~ shall be taken to reduce the risk of child sexual abuse:

A. Local churches should:

1. develop and implement an ongoing education plan for the entire congregation and its leaders on the reality of child abuse, risk factors leading to child abuse, and strategies for prevention;

2. adopt comprehensive screening procedures ~~(use of application forms, interviews, reference checks, background clearance, and so forth)~~ that include interviews and background checks for ~~workers (paid and unpaid)~~ all adults directly or indirectly involved in the care of children and youth;

3. develop and implement safety procedures for church activities ~~such as having two or more nonrelated adults present in classroom or activity; leaving doors open and installing half-doors or windows in doors or halls; providing hall monitors; instituting sign-in and sign-out procedures for children ages ten or younger; and so forth;~~ that meet or exceed Safe Sanctuaries® guidelines.

4. advise children and young persons...

5. carry liability insurance...

6. assist the development...

7. be familiar...

B. Annual conferences should:

1. develop safety and risk-reducing policies and procedures for all conference-sponsored events ~~such as camps, retreats, youth gatherings, childcare at conference events, mission trips, and so forth;~~ and activities where children, youth, and/or vulnerable adults are present; and

2. develop guidelines...

C. The General Board of Discipleship...

Rationale:

The proposed changes update the language of this resolution with current expectations of our responsibility to provide safe environments for the most vulnerable in our communities of faith.

R3147.

Petition Number: 60087-DI-R3147-G; Stanovsky, Elaine - Greenwood Village, CO, USA for General Board of Discipleship. McKinney, Sarah E.H. - Summerfield, NC, USA for Office of Christian Unity and Interreligious Relationships - Council of Bishops.

Readopt Resolution

Readopt Resolution 3147 - Receive Guidelines for Ministering to Mormons Who Seek to Become United Methodists - with no changes.

Rationale:

This teaching document was developed in conjunction with leaders of The Church of Jesus Christ of Latter Day Saints and approved by General Conference in 2000 and renewed in 2008. It continues to provide invaluable guidance for United Methodist congregations in areas with significant Mormon populations.

R3461.
Petition Number: 60088-DI-R3461-G; Stanovsky, Elaine - Greenwood Village, CO, USA for General Board of Discipleship.

Local Church Support for Young People

Amend Resolution #3461 as follows:

WHEREAS, The United Methodist Church...

Therefore, be it resolved, that ~~the Global Young People's Convocation and Legislative Assembly and General Conference call upon~~ each local church ~~to~~ do all in its power . . .

Rationale:

Every church should be involved in ministry with young people in their congregation and community. This ministry focus provides an avenue to connect young people with God and empower them to be who they were created to be.

R8002.

Petition Number: 60089-DI-R8002-G; Stanovsky, Elaine - Greenwood Village, CO, USA for General Board of Discipleship.

A Commitment to Unity in Mission and Ministry

Amend Resolution #8002 as follows:

8002. A Commitment to Unity in Mission and Ministry

WHEREAS, the mission of The United Methodist Church is to make disciples of Jesus Christ for the transformation of the world; WHEREAS, the Council of Bishops has expressed a vision of mission and ministry that articulates the aspirations and ministries prevalent across the United Methodist connection and the general agencies have responded by identifying four areas of ~~emphasis~~ focus that live out the vision for the current quadrennium and beyond;

WHEREAS, the spirit of collaboration and shared ministry through the Council of Bishops, the Connectional Table, the general agencies, and the annual conferences is infusing new energy and recommitment to assure vitality and effectiveness across the connection;

WHEREAS, the following four areas of ~~emphasis~~ focus provide crucial avenues for shared labor and witness:

1. leader~~ship~~ development with particular focus on leading the United Methodist way of discipleship,

~~2. congregational development and~~ new church starts; and congregational vitality

3. ministry with the poor with particular attention to caring for and protecting children,

4. global health by confronting the diseases of poverty and health care access for all,

Therefore, be it resolved, that we, the General Board of Discipleship (Discipleship Ministries),

• Commit ourselves to work in a spirit of unity with all across the Connection and with our ecumenical partners to give form to new expressions of shared mission and ministry;

• Commit ourselves to ~~cooperatively foster "A Future with Hope" whereby~~ equip United Methodist Christians ~~are encouraged and equipped~~ to perform mission and ministry as disciples of Jesus Christ;

• Commit ourselves to intentionally and collaboratively address the four ~~emphases~~ areas of focus of congregational ~~development~~ vitality, leader~~ship~~ development, ministry with the poor and global health as we prepare in planning and budgeting for mission and ministry in ~~2009-2012~~2017-2020.

ADOPTED 2008

RESOLUTION #8002, 2008 *Book of Resolutions*

Rationale:

With a renewed emphasis on collaboration among the four program agencies assigned particular responsibilities with the four areas of focus, this resolution of unity in mission and ministry undergirds the commitment of Discipleship Ministries to collaborate with the Council of Bishops, the Connectional Table, and other program agencies.

R8013.

Petition Number: 60090-DI-R8013-G; Stanovsky, Elaine - Greenwood Village, CO, USA for General Board of Discipleship.

Readopt Resolution

Readopt Resolution 8013 - Meeting Times - with no changes.

Rationale:

Young people are excluded by default from leadership in the church when meetings are scheduled at times when they are unavailable to attend. Church leaders are asked to consider school and work schedules when calendaring meetings to every opportunity for young people to be involved offering their gifts and leadership.

R8014.

Petition Number: 60091-DI-R8014-G; Stanovsky, Elaine - Greenwood Village, CO, USA for General Board of Discipleship.

Church Participation by a Registered Sex Offender

Amend Resolution 8014 as follows:

The Social Principles of The United Methodist Church declare: "We recognize that family violence and abuse in all its forms— verbal, psychological, physical, sexual—is detrimental to the covenant of the human community. We encourage the Church to provide a safe environment, counsel, and support for the victim. While we deplore the actions of the abuser, we affirm that person to be in need of God's redeeming love" (Social Principles ¶ 161G).

~~Increasingly, churches~~ Churches are faced with a dilemma...

~~Recent~~ Ongoing studies suggest a low likelihood... the behavior of perpetrators. Thorough awareness, careful planning, and ongoing monitoring must accompany welcoming a child sex offender into a congregation. ~~Welcoming a child sex offender into a congregation must be accompanied by thorough knowledge, careful planning, and long-term monitoring~~.

A convicted and/or registered sex offender...

The following steps should be taken...

A. Local churches should:

- hold discussions...

- develop a carefully constructed...any additional conditions for presence or participation; restrictions on use of church-related media; and

- assure that the covenant...

Rationale:

The proposed changes to the resolution reflect the reality that inclusion of child sex offenders is an ongoing role of the Church, and includes needed language on media.

R8015.

Petition Number: 60092-DI-R8015-G; Stanovsky, Elaine - Greenwood Village, CO, USA for General Board of Discipleship.

Readopt Resolution

Readopt Resolution 8015 - Guidelines: The United Methodist Church and the Charismatic Movement - with no changes.

Rationale:

This resolution continues to serve a purpose in all parts of the world, particularly in settings where the UMC and other Pentecostal and Charismatic traditions are unclear about their biblical, theological and historic roots.

R9999.

Petition Number: 60849-DI-R9999-G; Kent, Cynthia - Belleville, NJ, USA for Native American International Caucus.

Native People and The UMC

New resolution replaces seventeen resolutions from the 2012 *Book of Resolutions* bringing main issues about Native People together and providing continuity as a teaching document for the church.

Historical Overview and Theological Foundations

We believe that Native American/American Indian (American Indian: The U.S. government and many tribal governments use the term "American Indian." We understand the words "Native American," "Indigenous people," and "First Nations people" to be interchangeable terms.) traditions affirm the presence of Creator God, the need for right relationship with our Creator and the world around us, and a call for holy living. Through corporate and personal conviction, our people individually and tribally are led by the Spirit of God to a greater awareness of God. Traditional beliefs, consistent with the gospel and the historic witness of the Church should not be understood as contrary to our beliefs as Native Christians. The testimony of historic and contemporary Native Christians should be counted in the historic witness of the Church.

Many Native traditions were erroneously feared, rather than understood as vehicles for the grace and the knowledge of God. Such fears have resulted in persecution of traditional Native peoples (The term "Native People" in this context refers collectively to American Indians, Alaska Natives, and Native Hawaiians) and Native Christians; and,

Many Native traditions have been misinterpreted as sin, rather than varying cultural expressions leading to a deeper understanding of our Creator and the Creator's divine presence and action in our world.

God's creating presence speaks to us through our cultures, rituals, and languages. This contextual incarnational testimony is vital to the ongoing work of the Church among Native people. For hundreds of years, Native Americans, Alaska Natives, and Native Hawaiians, compelled by the gospel have chosen to become disciples of Jesus Christ. In

doing so, we have affirmed that relationship with God and our brothers and sisters is contained in the gospel of Jesus Christ. We bear witness to the mercy of God through our faith, continuing in discipleship and ministry.

As Native Christians, we affirm for the Church and ourselves that many elements of our traditions and cultures are consistent with the gospel of Jesus Christ, and the teachings of the Church. We affirm that the Holy Spirit is faithful in guiding us in holy living within our Native cultures and the broader culture. We recognize that just as in the broader culture, not all expressions of traditional cultures are appropriate for all believers; God is faithful in leading us to acceptable worship and continued growth in grace, as tribal people. We further affirm that our identity as Native or tribal persons is pleasing to our Creator and vital to the body of Christ. We affirm for each other that our languages, cultures, identities, and many traditions are pleasing to God and have the potential to renew and enrich the Church and offer hope to the world. God created us as Native People; to flout how God created us is to reject the authenticity of who and whose we are.

The General Conference of The United Methodist Church affirms the sacredness of American Indian people, their languages, cultures, and gifts to the church and the world.

We call upon the world, and the people of The United Methodist Church to receive the gifts of Native Americans, including American Indians, Alaska Natives, and Native Hawaiians, as people of God. We allow for the work of the Great Spirit/God among our communities and tribes without prejudice.

In 1452, the Papal Bull Romanus Pontifix declared war against all non-Christians throughout the world, sanctioned and promoted the conquest, colonization, and exploitation of non-Christian nations and their territories. In 1453, Spain was given rights of conquest and dominion over one half of the world and Portugal the other half.

In 1823, the Christian Doctrine of Discovery was adopted into law by the U.S. Supreme Court (*Johnson v. McIntosh*). Chief Justice Marshall observed that Christian European nations had assumed dominion over the lands of America, and upon discovery, Native American Indians had lost their rights to complete sovereignty as independent nations and retained a mere right of occupancy in their lands.

Indigenous people were once sole occupants of this continent. Scholars vary greatly in their estimates of how many people were living in the Americas when Columbus arrived in 1492; however, estimates range from 40 million to 90 million for all of the Americas. American Indian tribal populations were decimated after the arrival of the Europeans. This decimation was rationalized according to:

(a) the European belief in their "discovery" of the new world;

(b) the arrogance of Manifest Destiny;

(c) the cavalier destruction of the Native concept of tribal communal land; and

(d) lack of immunity to diseases carried by Europeans to the Americas.

During the American Revolution, American Indian tribes and confederations of tribes were recognized as sovereign indigenous nations in nation-to-nation relationships with the major European powers. Later, these relationships were maintained with the newly formed U.S. government, which formed 371 treaties with Indian nations between 1778 and 1871.

More than five million people identify as either American Indian or Alaska Native, according to the 2010 Census;

Prior to European contact, the indigenous nations of this continent were sovereign, autonomous, and self-regulating.

The establishment, enactment, and progression of the Doctrine of Discovery influenced law and behavior, perpetuated a climate of violence against Native people through colonization, forced removals, enactment of treaties that were then regularly violated, killings and the "Indian Wars" continuing today in a subtler but in a no less violent and invasive manner.

Government and religious institutions intentionally destroyed many of our traditional cultures and belief systems. To assimilate our peoples into mainstream cultures, many of our ancestors as children were forcibly removed to boarding schools, often operated by religious institutions, including historical Methodism. The Doctrine of Discovery facilitated a climate of hostility and genocide. Native peoples were targets by those seeking land and other natural resources.

Genocide became a tool of greed and a response to fear. While attempting to erase Native people from existence, traditional cultures, rituals, and languages also fell prey to acts of genocide.

A key historical fact for United Methodists to consider, acknowledge, and address is the 1864 Sand Creek Massacre, a violent act influenced by the Doctrine of Discovery that resulted in the genocide of almost 200 persons, mostly women and children, at a U.S. peace camp. The Sand Creek attack was led by a Methodist preacher, Colonel John Chivington.

In 2007, the United Nations adopted a "Declaration of Indigenous Peoples" that called into question the validity of the Christian Doctrine of Discovery, which for cen-

turies served as "legal" rationale for stealing land and dehumanizing aboriginal peoples, as well as justification for the establishment of boarding schools throughout North America to "civilize" Indian children.

In 2009, President Obama pledged to Native people the United States' support of the "Declaration of Indigenous Peoples." The Declaration seeks to right historical wrongs through use of the Papal Bulls of the Roman Catholic Church that are official decrees by the Pope sanctioning the seizing of indigenous lands worldwide.

Treaties are regarded as binding, sacred, and enduring texts by American Indians and Alaska Natives, comparable to the U.S. Constitution and Bill of Rights. Therefore, it is disturbing that the U.S. government ignored its trust responsibilities by violating treaties and other promises.

Tribal sovereignty is an inherent international right of Native nations. It encompasses various matters, such as jurisdiction over Indians and non-Indians on tribal lands, education and language, child welfare and religious freedom. Land is both the physical and spiritual foundation of tribal identity, as stated by Kidwell, Noley, and Tinker (2001) in their book, *A Native American Theology*: "Land is today the basis upon which tribal sovereignty rests, the rights of Indian people to live upon, use and to govern in a political sense the members of the tribe who live on the land and those whose tribal membership gives them an association with it" (p. 15). Early U.S. Supreme Court decisions support and affirm tribal sovereignty, most notably the Marshall trilogy of cases in the nineteenth century, and *Winter v. S.* (1908).

Recent Supreme Court decisions, however, have ignored previous precedent and contradicted earlier rulings, undermining tribal sovereignty.

The effects of practicing the concept of a Comity Agreement by The United Methodist Church has resulted in the failure of the Church to follow through with the biblical mandate of propagating the gospel to all nations and, further, has caused the failure of the Church to create a climate for leadership development of Native Americans. A Comity Agreement would be discriminatory that violates the right of Native Americans to associate with the denomination of their choice.

Native American Contemporary Issues

A gap in knowledge exists in The United Methodist Church, in congregations and other United Methodist entities, relative to comprehending concepts of Native American life, cultures, languages, spirit, values, contemporary issues, and such. This knowledge gap has been a consistent problem over history, with minimal effort from non-Indian entities to change their attitudes toward Native Americans until more recently. Lack of knowledge, racism and prejudice, and the absence of Native American representation at decision-making levels of the Church contribute to misunderstanding contemporary issues that affect Native people, and a history of missteps and violations of Native protocol. Contemporary issues affecting Native people need further exploration, understanding and action.

Furthermore, the American Indian population continues to shift between rural to urban population centers. The human condition of many American Indians reflects a legacy of poverty and socioeconomic factors. A serious shortage exists of American Indian pastors and trained professionals to respond to these conditions. Native American Ministry Sunday provides an opportunity for The United Methodist Church to support American Indian ministries and communities.

Health

American Indians are the most socioeconomically deprived minority group in the United States. The poverty level for children on reservations is more than twice the national average, and unemployment rates are three times that of other Americans. American Indians continue to lead national statistics in infant mortality, suicide, alcoholism, diabetes, HIV/AIDS, and tuberculosis.

The U.S. government is bound by treaty to provide health care for all American Indians. The U.S. government provides medical services through Indian Health Services, United States Public Health Service, and the Department of Health and Human Services to American Indians who belong to the federally recognized tribes.

The federal government's legislative and executive branches frequently threaten to reduce funding for the Indian Health Services Program. Any funding cuts could severely curtail or cancel health care for a large number of eligible American Indians.

Leadership Development

Native American Ministries Sunday, a key United Methodist Special Sunday offering has enabled a route for Native American leadership development. Before its inception, there were fewer than five ordained elders and diaconal ministers in The United Methodist Church. As a result of the ongoing support for Native American Ministry Sunday, well over 100 Native people have been seminary trained and ordained as elders and deacons. They are serving in local churches, annual conferences, and general agency leadership positions. This program, along with laity leadership development that is culturally appropriate and carefully constructed, are key considerations in continuing to expand leadership development among Native People and in Native tribes, churches, and communities.

Education

The concept of illiteracy is unacceptable in a time when society projects a formal demeanor of progress and

opportunity for all members. Dispelling myths that Native People receive unlimited funds from the government for all their needs is a key action to understanding the educational obstacles for Native individuals seeking higher education. Past support from The United Methodist Church for the participation of American Indians in higher education has been appreciated, yet it has been inconsistent and the threat to eliminate it is omnipresent. A trend of decreasing American Indian participation in higher education is beginning to appear at the national and regional levels; and the consistently rising costs of higher education contribute considerably to the decrease of American Indian participation in higher education. Recent statistics suggest an upward trend of academic success for American Indians currently participating in higher education.

Economic Development for Native American People

For more than 500 years, Native Americans have lived and survived in the context of colonialism and capitalism, and have been impacted by the economics of greed. Many have been forced to live in poverty; a small segment of the Native American population is surviving, however, through tribal economic development based on gambling. Unfortunately, tribal gambling casinos have had negative social consequences beyond and even within tribes.

The need for economic development and growth is critically acute in most Native American communities across the United States. Economic conditions are appalling, with some reservations facing exceptionally high rates (some as high as 80-90 percent) of unemployment, well above the national average.

In fact, many reservations have very high poverty rates in the United States and rank very low in health and education indicators. There is little or no tax base on many reservations. Equity for investment is practically nonexistent or equity comes from questionable sources and at an exorbitant rate. As a result, some tribes have resorted to gambling endeavors in an effort to improve their economies. The vast majority of tribes remain in desperate need of meaningful, diversified economic development, however.

Economic development encompasses everything from job creation to reform in tax codes, from the creation of banking institutions to the expansion of tribal autonomy, development of basic physical infrastructure, such as roads and sewers; telecommunications to bridge the digital divide; fiscal literacy development for Native American people. Collectively, these basic essentials are requirements for effective economic development.

The U.S. Department of the Interior has grossly mismanaged tribal lands. It has lost track of billions of dollars in mining, logging, and other royalties that should have gone to benefit Native American tribes. Fiscal accountability and ethical management of trust funds is an absolute necessity in the quest for tribal economic self-sufficiency.

Economic realities, such as "one world economies" and "mega-mergers," can have a negative impact on both the rich and poor of this world. Native American spirituality speaks to and challenges inequities with its understanding of how to care for the whole family of God. Native American United Methodists believe their cultural understanding of stewardship is God-given and has been distorted from its intended purpose; God's creation has been used with greed rather than care.

Journey of Repentance, Reconciliation, and Healing

The United Methodist Church desires to move forward on a journey of repentance, reconciliation, and healing with Native People. To move on this journey we commit to the following action steps and covenant together with Native People to work toward healing of their historic grief and trauma.

Confession to American Indians

The United Methodist Church (and its predecessor bodies) has sinned and continues to sin against its American Indian brothers and sisters. The denomination apologizes for its participation, intended and unintended. For the listening to begin, we must respect the traditional ways of Native People. Therefore, The United Methodist Church pledges its support and assistance in upholding the American Indian Religious Freedom Act (P.L. 95-134, 1978).

The General Conference recommends that local churches develop statements of confession as a way of fostering a deep sense of community with American Indians. The General Conference encourages the members of our Church to stand in solidarity on these important religious issues, and to provide mediation when appropriate for ongoing negotiations with state and federal agencies regarding these matters.

Action Steps and Covenant

The United Methodist Church affirms and commits to upholding these beliefs, principles, and actions:

1. We acknowledge that the intentions and politicization of Christianity distorted the gospel/good news for the purpose of colonization and must be decolonized.

2. We affirm that American Indian sovereignty:

is a historical fact, is significant, and cannot be disregarded in favor of political expediency;

American Indians have a right to self-govern;

preserves culture, land, religious expression, and sacred spaces; and

ensures survival of Native People.

3. We need to demythologize and increase our understanding of American Indians and Indian country.

4. We affirm the sacredness of humankind:

affirming all persons are equal in God's sight;

Natural resources are sacred and we deplore practices of exploitation.

5. We reject stereotypes and frames that depict American Indians in harmful or distorted ways.

6. We observe that the belief systems of Native American Indians and non-natives may not have commonality.

Healing Relationships with Indigenous Persons

The United Methodist Church will build bridges of respect and understanding with indigenous persons. Our churches must listen and become educated about the history of the relationship between indigenous persons and Christian colonizers in their own geographic location. Through prayer and relationship building, they will celebrate the gifts that indigenous people bring to the body of Jesus in the world.

Acts of Repentance and Healing

At the 2012 General Conference, The United Methodist Church held an Act of Repentance with Native Peoples. The Act challenged every conference and local congregation to implement actions demonstrating a genuine attitude of repentance including:

1. Encouragement and resourcing the education and training of laity and pastors by providing culturally sensitive learning environments.

2. Primacy be given to learning and prioritizing Native American United Methodists in leadership, programming, education, strategizing, and establishment of Native ministry.

3. Wherever the Church holds land and/or property in trust, give due priority and consideration to transferring a portion of the land and/or property back to the tribe(s) that are/were indigenous to the area.

Comity Agreements Affecting Development of American Indian Ministries

For the Church to consider and work in partnership with Native People to explore unique and culturally appropriate ways to be in ministry with Native People, The United Methodist Church will not be a party to any interdenominational agreement that limits the ability of any annual conference in any jurisdiction to develop and resource programs of ministry of any kind among American Indians.

Doctrine of Discovery

The United Methodist Church condemns the Doctrine of Discovery as a legal document used for the seizing of lands and abusing the human rights of indigenous peoples. The United Methodist Church will work toward eliminating the use of the Doctrine of Discovery.

American Indian Sacred and Religious Life, Practice and Location

A. Sacredness and Solidarity

The General Conference of The United Methodist Church affirms the sacredness of American Indian people, their languages, cultures, and gifts to the church and the world.

We call upon the world and The United Methodist Church to receive the gifts of American Indians as people of God. We allow for the work of the Spirit of God among our communities and American Indian people without prejudice.

The United Methodist Church pledges its support and assistance in upholding American Indian practices including:

Traditional ceremonies and rituals,

Access to and protection of sacred sites and public lands for ceremonial purposes,

Use of religious objects (feathers, tobacco, sweet grass, bones, shells, drums, etc.) in traditional ceremonies and rituals.

United Methodists are encouraged to stand in solidarity with American Indians on these important religious issues and to provide mediation when appropriate for ongoing negotiations with state and federal agencies regarding these matters.

B. Religious Freedom

The General Board of Church and Society will make available information on the American Indian Religious Freedom Act. The General Board of Church and Society will support legislation that provides for a legal cause of action when sacred sites may be affected by governmental action; proposed legislation should also provide for more extensive notice to and consultation with American Indian tribes and affected parties.

The General Board of Church and Society may enter and support court cases relating to the American Indian Religious Freedom Act.

The General Board of Church and Society will communicate with the Senate Committee on Indian Affairs, declaring that the position of The United Methodist Church is to strengthen the American Indian Religious Freedom Act of 1978 for American Indians and preserve the God-given and constitutional rights of their religious freedom.

C. Sacred Sites

The General Board of Church and Society shall continue to support legislation that will provide for a legal course of action when sacred sites may be affected by governmental action. Proposed legislation should also provide for more extensive notice to and consultation with tribes. On behalf of the whole United Methodist Church, the General Board of Church and Society may enter and

support court cases relating to the American Indian Religious Freedom Act.

The General Board of Church and Society shall communicate with the Senate Committee on Indian Affairs, declaring that the position of The United Methodist Church is to strengthen the American Indian Religious Freedom Act of 1978 and preserve the God-given and constitutional rights of religious freedom for American Indians, including the preservation of traditional American Indian sacred sites.

D. Repatriation of Ancestors and Religious/Sacred Ritual Objects

The 1990 National Native American Graves and Repatriation Act mandated the return of human remains and ritual objects to American Indian tribes and nations. *Giving Our Hearts Away: Native American Survival* by Thomas White Wolf Fassett, *On This Spirit Walk: The Voices of Native American and Indigenous Peoples* by Henrietta Mann and Anita Phillips, and the "Return to the Earth" project of the Mennonite Central Committee are study guides to culturally relevant American Indian traditions that provide an opportunity for The United Methodist Church to engage in its commitment for Restorative Justice.

The United Methodist Church pledges its support in the following ways:

1. Use the study guides as an educational resource;

2. Engage in dialogue with American Indians in their local area;

3. Advocate when appropriate; and

4. Annual conferences and local churches consider identification of land and setting aside of land for the repatriation of American Indian remains.

American Indian History and Contemporary Culture as Related to Effective Church Participation

The General Board of Discipleship in cooperation with the Native American Comprehensive Plan, the General Board of Higher Education and Ministry, and the General Commission on Religion and Race will develop curriculum for the training of United Methodist pastors on the history of American Indians in the United States, their relationships with The United Methodist Church and its missiology.

The annual conference Boards of Ordained Ministry and the Council of Bishops will ensure the implementation of the training within the next quadrennium. The Native American International Caucus will develop a list of leadership/resource persons that can be used as trainers for these sessions. United Methodist seminaries should include American Indian history and theology in their curriculum.

General Conference will advocate for the development and implementation of a training policy whereby American Indian history, culture, and contemporary affairs are an integral part of ministry and administrative training for all aspects of The United Methodist Church.

The General Conference supports a policy that the concept of "American Indian preference" be used in the selection of instructors and speakers for the proposed training components. The Native American International Caucus will provide a list of qualified American Indian leaders.

Leadership Development

It is recommended that The United Methodist Church will include Native American leadership development as a component of its overall effort to develop new leaders for the present and future of the Church. Included in these efforts will be mentoring programs, peer support systems, and restoring traditional and historic ways that bring forth new leaders for Native American communities.

Native American Ministries Sunday

All annual conferences should promote the observance of Native American Ministries Sunday, and encourage local churches to support American Indian Sunday with programming and offerings.

American Indian Representation in The United Methodist Church

The United Methodist Church will develop a policy that will ensure American Indians representative of every jurisdiction will be identified, selected, and placed on pertinent boards and/or committees of general agencies. All entities of The United Methodist Church will develop a policy by which Native Americans from within all the jurisdictions will be identified to be considered to be placed on their boards and agencies.

American Indian Tribal Sovereignty

The United Methodist Church reaffirms its support for tribal sovereignty and commends the following guidance that acknowledges and affirms American Indian sovereignty as a significant fact that cannot be ignored or disregarded. American Indians have a right to self-governance.

The General Board of Church and Society will identify legislation impacting American Indians, and develop communications advocating for the obligation of the United States on its treaties with American Indians.

Missions with American Indians

The General Board of Global Ministries will identify and promote innovative and culturally appropriate mission opportunities with American Indian tribes and communities.

Economic Development

The United Methodist Church supports the efforts of

American Indian tribes, communities, and economic ventures compatible with the Social Principles of The United Methodist Church to create means and methods of economic development.

The General Board of Church and Society, General Commission on Religion and Race, and the General Board of Global Ministries in collaboration with American Indians will develop educational tools for local churches and individuals as a study on contemporary American Indian economic issues.

The General Board of Church and Society will work with the National Congress of American Indians and other American Indian organizations in advocating for federal economic development programs and initiatives.

The General Board of Church and Society will facilitate participation of United Methodist American Indians in the work of the United Nations Permanent Forum on Indigenous Issues on economic development.

Education

The General Conference endorses and supports the funding, development, implementation, and assessment of a higher education recruitment/retention forum, sponsored by the General Board of Higher Education and Ministry for Native Americans throughout the denomination's regions. The forum will be organized and managed by the General Board of Higher Education and Ministry in cooperation with Native American leadership.

Be it further resolved, that the General Conference encourages The United Methodist Church to use the information and materials generated as a result of the forum for sensitizing and familiarizing non-Indian membership about Native Americans in their respective communities.

Health and Wholeness

The United Methodist Church supports access to adequate medical services to ensure a balance of physical, mental, and spiritual well-being and asks that the U.S. Congress increase rather than decrease federal funds to operate American Indian health facilities.

The General Board of Global Ministries will support funding of economic development projects of American Indian tribes.

The General Board of Pension and Health Benefits will invest funds in American Indian financial institutions and communities.

Rationale:

This resolution replaces seventeen resolutions from the 2012 *Book of Resolutions* (Resolutions 3321-3345, and 4081 found on pages 417-438 and pages 585-588) into a single central resolution. This replacement resolution lodges main issues about Native People together for connection and continuity and to provide a teaching document for the church

R9999.

Petition Number: 60850-DI-R9999-G; Kent, Cynthia - Belleville, NJ, USA for Native American International Caucus.

Support for the Indian Child Welfare Act

New resolution to Support the Indian Child Welfare Act

Historically, a high percentage of Indian families in comparison to the general population have been broken up by the often unwarranted removal of their children by non-tribal public and private agencies. A disturbingly high percentage of such children have been placed in non-Indian foster and adoptive homes and institutions.

Indian children have a unique political status as members of sovereign tribal governments. Congress, through the U.S. Constitution, statutes, treaties, and the general course of dealing with Indian tribes, is charged with the responsibility for the protection and preservation of Indian tribes and their resources, including Indian children.

The special political status of Indian tribes, as well as the history of biased treatment of Indian children and families under public and non-Indian private child-welfare systems, is the basis for the enactment of the Indian Child Welfare Act (25 U.S.C. § 1901).

Recent high-profile cases underscore the importance of enforcement of the Indian Child Welfare Act and assurance that children are not illegally separated from their tribal connections.

Therefore, The United Methodist Church strongly supports the Indian Child Welfare Act and the critical connection between children and their respective tribes and tribal cultures and traditional practices.

R9999.

Petition Number: 60851-DI-R9999-G; Kent, Cynthia - Belleville, NJ, USA for Native American International Caucus.

Names Demeaning to Native Americans

New resolution concerning demeaning names to Native Americans.

Debate is ongoing in the United States about the appropriateness of using Native American names as mascots for sports teams, both at the professional and amateur levels. The publication *Words that Hurt, Words That Heal,*

produced by The United Methodist Church, emphasizes that the use of names and language is a powerful instrument for good as well as for destructive purposes. It is demeaning to depict Native Americans as violent and aggressive by naming a sports team the "Braves" or the "Warriors." This implies that all Native Americans are aggressive and violent. The use of such names is not conducive to development of a society committed to the common good of its citizenry nor to the self-esteem of Native children.

The United Methodist *Book of Resolutions* has contained statements as far back as 1992 that urged the denomination to repent for its role in the dehumanization and colonization of our Native American brothers and sisters. Accordingly, a Repentance Service was held during the 2012 General Conference. All United Methodist boards and agencies worked before and after that Repentance Service to ensure that their work respects the culture and values of Native people.

In light of this position on repentance, we strongly believe continued use of Native American names as mascots for sports teams is demeaning and racist. We urge all United Methodist-related universities, colleges, and schools to replace any mascots that demean and offend our Native American sisters and brothers. We also support efforts throughout our society to replace such mascots and symbols.

United Methodists have not been the sole voice on this issue. Many other communities, religious groups, and secular organizations have addressed this concern through statements, articles, protests, and resolutions. In spite of these efforts, however, sports teams still employ Native American names and symbols.

WHEREAS, The United Methodist Church is committed to the elimination of racism within the Church and within society, and

WHEREAS, The United Methodist Church is equally committed to participate actively in the continued struggle of building the true community of God where reconciliation comes together with justice and peace, and

WHEREAS, The United Methodist Church rejects the use of Native American names and symbols for sports teams and considers the practice a blatant expression of racism,

Therefore, be it resolved, that the General Conference calls upon all general agencies, annual conferences, and United Methodist-related organizations and institutions not to select locations for their meetings and events where sports teams use Native American names and symbols, and furthermore, The United Methodist Church should publically declare this position.

Rationale:

This new resolution replaces two found in the 2008 *Book of Resolutions* (3327 and 3330). This addresses racial sports mascots and other entities using demeaning and racially charged names for Native Americans.

Financial Administration

THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH

Volume 2 **Nashville, Tennessee**

General Council on Finance and Administration

Reports for Action

Report Number/Title *Page Number*

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Therefore Go: The 2017-2020 Denominational Financial Spending Plan and Its Focus on the Ministry of Making Disciples of Jesus Christ for the Transformation of the World

Ephesians 4:16–From him the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work. (NIV)

As United Methodists we are called to make disciples of Jesus Christ for the transformation of the world. Each of us, as working members of one body, enabled by God, go about transforming the world for God's glory and in God's name. At the General Council on Finance and Administration (GCFA), our work in that body, our ministry, is to provide the support needed to enable others to go make disciples for Jesus Christ.

The United Methodist Church is the embodiment of working in connection. Together we go into the world to be the Church. Because of our connection, we are able to do more together than we can do alone. When we work together in ministry with the poor, we provide resources and encouragement around the world. When we work together to train principled Christian leaders, we provide spiritual guidance to a hurting world. When we create new, and revitalize existing, places of worship, we bring the presence of God and can touch communities in need. When we work together in ministry to eradicate the occurrence of malaria, we improve the health of all God's children around the world.

GCFA is working for you in our connectional Church. We celebrate with you that in 2014, 25 jurisdictional conferences paid 100 percent of the general Church apportioned funds. Overall, the apportioned funds were collected at a record high rate of 90.8 percent. In the past quadrennium, conversations were held with central conference leadership to develop opportunities for central conferences to expand their participation in the general Church apportionment structure. In 2014, meetings were convened by the Standing Committee on Central Conference Matters (StCCCM) that engaged the people who would be involved in the processes. We thank the StCCCM for its hard work throughout the quadrennium to bring together and make collaborative decisions about central conference apportionments. Because of this open dialogue, the Church is giving faithful witness to the support of our connection.

GCFA is called to be in ministry with local churches, annual conferences, and general boards and commissions of the United Methodist connection. In this quadrennium, we implemented a shared services model to our ministry of administration.

GCFA is charged "to perform defined responsibilities of review and oversight on behalf of the General Conference in relation to the other general agencies and to perform other assigned functions." We are accountable in all matters relating to the receiving, disbursing, and reporting of the general funds of the Church. Annual reviews are conducted of proposed spending plans of all treasuries receiving general Church funds to confirm that they are fiscally responsible. Policies are established governing the functions of banking, payroll, accounting, budget control, and internal auditing. GCFA provides some or all of these functions for many of the general agencies receiving general Church funds, the Connectional Table, the Council of Bishops, and several other related entities. The *Book of Discipline* paragraphs outline, but do not limit, the areas in which the agency works in the ministry of administration.

The implementation of shared services involved most of our internal departments. Since the last General Conference, we expanded shared services offerings to include more than 40 areas in which we work throughout the United Methodist connection.

Because of our commitment to serving the Church, we highlight some of the programs and processes at work throughout the connection that help it "go" through its respective ministries:

- The Travel and Meeting Planning Department assisted annual conferences with meeting planning and online registration for 100 meetings, including 15 annual conference sessions in 2014 alone.
- Combining resources of the Church, the Travel and Meeting Planning Department researched travel agencies to locate one source for travel planning. Several general Church agencies are participating in the program, which has generated cost savings for business travel.

- The Staples® Advantage program allows churches to make purchases at discounted prices. Additional support for ministries is provided through this program, as a percentage of each purchase is donated to the United Methodist Committee on Relief.
- The Sponsorship Department has worked tirelessly to connect the Church with Cost Stewardship. Working with local churches and annual conferences, Cost Stewardship initiated a program to identify refunds from health care costs, utilities, and other expenditures, which generated an average refund of $2,000 for nearly 500 local United Methodist churches.
- United Methodist Insurance ("UMI") provides property and liability insurance coverage to protect the people and properties of local churches and other United Methodist church buildings. Because UMI only insures United Methodist properties, the fair valuation of properties is made based on each individual church. The true savings is in being insured properly. UMI is uniquely suited to provide quotes, fair-market pricing, and sufficient coverage for local churches.
- The Information Technology ("IT") Department has developed, and continues to refine, the Ezra program to provide easy entry of conference statistics for the collection of essential data for annual conferences. As the Church's official database on leadership and churches, Ezra fuels information for the Data Sync process by providing one-time/real-time access to statistics. Working together with Data Services, the IT Department has developed a portal for access to United Methodist data that is available to all through an online data search and reporting system. Ezra streamlines the data collection process for savings in staff time and cost of programs.
- With Data Sync, information is uploaded between the conferences and GCFA and is then synced out to five general agencies that in the past made separate requests for the same information. As of July, 2015, GCFA is working with more than 20 annual conferences to sync data updates on a nightly basis. Additional annual conferences and general agencies are in conversation with GCFA on data sync requirements and are preparing to start projects in the coming year. The benefit is a cost savings on inputting and receiving data that had previously been accomplished by phone or e-mail. This allows more staff time to be directed to the core ministries of the organization.
- The United Methodist Church Development Center, another shared service, works throughout the connection with United Methodist general agencies, caucuses, and other entities as a fundraising partner within The United Methodist Church.
- The GCFA Financial Services Department fulfills GCFA's Disciplinary responsibility to serve as the treasury for agencies receiving general Church funding. In addition, the department performs accounting duties, and works, through improved software applications and procedures, to develop ways to minimize the work of general agencies and others with whom we interact in matters of Church finance. The development of the Great Plains accounting system is one way the department has automated processes and improved function and reporting of Church finances.
- Working in connection with United Methodist Communications, GCFA enveloped its web presence into the denomination's official website. Also working collaboratively with other agencies, during this quadrennium the GCFA board adopted a new logo to be consistent with the Church-wide brand.

Working together to make disciples takes many forms. Because of our commitment to serving the Church through the ministry of administration and our commitment to be part of the body of Christ through our work, we will continue to develop processes that enable all of us to be in ministry together.

We are grateful to the members of the connectional United Methodist Church for the opportunity to be in ministry with you as, together, we "go" and make disciples of Jesus Christ for the transformation of the world. When United Methodists work together, it has a major impact on the world.

Thank you!

SUMMARY OF APPORTIONED GENERAL FUNDS, 2017-2020

This table summarizes the amounts recommended to the 2016 General Conference for the seven apportioned funds which will support connectional ministries at the general Church level during the 2017-2020 quadrennium. Detailed provisions related to each of these funds are found in Report Numbers 1-7 of the Advance Edition of the Daily Christian Advocate (the "ADCA").

FUND	2009-2012 (2)	2013-2016 (2)	Percent Change	2017-2020 (2)	Percent Change
World Service Fund	$ 333,356,000	$ 307,786,816	-7.7%	$ 311,818,512	1.3%
Ministerial Education Fund (1)	113,130,000	105,668,000	-6.6%	107,052,144	1.3%
Black College Fund	45,128,000	42,150,000	-6.6%	42,702,122	1.3%
Africa University Fund	10,100,000	9,433,000	-6.6%	9,556,563	1.3%
Episcopal Fund	94,400,000	92,649,184	-1.9%	93,862,795	1.3%
General Administration Fund	36,935,000	37,149,000	0.6%	37,635,614	1.3%
Interdenominational Cooperation Fund	8,848,000	8,264,000	-6.6%	8,372,250	1.3%
Total	**641,897,000**	**603,100,000**	**-6.0%**	**611,000,000**	**1.3%**

FUND	2017 (2)	2018 (2)	2019 (2)	2020 (2)
World Service Fund	77,954,626	77,954,626	77,954,626	77,954,634
Ministerial Education Fund (1)	26,763,036	26,763,036	26,763,036	26,763,036
Black College Fund	10,675,531	10,675,531	10,675,531	10,675,529
Africa University Fund	2,389,141	2,389,141	2,389,141	2,389,140
Episcopal Fund	23,465,698	23,465,698	23,465,698	23,465,701
General Administration Fund	9,408,903	9,408,903	9,408,903	9,408,905
Interdenominational Cooperation Fund	2,093,062	2,093,062	2,093,062	2,093,064
Total	**152,749,997**	**152,749,997**	**152,749,997**	**152,750,009**

(1) Includes amounts apportioned, but retained by annual conferences (25%)

(2) These amounts reflect estimated apportionment amounts approved by the 2008, and 2012 General Conferences as well as the proposed apportionments to the 2016 General Conference. These amounts are used to establish the apportionment formula's base percentage for the upcoming quadrennium.

Report No. 1
WORLD SERVICE FUND

Introduction

When United Methodist congregations give their share of apportioned funds, they participate in God's work. The World Service Fund is the heart of our collective Church ministry. Through this fund individuals partner with church agencies to be in mission and ministry at home and around the world. World Service ministry truly makes a difference across the globe.

World Service is God's people reaching out in love and compassion in the name of Christ. It represents a call and a challenge to each United Methodist. As *The Book of Discipline, 2012,* states, the full payment of the World Service Fund is each congregation's "first benevolent responsibility" (¶ 812).

Overview

For the 2017-2020 quadrennium the program agencies will continue their programmatic emphasis centered around four areas of focus: (1) leadership development, (2) church growth, (3) ministry with the poor, and (4) global health.

The proposed budget of $311,818,512 represents a nominal dollar increase of $4,031,696, or 1.3 percent, compared to the previous quadrennium. In terms of real dollars (accounting for the impact of general inflation), the proposed budget for 2017-2020 reflects a 5.6 percent decrease from the budgeted amount for 2013-2016. Furthermore, it represents a $15,698,488 decrease, or 4.8 percent, from the 2009-2012 quadrennium.

World Service Fixed Charges

General Council on Finance and Administration (GCFA). GCFA is accountable to The United Methodist Church through the General Conference for receiving, disbursing, and reporting all general funds (¶ 806). This line item is an estimate of the World Service Fund's share of GCFA's expenses for the quadrennium.

The Connectional Table (CT). As part of the total mission of the Church, CT facilitates the Church's program life as determined by the General Conference. Its task is to discern and articulate the vision for the church and the stewardship of the mission, ministries, and resources of The United Methodist Church (¶ 904).

Interpretation Resources. Along with producing materials to interpret United Methodism's connectional funds, the Marketing Team of United Methodist Communications (UMCom) uses money from this section of the budget for "Promotion of Giving," a joint effort of UMCom, GCFA, and the General Board of Discipleship (GBOD). The "Promotion of Giving" goal is to develop comprehensive financial stewardship tools, leading to improved financial support of ministry at all levels of the connection. "Promotion of Giving" resources are financed through the World Service Fund.

Program Agencies

The World Service Fund provides basic financial support to program-related general agencies, which are especially important to the common vision, mission, and ministry of The United Methodist Church. Through World Service funding, agencies support annual conferences and local congregations in living out God's mission for the worldwide Church. General agencies also provide essential services and ministries beyond the scope of individual local congregations and annual conferences through services and ministries that are highly focused, flexible, and capable of rapid response.

2020 VISION for The United Methodist Church: STRATEGIC DIRECTIONS FOR 2017-2020

Whenever United Methodism has had a clear sense of mission, God has used our Church to save persons, heal relationships, transform social structures, and spread scriptural holiness, thereby changing the world (¶ 121). For 2017-2020, The United Methodist Church has a clear sense of mission discerned by the Council of Bishops and CT.

Our vision is clear for 2017-2020—to double the number of highly vital congregations worldwide to make disciples of Jesus Christ for the transformation of the world. United Methodist disciples will engage in mission and ministry throughout the connection to live out God's vision for a world where poverty is reduced and poor people and communities flourish; a world where children live to their full potential; a world where Christian leaders heed God's call to discipleship; and a world where new faith communities offer God's love and grace worldwide. The following collaborative Christ-centered strategies will an-

chor our connectional ministries so that they are specific, measurable, achievable, relevant, and time-bound for the transformation of the world.

Our UMC Mission: VITAL CONGREGATIONS. *Our 2020 Vision looks forward to a United Methodist Church that doubles the number of highly vital congregations worldwide.*

A vital congregation is the body of Christ making and engaging disciples for the transformation of the world. Rooted in our understanding that local congregations provide the primary arena through which Christian disciples are called, formed, and nurtured, our goal is to double the number of highly vital congregations worldwide by 2020. Five markers of vitality—disciples in worship, new disciples (professions of faith), disciples in small groups, disciples in mission, and giving to mission—help us gauge our progress together through a shared approach.

The real measure of our missional impact will not be in membership increases or improved giving but in the lives that will be touched and drawn to Christ as disciples because these vital congregations were able to reach people with the gospel of Christ who might otherwise not be reached.

Our Missional Strategies: THE FOUR AREAS OF FOCUS. *Vital congregations are shaped by and witnessed through four focus areas: calling and shaping principled Christian leaders; creating and sustaining new places for new people; ministries with poor people and communities; and abundant health for all.*

1. Calling and Shaping Principled Christian Leaders: *Our 2020 Vision looks forward to a United Methodist Church equipping 3 million people across the connection to be "difference makers," called out to serve as principled Christian leaders in our world today.*

Our United Methodist Church believes that Jesus is "calling you out" for something greater than any one person. The question for every United Methodist today and into our future is: "What difference will you make?"

We define principled Christian leadership as making a difference wherever you are: at the local church, in the mission field, across a denomination, in each community and society across our world. As "grace-filled followers of Jesus Christ" our discipleship leads to our decision to make a difference in the world. We believe we can equip every United Methodist across our connection to be "difference makers" for Jesus.

2. Creating and Sustaining New Places for New People: *Our 2020 Vision looks forward to a United Methodist Church with **1,000,000 new disciples** who profess their faith through renewed and new faith communities around the world.*

Creating new, vital, faith communities is critical to the task of making new disciples and transforming the world. A ***faith community*** is a group that gathers under the lordship of Jesus Christ to worship, engage, and send. It is within faith communities that we receive new disciples through professions of faith and increase professions of faith. This multilayered strategy focuses on increasing the number of new faith communities in annual conferences across the world.

3. Ministry with Poor People and Communities: *Our 2020 Vision looks forward to a United Methodist Church with **400 vibrant, flourishing, and transforming communities addressing issues of poverty and ministry with the poor,** particularly with children.*

Vital congregations reflect God's transforming love into their communities and around the world. As faithful disciples, we are called to love our neighbors—to walk, worship, and witness so that all may enjoy God's vision of abundant life. As United Methodists, we will challenge and transform broken systems and structures that create and perpetuate poverty. Leveraging connections and partnerships within and beyond The United Methodist Church, we can transform communities and open doors for children to a more promising future. We envision the people called Methodists engaging in at least four hundred partnerships that focus on ministry with poor people and communities.

4. Abundant Health for All: *Our 2020 Vision looks forward to a United Methodist Church that can **reach 2 million children with life-saving interventions.***

Every child is a life filled with promise and potential, yet, every five seconds a child dies from preventable causes. The United Methodist Church has a sacred calling to ensure abundant health for all children, engaging disciples to be agents of God's healing transformation in the world. Jesus said, "I came that they may have life and have it abundantly" (John 10:10 NRSV).

There is a global movement to significantly improve health for all people by 2035, with a specific goal of saving the lives of 15 million children by 2020. The United Methodist Church will join this movement and commit

to a goal of reaching 2 million children. It will do this through education, direct health services to those in need, and increased access to medical care.

2012 General Conference Action

The 2012 General Conference approved the following two new initiatives, which are funded through the World Service Fund:

Commission on Central Conference Theological Education. Paragraph 817 provides for a Commission on Central Conference Theological Education, elected by the Council of Bishops, to determine policies and procedures for the fund established to further this initiative. It has the authority to approve disbursements from this fund. The commission includes one person from each central conference, members of the Council of Bishops and Boards of Ordained Ministry, and representatives of theological schools, the General Board of Higher Education and Ministry (GBHEM), the General Board of Global Ministry, and the Standing Committee on Central Conference Matters.

Proceeds from this fund are to be used in central conferences at the discretion of the commission to: (1) develop theological schools; (2) develop courses of study; (3) develop libraries and contextually developed resources; (4) provide scholarships and faculty development; (5) support associations and networks of faculty and schools; and (6) support new and innovative approaches to theological education. GBHEM administers this designated fund.

Young Clergy Initiative Fund. This fund provides support to increase the number of young clergy among the jurisdictional conferences. This is a three quadrennium effort, which began in 2013, to enable The United Methodist Church to focus efforts on encouraging young adults responding to the call to ordained ministry by providing a strong theological education in the United Methodist tradition. This initiative is in addition to the funds that the church already has budgeted for discernment, recruitment, nurturing, education, and support of young clergy leaders.

The boards and commissions, in collaboration with annual conference boards of ordained ministry, seminaries, bishops, and cabinets, will continue to determine the most effective use of the Young Clergy Initiative Fund in response to the needs of young clergy leaders. GBHEM administers this designated fund.

Other Ministries

Contingency Fund. The Contingency Fund for World Service provides funding for emerging needs in the World Service Fund areas that occur during a quadrennium. These funds are allocated to program agencies for new programs to address unanticipated needs. Contingency fund allocations must first be approved by both CT and GCFA.

WORLD SERVICE FUND

	2009-2012	2013-2016	2017-2020	$ Change	% Change
Fixed Charges					
Interpretation Resources	$ 1,544,000	$ 1,442,000	$ 1,460,889	$ 18,889	1.3%
Connectional Table	2,307,000	2,155,000	2,183,228	28,228	1.3%
General Council on Finance and Administration	7,947,000	7,423,000	7,520,234	97,234	1.3%
Total Fixed Charges	**$ 11,798,000**	**$ 11,020,000**	**$ 11,164,351**	**$ 144,351**	**1.3%**
On-Ratio:					
General Board of Church and Society [2]	$ 12,402,000	$ 11,178,712	$ 11,244,102	$ 65,390	0.6%
General Board of Discipleship [2]	39,355,000	35,497,388	35,658,468	161,080	0.5%
Native American Comprehensive Plan	1,208,400	1,080,664	1,094,820	14,156	1.3%
Strengthening the Black Church	2,226,000	1,989,960	2,016,026	26,066	1.3%
General Board of Global Ministries	124,863,600	112,100,584	113,568,988	1,468,404	1.3%
Asian American Language Ministry [1]	1,638,000	1,408,000	1,426,443	18,443	1.3%
Korean Ministry Plan [1]	3,300,000	3,082,000	3,122,371	40,371	1.3%
National Plan for Hispanic/Latino Ministry [1] [2]	2,795,000	2,382,000	3,191,225	809,225	34.0%
Pacific Island Ministry [1]	-	544,000	551,126	7,126	1.3%
General Board of Higher Educuation and Ministry [2]	30,579,500	27,512,708	27,480,014	(32,694)	-0.1%
Central Conference Theological Education Fund	-	5,000,000	5,065,495	65,495	1.3%
Young Clergy Initiative: Jurisdictional Conferences	-	7,000,000	7,091,693	91,693	1.3%
General Commission on Religion and Race	7,658,000	7,404,806	7,501,801	96,995	1.3%
Minority Group Self Determination Fund	3,319,000	2,505,812	2,538,636	32,824	1.3%
General Commission on the Status and Role of Women	4,188,000	3,984,606	4,036,800	52,194	1.3%
General Commission on United Methodist Men	1,650,000	1,487,084	1,506,563	19,479	1.3%
United Methodist Communications	80,036,500	72,141,492	73,086,473	944,981	1.3%
Total On-Ratio - Program Agencies	**$ 315,219,000**	**$ 296,299,816**	**$ 300,181,044**	**$ 3,881,228**	**1.3%**
Other Ministries					
Contingency Reserve	500,000	467,000	473,117	6,117	1.3%
Total Other Ministries	**$ 500,000**	**$ 467,000**	**$ 473,117**	**$ 6,117**	**1.3%**
Total On-Ratio	**$ 315,719,000**	**$ 296,766,816**	**$ 300,654,161**	**$ 3,887,345**	**1.3%**
Grand Total	**$ 327,517,000**	**$ 307,786,816**	**$ 311,818,512**	**$ 4,031,696**	**1.3%**

(1) During the 2009-2012 quadrennium, these items were included in the General Board of Global Ministries line item.

(2) The programmatic support and funding for the National Plan for Hispanic/Latino Ministry that was provided by the General Board of Church and Society, the General Board of Discipleship, and the General Board of Higher Education and Ministry, was moved solely to the plan operated by the General Board of Global Ministries. The Funding for this plan in total increased by 1.3%, the same proportion as all the other programs and ministries.

WORLD SERVICE FUND

	2017	2018	2019	2020
Fixed Charges				
Interpretation Resources	$ 365,222	$ 365,222	$ 365,222	$ 365,223
Connectional Table	545,807	545,807	545,807	545,807
General Council on Finance and Administration	1,880,058	1,880,058	1,880,058	1,880,060
Total Fixed Charges	**$ 2,791,087**	**$ 2,791,087**	**$ 2,791,087**	**$ 2,791,090**
On-Ratio:				
General Board of Church and Society	2,811,025	$ 2,811,025	$ 2,811,025	$ 2,811,027
General Board of Discipleship	8,914,617	8,914,617	8,914,617	8,914,617
Native American Comprehensive Plan	273,705	273,705	273,705	273,705
Strengthening the Black Church	504,007	504,007	504,007	504,005
General Board of Global Ministries	28,392,247	28,392,247	28,392,247	28,392,247
Asian American Language Ministry	356,611	356,611	356,611	356,610
Korean Ministry Plan	780,593	780,593	780,593	780,592
National Plan for Hispanic/Latino Ministry	797,806	797,806	797,806	797,807
Pacific Island Ministry	137,781	137,781	137,781	137,783
General Board of Higher Education and Ministry	6,870,003	6,870,003	6,870,003	6,870,005
Central Conference Theological Education Fund	1,266,374	1,266,374	1,266,374	1,266,373
Young Clergy Initiative: Jurisdictional Conferences	1,772,923	1,772,923	1,772,923	1,772,924
General Commission on Religion and Race	1,875,450	1,875,450	1,875,450	1,875,451
Minority Group Self Determination Fund	634,659	634,659	634,659	634,659
General Commission on the Status and	0	-	-	-
Role of Women	1,009,200	1,009,200	1,009,200	1,009,200
General Commission on United Methodist Men	376,641	376,641	376,641	376,640
United Methodist Communications	18,271,618	18,271,618	18,271,618	18,271,619
Total On-Ratio - Program Agencies	**$ 75,045,260**	**$ 75,045,260**	**$ 75,045,260**	**$ 75,045,264**
Other Ministries				
Contingency Reserve	118,279	118,279	118,279	118,280
Total Other Ministries	**$ 118,279**	**$ 118,279**	**$ 118,279**	**$ 118,280**
Total On-Ratio	**$ 75,163,539**	**$ 75,163,539**	**$ 75,163,539**	**$ 75,163,544**
Grand Total	**$ 77,954,626**	**$ 77,954,626**	**$ 77,954,626**	**$ 77,954,634**

Report No. 2
MINISTERIAL EDUCATION FUND

Background

The Ministerial Education Fund was established by action of the 1968 General Conference. Its mission is to engage the membership of the Church in an effort to equip annual conferences, theological schools, and the General Board of Higher Education and Ministry (GBHEM) to meet the need for increased resources for the recruitment and education of persons for ordained ministry. Since 1976, programs related to both diaconal and ordained ministry have been eligible for funding. Since 1996, programs related to recruitment and education of both deacons and elders have received support.

Every clergyperson who has served in The United Methodist Church over the past forty-eight years has been shaped in part by the ministries and institutions supported by the Ministerial Education Fund. Support is provided for the thirteen United Methodist seminaries in the United States and global initiatives through GBHEM, as well as local pastor courses of study, continuing education, and other programs that strengthen the ministry of every local church. The 25 percent retained by each annual conference directly supports ministerial education in that conference.

Recommendations

The Ministerial Education Fund was first apportioned in 1970 to the annual conferences as one of the Church's general funds. During the forty-year period through 2014, more than $75 8 million has been raised to support this important work. The council recommends that the General Conference approve that the amounts apportioned for the 2017-2020 quadrennium as follows:

MINISTERIAL EDUCATION FUND

	2009-2012	2013-2016	2017-2020	$ Change	% Change
Fixed Charges					
Interpretation Resources	$ 271,000	$ -	$ -	$ -	0.0%
Total Fixed Charges	**$ 271,000**	**$ -**	**$ -**	**$ -**	**0.0%**
On-Ratio					
Annual Conferences	$ 28,282,500	$ 26,417,000	$ 26,763,036	$ 346,036	1.3%
General Board of Higher Education and Ministry	84,576,500	79,251,000	80,289,108	1,038,108	1.3%
Total On-Ratio	**$ 112,859,000**	**$ 105,668,000**	**$ 107,052,144**	**$ 1,384,144**	**1.3%**
Grand Total	**$ 113,130,000**	**$ 105,668,000**	**$ 107,052,144**	**$ 1,384,144**	**1.3%**

MINISTERIAL EDUCATION FUND FIXED CHARGES

	2017	2018	2019	2020
Fixed Charges				
Interpretation Resources	$ -	$ -	$ -	$ -
Total Fixed Charges	**$ -**	**$ -**	**$ -**	**$ -**
On-Ratio				
Annual Conferences	$ 6,690,759	$ 6,690,759	$ 6,690,759	$ 6,690,759
General Board of Higher Education and Ministry	20,072,277	20,072,277	20,072,277	20,072,277
Total On-Ratio	**$ 26,763,036**	**$ 26,763,036**	**$ 26,763,036**	**$ 26,763,036**
Grand Total	**$ 26,763,036**	**$ 26,763,036**	**$ 26,763,036**	**$ 26,763,036**

Amounts received by the annual conference treasurer for this fund will be distributed as described in the 2012 *Discipline,* ¶ 816. Promotion and interpretation of the Ministerial Education Fund will be in accordance with ¶ 816, the cost being a charge against that portion of the Ministerial Education Fund administered by GBHEM, and within a budget approved by GBHEM and GCFA.

Report No. 3
THE BLACK COLLEGE FUND

Background

The 1972 General Conference established the Black College Fund as one of the apportioned General Church funds. The objective of the fund is to provide financial support for institutions of higher education that have historically served the educational needs of black students. This support helps the institutions maintain academic quality and financial stability while limiting individual student tuition costs. More than $285 million has been raised to assist the programs and ministries of these schools since the fund was established.

Recommendations

The General Council on Finance and Administration (GCFA) recommends:

1. That the 2017-2020 apportionments be set as follows:

BLACK COLLEGE FUND

	2009-2012	2013-2016	2017-2020	$ Change	% Change
Fixed Charges					
Interpretation Resources	$ 313,000	$ -	$ -	$ -	0.0%
Total Fixed Charges	**$ 313,000**	**$ -**	**$ -**	**$ -**	**0.0%**
On-Ratio					
General Board of Higher Education and Ministry	$ 44,815,000	$ 42,150,000	$ 42,702,122	$ 552,122	1.3%
Total On-Ratio	**$ 44,815,000**	**$ 42,150,000**	**$ 42,702,122**	**$ 552,122**	**1.3%**
Grand Total	**$ 45,128,000**	**$ 42,150,000**	**$ 42,702,122**	**$ 552,122**	**1.3%**

BLACK COLLEGE FUND FIXED CHARGES

	2017	2018	2019	2020
Fixed Charges				
Interpretation Resources	$ -	$ -	$ -	$ -
Total Fixed Charges	**$ -**	**$ -**	**$ -**	**$ -**
On-Ratio				
General Board of Higher Education and Ministry	$ 10,675,531	$ 10,675,531	$ 10,675,531	$ 10,675,529
Total On-Ratio	**$ 10,675,531**	**$ 10,675,531**	**$ 10,675,531**	**$ 10,675,529**
Grand Total	**$ 10,675,531**	**$ 10,675,531**	**$ 10,675,531**	**$ 10,675,529**

2. That GCFA remit monthly receipts for this fund to the General Board of Higher Education and Ministry (GBHEM) for distribution to the colleges using the formula described in *The Book of Discipline, 2012,* ¶ 815. Promotion of the Black College Fund shall be by the Division of Higher Education and in consultation with the Council of Presidents of the Black Colleges, in cooperation with and with the assistance of the General Commission on Communication (UMCom).

3. That an annual conference may make direct and/or designated gifts for current expense or capital funds purposes to one or more of these colleges, but only after it has met its full Black College Fund apportionment. There may be reasonable exceptions to this restriction, but such exceptions will be negotiated with GBHEM prior to implementation.

Report No. 4
AFRICA UNIVERSITY FUND

Background

The 1988 General Conference approved a report of the General Board of Higher Education and Ministry (GBHEM) providing for the establishment of a United Methodist university on the continent of Africa. By the time the 1992 General Conference convened, the site selection process was complete, the Zimbabwe Annual Conference had gifted the university with a large tract of land on which to establish the main campus, and the university had been granted a charter by the government of Zimbabwe. On March 23, 1992, the College of Theology and the College of Agriculture and Natural Resources opened on a site near Old Mutare to forty students from six African countries.

Subsequent General Conferences have heard and affirmed reports on the continuing development of this university for all of Africa. The vitality of the university was evidenced by the creation of additional colleges (now six, plus an Institute of Peace, Leadership, and Governance), increases in the number of faculty members and students, and the growth of the physical plant.

Current Realities

The student body has reached an enrollment level of around fifteen hundred full-time students from twenty-five African countries, with an additional one thousand students studying part-time. All fourteen Africa central conferences, where The United Methodist Church is experiencing rapid growth, are well-represented in the student body. The contributions of the Institute of Peace, Leadership, and Governance include mediating a conflict within the church in Burundi (East Africa Conference) and equipping mediators and peace-builders who are bringing greater stability to conflict zones across Africa. This is truly a university for all of Africa, focused on the Church's priorities and underpinning its mission needs.

Africa University's more than 6,200 alumni have solidified the university's status as a leadership preparation institution. They are college and seminary presidents, faculty members, district superintendents, communicators, hospital and clinic managers, farmers and agricultural extension workers, and leaders in every walk of life.

Africa University's fourth vice chancellor (president) has prioritized fiscal accountability, resulting in the eradication of an $800,000 budget deficit incurred in 2013 and moving the university to positive numbers in the 2014 audit.

The Africa University Fund supports the ministry's core needs and amounts to 17 percent of the institution's $12 million annual budget. Africa University is deeply thankful to the local churches for their ever faithful and generous contributions, leading to a record number of annual conferences paying 100 percent or more of their asking in 2014. With 91.5 percent in overall giving in 2014, the Africa University Fund continues to be actively supported within the church. We urge local churches and annual conferences to continue their faithful giving to the fund.

World Service Special Gifts have also been sought since 1988. These gifts have been held and invested by the GBHEM and the General Council on Finance and Administration (GCFA) as permanent endowment funds for the university. As of 2015, contributions and investment earnings have resulted in an endowment fund of $65 million, with the proceeds going primarily to pay for student scholarships.

The Africa University Board of Directors, Development Office, GBHEM, and GCFA are working to expand

the basic infrastructure of the main campus and increase the permanent endowment fund to $100 million to provide greater support to the institution. To that end, a $50 million Africa University Endowment Campaign is currently in the silent phase. More than $16 million in cash and pledges has already been committed to the campaign. The campaign targets increased income to fund scholarships, academic support, and infrastructure.

A recent challenge grant allowed the institution's primary stakeholders—alumni and local and regional constituents—to invest in the stability of the university. By engaging African donors, Africa University exceeded the challenge amount of $500,000, and generated more than $1 million. A fully staffed alumni office was established in order to engage alumni, as well as to launch and charter associations in countries where the graduates are located.

Recommendations

GCFA has deep appreciation and respect for all who have worked diligently and successfully to bring the university to this point in its development: members and staff of GCFA, GBHEM, and the General Board of Global Ministries (GBGM); the Africa University Board of Directors; administration, faculty, alumni, and students of the university; and all of the persons, churches, conferences, and other organizations who have supported the university with their time, energy, talent, and gifts. GCFA believes the university will continue to enjoy enthusiastic support. GCFA recommends the following:

1. That the 2017-2020 yearly apportionments be set as follows:

AFRICA UNIVERSITY FUND

	2009-2012	2013-2016	2017-2020	$ Change	% Change
Fixed Charges					
Interpretation Resources	$ 415,000	$ -	$ -	$ -	0.0%
Total Fixed Charges	**$ 415,000**	**$ -**	**$ -**	**$ -**	**0.0%**
On-Ratio					
General Board of Higher Education and Ministry	$ 9,685,000	$ 9,433,000	$ 9,556,563	$ 123,563	1.3%
Total On-Ratio	**$ 9,685,000**	**$ 9,433,000**	**$ 9,556,563**	**$ 123,563**	**1.3%**
Grand Total	**$ 10,100,000**	**$ 9,433,000**	**$ 9,556,563**	**$ 123,563**	**1.3%**

	2017	2018	2019	2020
On-Ratio				
General Board of Higher Education and Ministry	$ 2,389,141	$ 2,389,141	$ 2,389,141	$ 2,389,140
Total	**$ 2,389,141**	**$ 2,389,141**	**$ 2,389,141**	**$ 2,389,140**

2. That GBHEM shall be authorized to disburse funds for the development and operation of Africa University and to release such funds to the Africa University Board of Directors or such other structural units as may be created for that purpose, provided that GBHEM shall be accountable for such funds to GCFA under a written agreement developed in consultation with and approved by GCFA and the Africa University Board of Directors, and, provided further, that no such funds shall be released to any structural unit whose charter, bylaws, or other governing documents have not been approved by GBHEM.

3. That permanent endowment funds for the university be held and invested by GCFA, GBHEM, and other investment managers as identified by GBHEM. Permanent endowment funds include the World Service Gift receipts and any other funds that may be raised by the university and designated by the donor for this purpose. GCFA and GBHEM are authorized to disburse income earned from the permanent endowment funds under the same conditions as set forth above. The provisions of this report shall not limit the authority of the Africa University Board of Directors to raise and administer permanent endowment funds and/or funds for the development and operation of the university from sources other than those from which contributions to the Africa University Fund or the World Service Special Gifts fund would normally be sought.

4. That an annual conference may make direct and/or designated gifts for current expense or capital funds purposes to Africa University, but only after it has met its full Africa University Fund apportionment. There may be reasonable exceptions to this restriction, but such exceptions shall be negotiated with GBHEM prior to implementation

5. That adjustment in the provisions of this report, except for the amount of apportionments to the Africa University Fund, may be made by GCFA on the recommendation of GBHEM after consultation with the Council of Bishops.

Report No. 5
THE EPISCOPAL FUND

The General Council on Finance and Administration (GCFA) has projected a budget for support of the bishops of The United Methodist Church that reflects current economic conditions. While healthcare costs are budgeted to rise annually by 6 percent and overall inflation is anticipated to be approximately 2.5 percent per year in the 2017-2020 quadrennium, apportionment funding from the jurisdictional conferences is increasing by only 1.3 percent. Support from the central conferences is being proposed in a formulaic manner in Report No. 8. However, this support is not solely directed to the Episcopal Fund. Rather, it is also being allocated to the General Administration Fund. The result is an increase of episcopal funding globally of only 0.3 percent. With costs increasing faster than funding, this projection requires use of $9.3 million of accumulated reserves.

This level of reserve utilization is not sustainable for the long term. We are cognizant of the struggles of our annual conferences and local churches to meet financial commitments. As a result, GCFA will sponsor a thorough review during the next quadrennium of alternative ways to reduce this operating deficit. Potential areas of study include, but are not limited to, the impacts associated with: apportionment levels for the Episcopal Fund; number of bishops; salary levels for bishops; office and equipment allowances; healthcare costs; and expenses relating to other benefits. Salary, healthcare, and office allowances are the areas with the largest projected cost increase. In total, these costs are expected to increase by $7.1 million (salary—$4.0 million; healthcare—$1.8 million; office allowance—$1.3 million), or 10 percent over the current quadrennium.

In addition to reviewing ways to reduce future expenditure levels, GCFA has taken steps that have already resulted in significant cost savings. For example, in 2014 a move was made to Medicare Advantage for retiree healthcare. This plan reduced total costs for retired bishops' healthcare by $400,000 annually ($1.6 million for a quadrennium). GCFA implemented monthly communication with the Council of Bishops regarding the financial status of the Episcopal Fund compared to prior years and budget in detail for all areas of spending. This allows GCFA to work closely with the Council of Bishops to ensure cost overruns are mitigated or eliminated. GCFA implemented Concur, an expense reimbursement system, in 2014 to enable better auditing and tracking of travel expense

requests to ensure they fall within the travel policies and procedures and to reduce overall costs for episcopal offices by allowing electronic submission of expense requests.

The Episcopal Fund, raised in accordance with ¶ 818.3, will provide for the salary and expenses of active bishops from the date of their consecration and for the support of retired bishops and surviving spouses and minor children of deceased bishops. The average total cost of each active jurisdictional bishop for the upcoming quadrennium is projected to be $1,319,000, while the average cost of a central conference bishop for the upcoming quadrennium is projected to be $930,000. Subject to the approval of GCFA, the treasurer will have authority to borrow for the benefit of the Episcopal Fund such amounts as may be necessary for the proper execution of the orders of the General Conference.

GCFA presents the following recommendations concerning items in the Episcopal Fund for the 2017-2020 quadrennium, to become effective at the adjournment of the 2016 General Conference. The items will be reviewed and set annually by GCFA.

I. Bishops Elected by the Jurisdictional and Central Conferences

A proposed annual spending plan of estimated receipts on apportionment of the Episcopal Fund and expenses for each episcopal office will be submitted to GCFA on forms furnished by it. The proposed spending plan will include funding for salary, housing allowance, and office expense as recommended by the respective episcopal area, jurisdictional or central conference, or its committee on episcopacy.

A. Salaries

1. Active Bishops. All salaries are set annually by GCFA. The salary of a bishop newly elected in 2016 or 2017 will begin on the date of his or her consecration at the annual rate established for 2016 or 2017 by GCFA.

a. Jurisdictional Conferences. In 2015, the salary for jurisdictional bishops is $145,655. Any salary adjustments for 2016 through 2020 will be set by GCFA annually. While the current projections are for a 3 percent annual increase, considerations for determining salary adjustments each year will include the percentage adjustment for workers in state and local government as published by the U.S. Bureau of Labor Statistics, the review of other relevant compensation studies as determined by GCFA, and the overall economic status of the Episcopal Fund and its reserves.

GCFA will notify each newly elected bishop's current salary-paying unit of the date on which payment of salary from the Episcopal Fund will begin.

b. Central Conferences. The salary of each bishop will be recommended by the respective central conference or its committee on episcopacy as included in the area spending plan. For 2015 the salary for central conference bishops are as follows:

Episopal Area / Region	2015 Salary
Africa	$ 71,585
Philippines	$ 71,585
Central and Southern Europe	$ 127,960
Russia	$ 64,688
Germany	$ 84,108
Nordic and Baltic	$ 100,073

Any salary adjustments for 2016 through 2020 will be set by GCFA annually after reviewing the recommendations. While the current projections are for a 3 percent annual increase, GCFA will determine the salary adjustments each year with consideration to the requests individually and in total. Additional considerations will include the review of cost of living changes in each episcopal area, relevant compensation studies as determined by GCFA, and the overall economic status of the Episcopal Fund and its reserves.

2. Interim Retired Bishop. If a retired bishop is asked to serve in an interim position and assigned to assume presidential responsibilities as described in ¶ 409.3, the Episcopal Fund will be responsible, upon request, for the difference between the remuneration of an active bishop's current salary in the jurisdictional or central conference area from which the bishop retires, and the pension payment. The annual conference(s) will be responsible for providing housing for the interim retired bishop. If the interim retired bishop is living outside of the episcopal area, the cost to commute to and from the episcopal area is the responsibility of the annual conference. The status of a retired bishop on interim assignment shall, for purpose of housing and other benefits, be that of a retired bishop.

3. Special Assignment.

a. Retired bishops who accept a special assignment from the Council of Bishops to a United Methodist agency or institution of higher learning following

mandatory retirement will receive remuneration not to exceed a maximum of 20 percent of an active bishop's salary in the episcopal area from which the bishop retired. The Episcopal Fund's share will not exceed 50 percent of the established compensation. The agency or institution of higher learning will assume all responsibility for the bishop's operational and travel expenses related to the assignment.

b. Retired bishops who accept a special assignment from the Council of Bishops with a direct relationship and accountability to the Council of Bishops following mandatory retirement (for example, as COB Executive Secretary or Ecumenical Officer) will receive remuneration of 20 percent of an active bishop's current salary in the episcopal area from which the bishop retired.

c. The status of a retired bishop on special assignment will, for purpose of housing and other benefits, be that of a retired bishop.

d. Compensation for any special assignment will cease after the bishop completes the assignment or has reached the mandatory age of retirement for ordained ministers governing the episcopal area from which the bishop retired, whichever comes first.

4. Salary Payment. Due to the variation in time of election, consecration, and assignment, there may be up to seven weeks of salary and benefits provided from the Episcopal Fund prior to the date of assignment for any newly elected bishop.

B. Episcopal Residence/Housing

The annual conference or conferences constituting the episcopal area to which the bishop is assigned will be responsible for providing an episcopal residence or housing allowance for the bishop.

1. Housing allowance (Jurisdictional Conferences).

a. The Episcopal Fund will provide a grant of $10,000 annually to the annual conference to assist in the cost of providing an episcopal residence or allowance.

2. Episcopal Housing Funds (Central Conferences). The Episcopal Fund will provide a grant annually to the annual conference to assist in the cost of providing an episcopal residence or allowance. The amount for each episcopal area will be set annually by GCFA.

3. Guidelines will be developed by the respective jurisdictional or central conference committees on episcopacy for transition in episcopal residences.

4. If a bishop dies while in active service and the episcopal residence is provided by the annual conference, the surviving spouse may continue to occupy the episcopal residence for up to 120 days following the date of death of the bishop.

C. Office Expense

1. Each active bishop will receive an annual grant as set each year by GCFA to be applied toward the operation of the episcopal office, including telephone, fax, and Internet service. Such grant will be paid quarterly to jurisdictional bishops and monthly to bishops in central conferences.

2. The Episcopal Fund will reimburse purchases of office equipment and furnishings at the discretion of each bishop in an amount not to exceed $10,000 in any one quadrennium for any one episcopal area. All purchases remain the property of the episcopal office with the exception of electronic equipment such as computer, cell phone, and iPad/Kindle/Nook in the bishop's office. Each bishop must comply with and sign the electronic equipment protocol and transfer of files agreement developed by the Council of Bishops stating his or her intent to take or leave electronic equipment. If the bishop takes the electronic equipment, he or she will reimburse the episcopal office the current value of the electronic equipment.

3. Maintenance of office equipment will be an office spending plan item paid from the office allowance.

4. Capital expenditures are not reimbursable from the Episcopal Fund.

D. Audits

1. Jurisdictional Conferences. A full audit of episcopal office and housing funds will be conducted based on generally accepted auditing standards (GAAS). Financial statements accompanying the audit will be prepared in accordance with generally accepted accounting principles (GAAP). A full audit will be conducted annually for each calendar year, and a written report will be provided to GCFA by July 31 of the following year.

When the episcopal office and housing funds are administered through the annual conference treasury, a separate audit is not required if the conference audit includes separate schedules for episcopal office and housing funds. GCFA strongly encourages the appropriate segregation of duties in the handling of episcopal funds.

2. Central Conferences. A full audit of episcopal office and housing funds will be conducted based on approved International Standards on Auditing. Financial statements accompanying the audit will be prepared in accordance with International Financial Reporting Standards. A full audit will be conducted annually for each calendar year, and a written report shall be provided to GCFA by July 31 of the following year.

An audit conducted by the staff auditors of the General Board of Global Ministries (GBGM) will be an acceptable alternative to a separate audit by a chartered public accountant.

3. A status report on audits will be made by GCFA's Committee on Audit and Review Committee to GCFA's Committee on General Agency and Episcopal Matters and to the full GCFA Board. If the audit is not received on time, GCFA's Committee on General Agency and Episcopal Matters will have the right to suspend office and housing allowance funding to the episcopal area.

4. The cost of the annual audit will be an office spending plan item paid from the office allowance.

E. Moving Expense

1. Absent prior approval by GCFA, the Episcopal Fund will be responsible for paying for only one move of a bishop during 2017-2020. In order for a move to be paid by the Episcopal Fund, it must (a) be made within the first twelve months of an assignment/reassignment of an active bishop or (b) within three years of retirement for a move by a retired bishop. Only moves within the continent of the bishop's episcopal service will be paid for by the Episcopal Fund.

2. The Episcopal Fund will pay for the relocation of a surviving spouse of an active bishop, within the continent of the bishop's episcopal service, if the move occurs within 120 days of the death of the active bishop.

3. Pre-approved moving storage expense is reimbursable for a thirty-day period.

4. If a bishop, upon retirement, accepts an assignment of Church-wide responsibility with direct relationship and accountability to the Council of Bishops (¶ 408.1d(1)), and if the assignment is such as to require residence at a specific location, the Episcopal Fund will be responsible for the payment of moving expenses to that location. In such case, a bishop remains eligible for payment of moving expenses by the Episcopal Fund to a retirement residence within the continent of the bishop's episcopal service if that move occurs within three years of the time the assignment of Church-wide responsibility with direct relationship and accountability to the Council of Bishops ends.

5. If a bishop, upon retirement, accepts an assignment of Church-wide responsibility with a general agency or United Methodist Church-related institution of higher education (¶ 408.1d(2)), moving expenses related to such an assignment are the responsibility of the agency or institution, unless the location of the assignment is also the bishop's permanent retirement residence, in which case the Episcopal Fund will be responsible for the cost and this shall be considered the one covered moving expense. If the moving expenses to such an assignment are paid by the agency or institution, the bishop will remain eligible for payment of moving expenses from the Episcopal Fund to a permanent retirement residence within the continent of the bishop's episcopal service if that move occurs within three years of the time the assignment ends.

6. Jurisdictional conferences moving company. GCFA contracts with a national moving company for the relocation of household goods for bishops. If the bishop chooses not to use the moving company contracted by GCFA, three estimates are required from moving companies of the bishop's choice. Following approval, an otherwise qualifying move will be reimbursed upon receipt of the invoice.

7. Central conferences moving company. Three estimates are required from moving companies of the bishop's choice. Following approval, the move will be reimbursed upon receipt of the invoice.

F. Pension

1. Jurisdictional conference bishops. For service years beginning before January 1, 1982, pensions for the support of bishops elected by jurisdictional conferences and those of their surviving spouses will include the benefits provided by the Global Episcopal Pension Program.

For service years beginning January 1, 1982, and thereafter, pensions for the support of bishops elected by jurisdictional conferences and those of their surviving spouses and dependent children will include the benefits provided by the Ministerial Pension Plan, amended and restated effective January 1, 2007, as the Clergy Retirement Security Program (CRSP), and the Comprehensive Protection Plan of the General Board of Pension and Health Benefits.

2. Central conference bishops. Pensions for the support of bishops elected by central conferences and those of their surviving spouses shall include the benefits provided by the Global Episcopal Pension Program.

G. Other Benefits

1. All bishops are eligible to be covered under a group health plan. GCFA will be reviewing the bishops' healthcare plan to ensure that the plan is both providing adequate coverage and is cost effective. Bishops are covered for health benefits from the date of consecration as a bishop. All bishops will have the opportunity to participate in a cost-sharing plan for health insurance.

2. In the central conferences, if the participant is in a national mandatory health plan and there is an employer share, the Episcopal Fund will pay up to the amount paid for other bishops.

3. Retirees will have the opportunity to participate in a cost-sharing plan for supplemental health insurance coverage, as well as the cost-sharing dental and vision plans. Cost sharing will be as determined annually by GCFA.

4. Other insurance coverage and cost sharing for same will be as determined annually by GCFA.

5. The surviving spouse or one family member of a deceased bishop, invited by the Council of Bishops, will be entitled to the payment of expenses to attend the bishop's memorial service held at the Council of Bishops' meeting.

6. One family member of a deceased surviving spouse of a bishop, invited by the Council of Bishops, will be entitled to the payment of expenses to attend the surviving spouse's memorial service held at the Council of Bishops' meeting.

7. Bishops will be entitled to reimbursement to attend the funeral of a bishop or bishop's spouse within their respective college. Bishops designated as representatives of the Council of Bishops or other colleges, or those participating in the leadership at the funeral, will be entitled to reimbursement from the Episcopal Fund.

H. Renewal Leave, Continuing Education, and Sabbatical Leave

1. Renewal Leave. Paragraph 410.2 provides that every bishop in the active relationship shall take up to three months' leave from the normal responsibilities of the episcopacy for purposes of reflection, study, and self-renewal during each quadrennium.

a. A bishop's renewal leave request will first be approved by the college of bishops and reported to the Council of Bishops. The secretary of the Council of Bishops will certify to GCFA the approved list of bishops to be on renewal leave.

b. During the period of a renewal leave, the following financial arrangements will be in effect:

(1) Cash salary will continue, subject to the provisions of (6), below.

(2) Reimbursement will be made, subject to the provisions of (6), below, within the usual guidelines for episcopal expense from the Episcopal Fund, supported by necessary documentation, will be:

i. Transportation to and from the site of renewal leave by the most direct route and the most economical coach air fare; mileage to and from the site of renewal leave reimbursed under established policies for mileage reimbursement.

ii. Expenses up to $2,000 for the quadrennium for actual expenses of tuition and housing.

(3) Expenses incurred in providing temporary episcopal supervision by a bishop from a nearby episcopal area necessitated by the absence of a bishop on renewal leave shall be reimbursed.

(4) Meals during renewal leave are not reimbursable.

(5) Reimbursable episcopal travel expenses will not be paid during renewal leave unless authorized by the Council of Bishops.

(6) Compensation or honoraria received for any activity during renewal leave will be deducted from b. (1) or (2) above.

2. Continuing Education. The Episcopal Fund will reimburse up to $2,500 of the cost of a class, seminar, workshop, or other continuing educational experiences annually. The continuing education fund request, established by the Council of Bishops, must be completed and submitted to GCFA's Episcopal Services Manager no less than thirty days prior to the event to be considered.

3. Sabbatical Leave. As provided in ¶ 410.3, a bishop may be provided sabbatical leave. No travel expenses will be provided during that time.

I. Travel Expense

The Episcopal Fund will pay the travel expenses of all members of the Council of Bishops in accordance with

the Episcopal Fund Travel Expense Guidelines and Policies then in effect. These travel expense policies are in accordance with the General Agency Expense and Reimbursement Policies for all general funds of The United Methodist Church as approved by GCFA.

J. Emergency Fund (Central Conferences)

When the safety of a bishop is threatened, evacuation expenses of the bishop, spouse, and minor children of the bishop may be reimbursed. The Episcopal Fund has limited resources to provide assistance for the replacement or repair of episcopal residences and offices destroyed or damaged by conditions of war or civil unrest in the central conferences. In consultation with staff of GBGM and the officers of the Executive Committee of the Council of Bishops, priorities will be determined to respond to needs when conditions of peace have been restored.

When GCFA has been notified that a bishop in a central conference is being evacuated due to unsafe conditions in the episcopal area, payment of housing and office allowance amounts will normally be suspended. Evacuation costs for the bishop and immediate family will be paid from the Bishops in Exile account of the Episcopal Fund upon authorization of the Council of Bishops and GCFA's General Secretary. Costs for temporary housing and/or office expenses for the interim shall be provided in the same amount until peace is restored to the area. When the bishop returns to the episcopal residence and office, payments of established amounts for housing and office support will resume.

II. Miscellaneous Other Matters

A. Office of the Executive Secretary of the Council of Bishops

The Council of Bishops will submit an annual spending plan to GCFA providing for the expenses related to the position of the Executive Secretary and the office located in Washington, D.C. The administrative assistance and other expenses incurred by the Executive Secretary of the Council of Bishops in the performance of the duties of this office will also be included in the spending plan. The spending plan will be subject to the approval of GCFA.

B. Ecumenical Officer of the Council of Bishops

The Council of Bishops will submit an annual spending plan to GCFA to provide for expenses incurred, including but not limited to travel, by the Ecumenical Officer of the Council of Bishops in the performance of the duties of this office. The spending plan is subject to the approval of GCFA.

C. Office of Christian Unity and Interreligious Relations (OCUIR)

The Council of Bishops will submit an annual spending plan to GCFA providing for the expenses of OCUIR. The spending plan is subject to the approval of GCFA.

III. Funding

A. Changes During Quadrennium

If, in the judgment of GCFA, economic conditions require increasing or decreasing the amounts authorized in this report, GCFA is authorized to make such adjustments.

B. Apportionment for the Episcopal Fund

Both the jurisdictional and central conferences will be apportioned based upon the formulas recommended by GCFA in Report No. 8. GCFA recommends the apportionment for the Episcopal Fund during the 2017-2020 quadrennium be:

EPISCOPAL FUND

	2009-2012	2013-2016	2017-2020	$ Change	%Change
Fixed Charges					
Interpretation Resources	$ 44,000	$ -	$ -	$ -	0.0%
General Council on Finance (2) and Administration	2,170,000	3,000,000	3,039,000	39,000	1.3%
Total Fixed Charges	**$ 2,214,000**	**$ 3,000,000**	**$ 3,039,000**	**$ 39,000**	**1.3%**
Jurisdictional On-Ratio					
Episcopal Fund (1)	$ 92,186,000	$ 84,436,000	$ 85,542,306	$ 1,106,306	1.3%
Office of Christian Unity and Interreligious Relationships	$ 5,839,000	$ 5,213,184	$ 5,281,489	$ 68,305	1.3%
Total Jurisdictional On-Ratio	**$ 98,025,000**	**$ 89,649,184**	**$ 90,823,795**	**$ 1,174,611**	**1.3%**
Total Jurisdictional Apportionments	**$ 100,239,000**	**$ 92,649,184**	**$ 93,862,795**	**$ 1,213,611**	**1.3%**

(1) These figures exclude support from the Central Conferences. In 2013-2016 a minimum of 10% of salary, housing and office allowances were contributed by the central conferences. A new formulaic approach based upon membership is included in Report 8.

(2) Subsequent to the 2012 General Conference, the General Council on Finance and Administation approved a change in fixed charges for 2013-2026 to $750,000 per year to better reflect the cost of support to the Episcopal Fund. The 2017-2020 apportionment represents a 1.3% increase from the current situation.

EPISCOPAL FUND

	2017	2018	2019	2020
Fixed Charges				
Interpretation Resources	$ -	$ -	$ -	$ -
General Council on Finance and Administration	759,750	759,750	759,750	759,750
Total Fixed Charges	**$ 759,750**	**$ 759,750**	**$ 759,750**	**$ 759,750**
Jurisdictional On-Ratio				
Episcopal Fund	$ 21,385,576	$ 21,385,576	$ 21,385,576	$21,385,578
Office of Christian Unity and Interreligions Relationships	$ 1,320,372	$ 1,320,372	$ 1,320,372	$ 1,320,373
Total Jurisdictional On-Ratio	**$ 22,705,948**	**$ 22,705,948**	**$ 22,705,948**	**$22,705,951**
Total Jurisdictional Apportionments	**$ 23,465,698**	**$ 23,465,698**	**$ 23,465,698**	**$23,465,701**
Central Conference On-Ratio	**$ 722,929**	**$ 722,929**	**$ 722,929**	**$ 722,929**
Grand Total	**$ 24,188,627**	**$ 24,188,627**	**$ 24,188,627**	**$24,188,630**

Report No. 6
GENERAL ADMINISTRATION FUND

The General Administration Fund (2012 *Discipline,* ¶ 813) finances general Church activities that are specifically administrative in nature, as contrasted with programmatic, missional, or ecumenical in scope and purpose.

In the 2017-2020 quadrennium, the required apportionments for these General Administration Fund activities will increase by approximately 1.3 percent from the 2013-2016 quadrennium.

Discussion of Specific Budget Items

General Council on Finance and Administration (GCFA) (¶ 805.6). GCFA reports to and is amenable to the General Conference and is responsible for receiving and distributing general Church funds. In addition, GCFA provides certain administrative services to the general agencies, including general ledger processing and maintenance, cash management, and group insurance plan administration. A more detailed description of GCFA's activities is found in Report No.14.

General Conference (¶¶ 501-511). The apportionments for General Conference fund delegate expenses, meeting operation costs (convention center and equipment rental, publishing, petition tracking software, worship, labor), language services (printed translation of advance materials and spoken interpretation on-site), expenses of the offices of the secretary, business manager, and treasurer of the General Conference, and expenses of the several commissions and committees in support of the event.

The changing global nature of the Church is due in part to the rapidly growing membership in central conferences. The percentage of delegates from central conferences has increased significantly since the start of this millennium. Central conference growth was 16 percent in 2000 and will be 42 percent in 2016. This change in representation has resulted in significant increases to two of the four major General Conference cost drivers:

1. The cost of language services (written translation and interpretation at General Conference) has increased from $380,000 in 2000 to an estimated $1.7 million in 2020.
2. In 2012, the average travel costs for delegates from within the United States was approximately $493 for each delegate, while the average travel cost for delegates from central conferences was approximately $3,000 each. As representation from central conferences grows, so likewise does the total cost of travel for delegates.

The Commission on the General Conference launched a sponsorship program for the 2012 General Conference with the intent of creating an income stream that may permit the repayment of some of the accumulated deficit. This program will continue for the 2016 General Conference. Sponsorship gross income provided in 2012 was approximately $210,000, while the projected gross income for 2016 is $600,000.

General Commission on Archives and History (GCAH) (¶¶ 1701-1712). The purpose of GCAH is to promote and preserve the historical interests of The United Methodist Church and its antecedents. GCAH accomplishes this uniquely administrative and programmatic mission by gathering, preserving, holding title to, and disseminating materials representing the ethos of the denomination.

GCAH's "Ministry of Memory" serves these functions for all levels of the connection. In addition, it serves United Methodist seminary students and professors worldwide in basic preparatory and more highly academic Wesleyan-Methodist studies. It also plays a key role in the continuing development of the African American Methodist Heritage Center and The Latino Oral History Project. It also anticipates increased support for central conference historians and leaders, many beginning basic archival collections of their own.

GCAH also manages a Historic Sites and Heritage Landmarks (¶ 1712) program supervising more than five hundred denominational historic sites and nearly fifty heritage landmarks across the global connection.

The Judicial Council (¶¶ 2601-2612). The Judicial Council is the highest judicial body in The United Methodist Church. It determines the legality and/or constitutionality of actions by agencies, boards, conferences, and officials of the Church. Paragraph 813.3 provides that the expenses of the Judicial Council will be paid from the General Administration Fund, within a budget submitted annually to GCFA for its approval.

Pension and Salary Aid. Funding for salary and pension assistance programs is included in this item. In the

2013-2016 quadrennium, funding for salary aid to the Rio Grande Annual Conference was included. In this quadrennium that funding was not specifically identified due to the merger with the Southwest Texas Annual Conference. The funding that was utilized for Rio Grande salary aid was moved to Contingency Funds for the 2017-2020 quadrennium. The priority for the funds previously attributed to Rio Grande will be to assist missionary conferences.

The proposed budget for 2017-2020 for these purposes is:

	2009-2012	2013-2016	2017-2020	$ Change	% Change
Oklahoma Indian Missionary Conference	2,844,000				
Pesnion Aid		138,000	139,808	1,808	1.3%
Salary Aid		1,556,000	1,576,382	20,382	1.3%
Rio Grande Annual Conference					
Salary Aid	2,844,000	805,000	-	(805,000)	-100.0%
Total		**$ 2,499,000**	**$ 1,716,190**	**$ (782,810)**	**-31.3%**

Contingency Reserve. This allocation provides funding for unforeseen or emergency situations that fall within the scope of general administration. This reserve has been increased by the amount previously used for the Rio Grande Annual Conference salary aid as well as any receipts to the General Administration Fund from central conference apportionments. Priority of the funds previously used for Rio Grande salary aid will be given to missionary aid. The new funds coming from central conference apportionments will give priority to the Standing Committee on Central Conference Matters in its work to develop the *Global Book of Discipline* for presentation to the 2020 General Conference, including a third meeting during the quadrennium, the new membership composition of the Standing Committee, and the implementation of the comprehensive plan for Africa.

GENERAL ADMINISTRATION FUND (2)

	2009-2012	2013-2016	2017-2020	$ Change	% Change
Fixed Charges					
Interpretation Resources	$ 60,000	$ -	$ -	$ -	0.0%
Total Fixed Charges	**$ 60,000**	**$ -**	**$ -**	**$ -**	**0.0%**
Jurisdictional On-Ratio					
General Council on Finance and Administration	$17,993,000	$16,844,000	$17,064,639	$ 220,639	1.3%
General Commission on Archives & History Historic Shrines, Landmarks & Sites	4,326,000	4,162,000	4,216,518	54,518	1.3%
General Conference	10,451,000	11,903,000	12,058,917	155,917	1.3%
Standing Committee Central Conference Matters	290,000	293,000	296,838	3,838	1.3%
Judicial Council	571,000	587,000	594,689	7,689	1.3%
Pension and Salary Aid - Rio Grande Conf. (1)	2,844,000	805,000	-	(805,000)	-100.0%
Pension and Salary Aid - Oklahoma Conf.		1,694,000	1,716,190	22,190	1.3%
Contingency Reserve	400,000	861,000	1,687,822	826,822	96.0%
Total Jurisdictional On-Ratio	**$36,875,000**	**$37,149,000**	**$37,635,614**	**$ 486,614**	**1.3%**

(1) Rio Grande Annual Conference has merged with the Southwest Texas Annual Conference. Apportionment support in 2013-2016 was $805,000. Allocating funds to contingency reserve with the priority of use in misssionary conferences.

(2) These figures exclude support from the Central Conferences. A new formulaic approach to central conference apportionments based upon membership is included in Report 8.

GENERAL ADMINISTRATION FUND (2)

	2017	2018	2019	2020
Fixed Charges				
Interpretation Resources	$ -	$ -	$ -	$ -
Total Fixed Charges	**$ -**	**$ -**	**$ -**	**$ -**
Jurisdictional On-Ratio				
General Council on Finance and Administration	$ 4,266,160	$ 4,266,160	$ 4,266,160	$ 4,266,160
General Commission on Archives & History Historic Shrines, Landmarks & Sites	1,054,129	1,054,129	1,054,129	1,054,131
General Conference	3,014,729	3,014,729	3,014,729	3,014,730
Standing Committee Central Conference Matters	74,210	74,210	74,210	74,208
Judicial Council	148,672	148,672	148,672	148,673
Pension and Salary Aid - Rio Grande Conf. (1)	-	-	-	-
Pension and Salary Aid - Oklahoma Conf.	429,047	429,047	429,047	429,049
Contingency Reserve	421,956	421,956	421,956	421,954
Total Jurisdictional On-Ratio	**$ 9,408,903**	**$ 9,408,903**	**$ 9,408,903**	**$ 9,408,905**

(1) Rio Grande Annual Conference has merged with the Southwest Texas Annual Conference. Apportionment support in 2013-2016 was $805,000. Allocating funds to contingency reserve with the priority of use in misssionary conferences.

(2) These figures exclude support from the Central Conferences. A new formulaic approach to central conference apportionments based upon membership is included in Report 8.

Report No. 7
INTERDENOMINATIONAL COOPERATION FUND

"As part of the church universal, The United Methodist Church believes that the Lord of the church is calling Christians everywhere to strive toward unity; and therefore it will pray, seek, and work for, unity at all levels of church life: through world relationships with other Methodist churches . . . through councils of churches, and through plans of union and covenantal relationships with churches of Methodist or other denominational traditions" (*The Book of Discipline, 2012,* ¶ 6, amended).

The Interdenominational Cooperation Fund allows The United Methodist Church to partner with Christian sisters and brothers throughout the world to fulfill a shared ecumenical mission. Our relationships with ecumenical partners enable us to witness together while respecting our unique traditions and distinctions and to engage in ministries that foster justice, mercy, and peace in God's world.

In partnership with other Christian communions, the Interdenominational Cooperation Fund provides operating and associated support for organizations that relate to the ecumenical responsibility of the Council of Bishops. The General Council on Finance and Administration (GCFA) recommends the annual budgeted amounts to the General Conference from recommendations developed in consultation with the Council of Bishops (¶ 814.2).

GCFA, working collaboratively with the Connectional Table (CT), determined that the funding for the Interdenominational Cooperation Fund should remain in the same proportion of total jurisdictional apportionments as approved for the 2013-2016 quadrennium. Therefore, the quadrennial recommendation for 2017-2020 reflects a 1.3 percent increase in funding when compared to the 2013-2016 quadrennium.

Explanation of Items in the Budget

General Council on Finance and Administration. GCFA reports to and is amenable to the General Conference and is responsible for receiving and distributing general Church funds. A portion of the Council's expenses is charged to the Interdenominational Cooperation Fund as provided in ¶ 805.6a and Report No. 14.

National Councils of Churches/Regional Ecumenical Organizations. This line includes funds to support the work of councils or organizations whose membership is limited to a specific country or geographic region. Among the specific organizations currently receiving support is the National Council of the Churches of Christ in the U.S.A. This council comprises thirty-seven member denominations and communions in the United States, representing 45 million Christians and more than one hundred thousand local congregations.

World Council of Churches/International Ecumenical Organizations. This category includes funds to support the work of councils or organizations whose membership is not limited to a specific country or geographic region. The Interdenominational Cooperation Fund supports the World Council of Churches, founded in 1948. The council includes 345 member communions throughout the world, representing more than 500 million Christians. Funds in this category provide for United Methodist participation in the work and life of the World Council of Churches, with a focus on justice and peace. Funds are also provided for the United Methodist commitment for costs of the World Council of Churches Assembly, including travel and related expenses for Christians from developing nations. The World Council of Churches Assembly meets every six to eight years, with the last meeting held in South Korea in 2013.

Christian World Communions/Methodist Unity. This category includes funds to support the work of ecumenical organizations whose members trace their origins to religious traditions started by John Wesley. One such conciliar partner, dedicated to nurturing unity in the Methodist family, is the World Methodist Council. Established in 1881, the World Methodist Council is a worldwide association of eighty Methodist, Wesleyan, and related Uniting and United Churches, representing more than 80.5 million people in 133 countries. The Interdenominational Cooperation Fund allocation provides for United Methodist participation in the work and life of the Council.

Pan-Methodist Commission. This allocation of funding relates to ongoing ministry on matters of mutual interest between representatives of The United Methodist Church, The African Methodist Episcopal Church, The African Methodist Episcopal Zion Church, The African Union Methodist Protestant Church, The Christian Methodist Episcopal Church, and The Union American Methodist Episcopal Church. The commission is currently engaged in fulfilling the vision of full communion among its member churches.

Ecumenical/Multilateral Conversations. This line item provides funding for ongoing and proposed meetings with representatives of other denominations for dialogue, including with the Episcopal Church and the Moravian Church (Northern and Southern Provinces).

Ecumenical Representative Travel. To ensure a United Methodist voice and presence in worldwide deliberations and meetings of funded ecumenical bodies, travel expenses for United Methodist representatives named by the Council of Bishops are paid from the Interdenominational Cooperation Fund (¶ 814.4). Costs and expenses are paid in accordance with guidelines adopted by GCFA, with appropriate and approved limitations. Covered meetings include those of: the governing board, convening tables, and other units of the National Council of the Churches of Christ in the U.S.A.; the central and executive committees of the World Council of Churches, including other structural units and periodic assembly; the executive committee members and at-large delegates of the World Methodist Council; and Churches Uniting in Christ, Christian Churches Together, and the Pan-Methodist Commission. United Methodist participation in concordat relationships and other ecumenical activities of recognized bodies are also covered expenses.

Interreligious Relations. This budget line provides resources for United Methodists to engage more directly with neighbors of other faith communities. The funds will be used to provide information, materials, and support for dialogues locally and regionally, and to support ecumenical programs involving interfaith partners, such as Religions for Peace, USA.

Contingency Reserve. This allocation for the Interdenominational Cooperation Fund provides for unforeseen or emerging issues that fall within the scope of the fund. It is distributed by GCFA in concurrence with recommendations received from the Council of Bishops.

INTERDENOMINATIONAL COOPERATION FUND

	2009-2012	2013-2016	2017-2020	$ Change	% Change
Fixed Charges					
Interpretation Resources	$ 193,000	$ -	$ -	$ -	0.0%
General Council on Finance and Administration	220,000	206,000	208,698	2,698	1.3%
Total Fixed Charges	**$ 413,000**	**$ 206,000**	**$ 208,698**	**$ 2,698**	**1.3%**
On-Ratio					
National Councils of Churches/ Regional Ecumenical Organizations	$ 2,600,000	$ 2,500,000	$ 2,532,747	$ 32,747	1.3%
World Council of Churches/ International Ecumenical Organizations	2,290,000	2,192,000	2,220,713	28,713	1.3%
Christian World Communions/ Methodist Unity:					
World Methodist Council	2,115,000	1,940,000	1,965,412	25,412	1.3%
Pan Methodist Commission	135,000	100,000	101,310	1,310	1.3%
Ecumenical/Multilateral Conversations	300,000	316,000	320,139	4,139	1.3%
Ecumenical Representative Travel	740,000	760,000	769,955	9,955	1.3%
Interreligious Relations	155,000	150,000	151,965	1,965	1.3%
Contingency Reserve	100,000	100,000	101,310	1,310	1.3%
Total On-Ratio	**$ 8,435,000**	**$ 8,058,000**	**$ 8,163,552**	**$ 105,552**	**1.3%**
Grand Total	**$ 8,848,000**	**$ 8,264,000**	**$ 8,372,250**	**$ 108,250**	**1.3%**

INTERDENOMINATIONAL COOPERATION FUND

	2017	2018	2019	2020
Fixed Charges				
Interpretation Resources	$ -	$ -	$ -	$ -
General Council on Finance and Administration	52,175	52,175	52,175	52,173
Total Fixed Charges	**$ 52,175**	**$ 52,175**	**$ 52,175**	**$ 52,173**
On-Ratio				
National Councils of Churches/ Regional Ecumenical Organizations	$ 633,187	$ 633,187	$ 633,187	$ 633,187
World Council of Churches/ International Ecumenical Organizations	555,178	555,178	555,178	555,179
Christian World Communions/ Methodist Unity:				
World Methodist Council	491,353	491,353	491,353	491,353
Pan Methodist Commission	25,327	25,327	25,327	25,329
Ecumenical/Multilateral Conversations	80,035	80,035	80,035	80,034
Ecumenical Representative Travel	192,489	192,489	192,489	192,488
Interreligious Relations	37,991	37,991	37,991	37,992
Contingency Reserve	25,327	25,327	25,327	25,329
Total On-Ratio	**$ 2,040,887**	**$ 2,040,887**	**$ 2,040,887**	**$ 2,040,891**
Grand Total	**$ 2,093,062**	**$ 2,093,062**	**$ 2,093,062**	**$ 2,093,064**

Report No. 8
APPORTIONMENT FORMULAS

The Book of Discipline, 2012, provides that the General Council on Finance and Administration (GCFA) will recommend the formulas by which all apportionments to the annual conferences shall be determined, subject to the approval of the General Conference (¶ 806.1c). This report is therefore concerned with how the provisions of the reports dealing with apportioned financial support for the following funds: World Service, Ministerial Education, Black College, Africa University, Episcopal, Interdenominational Cooperation, and General Administration.

Recommendations:

1. GCFA recommends adoption of the following jurisdictional conference apportionment formula:

The recommended formula is:

$$A = E * (P + i)$$

Where:

A represents an annual conference's **general Church apportionment**

E represents the annual conference's **"Net Expenditures"**

P represents the **"Base Percentage"**

i represents the annual conference's **"Percentage Adjustment"** for economic factors

a. Net Expenditures" (E) consists of the total local church expenditures in the annual conference, less (1) current capital expenditures, (2) expenditures on capital debt service, (3) payments toward general Church apportionments, and (4) all other benevolence giving. The net expenditures will be calculated with the most recent year for which complete data is available. All the components are currently reported through local church statistical reports. The actual and estimated net expenditures for the 2017-2020 quadrennium are:

Year of Data	Year of Apportionment	Net Expenditures	
2014	2017	$ 4,607,965,184	(Actual)
2015	2018	$ 4,698,288,854	(Estimated)
2016	2019	$ 4,828,304,873	(Estimated)
2017	2020	$ 4,923,016,493	(Estimated)

b. "Base Percentage" (P) consists of a simple percentage set by the General Conference on recommendation of GCFA. When applied to the "Net Expenditures" for all conferences, it will yield the total to be apportioned for all general Church funds. After determining the amount it recommends to the General Conference as the annual total of all apportioned general funds, GCFA recommends the "Base Percentage" for each year of the quadrennium as follows:

Year	Projected Apportionments	Base Percentage
2017	$ 152,749,997	3.3149121%
2018	$ 152,749,997	3.2511836%
2019	$ 152,749,997	3.1636361%
2020	$ 152,750,009	3.1027726%

c. "Percentage Adjustment" (i) is unique to each annual conference. The exact value of the "Percentage Adjustment" for an annual conference will vary during the quadrennium as new economic and statistical reports become available. It consists of the following two factors, which are combined to determine the net "Percentage Adjustment" up or down from the "Base Percentage:"

i. Economic Strength Factor is measured on the basis of per capita income for the counties that comprise the conference's geographic area. Publicly available data from the United States Department of Commerce is used. In calculating the average per capita income for an annual conference, county-level per capita income will be weighted by the average worship attendance in the United Methodist churches in that county as reported in the Local Church Report to the Annual Conference. Each annual conference's average per capita income is expressed as a ratio of the United States average. A proportional factor or "slope" is set that limits the size of the adjustment from the first factor to a ± 0.4 percent.

ii. Local Church Costs Factor, which measures the impact of certain local church costs that are at least partly outside of its control, is calculated by adding: (1) local church clergy expenses; (2) local church current operating expenses; and (3) payments toward budgeted annual conference costs (excluding General Conference apportionments). The total of these three cost areas is divided by average attendance at morning worship services to arrive at a cost per attendee. This total cost per attendee is expressed as an index by dividing by the average among all annual conferences. A proportional factor or "slope" is set that limits the size of the adjustment for this factor to a ± 0.5 percent. All figures used in the calculation of this factor are derived from the Local Church Report to the Annual Conference.

2. For the past two quadrennia, contributions to the Episcopal Fund from annual conferences in central conferences have reduced Episcopal Fund distributions for bishops' compensation, housing, and office allowances. The central conference contributions are shown below:

Year	Episcopal Fund	
2009	$ 904,453	(Actual)
2010	$ 902,520	(Actual)
2011	$ 986,568	(Actual)
2012	$ 968,028	(Actual)
2013	$ 923,653	(Actual)
2014	$ 955,826	(Actual)
2015	$ 975,000	(Estimated)
2016	$ 975,000	(Estimated)

Since the 2012 General Conference, GCFA has worked with the Standing Committee on Central Conference Matters to establish an equitable approach and formula for central conference apportionments.

GCFA recommends that the apportionment formula for 2017-2020 apply to both the Episcopal Fund and the General Administration Fund, since both of these funds directly support the central conferences.

GCFA recommends adoption of the following central conference apportionment formula for the Episcopal and General Administration Funds:

The recommended formula is:

$$A = (J * M) * i$$

Where:

A represents a central conference annual conference's **General Church Apportionment**

J represents the **Jurisdictional Apportionments per Professing Member** for each of the Episcopal and General Administration Funds

M represents the number of **Professing Members in the Central Conference Annual Conference**

i represents the central conference's **"Economic Adjustment Factor"**

a. "Jurisdictional Apportionments per Professing Member" (J). This factor will be calculated each year based upon the actual apportionments for that year divided by the number of professing members three years prior. For example, 2017 apportionments per professing member would use the actual apportionments for 2017 and the professing members at the end of 2014. The current estimate for this factor in 2017-2020 is shown below:

Episcopal Fund	General Administration Fund	Total
$3.00	$1.24	$4.24

b. "Professing Members" (M) consists of the professing members of each annual conference within the central conferences as reported in the annual statistics sent to GCFA. These statistics should also agree with the data published in the annual conference journals. Membership was chosen as a basis for the apportionment formula because the availability and reliability of the data was better than revenue- or expenditure-based options. The membership used in this calculation will be the membership of the annual conference three years prior to the apportionment year. This is consistent with the membership used in the calculation of "J" above.

c. "Economic Adjustment Factor" (i) is unique to each annual conference within the central conferences. The exact value of the "Economic Adjustment" for a conference will vary during the quadrennium as new economic and statistical reports become available. The factor to be used for the economic adjustment in the annual conferences is each country's or annual conference's GDP (Gross Domestic Product) per capita in relation to the U.S., expressed as a percentage. The source used for this data for the current quadrennium will be a credible source as chosen by GCFA, and the most recent data point available at the time of apportionment calculations will be used. In calculating the average GDP for annual conferences in multiple countries, the country GDP data will be weighted by the number of professing members as reported in each country.

Based upon the recommended formula and the assumptions outlined above, the projected apportionments for the 2017-2020 quadrennium are:

Year	Episcopal Fund	General Administration Fund	Total Apportionments
2017	$ 722,929	$ 298,782	**$ 1,021,711**
2018	$ 722,929	$ 298,782	**$ 1,021,711**
2019	$ 722,929	$ 298,782	**$ 1,021,711**
2020	$ 722,929	$ 298,782	**$ 1,021,711**
Total	**$ 2,891,716**	**$ 1,195,128**	**$ 4,086,844**

3. Using this formula, GCFA will first calculate the total amount to be apportioned to each annual conference for the applicable apportioned general funds. The apportionment for each fund will then be calculated in direct proportion to that fund's approved amount. Each annual conference will therefore continue to receive from GCFA an annual statement showing its apportionments for each applicable general fund. Each annual conference will continue to have the authority to apportion those amounts to its charges or churches by whatever formula or method it determines (¶ 613.3).

4. If an annual conference decides to combine general Church apportionments with each other or with conference apportioned funds for apportioning to local churches, the receipts on such combined funds will be allocated in direct proportion to the budgeted amounts for each fund or cause included in the combined fund budget, and amounts so allocated to general Church funds will be remitted to GCFA on a monthly basis.

5. If more than 100 percent of the amount voted by General Conference for jurisdictional apportionments for a general fund is received in any given year, the excess funds will be held in trust by GCFA in an apportionment stabilization fund. All monies placed in such a fund will be considered as fund balances restricted by the General Conference to the fund or line item in which the surplus occurred. They will be held by GCFA until such time as shortfalls in such receipts occur during the same quadrennium, at which time they may be distributed to compensate for the shortfalls. If undistributed funds remain at the end of the quadrennium, due to excess receipts beyond the amounts needed to compensate for shortfalls, GCFA will recommend for action by the next General Conference how any remaining fund balances should be distributed, provided that those recommendations will be consistent with the purposes for which the funds were raised.

6. In adopting this report, the General Conference authorizes GCFA to make such changes in the language and definitions of this report as other General Conference actions or changed circumstances may require, while preserving as much as possible the substance and content of this report.

7. Additional information concerning local church expenditures and economic growth will be collected between the time of this publication and the meeting of the 2016 General Conference. The projected total apportioned funds presented herein represent only a current recommendation to General Conference, and the final total apportioned funds are subject to being determined by General Conference. This additional information and possible changes adopted by General Conference could alter both the projections of net expenditures and the total apportioned funds used to calculate the base percentage for the 2017-2020 quadrennium.

Report No. 9
SUNDAYS WITH GENERAL CHURCH OFFERINGS

The General Council on Finance and Administration (GCFA), in consultation with the Connectional Table (CT) and the Council of Bishops, makes recommendations to the General Conference regarding any offerings to be received in connection with special days observed on a Church-wide basis. All such recommendations are subject to the approval of the General Conference.

Sundays with General Church Offerings. *The Book of Discipline, 2012*, designates six special Sundays during which offerings for general Church purposes are to be received (¶¶ 824, 262, 263).

1. The following table indicates the total offerings remitted to GCFA from the special Sundays during 2009-2014:

Special Sunday Offering	2009	2010	2011	2012	2013	2014
Human Relations Day	572,669	500,281	548,840	538,278	519,093	521,392
One Great Hour of Sharing	3,111,349	2,694,889	2,947,642	2,861,462	2,590,372	3,001,634
United Methodist Student Day	484,188	515,271	451,627	456,488	408,420	430,115
World Communion Sunday	930,878	912,720	819,749	848,331	795,899	836,385
Peace With Justice Sunday	283,378	229,558	250,707	271,695	209,801	216,746
Native American Ministries Sunday	350,999	324,889	262,630	287,581	359,623	265,781
Total Receipts	**$ 5,733,461**	**$ 5,177,608**	**$ 5,281,195**	**$ 5,263,835**	**$ 4,883,208**	**$ 5,272,053**

2. For the 2017-2020 quadrennium, GCFA recommends six general Church Special Sunday offerings be received:

- **Human Relations Day** (¶¶ 824.1, 263.1)
- **One Great Hour of Sharing** (¶¶ 824.2, 263.2)
- **United Methodist Student Day** (¶¶ 824.3, 263.4)
- **World Communion Sunday** (¶¶ 824.4, 263.3)
- **Peace with Justice Sunday** (¶¶ 824.5, 263.5)
- **Native American Ministries Sunday** (¶¶ 824.6, 263.6)

Directives. The following directives will apply to each of the six general Church Special Sunday offerings:

1. Promotion of all authorized general Church Special Sunday offerings will be by the General Commission on Communications (UMCom), in consultation with the administering agencies. Expenses of promotion for each offering shall be a charge against receipts in an amount determined in the manner described in Report No. 11.

2. Receipts from all authorized general Church Special Sunday offerings will promptly be remitted in full by the local church treasurer to the annual conference treasurer, who will, within thirty days of receipt, remit the funds in full to the treasurer of GCFA, except where noted differently below. Local churches will report the amount of the offerings in the manner indicated on the Local Church Report to the Annual Conference. In the case of Native American Ministries and Peace with Justice Sunday offerings, the annual conference treasurer will divide the receipts as specified in the relevant Disciplinary paragraphs.

3. The following table indicates the amounts of the respective offerings that are to be remitted to, and the amounts that are to be retained for use in, the annual conference:

Special Sunday Offering	Authorizing Paragraph(s)	% to Remit to GCFA	% to Retain in Annual Conference
Human Relations Day	824.1, 263.1	100 %	0 %
One Great Hour of Sharing	824.2, 263.2	100 %	0 %
United Methodist Student Day	824.3, 263.4	100 %	0 %
World Communion Sunday	824.4, 263.3	100 %	0 %
Peace With Justice Sunday	824.5, 263.5	50 %	50 %
Native American Ministries Sunday	824.6, 263.6	50 %	50 %*

* Should there be no Native American ministries within the annual conference, the annual conference treasurer shall remit this 50 percent to GCFA.

Sundays with Offerings Authorized for Use Within the Annual Conference. *The Book of Discipline, 2012,* authorizes offerings in connection with four special Sundays for which the offering receipts are to be retained for use within the annual conference. These offerings may be received in accordance with the provisions of the 2012 *Discipline*:

- **Christian Education Sunday** (¶ 265.1)
- **Golden Cross Sunday** (¶ 265.2)
- **Rural Life Sunday** (¶ 265.3)
- **Disability Awareness Sunday** (¶ 265.4)

Report No. 10
COMMITTEE ON AUDIT AND REVIEW

The Committee on Audit and Review (Committee) of the General Council on Finance and Administration (GCFA) has the principal function of assessing the fiscal stewardship of those agencies and missions being wholly or partly funded by The United Methodist Church. This function is a small part of the general Church's fiduciary duty to effectively and transparently utilize funds entrusted to it by donors, and by the blessings of our God.

The Committee has two primary methods for accomplishing its function.

The first is to evaluate the qualifications, independence, experience, and expertise of an outside auditing firm and engage the very best one available to examine the records, financial statements, and procedures of each Church agency. This audit firm reports all findings resulting from its examination of each agency directly to the Committee every year. The Committee's task is to evaluate the auditor's findings and reports to determine whether there are any opportunities to improve on appropriate fiscal transparency or accountability of each agency.

The second is to employ an internal audit firm to examine areas of particular concern in agency or mission operations, in partnership with the external auditor. While the outside auditor can evaluate an agency's fiscal processes and procedures on an overall scale once a year, the internal audit function is to identify specific areas within an agency for additional focused examination throughout the year and to report opportunities for improvement of the areas examined to the agency and to the Committee.

Awareness of the fiduciary obligations to the general Church and its donors must be continually reinforced by the Committee, as must the importance of the perception and the reality of financial and operational transparency. Identifying opportunities for improving methods of achieving these goals, followed by prompt, effective action, is central to this effort.

Internal Audit

In January 2012, the internal audit function was transitioned from staff employed by GCFA to an external contract service provided by an accounting firm. The firm of Lattimore Black Morgan & Cain, PC (LBMC), was recommended by the Committee and approved by GCFA for a three-year contract covering fiscal years 2012 through 2014. The Internal Audit firm reports to the Committee. This reporting relationship ensures that the Internal Audit function can remain objective and independent while performing audits.

The Internal Audit function is responsible for auditing the general agencies (except for The United Methodist Publishing House and the General Board of Pension and Health Benefits) and other affiliated entities that receive general Church funds. A cornerstone of strong governance, internal auditing bridges the gap between management and the board, assesses the ethical climate and the effectiveness and efficiency of operations, and serves as an organization's safety net for compliance with rules, regulations, and overall best business practices.

The general agency staff involved in internal audit workings during 2012 through 2014 expressed appreciation for the work done by LBMC, for a high degree of professionalism in work being done and for helpful and relevant feedback given to improve fiscal operations at the agencies. At the end of the initial contract, the Committee recommended, and GCFA approved, a new four-year contract to continue with LBMC as the internal audit firm. The new contract will cover fiscal years 2015 through 2018.

External Audit Firm

The certified public accounting firm of Crosslin & Associates performed external audit services for the general agencies for eight years from 2006 through 2013. The treasurers and chief financial officers of the general agencies have expressed gratitude for the quality of work, timeliness of the audits, and the professionalism of the Crosslin staff. The Committee completed a Request for Proposal and received proposals for external audit services beginning with the 2014 fiscal year. The Committee recommended, and GCFA approved, a plan to rotate audit firms and to begin a new contract with the external audit firm Cherry Bekaert. The new contract starts with fiscal year 2014 and ends with fiscal year 2017.

Audit and Review Observations

The overall level of control at the general agencies continues to improve. The Committee would like to point out three areas that continue to need focused attention during internal and external audits by the Committee as well as agency staff.

- **Incomplete Operational Documentation**—The lack of documented operational procedures continues to weaken the overall level of control at the agencies. This is especially true for those agencies that have lost key employees, either due to retirement or for other reasons. A great deal of institutional and operational knowledge has been lost because a number of key operational processes are not documented. While time is critical and limited for all agency personnel, time is saved overall with effective succession planning and procedure documentation when staff transition does occur.

- **Incomplete Financial Documentation**—Issues were noted in the external audit work for some agencies regarding adequate documentation for financial asset classification, including endowment, permanently restricted, and board-designated funding. Documentation of asset classification and fund reconciliations will strengthen internal controls and provide more information for board and management decisions in the future. Recommendations were made to help ensure adequate documentation is available moving forward.

- **Unsecured Network and Internet Applications**—Unsecured network and Internet applications continue to present a significant risk to the general agencies and other business entities. As more and more companies rely on these applications to conduct critical business functions, the risk associated with unsecured applications increases. Both internal and external audit work has been performed to identify key areas of vulnerability and corrective actions have been recommended. This work will continue as new technologies emerge and relevant feedback will be given to increase security in this area.

Episcopal Area Audits

Coordination of the receipt of the episcopal area offices' external audit is being handled by GCFA's Committee on General Agency and Episcopal Matters (GAEM). The Committee's Internal Audit firm works with GAEM by providing reviews of the audits. Any findings/observations noted are reported to both committees.

All offices are now required to have audited financial statements. The option of separate audits or the inclusion of a supplemental schedule in the related annual conference office is acceptable. The Committee is pleased to report that all episcopal office audits were received and reviewed for fiscal year 2013. These include reports from forty-six jurisdictional conference episcopal offices and twenty central conference episcopal offices. Some deficiencies were noted in both internal controls for offices and consistency in information provided in the audit reports. Feedback was provided to the episcopal office staff where deficiencies were noted in order to assist in complete and accurate reporting for fiscal year 2014.

Future Activities

As The United Methodist Church continues to grow both spiritually and globally, the Committee remains committed to leading the church in fiscal accountability and transparency. Several issues have transpired over the last quadrennium that have shown areas where more attention is needed regarding some episcopal office internal controls as well as timing and consistency in financial reporting. The Committee is working with its internal audit firm to review episcopal office audits more thoroughly and to provide relevant and useful feedback on implementing appropriate corrective action plans based on audit findings. The Committee plans to increase work in this area over the next quadrennium and to develop plans for a more proactive stance in assisting in providing accountability and transparency.

Report No. 11
DIRECTIVES FOR THE ADMINISTRATION OF THE GENERAL FUNDS

1. Fixed Charges. Fixed charges in any of the general funds will be paid as expended within the limits of the approved budgets. However, the General Council on Finance and Administration (GCFA) is authorized to adjust the fixed charges amounts in general fund budgets as emergencies, changing conditions, or the responsibilities placed upon the general agencies by the General Conference may require.

2. On-Ratio Allocations. All allocations from the general funds of The United Methodist Church shall be paid on ratio of net receipts after payment of fixed charges.

3. Validity of Claims. GCFA will be authorized to determine the validity of claims in all matters involving the World Service Fund, the Episcopal Fund, the General Administration Fund, the Black College Fund, the Ministerial Education Fund, the Interdenominational Cooperation Fund, the Africa University Fund, World Service Special gifts, the Advance, the Special Sundays offerings, or any other general fund, where these are not specifically set forth or determined by the General Conference.

4. Conformity with Other General Conference Actions. GCFA is granted authority to make such editorial changes in its reports as may be needed to bring them into conformity with the approved general fund budget amounts and totals, and any other applicable actions of the 2016 General Conference.

5. GCFA Expenses. General fund allocations to GCFA fall into two categories, as provided in ¶ 805.6 of the 2012 *Discipline*: 1) an on-ratio line item in the General Administration Fund budget; and 2) fixed charges in certain other funds for which GCFA incurs significant administrative costs, proportionate to their estimated receipts. The budget of GCFA is presented in its Report No. 14.

6. Travel Expense and Meeting Policy for Special Committees Funded by the General Funds. Any special committee, study group, special commission, or any other special group created by the General Conference and funded by the general funds of The United Methodist Church will be subject to the travel and expense reporting and reimbursement requirements established by GCFA. If the special committee, study group, special commission, or other special group is not directly responsible to a general agency, it will make all meeting and travel arrangements through GCFA.

7. Application of Apportionment Formula. As the apportionment formula is applied during the quadrennium to actual events, the outcome of the calculation may result in a different amount being apportioned than those amounts contained in the published reports. When each annual apportionment is determined, GCFA will calculate the total amount to be apportioned for each of the general funds and to each fund line item, including fixed charges, in direct proportion to the amounts approved in its Reports numbered 1 through 7.

8. Consultants. As part of its oversight function, GCFA will prepare and make available an annual listing of all consulting contracts entered into by agencies and organizations amenable to the Connectional Table. This shall also include the Council of Bishops. This listing will be prepared by March 1 of each year and will include contracts in place during the preceding calendar year. The list will include the name of the individual or corporate entity, address, length and purpose of the contract, and the amount of money paid for the contractor.

9. General Agency Audits. All treasuries receiving general Church funds are required to have an annual audit as provided in ¶ 806.5.

10. Internal Audit Functions. GCFA has the responsibility to establish and conduct the internal auditing functions for all agencies receiving general Church funds (¶ 806.6). All agencies receiving general Church funds are required to comply with fiscal accountability policies and practices established by GCFA. The Committee on Audit and Review will monitor compliance with such policies and practices. If the Committee determines there are any violations it shall proceed in a manner as outlined in ¶ 806.13 and within established policies of the Committee at that time.

11. General Agency Budget Review. As outlined in ¶¶ 806.3, 806.4, 806.7, 806.11, and 806.12, GCFA will review the proposed spending plan and the financial operations for each agency receiving general Church funds. If GCFA determines that an agency is not in compliance

with the provisions of these paragraphs, it will proceed within its established policies at that time.

12. Approving Emerging Ministry Opportunities Between Sessions of General Conference. In the interim between quadrennial sessions of the General Conference, potential programs and initiatives of Church-wide consequence may arise in response to unforeseen opportunities for mission and ministry. When these opportunities involve the expenditure of general Church funds, the proposed programs or initiatives shall require the joint approval of GCFA, the Council of Bishops, and CT. When timeliness of action warrants, the executive committees or equivalent of these bodies may act in such matters for the body itself, but only by a three-fourths vote. Such programs and initiatives shall be governed by established policies of the General Conference. A report on any such programs and initiatives will be made by CT to the General Conference at its next quadrennial meeting.

13. General Commission on Communication. The General Commission on Communication (UMCom) serves as the central agency for promoting general Church funds throughout the Church, as provided in ¶ 1806.12.

Promotion is aimed at individual United Methodists and seeks to foster an understanding of how giving of one's financial resources is an integral part of the Christian life. The focus is on shared ministries that change lives. Print, video, and computer-delivered resources help United Methodists see their mission outreach, understand how their diverse ministries make a difference in human lives, and learn how the local church benefits from shared outreach.

Interpretation is aimed at the leadership of annual conferences, districts, and local congregations. It provides specific information about Church funds and encourages leaders to be faithful in remitting funds to conference and general Church benevolent causes. UMCom provides resources in a variety of media to be used by conference leadership, pastors and local church leadership, and staff of other general agencies.

The cost of promotional resources related to a particular fund or group of funds is covered by a fixed-charge line item in the budget of the respective funds. UMCom, following consultation with the general agency responsible for administering the fund, recommends the annual budget of fixed-charge amounts, subject to approval by GCFA. For 2017-2020, the fixed charges line items total $3,105,889, which is a 0.6 percent increase compared to the 2013-2016 quadrennium. In 2017-2020, as in the past, one resource item may interpret or promote several funds. UMCom will be promoting all of the general apportioned funds using the monies provided by the fixed charges for the World Service Fund, as well as with other monies from its share of the World Service Fund. In such cases, UMCom is authorized to allocate costs for such items among the funds included in particular resources.

No promotional funds will be taken from general Advance Special gifts or World Service Special gifts. The cost of promoting these funds is borne entirely by the administering agencies or from other funds approved by the General Conference.

The schedule of amounts authorized for program and benevolence interpretation resources for the 2017-2020 quadrennium are shown in the following tables:

Connectional Giving Interpretation Budget

	2009-2012	2013-2016	2017-2020	$ Change	% Change
World Service Fund	$ 1,544,000	$ 1,442,000	$ 1,460,889	$ 18,889	1.3%
Ministerial Education Fund	271,000	-	-	-	0.0%
Black College Fund	313,000	-	-	-	0.0%
Africa University Fund	415,000	-	-	-	0.0%
Episcopal Fund	44,000	-	-	-	0.0%
General Administration Fund	60,000	-	-	-	0.0%
Interdenominational Fund	193,000	-	-	-	0.0%
Human Relations Day	500,000	255,000	255,000	-	0.0%
One Great Hour of Sharing	800,000	400,000	400,000	-	0.0%
Native American Ministries Sunday	400,000	290,000	290,000	-	0.0%
Peace With Justice Sunday	384,000	200,000	200,000	-	0.0%
World Communion Sunday	500,000	260,000	260,000	-	0.0%
United Methodist Student Day	420,000	240,000	240,000	-	0.0%
Total Fixed Charges	**$ 5,844,000**	**$ 3,087,000**	**$ 3,105,889**	**$ 18,889**	**0.6%**
Allocation for interpretation resources for Special Gifts					
The advance (paid by participating agencies)	$ 1,599,000	$ 1,190,000	$ 1,190,000	$ -	0.0%
Grand Total	**$ 7,443,000**	**$ 4,277,000**	**$ 4,295,889**	**$ 18,889**	**0.4%**

Connectional Giving Interpretation Budget

	2017	2018	2019	2020
World Service Fund	$ 365,222	$ 365,222	$ 365,222	$ 365,223
Human Relations Day	63,750	63,750	63,750	63,750
One Great Hour of Sharing	100,000	100,000	100,000	100,000
Native American Ministries Sunday	72,500	72,500	72,500	72,500
Peace With Justice Sunday	50,000	50,000	50,000	50,000
World Communion Sunday	65,000	65,000	65,000	65,000
United Methodist Student Day	60,000	60,000	60,000	60,000
Total Fixed Charges	**$ 776,472**	**$ 776,472**	**$ 776,472**	**$ 776,473**
Allocation for interpretation resources for Special Gifts				
The advance (paid by participating agencies)	$ 297,500	$ 297,500	$ 297,500	$ 297,500
Grand Total	**$ 1,073,972**	**$ 1,073,972**	**$ 1,073,972**	**$ 1,073,973**

Report No. 12
PAY EQUITY IN THE GENERAL AGENCIES OF THE UNITED METHODIST CHURCH

Executive Summary

The Book of Discipline, 2012, ¶ 807.12.a, requires the General Council on Finance and Administration (GCFA) to "gather from all general agencies, at such intervals and in such format as it may determine, information regarding salary remuneration and pay equity and the number of agency employees and staff." Annually, GCFA's Committee on Personnel Policies and Practices (CPPP), per ¶ 807.12.b, presents recommendations to GCFA on an appropriate salary schedule, based upon the responsibilities of covered personnel. Pay equity is at the core of these recommendations, as a means of ensuring there is no discrimination in the wage-setting system.

Current Situation

Equality in pay is a significant affirmation of our faith and is taken seriously. All agencies of the general Church support the belief of a united pay structure that is fair to all. Today, we follow the structure provided to us from the pay equity study performed in the early 2000s. As a result of that study, great emphasis was placed on supporting racial and ethnic equality.

CPPP has maintained its commitment to an annual review and evaluation process of internal wage structures and practices. During these annual reviews, small incremental adjustments have been made to the salary scale; however, salary levels are significantly lower than comparable job positions in the secular world. An in-depth review of our compensation structure will be conducted during the 2017-2020 quadrennium. Such evaluation will consider both salary and benefit packages.

CPPP intends to recommend to GCFA during the 2017-2020 quadrennium an all-encompassing compensation philosophy for general agencies and will recommend a compensation structure based on this philosophy. The compensation philosophy will be established first, in order to provide a guideline for the performance evaluation process to include best practices for all human resources personnel. These practices will reduce opportunities for biases and provide uniformity in job descriptions across agencies. It will also take into consideration the cost of the benefits package as part of the total compensation offering. The compensation philosophy and evaluation processes established will cover all staff at all general agencies receiving general Church funds.

Adopting this recommendation for an overall compensation philosophy statement and evaluation process, and thereafter implementing it, will validate our beliefs of human value and equal worth for all those employed by the agencies of the general Church.

Recommendations

1. That the General Conference reaffirm the Church's commitment to pay equity.

2. That the General Conference direct each general agency receiving general Church funds to continue to work collaboratively in efforts to gather, analyze, and report on pay equity issues within and across the general Church.

3. That GCFA be directed to obtain from its Committee on Personnel Policies and Practices recommendations relating to overall compensation philosophy and structure that will reach pay equity goals.

Report No. 13
REFERENCES FROM PREVIOUS GENERAL CONFERENCES

The 2012 General Conference adopted Petition Number 20371, which caused ¶ 1114.7 of the 2012 *Discipline* to read as follows:

> To call together regularly United Methodist general agency leaders whose programs include the subject matter of stewardship to work toward common language, consistent stewardship theology, and cooperative efforts, in cooperation with the General Council on Finance and Administration.

In fulfillment of this joint responsibility, the General Council on Finance and Administration (GCFA) and the General Board of Discipleship (GBOD) worked jointly to organize a Stewardship Summit in 2013 built around the question: "Where do we concentrate the resources of the denomination to grow the culture of generosity in The United Methodist Church?" It brought together persons across a broad spectrum of the Church—including annual conference treasurers, representatives from United Methodist foundations, individuals from unique ministries across the U.S., an active and a retired bishop, and representatives from five general agencies (including the general secretaries from the hosting agencies)—to share and interact around this question. The group was divided into four diverse work teams, which were asked to brainstorm two questions: (1) "What is working well?" and (2) "What are our 'growing edges' that need attention to move the needle in generosity?" They were asked to keep their focus broad enough to cover three large areas of generosity: funding local church ministry; funding connectional ministries; and asset giving, designated gifts, and planned gifts.

The results of these sessions were summarized into four areas of concern:

RESEARCH: Why are funds going to non-UMC causes? How might we learn to adapt and enhance UM funding streams to better adapt to emerging funding patterns of individuals and local churches?

EDUCATE: Support, train, and equip clergy leadership to fully embrace their call as courageous witness to, and examples of, Christian generosity.

EQUIP: Build local church leadership capacity around generosity in the local church to meet the challenge of giving in the twenty-first century, including electronic giving, storytelling, basic fundraising techniques, and support of our United Methodist connection.

WITNESS: Unapologetically embrace financial giving as an essential mark of United Methodist discipleship, including issues that impact personal and social holiness such as generosity, personal financial discipline, economic justice, and the teachings of scripture around money.

The following ideas were proposed as responses to these concerns:

- Presenting apportionments in a way that more resembles an annual fund campaign for the church and less a franchise fee for local United Methodist churches.
- Creating Annual Conference Stewardship Academies that would train clergy and lay leaders in multiple tracks around stewardship and a culture of generosity.
- Adopt language and resources that will move the understanding of stewardship from a "once a year event" to a spiritual discipline of giving for people of faith.
- Develop a pilot program for personal financial management that would help United Methodists move to better management of resources and to higher levels of generosity.

The 2012 General Conference adopted GCFA Report 8 that stated: "GCFA commits to study the implications of implementing an apportionment formula for the support of the general Church funds based upon current income received by the local churches and report its findings and any recommendations to the 2016 General Conference."

In fulfillment of this responsibility, GCFA formed a special committee comprised of an annual conference treasurer from each jurisdiction in addition to the GCFA members who comprise the GCFA Board's Connectional Outreach Committee. To assist the special committee with its efforts, GCFA staff prepared analyses and data around formula options and the financial impact on jurisdictions and annual conferences. The information provided included:

- Two income-based formula options:
  - o Option 1 included Line 62 in Table III of the local church report to the annual conference less the amount received from the sale of church assets (line 62e, Table III).
  - o Option 2 included amounts received through pledges and dividends (lines 62a–62d, Table III).
- The impact of each option on the jurisdictions as well as each on each annual conference compared to the current expenditure based formula for 2009-2012 as well as 2013-2016. Both models increased apportionments in the Southeastern and South Central Jurisdictions, and decreased apportionments to the North Central, North Eastern, and Western Conferences.
- Explanations regarding the cause of the shift in apportionments. The main reason for the shift is that deductions allowed in the current expenditures-based model are not taken into consideration in the income-based model.

The special committee agreed that if a change is made to an income-based formula, Option 1 would be the preferred method, since it is very simple and transparent. The members of the special committee also agreed that the current "i" factor used for geographic economic differences should be discontinued with any shift to an income-based formula. However, the committee determined that further analysis and information is necessary before any implementation. It was agreed that during the 2017-2020 quadrennium, GCFA would provide comparative and more in-depth analysis to:

- Evaluate if the income-based model is more equitable
- Evaluate the impact on annual conference apportionments
- Estimate the impact on apportionment collections
- Determine how the base percentage would be set and change over time
- Develop an implementation strategy

It was agreed that this additional time would allow for sufficient conversations and input at annual conferences as well as with the Connectional Table with any potential change not occurring until the 2021-2024 quadrennium.

Report No. 14
GENERAL CHURCH SOURCES OF FUNDING TO THE GENERAL COUNCIL ON FINANCE AND ADMINISTRATION

The General Council on Finance and Administration (GCFA) fulfills a wide variety of oversight responsibilities within The United Methodist Church. Spending by GCFA is in support of various processes and activities mandated by *The Book of Discipline, 2012,* and are entirely administrative in nature. The income for GCFA from general Church funds for the 2017-2020 quadrennium is $26,562,491, representing an increase of $193,491, or 0.7 percent compared to the 2013-2016 quadrennium. The funding comes primarily from the General Administration Fund, the World Service Fund, and the Episcopal Fund, collectively representing 96 percent of the total budget. GCFA's administrative ministries mandated by the 2012 *Discipline* include:

1) Coordinating preparation of the quadrennial budget for the denomination's boards and agencies (¶ 806.1);
2) Administering the collection and distribution of apportionments (¶¶ 806, 806.2);
3) Reviewing annually the budget of each agency and treasury receiving general Church funds (¶ 806.4);
4) Coordinating external audits for all agencies and treasuries receiving general Church funds (¶ 806.5);
5) Maintaining an internal audit function to conduct audits of general Church agencies and treasuries (¶ 806.6);
6) Performing various fiscal responsibilities, such as accounting for the general funds, GCFA, the United Methodist Church Foundation, the Permanent Fund, The Board of Trustees and, certain other general Church agencies and performing all payroll, banking, and check preparation responsibilities for all general agencies receiving general Church funds, except the General Board of Global Ministries (¶ 806.7);
7) Ensuring no board, agency, committee, commission, or council expends funds in a manner that is in violation of the expressed commitments of The United Methodist Church (¶¶ 806.9-.11);
8) Serving as custodial trustee for donations or bequests given to the denomination (¶ 807.1);
9) Protecting the legal interests, rights, and intellectual property of the denomination (¶¶ 807.9-.11);
10) Developing and overseeing investment policies and guidelines for all agencies receiving general funds, including managing an investment pool for the general Church agencies (¶ 807.12);
11) Maintaining a consultative travel and meeting planning service to assist general agencies in planning and making arrangements for national meetings, conferences, and convocations (¶ 807.13);
12) Managing, interpreting, and maintaining various statistics and records for the denomination (¶¶ 807.15-.16);
13) Providing guidance and consultation to various groups within The United Methodist Church, including through training programs and workshops, establishment of professional standards, certifications, informational resources, and staff support (¶¶ 807.18-.22);
14) Overseeing an insurance program for the denomination (¶ 807.23);
15) Assisting in the preparation for, and management of, General Conference (¶ 807.24); and
16) Administering the Episcopal Fund (¶ 818).

In addition to the 2012 *Discipline* mandates, GCFA, in the form of shared services, also performs other administrative functions in support of general agencies and the denomination as a whole. Examples of shared services include:

1) Travel and meeting planning services that include online event registration, meeting planning, and travel arrangements;

2) Information technology services that include financial accounting software, database creation and maintenance for the denomination, and an online system to track those who are entering the ministry;

3) Legal services related to The United Methodist Church trademark and insignia, tax exemption status, and other areas of legal consultation.

4) Data services, including a system to eliminate duplicate requests for data from annual conferences, programs allowing electronic submission of data to GCFA from annual conferences, and an online tool providing the general public certain information and statistics about the United Methodist connection.

General Church Sources of Funding to
The General Council on Finance and Administration

	2009-2012	2013-2016	2017-2020	$ Change	% Change
On-Ratio Allocations:					
General Administraion Fund (1)	$ 14,772,413	$ 14,877,000	$ 14,931,559	$ 54,559	0.4%
Fixed Charges: (2)					
World Service Fund	$ 7,947,000	$ 7,423,000	$ 7,520,234	$ 97,234	1.3%
Episcopal Fund	2,170,000	3,000,000	3,039,000	39,000	1.3%
Interdenominational Cooperation Fund	220,000	206,000	208,698	2,698	1.3%
Human Relations Day	82,000	82,000	82,000	-	0.0%
One Great Hour of Sharing	453,000	453,000	453,000	-	0.0%
United Methodist Student Day	79,000	79,000	79,000	-	0.0%
World Communion Sunday	154,000	154,000	154,000	-	0.0%
Peace With Justice Sunday	31,000	31,000	31,000	-	0.0%
Native American Ministries Sunday	44,000	44,000	44,000	-	0.0%
Youth Service Fund	20,000	20,000	-	(20,000)	-100.0%
Total Fixed Charges	$ 11,200,000	$ 11,492,000	$ 11,610,932	$118,932	1.0%
Total General Church Funding	**$ 25,972,413**	**$ 26,369,000**	**$ 26,542,491**	**$173,491**	**0.7%**

(1) This represents the actual collections for 2009 - 2014 and estimates for 2015-2020. The projected collection rate for 2017-2020 is 87.5%. The total apportionments to the Council from the General Administration Fund is $17,064,639 as shown in Report # 6.

(2) The collection rate for fixed charges is 100%.

General Church Sources of Funding to
The General Council on Finance and Administration

	2017	2018	2019	2020
On-Ratio Allocations:				
General Administraion Fund (1)	$ 3,732,000	$ 3,733,000	$ 3,732,559	$ 3,734,000
Fixed Charges: (2)				
World Service Fund	$ 1,880,000	$ 1,880,000	$ 1,880,000	$ 1,880,234
Episcopal Fund	759,750	759,750	759,750	759,750
Interdenominational Cooperation Fund	52,000	52,000	52,000	52,698
Human Relations Day	20,500	20,500	20,500	20,500
One Great Hour of Sharing	113,250	113,250	113,250	113,250
United Methodist Student Day	38,500	38,500	38,500	38,500
World Communion Sunday	19,750	19,750	19,750	19,750
Peace With Justice Sunday	11,000	11,000	11,000	11,000
Native American Ministries Sunday	7,750	7,750	7,750	7,750
Youth Service Fund	-	-	-	-
Total Fixed Charges	$ 2,902,500	$ 2,902,500	$ 2,902,500	$ 2,903,432
Total General Church Funding	**$ 6,634,500**	**$ 6,635,500**	**$ 6,635,059**	**$ 6,637,432**

(1) This represents the actual collections for 2009 - 2014 and estimates for 2015-2020. The projected collection rate for 2017-2020 is 87.5%. The total apportionments to the Council from the General Administration Fund is $17,064,639 as shown in Report # 6.

(2) The collection rate for fixed charges is 100%.

Report No. 15
INCOME FROM THE BOARD OF TRUSTEES AND THE PERMANENT FUND

The General Council on Finance and Administration (GCFA), by action of the 1972 General Conference, serves as the Board of Trustees of The United Methodist Church, as the successor to its predecessor bodies. In this capacity, GCFA provides for the management of assets that have been given to The United Methodist Church as part of the Permanent Fund (*The Book of Discipline, 2012,* ¶ 807.3) or are under the purview of the Board of Trustees for the benefit of specified ministries.

GCFA maintains records of all distributable income received in the name of both the Board of Trustees and the Permanent Fund. The Permanent Fund provides funding for the World Service Fund from its distributable income as affirmed by successive General Conferences. In the four-year period of 2012 to 2015, the Permanent Fund has provided a total of $1,685,378 to the World Service Fund. Thus, the Permanent Fund has continued to help underwrite the mission and outreach of The United Methodist Church.

GCFA recommends that the Permanent Fund distributable income be made a part of the World Service Fund receipts annually for distribution during the 2017-2020 quadrennium.

Report No. 16
REPORT ON GENERAL AGENCIES HEADQUARTERS/STAFF LOCATION

Background and Mandate

Via ¶ 807.6 of the 2012 *Discipline,* the General Conference has assigned the General Council on Finance and Administration (GCFA) the following responsibility:

> To establish general policy governing the ownership, sale, rental, renovation, or purchase of property by a general agency in the United States. [GCFA] shall consider the plans of any general agency proposing to acquire or sell real estate or erect a building or enter into a lease in the continental United States and determine whether the proposed action is in the best interest of The United Methodist Church. On the basis of that determination it shall approve or disapprove all such proposed actions. In the case of such proposed action by a general program agency, it shall solicit and consider the recommendation of the Connectional Table.

Procedure

Paragraph 807.7 requires GCFA "[t]o establish a procedure for making a quadrennial review, initiating proposals and/or responding to proposals by the general agencies regarding the location of headquarters and staff and reporting the same to the General Conference."

GCFA's Committee on Fiduciary, Foundation, and Property Matters reviews any proposal and other relevant information, including input from the Connectional Table, then makes a recommendation to GCFA's Board for its action.

Activity Concerning Headquarters/Staff Relocation

During the 2013-2016 quadrennium, GCFA received two proposals relating to headquarters of general agencies.

The first was a proposal from the General Commission on United Methodist Men to construct a 1,022 sq. ft. addition to its building. The addition added needed storage space for the agency and addressed the safety hazard of an external doorway that opened directly onto an alley. The maximum projected cost of the project was $150,000, with the agency proposing to use a portion of its reserves to cover that cost. GCFA approved the proposal.

The second proposal came from the General Board of Global Ministries (GBGM), which sought approval of a plan to relocate its headquarters from New York City to Atlanta, Georgia. A local church in Atlanta with a large facility had offered its property in exchange for GBGM's

assumption of the remaining $1,900,000 in debt, which was substantially less than the appraised value of the property (approximately $7,000,000) and only slightly more than GBGM's annual rental cost for its current location ($1,650,000). GBGM's proposal made clear that GBGM would honor its current lease, which extends through the end of 2016. In addition to substantial long-term savings on property costs, the proposal outlined how the different cost of living realities between New York City and Atlanta would allow GBGM to be a more attractive employer. GCFA approved the proposal.

Headquarters Property Report

The Headquarters Property Report is summarized in another GCFA Report to General Conference in volume 3 of the *Advance Daily Christian Advocate*. That report will detail the resources and methodologies used to compile the information contained in the report. Findings relevant to the location, condition, and status of agency properties are presented in that report.

Recommendations

Aside from the relocation of GBGM discussed above, it is GCFA's recommendation that the location of the headquarters buildings and staff of the general agencies of The United Methodist Church connection remain at their current locations for the 2017-2020 quadrennium. This recommendation is contingent upon any actions of the General Conference that may affect agency headquarters locations.

Report No. 17
THE UNITED METHODIST CHURCH FOUNDATION

"Taking a new direction to grow the Church"

The United Methodist Church Foundation (Foundation) celebrated its fifteenth year of growth as a ministry of the Church during the past quadrennium. The mission of the Foundation is to create opportunities for growth and vitality throughout the Church. The Foundation asked critical questions to discern how it might engage strategies and tactics being tried in the connection. The Foundation's founding board set direction and policy to continue ongoing ministries to accomplish this mandate through 1) a multifaceted investment program offering common investment funds and specialized portfolios to all general agencies, organizations, and conference foundations (but not to local churches) with a progressive rollout of avoidance screens and shareholder advocacy consistent with the United Methodist Social Principles and 2) a general agency endowment program collaborating with United Methodist agencies and organizations that has now established twenty-two endowment efforts to date for future financial efficacy of ministries of the agencies and organizations benefited.

Trending toward growth through strategic conversations: The United Methodist Church Foundation, being a foundation of and for the general agencies, had the additional challenge of how it can approach seeking a trend of growth in local churches when our voice, ministry, and relationships are at the denominational level. Through strategic conversation, it was determined that the Foundation occupies a relatively unique position with close ties to the General Council on Finance and Administration (GCFA), all program agencies, bishops, conference foundations, and other organizations throughout the connection. At the same time, other strategies came to the Foundation's attention, such as the Benchmark Strategy Project and Healthy Church Initiative, to name just two very different approaches.

Early conversations have shown great promise as to how these and other strategies or tactics can work in tandem for increased impact in the pews of the U.S. Church. Hosting conversations for strategists has been a priority for the Foundation in the early years of this new ministry. This new area of mission has energized the Foundation, along with its board and staff, as never before.

Endowments: The Foundation has initiated and is growing the twenty-two endowment efforts for the ministries currently served by almost all of the agencies receiving general Church apportioned funds, as well as the Council of Bishops. During the past quadrennium the Foundation has started endowment funds to benefit the United Methodist Committee on Relief, the Soci-

ety of St. Andrew, DISCIPLE Bible Outreach Ministries, Strength for Service, and the United Methodist Camping and 2012 Retreat Ministry. Endowment efforts that come to the Foundation for its services and administration give testimony to the trust and confidence earned in a short time. Annual distributions are available to fund ministry once a fund has grown to a prescribed amount as agreed by the ministry benefited. More than $1.5 million is in place today to fund future ministry through the endowments that would not have been given without this vital ministry.

Funds Management: The funds management program of the Foundation provides superior investment performance as well as environmental, social, and governance witness. The investment strategy of the Foundation is to emphasize total return from capital appreciation, dividend, and interest income. The primary objective in the investment management for the Foundation's assets is to achieve current income consistent with the preservation of the purchasing power of the investment principal. Over the long-term investment horizon (ten years or more), the goal for investment return is to meet or exceed the return required to fund the strategic programs as defined in the Foundation's mission and vision statements.

The downside capture strategy of the Foundation's funds management program is designed to minimize loss and to maintain value during down market periods. Market conditions during 2013 to the present have served to vindicate the decisions of the Foundation's Funds Management Committee in this regard. The Foundation's board of directors continues to enjoy the collective wisdom and expertise of some of the best minds and resources in the field within our denomination.

Since its beginning, the Foundation has included social screens in its investment policies and applies those screens to further the principles and policies in the United Methodist Social Principles. The Foundation continues to expand its socially responsible investment ministry through portfolio screening and shareholder advocacy. The Foundation has filed or co-filed resolutions with corporations to achieve corporate behavioral change in the areas of board diversity, EEO reporting, reduction of violence in video gaming, greenhouse gas emission reduction and reporting, and the fight against human trafficking. The Foundation has been a primary participant in dialogue sessions with senior management at many major corporations on climate change measures and has negotiated improved commitments to diversity in board policies relating to persons of color and women with many others.

The Foundation continues to give thanks for the opportunity to be a growing participant in a ministry of administration to support vital congregations. Always keeping a primary focus on growth and stewardship in the pews of our local churches, the Foundation seeks to build a strong financial base for future denominational ministries that seek to eradicate poverty, train leaders, vitalize congregations, and pursue health and wholeness of all people worldwide. The Foundation's leadership and board members are poised to increase the dimensions of general Church caretaking and giving in exponential ways.

Report No. 18
UNITED METHODIST INSURANCE CO., INC.

(A non-profit, captive insurance company owned by the General Council on Finance and Administration)

Introduction

Since 1976, the General Conference has required the General Council on Finance and Administration (GCFA) to make available a "churchwide [property and liability] insurance program." The General Conference revisited the issue of property and liability insurance in 1992, and local church boards of trustees were required to do the following:

> [R]eview annually the adequacy of property, liability and crime insurance coverage on church-owned property. . . . The board shall include in its report to the Charge Conference . . . the results of its review and any recommendations it deems necessary. (*See ¶ 2533.2, 1992* Book of Discipline.)

Without affordable, widely and consistently available comprehensive property and liability insurance, the assets with which the Church wins disciples to Christ and the gifts of generations of United Methodists given for that purpose are at risk. The journey toward fulfilling the potential of the connection for protecting its own ministries and ministry resources remains important to us today.

After much study, it was determined that a single member captive insurance company could deliver additional savings and flexibility to benefit local churches, annual conferences, and general agencies. This, in turn, would provide new opportunities for growth, making it possible to fulfill the 1976 General Conference vision over time. As a result, GCFA formed United Methodist Insurance Company, Inc. (UMI) in April 2011. The process for seeking regulatory approval to operate UMI as a captive insurance company was complete by August 2011. The company began issuing policies in its own name on October 1, 2012, with the support of top-rated reinsurance companies. In December 2013, UMI merged with its predecessor (UMPACT), bringing together the capital invested in both companies. On January 1, 2014, UMI began retaining some risk, and on January 1, 2015, began retaining significant risk in the program.

UMI, as of the writing of this report, insures approximately 1,800 local churches in forty-two annual conferences in thirty-six different states. With significant sales growth and very high customer retention, UMI has achieved in 2015 the scale required for sustainability. As capital grows, UMI will continue to expand its risk retention and cost-saving programs, providing exceptional coverage at an increasingly competitive price.

Mission

UMI's sole mission is to protect the property and ministries of The United Methodist Church.

The "business" of UMI is to provide comprehensive insurance coverage with limits sufficient to cover property losses and liability claims in the current litigious environment, and to stabilize (and ultimately reduce) the cost of insurance by growth in church participation and good loss experience over time. As UMI grows, the company's ability to drive down costs, customize and expand coverage, and insure more difficult exposures increases.

Our ministry includes using surplus generated by the business of providing insurance for the benefit of local churches, annual conferences and general agencies. In addition, our focus is on helping local churches protect resources and the people they seek to serve. For example, UMI actively helps the entire connection by providing access for local churches, conferences and agencies to obtain background checks for clergy and volunteers.

As stewards of the denomination's financial resources, local church and conference trustees have a duty to focus on the cost of coverage because the purchase of insurance is a "business transaction." However, as stewards we are also obliged to ensure our churches have coverage limits sufficient to respond in the event of loss and to recognize the importance of denomination-specific resources and training in preventing losses.

Moving Forward

The availability of GCFA-sponsored insurance programs has laid the foundation for a new understanding of insurance as a tool for living out "trust-related stewardship." We have, in turn, set a new standard for the commercial insurance market. Following are a few examples:

- UMI offers limits and coverages previously unavailable, forcing the commercial insurance market to improve their offerings to match ours.
- UMI has involved several annual conferences and GCFA in establishing minimum levels of insurance required for local church boards of trustees to use in evaluating whether a church had adequate insurance.
- UMI's presence in the property and liability insurance market benefits the entire denomination.

As the number of annual conferences, churches, and agencies choosing UMI for property and liability insurance increases, so will our ability to address the needs identified by General Conference almost forty years ago.

Report No. 19
WORLD SERVICE SPECIALS

Program Definition

The Book of Discipline, 2012, defines a World Service Special as "a designated financial contribution made by an individual, local church, organization, district, or annual conference to a project authorized as a World Service Special project" (¶ 820.2). These are approved by the General Conference (and in the interim by the General Council on Finance and Administration [GCFA] and the Connectional Table). The current World Service Special projects are listed below with their applicable receipts:

World Service Specials

Project	**2001-2004**	**2005-2008**	**2009-2012**	**2013-May 2015**
Africa University	2,956,727	4,402,684	3,098,083	2,375,055
Perryman Scholarship	3,541	1,800	5,535	900
Global Education	-	-	4,436	800
Total Receipts	**$ 2,960,268**	**$ 4,404,484**	**$ 3,108,054**	**$ 2,376,755**

With certain conditions, general agencies receiving support from the general funds of the Church are eligible to participate in this program. Those units of general agencies authorized to receive general Advance special support are not eligible to participate in this giving program.

Administration of Program

GCFA has the responsibility for receipt and distribution of World Service Special Gifts funds.

General Board of Pension and Health Benefits
Summary of Report One: Overview

Caring for Those Who Serve

The General Board of Pension and Health Benefits (GBPHB) cares for those who serve The United Methodist Church by providing benefits and investment services that honor its mission and principles. The retirement, health and welfare plans and programs we administer and the investments we make help support clergy and church workers during life's transitions, providing benefits when and for as long as they are expected.

Sustainable Investment and Our Fiduciary Role

We use the term "sustainable investment" because it underscores our expectations for the performance of our investment funds, as well as the positive impact that we intend our global investments will have on the environment and on society. GBPHB recognizes the responsibility and the opportunity to protect and promote human rights and the environment because they are affected by many of the companies in which we invest.

We are foremost a "fiduciary." This means we have a duty to act solely in the best interests of participants and beneficiaries—the active and retired clergy and lay employees of The UMC and its affiliates. The *Book of Discipline* reflects this responsibility in ¶ 1504, directing GBPHB *"to discharge its fiduciary duties . . . solely in the interest of participants and beneficiaries and for the exclusive purpose of providing benefits to participants and their beneficiaries. . . ."*

By providing benefits and investment services in alignment with the principles of The UMC, we continue our stewardship role—a mission that began in 1908—of caring for the servants of the Church in the United States and around the world through Central Conference Pensions.

Among the many accomplishments of the agency during the 2012-2016 quadrennium are 16 listed in this report. We also describe our joint leadership role in the Human Rights and Investment Ethics Task Force and our subsequent, ongoing work with the General Boards of Global Ministries, Church and Society, and United Methodist Women. In this quadrennium, GBPHB achieved its fundraising goal of $25 million to establish pension payments for the central conferences that need them. As of June 30, 2015, $5.6 million from investment earnings has been disbursed, providing a financial foundation that gives central conferences time to build their own contribution base for future retirees. The program serves more than 2,882 retired ministers and surviving spouses in Africa, Asia, and Europe.

Largest U.S. Denominational Investor

GBPHB manages the country's largest reporting faith-based pension fund—with approximately $21 billion in assets under management—and is among the top 100 pension fund managers in the U.S. Recognition by our peers and those who track and monitor major investors helps confirm we are a leader in the sustainable investment world, taking the right actions to exceed the current obligations we have, as well as taking a long-term perspective to assure those who rely on us will have future support when it is expected.

Wespath Benefits and Investments

July 2016 will bring a change in the name of GBPHB to *Wespath Benefits and Investments* to better reflect our Wesleyan heritage and the scope of our benefits and investment services, as we look to the future, continuing to care for those who serve The UMC in the U.S. and around the world.

Report One: Overview

Caring for Those Who Serve

The mission of the General Board of Pension and Health Benefits (GBPHB) is to care for those who serve by providing benefits and investment services that honor the mission and principles of The United Methodist Church. The retirement, health and welfare plans and programs we administer and the investments we make help support clergy and church workers during life's transitions, providing benefits when and for as long as they are expected.

We are the primary financial institution for long-term savings and retirement support for 92,000 UMC clergy and lay employees: 42,000 active participants; 34,000 clergy, lay employees, surviving spouses, and dependents receiving retirement plan benefits; and 16,000 former participants with account balances.

We administer retirement, health, disability, and death benefit plans and services for clergy and lay employees of general agencies, local churches, and UMC-affiliated institutions. These plans and services help make a difference in the lives of tens of thousands of participants and their families—designed to help serve and support their personal and financial well-being, and aligned with UMC values.

Sustainable Investment and Our Fiduciary Role

We use the term "sustainable investment" to underscore our expectations for the performance of our investment funds, as well as the positive impact that we intend our global investments will have on society. GBPHB recognizes the responsibility and the opportunity to protect and promote human rights and the environment because they are affected by many of the companies in which we invest. The *Book of Discipline* ¶ 717 directs us to *"make a conscious effort to invest in institutions, companies, corporations, or funds whose practices are consistent with the goals outlined in the Social Principles."*

GBPHB is first and foremost a "fiduciary." This means we have a legal duty to act solely in the best interests of participants and beneficiaries: the active and retired clergy and lay employees of The UMC and its affiliates. The *Book of Discipline* reflects this responsibility in ¶ 1504, directing GBPHB *"to discharge its fiduciary duties . . . solely in the interest of participants and beneficiaries and for the exclusive purpose of providing benefits to participants and their beneficiaries. . . ."* For this reason, we oppose any investment directive that would require us to take imprudent risks that could adversely affect participants and institutional investors.

By providing benefits and investment services in alignment with the principles of The UMC, we continue our stewardship role—a mission that began in 1908—of caring for the servants of the Church in the United States and, today, around the world through Central Conference Pensions.

Largest U.S. Denominational Investor

GBPHB manages the country's largest reporting faith-based pension fund and is among the top 100 pension fund managers in the U.S., with approximately $21 billion in assets under management.

Year (as of December 31)	Assets Under Management (in billions)
2011	$16.8
2012	$18.5
2013	$20.4
2014	$20.9

Investment Performance

GBPHB's funds have consistently produced competitive investment results compared to similar retail and institutional funds offered by the mutual fund industry. Participants and institutional investors benefit from our funds' low expense ratios, services provided by high-quality investment management firms, and access to a broad variety of asset classes. Additional information regarding historical fund performance and rankings compared to the mutual fund universe is available at www .gbophb.org.

In 2011, the agency rebranded its investments division as Wespath Investment Management and began actively offering its funds to United Methodist foundations, agencies, children's homes, senior care facilities, and various other United Methodist-affiliated organizations. During the four years since the launch of Wespath, UM-affiliated organizations have entrusted over $1 billion of investment assets to GBPHB.

Cost of Operations

In accordance with the *Book of Discipline,* GBPHB does not receive general church funds to support its operating expenses. As a result, our operations are funded solely from investment income and the pass-through to our funds of investment management, bank custody and fund administration expenses related to the various plans.

With commitment to our stewardship responsibility and our obligation as plan fiduciary, we constantly strive to improve operating efficiencies.

Year	Operating Cost ($000,000)	Percent of Assets*
2011	50.6	.61
2012	50.9	.61
2013	52.2	.56
2014	53.3	.59

**Note: Includes investment management and bank custodial fees.*

The annual cost from the three components, as a ratio to our average portfolio value, was 58.9 basis points (bps) (0.589%) in 2014; 56.3 bps (0.563%) in 2013; 60.7 bps (0.607%) in 2012; and 60.8 bps (0.608%) in 2011.

2012-2016 Quadrennium Highlights

During the 2012-16 quadrennium, GBPHB introduced new services, implemented changes in others, and began offering additional investment opportunities. Program and services highlights from this quadrennium include the following:

- Achieved $25 million fundraising goal for Central Conference Pension Initiative—now known as Central Conference Pensions.
- Implemented changes to the Clergy Retirement Security Program (CRSP) and the Ministerial Pension Plan (MPP), as mandated by General Conference 2012 legislation. Changes impacted clergy eligibility, contributions, and annuitizations.
- Implemented changes to the Comprehensive Protection Plan (CPP), as mandated by General Conference 2012 legislation, including introduction of the Voluntary Transition Program and changes related to long-term disability and death benefits.
- Implemented LifeStage Retirement Income tool to help participants' retirement income last for life.
- Implemented Contribution Management Service feature for online plan sponsor contribution payments and participant information updates.
- Received comprehensive benefit funding plans from all annual conferences for two consecutive years.
- Launched revitup!—a new financial educational event for young clergy.
- Amplified activity of the Financial Advisory Consulting Team (FACT), a strategic partnership with the General Council on Finance and Administration and retired bishops established during the prior quadrennium. FACT has provided comprehensive analysis and financial consultation to 15 annual conferences to date (through August 2015).
- Initiated collaborations with other UMC agencies/entities to promote health across the denomination: UMC Health Ministry Network (with Global Ministries) and clergy health surveys (with Virginia Annual Conference, Duke Clergy Health Initiative and Duke University Center for Spirituality).
- Introduced two new HealthFlex plan selection vehicles that balance expanded participant choice with cost controls for annual conferences and other plan sponsors.
- Received several industry awards for commitment to clergy and lay worker wellness, management of participant and institutional assets, and environmental stewardship of headquarters location.
- Introduced three new investment funds: Equity Social Values Plus Fund, U.S. Equity Index Fund and Extended Term Fixed Income Fund.
- Emphasized sustainable investment by expanding and strengthening ethical exclusions and investment guidelines to address concerns related to privately owned correctional facilities, human rights, and climate change/thermal coal.
- Jointly convened the Human Rights and Investment Ethics Task Force with Global Ministries (see below); visited Israel and Palestine twice (2012 and 2015) to engage in dialogue regarding these concerns while exploring potential for positive-impact investment.
- Celebrated the 25th anniversary of the Positive Social Purpose Lending Program—with $1.8 billion in loans for affordable housing, community

development, and microfinance made since inception in 1990.
- Prepared to implement agency name change to Wespath, July 2016.

Additional highlights follow.

Central Conference Pensions

Central Conference Pensions (CCP) is the new name for the program administering the original Central Conference Pension Initiative since its $25 million fundraising goal was achieved in the fall of 2013. Donations from individuals, local churches, conferences, and five general agencies were collected in support of this effort, making it possible to transition from fundraising to full-time pension administration, support, and investment.

Through June 30, 2015, 95.3 percent of pledges were realized, and pledges and contributions continue to be received. Over time, the central conferences will grow their separate pension plans with self-sustaining contributions from their churches and active pastors. As of June 30, 2015, $5.6 million from investment earnings has been disbursed, providing a financial foundation that gives central conferences time to build their own contribution base for future retirees. The program serves more than 2,882 retired ministers and surviving spouses in the central conferences in Africa, Asia, and Europe.

Human Rights and Investment Ethics Task Force

The 2012 General Conference called on GBPHB to explore positive economic and financial investment in Palestine. In response, a delegation from GBPHB and Global Ministries traveled to Israel and Palestine in October 2012 to better understand the dynamics of the region and the impact on Palestinian human rights. A second visit to the region is scheduled for October 2015.

Following their fact-finding mission, the Human Rights and Investment Ethics Task Force (HRIE TF) was convened by GBPHB, Global Ministries, and other Church and secular organizations "to identify resources, principles and procedures that express our commitment to human rights, taking into account fiduciary responsibility and ministry priorities, consistent with the global mission and ethical standards of The United Methodist Church."

Over the course of five meetings, the Task Force gathered information about human rights protocols; studied United Methodist teachings and policies related to human rights and investments; discussed case studies on Israel and Palestine, the Democratic Republic of Congo, and Tibet; shared strategies for socially responsible investment; and engaged theologians in conversation and readings related to theology and human rights.

The HRIE TF's report was shared across The UMC in 2014. Since then, the general secretaries of GBPHB, Global Ministries, UM Women, and Church and Society continue to meet, exploring ways to bring their shared voices together to effect broader change while fulfilling their specific agency missions.

Virgin Pulse Activity Program

Interest and participation in the Virgin Pulse activity program continues to grow across The UMC. As of July 2015, 43 annual conferences participated. Several UMC employer groups, including staff of UMC general agencies and The UMC missionaries through Global Ministries, also participated. Overall, more than 40,000 UMC clergy and lay workers are eligible for this program, which has demonstrated higher activity levels associated with lower health care costs and cost trends in the HealthFlex population. Since the program was adopted in 2009, nearly 16,000 participants have logged 35.7 billion steps—a total of 17.8 million miles—enough to circle the world 718 times or make 37 trips to the moon and back.

Voluntary Transition Program (VTP)

Approved by General Conference 2012, this program (implemented January 1, 2013; sunsets December 31, 2020) provides eligible clergy with a financially supported method for a grace-filled exit from ministry. Since its inception, 22 individuals have benefited from VTP financial and career/outplacement supports.

Responsible Investor International News Service (UK)

GBPHB's *2014 Sustainable Investment Report* was among 16 international investors nominated for transparent and quality investment reporting of 1,200 organizations researched. GBPHB received the 2015 "Commended" recognition as one of the top three organizations recognized.

2015 International Asset Owner Disclosure Project (AODP)

AODP ranked GBPHB and its Wespath Investment Management division #10 of 500 international pension

funds. AODP is the world's only independent examination of pension and superannuation funds' management of climate risks and opportunities.

Visit our website: **www.gbophb.org** for additional information on GBPHB plans, programs, and fund performance.

Wespath—a new name for GBPHB

Over the past 108 years, there have been a number of milestones that made this agency what it is . . . and we have reached another. As the scope of our mission evolved, our name evolved with it, expressing the nature of our work—describing our service role and responsibility, as an administrative agency of the Church—and becoming increasingly *longer*.

Our name has changed five times since 1908 to reflect the changing nature of the agency's responsibilities. Today, we have a very long name, and yet it still does not describe everything we do in service to the Church.

At approximately $21 billion in assets under management, we are the largest denominational investor—and among the top 100 of all U.S. pension funds—but our name does not reflect this important aspect of our work. For that reason, in July 2016 we are changing the name of the agency to *Wespath Benefits and Investments*.

The new name honors John Wesley, the founder of Methodism and a strong advocate for social justice; it also implies other Wesleyan philosophical tenets: the importance of physical health, stewardship, and caring for God's creation. We have been using the Wespath brand for our Investment Management division since 2011 and now will elevate it as the agency name.

In our new name, Wespath . . .
Wes—recognizes and honors John Wesley.
Path—refers to our goal of providing participants and institutional clients with a path to follow in achieving retirement, health, and investment objectives.

General Board of Pension and Health Benefits—Board of Directors

(Clergy shown in italics)

Bishop Paul Leeland, Chairperson
Bishop Robert Schnase, Vice Chairperson and Recording Secretary
Tracy Bass
James Berner
Brenda Biler
Donald Brackey
Cedrick Bridgeforth
Lawson Bryan
Jennifer Burton
Daniel Carmichael
Necia Dexter (non-board committee member–Audit)
Bishop Gaspar João Domingos
Jean Edin
Donald Emmert
Rachel Flynn
Ron Gebhardtsbauer (non-board committee member–Fiduciary)
Gary George
John Goodwin
Kevin Goodwin
William Green (non-board committee member–Fiduciary)
Janice Griffith
Miriam Hagan
Steven Harding (non-board committee member–Audit)
Zedna Haverstock (2012-15)
William Junk
Teresa Keese
Gloria Kymn
Robert Long
Irwin Loud III (non-board committee member–Fiduciary)
Robby Lowry
Feliza Mariano
Pamela Moench (non-board committee member–Fiduciary)
Paul Nessler
Thomas Parkinson
Jerry Pinkerton
Neal Purcell (non-board committee member–Audit)
Scott Selman
Timothy Smith (non-board committee member–UMC Principles)
Gray Southern
Cheryl Tillman (non-board committee member–Audit)
Ed Tomlinson
Melba Wilson

ExOfficio

Barbara A. Boigegrain, General Secretary

Report Two: Changes in Response to Local Law Changes

Judicial Council Decision 481 states "[o]nly the General Conference has authority to create, establish, revise, amend, terminate or continue . . . the various pension plans of The United Methodist Church." This decision and Judicial Council Decision 1008 further state that changes in federal or state law may make some changes in plan provisions necessary between sessions of the General Conference. Accordingly, the General Board of Pension and Health Benefits (GBPHB) may amend the plans to conform to requirements of secular law. GBPHB has not needed to make any such plan changes during this quadrennium.

Summary of Report Three: Referrals from General Conference 2012

Petition No. 20412, Retiree Health and Connectional Service was referred to the General Board of Pension and Health Benefits (GBPHB) for further study of implementation costs and processes, in consultation with annual conference pension boards, to be reported to General Conference 2016.

The primary purpose of this referral was for GBPHB to further study potential financial, administrative, and implementation-related consequences impacting annual conferences, specifically addressing the need for determination/clarity regarding: actuarial/financial consequences to annual conferences (and ultimately the local churches); applicability of the petition to existing and future retirees; implementation/administrative considerations and other unintended/unanticipated consequences.

The results of this research clearly indicate a diminished need for a denominational solution compared with four years ago when the petition was submitted to General Conference 2012. The continuing trend among conferences is to eliminate or greatly reduce retiree health benefits, with significant variability in conference retiree health strategies—ranging from offering no coverage, to offering access to coverage outside the conference but with a stipend (e.g., individual public Medicare supplement market), to offering full coverage (Medicare companion plans through conference). *See full response in Report Three.*

Petition No. 21071, Aligning UMC Investments with Resolutions on Israel-Palestine requires GBPHB to explore serious peacemaking strategies in Israel and Palestine, including positive economic and financial investment in Palestine.

GBPHB activities in response to this petition included exploration of serious peacemaking strategies in Israel and the Palestinian territories, including positive economic and financial investment in the Palestinian territories. GBPHB responses during the quadrennium include:

- Sending a delegation from GBPHB (General Secretary Barbara Boigegrain and Chief Investment Officer Dave Zellner) and Global Ministries to Israel and the Palestinian territories in October 2012 to better understand the dynamics of the region and the impact on Palestinian human rights;
- Engaging the companies in which we invest to formally recognize and adopt the United Nations Guiding Principles on Business and Human Rights ("Ruggie Principles");
- Implementing a leading-edge investment guideline to help identify companies operating in high-risk areas where human rights violations are prevalent and where exclusion from investment may be merited and prudent;
- Providing details on our website regarding the process of our corporate engagement and/or exclusion of companies that support certain activities in the Palestinian territories;
- Offering a fund with enhanced human-rights criteria;
- Exploring positive economic and financial investment in Palestine; and
- Working with fellow United Methodists in seeking a just and lasting peace in the Middle East through the newly formed Human Rights and Investment Ethics Task Force (HRIE TF).

See full response in Report Three.

¶ 1506.6 of *The Book of Discipline 2012* directs GBPHB to "present a quadrennial report to General Conference concerning the long-term benefit liabilities of the denomination." Additionally, General Conference 2008 established several annual conference health plan reporting requirements, including retiree medical valuations and funding plans.

Plan liabilities for the Clergy Retirement Security Program (CRSP) and its predecessor plan (Pre-82 Plan) are obligations of the U.S. conferences that sponsor the plans. Subject to certain restrictions, the Pre-82 Plan also makes each conference responsible for setting its own benefit levels for Pre-1982 service. Accordingly, Pre-82 benefit rates and funding levels vary significantly from conference to conference.

Key findings from the 2015 funding plans include:

- To date, there are not sufficient assets to relieve conferences of the ongoing financial responsibilities associated with the Pre-82 Plan.
- The disparity in conferences' Pre-82 benefit levels is beginning to decline.
- The disparity in conferences' Pre-82 funding levels is significant.

As of this report, all conferences have contributed the minimum amount required to achieve full funding by December 31, 2021, but several have contributed no more than that minimum. Roughly 60 percent of the conferences (32) had achieved 100 percent funding or more by January 1, 2013. However, most of the remaining 24 conferences with funding below 100 percent continue to increase their benefit levels, which increases their liabilities. Note that even after "full funding" of accrued benefit liabilities is achieved, contributions will likely be required due to market fluctuations and any benefit increases.

Funded status can be volatile because actuarial calculations depend on many assumptions about future events.

All conferences provided the necessary post-retirement medical (PRM) information during the quadrennium, including actuarial assumptions and demographic data, through a comprehensive benefit funding plan (CBFP) tool created by GBPHB. Combined with other related survey instruments facilitated by GBPHB in recent years, conference PRM information serves as the basis for this report/summary on the denomination's long-term benefit liabilities. The study shows that continued increase in the retiree population has not resulted in a corresponding growth in retiree medical liabilities or benefit obligations (liabilities) paid by the conference. Although the net plan sponsor cost trend appears to be significantly favorable, conferences remain challenged with the overall funding of these liabilities.

Regardless of the financial pressures on the conferences and retirees, at least 75 percent of conferences plan to continue offering some form of retiree medical coverage indefinitely, yet are looking to do so in ways that control and sustain costs for both the conference and the retiree. As conferences shift increased financial responsibility for PRM to the retirees, conferences also are implementing benefit changes and funding methods that give retirees/spouses more plan choices and therefore greater flexibility to control their own costs and align plan coverage with their needs on an ongoing basis.

See full response in Report Three.

Report Three: Referrals from General Conference 2012

Petition No. 20412, Retiree Health and Connectional Service was referred to the General Board of Pension and Health Benefits (GBPHB) for further study of implementation costs and processes, in consultation with annual conference pension boards, to be reported to General Conference 2016.

Retiree Health and Connectional Service ("retiree health portability")

The primary purpose of the referral was for the General Board of Pension and Health Benefits (GBPHB) to further study this petition's potential financial, administrative, and implementation-related consequences impacting annual conferences. General Conference 2012 saw the need for determination/clarity regarding: actuarial/financial consequences to annual conferences (and ultimately the local churches); applicability of the petition to existing and future retirees; implementation/administrative considerations and other unintended/unanticipated consequences.

In developing a response to this referral, GBPHB undertook various research steps, including identifying an administrative and funding solution. Our research and study also focused on determining the continuing need for such a "retiree health portability" solution as described in the petition. This research included a historical assessment of numbers of clergy with service in multiple conferences and a survey of conferences about their current practices and anticipated future strategies regarding retiree health plan eligibility, coverage, and funding.

The results of this research clearly indicated a diminished need for a denominational solution compared with four years ago when the original petition was submitted to General Conference 2012. The continuing trend among conferences is to eliminate or greatly reduce retiree health benefits, with significant variability in conference retiree health strategies—ranging from offering no coverage, to offering access to coverage outside the conference but with a stipend (e.g., individual public Medicare supplement market), to offering full coverage [Medicare companion plans through the conference; see *PRM Benefit Obligations (Liabilities)* chart in this Report]. The access to coverage or full coverage options contain even further variations, including sliding scales of cost-sharing, grandfathering provisions, vesting schedules, decreasing coverage, etc.

These trends led to not only a diminished need for a retiree health portability solution, but also the diminished feasibility of being able to introduce a centralized administrative and funding platform for the coordination and "portability" of retiree health eligibility and coverage for clergy who have service in multiple conferences. It is possible that by the time a platform for retiree health portability could be developed, communicated, and implemented, retiree health benefits may be further stratified and reduced to the point that the complexities of the solution and costs to the Connection would outweigh the benefits to the clergy.

In summary, due to the increasing conference-to-conference variation and ongoing reduction in retiree health benefits, GBPHB recommends the 2012 petition on Retiree Health and Connectional Service not be resubmitted. In the absence of such legislation, however, GBPHB does recommend that conferences be intentional in educating clergy considering transfers out of or into the conference about the potential retiree health benefits impact of such transfers, and that conferences be diligent in documentation and communication of retiree health portability policies, in accordance with ¶ 1506.20 of the *Book of Discipline.*

Petition No. 21071, Aligning UMC Investments with Resolutions on Israel-Palestine requires the General Board of Pension and Health Benefits to explore serious peacemaking strategies in Israel and Palestine, including positive economic and financial investment in Palestine.

Aligning UMC Investments with Resolutions on Israel-Palestine

GBPHB has taken action in response to resolutions on Israel-Palestine adopted by General Conference 2012. Our activities have included engagement with companies on the business risks related to human rights violations and exploration of investments in the Palestinian territories.

In response to the specific steps identified by General Conference 2012, GBPHB is:

1) Engaging the companies in which we invest to formally recognize and adopt the United Nations

Guiding Principles on Business and Human Rights (also known as the Ruggie Principles).

- The UN Guiding Principles on Business and Human Rights provide the foundation for our human rights engagement activities across the investments we manage:
  - o We are actively encouraging the companies that represent our largest holdings to amend or create robust human rights policies to incorporate the UN Guiding Principles.
  - o We joined a group of international investors, representing close to $4 trillion in assets under management, in issuing a statement supporting the *UN Guiding Principles Reporting Framework*. The Framework was released in February 2015 to help corporations report on human rights in line with the UN Guiding Principles.
  - o In summer 2015, we joined a new collaborative investor initiative, organized by the Principles for Responsible Investment (PRI). The project focuses on engaging companies in the international extractive industry regarding their implementation of the UN Guiding Principles—which we hope will define best practice and encourage companies in other sectors to do the same.
- We are engaging major companies specifically regarding their operations in Israel and the Palestinian territories, including Caterpillar, Hewlett-Packard (HP), Motorola, Microsoft, and Intel. We continue to probe their human rights policies and inquire how these policies influence business operations and decisions related to marketing and selling products. For companies employing staff in Israel, the Palestinian territories, or both, we seek information on adherence to fair employment practices and ask for verifiable data to support the responses we receive. While our engagement actions support continual improvement, we have seen meaningful progress, including HP's human rights policy referencing the UN Guiding Principles, and Caterpillar elevating "Sustainability" as one of its five corporate core values.

2) Implementing a leading-edge investment guideline to help identify companies operating in high-risk areas where human rights violations are prevalent and where exclusion from investment may be merited.

- We introduced a new human rights guideline that provides direction for our corporate engagement actions and highlights human rights-related risks that could potentially affect the long-term value of investment assets. We are implementing the human rights guideline to help determine, in accordance with GBPHB's fiduciary duty, whether the financial risk of holding identified securities is significant enough to merit exclusion from GBPHB funds. A company's refusal to recognize or adopt the UN Guiding Principles constitutes an important element in determining human-rights related risks.

- Our human rights guideline examines high-risk areas across the globe, including conflict zones and areas where breaches of international law occur. As a result, the guideline could affect certain companies because of their significant involvement in the Palestinian territories. Our analysis of high-risk areas includes research from an independent and objective third-party expert in evaluating human rights risks across a company's entire operations.

3) Providing details on our website regarding the process of our corporate engagement and/or exclusion of companies due to significant human rights-related risks.

- We have a dedicated Human Rights page on the GBPHB website that we update regularly. The page explains how our activities align with the UN Guiding Principles; provides examples of our engagement process and activities; and details the implementation of our human rights investment guideline. **www.gbophb.org/humanrights/**

- We have additional web pages with links to our *Management of Excessive Sustainability Risk Policy and Questions and Answers* regarding our human rights investment guideline. This information explains our process for excluding companies due to human rights-related risks.

4) Offering a fund with enhanced human rights criteria.

- We launched the Equity Social Values Plus Fund (ESVPF) in December 2014. The fund was created to provide an investment option with enhanced human rights and environmental criteria primarily based on an index of companies determined by MSCI, a third-party expert.

5) Exploring positive investment in the Palestinian territories.

- We are actively seeking investment opportunities that have a positive impact in the Palestinian territories. Our investments team is consulting with a number of investment firms and evaluating a wide range of possible investment opportunities. In late 2014, two team members traveled to the Palestinian territories to conduct due diligence on investment projects under consideration, and in 2015 team members met with representatives promoting another investment opportunity.

6) Working with fellow United Methodists in seeking a just and lasting peace in the Middle East.

General Conference 2012 called on GBPHB to explore positive economic and financial investment in Palestine. In response, a delegation from GBPHB (General Secretary Barbara Boigegrain and Chief Investment Officer Dave Zellner) and Global Ministries traveled to Israel and the Palestinian territories in October 2012 to better understand the dynamics of the region and the impact on Palestinian human rights.

Following their fact-finding mission, the Human Rights and Investment Ethics Task Force (HRIE TF) was convened by GBPHB and Global Ministries "to identify resources, principles and procedures that express our commitment to human rights, taking into account fiduciary responsibility and ministry priorities, consistent with the global mission and ethical standards of The United Methodist Church."

It was a goal of HRIE TF to explore ways in which the Church could address mission and investment considerations where human rights abuses exist.

Bishop Ken Carter (Florida Episcopal Area) chaired the Task Force, and participants included the UMC general boards of Pension and Health Benefits, Global Ministries, Church and Society, and United Methodist Women; the Georgia United Methodist Foundation; and several United Methodist seminaries and conferences. The Carter Center and Boston Common Asset Management LLC, a leading sustainable investment management firm, also were represented on the HRIE TF.

Over the course of five meetings, the Task Force gathered information about human rights protocols; studied United Methodist teachings and policies related to human rights and investments; discussed case studies on Israel and the Palestinian territories, the Democratic Republic of Congo, and Tibet; shared strategies for socially responsible investing; and engaged theologians in conversation and readings related to theology and human rights.

The HRIE TF produced a report that was shared across The UMC in 2014. Since then, the four general secretaries of GBPHB, Global Ministries, UM Women, and Church and Society continue to meet, exploring ways to bring their shared voices together to effect broader change while fulfilling their specific agency missions.

With a follow-up trip with representatives from GBPHB and other UMC agencies scheduled for October 2015, GBPHB follows events in the region closely and is in ongoing dialogue with experts representing a variety of viewpoints.

Paragraph 1506.6 of *The Book of Discipline, 2012* directs GBPHB to "present a quadrennial report to General Conference concerning the long-term benefit liabilities of the denomination."

Quadrennial Report Concerning Long-Term Benefit Liabilities of the Denomination

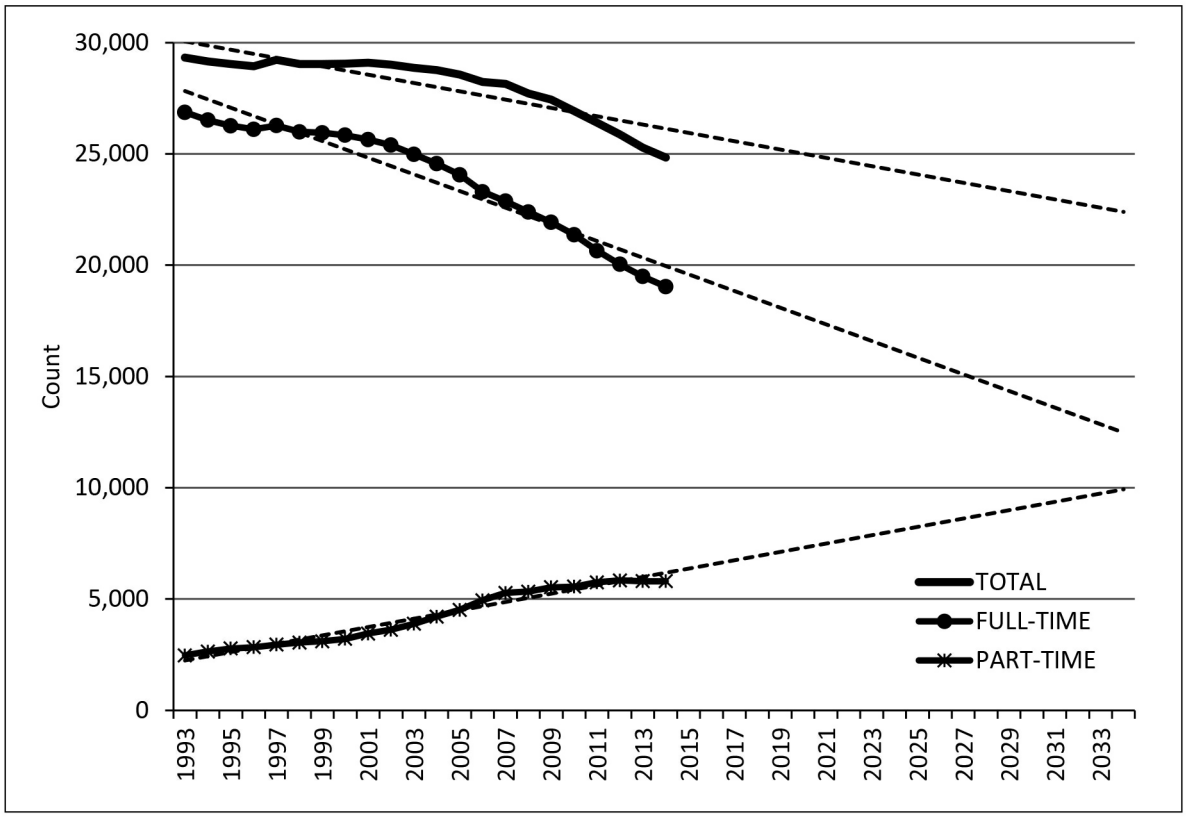
Annual conferences are required to complete a formal funding plan each year. GBPHB is required to report related findings to each General Conference. All annual conferences have completed funding plans for 2015 and received favorable opinions.

This report focuses on long-term benefit obligations and related benefit funding for the defined benefit components of the Clergy Retirement Security Program (CRSP), which provides pension and retirement benefits for clergy of annual conferences in the United States. Ministerial Pension Plan (MPP) annuities and Pre-1982 Plan benefits are part of these obligations. The report also addresses post-retirement medical benefits currently provided by U.S. annual conferences.

Unlike United Methodist pension and retirement plans outside the U.S., CRSP and its predecessor plans are governed by the General Conference. Plan liabilities are obligations of the U.S. conferences that sponsor the plans.

Composition and size of the clergy workforce are factors in benefit liabilities. The following graph depicts numbers of appointed clergy in the U.S. over 20 years.

U.S. Clergy



Growth in part-time appointments and decline in full-time appointments have affected benefit costs as well as the number of clergy eligible for certain benefits. If recent trends continue (as depicted by the dotted lines), in another 20 years the number of clergy appointed part-time could approach the number appointed full-time.

As the number of clergy serving part-time (primarily part-time local pastors) has grown, plan changes made by recent General Conferences have reduced the number of clergy appointed part-time who are eligible for CRSP. Action of General Conference 2012 removed more than 1,200 clergy in ¼-time appointments from continuing to accrue benefits under the plan—about 315 full-time equivalents (FTEs). General Conference 2012 also allowed annual conferences to determine eligibility for other clergy appointed less than full-time. Conference elections further reduced CRSP participation by another 535 FTEs.

Ongoing evaluation of the benefit plans and the clergy workforce is important to keep benefits adequate for the population covered by the plans and costs sustainable for the Church.

Retirement Plan Defined Benefit Liabilities

Denominational defined benefit liabilities include the defined benefit component of CRSP (CRSP-DB), Ministerial Pension Plan (MPP) annuities and benefits of the Pre-1982 Plan. These components of the clergy retirement program provide a lifetime pension for retired clergy, and their spouses and survivors. CRSP-DB and MPP annuities have the same funding levels across all U.S. conferences.

The Pre-82 Plan, discussed below, has a different funding level for each conference. The following table depicts assets, liabilities, and funded ratios on a long-term funding basis for CRSP-DB and MPP annuities as of the 2014 valuation (January 1, 2014 data).

Plan	**Assets** (Millions)	**Liabilities*** (Millions)	**Funded Ratio**
CRSP-DB	$1,274	$1,105	115.3%
MPP Annuities	$3,345	$3,018	110.8%

**Long-term funding basis*

The plans are also valued on a market basis. Market liabilities are calculated using an interest rate consistent with the price at which benefit payments would currently trade in an open market. Because current interest rates are lower than long-term rates, market liabilities are higher than long-term funding liabilities, as seen in the following table.

Plan	**Assets** (Millions)	**Liabilities**** (Millions)	**Funded Ratio**
CRSP-DB	$1,274	$1,565	81.4%
MPP Annuities	$3,345	$3,594	93.1%

***Market basis*

The Pre-1982 Plan

(formally, Supplement One to the Clergy Retirement Security Program)

Unlike CRSP and MPP, the Pre-82 Plan did not require conferences to fund benefits as they were earned. General Conference 1980 set December 31, 2021, as the due date for fully funding accrued Pre-82 benefits. Subject to certain minimum requirements, the Pre-82 Plan allows each conference to fund its liabilities as rapidly or as slowly as it chooses. Subject to certain restrictions, the Pre-82 Plan also makes each *conference responsible for setting its own benefit levels for Pre-1982 service. Accordingly, Pre-82 benefit rates and funding levels vary significantly from conference to conference, as seen in the following section.*

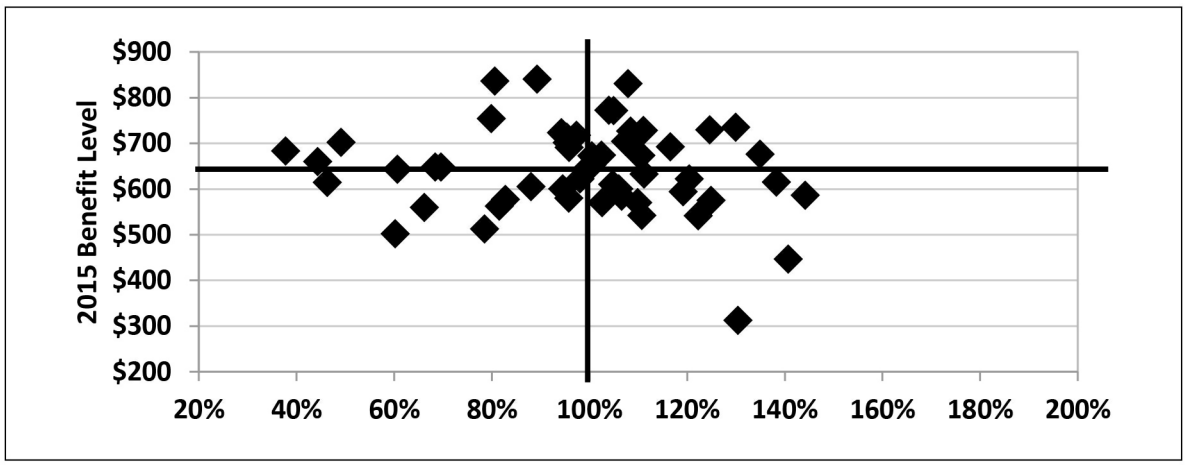
Conference Funding and Benefit Levels

The chart below reflects the January 1, 2013 valuation results[1] and only Pre-82 Plan assets held and protected by the pension trust.

The right-hand side of the graph represents conferences that have achieved 100 percent funding or more. The top half of the chart represents conferences with higher benefit levels. Thus, the upper right quadrant—the most populous—represents conferences with higher benefit levels as well as higher funding levels.

The upper left-hand quadrant represents conferences with higher benefit levels but lower funding levels.

Pre-82 Plan Funded Ratio, 1/1/13 for 2015 Contributions[2]
(each diamond represents a conference)



1. January 1, 2013 valuation results are for 2015 contributions, and are based on the 2015 PSR benefit level.
2. Funded ratios as of January 1, 2013 are used to determine contributions.

Funded status can be volatile because actuarial calculations depend on many assumptions about future events. It is quite possible for a conference that has achieved 100 percent funding (or more) to fall back into an underfunded position. Therefore, it is important to maintain a funding plan and reserve even after becoming "fully funded" at that point in time.

A conference's decision on its Pre-82 benefit level affects the funded status of the entire Pre-82 Plan and changes the financial risk exposure to other conferences. Funding plans, mentioned above, provide a means to better understand the Pre-82 Plan's financial situation.

Key findings from the 2015 funding plans are summarized below:

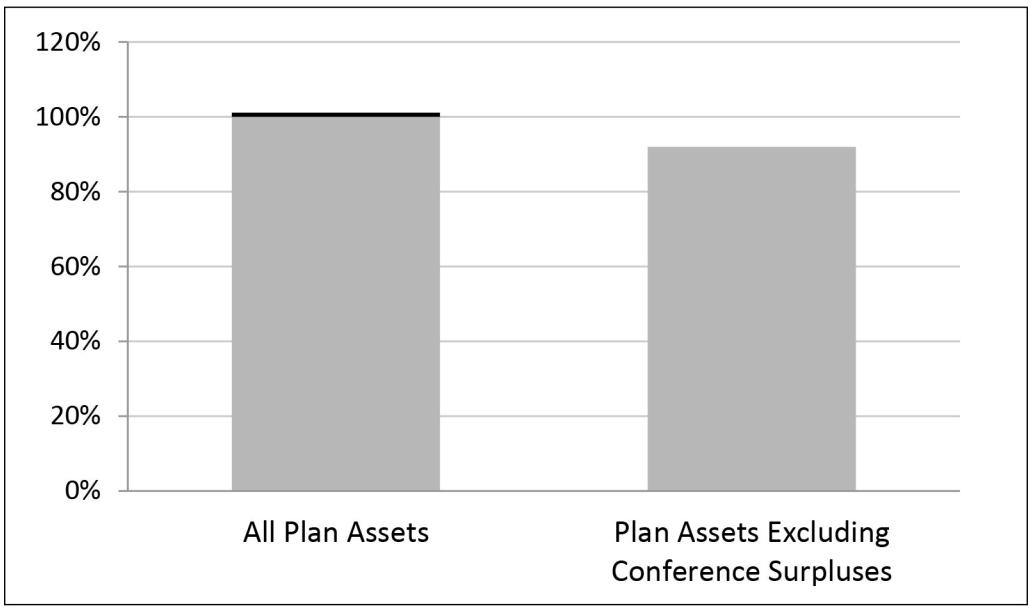
- To date, there are not sufficient assets to relieve conferences of the ongoing financial responsibilities associated with the Pre-82 Plan.
- The disparity among conferences' Pre-82 benefit levels is beginning to decline.
- The disparity among conferences' Pre-82 funding levels is significant.

GBPHB has implemented a strategy to improve the sustainability of the clergy benefit programs. In consideration of the Pre-82 Plan's maturity, we anticipate a decrease in potential volatility for the Pre-82 Plan resulting from future reductions in its equity exposure, coupled with a corresponding decrease in the discount rate used to value the plan's liabilities. For the 2016 contribution, the discount rate was decreased from 7.00 percent to 6.75 percent.

Overall Pre-82 Plan Funded Status

The chart below shows that in total, if funding surpluses from overfunded conferences are used to satisfy other conferences' unfunded liabilities, the Pre-82 Plan is more than 100 percent funded. However, under a more practical scenario, assuming individual conferences will retain any surplus they have accumulated, the plan is less than 100 percent funded. Please see Appendix A for conference-specific percentages. The funded status shown is based on conference-specific expectations for future benefit increases, as reported in their funding plans.

Total Pre-82 Plan Funded Ratio for 2015



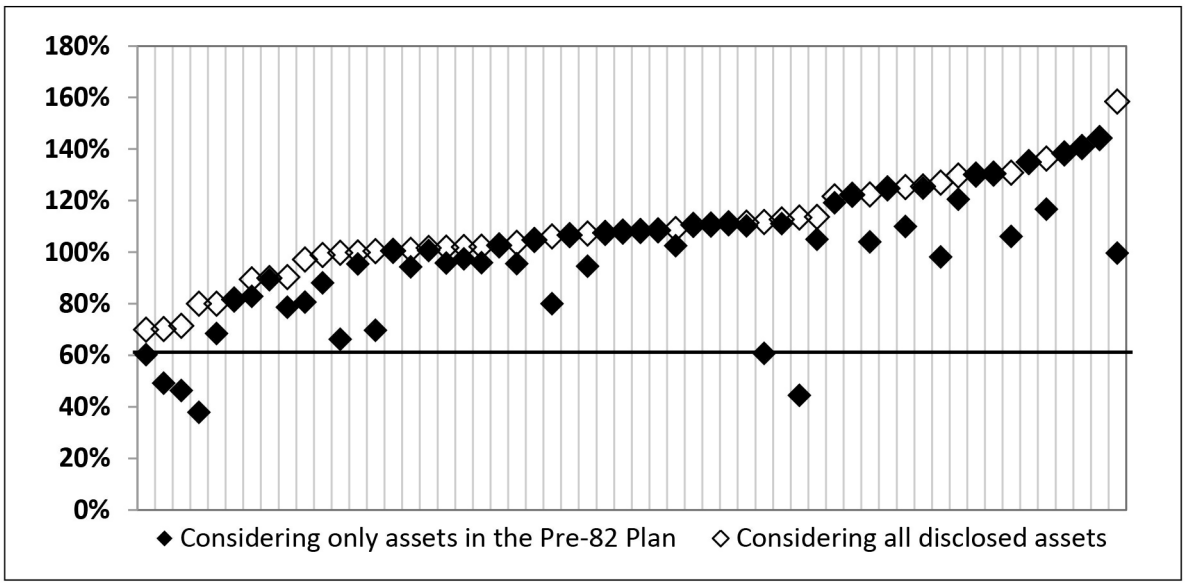
Please note that funded status is not static and can be volatile. Calculating funded status involves many assumptions about future events, including investment returns, which may or may not be realized.

All funded status analyses in this report are measured assuming that conferences continue to fund the Pre-82 Plan. If the financial support and its associated risk were to be transferred elsewhere (for example, to an insurance carrier), the liabilities would be significantly higher (due to profit loading and current market rates being used, which are at historic lows) and the funded status would be lower.

As of this report, all conferences have contributed the minimum amount required to achieve full funding by December 31, 2021, but several have contributed no more than that minimum. Roughly 60 percent of the conferences (32) had achieved 100 percent funding or more by January 1, 2013. However, most of the remaining 24 conferences[3] with funding below 100 percent continue to increase their benefit level, which increases their liabilities. Note that even after "full funding" of accrued benefit liabilities is achieved, contributions will likely be required due to market fluctuations and any benefit increases.

Assets in conference-held accounts for contributions to the Pre-82 Plan are disclosed in their funding plans. The Effective Funded Status graph below shows how funded positions effectively change when considering those assets. Many conferences with unfunded liabilities have enough assets held outside the plan to meet their Pre-82 Plan obligations. However, the vast majority of these assets are available for uses other than Pre-82 funding, e.g., subject to the claims of creditors or potential lawsuits.

Effective Funded Status, 1/1/2013 for 2015 Contributions
(Each column represents a conference)

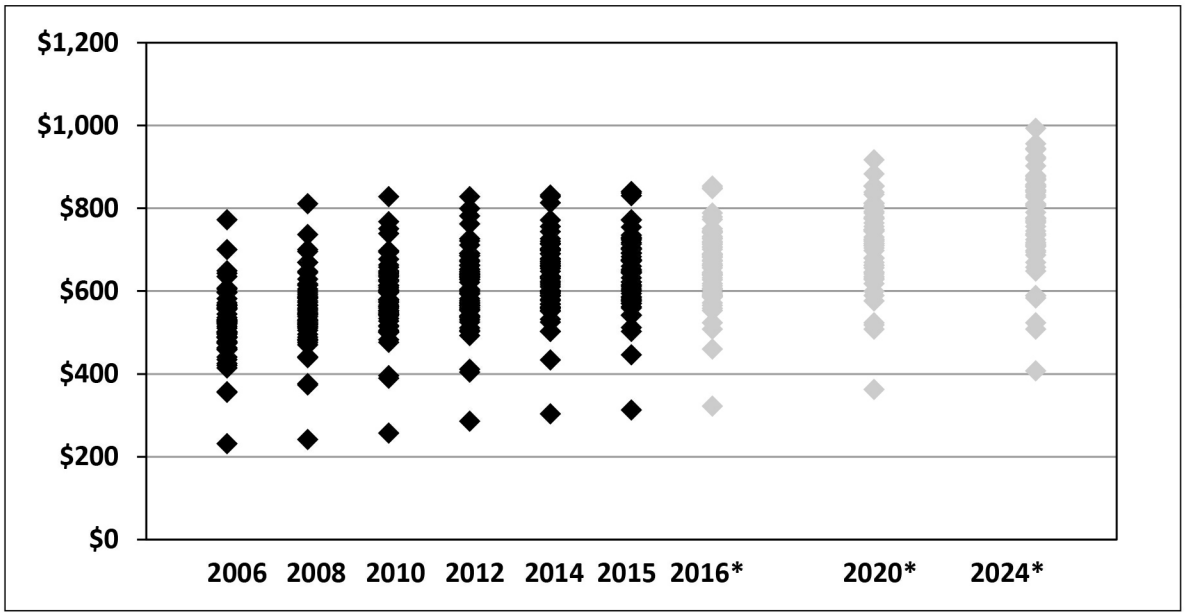


3. This number is as of January 1, 2013 for 2015 contributions. As of press-time, our current estimate is that as of January 1, 2015, for 2017 contributions, 16 conferences are still working toward being 100 percent funded.

Benefit Comparison

The disparity among conferences' Pre-82 benefit levels narrowed slightly from 2006 to 2015. Projected benefit levels are also shown, assuming they increase at the rates reported in conferences' 2015 funding plans.

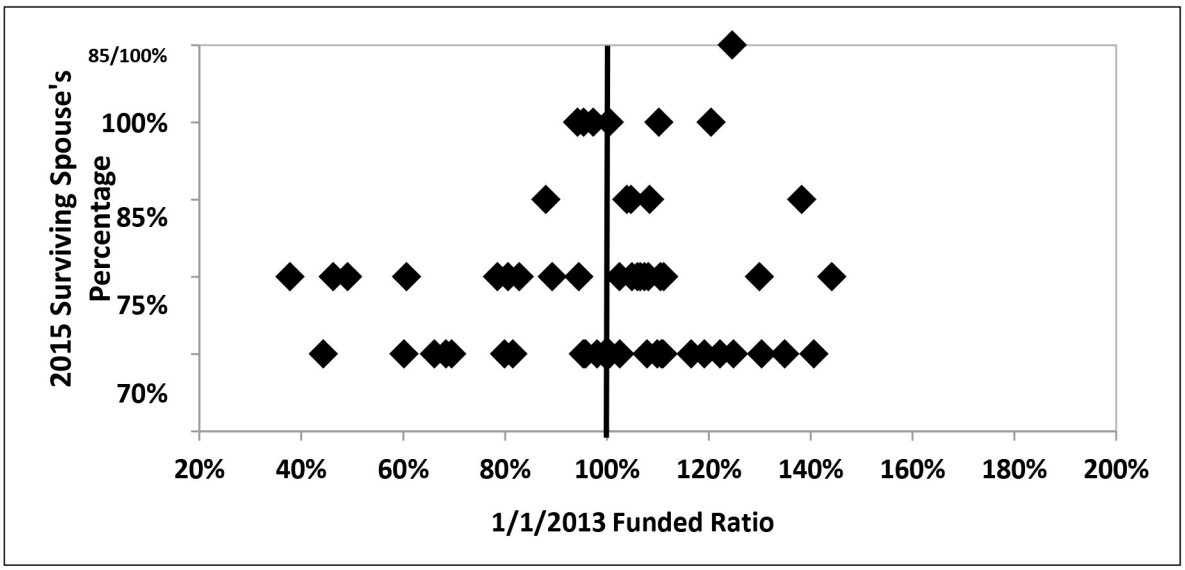
Historical and Projected[4] Benefit Levels
(Each diamond represents a conference)



Also varying among conferences is the percentage of a married clergyperson's pension benefit that will continue, upon death, to his or her surviving spouse, as shown on the next page. The Pre-82 Plan Funding graph (see next page) is based on most recent valuation results as of January 1, 2013 for determining 2015 contributions and depicts surviving spouse benefits in relation to funded ratio.

4. Projected using each conference's assumption from its 2015 funding plan.

Pre-82 Plan Funding[5]
(Each diamond represents a conference)



Retiree Medical Benefit Obligations in The UMC

In addition to the ¶ 1506.6 provisions for conferences to prepare comprehensive benefit funding plans and GBPHB to provide this report to the General Conference, ¶ 1506.19 calls for conferences to submit valuations of retiree medical liabilities. This report provides an overview of retiree medical liabilities across the annual conferences in the United States, as well as an overview of conferences' approaches to funding these liabilities based on information received from conferences in accordance with ¶ 1506.6 and ¶ 1506.19. All conferences provided the necessary post-retirement medical (PRM) information, including actuarial assumptions and demographic data, through a comprehensive benefit funding plan (CBFP) tool created by the GBPHB. A summary of key actuarial assumptions used in PRM valuations is in Appendix B.

Conference PRM information provided through the CBFP is primarily as of December 31, 2013. Combined with other related survey instruments used by GBPHB in recent years, conference PRM information serves as the basis for this report on the denomination's long-term benefit liabilities.

I. Demographic Shift

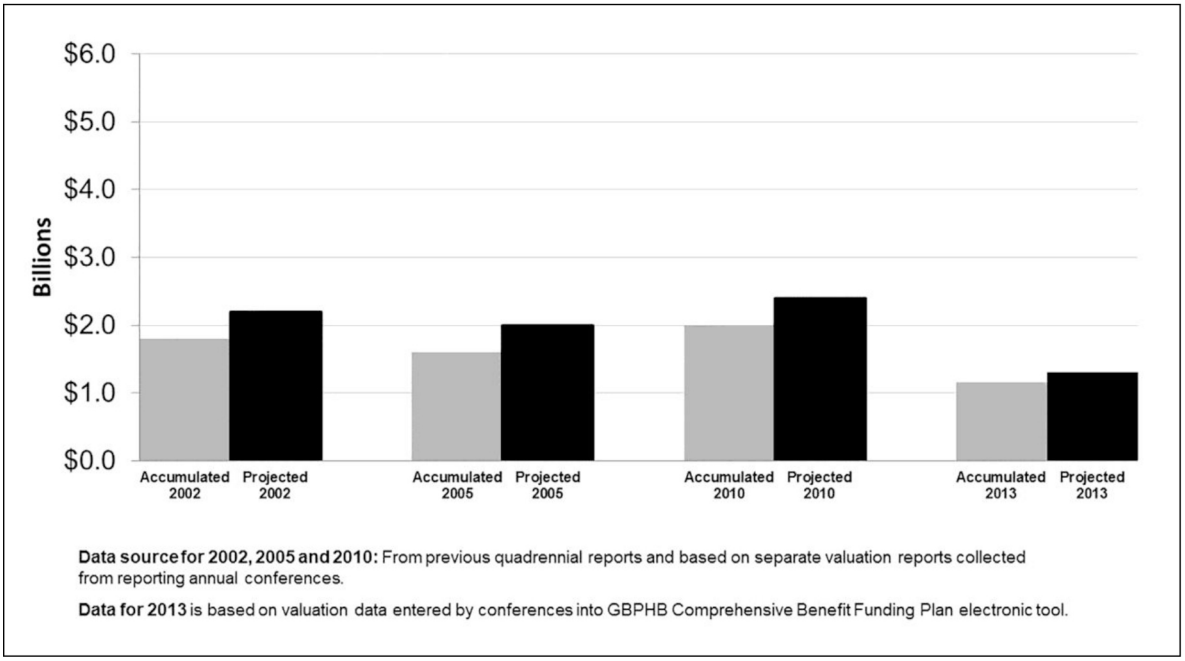
For purposes of retiree medical liabilities, the retired clergy population comprises approximately 56 percent of conferences' total eligible population, compared to approximately 44 percent non-retirees ("actives"). The percentage of retirees has been steadily growing over the years and is expected to continue growing as the clergy population ages.

II. PRM Liabilities (Benefit Obligations) and Funded Status

Despite continued increase in the retiree population, this trend has not resulted in a corresponding growth in conference PRM obligations, primarily because of cost shifting and changes in benefits provided, as described in the next section. As depicted in the chart on the next page, the value of projected liabilities (expected PRM obligations) has actually decreased fairly significantly compared with previous years.

5. Assets in funded ratio only include those contributed to the Pre-82 Plan.

PRM Benefit Obligations (Liabilities)
Net Conference Cost



Although the net conference cost trend appears to be significantly favorable, conferences remain challenged with the funding of these liabilities, with only 30 percent reporting a fully funded status. This highlights the continued need for conferences to complete comprehensive benefit funding plans, as well as to be creative with changes to benefits and cost-sharing strategies that close the funding gap.

III. PRM Benefits and Cost-Sharing Strategies

Given that the retiree population continues to grow, the decreased net plan sponsor cost trend highlighted in Section II has been achieved through significant shifts in conference strategy in the type of PRM benefits and funding offered over the past decade. Evidence of this shift in conference strategy is also reflected in other related survey instruments used by GBPHB.

Total projected liabilities have been increasing fairly significantly over the years, with the conference-paid portion remaining fairly constant and the retiree-paid portion increasing. This shifting of responsibility to retirees is partially in response to financial stressors on the conferences. However, conferences have also become more aware of the increasing financial burden that retirees face and the reality that retirees may also have difficulty absorbing their PRM financial burden.

Regardless of the financial pressures on the conferences and retirees, at least 75 percent of conferences report plans to continue offering some form of retiree medical coverage indefinitely. Conferences are looking to do so in ways to not just control and sustain costs for the conference, but for the retiree as well. As conferences shift increased financial responsibility for PRM to the retirees, conferences also are implementing creative benefit and funding methods that give retirees and spouses more plan choices and therefore greater flexibility to control their own costs and align plan coverage with their needs on an ongoing basis.

To this end, nearly half of U.S. conferences have moved away from offering traditional group Medicare supplement or Advantage plan coverage (typically one or two plan offerings, with funding support provided through traditional group plan premium cost-sharing). Instead, they are offering retirees and spouses access to coverage through the individual Medicare supplement market. This has been a significantly increasing trend over the last quadrennium and is expected to continue. Access to the individual Medicare supplement market varies by conference and includes channels such as the state health insurance plans (SHIP) for retirees, or individual retiree plan market "connector" providers (whose benefit advisors assist retirees and spouses in "navigating" state and local individual retiree plan market options).

Conferences have typically complemented this type of access to PRM with a stipend or contribution to a health reimbursement arrangement that often varies by years of service. This support helps their retirees and spouses purchase plans in the individual Medicare supplement market, usually through a Medicare exchange, such as OneExchange. The combination of this type of access and funding allows for greater flexibility with cost control for both the conference and retiree or spouse. Notably, the individual supplement market typically has more lower-cost plan options compared to a group plan. A smaller conference contribution can purchase more on a dollar-for-dollar coverage basis, without the retiree or spouse forgoing necessary coverage levels. Further, the individual market offers more plan choices than conference-sponsored group coverage, thereby better positioning the retiree or spouse to select a plan most closely aligned with his or her individual needs.

To continue to increase sustainability of retiree medical benefits throughout the denomination, conference funding plans should continue to address potential changes in benefit levels and options, funding approaches, and eligibility criteria.

IV. Key Observations and Conclusions

- Net plan sponsor cost trend (PRM benefit obligations) appears to be significantly favorable from prior years, even amid a growing retiree population.

- Even with favorable net cost trend, conferences remain challenged with the overall funding of their portion of liabilities, with approximately 50 percent overall funded status of PRM benefits and only 30 percent of conferences reporting fully funded status.

- There is a continued need for PRM comprehensive funding plans to be completed, potential adjustments to benefits to occur, cost-sharing levels to change, and funding strategies to be modified in order to close funding gaps for conferences and retirees and to support sustainability of retiree medical benefits throughout the denomination.

Appendix A

2015 Pre-82 Funding Plan Summary by Conference, January 1, 2013 for 2015

Funded status of the 56 annual conferences participating in the Pre-82 Plan follows. All have had 2015 opinions issued. (Red Bird Missionary Conference does not participate in the Pre-82 Plan.)

Conference	2015 Past Service Rate	Assumed PSR Increases	Plan Assets Only		Disclosed Assets	
			Funded Ratio	Funded Status	Funded Ratio	Funded Status
Alabama-West Florida	713.00	2.0%	95%	(1,741,166)	100%	(56,643)
Alaska (AUMC)	722.83	3.0%	94%	(152,146)	101%	22,319
Arkansas	577.00	0.0%	83%	(4,648,750)	89%	(2,864,320)
Baltimore-Washington	615.00	4.0%	138%	20,375,161	138%	20,375,161
California-Nevada	836.00	0.0%	81%	(7,919,503)	97%	(1,192,607)
California-Pacific	674.00	2.0%	110%	6,027,975	111%	6,748,205
Central Texas	674.00	1.0%	102%	670,408	109%	2,400,861
Dakotas	645.00	3.0%	100%	(97,243)	158%	13,796,286
Desert Southwest	652.00	3.0%	100%	69,910	100%	69,910
Detroit	772.00	2.0%	104%	2,160,089	122%	12,160,089
East Ohio	830.00	2.0%	108%	6,422,614	108%	6,422,614
Eastern Pennsylvania	502.00	1.0%	60%	(11,367,200)	70%	(8,612,065)
Florida	771.00	1.0%	105%	4,277,422	114%	11,791,427
Great Plains	729.00	2.0%	125%	23,387,979	125%	23,897,979
Greater New Jersey	632.00	2.0%	111%	5,045,423	111%	5,045,423
Holston	559.00	2.0%	66%	(11,128,873)	100%	(87,481)
Illinois Great Rivers	717.00	2.0%	97%	(2,250,620)	102%	1,614,380
Indiana	673.00	2.0%	111%	9,975,760	111%	9,975,760
Iowa	622.00	2.5%	98%	(1,194,778)	127%	16,794,290
Kentucky	704.00	2.0%	107%	3,128,405	107%	3,128,405
Louisiana	701.00	3.5%	108%	2,676,879	108%	2,676,879
Memphis	575.00	2.0%	125%	4,687,115	125%	4,799,163
Minnesota	692.00	2.0%	117%	6,745,714	136%	14,745,714
Mississippi	512.00	0.0%	79%	(8,996,339)	90%	(4,065,269)
Missouri	570.00	3.0%	103%	1,143,803	103%	1,143,803
New England	610.00	3.5%	105%	2,365,171	105%	2,365,171
New Mexico	622.00	3.0%	120%	2,933,510	130%	4,253,510
New York	580.00	2.0%	96%	(1,615,214)	102%	635,959
North Alabama	676.00	2.0%	135%	12,648,084	135%	12,648,084
North Carolina	683.00	2.5%	38%	(25,345,527)	80%	(8,179,852)
North Georgia	702.00	0.5%	49%	(23,561,576)	70%	(13,816,672)
North Texas	754.00	2.5%	80%	(5,132,903)	106%	1,537,929
Northern Illinois	605.00	2.0%	88%	(6,293,552)	99%	(593,552)
Northwest Texas	614.00	2.0%	46%	(10,210,150)	71%	(5,448,150)
Oklahoma	643.00	2.0%	61%	(14,722,626)	112%	4,348,990
Oklahoma Indian Missionary	312.09	3.0%	130%	233,515	130%	233,515
Oregon-Idaho	570.00	2.5%	110%	1,838,841	125%	4,676,230
Pacific Northwest	690.86	3.0%	96%	(1,418,464)	102%	700,536
Peninsula-Delaware	584.00	2.0%	107%	1,182,964	107%	1,182,964
Rio Grande	648.00	2.0%	68%	(2,033,324)	80%	(1,289,324)
Rocky Mountain	541.00	3.0%	122%	5,914,920	122%	5,914,920
South Carolina	735.00	2.0%	130%	19,383,019	255%	100,401,735
South Georgia	660.00	2.0%	44%	(16,499,004)	113%	3,965,254
Southwest Texas	648.00	2.0%	70%	(8,672,670)	100%	95,111
Susquehanna	600.00	1.0%	106%	3,241,872	131%	16,648,914
Tennessee	672.00	1.5%	101%	138,992	102%	418,919

Conference	2015 Past Service Rate	Assumed PSR Increases	Plan Assets Only		Disclosed Assets	
			Funded Ratio	Funded Status	Funded Ratio	Funded Status
Texas	840.00	1.0%	89%	(6,183,860)	90%	(5,820,696)
Upper New York	600.00	2.0%	95%	(3,596,532)	107%	4,738,199
Virginia	562.00	0.5%	82%	(12,699,889)	82%	(12,699,889)
West Michigan	726.00	2.0%	108%	3,418,778	108%	3,418,778
West Ohio	594.00	2.0%	119%	16,122,591	122%	18,116,059
West Virginia	542.00	2.0%	111%	4,445,224	111%	4,445,224
Western N. Carolina	728.00	2.0%	111%	8,257,030	113%	9,379,061
Western Pennsylvania	586.15	3.0%	144%	35,233,932	144%	35,233,932
Wisconsin	701.00	2.0%	95%	(2,283,563)	104%	1,816,437
Yellowstone	446.00	3.0%	141%	3,504,731	141%	3,504,731
Total			101%	27,892,359	114%	333,052,309
TOTAL Excluding Conferences' Surpluses			92%	(189,765,472)	97%	(64,726,521)

Appendix B

Summary of Key Actuarial Assumptions Used in Post-Retirement Medical Valuations

Actuarial assumptions are expectations of future events that will affect the cost of providing benefits in the future. Because actuarial valuations project costs far into the future, the actuary must quantify expectations regarding future events that will affect the cost of providing benefits in the future. Such expectations are called actuarial assumptions.

There are three main categories of actuarial assumptions: economic (financial), medical trend (overall increases in health care costs), and demographic (changes in the plan population due to retirement, death, etc.). The following is a summary of the average key economic and medical trend assumptions used in reporting conferences' PRM valuation information submitted through their respective CBFP (assumptions for respective reported valuation year, primarily as of December 31, 2013).

- Average Discount Rate = 4.35%
- Average Medical Trend Rate = 7.26%
- Average Ultimate Medical Trend Rate = 4.87%
- Expected Return on Assets = 5.99%

The United Methodist Publishing House (UMPH) 2013–2016 Summary Report

"Therefore, go and make disciples . . ." (Matthew 28:19 CEB). All the work of The United Methodist Publishing House is focused on the mission of making disciples of Jesus Christ for the transformation of the world.

For 227 years the publishing enterprise has remained completely self-sustaining through sales without the use of any general church funds and over the last fifty years contributed nearly $50 million to support clergy and their dependents' pensions in the jurisdictional and central conference annual conferences.

UMPH provides a rich variety of products for teaching and learning, scholarship, applied theology and professional ministry, leadership development, Christian living, music and worship, and support for the mission and ministries of congregations. UMPH continues to play a central role in resourcing churches even though declines in worship and Sunday school attendance in UM churches in the United States; changing patterns of usage, decision-making, and purchasing in congregations; and declines in all aspects of the bookselling industry have altered the ecology of its work.

Cumulative sales from continuing operations (excluding discontinued operations of the brick-and-mortar stores beginning in 2013) for the 2012–2015 period were $276,363,000. Cost of goods sold and expenses totaled $276,358,000. Net operating revenue was positive over the four years, and non-operating revenue and investment earnings added $13,736,000. This resulted in a total four-year net revenue of $13,741,000. During this period, $5,629,000 was spent from invested reserves for ministry growth and expansion through research and development activities for new products and services. The balance sheet shows total assets and liabilities of $95,609,000 at the end of the quadrennium.

Though the global financial crisis in 2008–2009 resulted in an asset shortfall for funding future liabilities in the defined benefit pension plan for UMPH staff, carefully implemented activities including changes in our staff structure, the sale of property, gains in investments, and advances in operational efficiencies have enabled UMPH to leverage a strong balance sheet and annual earnings and to be on track to return the plan to 100% funded status by 2018.

Major projects during the quadrennium included publishing *Covenant Bible Study; Grow, Proclaim, Serve!* children's curriculum; the *Study Bible* and *Deep Blue Kids Bible*, both in the Common English Bible translation; and *Deep Blue* children's curriculum. Other significant ventures included ministry resources (Adam Hamilton's *The Way* and *Not a Silent Night*); new books that provide inspiration, modeling, and guidance for Christian living; resources for congregational life; music (*The Africana Hymnal*); digital textbooks for seminary and college use, and more.

In 2012, UMPH made the carefully researched and timely decision to close its chain of Cokesbury retail stores in the spring of 2013. Years of changing market conditions, rapidly increasing costs of maintaining stores, staff, and inventory along with our customers' evolving purchasing habits contributed to retail operations financial results that were unwelcome and unsustainable. In the post–brick-and-mortar era, UMPH implemented a retail plan that includes Cokesbury Community Resource Consultants (CRCs) and Resource Consultants (RCs), who provide continued personalized service in places where our stores were located and offer increased attention in some areas where Cokesbury did not have a store presence.

To attract, delight, and make tasks easier for tens of thousands of customers, UMPH made major investments throughout the quadrennium to enhance Cokesbury .com. Improvements include a new search engine, a better browsing experience, a live chat feature, a redesigned checkout function, access to predicted shipping costs and delivery times, a profile and preferences center for a personalized customer experience, and a new look and contemporary design. We continue to work with partners such as Church Publishing, Inc. (the Episcopal Church). Through these and other initiatives, we offer a broad array of quality products and serve more people in more places.

UMPH has invested millions of dollars in digital infrastructure, product development, and marketing as we strive to place UMPH/Abingdon Press/Cokesbury in the forefront of the world of digital publishing and retailing. In an average month, MinistryMatters.com, UMPH's ecumenical ministry website, receives 200,000 visitors. The Ministry Matters subscription library, a worship planning feature called "This Sunday," and timely daily articles are helping visitors with their tasks and helping them keep current.

In the summer of 2015, UMPH made the decision to bring the Abingdon Fiction line of books to a close after publication of titles under contract. UMPH introduced the Abingdon Fiction line in fall 2009. Strong sales reached a peak in 2012 but declined over recent years. Factors affecting performance, future prospects, and the ultimate decision to discontinue the line include industry-wide price pressures; deeply discounted books and e-books in the general marketplace; and the closing of many Christian bookstores that previously sold and promoted fiction.

After 57 years at 201 8th Avenue South, UMPH moved in spring 2015 to new headquarters just a few miles north. The new facility is named the John Dickins House in honor of the first Methodist Book Steward in America and is situated on the 20-acre New House Commons campus, which includes 10 acres of Lake Wesley. A state-of-the-art digital infrastructure is a key element in the beautiful 100,000-square-foot office center situated along Lake Wesley with abundant areas for outdoor seating and strolling and attractive and functional team collaboration spaces spread throughout the facility. The UMPH staff gave tremendous evidence of flexibility and care for one another over many months as some demolition work began in the previous location even before the move to New House Commons was complete. The new facility features lakeside views from the JW Café, the Georgia Harkness Library, the W.T. Handy, Jr., Chapel, and the Robert H. Spain multipurpose room.

During the quadrennium we bade farewell to two extraordinary leaders and Abingdon Press authors who partnered with us to help more people in more places come to know and deepen their knowledge of God through Jesus Christ, learn to love God, and choose to serve God and neighbor. Bishop Rueben P. Job and the Reverend Lyle E. Schaller enriched the minds and warmed the hearts of thousands. We celebrate their ministries, their contributions to the life and work of The UMC, and the myriad ways they helped us understand how to live and work with courage, grace, and intentionality as people of faith.

For more than two centuries the publishing house has made huge and sometimes risky changes in ministry models, products, technologies, distribution channels, and budgets to keep pace with and anticipate the shifting needs of churches, leaders, and Christian pilgrims. No matter how frenetic the pace or complex the project, our ultimate objective remains crystal clear. Whether we are planning for a Bible study that will be theologically nuanced and culturally relevant or designing a website that proves to be both intuitive and reliable, we navigate today's obstacles and get ready for tomorrow's required adaptations. Along the way we are surrounded and upheld by a cloud of witnesses, guided by the Holy Spirit, and we stand on the promises of God as we strive to reach more people in more places with quality services and resources that help them come to know and deepen their knowledge of God through Jesus Christ, learn to love God, and choose to serve God and neighbor.

The United Methodist Publishing House (UMPH) 2013–2016

Introduction

A historical timeline that chronicles changes in the Church and in publishing and bookselling over the last quadrennium reveals a remarkable pattern of "creative destruction." We encounter disruption of once-predictable business patterns, technologies that alter delivery formats, the threat of feisty and determined competitors, and changing behaviors by customers—all of which are picking up speed. And while these challenges can seem daunting, consequential, and upsetting, they are—in the end—simply problems that must and can be understood and resolved.

"Therefore, go and make disciples . . ." (Matthew 28:19 CEB). All the work of The United Methodist Publishing House is focused on making disciples of Jesus Christ for the transformation of the world. The UMPH enterprise is a ministry/business that depends on product appeal, on marketing and selling effectiveness, and on customers who exercise their free will to choose, use, and value our products and services. The environment has long been volatile, with myriad variables in play as our missional imperatives intersect with business realities.

Our mission demands that we demonstrate a fervent desire for continuous discovery and reinvention. We eagerly stretch our necks out (relying on each other to keep our balance) and peer around the bends ahead, expecting to catch a glimpse of the changing landscape. All the while we are praying, seeking to discern, striving to invent, and working to retool so that by God's good grace we may find the means to reach more people in more places with quality services and resources that help them come to know and deepen their knowledge of God through Jesus Christ, learn to love God, and choose to serve God and neighbor.

UMPH's decision to close the Cokesbury brick-and-mortar stores in 2013 required enormous amounts of resources to complete and simultaneously helped frame our strategic agenda. Among the consequences were vast improvements in functionality at Cokesbury.com; significant growth in customer purchases through Cokesbury.com; new staff serving as Cokesbury Community Resource Consultants; positive response from UM leaders to the Cokesbury sales exhibits at annual conferences; and an increased number of standing order subscribers for teaching and learning resources. These favorable factors help boost our confidence and shape expectations for the future.

Yet as is most often the case, alongside these are also unfavorable trends, emerging challenges, and unintended consequences, including higher than expected cost-of-goods sold; heightened demand for expensive customer benefits such as bigger discounts and free or low cost shipping; declines in store-dependent product categories; and escalating capabilities and mounting costs of digital technologies.

UMPH is 227 years old and counting. UMPH and its predecessor organizations have been good stewards, faithful to our mission while adapting and reforming over and over again. From filling saddlebags full of books to negotiating multimillion-dollar FedEx contracts, from producing filmstrips for Sunday schools to initiating churchwide distribution of TV satellite dishes and now sophisticated Internet downloads and live-streaming, UMPH has repeatedly upset the status quo in order to seize opportunities and meet the needs of a changing Church in a vibrant world.

The history of the publishing house demonstrates that over two centuries the boards and staff members of the publishing house have made huge and sometimes risky changes in ministry models, products, technologies, distribution channels, and budgets to keep pace with and anticipate the shifting needs of their constituencies.

Paragraph 1613 in *The Book of Discipline* says:

> The objectives of The United Methodist Publishing House shall be: the advancement of the cause of Christianity throughout the world by disseminating religious knowledge and useful literary, scientific, and educational information in the form of books, tracts, multimedia, electronic media, and periodicals; the promotion of Christian education; the implementation of any and all activities properly connected with the publishing, manufacturing in a variety of media, and distribution . . . including the ecumenical outreach of Christianity. . . .

This long-standing assignment to UMPH provides a wonderfully expansive, open-ended, and far-reaching challenge to "go and make disciples of all nations" (Matthew 28:19 CEB).

We are animated by visions of life-changing experiences where people are transformed by the saving grace

of Jesus Christ. We anticipate that our ministry partners/customers will be confident that we offer what they want and need for their teaching, serving, spiritual growth, and worship. We pour out our time and talents to assure that we deliver products of outstanding quality, timeliness, affordability, and competitive appeal. We strive to do all we can, in all the ways that we can, for as long as we can so that our work bears witness to the faithfulness, missional commitments, evangelistic zeal, and strong capabilities for good of The United Methodist Church.

We eagerly expect Sunday schools to want to use our materials; watch for keen students who will delight in and tell others about the *Common English Study Bible*; anticipate an appreciative and growing audience for *Covenant Bible Study*; predict that small group leaders will turn to Cokesbury for resources such as *Not a Silent Night* from Adam Hamilton that help them stimulate authentic and world-changing Christian conversations. And we boldly foresee developing, promoting, and delivering products and services people will choose, use, and value!

We recognize the stark reality that overall United Methodist membership and attendance in North America are declining. As a consequence, the natural markets for congregation-based resources that have been the mainstay of UMPH work for decades continue to shrink. Nevertheless, UMPH remains a central player in resourcing our churches and has maintained market share in several categories despite the overriding downward trends in The UMC.

Our charge is to never give up on the hope that propels us to learn more, do better, risk new approaches, and deliver services and products with the highest quality, efficiency, and appeal. And our responsibility is to do that in ways that prove to be winning, practical, adaptive, economically viable, and—most important—fully faithful in a turbulent, highly disrupted, uncertain, and ever-evolving marketplace.

While sales volumes of some important traditional product categories remain stagnant or contract, we continue to introduce new ones. All the while we are humbled to acknowledge that often the relative success of products generated in a highly competitive and segmented marketplace are dwarfed by the loss of much higher margins that came from more robust sales of traditional offerings such as dated curriculum and church supplies—products that have previously been key in covering UMPH's operating costs.

We continue to undertake intense work that helps us increase our capacity to serve the church through digital technologies. UMPH has invested millions of dollars in digital infrastructure, product development, and marketing to situate UMPH/Abingdon Press/Cokesbury in the forefront of the digital world of publishing and retailing for years to come.

Other major ventures during the quadrennium include new curriculum each quarter and Vacation Bible School offerings each year; the expansion of our line of books (in both print and digital formats) that appeal within and beyond The UMC by providing inspiration, modeling, and guidance for Christian living; an emphasis on resources for congregational life (including small-group studies and stewardship resources), digital access to our collection of music for congregational singing and choirs; digital textbooks for seminary and college use; and more. Our agreements with partners such as Church Publishing, Inc. (Episcopal Church) give us a wide variety of products to offer and lead us to new customers to serve.

We vigorously pursue every avenue for accessing more cost-competitive services from vendors, achieving greater internal efficiencies, and fashioning lower cost processes to assure the long-term viability of The UMC's ecumenically focused publishing and retailing ministry. Those efforts have been instrumental in generating a positive bottom-line financial performance for the aggregate of the four years covered in this report, and we continue to pursue mission appropriate revenue growth and additional cost savings with an ever greater sense of urgency.

We are also finding new products to serve existing and new customers. We will bring to the General Conference, jointly with the General Board of Discipleship, legislation approved by the Board of UMPH that will allow for a fresh, up-to-date selection and presentation of core hymnody and worship aids that express and promote UM Wesleyan theology with flexibility to serve The UMC's diversity and will enable The UMC to use cloud technology to periodically curate a much larger collection that can be customized to meet the needs of different contexts.

All of these opportunities and challenges add up to the continuing joy of serving the church through United Methodist publishing and retailing. With prayerful hearts, earnest study and serious reflection, we embrace both what perplexes and delights us as one piece. And we know that we are not depending only on our own wits and abilities. Anticipating and trusting in God's grace, seeking the Spirit's leading, and with confidence about how, working with others, we can make a transforming difference in people's lives and in the world, we pray for God's sustaining help

so that we will find the ingenuity and strength to stay the course, eagerly pressing forward.

During the quadrennium we bade farewell to two extraordinary leaders and authors who partnered with us to help more people in more places come to know and deepen their knowledge of God through Jesus Christ, learn to love God, and choose to serve God and neighbor. Bishop Rueben P. Job and the Reverend Lyle E. Schaller enriched the minds and warmed the hearts of thousands. We celebrate their ministries, their contributions to the life and work of The UMC, and the myriad ways they helped us understand how to live and work with courage, grace, and intentionality as people of faith.

More than one thing can be true at the same time. More than one measure is relevant when assessing an enterprise. And more than one set of actions will be employed as we apply what we know while continuing to discern and experiment—taking into account all that we have yet to learn. We will give God thanks when traditional methods continue to deliver results even as we aggressively search for new ways to serve, given the unrelenting march of change in the culture and the Church.

Publishing Ministry

The publishing program of UMPH is designed to provide to The United Methodist Church and the ecumenical community a wide variety of quality services and resources that will help more people in more places know and deepen their knowledge of God through Jesus Christ, learn to love God, and choose to serve God and neighbor. The scope includes varied offerings for teaching and learning, scholarship, applied theology and professional ministry, leadership development, Christian living, music and worship, and support for the mission and ministries of congregations.

Making disciples of Jesus Christ is not only our mantra; it is the core passion and motivation for all that we do. Recognizing and responding to the dreams, challenges, and needs of congregations and their leaders is critical as they are the primary settings for the church's engagement with the world. Assuring the quality, integrity, and relevance of products is not an option but an unconditional requirement. It is essential that we find better and more effective ways to work with local church leaders to conceive, fashion, and deliver life-changing ministry in their settings. Product developers must be increasingly alert and responsive, move at an ever-faster pace, and make greater use of digital technologies as enhancements and as means of delivery.

This work that resources tens of thousands of churches and hundreds of thousands of individuals is fully self-supporting through sales. The tasks include researching customer needs; developing staff skills; identifying and partnering with authors, educators, and other publishers; maintaining the infrastructure for product development; keeping current with digital technology and information systems; and assuming the financial risks associated with production, inventory maintenance, and launch of new products. The work is fully self-supported through sales and is accomplished without the use of any general church funds. Over the last fifty years, UMPH contributed nearly $50 million to support clergy and their dependents' pensions in the jurisdictional and central conference annual conferences.

During the quadrennium hundreds of new products were published under the Abingdon Press imprint in the areas of theology, leadership, biblical studies, small-group studies, ministry resources, Christian living, and Abingdon Fiction. In addition, more than a thousand new Abingdon Press church supplies and new music resources were produced for use in United Methodist churches and beyond. These and other products in print, digital, and video formats were developed and offered through both the multichannel Cokesbury system (call center, Cokesbury Resource Consultants, on-site sales at events, and Cokesbury.com) and through the trade (other retail vendors and Internet sites).

The teaching and learning staff developed and delivered several hundred new and revised curriculum products under the Cokesbury imprint each year for use by all age groups in Sunday school, Vacation Bible School, and other settings.

Official resources, such as the *Book of Discipline* and the *Book of Resolutions*, were completed and published under The United Methodist Publishing House imprint following the 2012 General Conference.

All the same, we face the challenge that new product lines are not growing as quickly as mature product lines are declining. We recognize this as a major challenge in terms of both financial sustainability and vibrant contemporary relevance that will continue to require intense attention and innovation.

Bibles, Leadership, and Theology

The publishing team for Bible, Leadership, and Theology advances the love of God and neighbor throughout the world by disseminating Bibles and books about the

Bible, theology, and the daily practice of ministry in print and digital formats.

The quadrennium involved a significant emphasis on the Common English Bible (CEB) and on the development of the new *Covenant Bible Study*. The *Deep Blue Kids Bible,* a CEB edition, was widely embraced, nominated for national awards, and earned a place on industry best-seller lists. We regularly receive notes from pastors and other teachers and parents telling us that their children are engaged with the Bible as never before. These results led to the *Deep Blue Kids Bible* serving as the springboard for the newest children's curriculum, *Deep Blue*.

Covenant, a multiweek comprehensive Bible study from Abingdon Press, centers on our relationships with God, with each other, and with the world. *Covenant* helps congregations create learning communities where Scripture informs everyday experience. The praying, learning, and sharing build trust in God and others as well as confidence in Scripture as a reliable source of truth and guidance. *Covenant* provides an exciting opportunity to better understand God's call, God's love, and God's unexpected favor.

Christian Living and Abingdon Fiction

The Christian Living team seeks authors with a clear voice and something important to say as well as qualified, credentialed experts whose knowledge and insight provide the excellence of thought and expression readers expect from Abingdon Press. In categories ranging from personal and spiritual growth to family and relationships, Christian Living titles provide readers with information and encouragement from a Christian perspective.

In the summer of 2015, UMPH made the decision to bring the Abingdon Fiction line of books to a close after publication of titles currently under contract. UMPH introduced the Abingdon Fiction line in fall 2009. Sales reached a peak in 2012 but declined over recent years due to several factors, including industry price pressures; deeply discounted books and e-books in the general marketplace; and the closing of many Christian bookstores that previously sold and promoted fiction.

While Abingdon Fiction received critical acclaim and numerous awards, the line was not adequately self-sustaining. The decision to close the line is part of our ongoing stewardship as we regularly make adjustments in light of the ebb and flow in the publishing environment that requires nimbleness and flexibility in adapting to changing conditions.

Church School Publications/Teaching and Learning

The children's, youth, adult, Vacation Bible School, Korean- and Spanish-language curriculum teams work to support the teaching and learning needs of congregations to help more people in more places come to know and deepen their knowledge of God through Jesus Christ, learn to love God, and choose to serve God and neighbor. This group publishes curriculum and study resources for children, youth, and adults in a variety of settings such as Sunday school, small groups, and fellowship times. The resources are offered in multiple formats including print, video, and download; and in languages including English, Spanish, and Korean.

Research has confirmed that even the most well-trained, highly capable Christian educators are likely to give equal weight to whether a children's learning program is new and different and to the quality of the theological content. They want both. These educators tell us that a theological lesson can be perfectly faithful, coherent, and important—but if it is perceived as boring, they will not be able to reach, teach, and serve the children.

Grow! Proclaim! Serve! children's curriculum was introduced as the centerpiece children's dated teaching and learning resource at the beginning of the quadrennium, and *Deep Blue* children's curriculum was launched for fall 2015. We delight in being able to share the many stories and expressions of praise from children's ministry leaders about how these children's resources are helping their children come to know and love Jesus.

Outstanding results during the quadrennium include sales of over one million units of the children's curriculum *Grow, Proclaim, Serve!* and over one million units of the *Adult Bible Studies* quarterly.

The work of the Teaching and Learning group is specifically outlined in the *Book of Discipline* in the language about the Curriculum Resources Committee (see paragraphs 1121, 1122, and 1124).

Ministry Resources

The Ministry Resources unit of Abingdon Press serves congregations and their leaders by supporting congregation-wide initiatives, special ministries, and other church events. The purpose is to aid leaders as they plan and implement critical work for the congregation and its mission.

Congregation-wide initiatives include stewardship, prayer, leadership development, church growth, and mis-

sion. Special ministries are areas that serve a specific need, such as men's and women's groups. Resources for seasonal church family events for Advent and Lent that involve worship, study, and devotion are also part of the publishing plan.

Ministry resources include tools and materials for pastors, leaders, teachers, families, and individuals. Among these helps are strategic planning aids, plans for worship emphasis, small group study and video for all ages, and resources for individual reading, study, and reflection.

The most widely used ministry resources products during this quadrennium included Adam Hamilton's *The Way* and *Not a Silent Night*.

Worship, Music, Official, Congregational

This team supports congregations, primarily in the worship setting. Hundreds of new products are developed annually and vary from lyrics to visually project during worship, to new musical selections from *The Africana Hymnal*, bulletins for Advent, or a worship planning guide.

Major projects published during the quadrennium include *The Book of Discipline, 2012, The Book of Resolutions, 2012,* and *Guidelines for Leading Your Congregation 2013–2016*. *The Africana Hymnal*, published in 2015, is a digital hymnal that includes music and lyrics, mp3 files, and projection slides. Notable sales include a total of 100,000 copies of *The United Methodist Music & Worship Planner* over the four-year period and more than three million units of *WordAlive!*, the weekly church bulletin subscription service.

UMPH and the General Board of Discipleship will bring to the General Conference legislation approved by our board that will allow for a new, relevant, and widely used *United Methodist Hymnal*, developed with fresh ways to control costs, adjust for unexpected expenses, and permit access to a variety of digital and print formats for ease of use in many settings.

Ministry Matters

Since its launch in 2011, the ecumenical website MinistryMatters.com has grown to 200,000 visitors per month, with a 53%-47% female-to-male ratio and an 89%-11% U.S.-to-international ratio. The most popular aspects of the site are the subscription library; the This Sunday feature; and the magazine, which includes new material each day. Future plans include more podcasts, enlarging the research library, a responsive website (mobile and tablet use has grown from 9% of visits to 48% of visits), and scouting and shaping new writing talent. Challenges facing Ministry Matters include identifying ways to increase revenue related to the site to undergird the costs of providing access and content, providing timely commentary around late-breaking events; and further broadening diversity among the contributors and users.

Retail Ministry

UMPH's retail system, Cokesbury, is a complementary, multichannel selling organization with a cohesive marketing and merchandising strategy. Cokesbury adapts to challenges such as channel migration by customers, declines in institutional purchases of traditional church supplies and furnishings, competitive moves such as free freight and deep discounting, as well as to opportunities such as targeted marketing enabled by sophisticated customer intelligence.

In 2012, UMPH decided to close its chain of Cokesbury retail stores in spring 2013. Years of changing market conditions, rapidly increasing costs of maintaining stores, staff, and inventory along with our customers' evolving purchasing habits contributed to retail operations financial results that were unwelcome and unsustainable. The decision to bolster alternative retail channels gave rise to a number of strategic initiatives.

Most of the regions where stores were located continue to be supported through local, full-time Cokesbury Community Resources Consultants, who meet personally with churches and manage sales at annual conferences and some other events. Churches in each market where stores closed were assigned a team member from the Cokesbury Call Center (phone sales). An intensive coaching system was implemented to ensure that all our Cokesbury customers would be well served.

The Cokesbury Call Center took on heightened importance given customer expectations following the closing of the brick-and-mortar stores. Customer service standards were sustained and improved, the hours of operation were expanded, a fresh training program was launched, and new staff were added to the team.

Major upgrades to Cokesbury.com have continued at a fast and steady pace, with a new shopping cart and checkout experience and a pricing strategy that offers customers the same everyday discounts on books and Bibles regardless of how they choose to shop. This helped increase website traffic and sales and allowed necessary cost savings and efficiencies.

Additional improvements followed to attract, delight, and make tasks easier for tens of thousands of customers. We made major investments throughout the quadrennium to enhance Cokesbury.com with a new search engine, a better browsing experience, a live chat feature, predictable delivery times, a profile and preferences center for a personalized customer experience, and a new look and contemporary design. We remain vigilant as we evaluate, adapt, change, and make continuous improvements.

Increasingly, Cokesbury is seen as the source of products and services for the broad Christian community. Retail agreements with other denominations, along with other strategic partnerships and investments, including arrangements with the curriculum departments of the AME and CME churches, position Cokesbury to strengthen its role as the shopping destination for resources and services for students and scholars, participants and leaders of a wide array of Christian denominations, and all who want to know more about Christian faith and ministry.

Digital Infrastructure and Outreach

Our investment and capabilities in information technology and digital infrastructure continue to grow.

As part of the preparation for UMPH's move to New House Commons, the staff undertook a monumental project to purge unneeded files and to scan and create digital filing systems for many thousands of documents and records. This work helped the staff envision a much less paper-oriented environment in our new location.

At the same time, UMPH embarked on several aspects of a paperless office initiative. We invested in new software to serve as our document management and workflow system, enabling paperless processing for both internal and external customers of invoices, forms, payments, statements, and records. In addition we've developed a new asset management solution that will provide secure storage—as well as search, version control, workflow, and archiving—of all UMPH manuscript, layout, and image assets.

UMPH uses a digital-first publishing workflow that allows for multiple decision points about the most effective publishing platform for each product—from acquisition for use as exclusive content on the UMPH-developed website MinistryMatters.com or as a digital-only version available for an e-reader, to a print-on-demand format or print-first hardcover or paperback book. Intensive business planning helps us understand the potential reach and financial efficacy of each publishing approach and employ a full range of options supported by new technology and digital distribution relationships. To control costs and offer products at lower prices, we have also negotiated favorable contracts with the print-on-demand suppliers as well as with traditional printers and binders.

UMPH (using the trade names of Abingdon Press and Cokesbury) continues to expand our presence on multiple social networking sites, as well as building community within MinistryMatters.com.

Financial Overview

Resolute efforts by UMPH to offer proven and new products, reach and serve more customers, sustain market share in UM churches, grow selected product lines, and control the cost of goods and operating expenses resulted in a positive bottom line in our ongoing core business financial operations for the last four years. This was accomplished despite declines in worship and Sunday school attendance in UM churches in North America; changing patterns in congregations related to purchase of items such as choir robes and pew cushions; stiff competition in pricing for selected congregational resources, furnishings, etc.; and overall declines and dramatic business disruptions in both the religious and secular bookselling industries.

Cumulative sales from continuing operations (excluding discontinued operations of the brick-and-mortar stores beginning in 2013) for the 2012–2015 period were $276,363,000. Cost of goods sold and expenses totaled $276,358,000. Net operating revenue was positive over the four years, and non-operating revenue and investment earnings added $13,736,000. This resulted in a total four-year net revenue of $13,741,000. During this period, $5,629,000 was spent from invested reserves for ministry growth and expansion through research and development activities for new products and services.

The four-year period also included discontinued operations financials related to closing the Cokesbury brick-and-mortar stores. In the discontinued operations there were $17,862,000 in sales and $26,391,000 in related cost-of-goods-sold and expenses. These amounts are not included in the four-year results for continuing operations shown above. The discontinued operations net operating revenue was ($8,529,000), representing a one-time write down against assets to effect the closing of the stores while fulfilling all financial commitments and contracts with outside vendors, landlords, and former Cokesbury store personnel.

The UMPH balance sheet shows total assets and liabilities of $97,344,000 at the beginning of the quadrennium and $95,609,000 at the end, representing a decline of $1,735,000. Included in this change are reductions in accounts receivable and inventory; use of investment reserves to cover Cokesbury brick-and-mortar store closings; defined pension plan funding; capital expenditures including major technology upgrades; research and development; and property, plant, and equipment related to the purchase and improvements at the new headquarters facility. Total liabilities increased by $19,288,000 due to increased pension liability and expanded use of the credit line (an increase of $5,904,000) at the end of the August 2014 to July 2015 fiscal year to handle transition costs for the move to new offices. This extra amount was paid down the first week of the next fiscal year when UMPH closed on the sale of its old headquarters.

Pensions and Conference Claimants

The 2008–2009 world financial crisis resulted in the shortfall of assets and the freezing of the UMPH defined benefits pension plan. Assets have been restored from a low of 68% of the actuarially determined amount needed to cover future liabilities to a current level of 93%. Using proceeds from the sale of property and an aggressive multiyear plan for additional contributions, UMPH expects assets to be at 100% of assets needed to fund long-term liabilities by 2018. Until the assets for the plan are restored and ongoing pension distributions for current staff are guaranteed, UMPH will forgo making further contributions to Conference Claimants but expects to resume them once the past and current staff plans are adequately funded. In addition to payments to the defined benefits plan corpus, annual distributions are made each year to current employees' 403(b) pension accounts.

Personnel

UMPH employs 417 full-time staff members who develop, deliver, and support quality services and products that are sold through the Cokesbury and Abingdon Press telephone and .com order centers, in person, and at sales displays at conferences and events across the United States.

After 57 years at 201 8th Ave South, UMPH moved in the spring of 2015 to new headquarters just a few miles north. The new facility is named the John Dickins House in honor of the first Methodist Book Steward in America and is situated on the 20-acre (including 10 acres of lake property) New House Commons campus. A state-of-the-art digital infrastructure is a key element in the beautiful 100,000-square-foot office center situated along Lake Wesley with abundant areas for outdoor seating and strolling and attractive and functional team collaboration spaces spread throughout the facility. The UMPH staff gave tremendous evidence of flexibility and care for one another over many months as some demolition work began in the previous location even before the move to New House Commons was complete. The new facility features lakeside views from the JW Café, the Georgia Harkness Library, the W.T. Handy, Jr., Chapel and the Bishop Robert H. Spain multipurpose room.

Last quadrennium, compensation specialists at PricewaterhouseCoopers evaluated and recommended both the base and incentive pay based on scales of similar positions for comparable publishing, retail, and nonprofit organizations. The research performed by the consultants showed that UMPH's pay fell well below market norms, with all of the executive staff jobs falling under the levels for the 25th percentile (meaning that 75 percent of the same jobs in similar industries and organizations of comparable size and dollar volume pay higher rates than UMPH). The UMPH board annually reviews and approves all executive staff pay and sets the midpoint of pay at the 50th percentile of the market as a benchmark. In accordance with its Disciplinary responsibilities, UMPH reports the current salaries of the executive staff: Neil M. Alexander, President and Publisher—$332,933; Audrey Kidd, Chief Revenue and Customer Experience Officer—$265,618; Larry Wallace, Senior Vice President—$230,387; Tammy Gaines, Chief Financial Officer/Treasurer—$183,424; Justin K. Coleman, Chief Ministry Officer—$130,000; Brian K. Milford, Chief Content Officer/Book Editor of The United Methodist Church—$182,000. As with most UMPH personnel, the executive staff members are eligible for incentive compensation as approved by the Board of UMPH annually based on UMPH and individual performance.



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Chair of the Board



Neil M. Alexander
President and Publisher

2013–2016 Board of The United Methodist Publishing House

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Neil M. Alexander	Nashville, TN

Proposed Amendments to the *Book of Discipline*

¶611.

Petition Number: 60960-FA-¶611-G; Furr, Steve - Jackson, AL, USA for Association of Annual Conference Lay Leaders.

Permissiveness in AC Structure - CFA

For the purpose of empowering the annual conferences to determine their own agenda and structure amend ¶¶ 611-619 dealing with the conference Council on Finance and Administration as follows:

¶ 611. In each annual conference there shall be a conference council on finance and administration, hereinafter called the council, or other structure to provide for the functions of this ministry and maintain the connectional relationships as the conference may direct (¶ 610.1).

¶ 612. The council's purpose, membership, organization, and relationships should the conference choose to create the council, shall be as follows, unless these obligations are assigned by the conference to another conference body, hereinafter known as the designated agency:

1. *Purpose*—The purpose of the ~~council~~ designated agency shall be to develop, maintain, and administer a comprehensive and coordinated plan of fiscal and administrative policies, procedures, and management services for the annual conference.

2. *Membership—a)* Each annual conference shall elect, at its session next succeeding the General Conference or jurisdictional conference, a conference council on finance and administration, or other structure to provide for the functions of this ministry. It is recommended that it be composed of not less than five nor more than twenty-one members; it is recommended that there be at least one layperson more than clergy included on the voting membership of the ~~council~~ designated agency. Persons shall be nominated for membership in a manner determined by the conference in accordance with ¶ 610.5. It is recommended that churches of less than two hundred members be represented on the conference council on finance and administration or designated agency. The term of office shall begin with the adjournment of the annual conference session at which they are elected and shall be for a period of four years and until their successors are elected.

b) No member or employee of any conference agency and no employee, trustee, or director of any agency or institution participating in the funds of any conference budget shall be eligible for voting membership on the ~~council~~ designated agency. Any vacancy shall be filled by action of the ~~council~~ designated agency until the next conference session, at which time the annual conference shall fill the vacancy.

c) The following shall be ex officio members of the ~~council~~ designated agency in addition to the number set by the annual conference under ¶ 612.2*a*:

(1) the conference treasurer/director of administrative services, without vote; (2) any members of the General Council on Finance and Administration who reside within the bounds of the conference, with vote unless voting membership is in conflict with another provision of the Book of Discipline, in which case their membership shall be without vote; in either case, they shall not be eligible to serve on an agency receiving funding; (3) the presiding bishop, without vote; (4) a district superintendent chosen by the cabinet, without vote; and (5) the director of connectional ministries or equivalent, or another representative of the principal programming body of the conference ~~council on ministries~~, without vote.

d) The executive director of the conference or area United Methodist foundation may be included in the membership, without vote.

3. *Officers*—The ~~council~~ designated agency shall elect from its voting membership a president, a vice president, a secretary, and such other officers as it may deem necessary. Consideration shall be given to inclusiveness (¶¶ 124, 140). The conference treasurer/director of administrative services (¶ 619) shall be the treasurer of the ~~council~~ designated agency. The treasurer/director of administrative services shall not be eligible for voting membership on the ~~council~~ designated agency and shall not be eligible for election to any of those offices that are to be filled by voting members of the ~~council~~ designated agency.

4. No member of the ~~council~~ designated agency shall vote on or take part in deliberations on significant matters directly or indirectly affecting her or his business, income, or employment, or the business, income, or employment of his or her immediate family.

5. *Organization—a)* Whether the conference chooses to organize the council as provided in ¶ 612 or to assign its functions to another structure as authorized in ¶ 611, the restrictions set forth in ¶ 612.2*b*, .4 shall apply to the members of any conference structure that has responsibility for the following functions:

(1) Preparing annual conference budgets or other funding recommendations.

(2) Nominating the annual conference treasurer/director of administrative services or other officer having the functions described in ¶ 619.

(3) Having authority and supervision over the work of the conference treasurer/director of administrative services.

(4) Having fiscal oversight responsibilities, such as are described in ¶¶ 613.5 through 613.11, and 616-618, for annual conference funds.

b) The ~~council~~ designated agency may establish committees and task forces and define their duties and authority as it deems necessary for fulfilling its purpose and responsibilities.

c) The annual conference may enact bylaws governing meetings, quorum, and other matters of procedure for the ~~council~~ designated agency, or it may authorize the ~~council~~ designated agency to enact such bylaws; in any event, such bylaws shall not be in conflict with the *Book of Discipline*.

d) If deemed necessary for the fulfillment of its functions and if so authorized by the annual conference, the ~~council~~ designated agency may be incorporated.

6. *Amenability*—The ~~council~~ designated agency shall be amenable and report directly to the annual conference.

7. *Relationships—a)* The ~~council~~ designated agency and the principal programming body of the annual conference ~~council on ministries~~ shall cooperate in the development of the conference benevolences budget (¶ 614.3).

b) In the interest of developing and implementing coordinated annual conference policies in the areas of fiscal management and administrative services, the ~~council~~ designated agency shall serve in a liaison role among conference agencies with responsibilities in these areas. It shall be authorized to convene representatives of annual conference administrative and clergy support agencies for the purpose of consulting on matters of mutual concern, such as the coordination of fiscal management, fundraising activities, and administrative services in the annual conference.

¶ 613. *Responsibilities*—The council or designated agency shall have authority and responsibility to perform the following functions:

. . .

13. To establish uniform and equitable policies and practices in the employment and compensation of personnel, in consultation and cooperation with other conference agencies that employ staff, unless the annual conference has designated another agency to carry this responsibility. These policies and practices shall be in accordance with the Social Principles (¶ 162 A, E, F, and I).In addition, the ~~council~~ designated agency shall recommend that the annual conference provide, effective on and after January 1, 2006, 100 percent vested pension benefits of at least three percent of compensation for lay personnel of the annual conference who work at least 1040 hours per year, are at least 21 years of age, and have at least one year of permanent service. The annual conference shall have authority to provide such pension benefits through either a denominational pension program administered by the General Board of Pension and Health Benefits or another pension program administered by another pension provider.

14. To cooperate with the General Council on Finance and Administration ~~and with the General Board of Discipleship in promoting and standardizing the~~ in providing a financial recording and reporting system ~~in~~ for the local churches of the conference.

15. To cooperate with the General Council on Finance and Administration in order to provide leadership, training, and encouragement in the areas of church business administration for individuals and organizations of The United Methodist Church by: (1) distributing information regarding certification as a church business administrator; and (2) listing in the ~~council~~ designated agency's report to the annual conference the names of persons certified as church business administrators by the General Council on Finance and Administration who are employed within the bounds of the annual conference.

16. To make recommendations to the annual conference for its action and determination regarding plans to initiate or cause to be organized a foundation or similar organization for the purpose of securing, conserving, or expending funds for the direct or indirect benefit or support of the annual conference, or of any conference agency, or any of its programs or work. The ~~council~~ designated agency shall have opportunity to make its recommendations regarding such plans if the foundation or similar organization is: (1) proposed to be organized by the annual conference itself, whether acting alone or in concert with other annual conferences; (2) proposed to be organized by any conference council, board, commission, committee, or other agency; (3) to make use of the name United Methodist in its title or solicitation; or (4) proposed for the purpose of soliciting gifts primarily from the United Methodist constituency.

. . .

19. To ensure that no annual conference board, agency, committee, commission, or council shall give United Methodist funds to any gay caucus or group, or otherwise use such funds to promote the acceptance of homosexuality or violate the expressed commitment of the UMC "not to reject or condemn lesbian and gay members and friends" (¶ 161.F). The ~~council~~ designated agency shall have the right to stop such expenditures. This restriction shall not limit the Church's ministry in response to the HIV epidemic, nor shall it preclude funding for dialogs or

educational events where the Church's official position is fairly and equally represented.

¶ 614. *Budgets*—The ~~council~~ designated agency shall recommend to the annual conference for its action and determination budgets of anticipated income and proposed expenditures for all funds to be apportioned to the churches, charges, or districts.

Prior to each regular session of the annual conference, the ~~council~~ designated agency shall make a diligent and detailed study of the needs of all the conference agencies and causes asking to be included in the budget of any conference fund. The chairperson of each conference agency, or other duly authorized representative, shall have opportunity to represent the claims of that agency before the ~~council~~ designated agency.

1. *Clergy Support Budgets—a)* It shall be the duty of the ~~council~~ designated agency, unless otherwise provided, to estimate the total amount necessary to furnish a sufficient and equitable support for the district superintendents of the conference, including base compensation, travel, staff, office, and housing. The ~~council~~ designated agency shall report specific recommendations to the annual conference for conference action (¶ 669.4a).

b) The ~~council~~ designated agency shall report to the annual conference at each session the Episcopal Fund apportionment to the annual conference under the methodology approved by the General Conference and shall include in its recommended clergy support budget the amount determined by the treasurer of the General Council on Finance and Administration as necessary to meet this apportionment.

c) Based on recommendations from the episcopal residence committee (¶ 638.4), the ~~council~~ designated agency shall recommend the amount to be raised as the annual conference share of the cost of the bishop's housing.

d) After consultation with the conference board of pensions, the ~~council~~ designated agency shall report to the annual conference the amounts computed by that agency as necessary to meet the needs for pensions and benefit programs of the conference. Such amounts need not be derived solely from apportionments.

. . .

2. *Administration Budget—a)* The ~~council~~ designated agency shall recommend to the annual conference estimates of the amounts needed for administrative expenses of the conference, including its own expenses and those of the conference treasurer's office. It shall consult with the conference agencies and officers to be included in the administrative budget regarding the estimated budgets of their expenses and base its conference administration budget recommendations on information thus received.

. . .

3. *Conference Benevolences Budget—a)* In preparing the conference benevolences budget, the ~~council~~ designated agency, working together with the principal programming body of the conference ~~council on ministries or alternative structure~~ as provided in ¶ 614.3b, shall make diligent effort to secure full information regarding all conference benevolence and service causes that none may be neglected, jeopardized, or excluded. Basing its judgment of needs upon the information secured, the ~~council~~ designated agency shall recommend to the annual conference for its action and determination the total amount to be apportioned for the conference benevolences budget. After receiving the recommendations of the principal programming body of the conference ~~council on ministries or alternative structure~~, the ~~council~~ designated agency shall also recommend the amount or the percentage of the total of the conference benevolences budget that shall be allocated to each cause included in the said budget. Such recommendations should reflect agreement with the principal programming body of the conference ~~council on ministries or alternative structure~~ on program agency allocations as specified below.

b) The ~~council on finance and administration~~ designated agency and the principal programming body of the annual conference ~~council on ministries~~ shall work together to establish and follow a procedure that shall preserve the following principles:

(1) It is the responsibility of the ~~council on finance and administration~~ designated agency to establish the total amount to be recommended to the annual conference as the conference benevolences budget and, within that amount, the total sum to be recommended for distribution among the conference program agencies. It is likewise the responsibility of the ~~council~~ designated agency to study the budget requests for any agencies or causes to be included in the conference benevolences budget other than the conference program agencies, including the requests of the principal programming body of the conference ~~council on ministries~~, and to give the chairpersons or other authorized representatives of such agencies and causes opportunity to represent their claims before the ~~council~~ designated agency.

(2) It is the responsibility of the principal programming body of the conference ~~council on ministries~~ to study the budget requests of the conference program agencies and to recommend to the designated agency ~~conference council on finance and administration~~ amounts to be allocated from the conference benevolences budget to each such agency, within the total established by the designated agency ~~conference council on finance and administration~~.

(3) It is the responsibility of the designated agency ~~conference council on finance and administration~~ to pres-

ent the conference benevolences budget recommendations to the annual conference. The recommended allocations to conference program agencies should reflect agreement between the ~~council~~ designated agency and the principal programming body of the conference ~~council on ministries or alternative structure~~.

c) The term *conference benevolences* shall include those conference allocations and expenditures directly associated with the program, mission, and benevolent causes of annual conference program agencies and institutions. Annual conference program agencies and institutions shall be defined as those agencies with responsibilities parallel to those of the program-related general agencies (¶ 703) and institutions whose work is within the field of responsibility of one or more of those agencies. Administrative expenses that are directly related to the program, mission, and benevolent causes of conference program agencies, including the expenses of the principal programming body of the conference ~~council on ministries or alternative structure~~, may also be included in the conference benevolences budget. The term conference benevolences shall not include allocations and expenditures for other conference agencies and officers whose work is primarily administrative. It shall likewise not include annual conference clergy support funds as set forth in ¶¶ 620-628, allocations and expenditures of conference agencies responsible for administering clergy support funds, or apportionments made to the annual conference by the general or jurisdictional conferences.

d) The ~~council~~ designated agency, on receiving from the treasurer of the General Council on Finance and Administration a statement of the amount apportioned that annual conference for World Service, may recommend that the conference combine the total World Service apportionment, without reduction for the quadrennium, and the approved conference benevolences budget (¶ 614.3*a*). If combined the sum of these two amounts shall be known as World Service and Conference Benevolences, and the combined budget thus established shall include a statement of the percentage for World Service and the percentage for conference benevolences.60 (See also ¶ 619.1*a*(2).)

4. *Other Apportioned Causes*—The ~~council~~ designated agency shall include in its budget recommendations specific amounts recommended for all other funds properly apportioned to the annual conference for the support of duly authorized general or other connectional funds. The budget recommendations shall likewise include any other amounts to be apportioned to the districts, charges, or churches by the annual conference for conference or district causes of any kind.

5. *Special Appeals—a)* No annual conference agency or interest, including any related agency or institution such as a school, college, university, hospital, home, housing project, or other service institution, shall make a special conference-wide appeal to the local churches for funds without the approval of the annual conference upon recommendation of the ~~council~~ designated agency, except in case of an extreme emergency, when such approval may be given by a two-thirds vote of the district superintendents and of the ~~council~~ designated agency, acting jointly. Neither shall special conference-wide appeals to local churches for funds be made by such boards, interests, agencies, or institutions that are not related to the annual conference in which the appeal is to be made, unless approval for such an appeal is granted by the annual conference upon recommendation of the ~~council~~ designated agency. The annual conference approvals specified in this paragraph shall not be required for special churchwide financial appeals that have been approved under the provisions of ¶ 819, for solicitations that have been approved under the provisions of ¶ 812.3, or for any other general fund promotion or appeal authorized by the General Conference or approved and conducted under other provisions of the *Book of Discipline*.

b) When application is made to the ~~council~~ designated agency for the privilege of a special conference-wide financial appeal, whether by special collections, campaigns, or otherwise, the ~~council~~ designated agency shall investigate the application and its possible relation to other obligations of the conference and in the light of the facts make recommendations to the conference for its action and determination. If application for privilege of a special appeal is made directly to the conference, the application shall be referred to the ~~council~~ designated agency before final action is taken.

c) The ~~council~~ designated agency may include in its budget recommendations to the annual conference amounts to be considered as goals for special appeals or other nonapportioned causes.

6. The ~~council~~ designated agency shall make its budget recommendations to the annual conference in a format based on guidelines suggested by the General Council on Finance and Administration.

¶ 615. Apportionments—When a change to the apportionment formula or method is proposed, the ~~council~~ designated agency should provide for a study of the proposed change's effects. After its study, which may include resources supplied by the General Council on Finance and Administration, the ~~council~~ designated agency shall recommend such formula or method to the annual conference for its action and determination which shall include the approved budgeted amounts for clergy support, administration, World Service, Conference Benevolences, and other apportioned causes (¶ 614.1-.4), the sum of which

shall be apportioned to the districts, churches, or charges of the conference.61

1. The ~~council~~ designated agency, on receiving from the General Council on Finance and Administration a statement of the amount or methodology for apportioning to the annual conference for the several general funds authorized by the General Conference, shall apportion the same to the several districts, charges, or churches by whatever method the conference may direct. The ~~council~~ designated agency shall make every effort for the full payment of these apportionments as a part of the Church's shared financial covenant.

2. The ~~council~~ designated agency shall recommend to the annual conference for its action and determination whether the apportionments referred to in this paragraph shall be made by the ~~council~~ designated agency to the districts only or to the churches or charges of the conference. If the apportionments are made to the districts only, then the distribution to the churches or charges of each district shall be made as provided in ¶ 614.3. The conference may order that the district superintendents make the entire distribution to all the churches or charges of the conference.

. . .

4. If the ~~council~~ designated agency recommends an apportioned fund that combines two or more general apportioned funds with one another, or that combines one or more general apportioned funds with funds other than a general apportioned fund, the recommendation and consequent annual conference actions shall include: (1) a statement of the amount of each general fund apportionment included in the combined fund, and (2) a statement of the percentage of the combined fund total that corresponds to each general fund apportionment.

. . .

¶ 616. *Depository*—The ~~council~~ designated agency shall be responsible for designating a depository or depositories for conference funds.

¶ 617. *Auditing*—The ~~council~~ designated agency shall have the following authority and responsibility with respect to the auditing of the financial records of the conference and its agencies:

1. To have the accounts of the conference treasurer for the preceding fiscal year audited by a certified public accountant within 150 days after the close of the conference fiscal year and to receive, review, and report such audit to the annual conference.

As a part of the audit, the accountant shall confer with the presiding bishop of the annual conference and the president of the ~~council~~ designated agency.

. . .

3. To require and review at least annually, in such detail as it may direct, compiled or audited reports of all funds received or administered by districts or district agencies, including funds held or administered by treasurers or officers other than the conference treasurer. Based on its review of such audits, the ~~council~~ designated agency may make such recommendations to the annual conference as it deems appropriate.

4. The ~~council~~ designated agency may establish an audit review committee to review all of the reports and audits required by ¶ 617.1, .2. If the ~~council~~ designated agency chooses to establish such a committee, at least half of its members should be persons who are not members of the ~~council~~ designated agency and who are chosen for their expertise in areas related to the work of the committee. Consideration shall be given to inclusiveness (¶¶ 124, 140) in the selection of persons to serve on the committee.

¶ 618. *Bonding*—The ~~council~~ designated agency shall have the following authority and responsibility with respect to the bonding of conference and conference agency officers and staff whose responsibilities include the custody or handling of conference funds or other negotiable assets:

1. The ~~council~~ designated agency shall provide for the fidelity bonding of the conference treasurer and other staff under its authority and supervision in amounts it judges to be adequate.

2. In the case of those agencies, institutions, and organizations for which the conference treasurer does not serve as treasurer, the ~~council~~ designated agency shall have authority to require fidelity bonding of their treasurers in such amounts as it deems adequate and to withhold payment of the allocation of any such agency, institution, or organization until evidence of the required bonding has been submitted.

3. The ~~council~~ designated agency may provide, or require any conference agency to provide, directors' and officers' liability insurance in amounts it judges to be adequate.

4. The ~~council~~ designated agency shall require compliance with the policies established as provided by this paragraph and shall report annually to the annual conference on such compliance.

¶ 619. *Conference Treasurer/Director of Administrative Services*—Each annual conference, on nomination of its designated agency ~~council on finance and administration~~, shall at the first session of the conference after the quadrennial session of the General Conference or jurisdictional conference, or at such other times as a vacancy exists, elect a conference treasurer or conference treasurer/director of administrative services. The treasurer or treasurer/director shall serve for the quadrennium or until a successor shall be elected and qualify.

If a vacancy should occur during the quadrennium, the ~~council~~ designated agency shall fill the vacancy until the next session of the annual conference. After consultation with the bishop in charge, the ~~council~~ designated agency may remove the treasurer or treasurer/director from office for cause and fill the vacancy until the next session of the conference. The treasurer/director shall be directly amenable to the ~~council~~ designated agency. The treasurer/director may sit with the ~~council~~ designated agency and its committees at all sessions and have the privilege of voice but not vote.

1. As conference treasurer, this officer shall have the following functions:

a) The conference treasurer . . .

(*b*) Whether apportioned separately or as one combined fund, the treasurer shall, from the share received for conference benevolences, credit monthly the accounts of the several agencies or causes included in the conference benevolences budget or make monthly remittances to the treasurers of such agencies or causes according to the rightful share and proportion of each (¶ 614.3a) or according to a payment schedule approved by the designated agency ~~conference council on finance and administration~~, which shall provide that the total allocated to each agency or cause during the year shall be equal to the rightful share and proportion of each.

. . .

c) The treasurer shall prepare at regular intervals such financial statements and reports as may be required for the bishop in charge, the district superintendents, the annual conference, the ~~council~~ designated agency, the agencies served by the conference central treasury and its officers, and the treasurer of the General Council on Finance and Administration.

(1) The treasurer shall make each month a full report of all general funds handled to the treasurer of the General Council on Finance and Administration and to the presiding bishop of the conference.

(2) The treasurer shall prepare annually a report of all receipts, disbursements, and balances of all funds under his or her direction, which report shall be printed in the conference journal.

d) The treasurer may be authorized by the ~~council~~ designated agency to invest funds in accordance with policies and procedures established by the ~~council~~ designated agency (¶ 613.5). A listing of securities held shall be printed annually in the conference journal.

e) The treasurer shall provide counsel and guidance to local church business administrators, treasurers, financial secretaries, and committees on finance in the development of standardized financial recording and reporting systems (¶ 613.13).

f) The treasurer shall perform such other staff services as the ~~council~~ designated agency may require in the fulfillment of its functions and responsibilities.

2. As director of administrative services, this officer may have responsibility in one or more of the following areas: office management; payroll and personnel services; the provision of administrative services for annual conference officers and agencies; property management with respect to property owned by the annual conference or any of its agencies; and such other responsibilities of an administrative nature as the ~~council~~ designated agency, by mutual agreement with other annual conference officers and agencies, may assign. The director shall be present when the cabinet considers matters relating to conference administration related to the conference treasurer's or conference treasurer/director of administrative services' responsibilities, and other matters as the cabinet and director may determine. The director shall not be present during the cabinet discussions on matters related to the making of appointments.

3. The ~~council~~ designated agency shall have authority and supervision over the director and shall, after consultation with those annual conference officers and agencies for whom the director might be expected to perform services, define his or her specific responsibilities and do regular evaluation.

¶613.13.

Petition Number: 60581-FA-¶613.13-G; Brewster, Dixie - Milton, KS, USA.

Standards for Program Staff

Amend ¶ 613.13 by delineating subsections a and b and adding a new section c, as follows:

¶ 613.13—*(a)* To establish uniform and equitable policies and practices in the employment and compensation of personnel, in consultation and cooperation with other conference agencies that employ staff, unless the annual conference has designated another agency to carry this responsibility. These policies and practices shall be in accordance with the Social Principles (¶ 162 *A, E, F*, and *I*).

(b) In addition, the council shall recommend that the annual conference provide, effective on and after January 1, 2006, 100 percent vested pension benefits of at least three percent of compensation for lay personnel of the annual conference who work at least 1,040 hours per year, are at least 21 years of age, and have at least one year of permanent service. The annual conference shall have authority to provide such pension benefits through either a denominational pension program administered by the

General Board of Pension and Health Benefits or another pension program administered by another pension provider.

(c) All program personnel employed by the annual conference shall be members of a Christian church who model themselves after the servanthood of Jesus Christ. They shall be persons of genuine Christian character who love the Church and are committed to the oneness of the body of Christ, are morally disciplined, and shall uphold the doctrinal and ethical standards of The United Methodist Church as set forth in the Doctrinal Standards (¶ 104) and Social Principles, and are competent to serve in the capacity for which they are employed.

Rationale:

Program staff of annual conferences should have the same qualifications as those serving general church agencies. Staff should exhibit United Methodist values, setting a leadership example for members of the annual conference and reinforcing the common doctrinal and ethical standards of United Methodism.

¶613.19.

Petition Number: 60773-FA-¶613.19-G; DiPaulo, Joseph - Radnor, PA, USA.

Clarify AC Funding Restrictions

Amend ¶ 613.19 as follows:

9. To ensure that no annual conference board, agency, committee, commission, or council shall give United Methodist funds to any gay caucus or group, or otherwise use such funds to promote the acceptance of homosexuality or violate the expressed commitment of The United Methodist Church "not to reject or condemn lesbian or gay members and friends" (¶ 161F); and to ensure that no United Methodist funds shall be given to any local church that identifies or labels itself as an unofficial body or movement (see Judicial Council Decision 871). The Council shall have the right to stop such expenditures. It shall not limit the Church's ministry in response to the HIV epidemic, nor shall it preclude funding for dialogs or educational events where the Church's official position is fairly and equally presented.

Rationale:

Judicial Council decision 871 (1999) prohibits local churches from identifying or labeling themselves as an unofficial body or movement, declaring such action "divisive" and potentially placing churches "in conflict with the *Discipline* and doctrines of The United Methodist Church." Such churches should not receive funding until they cease such identification.

¶613.19. [For Group Discernment Process (p. 1187)]

Petition Number: 60774-FA-¶613.19-G; Nakanishi, Leanne - Pasadena, CA, USA for California-Pacific Annual Conference. Ryder, Jack E. - LaGrange Park, IL, USA for Northern Illinois Annual Conference. Wiley, David E. III - Allendale, NJ, USA for Greater New Jersey Annual Conference.1 Similar Petition

Use of Church Funds

Amend the *Book of Discipline ¶* 613.19 as follows:

To ensure that no annual conference board, agency, committee, commission, or council shall ~~give United Methodist funds to any gay caucus or group, or otherwise use such funds to promote the acceptance of homosexuality or~~ violate the expressed commitment of The UMC "not to reject or condemn lesbian and gay members and friends" (¶ 161.F). ~~The council shall have the right to stop such expenditures. This restriction shall not limit the Church's ministry in response to the HIV epidemic, nor shall it preclude funding for dialogs or educational events where the Church's official position is fairly and equally represented.~~

Rationale:

The United Methodist Church continues to work toward inclusion and justice for all God's people and Holy conferencing and education are valued processes for United Methodists to discuss current issues before the membership. Language in conflict with the life and teachings of Jesus Christ to be eliminated.

¶613.19. [For Group Discernment Process (p. 1187)]

Petition Number: 60776-FA-¶613.19-G; Jensen, Diane - Ft. Calhoun, NE, USA for Great Plains Annual Conference. Beard, Janet - Minneapolis, MN, USA for Minnesota Annual Conference. Hodge, Jeff - Syracuse, NY, USA for Upper New York Annual Conference. 999 Similar Petitions

Deletion

Delete ¶ 613.19.

~~To ensure that no annual conference board, agency, committee, commission, or council shall give United Methodist funds to any gay caucus or group, or otherwise use such funds to promote the acceptance of homosexuality or violate the expressed commitment of the UMC "not to reject or condemn lesbian and gay members and~~

~~friends" (¶161.F). The council shall have the right to stop such expenditures. This restriction shall not limit the Church's ministry in response to the HIV epidemic, nor shall it preclude funding for dialogs or educational events where the Church's official position is fairly and equally represented~~.

Rationale:

Since 1972 The United Methodist Church has taken increasingly firmer positions opposing non-heterosexual orientations. Attempting to make all United Methodists conform to traditional beliefs has not decreased denominational tension. This petition attempts to relocate decision making to the appropriate level, i.e. annual conference and pastors, and ease tension.

¶615.

Petition Number: 60030-FA-¶615-G; Love, Julie - Crestwood, KY, USA for Kentucky Annual Conference.

Conference Apportionment Formula

AMEND ¶ 615 by adding a new sentence as follows:

¶ **615.** *Apportionments*—When a change to the apportionment formula or method is proposed, the council should provide for a study of the proposed change's effects. After its study, which may include resources supplied by the General Council on Finance and Administration, the council shall recommend such formula or method to the annual conference for its action and determination which shall include the approved budgeted amounts for clergy support, administration, World Service, Conference Benevolences, and other apportioned causes (¶ 614.1-.4), the sum of which shall be apportioned to the districts, churches, or charges of the conference.61 <u>The amount apportioned to each local church for general church and conference apportionments shall not exceed ten percent (10%) of the church's income for operations, ministries, and local-church based mission projects</u>.

Rationale:

This makes the local church the focus of ministry to accomplish the task of making disciples. The historic and biblical concept of tithing is a level of giving forward from a church budget that would be easily explained to and accepted by the average church member. Such a cap would . . .

¶615.

Petition Number: 60724-FA-¶615-G; Graves, Russ - Melbourne, FL, USA. 9 Similar Petitions

Limiting Apportionments

Amend ¶ 615 by adding a new sentence as follows:

¶ **615.** *Apportionments*—When a change to the apportionment formula or method is proposed, the council should provide for a study of the proposed change's effects. After its study, which may include resources supplied by the General Council on Finance and Administration, the council shall recommend such formula or method to the annual conference for its action and determination which shall include the approved budgeted amounts for clergy support, administration, World Service, Conference Benevolences, and other apportioned causes (¶ 614.1-4), the sum of which shall be apportioned to the districts, churches, or charges of the conference.[61] <u>The amount apportioned to each local church for general church and conference apportionments shall not exceed ten percent (10%) of the previous year's income for operations and missions.</u>

Rationale:

The burden of high apportionments, often exceeding 15 to 20 percent of a local church's budget, hampers the ability of the local church to make disciples and engage in effective local ministry. Having a cap on apportionments forces the prioritization of budgeting decisions. Such a cap would not preclude appeals to local churches . . .

¶619.2

Petition Number: 60666-FA-¶619.2-G; Brownson, William - Worthington, OH, USA.

Remove Restriction on Conference Treasurer Attending Cabinet Meetings

Amend ¶ 619.2 as follows:

As director of administrative services, this office may have responsibility in one or more of the following areas: office management; payroll and personnel services; the provision of administrative services for annual conference officers and agencies; property management with respect to property owned by the annual conference or any of its agencies; and such other responsibilities of an administrative nature as the council, by mutual agreement with other annual conference officers and agencies, may assign. The director shall be present when the cabinet considers matters relating to conference administration related to the conference treasurer's or conference treasurer/director of administrative services' responsibilities, and other matters as the cabinet and director may determine. ~~The director shall not be present during the~~ <u>C</u>abinet discussion on matters related to the making of appointments <u>may in-</u>

clude the director of administrative services, conference treasurer, conference benefits officer, or similar officers as the bishop may invite, when their expertise would assist the cabinet, such as when a particular appointment has benefits ramifications.

Rationale:

In many annual conferences, the treasurer is also the conference benefits officer. Occasionally, there are pension and benefits implications of a particular appointment, or a related disability matter. This restriction makes such consultations cumbersome, and serves no practical purpose.

¶623.

Petition Number: 60561-FA-¶623-G; Howell, Jeremy J. - Sumter, SC, USA for National Association of Commissions on Equitable Compensation.

Base Compensation Definition

Amend ¶ 623 as follows:

¶ 623. Base Compensation—The several charge conferences shall determine the pastors' base compensation according to the provisions of ¶ 247.13. "Base Compensation" shall be defined in "Guidelines: A Resource for the Conference Commission on Equitable Compensation" prepared by The National Association of Commissions on Equitable Compensation (NACEC) and made available by the General Council on Finance and Administration (GCFA) either in print or on the GCFA website.

Rationale:

This revision is intended to help provide a consistent understanding for "base compensation" so that CECs, annual conferences, and charge conferences can act accordingly with regard to setting and supporting minimum base compensation. Currently, the "Guidelines" state: "BASE COMPENSATION: That portion of a pastor's compensation which is paid directly to . . .

¶624.

Petition Number: 60562-FA-¶624; Howell, Jeremy J. - Sumter, SC, USA for National Association of Commissions on Equitable Compensation.

Full Compensation Clarified

Amend ¶ 624 as follows:

¶ 624. Payment Obligation—1. Each church or charge has an obligation to pay the ~~full~~ base compensation, the benefits adopted by the annual conference, and other ministerial support (including housing) ~~as approved~~ adopted by the charge conference, to its pastor(s). If it becomes apparent that a church or charge will be unable to so provide the base compensation, support, and benefits ~~approved~~ adopted by the charge conference, the church or charge SPRC chair, finance chair, or treasurer, shall immediately notify, both in writing and verbally, the pastor, district superintendent, and congregation. This communication shall indicate all avenues explored to meet the ~~salary~~ base compensation, support, and benefits, including requesting consideration for a short-term emergency subsidy grant from the Equitable Compensation Fund (¶ 625.7). If it becomes necessary to ~~modify~~ reduce a pastor's compensation, it shall occur at the end of the conference appointment year.

Rationale:

"Full compensation" is inaccurate and "salary" is ambiguous. By definition, "benefits" and "ministerial support" (accountable reimbursements for travel, continuing education, etc.) are not "compensation." Judicial Council Decision 1122 states: "A health insurance premium paid by a local church is not a compensation amount, but rather is a benefit provided by . . .

¶625.9.

Petition Number: 60563-FA-¶625.9-G; Howell, Jeremy J. - Sumter, SC, USA for National Association of Commissions on Equitable Compensation.

End of Equitable Compensation Fund Grant

Amend ¶ 625.9 as follows:

¶ 625.9 The Equitable Compensation Fund, secured as described in .7, shall be used to provide each pastor who receives less than the minimum base compensation with an additional amount sufficient to make the base compensation approved by the pastoral charge plus the supplemental aid or income from other sources equal to the minimum base compensation approved by the conference. An annual conference may set a maximum amount to be used in attaining such minimum base compensation in any given case, and it may set its own policy regarding the number of years for which a pastoral charge is eligible to receive equitable base compensation funds, provided that no member in good standing who is appointed to a pastoral charge is denied the minimum base compensation (¶ 342).73 When the grant from the Equitable Compensation Fund expires under the annual conference policy, to ensure that no pastor in good standing is de-

nied the minimum base compensation, the church, district, or conference shall use funds other than equitable compensation to supplement the pastor's minimum base compensation.

Rationale:

To protect ECF from long-term use by church/charge and to encourage remedies such as change in charge lines or appointment of pastor with lower minimum base compensation. If these remedies are not pursued, funding to meet minimum base compensation must come from other sources.

¶652.

Petition Number: 60182-FA-¶652-G; Harper, Trey - Forest, MS, USA for Mississippi Annual Conference. DeLarme, Shirley - Port Orchard, WA, USA for Pacific Northwest Annual Conference. Hodge, Jeff - Syracuse, NY, USA for Upper New York Annual Conference. Howe, Margaret - New Paltz, NY, USA for New York Annual Conference. Nakanishi, Leanne - Pasadena, CA, USA for California-Pacific Annual Conference. Ryder, Jack E. - LaGrange Park, IL, USA for Northern Illinois Annual Conference. Wiley, David E. III - Allendale, NJ, USA for Greater New Jersey Annual Conference.
2 Similar Petitions

Joint Committee Membership

Replace the opening paragraph of ¶ 652 with the following:

Each annual conference shall establish a procedure by which it will manage clergy medical leave. The annual conference may establish a joint committee on clergy medical leave. If the annual conference establishes such a committee, it shall be composed of two representatives each from the Board of Ordained Ministry and the conference board of pensions, and one active or retired minister with one or more disabilities named by the conference Committee on Disabilities, or—if there is no conference Committee on Disabilities—then by the bishop, all of whom shall be elected either annually or the beginning of each quadrennium, and when a vacancy occurs. Further, a district superintendent shall be appointed from time to time to the committee by the bishop to represent the cabinet. Unless and until other members are elected, the chairperson and registrar of the Board of Ordained Ministry, the chairperson and secretary of the conference Board of Pensions, and the chairperson of the conference Disability Committee or others designated by them, shall be authorized to represent their respective boards and the disability committee in organizing itself either annually or at the beginning of each quadrennium by the election of a chairperson and a secretary. If the annual conference does not establish a joint committee, the annual conference's established policy and process for managing nonetheless should involve the Board of Ordained Ministry, the conference Board of Pensions, the conference Committee on Disabilities and, representation from the cabinet.

Rationale:

Each annual conference is required to establish a procedure for clergy medical leave, an active or retired ordained person with a disability must not be an optional, but a required, part of the decision making body to ensure a fair and just course of action.

¶805.

Petition Number: 60136-FA-¶805; Kumar, A. Moses Rathan - Nashville, TN, USA for General Council on Finance and Administration.

Officers

Amend ¶ 805.3 as follows:

a) The ~~officers of the~~ council shall elect from its membership ~~be~~ a president, ~~a~~ vice president, and recording secretary, whose duties shall be prescribed in its bylaws ~~and a general secretary, who shall also be the treasurer of the council, all of whom shall be elected by the council (see § 5). They shall serve until the adjournment of the next succeeding quadrennial session of the General Conference after their election and until their successors are duly elected and qualified. The president and vice president shall be elected from the membership of the council~~.

b) The council shall elect quadrennially, in such manner as it shall provide in its bylaws, a general secretary, who shall also be the treasurer and chief executive officer of the council. The general secretary shall have the right to the floor at all meetings of the council and its committees without the privilege of voting.

Amend ¶ 805.5 as follows:

~~The council shall elect a general secretary as provided in § 3 above.~~ On nomination of the general secretary, the council may elect deputy and/or associate general secretaries, who shall work under the direction of the general secretary. ~~The general secretary shall be the chief administrative officer of the council.~~

Rationale:

These changes simplify language and eliminate unnecessary internal references and repetitive statements.

¶805.

Petition Number: 60947-FA-¶805-G; Oliphint, Clayton - Richardson, TX, USA.

Plan UMC Revised - GCFA & CT

To change the membership profile of GCFA and to strengthen its relationship to the CT, take the following action:

Amend ¶ 805.1 as follows:

¶ 805. *Organization*—1. *Membership—a)* The twenty-one voting members of the council shall be elected quadrennially by the General Conference, ~~:~~

~~a) Sixteen voting members of the council shall be elected by the General Conference~~

and they shall be nominated as follows:

(1) two bishops from the jurisdictions ~~including one from a central conference~~, nominated by the

Council of Bishops;

(2) eleven persons from the jurisdictions, nominated by the college of bishops in each jurisdiction ~~based upon an allocation by the secretary of the General Conference so as to insure that the membership of the council reflects the proportionate membership of the jurisdictions based upon their combined clergy and lay membership, and~~ according to the following formula:

North Central 2; Northeastern 2; South Central 2; Southeastern 4; Western 1. At least one of these members in the aggregate should be a youth between the ages of twelve and seventeen, and at least one should be a young adult not over twenty-eight years of age at the time of election.

(3) ~~three persons from the central conferences— one member from Africa, one from Europe, and one from the Philippines—nominated by the Council of Bishops.~~ five members at large who shall be selected for special skills. These at-large members shall be nominated by the Council of Bishops based upon an allocation by the secretary of the General Conference so as to ensure, to the extent possible, that the jurisdictional membership of the Council, exclusive of the episcopal membership, reflects the proportionate membership of the jurisdictions based upon the combined clergy and lay membership ensuring diversity as otherwise provided in the *Book of Discipline*.

(4) Three (3) Central Conference members as specified in ¶ 705.3.*f*).

b) It is recommended that in selecting the voting members from the jurisdictions and central conferences attention be given to ensuring adequate representation of racial and ethnic groups ~~and young people~~, and that approximately one-third be clergy in full connection, one-third be laymen, and one-third be laywomen.

~~*c)* Five voting members of the council shall be nominated and elected by the council in such a manner as set forth in the council's bylaws, provided, not more than one of these five voting members shall be from the same jurisdictional or central conference. These five voting members shall be selected for the purpose of bringing to the council special knowledge, experience, or diversity.~~

Amend ¶ 805.4.*a)* as follows:

¶ 805.4. *Committees—a) Committee on Audit and Review*—The council shall appoint a Committee on Audit and Review, no members of which shall be officers of the council. ~~, and at least half of whom shall not be members of the council, whose~~ Three (3) of the members shall be members of GCFA, three (3) members shall be members of the Connectional Table, and three (3) members shall be professionals in auditing and finance who are members of neither GCFA nor the CT. The duty ~~it~~ of the Committee shall be to review audits of all treasuries receiving general Church funds . . .

This legislation, or any portion of it approved by General Conference, shall take effect at the close of General Conference 2016.

Rationale:

Plan UMC, adopted by GC12 with a favorable margin of 59.6%, received overwhelming approval of its concepts. The Judicial Council ruled it to be unconstitutional, and despite the Council's statement that it was unsalvageable, its ruling was narrowly based on two points. Both have been corrected in this revision.

¶805.4a.

Petition Number: 60137-FA-¶805.4a; Kumar, A. Moses Rathan - Nashville, TN, USA for General Council on Finance and Administration.

Audit Notification Process

Amend ¶ 805.4*a* as follows:

. . . In any matter of possible or potential financial impropriety reported to the committee by the auditors, the committee chair shall immediately inform the president and general secretary of the General Council on Finance and Administration and the president and general secretary of the applicable agency. If any matter involves the president or general secretary of GCFA or the applicable agency, the committee shall determine other reporting avenues within GCFA or the applicable agency, as appropriate. The committee shall report its findings to the ~~annual~~ next meeting of the council.

Rationale:

The added language allows GCFA leadership more flexibility in responding to the information provided by its Committee on Audit and Review. Referencing the "next" meeting of the council reflects that GCFA meets multiple times each year.

¶805.4b.

Petition Number: 60138-FA-¶805.4b; Kumar, A. Moses Rathan - Nashville, TN, USA for General Council on Finance and Administration.

General Secretary Presence

Insert the following sentence before the last sentence of ¶ 805.4b:

The general secretary of the council, or his or her designee, shall sit with this committee with voice but not vote.

Rationale:

The presence of GCFA's general secretary, or his/her designee, at these meetings makes practical sense, since it is GCFA which must act on any recommendations made by the Committee, and it is GCFA staff which must implement the personnel policies and practices being discussed.

¶805.6b.

Petition Number: 60139-FA-¶805.6b; Kumar, A. Moses Rathan - Nashville, TN, USA for General Council on Finance and Administration.

Budget Amendment

Amend the last sentence of ¶ 805.6b as follows:

In the event of unanticipated circumstances, the council may~~, by a two-thirds vote,~~ amend a budget it had previously approved for its own operation.

Rationale:

The deleted language is inconsistent with the fact that GCFA's budget is adopted by a majority vote.

¶805.d

Petition Number: 60053-FA-¶805.d; Alexander, Neil M. - Nashville, TN, USA for UM Publishing House.

Membership on GCFA

Amend ¶ 805.d as follows:

¶ 805. *d*) The general secretaries who serve as the chief executive officers of the general agencies and the ~~publisher~~ president/chief executive officer of The United Methodist Publishing House may sit with the council and shall have the right to the floor without the privilege of voting.

¶806.

Petition Number: 60017-FA-¶806-G; Yates, Leo Jr. - Severn, MD, USA for Commission on Disability Concerns of the Baltimore-Washington Annual Conference. DeLarme, Shirley - Port Orchard, WA, USA for Pacific Northwest Annual Conference. Harper, Trey - Forest, MS, USA for Mississippi Annual Conference. Hodge, Jeff - Syracuse, NY, USA for Upper New York Annual Conference. Howe, Margaret - New Paltz, NY, USA for New York Annual Conference. Nakanishi, Leanne - Pasadena, CA, USA for California-Pacific Annual Conference. Ryder, Jack E. - LaGrange Park, IL, USA for Northern Illinois Annual Conference. Sims, Mary Jo - Deer Park, MD, USA for Baltimore-Washington Annual Conference. Wiley, David E. III - Allendale, NJ, USA for Greater New Jersey Annual Conference. 1 Similar Petition

Non-Discrimination in UMC Employee Disability Benefits

Amend ¶ 806 to add a new sub-paragraph following sub-paragraph 8 and renumber all that follows.

It shall be responsible for ensuring that no United Methodist board, agency, or other entity shall provide to their own agency, other agencies or to annual conferences disability compensation insurance for clergy or laity which offers different levels of protection based on whether or not the diagnosis is for a mental-nervous condition.

Rationale:

Disability insurance which restricts benefits for "nervous-mental conditions"—common practice—unjustly discriminates against some employees compared to others, violates Social Principle ¶ 162X and is counter to the principles of Resolution 3303, Ministry in Mental Illness. GCFA is the appropriate agency to enforce non-use of UMC funds for such insurance.

¶806.1c.

Petition Number: 60031-FA-¶806.1c-G; Love, Julie - Crestwood, KY, USA for Kentucky Annual Conference.

Conference Apportionment Formula

AMEND ¶ 806.1.c by adding a new sentence as follows as it affects the *Fiscal Responsibilities* of the *General Council on Finance and Administration*:

¶ 806.1.**c)** It shall recommend the formulas by which all apportionments to the annual conferences shall be determined, subject to the approval of the General Conference. The recommended formula will not exceed ten percent (10%) of an annual conference's income from the apportioned funds received from the local churches.

Rationale:

With some annual conferences attempting to reduce the financial demands on the local church by reducing their apportionment formulas, this amendment seeks to protect the annual conference from being subject to a disproportioned amount of money (as much as 30% or more for some conferences) required by the General Conference . . .

¶806.9.

Petition Number: 60768-FA-¶806.9-G; DiPaulo, Joseph - Radnor, PA, USA.

Clarify GCFA Funding Restrictions

Amend ¶ 806.9 as follows:

9. It shall be responsible for ensuring that no board, agency, committee, commission, or council shall give United Methodist funds to any gay caucus or group, or otherwise use such funds to promote the acceptance of homosexuality or violate the expressed commitment of The United Methodist Church "not to reject or condemn lesbian or gay members and friends." (¶ 161F). It shall likewise ensure that no United Methodist funds shall be given to any local church that identifies or labels itself as an unofficial body or movement (see Judicial Council Decision 871). The Council shall have the right to stop such expenditures. It shall not limit the Church's ministry in response to the HIV epidemic.

Rationale:

Judicial Council decision 871 (1999) prohibits local churches from identifying or labeling themselves as an unofficial body or movement, declaring such action "divisive" and potentially placing churches "in conflict with the *Discipline* and doctrines of The United Methodist Church." Such churches should not receive funding until they cease such identification.

¶806.9.

Petition Number: 60769-FA-¶806.9-G; Kumar, A. Moses Rathan - Nashville, TN, USA for General Council on Finance and Administration.

Scope of Authority

Amend ¶ 806.9 as follows:

It shall be responsible for ensuring that no general board, agency, committee, commission, or council shall give United Methodist funds to any gay caucus or group, or otherwise use such funds to promote the acceptance of homosexuality or violate the expressed commitment of The United Methodist Church "not to reject or condemn lesbian and gay members and friends" (¶ 161F). Its responsibility shall not extend to any board, agency, committee, commission, or council of any jurisdiction, annual conference, or charge conference. The council shall have the right to stop such expenditures. It shall not limit the Church's ministry in response to the HIV epidemic, and in no event shall require actions in contradiction or violation of law.

Rationale:

This makes it clear that GCFA's authority under this paragraph is limited to general boards, agencies, committees, commissions, and councils.

¶806.9. [For Group Discernment Process (p. 1187)]

Petition Number: 60770-FA-¶806.9-G; Stanovsky, Elaine - Greenwood Village, CO, USA for General Board of Discipleship.

Continue Funding the Church's Response to the HIV Epidemic

Amend ¶ 806.9 as follows:

~~It shall be responsible for ensuring that no board, agency, committee, commission, or council shall give United Methodist funds to any gay caucus or group, or otherwise use such funds to promote the acceptance of homosexuality or violate the expressed commitment of The United Methodist Church "not to reject or condemn lesbian and gay members and friends" (¶ 161F). The council shall have the right to stop such expenditures.18~~ It shall not limit the Church's ministry in response to the HIV epidemic.

Rationale:

Releases fear/restraint to enter constructive conversations toward providing equal rights and justice for all United Methodists. The UMC can develop proactive theological responses to the LGBTQ community, preventing despair and hopelessness of those alienated by our theological stance on sexuality.

¶806.9. [For Group Discernment Process (p. 1187)]

Petition Number: 60771-FA-¶806.9-G; Beard, Janet - Minneapolis, MN, USA for Minnesota Annual Conference. 999 Similar Petitions

Remove Language

Delete ¶ 806.9.

¶ 806.9 ~~It shall be responsible for ensuring that no board, agency, committee, commission, or council shall give United Methodist funds to any gay caucus or group, or otherwise use such funds to promote the acceptance of homosexuality or violate the expressed commitment of The United Methodist Church "not to reject or condemn lesbian and gay members and friends " (¶161.F). The council shall have the right to stop such expenditures. It shall not limit the Church's ministry in response to the HIV epidemic~~.

Rationale:

The United Methodist Church has historically welcomed into membership "all persons without regard to race, color, national origin, status, or economic condition" per Article IV of the Constitution.

¶806.9. [For Group Discernment Process (p. 1187)]

Petition Number: 60772-FA-¶806.9-G; Nakanishi, Leanne - Pasadena, CA, USA for California-Pacific Annual Conference. 71 Similar Petitions

Foster Holy Conferencing in UM Organizations

Amend the *Book of Discipline ¶* 806.9 as follows:

It shall be responsible for ensuring that no board, agency, committee, commission, or council shall ~~give United Methodist funds to any gay caucus or group, or otherwise use such funds to promote the acceptance of homosexuality or~~ violate the expressed commitment of The United Methodist Church "not to reject or condemn lesbian and gay members and friends" (¶ 161.F). ~~The council shall have the right to stop such expenditures. It shall not limit the Church's ministry in response to the HIV epidemic.~~

Rationale:

The United Methodist Church continues to work toward inclusion and justice for all God's people. Holy conferencing and education are valued processes for United Methodists to discuss current issues before the membership.

¶806.9. [For group discernment process (p. 1187)]

Petition Number: 60775-FA-¶806.9-G; Ryder, Jack E. - LaGrange Park, IL, USA for Northern Illinois Annual Conference. Wiley, David E. III - Allendale, NJ, USA for Greater New Jersey Annual Conference. 1 Similar Petition

Use of Church Funds

Amend ¶ 806.9 as follows:

9. It shall be responsible for ensuring that no board, agency, committee, commission, or council shall ~~give United Methodist funds to any gay caucus or group, or otherwise use such funds to promote the acceptance of homosexuality or~~ violate the expressed commitment of The United Methodist Church "not to reject or condemn lesbian and gay members and friends" (*¶* 161.F). ~~The council shall have the right to stop such expenditures.~~ It shall not limit the Church's ministry in response to the HIV epidemic.

Rationale:

Holy conferencing and education are valued processes for United Methodists to discuss current issues before the membership. The requested deletion allows for, but does not require duly elected, employed, or appointed annual conference boards, agencies, commissions, and councils to resource the Church as is their charge.

¶806.13

Petition Number: 60140-FA-¶806.13; Kumar, A. Moses Rathan - Nashville, TN, USA for General Council on Finance and Administration.

Committee on Audit and Review

Amend ¶ 806.13 as follows:

The Committee on Audit and Review (¶ 805.4a), on behalf of the council, shall monitor the compliance of treasuries receiving general Church funds (see ¶ 810.2) with the fiscal accountability policies and practices set forth in ¶ 806, the personnel policies and procedures set forth in ¶ 807.12, ~~and~~ the general policies set forth in ¶¶ 811.1-3, .6, 819, and all applicable accounting standards and practices. The committee also will review ~~with~~ recommendations made by the independent and/or internal auditors under ¶ 805.4a, with respect to matters of possible or potential financial impropriety or violation of policies and procedures. The council shall have authority to implement actions which it may approve based on recommendations from the committee.

a) If the committee finds that there are violations of such policies, practices, or recommendations, it ~~shall first notify the president and general secretary of the agency~~

~~involved and the president and general secretary of the General Council on Finance and Administration of its findings, in writing. It~~ shall ~~also~~ request ~~from the agency~~, within a specified timeline, a written response to the committee's findings, with the written response to include additional information and/or proposed corrective action. It shall also notify the president and general secretary of the council of its findings, in writing.

b) After receiving the ~~agency's~~ response, the committee may take one or more of the following actions:

(1) It may determine that the response and any additional information supplied ~~by the agency~~ is sufficient to explain the issue or situation that occasioned the initial finding, and that no further action is needed.

(2) It may determine that the proposed corrective action ~~proposed by the agency~~ is sufficiently responsive to the issue or situation, and that, when implemented, no further action will be needed.

(3) It may determine that the ~~agency's~~ response is insufficient to address the issue or situation. In that case, it may recommend ~~to the agency, for the agency's consideration,~~ the type of corrective actions that it believes necessary to address the issue or situation adequately, along with a timeline for reporting corrective action taken.

(4) It may prepare an informational report on the matter for those members of the council who have been assigned responsibility for reviewing the annual budget ~~of the agency~~.

c) It may recommend to the General Council on Finance and Administration for its action, with notice of the recommendation given to the appropriate leadership ~~president and general secretary~~ of the ~~agency~~ treasury involved, one or more of the following steps:

(1) Continuing monitoring by the council's internal audit department, at the expense of the ~~agency~~ treasury involved, until the committee finds that the issue has been satisfactorily resolved.

(2) Withholding of an appropriate amount of funding from general fund receipts that would otherwise be payable to the treasury ~~agency~~, until the council, on recommendation of the committee, finds that the issue has been satisfactorily resolved.

(3) Reporting of any unresolved issues to the next session of the General Conference, along with recommendations for General Conference action.

Rationale:

These changes delete the inconsistent use of "agency" and "treasury," fix unclear language in the introductory section, and provide GCFA leadership more flexibility in responding to the information provided by its Committee on Audit and Review.

¶807.

Petition Number: 60150-FA-¶807; Kumar, A. Moses Rathan - Nashville, TN, USA for General Council on Finance and Administration.

Relationships with Organizations and Groups

Delete ¶ 807.18-807.22 and replace with the following text as the new ¶ 807.18. Renumber remaining text as necessary.

To provide guidance and consultation to individuals providing services to the Church in the following areas: local church business administration; administrative assistance; equitable compensation; information technology; and legal guidance to annual conferences. Such guidance and consultation may, as the council deems appropriate, include: establishing relevant professional standards, training programs, continuing education, and certifications; encouraging participation in associations related to these services (for example, the Professional Association of United Methodist Church Secretaries, the United Methodist Network of Practice, the National Association of Commissions on Equitable Compensation of The United Methodist Church, the United Methodist Information Technology Association, and The United Methodist Church Conference Chancellors Association, or similar organizations); and providing staff and/or in-kind services to such associations.

Rationale:

This change provides a greater range of flexibility to GCFA and the individuals and associations, while simultaneously bringing consistency and clarity to how GCFA relates to such individuals and associations.

¶807.

Petition Number: 60937-FA-¶807-$; Simpson, Paul A. - Tucsan, AZ, USA for St. Mark's UMC Covenant Council - Tucsan, AZ.

Crowdfunding

Add new Subparagraph after Subparagraph 24:

To provide guidance and consultation to churches, conferences and other United Methodist organizations on fundraising campaigns conducted via the Internet and social media where capital can be solicited from a large pool of potential donors, also known as crowd funding. The GCFA shall prepare a list of approved crowd funding websites. This consultation shall be limited to churches and conferences residing in the United States.

Rationale:

We are called to make new disciples. To do this we should reach out to those who may not be a member or familiar with United Methodism through our fund raising appeals. Campaigns that connect people with mission and justice projects are of interest to younger people.

The mission statement . . .

¶807.3.

Petition Number: 60141-FA-¶807.3-G; Kumar, A. Moses Rathan - Nashville, TN, USA for General Council on Finance and Administration.

Undesignated Gifts

Amend ¶ 807.3 as follows:

(a) When the use to be made of any such donation, bequest, or devise is not otherwise designated, the same shall be added to and become a part of the World Service Contingency Fund, which shall be held and administered by the council.

(b) T~~t~~he "Permanent Fund" of The United Methodist Church~~. This fund~~ shall be held and administered by the council, as the General Conference shall direct.

Rationale:

This change allows undesignated gifts to The United Methodist Church to directly benefit the ministries supported by the World Service Fund.

¶807.6.

Petition Number: 60142-FA-¶807.6; Kumar, A. Moses Rathan - Nashville, TN, USA for General Council on Finance and Administration.

General Agency Property

Amend the last sentence of ¶ 807.6 as follows:

Nothing in the foregoing shall include the operational requirements of The United Methodist Publishing House, ~~or~~ the General Board of Pension and Health Benefits, or United Methodist Women.

Rationale:

This change reflects that United Methodist Women does not receive general Church funds.

¶807.8.

Petition Number: 60143-FA-¶807.8; Kumar, A. Moses Rathan - Nashville, TN, USA for General Council on Finance and Administration.

General Agency Property

Amend the last sentence of ¶ 807.8 as follows:

This provision shall apply to headquarters buildings but not to properties that are part of the program responsibilities of the General Board of Global Ministries or to any of the properties of The United Methodist Publishing House or United Methodist Women.

Rationale:

This change reflects that United Methodist Women does not receive general Church funds.

¶807.9.

Petition Number: 60144-FA-¶807.9-G; Kumar, A. Moses Rathan - Nashville, TN, USA for General Council on Finance and Administration.

Legal Resources

Amend ¶ 807.9 as follows:

To take all necessary legal steps to safeguard and protect the interests and rights of the denomination; to maintain ~~a file of legal briefs~~ resources related to ~~cases involving~~ the denominational interests of The United Methodist Church, and to make provisions for legal counsel where necessary to protect the interests and rights of the denomination. ~~The council shall recommend to each general agency and unit thereof and to each annual conference council on finance and administration a uniform procedure to be followed by the aforesaid agencies and, where applicable, local churches, relative to the certification and payment of ordained ministers' housing allowances in accordance with provisions of the Internal Revenue Code of the United States.~~ The council shall have the authority to pursue policies and procedures necessary to preserve the tax-exempt status of the denomination and its affiliated organizations.

Rationale:

GCFA provides support and guidance to Church entities on an as-needed basis and makes available documentation on housing allowance issues, which is more helpful to the diverse needs of those entities. Other changes reflect the need to maintain broader resources on issues of denominational significance.

¶807.10

Petition Number: 60145-FA-¶807.10-G; Kumar, A. Moses Rathan - Nashville, TN, USA for General Council on Finance and Administration.

Cross and Flame Use

Amend ¶ 807.10 as follows:

… In order to preserve the integrity of its design, the insignia should not be altered or modified. Users of the insignia must ensure that it stands independent from and is not covered by or layered over other designs or words. ~~by those official United Methodist organizations that use it.~~ Any commercial use of the design requires ~~must be explicitly authorized~~ express prior authorization in writing by an appropriate officer of the General Council on Finance and Administration and shall be used only in accordance with guidelines and fees set forth by the General Council on Finance and Administration.

Rationale:

This change makes clear the standards for using the Cross & Flame so that the trademark can be protected.

¶807.12a1

Petition Number: 60995-FA-¶807.12a1-G; LaCasse, Lisa - Spotsylvania, VA, USA for Wilderness Community UMC.

Definition of Spousal Benefits

Amend ¶ 807.12.*a* by adding a footnote to ¶ 807.12.*a*.1 as follows:

¶ **807.** *Other Fiscal Responsibilities*—The council shall have the following additional fiscal responsibilities:

. . .

12. *a)* The council shall: (1) require each general agency as listed in ¶ 805.4*b*, including itself, to follow uniform policies and practices in the employment and remuneration of personnel, recognizing differences in local employment conditions (these policies and practices shall be consistent with the Social Principles and resolutions of The United Methodist Church);[1] and (2) be authorized to gather from all general agencies, at such intervals and in such format as it may determine, information regarding salary remuneration and pay equity and the number of agency employees and staff. Information related to the remuneration of specific employees may be released only by the employing agency or employee.

[1]In keeping with the Social Principles (¶ 161B and 161F), the definition of "spouse" for the purposes of all United Methodist benefit plans shall be "a person of the opposite gender legally married to the employee." Spousal benefits shall not be offered to any person who does not meet this definition.

Rationale:

To uphold the church's moral teachings and Social Principles, spousal benefits should only be offered to persons of the opposite gender who are legally married to an employee. Current policies allow spousal benefits for same-sex spouses and partners, as well as opposite-sex partners who are not legally married to the . . .

¶807.12b.

Petition Number: 60146-FA-¶807.12b; Kumar, A. Moses Rathan - Nashville, TN, USA for General Council on Finance and Administration.

Committee on Personnel Policies and Practices

Amend ¶ 807.12b as follows:

b) The Committee on Personnel Policies and Practices (¶ 805.4b) shall: (1) review annually the uniform policies and practices referred to in ¶ 807.12*a*, (2) ~~prepare quadrennially, review~~ annually~~, and~~ recommend to the council an appropriate salary schedule, based upon responsibilities, for personnel of the councils, boards, and commissions represented on the committee; and (~~2~~3) ~~develop and~~ recommend annually to the council a schedule of benefits for an employee benefit program for personnel of each general agency as listed in ¶ 805.4b ~~agencies represented on the committee and any changes required thereto from time to time~~;

Rationale:

These revisions reflect the need for these actions to occur annually, and reflect the actual current practice.

¶807.14.

Petition Number: 60147-FA-¶807.14; Kumar, A. Moses Rathan - Nashville, TN, USA for General Council on Finance and Administration.

Data Collection

Amend ¶ 807.14 as follows:

14. To establish and supervise definitions and policies for general agencies receiving general Church funds regarding the collection, processing, and distribution of certain authoritative data of the denomination, such as contact information for local churches, clergy, and leadership of The United Methodist Church, in collaboration with the Council of Bishops and in consultation with the general agencies. ~~All official printed forms and materials devised for the collection of this information and available~~

~~for sale shall be printed and published through The United Methodist Publishing House.~~

Rationale:

The deleted sentence is out of date, as the information described in this paragraph is collected through electronic means.

¶807.16.

Petition Number: 60148-FA-¶807.16-G; Kumar, A. Moses Rathan - Nashville, TN, USA for General Council on Finance and Administration.

Data Collection

Amend ¶ 807.16 as follows:

16. To establish an electronic means that local churches shall use to collect, prepare and report, in an accurate and timely manner, their statistical information to ~~analyze the important statistics relating to The United Methodist Church for the General Minutes or such other publications and releases as may be approved by~~ the council. It shall provide for the distribution of ~~statistical~~ such information to annual conferences . . .

Rationale:

Technology is available to streamline the collection of local church statistical information. This change would allow that information to be collected in a timely, accurate, and efficient manner.

¶807.17.

Petition Number: 60149-FA-¶807.17; Kumar, A. Moses Rathan - Nashville, TN, USA for General Council on Finance and Administration.

Work of the Council

Amend ¶ 807.17 as follows:

17. To assist and advise the jurisdictions, annual conferences, districts, and local churches in all matters relating to the work of the council. These matters shall include, but shall not be limited to, business administration, investment and property management, information technology, and auditing. ~~Matters related to resourcing the development and implementation of financial programs within the local church committee on finance shall be the responsibility of the General Board of Discipleship.~~ The council may perform certain functions for the jurisdictions, annual conferences, districts, or local churches if the particular organization so elects and a suitable plan of operation can be determined. In accordance with ¶ 810.1, any assistance or resources provided by the council hereunder shall be in-kind and not a direct grant of funds.

Rationale:

There is no need for the deleted sentence here. The responsibilities of the General Board of Discipleship are clearly delineated elsewhere in the *Discipline.*

¶810.

Petition Number: 60927-FA-¶810-G; Kulah, Jerry - Monrovia, Liberia. 4 Similar Petitions

Central Conference Theological Education Fund

Amend ¶ 810 as follows:

The terms general fund(s) and general church fund(s), wherever they may appear in the *Book of Discipline,* refer to: the World Service Fund; the General Administrative Fund; the Episcopal Fund; the Interdenominational Cooperation Fund; the Ministerial Education Fund; the Central Conference Theological Education Fund; the Black College Fund; The Africa University Fund; World Service Special Gifts . . .

Rationale:

This addition is coordinated with amendments to ¶ 817, which appropriates funds for this continuing need. Formally including this fund here is consistent with our funding of theological education in the USA, and is consistent with our commitment to education in the Central Conferences. Inclusion here will also help to ensure . . .

¶810.2.

Petition Number: 60151-FA-¶810.2; Kumar, A. Moses Rathan - Nashville, TN, USA for General Council on Finance and Administration.

Agencies/Treasuries Receiving General Church Funds

Amend ¶ 810.2 as follows:

The terms agency(ies) receiving general Church funds and treasury(ies) receiving general Church funds, as used in ¶¶ 701-824 of the *Book of Discipline,* refer to agencies whose operational or administrative budgets are directly supported, in whole or in part, by allocations from one or more general Church funds. For the purposes of ¶¶ 701-824, the General Board of Pension and Health Benefits, ~~and~~ The United Methodist Publishing House, and United Methodist Women shall be deemed not to be agencies or

treasuries whose operational or administrative budgets are directly supported, in whole or in part, by allocations from one or more general Church funds.

Rationale:

This change reflects that United Methodist Women does not receive general Church funds.

¶811.5.

Petition Number: 60152-FA-¶811.5; Kumar, A. Moses Rathan - Nashville, TN, USA for General Council on Finance and Administration.

General Agency Fundraising

Amend ¶ 811.5 as follows:

. . . No agency shall solicit or cultivate gifts for any cause or project in a Church-wide appeal that has not been approved for support through World Service Special Gifts (¶ 820), general Advance Special Gifts (¶ 822), or a special appeal (¶ 819).

Rationale:

The purpose of this change is to encourage entities receiving general Church funds to engage supporters of their ministries outside of a Church-wide appeal.

¶816.2.

Petition Number: 60558-FA-¶816.2-G; Kreinop, Kim - Columbus, IN, USA for Ogilville UMC.

Prohibit Non-Christian Training

Amend ¶ 816.2 by adding a new sub-section *b* and re-lettering the subsequent subsections accordingly:

¶ 816. *The Ministerial Education Fund*—The council shall recommend ...

1. Of the total money . . .

2. Of the total money . . . a) At least . . .

b) No theological school of The United Methodist Church receiving Ministerial Education funds under this section of the *Discipline* shall offer any course work, degree program, or formal certificate explicitly designed for training religious leaders of non-Christian faith communities. The General Board of Higher Education and Ministry shall monitor compliance with this provision.

~~b)~~ c) The remaining portion . . .

~~c)~~ d) . . .

Rationale:

We seek good relations with our non-Christian neighbors. But it is counter-productive for our own seminaries, which we fund, to directly promote the spread of religions that reject the Gospel message. We do not demand that Islamic madrassahs offer Christian training for our clergy.

¶816.2a.

Petition Number: 60667-FA-¶816.2a-G; McCracken, Sky - Paducah, KY, USA.

Supporting UM Candidates for Ministry

Amend ¶ 816.2a as follows:

a) At least 75 percent . . . which will go back to the General Board of Higher Education and Ministry to be distributed as scholarship aid directly to ~~for~~ certified candidates for United Methodist ordained ministry . . .

Rationale:

Ministerial education funds have a clear, obvious purpose—funding ministerial education. Yet the money goes to the operating budgets of the theological schools and not to the students as direct aid. Students are entering ordained ministry bearing tens of thousands of dollars in seminary debt while earning among the . . .

¶817.

Petition Number: 60928-FA-¶817-!-G; Kulah, Jerry - Monrovia, Liberia. 4 Similar Petitions

Funding for the Central Conference Theological Education Fund

Amend ¶ 817 as follows:

There shall be a Central Conference Theological Education Fund. ~~Funds for this purpose shall be provided from the World Service Fund~~

Amend ¶ 817(a) by deletion of the current paragraph to substitute the following:

The Central Conference Theological Education Fund shall be administered by the General Board of Higher Education and Ministry in consultation with the General Board of Global Ministries and distributed to the accredited United Methodist schools of theology in the central conferences based on a formula including the number of United Methodist students enrolled and preparing for pastoral service in The United Methodist Church.

Amend ¶ 817(c) as follows:

~~GBHEM will administer this fund.~~ It is recommended that the amount of this fund for the ~~2013-2016~~ 2017-2020 quadrennium be ~~five~~ ten million dollars added as an apportioned general fund and hereafter budgeted as are other apportioned funds.

[Financial Information—Ten million dollars for the quadrennium is needed for the 15 UM schools in Africa, plus the schools in Europe and Asia. If we fail to provide funding for this fund, it will cease to exist in the next quadrennium.]

Rationale:

This continues the Central Conference Theological Education Fund, making it an apportioned fund, separate from World Service and other funds, administered and apportioned by GBHEM, following our UM tradition of funding and managing the Ministerial Education Fund for the USA schools of theology via formula distribution rather than grant applications . . .

¶818.5.

Petition Number: 60153-FA-¶818.5-G; Kumar, A. Moses Rathan - Nashville, TN, USA for General Council on Finance and Administration.

Episcopal Residences

Amend ¶ 818.5 as follows:

5. *Housing Expenses*—The General Council on Finance and Administration shall provide an annual grant from the Episcopal Fund to share in the costs of providing the episcopal residence owned by the annual or central conference(s) in the episcopal area. The amount of such grant is to be approved by the General Conference on recommendation of the council. No part of such grant shall be used to make a payment directly to a bishop. The treasurer of the General Council . . .

Rationale:

This makes it clear that housing expenses provided by the Episcopal Fund are intended to aid the relevant annual conference(s) in providing an episcopal residence for its resident bishop.

¶821.

Petition Number: 60295-FA-¶821-G; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

UMCOR Sunday

In ¶ 821, 821.1, 821.2, and 821.5, substitute "UMCOR Sunday" for" One Great Hour of Sharing":

¶ 821. *General Directives, World Service Specials, and ~~One Great Hour of Sharing~~ UMCOR Sunday*—

The following general directives shall be observed in the promotion and administration of World Service Specials and ~~One Great Hour of Sharing~~ UMCOR Sunday:

1.In the appeal and promotion of World Service Specials and ~~One Great Hour of Sharing~~ UMCOR Sunday offerings, there shall be no goals or quotas except as they may be set by the annual conferences for themselves.

2. The treasurer of the General Council on Finance and Administration shall be treasurer of World Service Specials and ~~One Great Hour of Sharing~~ UMCOR Sunday.

5. In each annual conference, World Service Specials and ~~One Great Hour of Sharing~~ UMCOR Sunday shall be promoted by the appropriate conference agency with the appropriate general agency and the General Commission on Communications.

Rationale:

In practice, One Great Hour of Sharing has functioned as the primary fundraising vehicle for UMCOR operational costs. Changing the name to UMCOR Sunday provides clarity, accuracy and greater effectiveness.

¶824.2.

Petition Number: 60296-FA-¶824.2-G; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

UMCOR Sunday

¶ 824.2: Substitute "UMCOR Sunday" for "One Great Hour of Sharing" 2. *~~One Great Hour of Sharing~~ UMCOR Sunday*—Historically, ~~One Great Hour of Sharing~~ UMCOR Sunday has been celebrated with an offering on the Fourth Sunday in Lent. Congregations are encouraged to observe ~~One Great Hour of Sharing~~ UMCOR Sunday on this date or on another date appropriate to the local church. The purpose shall be to share the goodness of life with those who hurt (¶ 263.2).

Rationale:

Changing the name to UMCOR Sunday should provide clarity and enhance fundraising for UMCOR.

¶824.6.

Petition Number: 60299-FA-¶824.6; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

Native American Ministries Sunday

¶ 824.6: Amend the second sentence as follows:

. . . The purpose shall be to develop and strengthen Native American ministries in the annual conferences and

in ~~target cities of the Native American Urban Initiative~~ Native American rural and urban congregations, ministries and communities relating to ~~of~~ the General Board of Global Ministries, and to provide scholarships for Native Americans attending United Methodist schools of theology (¶ 263.6).

Rationale:

The language change brings this paragraph in line with reality: Not just an urban initiative, Native American Ministries exist in rural, as well as urban, areas; and more are needed. Lack of necessary resources has led to a shortage of Native American Ministries and community centers to respond appropriately to...

¶1500.

Petition Number: 60580-FA-¶1500-G; Switzer, Greg - Burbank, CA, USA.

Consistency and Transparency in Investment Ethics

Amend the *Book of Discipline* by adding a new ¶ 1505 after current ¶1504 and re-numbering subsequent paragraphs accordingly:

¶ 1505. Any use of such tools to promote our Church's Social Principles as shareholder advocacy, selective divestment, or advocacy of corporate disinvestment shall be implemented by the board in a way that treats all institutions, companies, corporations, nations, and other entities with moral consistency. In the absence of any clear and unambiguous mandate from the General Conference, the general board shall not divest from any particular company, corporation, institution, fund, or nation for social or political reasons, as opposed to financial reasons, without first publicly inviting feedback on its pending decision from United Methodists of diverse perspectives over a period of no less than 30 days.

Rationale:

It is vital that UMC policy be seen as fair, balanced, and transparent. Activists for various causes understandably make one-sided arguments on issues over which faithful United Methodists disagree. Therefore, the general board should always take steps to hear from a diverse range of voices and craft policy accordingly.

¶1502.1.

Petition Number: 60037-FA-¶1502.1-G; Boigegrain, Barbara - Glenview, IL, USA for General Board of Pension and Health Benefits.

GBPHB Board Restructure

Amend ¶ 1502.1 as follows:

¶ 1502.1. *Membership—a)* The membership of the general board shall be composed of twenty-six members elected as follows: two U.S. bishops, elected by the Council of Bishops; ~~sixteen~~ ten members elected by the jurisdictional conferences from the annual conference nominations on a ratio providing for an equitable distribution among the various jurisdictions as follows: three from the Southeastern jurisdiction; two each from the South Central, Northeastern and North Central jurisdictions; and one from the Western jurisdiction~~, based on the combined clergy and laity membership thereof, as determined by the secretary of the General Conference~~; ~~six~~ four members, two from the jurisdictions and two from the central conferences (one of whom may be a central conference bishop)~~with not more than two from the same jurisdiction~~, elected by the General Conference on nomination of the Council of Bishops; and ~~eight~~ ten additional members for the purpose of bringing to the general board special knowledge or background, ~~not more than two from the same jurisdiction,~~ nominated and elected by the general board in such manner as it shall provide in its bylaws. This legislation shall be effective at the close of the 2016 General Conference.

Rationale:

GBPHB believes that we can preserve the current diversity of perspectives with a smaller board while also incorporating more effective governance, better stewardship of resources and more nimble decision-making processes.

¶1504.1

Petition Number: 60039-FA-¶1504.1; Boigegrain, Barbara - Glenview, IL, USA for General Board of Pension and Health Benefits.

CRSP Amendments

Revise the Clergy Retirement Security Program ("CRSP"), which is incorporated by reference in ¶1504.1 of *The Book of Discipline*, including any needed revisions to CRSP section numbering, formatting, pagination, or Table of Contents, effective January 1, 2017, except where another effective date is specified:

1. Amend Section A1.2 as follows:

A1.2 History. The Program is restated as of January 1, ~~2014~~2017, reflecting revisions approved at General Conference ~~2012~~2016. This restatement date does not impact the Effective Date of the Program. This most recent restatement of the Program constitutes the official plan document for the Program. …

2. Amend Section A1.6(b) after the first sentence as follows:

In addition, and notwithstanding any other provision of the Program to the contrary, the General Board may, in its discretion, purchase insurance contracts that provide annuities, in which case the insurance company will become solely responsible for providing the defined benefits and/or annuities that would have been due under the Program. …

3. Amend Section A2.29(a) as follows:

(a) the Participant's 415 Compensation (including, in the case of a self-employed Clergyperson (who is self-employed within the meaning of Code §401(c)(1)(B) but is an employee of The United Methodist Church within the meaning of Code §414(e)(5)(A)(i)(I) and the Regulations thereunder), such Clergyperson's 415 Compensation earned in the course of such self-employment) but excluding:

(i) any Includible Compensation earned outside of such Plan Year; and

(ii) any 415 Compensation paid to the Participant in lieu of Plan Sponsor-provided group health plan coverage, including coverage of the Participant's family members, as determined by the Plan Sponsor in accordance with procedures that may be established by the Administrator;

4. Amend Section A2.44 as follows:

A2.44 Denominational Average Compensation. The average annual ~~c~~Compensation of Full-Time Clergypersons, which average is determined in accordance with procedures established by the Administrator. For Plan Years after 2016, Denominational Average Compensation will not include the type of compensation excluded by Section A2.29(a)(ii), even if such excluded compensation was earned before the effective date of Section A2.29(a)(ii), i.e., January 1, 2017.

5. Add Section A2.46(d), effective January 1, 2013, as follows:

(d) in the case of a Terminated Participant who is not eligible for a Social Security Administration determination of disability, determined to be disabled by an outside professional firm selected by the Administrator, based on reasonable and consistently applied factors established by the Administrator from time to time. …

6. Amend Section A2.52 as follows:

A2.52 Effective Date. ~~This restatement of the Program is effective on~~ The effective date of the Program is January 1, 2014. Provisions with different effective dates are noted in the Program's text or by footnote. Although the Program was amended by General Conference 2016, those amendments do not change the Effective Date of the Program.

7. Amend Section A2.59(b), effective January 1, 2014, as follows:

(b) the Denominational Average Compensation for the Plan Year in which such person was last ~~rendered~~ serviceAppointed and rendered service to: …

8. Amend Section A2.93, effective January 1, 2007, as follows:

A2.93 MPP Plan Sponsor. An entity described below:

(a) ~~for periods before September 1, 2008,~~ GCFA, if the Participant was a Bishop~~, except in the case of Bishops who were newly consecrated in 2008, then for periods before the date of their consecration; or~~

(b) for periods before January 1, 2007, a plan sponsor as defined in the Ministerial Pension Plan as it existed before January 1, 2007~~.~~; and

(c) for periods on and after January 1, 2007, a Conference (for non-Bishop Clergy Participants who were Appointed to churches, Conferences or Conference-Responsible units).

9. Amend Section A2.107(c), effective January 1, 2007, as follows:

(c) As used in Supplement Three, a person with an MPP Account Balance or receiving an annuity benefit as provided in Supplement Three.

10. Amend the last sentence of Section A2.149 as follows:

The term "Trust" also includes, as applicable, any insurance contract purchased to fund benefits under the Program (but does not include annuity contracts purchased from insurance companies that become solely responsible for providing the defined benefits and/or annuities that would have been due under the Program).

11. Amend the last sentence of Section A3.11(d), effective June 1, 2016, as follows:

Any such cause of action must be filed with a court of competent jurisdiction within ~~six~~12 months of the date on the written notice of denial described in Section A3.11(c)(ii)(E) or such cause of action will be deemed waived; provided, however, that such ~~six~~12-month limit will apply only if it is described in such notice of denial.

12. Amend Section A4.3(b), effective June 1, 2016, as follows:

(b) If a ~~c~~Contribution is made to a Plan by the Plan Sponsor by a mistake of fact, then such ~~c~~Contribution will, to the extent permitted under Regulations or applicable guidance from the Internal Revenue Service, and to the extent consistent with procedures established by the Administrator, be adjusted for any gains or losses and returned to the Plan Sponsor ~~(adjusted for any gains or losses)~~ if:

(i) the Plan Sponsor sends a written request for its return to the Administrator within a reasonable time~~one year~~ after the ~~c~~Contribution was made;

(ii) the Plan Sponsor documents such mistake to the satisfaction of the Administrator; and

(iii) the Administrator has not yet distributed such ~~e~~Contribution (or the portion sought to be returned). …

13. Add new Section A4.17, effective June 1, 2016, as follows:

A4.17 Transfer of Benefits. Notwithstanding any provision of the Program to the contrary, for reasons of administrative convenience or flexibility, including but not limited to the distribution of small amounts, the distribution of required minimum distributions, or the availability of investment or distribution options, the Administrator may transfer benefits and Account Balances due to a Participant, a Recipient, an Accountholder, an Alternate Payee, or a Beneficiary within the Program from a Plan to another Plan (or, in the case of defined contribution plan assets to another defined contribution plan administered by the Administrator) to be paid from the transferee Plan (or other defined contribution plan), subject to the following:

(a) Defined benefit plan benefits and annuitized Account Balances may be transferred only to Plans and portions of Plans within the Consolidated DB Plan, and the assets determined by the Administrator to be sufficient to fund such benefits will be transferred from the Funding Account(s) of the transferor Plan to the appropriate Funding Account(s) of the transferee Plan; provided, however, that small annuity amounts or defined benefit plan small benefits that the Program provides will be converted into a lump sum equivalent may be transferred in accordance with Section A4.17(b) below.

(b) Defined contribution plan benefits, and the Account Balances funding such benefits, may be transferred from one Plan Account to another Plan Account within the Program or to another defined contribution plan administered by the Administrator.

(c) Transfers will be made only when benefits continue to be paid, or are available to be paid, from the transferee plan in the same form and amount and to the same payees as was or would have been the case under the transferor Plan. A benefit will not be transferred unless, after the transfer, the transferred benefit payable under the transferee plan is at least the Actuarial Equivalent of the benefit that was transferred from the transferor Plan.

(d) All Regulations relating to transfers will be complied with, including but not limited to §1.403(b)-10(b)(3) of the Regulations.

14. Move the second to last sentence of Section B3.1(b) to new Section B3.1(c), as follows:

(c) *Ineligibility to Receive Credited Service*. Notwithstanding Section B2.2, a~~A~~fter initially becoming a Participant on the Entry Date, an Eligible Clergyperson must continue to meet the conditions in Sections B3.1(a) and (b) above to remain a Participant eligible to receive Credited Service. In the case of an Eligible Clergyperson who satisfies Section B3.1(b)(iii)(B) or (C), such person will cease to be eligible to receive Credited Service on the date he or she ceases to qualify for retirement plan contributions under Section C4.1(c)(iii), unless such person otherwise satisfies Section B3.1(b)(iii)(A).

15. Amend Section B7.2(h), effective January 1, 2014, as follows:

(h) *Disabled ~~Adult~~ Child Annuity Conditions*. When a disabled ~~adult~~ child (whether a minor or an adult) is a secondary Contingent Annuitant (receiving an annuity benefit after the Participant's or Terminated Participant's Spouse or other Contingent Annuitant has died), such disabled ~~adult~~ child will not be eligible for benefits unless, or benefits already payable will be forfeited unless:

(i) benefits to the disabled ~~adult~~ child are payable to a special needs trust for the benefit of such child; and

(ii) such special needs trust complies with applicable law.

Further, the disabled ~~adult~~ child benefits above for which such disabled ~~adult~~ child was not eligible, or that were forfeited, will not be restored to the estates of the deceased Participant, Terminated Participant, surviving Spouse, or other primary Contingent Annuitant, nor will any of them receive any retroactive change to the actuarially reduced benefits that were paid to them that funded the secondary Contingent Annuitant benefits.

16. Amend Section B9.1(b)(iii), effective January 1, 2014, as follows:

(iii) *Disabled ~~Adult~~ Child as Contingent Annuitant*. As Optional Forms of Benefit, the Administrator will offer one or more Contingent Annuity options that pay survivor benefits to a special needs trust for a disabled ~~adult~~ child (whether a minor or an adult) of the Participant or Terminated Participant, which Contingent Annuity options may provide for dual Contingent Annuitants (such as a Spouse and the special needs trust as a successor). …

17. Amend Section C4.1(c)(iii) as follows:

(iii) *Period of Contributions*. The Contributions provided for under Section C4.1(c)(ii) above will be made from the date such Participant is eligible under C4.1(c)(i) above until the earliest of:

(A) the date such Participant ceases to qualify under C4.1(c)(i) above; or

(B) ~~in the case of a Participant who qualified under C4.1(c)(i) above before age 60, on the earlier of:~~

~~(I) the date such Participant Retires on an Early Retirement Date; or~~

~~(II) such Participant's Normal Retirement Date (whether or not he or she actually Retires); or~~

~~(C) in the case of a Participant who qualified under C4.1(c)(i) above on or after age 60, on the earliest of :~~

~~(I) the date that is the five-year anniversary of such Participant's qualification under C4.1(c)(i) above;~~

~~(II) such Participant's 70th birthday; or~~

~~(III)~~ in the case of a CPP Disabled Participant, the date that CPP disability retirement plan contribution benefits under CPP cease.

18. Amend the last sentence of Section C8.3(d)(i), effective January 1, 2010, as follows:

The Spouse must consent as specified above to each change in Designated Beneficiary ~~unless the original consent expressly permits the Participant to further change his or her Designated Beneficiary without the requirement of further consent by the Spouse~~;

19. Amend Section S1.4.2(c), effective January 1, 2007, as follows:

provided however, that if ~~such Pre-82 Participant Retires on his or her~~:

(1) such Pre-82 Participant's Annuity Starting Date occurs before his or her Normal ~~Early~~ Retirement Date, the amount of his or her Past Service Benefit, or later increases, will be actuarially reduced by the lesser of: …

(2) such Pre-82 Participant Retires on his or her Late Retirement Date, the amount of his or her Past Service Benefit will be actuarially ~~adjusted~~ increased to reflect the delay from his or her Normal Retirement Date to his or her Late Retirement Date.

Such actuarial adjustment will be on an Actuarially Equivalent basis determined pursuant to procedures developed by the Administrator. …

20. Amend Section S1.4.2(d), effective January 1, 2007, as follows:

(d) *Form of Benefit*.

(i) If the Pre-82 Participant has a Spouse at the time of Retirement or his or her Annuity Starting Date and his or her marriage to that Spouse took place before the cessation of service rendered by the Pre-82 Participant while Under Episcopal Appointment, the form of the annuity will be a Contingent Annuity with 70% (or 75%, 85%, or 100%, if elected by the applicable Pre-82 Sponsor and so set forth in the Adoption Agreement) payable to the Contingent Annuitant on the death of the Pre-82 Participant. The Pre-82 Participant will be the primary annuitant and his or her Spouse will be the Contingent Annuitant.

(ii) If the Pre-82 Participant is not married at the time of Retirement or his or her Annuity Starting Date or if the Pre-82 Participant's marriage took place after he or she ceased serving Under Episcopal Appointment, the form of the annuity will be a Single-Life Annuity.

21. Amend Section S1.4.3(c), effective January 1, 2007, as follows:

(c) A Pre-82 Participant will be fully Vested ~~after December 31, 1981~~ in his or her Past Service Benefits if he or she has at least:

(i) 10 years of Pre-82 Plan Vesting Service if he or she is a Bishop, an Elder in Full Connection, a Provisional Member, affiliate member within the meaning of ¶¶344.4, 370.1, or 586.4 of the Discipline, or an Associate Member, and became a Terminated Participant after December 31, 1981; or

(ii) 10 years of Pre-82 Plan Vesting Service or four consecutive years of Pre-82 Plan Vesting Service if he or she is a Local Pastor or an ordained minister of another denomination within the meaning of ¶¶346.2 or 346.3 of the Discipline and if his or her Annuity Starting Date is on or after January 1, 1997.

22. Amend Section S1.4.5(c)(ii), effective January 1, 2007, as follows:

(ii) at the Pre-82 Participant's Retirement or the date the Participant becomes a Terminated Participant; and

23. Amend Section S1.4.5(d), effective January 1, 2007, as follows:

(d) Upon the death of a Pre-82 Participant on or after January 1, 1982, and before his or her Retirement, or, for Vested Terminated Participants, before his or her Annuity Starting Date, the following provisions will apply: …

24. Amend the last sentence of Section S3.4.2(c)(iii), effective January 1, 2010, as follows:

However, the Participant's Spouse must again consent in writing in accordance with the provisions of Section S3.4.2(c)(i)(A) to any change in the Participant's Designated Beneficiary ~~unless the original consent expressly permits such changes by the Participant without the requirement of further consent by his or her Spouse~~.

25. Amend the last sentence of Section S3.4.4(a), effective January 1, 2007, as follows:

Such a Terminated Participant's Account will be distributed in accordance with Sections S3.4.5(g)(i) or (ii) ~~without taking into account the increases provided for in Section S3.4.8~~.

26. Amend Section 3.4.5(c)(ii), effective January 1, 2010, as follows:

(ii) Such election may designate a Beneficiary (or a form of benefit) that may not be changed without Spousal consent ~~(unless such Spouse's consent expressly permits future designations by the Participant without the requirement of further consent by such Spouse)~~.

27. Amend the first sentence of Section S3.4.5(g)(i), effective January 1, 2014, as follows:

(i) with respect to 65% of such Participant's MPP Account Balance, the purchase of or providing of a lifetime (including a lifetime with years certain) annuity or joint

and survivor lifetime annuity (including the disabled ~~adult~~ child annuity options described in Section B9.1(b)(iii)).

Rationale:

GBPHB wishes to make certain technical corrections and plan design changes for the benefit of participants in the Clergy Retirement Security Program and to make administration easier.

¶1504.1

Petition Number: 60040-FA-¶1504.1; Boigegrain, Barbara - Glenview, IL, USA for General Board of Pension and Health Benefits.

CPP Amendments

Make the following changes to the Comprehensive Protection Plan, which is incorporated by reference in ¶1504.1 of *The Book of Discipline*, including any needed revisions to section numbering, formatting, pagination, or Table of Contents, effective January 1, 2017, except where another effective date is specified:

1. Amend Section 1.01 as follows:

1.01 The Plan. The General Conference of The United Methodist Church established a program providing certain benefits for participating clergy and their beneficiaries, effective as of January 1, 1982, that has been known as the Comprehensive Protection Plan (hereinafter referred to as the "Plan"). Effective January 1, 1997, the Plan was amended and restated. Effective January 1, 2002 the Plan was again amended and restated. Effective January 1, 2005, the Plan was again amended and restated. Effective January 1, 2007, the Plan was again amended and restated. Effective January 1, 2009, the Plan was again amended and restated. Effective January 1, 2012, the Plan was again amended and restated. Effective January 1, 2013 the Plan was again amended and restated. Effective, January 1, 2014 the Plan was again amended and restated. Effective January 1, 2015 the Plan was again amended and restated. Effective January 1, 2016 the Plan was again amended and restated. Effective January 1, 2017 (the "Effective Date"), General Conference 2012~~2~~6 amended the Plan as provided herein. This most recent statement of the Plan as amended constitutes the official plan document for the Plan.

2. Amend Section 2.16 as follows:

2.16 "Denominational Average Compensation" shall be determined in accordance with the provisions of Section A2.44 of the Clergy Retirement Security Program (or any applicable successor plan or provision), as amended from time to time ~~mean the average annual compensation of Active Participants and participants in the Clergy Retirement Security Program who, in either case, are currently receiving compensation as a full-time Clergyperson, determined in accordance with the procedures established by the Administrator~~.

3. Amend Section 2.20 as follows:

2.20 "Plan Compensation" shall mean for an Active Participant the sum of the following amounts paid by his/her Salary-Paying Unit or Plan Sponsor for a Plan Year:

a. the Participant's 415 Compensation, (including, in the case of a self-employed Clergyperson, such Clergyperson's 415 Compensation earned in the course of such self-employment), but not including any 415 Compensation paid to the Participant in lieu of Plan Sponsor-provided group health plan coverage, including coverage of the Participant's family members, as determined by the Plan Sponsor in accordance with procedures that may be established by the Administrator;

b. cash excluded from taxable cash salary pursuant to Code Section 107(2); and

c. when a parsonage is provided to the Participant as part of his or her compensation, 25% of the sum of: (i) Participant's 415 Compensation; and (ii) cash excluded from taxable cash salary pursuant to Code Section 107, as defined in Section 2.20b.

4. Amend Section 3.01a as follows:

3.01 General Rule.

a. Full-time Participation. A person shall be an Active Participant in this Plan on a given date, subject to the rules for such persons described below, if, on such date, the person is eligible to participate in a "church plan," as defined under Section 414(e) of the Code, and the person is:

(1) a bishop of The United Methodist Church elected by a Jurisdictional Conference;

(2) a bishop of the Puerto Rico Methodist Church;

(3) a Clergy member (including a deacon) who is:

(i) in full connection,

(ii) a provisional member,

(iii) an associate member of a Conference, or

(iv) a clergy member or provisional member of an Other Methodist Denomination appointed to a Conference~~, in all cases serving under full-time episcopal appointment~~;

(4) a ~~full-time~~ local pastor of The United Methodist Church or the Puerto Rico Methodist Church under episcopal appointment;

(5) a clergy member of a central conference who is appointed to a Conference or General Agency ~~serving under full-time episcopal appointment~~; or

(6) a clergyperson of another denomination and appointed to a charge of a United Methodist Church or the Puerto Rico Methodist Church if such person is not partic-

ipating in a similar program of the denomination to which such person belongs ~~and is serving under full-time episcopal appointment~~;

provided that such ~~a~~ person is (i) serving under full-time episcopal appointment and (ii) receiving Plan Compensation at least equal to 25% of the Denominational Average Compensation~~in (3), (4), (5) or (6) is receiving Plan Compensation at least equivalent to 60% of the applicable Conference Average Compensation or 60% of the Denominational Average Compensation, whichever is less (in circumstances involving a person appointed to an extension ministry that is not a Conference-Elective Entity, only the Denominational Average Compensation shall apply)~~. Provided further that the Church contributions required under this Plan on such person's behalf are not delinquent under Section 4.04 hereof, and that such person has satisfied the equivalent of either a certificate of good health or such other tests as provided for in Paragraph 315.6 of *The Book of Discipline*.

b. Part-time Participation. A person described in Section 3.01a(1-6), above, but who is serving under episcopal appointment at three-quarters time and receiving Plan Compensation at least equal to 25% of the Denominational Average Compensation, shall be an Active Participant in this Plan on a given date, if the Plan Sponsor has elected through its Adoption Agreement to cover the applicable three-quarters time appointments in the Plan.

~~b~~c. After the Effective Date, and subject to the rules herein, a person shall become an Active Participant in this Plan on the date of an assignment or appointment that meets the conditions of paragraph (a) or (b) above. A person who was already an Active Participant on the Effective Date shall continue to be an Active Participant, subject to the rules contained herein. …

5. Amend Section 3.02 as follows:

3.02 Exceptions.

a. A person described in Section 3.01a~~(3)~~ or 3.01b who is not eligible to ~~become or~~ continue as an Active Participant, may nevertheless do so for a limited time no greater than 12 months, as described below and in accordance with the Plan Sponsor's Adoption Agreement, if he or she receives an appointment to one of the following categories or is granted:

(1) sabbatical leave under ¶352 of the *Book of Discipline*,

(2) voluntary leave of absence under ¶354 of the *Book of Discipline*~~family leave~~,

(3) attending school as a provisional member, or

~~(4)~~ attending school after having served under appointment (other than to attend school as a full or associate member), or

(45) medical leave under ¶357 of the *Book of Discipline* not approved for benefits from this Plan;~~,~~

~~(6) leave of absence, or~~

~~(7) less than full-time service~~.

~~H~~however, such person may continue to participate in the Plan for an additional 90 days beyond the 12-month limit described above if he or she is appealing the denial of a disability benefit claim pursuant to Section 8.09 of the Plan~~, such a person may not become or continue as an Active Participant unless the relevant Conference Board of Pensions has made special arrangements with the Administrator, pursuant to an appropriate Adoption Agreement, to enroll persons in that category into the Plan, in accordance with Section 3.03 below~~.

b. A person who has been an Active Participant and who begins to receive disability benefits under Section 5.04 below shall continue as an Active Participant, but only for the period during which the disability benefits are paid, and ending on the date as of which the last disability payment is owed. Church contributions under Article IV below shall not be required to be made on behalf of such a person during such a period of disability.

~~c. A person described in Section 3.01a(3), (4), (5) or (6) who is otherwise eligible to become or continue as an Active Participant, except for receiving less than the Plan Compensation described in Section 3.01(a), may nevertheless do so, provided that (1) the person involved is receiving the lesser of at least 25% of the Denominational Average Compensation or 25% of the applicable Conference Average Compensation, and (2) if the relevant Conference Board of Pensions has made special arrangements with the Administrator, pursuant to an appropriate Adoption Agreement, to enroll persons in that category into the Plan, in accordance with Section 3.03 below.~~

~~d~~c. A person described in Section 3.01a(3) who has received an appointment beyond the local church, to a Salary-Paying Unit for which the Conference does not assume Plan Sponsor responsibility, may become an Active Participant in the Plan only if his or her Salary-Paying Unit has made arrangements with the Administrator, pursuant to an appropriate Adoption Agreement, to enroll persons in that category into the Plan, and the Salary-Paying Unit then enrolls such person in the Plan; i.e., the Salary-Paying Unit adopts the Plan as a Plan Sponsor.

~~(1) Notwithstanding the general omission rules of Section 3.04, if that individual is receiving the applicable Plan Compensation, as described in Section 3.01a, the terms of items (1) and (2) of Section 3.04b shall apply to such individual. In addition, the terms of Section 4.01a shall apply to such individual.~~

~~(2) If that individual is not receiving the applicable Plan Compensation, as described in Section 3.01a, he or~~

~~she shall participate in the Plan with coverage limited as provided in Section 3.03 and subject to the limitation of Section 3.04b(3). In addition, the terms of Section 4.01b shall apply to such individual.~~

~~(3) If that individual is appointed to less than full-time service, he or she shall participate in the Plan subject to the limitations of Sections 3.03 and 3.04b(3) and the terms of Section 4.01b shall apply to such individual.~~

6. Amend Section 3.03 as follows:

3.03 Special Arrangements<u>Reserved</u>.

~~a. A person described in Section 3.02a, c, or e above may participate in the Plan under a special arrangement that has been made between the relevant Conference Board of Pensions (or Salary-Paying Unit) and the Administrator pursuant to an appropriate Adoption Agreement, to enroll persons in the described category into the Plan.~~

~~(1) The special arrangement may provide for required Plan participation for all persons in the category, or for optional Plan participation for persons in the category.~~

~~(2) For any such persons to then become enrolled and begin participation in the Plan, or to continue participation, as the case may be, the Conference (or Salary-Paying Unit) must take appropriate actions to enroll that person with the Administrator within 90 days of the later to occur of: (i) the date the person entered the category covered by such special arrangement, or (ii) the date the Conference Board of Pensions first makes the special arrangement, pursuant to an appropriate Adoption Agreement, to have persons in the described category covered by the Plan.~~

~~b. The benefits provided by the Plan to persons who become Active Participants pursuant to these special arrangements shall include coverage for all of the Plan benefits.~~

7. Amend Section 3.04 as follows:

3.04 Mistaken Participation.

a. Inclusion of Ineligible Clergy. If any person who should not have been enrolled as a Participant in the Plan is erroneously enrolled, that person shall have no right to benefits under the Plan.

(1) The Administrator shall send a written notice to any such person, informing him or her that the inclusion in the Plan was erroneous and that there is no right to any benefits.

(2) If the discovery of any such erroneous inclusion occurs after contributions have been made to the Plan with respect to such a person, the amounts contributed shall constitute a mistake of fact and shall be returned (unless benefit payments have been made from the Plan with respect to such a person, in which case no such amounts shall be returned unless and until the Administrator obtains reimbursement of such mistaken payments).

(3) If the discovery of any such erroneous inclusion occurs after benefit payments have been made from the Plan with respect to such a person, the Administrator shall have the right to obtain reimbursement of such mistaken payments from the recipient of such payments.

b. Omission of Eligible Clergy. If any person who should have been enrolled as a Participant in this Plan is erroneously omitted, that person shall not have any rights under the Plan until he or she is properly enrolled.

(1) If the discovery of the omission is made before the contributions for such person would have been due, had the person been properly enrolled, the person shall be allowed to enroll retroactively.

(2) If the discovery of the omission is not made until after the contributions for such person would have been due, had the person been properly enrolled, the person shall be allowed to enroll retroactively, subject to the payment of a fee determined by the Administrator.

~~(3) In the case of any person enrolled in the Plan under a special arrangement described in Section 3.03a(1) above, if the person was not properly enrolled within the 90-day period described in Section 3.03a(2), items (1) and (2) of this Section 3.04b shall apply if the Plan Sponsor accepts responsibility for the erroneous omission by providing sufficient evidence in the judgment of the Administrator of the Plan Sponsor's culpability and paying all contributions related to the person, plus any late fee or interest penalty assessed by the Administrator.~~

~~(4) Notwithstanding the terms of Section 3.04b(3), the provisions of items (1) and (2) of this Section 3.04b shall not apply, and there shall be no late or retroactive enrollment for any person who could have enrolled in the Plan under an optional special arrangement described in Section 3.03a(1) above, who was given notice of his or her eligibility by his or her Plan Sponsor at the time described in Section 3.03a(2), who did not elect to participate in the Plan, by inaction or otherwise, and who was not enrolled within the 90-day period described in Section 3.03a(2).~~

8. Amend Section 4.01 as follows:

4.01 Church Contributions.

a. The annual Church contribution on behalf of an Active Participant who is enrolled under Section 3.01 <u>or Section 3.02</u> above shall be equal to 4.4% of such Active Participant's Contribution Base for that Plan Year.

~~b. The annual Church contribution on behalf of an Active Participant who is enrolled under a special arrangement described in Section 3.03 above shall be:~~

~~(1) equal to 3.4% of the Denominational Average Compensation for that Plan Year, for persons who are enrolled pursuant to a required participation for persons in that category.~~

~~(2) equal to 4.4% of the Denominational Average Compensation for that Plan Year, for persons who are en-~~

~~rolled pursuant to an optional participation for persons in that category.~~

e~~b~~. One-twelfth of this annual Church contribution shall be payable to the Plan for each month of coverage provided under the Plan, and the due date for each monthly payment shall be the last day of each such month.

~~d~~c. The Administrator may, in its sole discretion, reduce the percentage~~s~~ specified in Section 4.01a ~~and Section 4.01b~~, provided that any such reduction is in accordance with and justified by commonly accepted actuarial principles and practices. Any such reduction shall not affect the Administrator's right to subsequently increase the percentage~~s~~, up to the amount~~s~~ specified in Section 4.01a ~~and Section 4.01b~~, at any time.

9. Amend Section 4.02 as follows:

4.02 Source of Contributions. Except as provided in Section 4.03 below, the obligation to make the Church contribution on behalf of such an Active Participant shall fall upon, and be restricted to, the applicable unit as follows.

a. The local church, if the Active Participant is serving a local church.

b. The applicable Conference, if the Active Participant is a district superintendent or a Conference staff member.

c. The General Council on Finance and Administration from the Episcopal Fund, if the Active Participant is a bishop.

d. The applicable general board or agency, if the Active Participant is on the payroll of a board or agency.

e. The applicable Conference or local church, if the Active Participant is appointed to sabbatical leave or to attendance at school~~, as provided in Section 3.02a~~.

f. The Active Participant's Plan Sponsor, if the Active Participant is other than described in items (a) through (e) above.

10. Amend Section 4.03 as follows:

4.03 Alternative Sources. The following alternative sources of Church contributions shall also be permissible:

a. The applicable Plan Sponsor, in the case of Active Participants in items (a) and (b) in Section 4.02 above, or the applicable unit, in the case of Active Participants in items (c), (d), (e), or (f), may annually elect to require each Active Participant for that Plan Sponsor or unit to contribute an amount up to 1% of such Active Participant's Contribution Base. ~~Notwithstanding the foregoing, the applicable Plan Sponsor or unit may annually elect to require each Active Participant for that Plan Sponsor or unit who is enrolled pursuant to an optional special arrangement described in the second clause of Section 3.03a(1) to contribute an amount up to 4.4% of the Denominational Average Compensation.~~ Any contributions made pursuant to this section 4.03a shall be counted toward meeting the required Church contribution under ~~items (a) and (b) of~~ Section 4.01a. …

11. Amend Section 5.01a as follows:

a. The Surviving Spouse of an Active Participant who dies prior to entering into an annuity under the Clergy Retirement Security Program shall be entitled to a single-life annuity in an annual amount equal to (1) less (2), where:

(1) is 20% of the Denominational Average Compensation in effect on the date of the Active Participant's death, and

(2) is the annuity benefit (calculated as a single-life annuity increasing 2% annually, regardless of the annuity form actually paid) payable from the Clergy Retirement Security Program and from all other Church-related sources including the annuity equivalent value of account balances in the Ministerial Pension Plan, pension benefits for service prior to January 1, 1982, and the annuity equivalent value of account balances in the United Methodist Personal Investment Plan that are attributable to Plan Sponsor contributions.~~, except~~ Social Security benefits are not considered.

(3) Effective January 1, 1989, the amount of the benefit payable under (a) to persons receiving such benefits on that date shall be based upon an amount at least equal to 20% of the Denominational Average Compensation for 1989 less (2) above.

12. Amend Section 5.02c as follows:

c. Any child age 18 years or older, but under age 25 years, who is described in paragraph (a) above shall be eligible to receive an annual educational benefit, as described below, equal to ~~20%~~ the specified percentage of the Denominational Average Compensation in effect on the later to occur of the date of death of the Active Participant or Retired Participant or the date such child attains age 18 years.

(1) Ten percent (10%) of Denominational Average Compensation ~~One-half of such benefit~~ is payable for each year during attendance as a full-time student at a secondary school ~~and, in addition, for each year (not to exceed four years) during attendance as a full-time student at a standard school or college beyond the secondary school level~~. The annual benefit shall be payable in monthly installments.

(2) Twenty percent (20%) of Denominational Average Compensation ~~One-half of such benefit~~ is payable for each academic year (not to exceed four years) that the child is in full-time attendance at a university, ~~standard school or~~ college, vocational school, or other postsecondary educational institution ~~beyond the secondary level~~ up to age 25 years. If such child completes the secondary education level and enrolls in an institution of higher education prior to attaining age 18 years, the educational

benefit may be effective at the time of such enrollment and shall be based on the Denominational Average Compensation in effect on the date of such enrollment. The annual benefit shall be paid ~~prorated~~ in equal installments, not to exceed four per academic year, to match the academic calendar of post-secondary school attended, e.g., semesters, trimesters, or quarters~~,the as requested in writing by the child~~. The first installment shall be paid before the start of the first academic time period of the academic year provided that the Administrator has received a certificate of enrollment pursuant to subsection (3) below. The second and any other successive installments for each academic year shall be paid at the close of each academic time period once the Administrator has received evidence of an average of passing grades or marks for the coursework completed in that academic time period.

(3) Satisfactory certificate of enrollment and attendance in secondary school, post-secondary school or college shall be provided periodically, as required by the Administrator, in order for any such educational benefit to be paid, as shall evidence of passing average grades or marks to progress toward graduation or successful completion of course of study.

13. Amend Section 5.03 to add a new subparagraph (m) that reads as follows:

m. In paying death benefits under this Section 5.03, the Administrator may rely on the small estate statute in the state in which the deceased Participant, Retired Participant or Surviving Spouse resided or in which probate is being adjudicated; provided that the heir or heirs (claimants) submit affidavits in accordance with such state law and agree to indemnify and hold harmless the Administrator and its agents.

14. Amend Section 5.03 to add a new subsection (n) that reads as follows:

n. Forfeiture of Death and Survivor Benefits. Notwithstanding anything to the contrary herein, any benefits payable under this Section 5.03 or Section 5.01 or Section 5.02 of the Plan, because of the death of any individual (Active Participant, Retired Participant, Spouse, Surviving Spouse, or child), i.e., a decedent ("Decedent" for purposes of this subsection), shall not be payable to any claimant, whether Active Participant, Retired Participant, Spouse, Surviving Spouse, or child, (Intended Recipient) who is convicted of intentionally killing the Decedent or determined in a civil proceeding to have intentionally killed the Decedent. Benefits are not payable to such Intended Recipients even though a criminal conviction or civil determination is pending appeal. Benefits under Section 5.03 not payable to one or more Intended Recipients under this subsection shall be payable, as determined by the Administrator in its sole discretion, to the following person or persons who are surviving on the date of the Decedent's death in the following order of precedence, provided such person or persons are not disqualified under this subsection, in which case the Administrator will treat such person or persons as having predeceased the Decedent:

(1) To the next eligible Beneficiary designated by the Decedent in a writing received by the Administrator before the Decedent's death; or

(2) To the duly appointed executor or administrator of the Decedent's estate.

During the pendency of any criminal or civil proceedings against an Intended Recipient related to this subsection, the Administrator, in its discretion, may suspend payment of any death and survivor benefits under Sections 5.01, 5.02 and 5.03 of the Plan and await the outcome of criminal or civil proceedings. Payment of any death or survivor benefits by the Administrator under this subsection to any person listed above shall bar recovery of those benefits or proceeds by any other person.

15. Amend Section 5.04a as follows:

a. Eligibility. An Active Participant who becomes disabled as defined in paragraph (b) below shall be entitled to a disability benefit under this Section 5.04 (and shall thereby continue to have the status of an Active Participant) under the following conditions:

(1) If the disability results from sickness:

(i) the Active Participant must have been an Active Participant for at least 180 days before the date that the disability is determined to have initially occurred; and

(ii) no disability benefit shall be payable in the event that the Active Participant becomes disabled within the two-year period beginning on the date that he or she first became an Active Participant, and as the result of any pre-existing conditions. A pre-existing condition is any condition of health or sickness for which the Active Participant received medical treatment or consultation within 365 days prior to the date the person became an Active Participant, and which then is the condition (or is related to the condition or is the cause of the condition) that is the basis for the claim for disability benefits under the Plan. No condition will be considered pre-existing if the disability is determined to have begun after the end of the two-year period.

(2) If the disability instead results from an accident, as determined by the Administrator, disability benefits shall be payable without regard to the passage of the 180-day period referenced in subs~~S~~ection (1)(i) above.

(3) If the disability results from sickness but the Active Participant has been enrolled for coverage through another long-term disability benefits plan maintained by the Plan Administrator without a break in coverage of

more than 30 days; and provided the coverage under the other long-term disability plan combined with the coverage under this Plan is equal to at least 180 days with respect to subsection (1)(i) above or twenty-four months with respect to subsection (1)(ii) above; then disability benefits shall be payable without regard to the passage of the 180-day period described in subsection (1)(i) above, and without regard to the two-year period described in subsection (1)(ii) above.

16. Amend Section 5.04b as follows:

b. (1) Definition of Disability. A Participant will be considered disabled for purposes of the Plan as of the date the Administrator determines, on the basis of medical evidence, that such person is unable to perform the usual and customary duties of a United Methodist Clergyperson by reason of a bodily injury, a disease, or a behavioral illness or disorder, that, in any of these cases, the Administrator determines is expected to last for at least six continuous months, exclusive of any disability resulting from:

(~~1~~A) service in the armed forces of any country;

(~~2~~B) warfare;

(~~3~~C) intentionally self-inflicted injury; or

(~~4~~D) participation in any criminal or unlawful act.

In addition, after having received disability benefit payments from the Plan for 24 consecutive months, the Participant shall be considered disabled only if he or she is unable to engage in substantially all of the usual and customary duties pertaining to any employment for remuneration or profit in any occupation for which he or she is reasonably qualified by training, education, or experience. The Administrator shall have the responsibility for determining whether a person has incurred a disability, and, before approving payment of any disability benefit, may require medical proof of such disability including, but not limited to, a requirement that the person submit to medical examination at the request of the Administrator. The Plan shall pay all reasonable medical fees, as determined by the Administrator, for any medical examinations requested more frequently than annually.

(2) Proof of Claim. Proof of claim for disability benefits must show:

(A) that the claimant is under the regular care of a physician;

(B) the appropriate documentation of the claimant's monthly earnings;

(C) the date the disability began;

(D) the cause of the disability;

(E) the extent of the disability, including restrictions and limitations preventing the claimant from performing the usual and customary duties of a United Methodist Clergyperson (or, after 24 consecutive months of disability payments, substantially all of the usual and customary duties pertaining to any employment for remuneration or profit in any occupation for which the claimant is reasonably qualified by training, education or experience); and

(F) the name and address of any hospital or institution where the claimant received treatment, including all attending physicians.

The Administrator may request that a claimant send proof of continuing disability indicating that the claimant is under the regular care of a physician. This proof must be received within 60 days of a request by the Administrator for initial claims or 90 days of a request by the Administrator for ongoing claims. In some cases, the claimant will be required to give the Administrator authorization to obtain additional medical information and to provide non-medical information as part of a claimant's proof of claim (or proof of continuing disability). The Administrator will deny a claim, or stop payments of benefits, if the appropriate information, i.e., proof of claim is not submitted within 60 days or 90 days of any request, as applicable.

17. Amend Section 5.04c as follows:

c. Amount and Payment of Disability Benefit. The Administrator shall grant disability benefits to an Active Participant under this Plan who is determined by the Administrator to be disabled pursuant to Section 5.04b above, as follows:

(1) General Amount. An annual disability benefit, payable in monthly installments, shall be paid from the Protection Benefit Trust to the Participant in an amount equal to 70% of the annualized Plan Compensation for that Participant for the Plan Year in which the first payment becomes due and effective (with the annualized Plan Compensation calculated as of the effective date of that first payment~~), provided that such annual disability benefit generally shall not be less than 40% of the Denominational Average Compensation unless otherwise provided under the Plan~~.

(i) Benefits Approved Before January 1, 2002. Any persons already receiving a disability benefit before January 1, 2002 shall continue to receive the amount previously awarded to them, which was based on 40% of the Denominational Average Compensation for the Plan Year in effect on the date of first payment (as adjusted for the increases provided in Section 5.04c(3) below), for as long as they remain disabled or otherwise eligible under other provisions of the Plan.

(ii) Benefits Approved January 1, 2002 through December 31, 2016. Any persons already receiving a disability benefit before January 1, 2017 shall continue to receive the amount previously awarded to them, which was based on 70% of Plan Compensation for the Plan Year in effect on the date of first payment subject to certain reductions

and offsets and limits to those reductions and offsets, i.e., a general benefit floor of 40% of the Denominational Average Compensation, for as long as they remain disabled or otherwise eligible under other provisions of the Plan.

(iii) The Plan Compensation that is considered for this ~~revised~~ disability benefit shall be limited to an amount that is not greater than 200% of the Denominational Average Compensation for the Plan Year in which the Plan Compensation is being determined.

(iv~~ii~~) This ~~revised~~ disability benefit is subject to the reductions and offsets described in Section 5.04c(7), Section 5.04c(8), and Section 5.04c(9).

~~(iv) The application of the Social Security reduction described in Section 5.04c(7) shall not result in an annual disability benefit for a Participant that is less than 40% of the Denominational Average Compensation for the Plan Year in effect on the date of first payment (determined on pro-rata basis, as needed, for any partial years of disability). Notwithstanding the foregoing, for Participants described in Section 3.02c, annual disability benefits may be less than 40% of the Denominational Average Compensation, i.e., when calculated as 70% of Plan Compensation, and may be reduced to less than 40% of the Denominational Average Compensation by application of the Social Security reduction described in Section 5.04c(7).~~

~~(v) Notwithstanding the foregoing, an annual disability benefit for a Participant may be reduced to less than 40% of the Denominational Average Compensation in cases where the Administrator is offsetting or otherwise recouping an overpayment to the Participant resulting from an award of Social Security benefits or other income.~~

~~(vi) After the application of the Social Security reduction described in Section 5.04c(7), an annual disability benefit for a Participant shall be further reduced as described in Section 5.04c(8) and Section 5.04c(9).~~

18. Amend Section 5.04c(2) as follows:

(2) Retirement Contribution~~Pension Credit~~. In addition, during the Participant's disability, an annual allocation from the Protection Benefit Trust, made in monthly installments, shall be credited to the Participant's defined contribution account in the applicable clergy retirement plan maintained by the Administrator in an amount equal to the Plan Sponsor's nonmatching and matching contribution obligations with respect to the Participant, limited in aggregate to no greater than 3% of the Participant's compensation as defined by the applicable clergy retirement plan, including any increases, imputed or otherwise, to such compensation as determined under the applicable clergy retirement plan. Notwithstanding the foregoing, any allocation described in this Section 5.04(c)(2) shall cease for any Participant who (i) is retired pursuant to ¶358.3 of the *Book of Discipline* or (ii) severs his or her Conference relationship by honorable location or administrative location as described in ¶359 and ¶360 of *The Book of Discipline*, or terminates or has terminated his or her Conference relationship in any manner, thereby ceasing to be a member of the Conference as of the date of such termination.

19. Amend Section 5.04c(7) as follows:

(7) Social Security Offset. The disability benefit payable under this Section 5.04 shall be reduced on a dollar-for-dollar basis by any benefits received by the Participant under the Social Security Act with regard to his or her disability (unless the Social Security benefits are forwarded to the Plan).

(i) The amount of this reduction will be based on the total benefit payable with regard to the Participant under the Social Security Disability Insurance Program, including amounts payable to the Participant and amounts payable to his or her spouse or children (including any common-law spouse).

(ii) The amount of this reduction will include a reduction for any retroactive awards of Social Security disability benefits (unless the benefits are forwarded to the Plan). To the extent requested by the Administrator, the Participant shall have an obligation to reimburse the Plan for the amount of any overpayment of disability benefits from the Plan that results from any retroactive awards of Social Security disability benefits.

(iii) To effectuate these provisions on Social Security disability payments, the Participant shall take all needed steps to obtain such Social Security benefits. The Administrator may supply the Participant with such aid as it deems appropriate with regard to the Participant's application for Social Security benefits. The Participant shall supply the Administrator with all relevant information that is requested regarding his or her eligibility and application for such Social Security benefits, whenever it is requested. If a Participant fails, without good cause, to furnish such information, the disability benefits otherwise payable to the Participant from the Plan may be suspended (and ended), pursuant to Section 5.04d(5) below.

(iv) If the Participant does not receive such Social Security benefits, for the ~~any~~ reasons described in Section 5.04c(7)(v) below, then the benefit payable under this Section 5.04 shall still be reduced, on a similar dollar-for-dollar basis, by looking to the imputed benefits that the Participant would have received under the Social Security Act. For this purpose, it will be assumed that: (a) the Participant would have had his or her application for Social Security disability benefits approved, (b) the Participant would have received the maximum benefits available under Social Security for that Participant's circumstances

and level of compensation, and (c) there would not have been any retroactive award of Social Security benefits.

(v) For the application of the reduction described in item (iv) above, it will be assumed that the payment of imputed amounts began: (a) immediately after the date the Participant refused to apply for Social Security benefits, if the Participant has refused to apply~~;~~, or (b) six months after the date the Participant's disability was determined by the Administrator to have commenced, if the Participant has elected under Code Section 1402(e) not to be covered by Social Security ~~or the Participant is otherwise ineligible for Social Security (e.g., too few quarters credited); or (c) 24 months after the date the Participant's disability was determined by the Administrator to have commenced, if the Participant has applied for Social Security disability benefits but has been denied such benefits, for a reason other than having elected under Code Section 1402(e) not to be covered by Social Security~~. ~~Notwithstanding the applicability of the imputed amount to Participants in clause (c), t~~ The Administrator shall begin applying the reduction described in Section 5.04c(7)(iv) above, after 12 months of disability benefit payments to the Participant, in all cases where the Participant has applied for Social Security benefits. The application of this offset will reduce the likelihood of a substantial overpayment to the Participant as a result of a retroactive award of Social Security benefits. In the event that the Administrator applies this offset and the Participant is denied benefits under the Social Security Act (for reasons other than those in clause (b), e.g., an election under Code Section 1402(e)), the Administrator shall make the Participant whole for this applied offset~~, between month 6 and month 24 of disability benefits, as would be appropriate under clause (c), after the Participant has exhausted Section 5.04c(7)(v)(c)~~.

20. Amend Section 5.04c(8) as follows:

(8) Other Income Offset. After the application of the Social Security reduction described above in Section 5.04c(7), the amount of the disability benefit payable under this Section 5.04 shall also be reduced as described below.

(a) During the first 24 months of disability, the disability benefit payable shall be reduced on a dollar-for-dollar basis when the sum of the amounts specified in items (i), (ii), (iii), (iv) and (v) below exceeds 100% of the Plan Compensation of the Participant at the time the disability occurred, as increased annually by 3%.

(b) After the first 24 months of disability, the amount of the disability benefit payable under this Section 5.04 shall be reduced on a fifty cents on the dollar basis when the sum of the amounts in items (i), (ii), (iii), (iv) and (v) below exceeds 70% of the Plan Compensation of the Participant at the time the disability occurred, as increased annually by 3%; and the amount of disability benefits payable shall be reduced on a dollar-for-dollar basis when the sum of the amounts in items (i), (ii), (iii), (iv) and (v) exceeds 100% of Plan Compensation of the Participant at the time the disability occurred, as increased annually by 3%. The amount of this reduction shall be the amount by which the sum of items (i), (ii), (iii), (iv) and (v) exceeds the amount described in (a) or (b) as applicable.

(i) The amount of gross income resulting from earned income of the Participant, or from payments received by the Participant that, by their nature, are a substitute for earned income. The sources of gross income are limited to: (a) compensation for services, including fees, commissions and similar items, and gross income derived from a business, as provided in section 61(a) of the Code; (b) compensation payments received from Worker's Compensation Insurance in respect to lost earnings; (c) payments received from any branch of the United States Armed Forces, excluding veteran's disability compensation and pension benefits; (d) payments received from any other agency of the United States Government; (e) payments received from any State of the United States, in respect to disability; and (f) disability benefits payable under this Plan. Notwithstanding the foregoing, the Plan Administrator will not reduce a Participant's disability benefits under this Section 5.04c(8) by amounts that a Participant receives from a Plan Sponsor in lieu of coverage in a group health plan, for the Participant or his or her family, even if such amount is considered taxable income or compensation for services.

(ii) The amount that the Participant received as retirement benefits, or the amount that the Participant's spouse and children received as retirement benefits because of the Participant's receipt of retirement benefits under the Social Security Act.

(iii) The amount of the reduction for Social Security disability benefits as described in Section 5.04c(7).

(iv) The above amounts (other than the disability benefits payable under this Plan) shall constitute the "Other Income Benefits" referred to below.

(v) If a Participant engages in return to work program ~~rehabilitation~~ employment under Section 5.04f of the Plan during the time that he or she is receiving disability payments under the Plan, and is actively participating in a ~~rehabilitation~~ return to work program approved by the Administrator at that time, the earnings from such employment shall be a part of the Other Income Benefits on the following basis:

A. During the first 24 months of disability payments, only 50% of such earnings shall be included in the Other Income Benefits.

B. After the first 24 months, 100% of such earnings shall be included in the Other Income Benefits.

(vi) To enable the Administrator to make all of these calculations, the Participant shall supply all relevant information and documentation that is requested, whenever it is requested. If a Participant fails, without good cause, to furnish such information or documentation, the disability benefits otherwise payable to the Participant may be suspended (and ended), pursuant to Section 5.04d(5) below.

21. Amend Section 5.04d as follows:

d. Discontinuance of Disability Benefits. A Participant's disability benefit will be payable pursuant to paragraph (c) above, subject to the following:

(1) Medical Examinations. If the Participant refuses to submit to a medical examination or deliver any related documentation that, in either case, is requested by the Administrator for purposes of verifying the continuance of disability, the disability benefits otherwise payable to the Participant may be suspended (and ended), pursuant to Section 5.04d(65) below.

(2) Medical Treatment. If the Administrator determines the Participant is not under the Appropriate Available Treatment as defined below ~~regular care and treatment of a properly licensed physician with expertise in the appropriate medical specialty for the disabling condition~~, the disability benefits otherwise payable to the Participant under the Plan may be suspended (and ended), pursuant to Section 5.04d(65) below. Regardless of the type of disabling condition, a physician who is a member of the Participant's family is not an acceptable treating physician. For this purpose, a member of the family shall include parents and stepparents, children and stepchildren, spouses, former spouses, siblings and step-siblings, mothers-in-law, fathers-in-law, brothers-in-law, sisters-in-law, grandparents, uncles, aunts and cousins.

(A) "Appropriate Available Treatment" means care or services which are:

(i) generally acknowledged by Physicians to cure, correct, limit, treat or manage the disabling condition;

(ii) accessible within a reasonable geographic area of the Participant;

(iii) provided by a physician who is licensed and certified by the American Board of Medical Specialties or the American Board of Physician Specialties (osteopaths) and qualified in a discipline suitable to treat the disabling injury or sickness; and

(iv) in accordance with generally accepted medical standards of practice.

(B) In addition, "Appropriate Available Treatment" with respect to a Mental Illness (as defined below) means care or services which are:

(i) generally acknowledged by Psychiatrists and Psychologists to cure, correct, limit, treat or manage the disabling condition; utilizing both psychotherapy and psychopharmacology modalities when indicated, occurring with a regular frequency, as defined by accepted guidelines, as long as the condition is significantly decreasing capacity, including the obtaining of second opinions when there is little clinical improvement after six months;

(ii) accessible within a reasonable geographic area of the Participant;

(iii) provided by a provider who is a licensed psychologist, psychiatrist or both; and

(iv) in accordance with generally accepted American Psychological and Psychiatric Association's standards of practice.

(C) In addition, for the purposes of this subparagraph Mental Illness means a psychiatric or psychological condition classified in the *Diagnostic and Statistical Manual of Mental Health Disorders (DSM),* published by the American Psychiatric Association, most current as of the start of a disability. Such disorders include, but are not limited to, psychotic, emotional or behavioral disorders, or disorders relatable to stress. If the DSM is discontinued or replaced, these disorders will be those classified in the diagnostic manual then used by the American Psychiatric Association as of the start of a disability.

(3) Administrator Determinations. If the Administrator determines at any time that the Participant is no longer disabled, payment of all disability benefits shall cease, as provided in Section 5.04d(54) below (irrespective of the period that has elapsed since the Participant first became disabled).

~~(4) Mental Health Conditions. If the primary basis for a disability benefit paid from the Plan is a "Mental Illness" (as defined in Section 5.04d(4)(iii) below), then all such benefits shall cease on the June 30 next following the expiration of 24 months after the later of:~~

~~(a) the Participant's date of disability; or~~

~~(b) January 1, 2013 (if, in either case, benefits do not cease at an earlier date pursuant to other provisions of the Plan), except in cases where the Participant meets one or both of the following conditions described in (ii) and (iii) below.~~

~~(i) "Mental Illness" means a psychiatric or psychological condition classified in the *Diagnostic and Statistical Manual of Mental Health Disorders (DSM),* published by the American Psychiatric Association, most current as of the start of a disability. Such disorders include, but are not limited to, psychotic, emotional or behavioral disorders, or disorders relatable to stress. If the DSM is discontinued or replaced, these disorders will be those classified in the~~

~~diagnostic manual then used by the American Psychiatric Association as of the start of a disability.~~

~~(ii) The Participant is confined to a hospital or institution on the June 30 that follows the end of the 24-month period, benefits will continue during such confinement. If the Participant remains disabled when discharged, benefits will continue for a recovery period of up to 3 months. If the Participant becomes confined to a hospital or institution again at any time during the recovery period and remains confined for at least 14 consecutive days, benefits will continue during that additional confinement and for one additional recovery period up to 3 more months.~~

~~(iii) The Participant has a Mental Illness, which, in the view of the Administrator, based on medical evidence is "severe" and not "returnable" based on generally accepted psychiatric standards.~~

~~(iv) The Administrator will not apply the Mental Illness limitation in this Section 5.04d(4) to dementia if it is a result of: (a) stroke; (b) trauma; (c) viral infection; (d) Alzheimer's disease; or (e) other conditions not listed which are not usually treated by a mental health provider or other qualified provider using psychotherapy, psychotropic drugs, or other similar methods of treatment.~~

(~~5~~4) General Time of Cessation. If the disability benefits for a Participant are ended for the reasons described in Section 5.04d(3) (regarding Administrator determinations), the cessation of benefits shall be subject to the following provisions:

(i) In such a case, the payment of the disability benefits shall cease as of the June 30 next following the final day of the regular session of such person's Conference, if the final day falls in the month of May or June, or, otherwise, as of the last day of the month in which the closing day of such Conference session occurs, based, in either case, on the session that occurs at the time or immediately after the time (whichever is applicable) of the date that the Administrator sends a written notice to the Participant regarding the cessation of the disability benefits.

(ii) For a cessation of disability benefits that is instead due to a lack of cooperation from the Participant that is described in the Plan with reference to Section 5.04d(6~~5~~) below, the cessation shall be subject to the provisions of ~~Section~~ 5.04d(6~~5~~).

(6~~5~~) Suspensions and Related Cessations. If the disability benefits for a Participant are to be suspended due to a lack of cooperation from a Participant with regard to a requirement for benefits that is described in the Plan with an express reference to this Section 5.04d(6~~5~~), the following provisions shall apply:

22. Effective January 1, 2013, amend Section 5.04d(7) as follows:

(7) Disability Prior to Age 62. On or after January 1, 2013, ~~I~~if the Participant becomes disabled prior to the date he or she attains age 62, and the disability continues, then the benefits will terminate on June 30 that follows the date on which the Participant reaches his or her Social Security full retirement age under the Social Security Act.

23. Effective January 1, 2013, amend Section 5.04d(8) as follows:

(8) Disability On or After Age 62. On or after January 1, 2013, ~~I~~if the Participant becomes disabled on or after the date he or she attains age 62, and the disability continues, then the benefits will terminate on the earlier to occur of:

24. Amend Section 5.04d(7) as follows:

(7) Disability Prior to Age 62. If the Participant becomes disabled prior to the date he or she attains age 62, and the disability continues, then the benefits will terminate on June 30 that follows the earlier of (i) the date on which the Participant retires pursuant to ¶ 358.1 or ¶ 358.2 of the *Book of Discipline* or (ii) the date on which the Participant reaches his or her Social Security full retirement age under the Social Security Act.

25. Amend Section 5.04d(8) as follows:

(8) Disability On or After Age 62. If the Participant becomes disabled on or after the date he or she attains age 62, and the disability continues, then the benefits will terminate on the earlier to occur of:

(i) the June 30 on or following the last day of the eligibility established in the age benefit reduction table below; or

(ii) June 30 following such person's retirement date if the individual retires pursuant to ¶ 358.1 or ¶ 358.2 of the *Book of Discipline* provided~~(if~~ the final day of the regular session of such person's Conference falls in May or June, or otherwise on the last day of the month in which the closing day of such Conference session occurs~~)~~.

26. Amend Section 5.04d by adding a new subsection (10) that reads as follows:

(10) Incarceration. Notwithstanding anything else to the contrary herein, disability benefits under this Plan shall not be payable for any months in which a Participant is incarcerated for conviction of a crime that is a felony as classified by the statute under which the Participant was charged. A Participant's benefits can be reinstated, if he or she remains otherwise eligible, starting with the month following the month he or she is released from incarceration. However, disability benefits will not be payable for any month before the Participant has affirmatively notified the Administrator of such release.

27. Delete Section 5.04e in its entirety:

~~e. Rehabilitation Benefits. The Administrator is authorized to allocate reasonable added amounts, as it deems~~

~~appropriate (not to exceed two-thirds of the Denominational Average Compensation), for rehabilitation benefits on behalf of a disabled Active Participant.~~

~~(1) Standard for Benefits. Expenditures for any such rehabilitation benefits shall only be made when the expenditure:~~

~~(i) could in the judgment of the Administrator, reasonably result in the Participant engaging in employment for remuneration or profit in an occupation for which he or she will then be reasonably qualified by training, education or experience; and~~

~~(ii) would be directed toward a specific program of rehabilitation services that has been approved by both the Participant's physician and by the Administrator prior to the Participant's receipt of any such services.~~

~~(2) Initiation of Benefits. A disabled Participant may request that the Administrator provide rehabilitation benefits under this paragraph (e), and the Administrator, in its discretion, shall then determine, pursuant to the above rules, whether rehabilitation benefits will be provided. In addition, the Administrator may identify a Participant as being a candidate for rehabilitation services, pursuant to the above rules. Any such action by the Administrator will normally occur within the first 24 months of the Participant's disability benefits, and a Participant who has received disability benefits under the Plan for more than 24 months may not request any such rehabilitation benefits.~~

~~(3) Required Use of Services. If the Administrator identifies a disabled Participant as a candidate for rehabilitation services, the Participant must participate in the program of rehabilitative services that is recommended. If the Administrator determines that the Participant has not been properly participating in such a rehabilitation program, the disability benefits otherwise payable to the Participant under the Plan may be suspended (and ended), pursuant to Section 5.04d(5) of the Plan.~~

~~(4) Disability After Rehabilitation. The expenditure of such amounts for rehabilitative services for a Participant shall not disqualify the Participant from continued disability benefits under the Plan, if following the completion of the rehabilitative services the Participant continues to meet the definition of disability in paragraph (b) above and the other requirements of this Plan.~~

28. Delete Section 5.04f in its entirety and renumber as appropriate:

~~f. Transitional Disability.~~

~~(1) Subject to the limitations described in Section 5.04f(2), an Active Participant's disability benefits under this Section 5.04, shall continue, if:~~

~~(i) the Administrator determines that the Participant no longer satisfies the definition of disability as described in Section 5.04b;~~

~~(ii) the Participant recovers sufficiently so that he or she returns to the performance of his or her duties, but on a less-than-full-time basis; and~~

~~(iii) the Participant's monthly Plan Compensation from the performance of such duties is no more than 70% of Plan Compensation prior to disability.~~

~~(2) Any disability benefit payments for a transitional disability shall be subject to the following rules:~~

~~(i) The disability benefit payable for a transitional disability shall be reduced on a dollar-for-dollar basis so that the sum of such benefit and the monthly Plan Compensation received by the Participant, for the performance of his or her duties on a less-than-full-time basis, shall not exceed the Participant's monthly Plan Compensation for the Plan Year in which his or her first disability benefit payment became due and effective.~~

~~(ii) Except for Section 5.04b, the Participant shall remain subject to all of the provisions pertaining to the receipt of benefits for a full disability (including the requirement of continuing treatment by a physician).~~

~~(iii) The disability benefit payments for a transitional disability shall not be made for more than 12 months.~~

29. Amend Section 5.04h as follows:

~~f~~h. Return to Work Plans. The Administrator is authorized to establish "Return to Work" processes and transitional and rehabilitation disability benefit plans to better transition claimants back into working. The Administrator may establish and maintain such programs involving itself, Plan Sponsors and the claim administrator or other agent. In addition, to increase the effectiveness of such programs, the Administrator may utilize the following incentives and disincentives.

(~~i~~1) Claimant Disincentives. The Administrator may reduce a Participant's disability benefits payable by 10% if the Participant has been identified as a candidate for a Return to Work process and he or she refuses to participate in such program or fails to comply with the Administrator or its agents in the implementation of such Return to Work process.

(~~ii~~2) Plan Sponsor Incentives. The Administrator is authorized to allocate an amount equal to the lesser of 50% of the Participant's Plan Compensation on the date of disability or 40% of the Denominational Average Compensation, annually, as a grant to a Conference or other Plan Sponsor as an incentive to reappoint or re-employ a Participant in a Return to Work process as a means of assisting the Conference/Plan Sponsor in compensating the Participant. The grants will continue as long as the Participant is disabled and otherwise eligible under the Plan and complies with the Return to Work process, ceasing on the June 30 that follows the end of such disability.

30. Amend Section 6.04a as follows:

a. Generally. To be considered a Transition Participant eligible for this Voluntary Transition Program, an individual must be a clergy member in full connection or an associate member of a Conference and an Active Participant in the Plan under the terms of Section 3.01a(3)~~(i); i.e., a Clergy member in full connection,~~ as of the date of Separation from Service. However, Active Participants who are bishops, provisional members, members of Other Methodist Denominations, members of the Puerto Rico Methodist Church, or clergypersons of other denominations may not be Transition Participants; such individuals are not eligible for Transition Benefits. ~~Active Participants enrolled through special arrangements under Section 3.02 or Section 3.03 of the Plan may not be Transition Participants; such individuals are not eligible for Transition Benefits. Notwithstanding the preceding sentence, an Active Participant enrolled through special arrangements under Section 3.02 because he or she receives an appointment to less-than-full-time service, may be a Transition Participant if he or she has been an Active Participant in the Plan as an Active Participant other than through a special arrangement, i.e., he or she was appointed full-time, for at least five years preceding the part-time service appointment, and has not been participating through a special arrangement longer than 24 months.~~ An Active Participant enrolled ~~through a special arrangement~~ under Section 3.02 because he or she is ~~appointed to~~ granted a voluntary leave of absence that is a personal leave or a transitional leave, or former Active Participant who, within the last 24 months, has ceased to be an Active Participant because he or she is appointed part-time or granted ~~to~~ a voluntary leave of absence that is a personal leave of a transitional leave, may be a Transition Participant provided that he or she has been an Active Participant ~~other than through a special arrangement~~ for at least five years preceding the part-time appointment, personal leave or ~~to~~ transitional leave.

31. Amend Section 6.06 as follows:

6.06 Return to Ministry. If a former Transition Participant returns to ministry ~~through recertification~~ at any time, he or she shall be required to repay the Transition Payments received under this Voluntary Transition Program. Such amount shall be considered an overpayment under this Plan and subject to recovery by the Administrator as of the date that the Annual Conference board of ordained ministry approves a return to active ministry ~~the former Transition Participant again becomes an Active Participant in the Plan~~.

32. Amend Section 8.10 as follows:

8.10 Appeal a Condition Precedent to Civil Action. No cause of action in law or equity with respect to any alleged violation of the terms and conditions of this Plan, or otherwise regarding the benefits under this Plan, shall be commenced or maintained by any claimant (or his or her representative) unless and until such claimant (or the representative) has initiated and completed the process of an Appeal as set forth in Sections 8.07 to 8.09 of this Plan. In addition, any such cause of action with respect to this Plan must be commenced by the claimant (or the representative) within 12~~six~~ months of the date of the written notice sent by the Administrator to the claimant (or the representative) regarding the final denial of the Appeal. The notice sent out by the Administrator should describe this time limit.

Rationale:

The General Board wishes to make certain technical corrections and plan design changes for the benefit of participants in the Comprehensive Protection Plan and to make administration easier.

¶1504.1.

Petition Number: 60041-FA-¶1504.1; Boigegrain, Barbara - Glenview, IL, USA for General Board of Pension and Health Benefits.

GEPP Amendments

Revise the Global Episcopal Pension Program ("GEPP"), including any needed revisions to GEPP section numbering, formatting, pagination, or Table of Contents, effective January 1, 2017, except where another effective date is specified:

1. Amend Section 1.2 as follows:

1.2 History. The Program is an amendment and restatement of the Prior Plan, effective May 3, 2008, as approved by General Conference 2008, and is also restated as of January 1, ~~2013~~2017 ~~for changes in the 2012 Discipline and updates to Appendix A~~to reflect amendments made by General Conference 2016. This restatement date does not impact the Effective Date of the Program. This most recent restatement of the Program constitutes the official plan document for the Program. …

2. Amend the last sentence of Section 2.68 as follows:

The term "Trust" also includes, as applicable, any insurance contract purchased to fund benefits under the Program (but does not include annuity contracts purchased from insurance companies that become solely responsible for providing the defined benefits and/or annuities that would have been due under the Program).

3. Amend Section 2.70, effective November 22, 2008, as follows:

2.70 Trustee. ~~The General Board of Pension and Health Benefits of The United Methodist Church, Incorporated in Missouri~~The UMC Benefit Board, Inc., an Illinois not-for-profit corporation, or any successor.

4. Amend Section 4.1(c) as follows:

(c) *Insurance Contract*s. Benefits under the Program may also, in the Administrator's discretion, be provided by the purchase of insurance contracts, and, in such event, the term "Trust" will also include the Program's interest, if any, in such insurance contracts. In addition, and notwithstanding any other provision of the Program to the contrary, the Administrator may, in its discretion, purchase insurance contracts that provide annuities, in which case the insurance company will become solely responsible for providing the defined benefits and/or annuities that would have been due under the Program. Such insurance contracts may be entered into by the Administrator or by the Trustee in accordance with the Administrator's direction.

5. Amend the last sentence of Section 4.1(f), effective June 1, 2016, as follows:

In such case such contribution will, to the extent permitted under Regulations or applicable guidance from the Internal Revenue Service, and to the extent consistent with procedures established by the Administrator, be adjusted for any gains or losses and returned to the Plan Sponsor ~~(adjusted for any investment gains or losses)~~ if:

(i) The Plan Sponsor sends a written request for its return to the Administrator within a reasonable time~~one year~~ after the contribution was made;~~,~~ and

(ii) The Plan Sponsor documents such mistake to the satisfaction of the Administrator.

6. Amend the last sentence of Section 10.11(d), effective June 1, 2016, as follows:

Any such cause of action must be filed with a court of competent jurisdiction within ~~six~~12 months after the date on the written notice of denial described in Section 10.11(c)(ii)(E) or such cause of action will be deemed waived~~,~~;; provided, however, that such ~~six~~12-month limit will apply only if it is described in such notice of denial.

Rationale:

GBPHB wishes to make certain technical corrections and plan design changes for the benefit of participants in the Global Episcopal Pension Program and to make administration easier.

¶1504.1.

Petition Number: 60042-FA-¶1504.1; Boigegrain, Barbara - Glenview, IL, USA for General Board of Pension and Health Benefits.

RPGA Amendments

Revise the Retirement Plan for General Agencies ("RPGA"), which is incorporated by reference in ¶ 1504.1 of *The Book of Discipline*, including any needed revisions to RPGA section numbering, formatting, pagination, or Table of Contents, effective January 1, 2017, except where another effective date is specified:

1. Amend Section 1.2 as follows:

1.2 History. Although the Plan bears a different name, it is an amendment and restatement of RSP (as further described in Supplements One and Two). The Plan was effective on the Effective Date, as approved by General Conference 2008, and has been amended by General Conference 2012 and General Conference 2016~~in various ways with various effective dates specified under the terms of the Plan or in footnotes~~. The Plan is amended and restated as of January 1, 2017, although this restatement date does not impact the Effective Date of the Plan. This most recent restatement of the Plan constitutes the official plan document for the Plan. …

2. Amend Section 1.6(b) after the first sentence as follows:

In addition, and notwithstanding any other provision of the Plan to the contrary, the General Board may, in its discretion, purchase insurance contracts that provide annuities, in which case the insurance company will become solely responsible for providing the defined benefits and/or annuities that would have been due under the Consolidated DB Plan. …

3. Amend Section 2.48, effective January 1, 2013, as follows:

2.48 Disabled or Disability. Any of the following with respect to an Employee or a Terminated Participant:

(a) determined to be disabled by the Social Security Administration;

(b) being LTD Plan Disabled;

(c) being STD Plan Disabled;~~ or~~

(d) placed on Medical Leave~~.~~; or

(e) in the case of a Terminated Participant who is not eligible for a Social Security Administration determination of disability, determined to be disabled by an outside professional firm selected by the Administrator, based on reasonable and consistently applied factors established by the Administrator from time to time. …

4. Amend Section 2.54 as follows:

2.54 Effective Date. The Plan ~~in its restated form~~ is ~~generally~~ effective (except as otherwise specifically stated) on a date specified by the Administrator (with at least 6 months' advance notice to the Plan Sponsors) that is as soon as systems can reasonably be reconfigured to administer the restatement, which date may not be sooner

than the close of General Conference 2008 and may not be later than January 1, 2010.* Although the Plan was amended ~~by General Conference 2012~~and restated effective January 1, 2017, those amendments do not change the ~~e~~Effective ~~d~~Date of the Plan.

5. Amend the last sentence of Section 2.143 as follows:

The term "Trust" also includes, as applicable, any insurance contract purchased to fund benefits under the Plan (but does not include annuity contracts purchased from insurance companies that become solely responsible for providing the defined benefits and/or annuities that would have been due under the Consolidated DB Plan).

6. Amend Section 2.145, effective November 22, 2008, as follows:

2.145 Trustee. ~~The General Board of Pension and Health Benefits of The United Methodist Church, Incorporated in Missouri~~The UMC Benefit Board, Inc., an Illinois not-for-profit corporation, or any successor.

7. Amend Section 4.1(c)(i), beginning with the fourth paragraph, as follows:

to the extent permitted under Code §415(c)(2)(C) and Section 5, from the date such Participant became LTD or STD Plan Disabled until the earliest of:

(A) the date such Participant ~~ceases to be both~~is neither LTD Plan Disabled ~~and~~nor STD Plan Disabled;

(B) the date such Participant ceases to be eligible (after having become eligible) for retirement plan contribution benefits under either the long-term or short-term disability plan provided by the Participant's Plan Sponsor or Agency Affiliate to LTD or STD Plan Disabled Participants; or~~in the case of a Participant who became LTD Plan Disabled or STD Plan Disabled before age 60, on the earlier of:~~

~~(I)~~ (C) the date such Participant Retires~~, on an Early Retirement Date; or~~

~~(II) such Participant's Normal Retirement Date (whether or not he or she actually Retires); or~~

~~(C) in the case of a Participant who became LTD Plan Disabled or STD Plan Disabled on or after age 60, on the earlier of:~~

~~(I) the date that is the later of:~~

~~(1) the five-year anniversary of such Participant becoming LTD Plan Disabled; or~~

~~(2) the five-year anniversary of such Participant becoming STD Plan Disabled; or~~

~~(II) such Participant's 70th birthday.~~

8. Amend Section 8.1(c), effective November 1, 2012, as follows:

(c) *Payment in Cash Installments*. In accordance with rules established by the Administrator, an Accountholder may elect to receive his or her Account Balance in this Plan in cash installments. Such installments will be made in a series of distributions, payable annually or at more frequent intervals, determined in accordance with ~~the provisions set forth below and~~ rules issued by the Administrator. ~~An Accountholder may specify either:~~

~~(i) the dollar amount of each installment payment; or~~

~~(ii) a period over which distributions will be made, in which case his or her Account Balance will be divided by the number of installments in such period to determine the dollar amount of the first installment. Thereafter, the remaining Account Balance will be divided by the remaining number of installments to determine the amount of the next installment, repeating this process for each succeeding installment.~~

~~In either case~~Cash installment payments will continue until the Accountholder changes his or her distribution option (subject to rules promulgated by the Administrator) or until the Accountholder's entire Account Balance in the Plan has been distributed. Until such time, Credits and Debits will continue to be allocated to the Accountholder's Account in accordance with Section 6.

9. Amend the last sentence of Section 8.12(d)(i), effective January 1, 2010, as follows:

Such Spouse must consent as specified above to each change in Designated Beneficiary ~~unless the original consent expressly permits the Participant to further change his or her Designated Beneficiary without the requirement of further consent by such Spouse~~;

10. Add the following new Section 8.13, effective June 1, 2016, as follows:

8.13 Transfer of Benefits. Notwithstanding any provision of the Plan to the contrary, for reasons of administrative convenience or flexibility, including but not limited to the distribution of small amounts, the distribution of required minimum distributions, or the availability of investment or distribution options, the Administrator may transfer benefits and Account Balances due to a Participant, a Recipient, an Accountholder, an Alternate Payee, or a Beneficiary from the Plan to another plan administered by the Administrator, to be paid from the transferee plan, subject to the following:

(a) Defined benefit plan benefits may be transferred only to other defined benefit plans, and the assets determined by the Administrator to be sufficient to fund such benefits will be transferred from the Plan to the transferee plan.

(b) Defined contribution plan benefits, and the Account Balances funding such benefits, may be transferred from the Plan to another defined contribution plan administered by the Administrator.

(c) Transfers will be made only when benefits continue to be paid, or are available to be paid, from the

transferee plan in the same form and amount and to the same payees as was or would have been the case under the transferor Plan. A benefit will not be transferred unless, after the transfer, the transferred benefit payable under the transferee plan is at least the Actuarial Equivalent of the benefit that was transferred from the transferor Plan.

(d) All Regulations relating to transfers will be complied with, including but not limited to §1.403(b)-10(b)(3) of the Regulations.

11. Amend the last sentence of Section 10.11(d), effective June 1, 2016, as follows:

Any such cause of action must be filed with a court of competent jurisdiction within ~~six~~12 months after the date on the written Notice of denial described in Section 10.11(c)(ii)(E) or such cause of action will be deemed waived~~.~~; provided, however, that such ~~six~~12-month limit will apply only if it is described in such Notice of denial.

12. Amend Section 12.3(b), effective June 1, 2016, as follows:

(b) If a ~~c~~Contribution is made to the Plan by a Plan Sponsor by a mistake of fact, then such ~~c~~Contribution will, to the extent permitted under Regulations or applicable guidance from the Internal Revenue Service, and to the extent consistent with procedures established by the Administrator, be adjusted for any gains or losses and returned to the Plan Sponsor ~~(adjusted for any Debits or Credits)~~ if:

(i) the Plan Sponsor sends a written request for its return to the Administrator within a reasonable time~~one year~~ after the ~~c~~Contribution was made;~~, and~~

(ii) the Plan Sponsor documents such mistake to the satisfaction of the Administrator within a reasonable time thereafter~~.~~; and

(iii) the Administrator has not yet distributed such Contribution (or the portion sought to be returned).

Rationale:

GBPHB wishes to make certain technical corrections and plan design changes for the benefit of participants in the Retirement Plan for General Agencies and to make administration easier.

¶1504.1.

Petition Number: 60674-FA-¶1504.1; Posey, Dean - Arlington, TX, USA.

CRSP Amendment

[The CRSP Program is referenced in ¶ 1504.1.]

Amend the policy of the General Board of Pensions on page 22 of the booklet titled Clergy Retirement Security Program: Summary Plan Description as follows:

Amend the first sentence after the first bullet as follows:

In addition to the choices above, you may elect one of the following for a total amount ~~of 35%~~ up to 100% of your MPP Account.

Rationale:

At retirement, the individual should be able to do with her/his money what they want. They should be able to withdraw as little or as much as they want and then the balance could be set up as an annuity as the present policy now states. When money was sent . . .

¶1601.

Petition Number: 60048-FA-¶1601; Alexander, Neil M. - Nashville, TN, USA for UM Publishing House.

UMPH Authorization

Amend ¶ 1601 as follows:

¶ 1601. All matters related to the work of The United Methodist Publishing House shall be under the direction of the Board of The United Methodist Publishing House~~. , in accordance with the provisions of the 1996 Book of Discipline and the Restrictive Rules (¶ 22, section III, article IV, of the Constitution) until and unless the General Conference takes specific action amending these provisions. The effective date of this subparagraph shall be the close of 2000 General Conference.~~

¶1602.

Petition Number: 60049-FA-¶1602; Alexander, Neil M. - Nashville, TN, USA for UM Publishing House.

Separation of President/CEO and Publisher Roles

Amend ¶¶ 1602, 1606, 1614, 1617, 1622, 1624, 1625, 1626, 1627, and 1637 as follows:

¶ 1602. *i*) The ~~publisher~~ president/chief executive officer (CEO) of The United Methodist Publishing House ~~Church (¶ 1614)~~ shall be an ex officio member of the board without vote.

¶ 1606. . . . and the president/CEO ~~publisher~~ of The United Methodist Publishing House ~~Church (¶ 1614)~~ shall be an ex officio member without vote. . . .

¶ 1614. . . . acting through ~~an~~ a president/CEO ~~executive officer~~ elected quadrennially by the board, and a publisher who shall be elected annually as the publisher of

The United Methodist Church, and such other officers as the board may determine.

¶ 1617. The president/CEO ~~executive officer~~ of the board, elected from time to time under this or any subsequent *Discipline*. . .

¶ 1622. The chief executive officer (CEO) ~~(publisher)~~ elected pursuant to ¶ 1614 shall also be elected the president of the corporation(s) under the direction of the board.

¶ 1624. The board shall require the president/CEO to submit quarterly to the executive committee . . .

¶ 1625. The president/CEO ~~(publisher)~~ and the board shall have authority to extend the activities

. . .

¶ 1626. *Fidelity Bonding of President/Chief Executive Officer and Corporate Officers*—The board shall require the president/CEO and other corporate officers to give bond . . .

¶ 1627. The board shall have power to suspend, after hearing, and to remove, after hearing, the president/CEO, publisher, or any of the officers . . .

¶ 1637. . . . The ~~board president and~~ publisher and such other staff as the board and president/CEO shall determine shall consult with the general program agencies . . .

Rationale:

Two Leadership Positions Instead of One

The board has re-conceived the President and Publisher position as two roles: president/chief executive officer and publisher. The complexity of a self-funded ministry in the competitive- and technology-driven environment, and development of content in digital and print formats requires two sets of skills . . .

¶1602.

Petition Number: 60050-FA-¶1602; Alexander, Neil M. - Nashville, TN, USA for UM Publishing House.

UMPH Board Membership Changes

Amend ¶¶ 1602, 1606, 1607, 1609, 1621 as follows:

¶ 1602. *Membership*—1. The board of The United Methodist Publishing House, hereinafter called the board, shall consist of up to ~~forty-three~~ twenty-five members as follows:

a) Episcopal members—~~Three~~ Two bishops, ~~including at least~~ one from the Central Conferences and one from the jurisdictional conferences named by the Council of Bishops. *b*) Jurisdictional members—~~Thirty~~ Fifteen members elected by the jurisdictional conferences based on the following formula: North Central—~~6~~ 3, Northeastern—~~6~~ 2, South Central—~~7~~ 3, Southeastern—~~9~~ 6, and Western—~~2~~ 1~~, provided that no jurisdiction shall be represented by fewer than two members~~.

c) Central Conference members—Two members elected by the Council of Bishops

d) Additional members—Up to ~~eight~~ six additional members may be elected by the board, with consideration given to representation of women and racial and ethnic groups not elected by the jurisdictions, and to special knowledge specific to the work of the publishing house. ~~or background in publishing, marketing, graphic arts manufacturing, production of audiovisuals or electronic media, or other business fields.~~ It is recommended that where possible persons selected by each jurisdiction be inclusive of women and racial/ethnic groups—Asian Americans, African Americans, Hispanic Americans, Native Americans, and Pacific Islanders.

~~*d) Central Conference Members*—Two central conference members elected by the Council of Bishops.~~

g) All other paragraphs of the *Discipline* notwithstanding, jurisdictional and central conference membership shall also be by classes based on term of office . . .

¶ 1606. Executive Committee—The board is authorized to perfect its organization from its membership, including the offices of chairperson, vice chairperson, and secretary. The board shall elect from its membership at the quadrennial organizational meeting an executive committee of ~~eleven~~ eight members, including the chairperson, vice chairperson, and secretary of the board, who shall serve, respectively, as chairperson, vice chairperson, and secretary of the committee. Special attention shall be given to representation of racial and ethnic groups and women. Not more than three members of the executive committee shall be from any one jurisdiction, and there shall be at least one member from each of the five jurisdictional conferences. The U. S. bishop~~s~~ serving on the board shall be an ex officio member~~s~~. . . .

¶ 1607. . . . except those expressly reserved by the board and/or by the *Discipline* for board action. ~~It shall meet quarterly to examine the affairs under its charge and shall keep and submit to the board correct records of its proceedings. Special meetings may be called by the chairperson on his or her own initiative and shall be called on the written request of four members of the executive committee. A majority of the members shall constitute a quorum.~~

¶ 1609. *Powers and Duties of the Board*—1. The board is empowered and authorized in its discretion to carry out its general operations under the corporate name of The United Methodist Publishing House.

¶ 1621. *Corporate Officers*—The officers of the corporation under the direction of the board shall be elected ~~annually~~ in accordance with ~~its charter and~~ the bylaws.

Rationale:

The board with 43 members is too large for cost effective, focused policy oversight of the $60M enterprise. A board of 25, more nimble, with emphasis on governance of the vertical retail and wholesale infrastructure, fits this complex organization.

¶1610.

Petition Number: 60051-FA-¶1610; Alexander, Neil M. - Nashville, TN, USA for UM Publishing House.

UMPH

Amend ¶¶ 1610, 1611, 1613, 1615, 1618, 1628, 1629, 1634, 1639 as follows:

¶ 1610. The members of the board shall serve and act as directors or trustees of the corporation(s) named or authorized in ¶ 1609.

¶ 1611. The corporation(s) named or authorized in ¶ 1609 is an agency or instrumentality through which The United Methodist Church conducts its publishing~~, printing,~~ and distribution . . .

¶ 1613. . . . the implementation of any and all activities properly connected with the publishing, ~~manufacturing~~ production in a variety of media, and distribution of an array of print, video, digital resources, and many types of supplies for ministry used by individuals, leaders, congregations, and other entities of the church ~~books, tracts, periodicals, materials, and supplies for churches and church schools, including~~ to advance the ecumenical outreach of Christianity, and such ~~other~~ activities as the General Conference may direct and the board may authorize.

¶ 1615. . . . The just plan may encompass disproportionate allocations to annual conferences

where there is a ~~desperate~~ disparate need relative to other annual conferences, as, for example, in ~~underdeveloped~~ developing nations relative to developed nations.

¶ 1618. Subject to the provisions of ¶ 1614 and to the continuing control and direction of the General Conference of The United Methodist Church as set ~~forth~~ forth from time to time . . .

¶ 1628. The board shall elect annually a book editor, who shall be designated chief content officer ~~editorial director of general publishing~~. The book editor shall have joint responsibility with the publisher for approving manuscripts considered for publication. The book editor shall edit or supervise the editing of all books and materials of our publication. In the case of church school publications and official forms and records, the book editor shall collaborate with ~~the editor of Church School Publications and a committee designated by the General Council on Finance and Administration (see ¶ 807.14)~~ the appropriate agencies or groups whenever such collaboration is mutually desirable and beneficial. . . .

¶ 1629. Delete this par. and renumber the subsequent pars. accordingly.

¶ 1634. . . . The curriculum of the church school shall be determined by the Curriculum Resources Committee, which shall include in its membership ~~the vice president in charge of publishing and~~ the publisher and an associate publisher named by The United Methodist Publishing House.

¶ 1639. . . . The editor of Church School Publications (¶ 1125) and a member of the General Board of Discipleship designated by its ~~the~~ president shall have the right . . .

¶1637.

Petition Number: 60591-FA-¶1637-!-G; Broune, Isaac - Nashville, TN, USA.

Translate The BOD into Official Languages of GC

¶ 1637. *Service of the Entire United Methodist Church*—There shall be one complete, coordinated system of literature published by the board for the entire United Methodist Church, including the translation, publication, and distribution of the *Book of Discipline* in all the official languages of General Conference. This literature . . .

Rationale:

"Service of the Entire United Methodist Church" should include making the *Book of Discipline* available in the official languages spoken in the General Conference.

The changing demographics in The United Methodist Church are resulting in a greater diversity of languages, especially with the membership growth in central conferences. This has . . .

¶2505.

Petition Number: 60393-FA-¶2505-G; Shaw, Nicholas - Newark, OH, USA.

Oil, Gas, and Mineral Leases

Amend ¶ 2505 as follows:

¶ 2505. *Oil, Gas, and Mineral Leases*—Subject to . . . for which said land is held. The production of said minerals must be done in a time-tested and responsible way that upholds the Social Principle found in ¶ 160B of the *Discipline*. Any production method that has been deemed

unsafe or controversial by local municipalities or state agencies shall be prohibited. Production methods that have the potential to harm the local water table or water supply shall be rejected based on the Right to Abundant and Clean Water (1026G, *Book of Resolutions*). The moneys received . . .

Rationale:

Newly developed ways of producing energy and natural resources have been found to be controversial in practice and result in people and communities being faced with the potential for unknown environmental problems. This amendment is to make certain that the social principles concerned with the natural world are considered and . . .

¶2517.1.

Petition Number: 60157-FA-¶2517.1; Kumar, A. Moses Rathan - Nashville, TN, USA for General Council on Finance and Administration.

AC Trustees and Health & Welfare Institutions

Add the following sentence to the end of ¶ 2517.1:

Provided, however, that health and welfare organizations that have a covenant relationship with United Methodist Women's national office may also seek a relationship or connection with an annual conference pursuant to this section, but shall not be required to do so.

Rationale:

United Methodist Women's national mission institutions have a covenant relationship with United Methodist Women. This language is proposed to alleviate duplicative work for the conference trustees and the institutions unless the institution requests that a relationship with the annual conference be documented and the conference agrees.

¶2517.4e.

Petition Number: 60733-FA-¶2517.4e; Vinson, Stephen - Tupelo, MS, USA for UM Association of Health and Welfare Ministries, Inc.

Clarify Process

Amend ¶ 2517. 4. e)

e) Comply with any further requirements adopted by the General Council on Finance and Administration, in ~~consultation~~ collaboration with the United Methodist Association of Health and Welfare Ministries.

Rationale:

Clarify the nature of the relationship and process for developing requirements to make it more collaborative and to draw upon the expertise of the association.

¶2517.5.

Petition Number: 60734-FA-¶2517.5; Vinson, Stephen - Tupelo, MS, USA for UM Association of Health and Welfare Ministries, Inc.

AC Membership in Association

Amend ¶ 2517. 5. by adding d)

d) The body designated by the annual conference shall maintain membership in the United Methodist Association of Health and Welfare Ministries.

Rationale:

The association has a Connectional Relations Unit Fellowship that connects annual conferences, allowing them to share ideas regarding best practices for fulfilling the requirements of ¶¶ 633 and 2517. It also promotes best practices in helping related health and welfare organizations to maintain connection with their annual conferences.

¶2517.5.

Petition Number: 60736-FA-¶2517.5; Vinson, Stephen - Tupelo, MS, USA for UM Association of Health and Welfare Ministries, Inc.

Required Membership

Amend ¶ 2517.5) as follows:

5. The body designated by the annual conference shall: ~~may encourage or require the health and welfare organization to:~~ a) Require the health and welfare organization to ~~H~~hold membership in the United Methodist Association of Health and Welfare Ministries;

b) Require the health and welfare organization to pursue ministry recognition through the EAGLE program of the United Methodist Association of Health and Welfare Ministries no later than 2019 and encourage or require the health and welfare organization to pursue full accreditation through the Association's EAGLE program; ~~Pursue accreditation in one of the industry recognized, national accreditation bodies appropriate to faith-based organizations; or~~

Rationale:

Historically, The United Methodist Church created

the Certification Council to maintain standards for mission and ministry in United Methodist-related health and welfare organizations. The United Methodist Association of Health and Welfare Ministries has continued this tradition. However, there is no current requirement to meet standards of accountability and excellence for . . .

¶2517.5c.

Petition Number: 60735-FA-¶2517.5c; Vinson, Stephen - Tupelo, MS, USA for UM Association of Health and Welfare Ministries, Inc.

Hospital, Health System, UMW, and GBGM Relationships

Amend ¶ 2517. 5c:

c) Hospitals and health systems are exempt from these requirements, except for those portions of their operations which provide senior housing, assisted living, or nursing home services. Only those portions shall be subject to these requirements. Health and welfare organizations that are operated by United Methodist Women, General Board of Global Ministries, or which are located outside the United States may be members of and participate in programs of the United Methodist Association of Health and Welfare Ministries, but are not required to do so. ~~Utilize the programmatic standards, self-study, and peer review appropriate to Church-related institutions and programs available to them through organizations that will promote excellence in Christian ministry and mission and enhance the quality of services offered~~.

Rationale:

Hospitals and health systems have evolved in very different ways from other health and welfare organizations. Organizations operated by UMW and GBGM are already connected to the Church through those bodies. We welcome membership and participation by such organizations and are committed to working together with them in whatever form . . .

¶2517.6.

Petition Number: 60737-FA-¶2517.6; Vinson, Stephen - Tupelo, MS, USA for UM Association of Health and Welfare Ministries, Inc.

Maintaining Connection

Amend ¶ 2517. 6 as follows:

¶ 2517. 6. If the body designated by the annual conference terminates, decides not to renew, or is unable, after reasonable efforts, to agree to, a relationship statement with a health and welfare organization, it shall report such termination, non-renewal, or inability to agree at the next session of the annual conference. This report shall then be published in the annual conference journal. The organization may then establish a relationship statement with the United Methodist Association consistent with the requirements of ¶ 2517.

Rationale:

As health and welfare organizations grow in size and complexity, many of them now operate in multiple annual conferences. While it is desirable to establish relationship statements with all such annual conferences, that is not always possible. Additionally, some annual conferences have not fulfilled the requirements of ¶ 2517 regarding . . .

¶2521.1.

Petition Number: 60738-FA-¶2521.1-G; McCart, Sharon Rae - Irvine, CA, USA for DisAbility Ministries Committee of The UMC - Global Health - GBGM.

Clarification of Intent and Link to ¶ 2544

Amend ¶ 2521.1

The District Board of Church Location and Building shall review the plans of any church in the district which proposes to construct or purchase a new church or educational building or a parsonage, or remodeling of such a building if the cost will exceed 25 percent of the value of the building. Such proposal shall include a statement of the need for the proposed facilities, preliminary architectural plans, cost estimate of the project, and a financial plan for defraying such costs. Before finally approving the building project, the board shall determine that the preliminary architectural design and financial plans have been evaluated and approved by proper authorities. ~~Where readily achievable and financially feasible,~~ Building ~~renovation~~ plans shall provide for equal access to persons with disabilities as per ¶ 2544.4.

Rationale:

This petition proposes to edit a sentence so that this section points to ¶ 2544, which addresses accessibility in more detail.

Proposed Non-Disciplinary Legislation

Petition 60046.

Petition Number: 60046-FA-NonDis-G; Wenner, Rosemarie - Frankfurt, Germany.

Carbon Emissions Offsetting

The whole earth is God's good creation and has as such an inherent value. We are aware that the current utilization of energy resources threatens this creation fundamentally. As members of The United Methodist Church we are committed to dealing with creation and especially with its resources in a responsible and careful way.

In its call to action "God's Renewed Creation," the Council of Bishops of The United Methodist Church calls for the practice of environmental holiness to conserve natural resources and use only renewable resources in every gathering and every ministry of our congregations and Church. An important expression of this is the reduction of our carbon footprint with regard to the travel related to the Church's meetings.

This issue has been addressed in previous resolutions, although not in a comprehensive manner. Resolution 1002 calls to "expand our use of public transportation, carpooling, and teleconferencing to reduce fossil fuel consumption." Resolution 1031 resolves "that members should make an effort to learn about human production and release of greenhouse gases and evaluate their own lifestyles to identify areas where reductions in production and release of greenhouse gases can be made. […] [and] that members should also work to make their own congregations more aware of the issue of global warming and create policies and practices which reduce greenhouse gas emissions from congregational infrastructure (church buildings, parsonages, vehicles, etc.)." The most pertinent on this issue is probably resolution 6030, stating that "Therefore, The United Methodist Church calls on general agencies, annual conferences, and members of local churches to model sustainable travel and tourism and to reflect on the following when traveling: Does the travel respect and protect God's creation? Are there ways to lower and/or offset carbon emissions from the mode of transportation? Is the travel respectful of resources in and the natural habitat of the community being visited?" Building on the experience of annual and central conferences (e.g., Germany) who have started the journey towards adoption of comprehensive mandatory mobility concepts, the General Conference of The United Methodist Church resolves

1. that for all travel related to the activities of annual, central, jurisdictional and general conference bodies, a threefold strategy of avoiding (avoiding travel where possible, replacing physical meetings through phone or videoconferencing), reducing (choosing less polluting means of travel than air travel) and offsetting (where the first two strategies are not applicable) is being pursued;

2. that action be taken by the General Council on Finance and Administration in cooperation with the General Board of Church and Society to propose mandatory guidelines for climate-friendly travel and for carbon offsetting in the case of unavoidable air travel related to the activities of annual, central, jurisdictional and general conference bodies;

3. that in the case of offsetting, projects will be selected that operate according to the CDM (Clean Development Mechanism) Gold Standard;

4. the offsetting costs will be covered by the relevant bodies responsible for the meeting and the related travel.

Rationale:

The Council of Bishops stated in the Pastoral Letter "God's renewed creation – a call to hope and action": "*We pledge to measure the "carbon footprint" of our episcopal and denominational offices, determine how to reduce it, and implement those changes."* Therefore the UMC has to develop and . . .

Petition 60223.

Petition Number: 60223-FA-NonDis-!-G; Wolover, Amber - Sun Prairie, WI, USA for Wisconsin Annual Conference.

Missional or Mission-Focused BOD for The UMC

The 2016 General Conference of The United Methodist Church will appoint an appropriate team or task force for the sole purpose of drafting a new misssional or mission-focused *Book of Discipline*.

The team or task force membership will include, but not be limited to, active bishops, ordained elders, ordained deacons, licensed local pastors, and lay representatives from United Methodist Men, United Methodist Women, United Methodist Foundations, youth, young adults, racial/ethnic persons from caucuses, ecumenical partners, missiologists, mission strategists (outside of UM membership) and others, as determined by the general Church leadership.

The task force or team, upon its organization, will determine their work timetable, including an objective

evaluation of the current *Book of Discipline* and its missional impact and annually report to the Council of Bishops and the Connectional Table their progress and needs, along with a communication plan to the broader United Methodist community and a detailed report to the General Conference 2020, preferably a draft of an outline of a new *Missional Book of Discipline* and a drafted action-plan for the following quadrennium.

Financial Information

In order to constitute and implement a Task Force for drafting A New Book of Discipline called "The Missional Focus Book of Discipline," an estimated cost would be $100,000 toward at least five meetings in the next quadrennial (each meeting might be costing approximately an amount of $20,000). Total cost may come from the general budget, to be approved by the 2016 General Conference and the sources may be identified or determined by GCFA.

Rationale:

The current *Book of Discipline* is not helpful for Church health, growth, and vitality, and not relevant or contextual in its language and approach to doing church in the postmodern missional context. A *Missional Book of Discipline* would lift up the value of missional focus and maximize creative ministry potential.

Petition 60675.

Petition Number: 60675-FA-NonDis-!-G; Emmanuel, Ande - Nigeria.

Establish a Human Rights Investment Advisory Committee

A Human Rights Investment Advisory Committee will be appointed by the Council of Bishops, with members from each central conference, one or two United Methodist missionaries who have served in each affected country, and an independent research associate, to share information with the Pension Board on companies that are violating human rights and damaging the environment in their respective areas.

These members will meet quarterly by telephone conference, provide advisory reports to the Pension Board quarterly, and publicize within the church those companies that remain in Pension Board portfolios despite significant and documented human rights abuses.

The Pension Board will keep the advisory committee apprised of its corporate engagement activities with any companies identified by the committee, and will report to the committee semi-annually on the progress of these talks.

Rationale:

In 1992, the General Conference passed a resolution urging The United Methodist Church to "place itself at the vanguard of the efforts to undo and correct the injustices and the misunderstandings of the last 500 years of colonialism." In 2000, 2004, and 2008, the United Methodist General Conference adopted resolutions . . .

Petition 60691.

Petition Number: 60691-FA-NonDis-G; Clunn, Steve C. - Alexandria, VA, USA.

Eliminate Percentage Adjustment

The 2016 General Conference directs the General Commission on Finance and Administration to eliminate the "Percentage Adjustment" from the apportionment formula immediately.

Rationale:

The current apportionment formula for The United Methodist Church creates a system where certain regions (the Western and Northeastern Jurisdictions) and congregations (rural and poor urban) pay a higher percentage of apportionment per member than other regions (Southeastern and South Central Jurisdictions) and congregations (large staff, mega and mostly suburban). . . .

Petition 60759.

Petition Number: 60759-FA-NonDis-G; Nakanishi, Leanne - Pasadena, CA, USA for California-Pacific Annual Conference. Aspey, Amy - Worthington, OH, USA for West Ohio Annual Conference. Bartlett, Laura Jaquith - Eagle Creek, OR, USA for Oregon-Idaho Annual Conference. Beard, Janet - Minneapolis, MN, USA for Minnesota Annual Conference.DeLarme, Shirley - Port Orchard, WA, USA for Pacific Northwest Annual Conference. Hodge, Jeff - Syracuse, NY, USA for Upper New York Annual Conference. Howe, Margaret - New Paltz, NY, USA for New York Annual Conference. Ryder, Jack E. - LaGrange Park, IL, USA for Northern Illinois Annual Conference. 2 Similar Petitions

Petroleum and Natural Gas Investment Policy

General Conference of The United Methodist Church directs the General Board of Pension and Health Benefits of The United Methodist Church to adopt the following policy:

Investments shall not knowingly be made in any company or entity whose core business activity involves the production of petroleum or natural gas. Core business activity refers to a company's primary, or central focus of activity and is an essential element in the company's eco-

nomic success. A "core business" is one that accounts for 10 percent or more of a company's revenue derived from the objectionable products and/or services.

Rationale:

United Methodists serve on the front lines of extreme weather events that will increase in frequency and severity with climate change. Limiting climate change requires that most fossil fuel reserves stay underground. Continued investment in fossil fuels undermines The United Methodist Church's ministries with young people and vulnerable people.

Petition 60855.

Petition Number: 60855-FA-NonDis-G; Beard, Janet - Minneapolis, MN, USA for Minnesota Annual Conference. Bartlett, Laura Jaquith - Eagle Creek, OR, USA for Oregon-Idaho Annual Conference. Buchner, Gregory L. - Grand Rapids, MI, USA for West Michigan Annual Conference. Hodge, Jeff - Syracuse, NY, USA for Upper New York Annual Conference. Nakanishi, Leanne - Pasadena, CA, USA for California-Pacific Annual Conference. 1 Similar Petition

Establish a Screen to Remove and Avoid Investments in Illegal Settlements

The General Boards and Agencies of The United Methodist Church will apply a screen that excludes investment in companies with involvement in illegal settlements (which is defined as an Israeli settlement built on recognized Palestinian land) by:

• Having a physical presence or a subsidiary in an illegal settlement,

• Providing support services to an illegal settlement, or

• Contributing to the financing or building of illegal settlements

A physical presence is defined as having a factory, processing center, sales outlet, subsidiary, or warehouse in a settlement; support services include data storage, electronic security, waste removal, and other activities that help sustain the settlement; and financing or building includes providing or underwriting loans or providing materials, supervision, or labor for the construction of settlements.

Rationale:

The Palestinian Christian clergy have issued a call to their Christian brothers and sisters to help them get their "freedom back, for this is the only way you can help the two peoples attain justice, peace, security, and love." (Kairos Palestine Document: A Moment of Truth.) Healing a Broken World . . .

Petition 60857.

Petition Number: 60857-FA-NonDis-G; DeLarme, Shirley - Port Orchard, WA, USA for Pacific Northwest Annual Conference. Bartlett, Laura Jaquith - Eagle Creek, OR, USA for Oregon-Idaho Annual Conference. Hodge, Jeff - Syracuse, NY, USA for Upper New York Annual Conference. 1 Similar Petition

Divest from Caterpillar, Motorola Solutions, and Hewlett Packard

The 2016 General Conference calls for all boards and agencies of The United Methodist Church to take action to divest promptly from Caterpillar, Motorola Solutions, and Hewlett Packard and continue to exclude these companies until they end their involvement with the Israeli occupation.

Rationale:

United Methodists have engaged Caterpillar for ten years, Motorola Solutions for nine years, and Hewlett Packard for seven years, and have asked them to end their involvement with Israel's occupation (https://www.kairosresponse.org/uploads/UM_CorpEngagement_2004-11.pdf); and,

• every United Methodist General Conference for more than forty years has endorsed calls for just and . . .

Petition 60858.

Petition Number: 60858-FA-NonDis-G; DeLarme, Shirley - Port Orchard, WA, USA for Pacific Northwest Annual Conference. Oduor, Ralph R.R. - Lawrence, MA, USA for New England Annual Conference. 1 Similar Petition

Divestment

The General Boards and Agencies of The United Methodist Church are called on to remove from their portfolios companies producing goods or services in illegal settlements on occupied land.

Rationale:

According to Article 49, Geneva Convention IV, the occupying power in a foreign territory is prohibited from moving its own population onto land that is occupied, and segregated communities established by the occupying power on occupied land in violation of the Geneva Conventions are commonly referred to as "illegal settlements.". . .

Petition 60859.

Petition Number: 60859-FA-NonDis-G; Chumley,

Madeline L. - Dallas, TX, USA for UM Young People's Legislative Assembly.

Aligning Investments With Social Principles

The General Conference directs that all United Methodist general boards and agencies align their investments with current United Methodist resolutions on Israel/Palestine and with the Social Principles by divesting promptly from Caterpillar, Motorola, and Hewlett Packard, which have been engaged repeatedly by United Methodist agencies and annual conferences on this issue, until these companies end their involvement in the Israeli occupation and their participation in the violation of the basic human rights of Palestinians.

All United Methodist general boards and agencies will immediately engage with other companies in their portfolios that have been identified by researchers in United Methodist agencies and annual conferences as being involved in the occupation, so that if these companies do not change their involvement within two years, they should also be removed from United Methodist portfolios.

The General Conference:

1) Calls on all United Methodist general boards and agencies to provide updates on their websites regarding the process of corporate engagement with and/or divestment from companies that support the Israeli occupation,

2) Directs all United Methodist general boards and agencies to provide a report to the 2020 General Conference regarding their progress toward complying with this resolution,

3) Calls on The United Methodist Church boards and agencies, annual conferences, local churches, and individuals to prayerfully consider corporate involvement beyond Israel's occupation and all companies who contract or directly exploit the sacred worth of human beings for monetary gain when making ethical investment decisions in the present and future, and

4) Encourages United Methodists to partner with Jews, Christians, Muslims, and other people of conscience working for corporate accountability, human rights, and an end to the occupation of Palestine.

Rationale:

While every General Conference for forty years has endorsed calls for peace in the Holy Land, including ending military sales, Israeli occupation of Palestinian territory continues to dehumanize all involved. Biblical peacemaking mandates demand that we express our love, in word and through nonviolent actions (Matthew 5:9; 1 John 3:17-18).

Petition 60938.

Petition Number: 60938-FA-NonDis-!-G; Odongo, Wilton T.A. - Nairobi, Kenya.

Swahili Translation

The General Conference authorizes the translation of the United Methodist *Book of Discipline, Book of Worship* and other rituals into Swahili Language.

Rationale:

¶ 248, the 2012 *Book of Discipline* requires the local church to conduct its business in the language of majority with adequate provision being made for translation (¶ 2527). The translation is inevitable, for over 140,000,000 people in the East Africa Episcopal Area Countries and parts of the Congo Central Conference. Whereas the . . .

Proposed Resolutions

R4071.

Petition Number: 60038-FA-R4071-G; Boigegrain, Barbara - Glenview, IL, USA for General Board of Pension and Health Benefits.

Investment Ethics

Amend Resolution 4071 as follows:

Introduction:

Churches in the Wesleyan tradition have a long history of witness for justice in the economic order. John Wesley and the early Methodists, for example, were firmly opposed to the slave trade, to smuggling and to ~~what we today call~~ conspicuous consumption. Beginning in 1908, social creeds adopted by our predecessor churches focused attention especially on working conditions and child labor.

For decades, the Church has promoted safe and humane working conditions and the right to organize and bargain collectively. It has opposed discrimination in the workplace based on race, ethnic background, gender, age or disability as well as investing in companies whose products and services violate United Methodist values. Recently, the Church has promoted sustainable and responsible corporate environmental practices and heightened stewardship of the natural world.

Because every financial investment has ethical dimensions with consequences that are both fiscal and social, The United Methodist Church~~'s investment philosophy is based on the biblical concept that all resources are God-given and can be used to promote the reign of God on earth.~~ believes that social ~~justice~~concerns must be given consideration together with financial security and financial yield in the investment of funds by individuals, churches, agencies and institutions in the United Methodist family. Consequently,

~~The Social Principles recognize that "corporations are responsible not only to their stockholders, but also to other stakeholders: their workers, suppliers, vendors, customers, the communities in which they do business, and for the earth, which supports them" (¶163I). United Methodist investors, therefore, are active owners, calling upon the companies in which they invest to be good corporate citizens. Significantly, the 2010 Dodd-Frank Wall Street Reform and Consumer Protection Act (also known as the Dodd-Frank Act) provides investors additional tools to influence corporations. The legislation gives shareholders increased rights to vote on executive compensation and to nominate directors to serve on corporate boards. It also requires US companies to disclose minerals originating in the Democratic Republic of the Congo, a country where mining activity has been linked to violence and the violation of human rights.~~

General Conference has instructed all Church-related investors to "make a conscious effort to invest in institutions, companies, corporations, or funds whose practices are consistent with the goals outlined in the Social Principles..." This values-aligned investment philosophy is based soundly on the biblical concept that all resources are God-given and may be used to promote the reign of God on earth both now and into the future.

In recent years, leaders across The United Methodist Church have identified four areas of focus to continue and deepen the transforming work of Methodism in the world (Engaging in Ministry with the Poor, Improving Global Health, Developing Principled Christian Leaders, Creating New and Renewed Congregations). ~~Two of the focus areas, engaging1. in ministry with the poor and eradicating deadly diseases by improving health globally, are especially important as we consider the investment ethics of~~ Investors in the Church~~. investors~~ community are well-positioned to promote the Church's ministry in ~~these~~two ~~areas~~of the focus areas: Engaging in Ministry with the Poor and Improving Global Health.

Preamble:

The United Methodist Church strongly urges all of its member institutions to invest in a sustainable and socially responsible manner, which is an investment discipline that integrates environmental, social and corporate governance (ESG) factors to achieve suitable financial returns and positive societal and environmental impact. Investing sustainably demands that United Methodist investors consider the moral and ethical dimensions, as specified in the Social Principles, of the policies and practices of the institutions in which they invest. They must also be cognizant of their fiduciary obligations as stipulated in the *Book of Discipline*.

Trustees, individuals, and committees responsible for the oversight of United Methodist assets are first legally bound to execute their responsibilities in a prudent manner. This responsibility is broadly referred to as "fiduciary duty." The *Book of Discipline* is consistently clear in its directive to local churches, boards, and agencies at all levels of the denomination that these entities must discharge their fiduciary duties in conformity with the laws of the country, state, or like political unit in which they are located.

However, fiduciaries must also be mindful of ¶ 717 of the *Book of Discipline* that states it shall be the policy of The United Methodist Church that these same denominational entities *"make a* ***conscious effort*** *(emphasis added) to invest in institutions, companies, corporations, or funds whose practices are consistent with the goals outlined in the Social Principles. . . ."* This two-tier directive presents both unique challenges and opportunities to those responsible for investing United Methodist assets.

~~**Socially Responsible Investment Policy**~~

~~The investment policy goals of The United Methodist Church are to:~~

Investment Policy Goals for The United Methodist Church's Investment Community

The United Methodist Church aspires to have members of its investment community pursue the following investment policy goals, reflecting Church values and financial responsibilities:

1. avoid investments in companies whose products and/or services are not aligned with the Social Principles of The United Methodist Church;

~~1~~2. ~~invest in corporations, companies, institutions or funds~~ seek investments in corporations, companies, institutions, funds or ventures making a positive contribution to the realization of the goals outlined in the Social Principles and the *Book of Resolutions*;

~~2. exclude from investment companies that violate Church values~~;

3. ~~persuade corporations to integrate responsible business~~ promote sustainable investment practices ~~on~~by integrating environmental, social, and governance (ESG) factors into the investment decision-making process;

4. influence corporations to manage ESG issues int~~o~~ their operations and to ~~report on these~~

~~practices publicly~~ be transparent in monitoring and documenting these practices in

public reports;

~~4~~5. seek ~~to invest~~investments in corporations ~~with environmental "best practice"~~, companies, institutions, funds, or ventures whose policies and ~~strategies that address conservation, sustainable development, renewable energy~~, practices help protect the ~~reduction of~~natural world by, among other things, recycling, eliminating toxic chemicals and materials, and reducing greenhouse gas emissions; ~~,increased~~and pursue investments in companies that provide products, technology, and services that seek to increase energy efficiency~~, recycling, eliminating the use of toxic chemicals and materials, and the disclosure of environmental risk~~ and mitigate and/or adapt to climate change;

~~5~~6. ~~seek opportunities to invest in~~pursue investments in corporations, companies, ~~banks~~institutions, funds, or ventures with positive records in hiring and promoting women and persons of color and/or that are owned by women ~~and persons of color~~, racial and ethnic persons, or other underrepresented segments of society;

~~6~~7. pursue investments in the Native American community financial institutions, non-gambling-related economic enterprises, and ~~community~~ development projects that support and/or are owned by Native American and indigenous communities;

~~7~~8. ~~seek opportunities to invest in~~pursue investments in underserved communities through affordable housing and community development projects;

9. seek investments in corporations, companies, institutions, funds, or ventures that respect international human rights and labor standards by avoiding the manufacture, or purchase through subcontracting, of products made with sweatshop, forced, or child labor and adhering to business practices detailed in the Universal Declaration of Human Rights, the United Nations Global Compact, the United Nations Guiding Principles on Business and Human Rights (also known as the Ruggie Principles), and the International Labour Organization's core labor standards; and encourage companies that have not adopted the foregoing standards to do so;

10. seek investments in companies that publish and enforce supplier codes of conduct and hold suppliers accountable for any breaches of conduct;

~~9. encourage companies to adopt, implement, and monitor for compliance a supplier code of conduct that is consistent with the International Labor Organization's core labor standards and designed to prevent the manufacture, or purchase through subcontracting, of products made with sweatshop, forced, or child labor~~;

~~10. encourage companies to honor and promote human rights and the dignity of human life consistent with the ten principles of the United Nations Global Compact and provide disclosure and transparency consistent with the Dodd-Frank Wall Street Reform and Consumer Protection Act~~;

~~9~~11. seek ~~opportunities to invest~~investments in corporations, companies, ~~banks~~institutions, funds, or ventures located in ~~developing countries~~or dedicated to alleviating poverty in developing countries, provided that those countries respect human and labor rights and have a record of pursuing improvements in national living standards while working to maintain ecological integrity;

~~11~~12. ~~seek~~pursue opportunities to encourage companies to work in partnerships to address major health challenges, including treatment for HIV/AIDS, tuberculosis~~,~~

and malaria and to promote access to medicines and global health care;

13. ~~seek opportunities~~endeavor to commend corporations ~~publicly~~for their transparency, disclosure, ~~socially responsible behavior~~sustainable business practices, and efforts to raise industry standards on ~~environmental, social, and governance~~ESG issues that are of major concern to The United Methodist Church; and

14. ~~consider using investment-portfolio managers and funds that specialize in corporate social responsibility screening or are owned by women and persons of color~~actively evaluate external consultants, investment advisors and funds regarding their commitment to sustainable investment practices and diversity within their workforce and governance structure.

~~Socially Responsible Investing~~Investment Strategies

~~The Church shall pursue~~The United Methodist Church's investment community is encouraged to use widely practiced sustainable investment strategies to fulfill its investment policy goals ~~though widely practiced socially responsible investing tools such as~~. These include:

1. ~~Portfolio Screening~~Avoidance ("Screening" or "Ethical Exclusions")

~~Based on long-standing~~United Methodist ~~values, the Church does not invest in companies deriving significant revenue (usually 10 percent or more) from:~~

~~• alcoholic beverages~~

~~• tobacco products;~~

~~• gambling equipment or enterprises;~~

~~• pornography;~~

~~• operating or managing prison facilities;~~

~~antipersonnel weapons, armaments, ammunition, or weapons-related systems provided for commercial and private markets and nuclear weapons~~. investors should endeavor to exclude from their investment portfolios companies whose products or services do not align with long-standing Church values and/or ethical considerations in accordance with ¶ 717 of the *Book of Discipline*.

2. ~~Social Impact Investing~~Advocacy ("Engagement" or "Active Ownership")

~~General Conference has instructed all Church-related investors to "make a conscious effort to invest in institutions, companies, corporations, or funds whose practices are consistent with the goals outlined in the Social Principles…." Investment strategy, therefore, is based on careful consideration not only of financial returns, but also of social returns across a wide range of issues. Some investments are designed to achieve very specific social outcomes, such as the construction of affordable housing, the renewal of neighborhoods, or the expansion of business ownership among those traditionally excluded from such ownership.~~The Social Principles (*Book of Discipline* ¶ 163.I) recognize that "corporations are responsible not only to their stockholders, but also to other stakeholders: their workers, suppliers, vendors, customers, the communities in which they do business, and for the earth, which supports them."

Companies may meet the broad investing guidelines of the Church but still fall short of the goals outlined in the Social Principles and the *Book of Resolutions*.

United Methodist investors, therefore, should endeavor to be active owners, engaging the companies in which they invest to manage ESG issues and exhibit high standards of corporate responsibility.

Engagement with companies may take many forms, including written communications, dialogues (including face-to-face meetings,) proxy voting, and the filing of shareholder resolutions.

Sustainable investment is also dependent on actions beyond engagement with individual corporations and may involve influencing public policy and regulatory bodies where the long-term sustainability of investment funds can be enhanced and priority ESG issues can be addressed.

3. ~~Shareholder Advocacy~~Positive Impact Investments

~~Companies may meet the broad investing guidelines of the Church but still fall short of the goals outlined in the Social Principles and the *Book of Resolutions*. Responsible Christian investing includes seeking to change company business practices to match more closely articulated Church values. As shareholders of corporations, Church investors may engage corporate management in a variety of ways-from writing letters to voting proxies, filing shareholder resolutions, building investor coalitions, and engaging in corporate dialogues.~~Some investments may be designed to achieve specific positive outcomes, such as the construction of affordable housing, the renewal of neighborhoods or the provision of clean energy. United Methodist investors are encouraged to pursue such opportunities around the world.

4. Strategic Partnerships

Working in collaboration with ~~others~~like-minded partners strengthens and magnifies the ~~socially responsible~~-sustainable investment voice ~~and allows the convergence of strategies to engage corporations more forcefully on~~. Strategic partners may include United Methodist boards, agencies, foundations and universities, other faith-based investors, domestic and global nongovernmental organizations, ~~responsible investing affinity gruops~~and other global sustainable investors, such as ~~those connected with~~signatories to the United Nations Principles for Responsible Investment (PRI)~~, and other socially responsible investors~~.

5. Divestment

Divestment is ~~one of the socially responsible investing tools~~a strategy available to ~~United Methodist~~investors but it should be considered an investment strategy of last resort. Shareholder advocacy/engagement—though it takes time—generally is a more effective~~,~~ and constructive way to influence corporate decision-making.

~~6. Public Policy Initiatives~~

~~Investors, as shareholders, work directly with companies to promote greater corporate responsibility; but good corporate responsibility also is dependent on actions beyond the individual corporate boardroom. Policies emanating from the Securities and Exchange Commission, the Federal Reserve, state and federal legislatures, and other regulatory bodies play a significant role in the operation and behavior of companies. Responsible investing involves influencing these bodies to craft policies and procedures that promote greater corporate responsibility.~~

Investing Guidelines for Program Agencies

The General Council on Finance and Administration (GCFA) is responsible for preparing and distributing the ~~socially responsible~~ investment guidelines that are to be used by all general agencies receiving general Church funds. GCFA~~The council~~ shall review and update these guidelines periodically, inviting the input of the agencies and other interested sectors of the Church. GCFA encourages investing agencies to be involved actively ~~involved~~ in the overview of ~~socially~~sustainable and responsible investing as described in this policy.

Each general agency receiving general Church funds shall provide GCFA with a copy of its investment policy. The policy shall be made available upon request to any interested member of the Church.

All organizations affiliated with The United Methodist Church, including annual conferences, local churches, foundations, health-care systems, and colleges~~,~~ and universities are strongly urged to follow these guidelines and to make public, either on the Internet or by request, their specific investing policies. Investing organizations may want to consider disclosing all of their ~~socially responsible~~sustainable investing activities on publicly accessible web sites.

Where financial considerations preclude immediate ~~divestment~~exclusion of securities held in violation of the above policies, the affected boards, agencies, and institutions of The United Methodist Church shall develop a plan for complying with the guidelines no later than the ~~2016~~2020 General Conference.

All United Methodist investors and users of financial services, whether institutional or individual, are strongly encouraged to use these guidelines.

ADOPTED 1992
AMENDED AND ADOPTED 2000
AMENDED AND READOPTED 2004
AMENDED AND READOPTED 2008
AMENDED AND READOPTED 2012
AMENDED AND READOPTED 2016
Resolution #4071, 2008 *Book of Resolutions*
Resolution #213, 2004 *Book of Resolutions*
Resolution #202, 2000 *Book of Resolutions*
See Social Principles, ¶ 163D.

Rationale:

These changes reflect an evolution in sustainable investment since the 2012 General Conference and reflect the GBPHB view of a prudent proactive approach to sustainable investing.

R4071.

Petition Number: 60175-FA-R4071-G; Aspey, Amy - Worthington, OH, USA for West Ohio Annual Conference. Bartlett, Laura Jaquith - Eagle Creek, OR, USA for Oregon-Idaho Annual Conference. Beard, Janet - Minneapolis, MN, USA for Minnesota Annual Conference. DeLarme, Shirley - Port Orchard, WA, USA for Pacific Northwest Annual Conference. Hodge, Jeff - Syracuse, NY, USA for Upper New York Annual Conference. Howe, Margaret - New Paltz, NY, USA for New York Annual Conference. Nakanishi, Leanne - Pasadena, CA, USA for California-Pacific Annual Conference. Ryder, Jack E. - LaGrange Park, IL, USA for Northern Illinois Annual Conference. 2 Similar Petitions

Investment Ethics

Amend *The Book of Resolutions* 4071, section: "Socially Responsible Investing Strategies: Portfolio screening" as follows:

Socially Responsible Investing Strategies

The Church shall pursue its investment policy goals through widely practiced socially responsible investing tools such as:

1. Portfolio screening

Based . . .

- operating or managing prison facilities;
- the production of petroleum, coal, or natural gas;

antipersonnel . . .

Rationale:

United Methodists serve on the front lines of extreme weather events that will increase in frequency and severity with climate change. Limiting climate change requires that most fossil fuel reserves stay underground. Continued investment in fossil fuels undermines The United Meth-

odist Church's ministries with young people and vulnerable people.

R4071.

Petition Number: 60201-FA-R4071-G; Sachen, Kristin L. - Nevada City, CA, USA for California-Nevada Annual Conference.

Investment Ethics

Amend *The Book of Resolutions* 4071, section: "Socially Responsible Investing Strategies: Portfolio screening" as follows:

Socially Responsible Investing Strategies

The Church shall pursue its investment policy goals through widely practiced socially responsible investing tools such as:

1. Portfolio screening

Based . . .

• operating or managing prison facilities;

• production of greenhouse gas emitting fossil fuels; antipersonnel . . .

Rationale:

Regardless of profitability, as United Methodists, we should not want to profit from companies whose products when fully exploited are dangerous. "If it is wrong to wreck the climate, then it is wrong to profit from that wreckage."

The purpose of the petition to amend the Book of Discipline: . . .

R4071.

Petition Number: 60316-FA-R4071-G; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

Investment Ethics

In the *Socially Responsible Investing Strategies* section, insert the following additional portfolio screening:

1.Portfolio screening

. . . .

operating or managing prison facilities;

the production of petroleum, coal, or natural gas (three substances that contribute to climate change);

. . . .

Rationale:

This revision amends the portfolio screening to add production of petroleum, coal or natural gas. United Methodists serve on the front lines of extreme weather events that will increase in frequency and severity with climate change. Limiting climate change requires that most fossil fuel reserves stay underground. Continued investment in...

R4071.

Petition Number: 60760-FA-R4071-G; Baumgardner, Karl - Fountain Valley, CA, USA.1 Similar Petition

Investment Ethics

Amend the "Investment Policy" section of Resolution 4071, Investment Ethics, as follows:

. . .

Socially Responsible Investment Strategies

The Church shall pursue its investment policy goals through widely practiced socially responsible investing tools such as:

1. Portfolio screening

Based on long-standing United Methodist values, the Church does not invest in companies deriving significant revenue (usually 10 percent or more) from:

• alcoholic beverages

• tobacco products;

• gambling equipment or enterprises;

• pornography;

• operating or managing prison facilities

• antipersonnel weapons, armaments, ammunition, or weapons-related systems provided for commercial and private markets and nuclear weapons;

• equipment or pharmaceuticals solely used in the performance of abortions.

….

Rationale:

United Methodists disagree about when, if ever, war or abortion can be justified. Nevertheless, just as we can all agree that our church should not profit from the violence of military action, we can also agree that we our church should not profit from the violence of abortion.

R4071.

Petition Number: 60761-FA-R4071-G; Joyner, Alexander - Parksley, VA, USA. 2 Similar Petitions

Investment Ethics

Amend Resolution 4071 "Socially Responsible Investing Strategies" by adding a new paragraph 7:

7. Nonexclusionary Investment Screens in Investments—

Encouraging investment managers and all boards and agencies of The United Methodist Church to research

and seriously consider proactively purchasing stock and other securities in companies that invest in peacemaking and cooperation in all regions experiencing conflict including Israelis and Palestinians, such as (i) companies taking affirmative steps toward peaceful coexistence and building bridges between conflicted parties, (ii) companies taking affirmative steps toward conflict resolution, and (iii) companies that make financial donations to nonprofits and other organizations that work for peace and reconciliation.

Rationale:

Best practices in socially responsible investing are expanding into more proactive strategies to promote positive social change. This alternative to punitive measures that further polarize conflicts will strengthen our ministry of reconciliation and efforts to seek a just and peaceful end to the Israeli/Palestinian conflict.

R9999.

Petition Number: 60453-FA-R9999-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Peace with Justice Sunday and Special Offering

Background: From Despair to Hope

Today our world is facing crises on an unprecedented scale: war, genocide, poverty, hunger, disease, and global warming. Saddened by the state of the world, overwhelmed by the scope of these problems, and anxious about the future, we believe God calls us and equips us to respond.

Harsh economic conditions have made it impossible for the world's poor to break the ongoing cycle of despair and exploitation. The disparity between rich and poor has grown. Global financial improvement has not affected many of those living on the margins of society.

Ongoing wars and intractable conflicts and political strife and repressive conditions have led to the disregard for international law and the breakdown of international cooperation. Human rights continue to be violated and disregarded. These and related changes taking place in our global community diminish our hope for potential future reductions in military expenditures. Global military spending, totaling $1.75 trillion in 2013 (Stockholm International Peace Research Institute Yearbook), drains resources of money and talent that might be used for meeting urgent social needs, long-term sustainable social and human development and protecting God's creation.

We have realized that we live in a broken world. We are challenged by acts of intolerance and aggression, by acts of racism and xenophobia, by acts of classism, sexism, ageism, and gender discrimination. God's beautiful universe and all that was good in creation are in danger of extinction by unsafe and unsound environmental practices. HIV/AIDS continues to escalate to pandemic proportions. Malaria and tuberculosis remain urgent concerns, even as new and deadly viruses like Ebola ravage communities around the world.

We must renew our call for a social transformation, for the quest to open the doors of opportunity for all, to distribute resources more equitably, and to provide better care for persons in need.

Peace with Justice is a faithful expression of shalom in the Bible. It calls the church to strengthen its capacity to advocate publicly in communities and nations throughout the world. It aims to make shalom visible and active in people's lives and communities by setting people free from bondage. We will celebrate Peace with Justice when all people have access to adequate jobs, housing, education, food, health care, income support and clean water. We will further celebrate when there is no more economic exploitation, war, political oppression, and cultural domination.

Biblical Basis for Response

The United Methodist Church, with its historic commitment to peace and justice, can and should provide leadership to this social transformation. This heritage is expressed in the Social Principles and the Social Creed. It was articulated by the United Methodist Council of Bishops foundation document "In Defense of Creation: The Nuclear Crisis and a Just Peace," which offers a well-grounded biblical analysis for Peace with Justice. The bishops wrote:

"At the heart of the Old Testament is the testimony to shalom, that marvelous Hebrew word that means peace. But the peace that is shalom is not negative or one-dimensional. It is much more than the absence of war. Shalom is positive peace: harmony, wholeness, health, and well-being in all human relationships. It is the natural state of humanity as birthed by God. It is harmony between humanity and all of God's good creation. All of creation is interrelated. Every creature, every element, every force of nature participates in the whole of creation. If any person is denied shalom, all are thereby diminished.

"The Old Testament speaks of God's sovereignty in terms of covenant, more particularly the 'covenant of peace' with Israel, which binds that people to God's shalom (Isaiah 54:10; Ezekiel 37:26). In the covenant of shalom, there is no contradiction between justice and peace or between peace and security or between love and

justice (Jeremiah 29:7). In Isaiah's prophecy, when 'the Spirit is poured upon us from on high,' we will know that these laws of God are one and indivisible:

"'Then justice will dwell in the wilderness, and the effect of righteousness will be peace, and the result of righteousness, quietness and trust forever. My people will abide in a peaceful habitation, in secure dwellings, and in quiet resting places' (Isaiah 32:16-18).

"Shalom, then, is the sum total of moral and spiritual qualities in a community whose life is in harmony with God's good creation" ("In Defense of Creation," pp. 24, 25-26).

Paul's letters announce that Jesus Christ is "our peace." It is Christ who "broke down the barrier of hatred that divided us," creating one humanity, overcoming enmity, so making peace (Ephesians 2:14-19). It is Christ who ordains a ministry of reconciliation. Repentance prepares us for reconciliation. Then we shall open ourselves to the transforming power of God's grace in Christ. Then we shall know what it means to be "in Christ." Then we are to become ambassadors of a new creation, a new Kingdom, a new order of love and justice (2 Corinthians 5:17-20).

In their 2010 pastoral document, "God's Renewed Creation: Call to Hope and Action," the Council of Bishops reminds us:

"No matter how bad things are, God's creative work continues. Christ's resurrection assures us that death and destruction do not have the last word. Paul taught that through Jesus Christ, God offers redemption to all of creation and reconciles all things, 'whether on earth or in heaven' (Colossians 1:20). God's Spirit is always and everywhere at work in the world fighting poverty, restoring health, renewing creation, and reconciling peoples."

This is the foundation of faith that enables us in The United Methodist Church to offer hope to those who despair and to bring forth joy to replace sadness. We can join hearts in the traditional prayer of Saint Francis of Assisi that we act in the spirit of Christ, so we too can sow love where there is hatred, can dispense pardon where there is injury, can cast light where there is darkness. As instruments of peace and justice, we can seek to replace discord with harmony and to repair the brokenness that shatters the wholeness of shalom.

Program Activities

The General Board of Church and Society will carry out the following "Peace with Justice" activities:

1. implement the "Policies for a Just Peace" as specified in the Council of Bishops' "In Defense of Creation," the Council's "God's Renewed Creation: Call to Hope and Action," and the resolutions on "The United Methodist Church and Peace," "Globalization and Its Impact on Human Dignity and Human Rights," as well as other resolutions on war, peace, disarmament, and terrorism;

2. participate in the pilgrimage of Justice and Peace as our contribution to realizing the call of the 10th assembly of the World Council of Churches in 2013 held in Busan, South Korea.

3. work with the World Council of Churches, interfaith and ecumenical bodies, and secular organizations for social-justice policies and programs that seek the wholeness of shalom for all of God's people, and

4. work to eradicate attitudinal and systemic behavior patterns that perpetuate the sin of racism and gender discrimination as it is lived out in the areas of peace, justice, and the integrity of creation.

To achieve these objectives, the General Board of Church and Society may:

a. assist annual conferences, districts, and local churches to organize and carry out Peace with Justice activities, and to promote the Peace with Justice Special Sunday Offering in coordination with United Methodist Communications;

b. provide a regular flow of information on public issues to local churches, districts, and annual and central conferences;

c. strengthen its capacity to act as a public-policy advocate of measures that improve global relations and move toward just peacemaking, and measures that provide jobs, housing, education, food, health care, income support, and clean water to all;

d. assist annual and central conferences and/or local churches to assess and respond to the disproportionate effect of injustices on racial and ethnic persons in the world; and

e. assist annual conference Peace with Justice coordinators to carry out their duties.

For the purpose of financing activities (a) to achieve the "Policies for a Just Peace" contained in the Council of Bishops' "In Defense of Creation" and "God's Renewed Creation: Call to Hope and Action," and (b) to pursue other justice and peace objectives contained within the vision of shalom in this same document, revenue shall come from the Peace with Justice Special Sunday offering and other possible sources in accordance with the 2012 *Book of Discipline* ¶ 263.5 and World Service Special gifts.

Assignment

The Peace with Justice Sunday and Special Offering shall be assigned to the General Board of Church and Society.

Rationale:

Peace with Justice is a faithful expression of shalom in the Bible. This new resolution provides explanation and

guidance on understanding the importance of the Peace with Justice Special Sunday, and how it supports biblical shalom.

R9999.

Petition Number: 60852-FA-R9999-G; Joyner, Alexander - Parksley, VA, USA. 1 Similar Petition

Diplomacy and Investments in Palestine

Add new Resolution "Middle Eastern Diplomacy and Investments in Palestine"

Whereas, the Israeli/Palestinian conflict is one of the world's most intractable conflicts with years of an unsuccessful peace process despite strong support for a two-state solution on the part of both the Israeli and Palestinian people; and

Whereas, the 1967 war between Israel and the surrounding Arab nations resulted in the occupation of Palestinian Territories, and the peace process that began with the 1993 Oslo Accords has still not created a sovereign Palestinian State although final status offers were made in 2000 and in 2008. An agreement was never reached and both parties have at different times walked away from the negotiations; and

Whereas, ongoing suffering continues for both parties with Israeli settlement growth and control over the Palestinian population and economy and a lack of security for Israelis;

Whereas, intransigence by both parties creates a regionally and globally dangerous and volatile situation and only a negotiated agreement leading to a peace treaty will bring a true end to this conflict; and

Whereas, simple calls for the parties to return to the negotiating table are no longer sufficient to address the urgency of the situation;

THEREFORE, be it resolved that the 2016 General Conference calls on the General Board of Church & Society, the General Board of Global Ministries, and the General Board of Pensions and Health Benefits of The United Methodist Church respectively to:

1. Lobby the United States government to draft a just and comprehensive peace agreement to present to the Israelis and Palestinians with the expectation that both parties sign within a two-year period and to offer a variety of strong incentives to encourage them to sign. In addition to foreign aid, these incentives could include favorable trade and shipping agreements, favorable student and work-related visa arrangements, and coordination on various diplomatic fronts. The comprehensive agreement would recognize a sovereign Palestinian State, define borders, and address the core issues of the status of Jerusalem, settlements, refugees, and security arrangements; and

2. Urge all national governments represented in The United Methodist Church to invest substantial diplomatic capital in support of such a framework; and

3. Encourage the General Board of Pensions and other investors, such as United Methodist foundations to continue to research and identify investment opportunities in the infrastructure of the Palestinian economy to help build a viable Palestinian state and strengthen the economic well-being of Palestinian communities.

Rationale:

In light of the breakdown and stagnation of the peace process, United Methodists should lobby the United States government to take a more proactive role in negotiations.

R9999.

Petition Number: 60856-FA-R9999-G; Henry-Crowe, Susan - Washington, DC, General Board of Church and Society. DeLarme, Shirley - Port Orchard, WA, USA for Pacific Northwest Annual Conference.1 Similar Petition

Divest from Caterpillar

Add new resolution to the *Book of Resolutions* as follows:

The United Methodist 2012 General Conference asked "all United Methodist general boards and agencies prayerfully consider advocating that all companies formally recognize and adopt into their codes of conduct the United Nations Guiding Principles on Business and Human Rights (also known as the Ruggie Principles). The United Methodist *Book of Discipline'*s statement on Socially Responsible Investments says, "The boards and agencies are to give careful consideration to shareholder advocacy, including advocacy of corporate disinvestment" (2012 *Book of Discipline*, ¶ 717). Further, The United Methodist Church opposes Israel's occupation of the West Bank and Gaza Strip (Resolution 6111, "Opposition to Israeli Settlements in Palestinian Land," 2012 *Book of Resolutions*).

Caterpillar, Inc. machines are used by the Israeli government and by the Israeli military for the demolition of Palestinian houses and water supplies in the occupied Palestinian territories, the construction of the Separation Wall, construction of settlements and settlement infrastructure on Palestinian land, the uprooting of olive trees, creation of roadblocks, and as weapons ("Facts on the Ground: Heavy Engineering Machinery and the Israeli Occupation Report," Who Profits Research Center, July 2014).

Caterpillar's D9 bulldozers favored by Israel's military are not the familiar equipment used for farming or for municipal projects, but rather are two-story machines weighing 54 kilos/60 tons with a front blade more than 1.8 meters/6-feet high and 4.5 meters/15-feet wide and a clawlike hydraulic "ripper" in the back, as well as gun turrets (The Caterpillar Campaign, U.S. Campaign to End the Israeli Occupation, [www.endtheoccupation.org]). In fact, an Israeli military commander referred to Caterpillar bulldozers as "the key weapon" in its military occupation of the West Bank and the Gaza Strip (Alon, Ben David 'Israel-Double Jeopardy,' Janes Defense Weekly, 11/17/04). Israeli Defense Minister Shaul Mofaz has declared, "The D-9 is a strategic weapon here" (www.btselem.org/Download/200101_Civilians_Under_Siege_Eng.doc). Caterpillar machines have been used in the killing of Palestinian civilians, including a pregnant woman, a paraplegic, an elderly paralyzed man, and families including children (www.apnewsarchive.com/2002/Bodies-Recovered-in-Nablus-Rubble/id-d7216a4b0417bdcf-9c2beac8a5a7e554). An American peace activist, Rachel Corrie, was killed by a Caterpillar bulldozer as she tried to protect a Palestinian home from demolition (http://rachelcorriefoundation.org/).

Caterpillar sells its military equipment to Israel through the U.S. Foreign Military Sales Program. Because this equipment is weaponized and used as a weapon in the occupied territories, the sale of Caterpillar bulldozers to the Israeli military violates the U.S. Arms Export Control Act, which prohibits the use of U.S.-made machinery or weapons against a civilian population.

Israel's sole Caterpillar distributor, Zoko Enterprises, provides employees who can function as reserve soldiers to service the D-9s during military operations on the battlefield ("Facts on the Ground: Heavy Engineering Machinery and the Israeli Occupation Report," Who Profits Research Center, July 2014).

A 2013 report to the United Nations Human Rights Committee states: "Caterpillar could protect against the militarized misuse of its equipment by contracting restrictions for use in its sales agreements, such as the insertion of provisions eliminating further sales if Caterpillar products were employed in human rights violations. Such an option would allow Caterpillar to send a clear message that it will not be complicit in human-rights abuses" (The Global Initiative for Economic, Social and Cultural Rights Joint Parallel Report to the United Nations Human Rights Committee, 109th Session, 14 October–1 November 2013).

Caterpillar has shown it can guide its dealers and subsidiaries in matters concerning equipment use by a letter prohibiting them from accepting orders for equipment that could ultimately be used in Iran (www.wsj.com/articles/SB10001424052748703429304575095430605944518).

The Palestinian Christian community, through the Kairos Palestine document, has requested the support of the wider Church (Kairos Palestine. "A Moment of Truth: A Word of Faith, Hope and Love from the Heart of Palestinian Suffering" [www.kairospalestine.ps/sites/default/Documents/English.pdf Web. December 2009]). Palestinian Christian leaders have specifically requested the support of The United Methodist Church; (Letter to The United Methodist Church from Rifat Odeh Kassis, General Coordinator, Kairos Palestine, November 28, 2014 [www.kairosresponse.org/Rifat_Kassis.html. Web. January 2015]). All UMC missionaries serving in the Holy Land over the last 25 years likewise support concrete actions by our denomination to show our support of Palestinian rights (United Methodist Missionaries Support Divestment from the Israeli occupation. [www.kairosresponse.org/UMC_Missionaries_Divestment.html. Web. January 2015]).

The United Methodist General Board of Pension and Health Benefits (GBPHB) holds stock in Caterpillar, Inc. and has increased those holdings significantly since General Conference 2012.

For ten years, various groups from The United Methodist Church, other denominations, and numerous advocacy groups have brought human-rights violations to the attention of Caterpillar, Inc. through letters, e-mails and private meetings with Caterpillar officials, yet the company has failed to respond with any corrective measures. Despite repeated discussions concerning this issue, Caterpillar, Inc. has refused a direct request from GBPHB to sign the U.N. Guiding Principles on Business and Human Rights.

The GBPHB, as part of its Socially Responsible Investing screens, lists "weapons" among other products that do not align with United Methodist values and thus "excludes investments in companies earning significant revenues from . . . weapons . . ." In 2012, GBPHB released a statement expressing "our belief that the company's policies expose Caterpillar—and by extension, its shareholders—to reputational and financial risk."

To encourage companies to be responsive to United Methodist concerns and to avoid profiting from weapons that support Israel's occupation, the United Methodist 2016 General Conference directs the General Board of Pension and Health Benefits to divest its shares of Caterpillar stock, and to exclude it from further investment until the company

1. signs the U.N. Guiding Principles on Business and Human Rights,

2. stops providing D-9 bulldozers for Israel to use as weapons in the occupied Palestinian territories, and

3. prohibits all Caterpillar dealers or subsidiaries from accepting any orders for equipment where the dealer or subsidiary knows that the products will be used in the construction of Israeli settlements, the construction of by-pass roads, the construction of the security barrier, or the demolition of Palestinian homes or agricultural fields in the occupied Palestinian territories.

Rationale:

United Methodist funds should not be invested in companies or institutions that profit from activities conducted in illegally occupied territory.

R9999.

Petition Number: 60867-FA-R9999-G; Pritchett, Chett - Washington, DC, USA for Methodist Federation for Social Action.

Educational Campaign about Hewlett Packard

WHEREAS, United Methodists have participated in shareholder engagement with Hewlett Packard for more than seven years and have asked them to end their involvement with the illegal occupation of Palestinian lands (<https://www.kairosresponse.org/uploads/UM_CorpEngagement_2004-11.pdf>); and,

WHEREAS, Hewlett Packard provides information management services for state and private prisons in the United States, furthering the prison-industrial complex (<http://www8.hp.com/h20195/v2/GetDocument.aspx?docname=4AA3-3858ENW&cc=us&lc=en>); and,

WHEREAS, The United Methodist Church, through action of the General Board of Pension and Health Benefits (<http://www.gbophb.org/news/release/pr20120103/>), has created a private prisons divestment screen; and,

WHEREAS, the prison industrial complex and the military industrial complex are becoming increasingly intertwined through their use of technologies developed by Hewlett Packard, deepening system dehumanizing those imprisoned in America, as well as Palestinians and Israelis; and,

WHEREAS, Hewlett Packard provides data storage for illegal settlements, manages information technology for the Israeli Navy, and provides biometric monitoring of checkpoints inside the West Bank (<http://www.whoprofits.org/sites/default/files/hp_report-_final_for_web.pdf>); and

WHEREAS, Hewlett Packard is the largest military contractor in the world yet is not considered part of the military sector and not affected by the General Board of Pension and Health Benefits six social screens (<http://www.your-poc.com/top-20-defense-contractors-2015/>); and,

WHEREAS, more than 3,000 Palestinian Christians have implored Christians everywhere to put actions behind their words to end Israel's occupation of Palestinian land; and The United Methodist Church has been specifically asked by Palestinian Christian leaders to oppose human rights violations (www.kairospalestine.ps/sites/default/Documents/English.pdf <file:///C:\Users\Ginny%60%60%60%60%60%60%60%60%60%60%60%60%60%60%60\AppData\Local\Microsoft\Windows\Temporary%20Internet%20Files\Content.Outlook\9WYX-9CK1\www.kairospalestine.ps\sites\default\Documents\English.pdf>); and,

WHEREAS, there has been no meaningful progress with Hewlett Packard and no indication of any willingness to change their involvement in the occupation of foreign lands or the prison industrial complex; and,

WHEREAS, nonviolent tools for education and ethical consumption are central to a living expression of discipleship; and,

WHEREAS, The United Methodist Church supports the public's right to know the level of corporate impact (¶ 163I of *The Book of Discipline of The United Methodist Church*);

Therefore, be it resolved, that General Conference 2016 calls on all boards and agencies, conference offices, local congregations, campus ministries, and individual United Methodists to consider the above statements and educate themselves further before purchasing equipment and technologies from Hewlett Packard.



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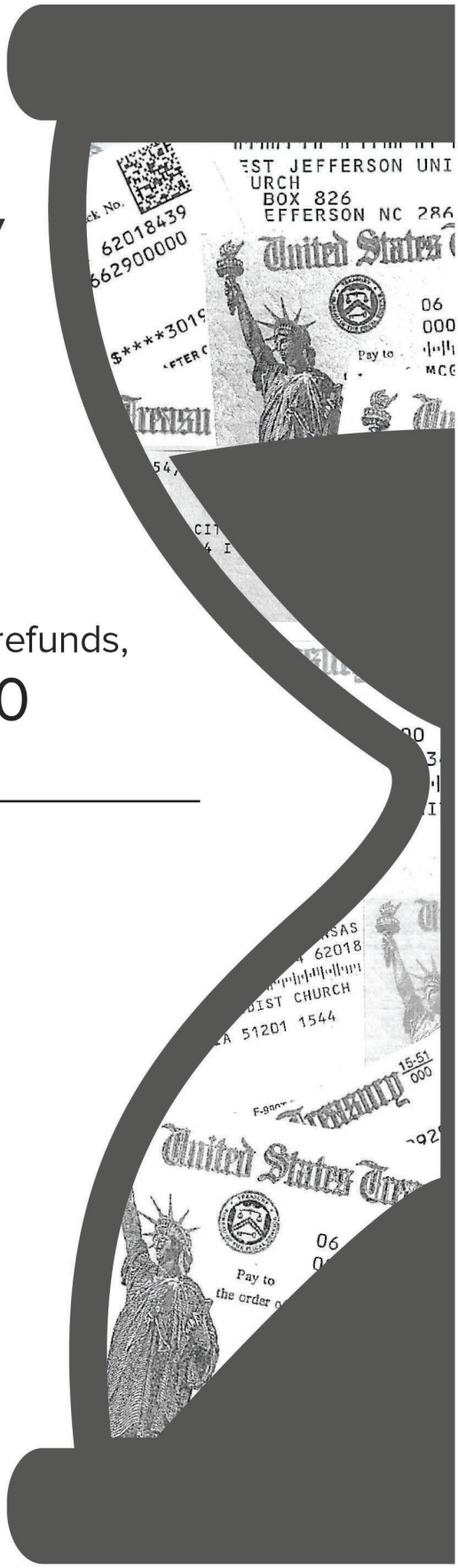
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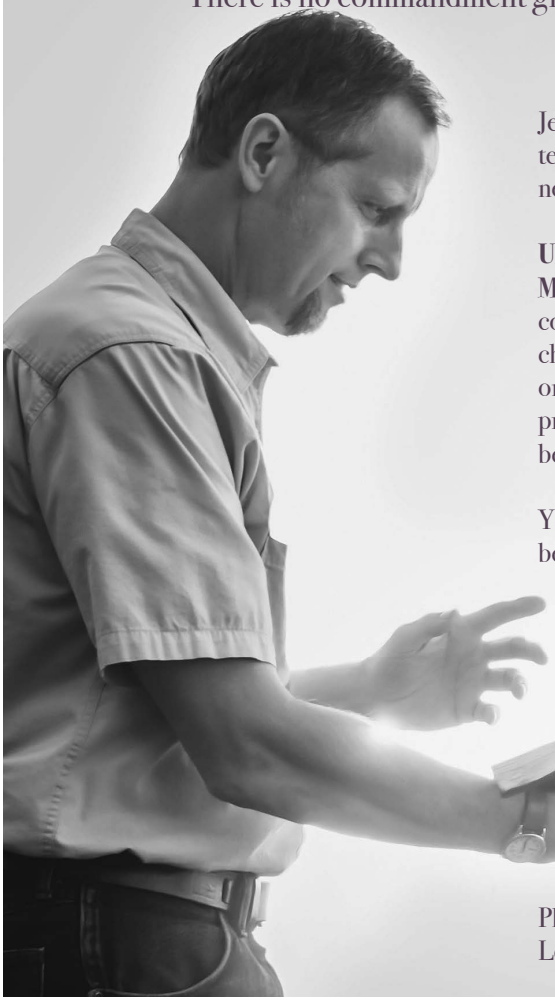
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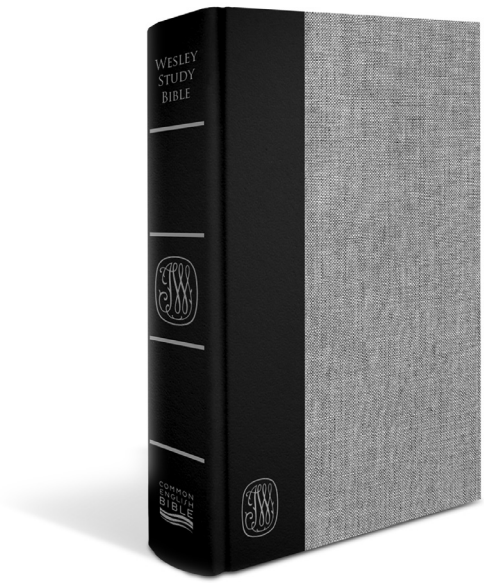
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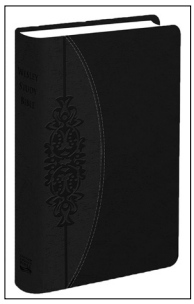


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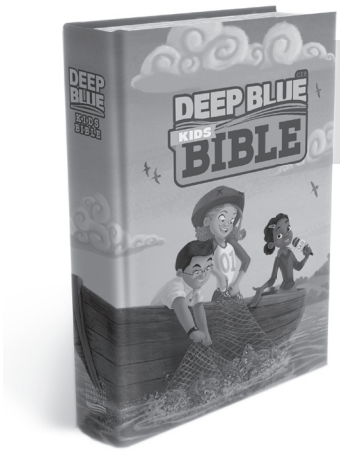
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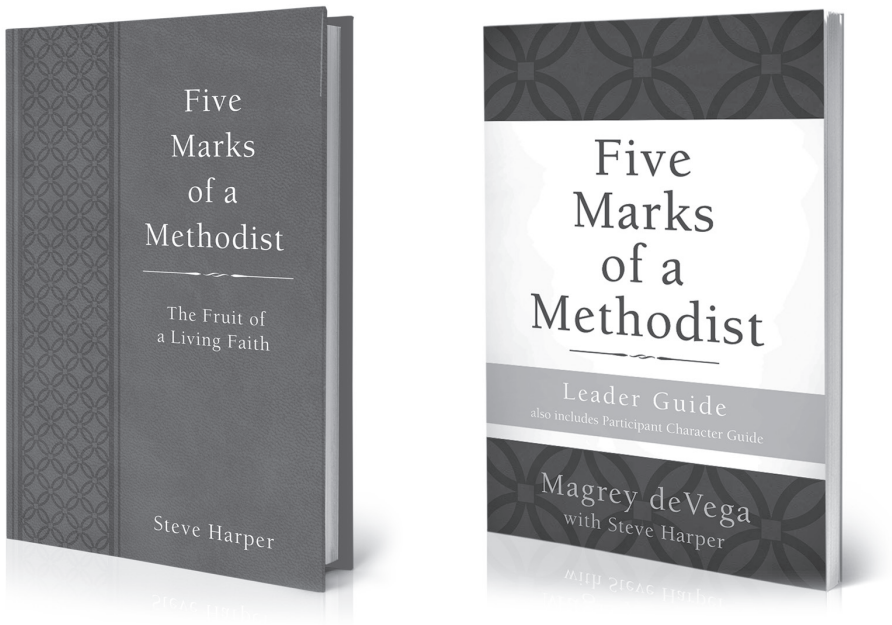
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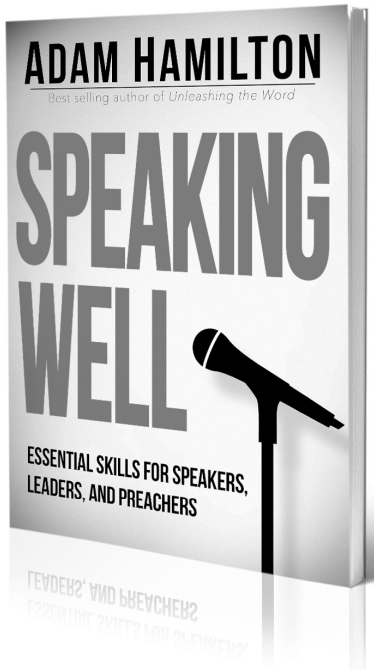
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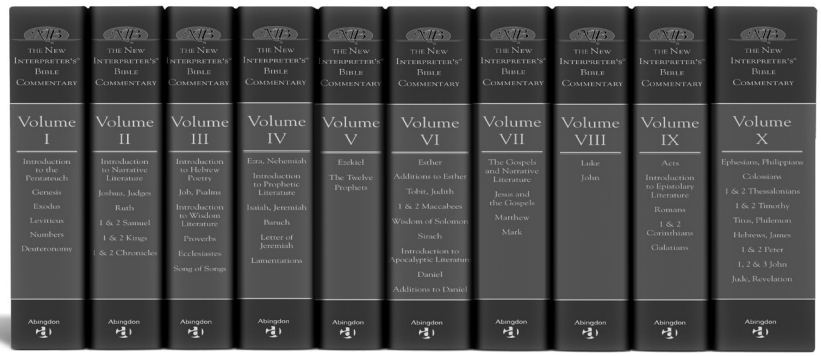
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Faith and Order

THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH

Volume 2 **Nashville, Tennessee**

Report of the Committee on Faith and Order to the General Conference of The United Methodist Church 2016

The Committee on Faith and Order shall give leadership to The United Methodist Church in reflecting upon, discerning and living out matters of faith, doctrinal teaching, order, and discipline in the midst of mission and ministry in the church and the world. The committee shall be a visible expression of the commitment of The United Methodist Church to carry on informed theological reflection for the current time in dynamic continuity with the historic Christian faith, our common heritage as Christians grounded in the apostolic witness, and our distinctive Wesleyan heritage.

(*Book of Discipline, 2008*, ¶ 1908)

Created with this mandate at the General Conference of 2008 in Fort Worth, Texas, the Committee on Faith and Order has been on a circuitous and rich journey this past quadrennium. As the General Conference of 2012 was working to put together a structure for the church following a Judicial Council ruling, the paragraphs authorizing the Committee on Faith and Order were inadvertently left out. The Committee is grateful that the Council of Bishops, with whom we had developed a close working relationship, was willing to provide funding and support for our continuing work. The General Board of Higher Education and Ministry and the Office of Christian Unity and Interreligious Relationships have also been valuable and significant partners in our work, providing support and staffing. In spite of the organizational challenges, we continued to respond to the mandate given at our creation by providing a forum for intentional systematic and inclusive conversations about matters of faith, doctrine, and order.

Our work this quadrennium has focused on four areas: (1) We have been working in a consultative role with the Standing Committee on Central Conference Matters as they make proposals for a "*General Book of Discipline*" (as per ¶ 101). They have consulted with us on their legislation. (2) We have prepared a constructive statement of United Methodist ecclesiology, now entitled *Wonder, Love and Praise.* We are presenting legislation for the *Book of Resolutions* proposing a churchwide study process for this document. (3) We have been working on the theology and practice of Christian conferencing at the request of the Commission on the General Conference as the commission sought to shape the 2016 General Conference. A presentation on Christian Conferencing was made to the Council of Bishops. Time will be spent at General Conference on Christian Conferencing, with supporting materials in the *ADCA* and in a booklet to be published by The United Methodist Publishing House. (4) We continue working on a teaching resource for our denomination that might be used in confirmation classes, in adult faith formation, and in outreach and evangelism. In addition to these focus areas, we are proposing through legislation a reauthorization of the Committee of Faith and Order related and amenable to the Council of Bishops (*ADCA*, new ¶ 443-450).

In the coming quadrennium we will continue our work on the following projects: (1) *Wonder, Love and Praise* with the goal of presenting a version to the 2020 General Conference for adoption as an official teaching document of the church comparable to *By Water and the Spiri*t and *This Holy Mystery*; and (2) the teaching resource, which we hope to have completed by 2020. We anticipate that to these projects will be added others by the Council of Bishops and the General Conference. In a time of great change and ferment in church and world, we believe there is value in convening a group whose purpose is to be a visible expression of the commitment of The United Methodist Church to carry on informed theological reflection for the current time in dynamic continuity with the historic Christian faith, our common heritage as Christians grounded in the apostolic witness, and our distinctive Wesleyan heritage.

Respectfully Submitted,

David KekumbaYemba, Chairperson
The Committee on Faith and Order
The United Methodist Church

Proposed Amendments to the *Book of Discipline*

¶101.

Petition Number: 60276-FO-¶101-G; Streiff, Patrick - Zurich, Switzerland for Standing Committee on Central Conference Matters. Yemba, David Kekumba - Kinshasa II, nu Democratic Republic of Congo for Committee on Faith and Order.

General Book of Discipline

Amend the *Book of Discipline* as follows:

Part II

~~GLOBAL~~ GENERAL Book of Discipline

¶**101.** The *General Book of Discipline* reflects our Wesleyan way of serving Christ through doctrine and disciplined Christian life. We are a worldwide denomination united by doctrine, discipline, and mission through our connectional covenant. The *General Book of Discipline* expresses that unity. Each central conference may make changes and adaptations to the *General Book of Discipline* to more fruitfully accomplish our mission in various contexts. However, some portions of the *General Book of Discipline* are not subject to adaptation. The following parts and paragraphs are not subject to change or adaptation except by action of the General Conference. The Standing Committee on Central Conference Matters has primary responsibility for proposing to General Conference revisions to this paragraph.

Parts ~~I, III~~-V

I. Constitution ¶¶ 1–61

II. General Book of Discipline ¶ 101

III. Doctrinal Standards and Our Theological Task ¶¶ 102–105

IV. The Ministry of All Christians ¶¶ 120–143

V. Social Principles ~~Preface, Preamble, and~~ ¶¶160–166

The Standing Committee on Central Conference Matters, in consultation with the Committee on Faith and Order, will bring ~~recommendations to the 2016 General Conference as to which parts and paragraphs in Part VI of the *Book of Discipline* are not subject to change or adaptation.~~ legislation to the 2020 General Conference to change the structure of the *General Book of Discipline* to include a *Part VI, General Organization and Administration* not subject to change or adaptation by central conferences, and a *Part VII, Additional Organization and Administration*, adaptable by central conferences according to ¶ 31.5. The content of Part VI of the 2016 *Book of Discipline* will be included in either Part VI or Part VII of the *General Book of Discipline.*

The Commission on the General Conference is directed to set aside adequate time in the first three days of the 2020 General Conference for plenary consideration and action on *Part VI, General Administration and Organization,* submitted by the Standing Committee on Central Conference Matters. Subsequent changes to Part VI shall be reviewed by the Standing Committee on Central Conference Matters for submission to General Conference.

Rationale:

The revision mandates the Standing Committee to complete the work during the next quadrennium, replaces 'global' by 'general' and thus brings unity in the terminology (*general* conference, bishops as *general* superintendents, see ¶ 31.5), and directs the Commission on General Conference to structure a process for the 2020 General Conference . . .

¶101.

Petition Number: 60352-FO-¶101-G; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

General Book of Discipline Process

Amend ¶101

Part II. ~~GLOBAL Book of Discipline~~ THE NEW *GENERAL DISCIPLINE*

¶ **101.** ~~The *Book of Discipline* reflects our Wesleyan way of serving Christ through doctrine and disciplined Christian life. We are~~ The United Methodist Church is a worldwide denomination united by doctrine, discipline, and mission through ~~our~~ a connectional covenant. ~~The *Book of*~~ A new *General Discipline* will reflect our Wesleyan way of serving Christ and expresses ~~that~~ our unity. ~~Each central conference may make changes and adaptations to the *Book of Discipline* to more fruitfully accomplish our mission in various contexts. However, some portions of the *Book of Discipline* are not subject to adaptation. The following parts and paragraphs are not subject to change or adaptation except by action of the General Conference. The Standing Committee on Central Conference Matters has primary responsibility for proposing to General Conference revisions to this paragraph.~~

~~Parts I, III-V~~

The new *General Discipline* will contain what is distinctively connectional and is subdivided into the following parts:

I. Constitution ¶¶ 1–61

III. Doctrinal Standards and Our Theological Task ¶¶ 102–105

IV. The Ministry of All Christians ¶¶ 120–143

V. Social Principles Preface, Preamble, and ¶¶160–166

VI. Organization and Administration: The Standing Committee on Central Conference Matters, in consultation with the Committee on Faith and Order, will bring recommendations to the ~~2016~~ 2020 General Conference as to the draft of all of Part VI in a new *General Discipline*, the draft of *General Regulations*, and the draft of additional legislation for territories outside the boundaries of central conferences, for adoption and implementation by the 2020 General Conference. In preparation of the draft of Part VI, chapter 5 (Administrative Order), the Standing Committee on Central Conference Matters shall work jointly with the Connectional Table. In preparation of the draft of Part VI, Chapter Two (The Ministry of the Ordained), and Part VI, Chapter Three (The Superintendency), the Standing Committee on Central Conference Matters shall work jointly with the Commission for the Study of Ministry. Following the 2016 General Conference, central conferences shall continue to have the power of adaptation of the *Book of Discipline* according to par. 31.5.

Rationale:

Because of the Connectional Table's responsibility for recommendations related to Administrative Order and the Commission for the Study of Ministry's responsibility for studying and making recommendations for Licensed/Ordained Ministry and Superintendency, both of these bodies need to be included in the development of a new *General Discipline*.

¶101.

Petition Number: 61018-FO-¶101; Ritter, Chris - Geneseo, IL, USA.

Two-Jurisdiction Solution – Power to Adapt the Discipline

Amend: ¶ 101 *The Book of Discipline* reflects our Wesleyan way of serving Christ through doctrine and disciplined Christian life. We are a worldwide denomination united by doctrine, discipline, and mission through our connectional covenant. The *Book of Discipline* expresses that unity. Each central conference and jurisdictional conference may make changes and adaptations to the *Book of Discipline* to more fruitfully accomplish our mission in various contexts. However, some portions of the *Book of Discipline* are not subject to adaptation. The following parts and paragraphs are not subject to change or adaptation except by action of the General Conference. The Standing Committee on Central Conference Matters has primary responsibility for proposing to General Conference revisions to this paragraph.

Parts I, III-V

1. Constitution ¶¶ 1-61

2. Doctrinal Standards and Our Theological Task ¶¶ 101-104

3. The Ministry of All Christians ¶¶ 120-142

4. Social Principles Preface~~,~~ and Preamble ~~and ¶¶160 – 166~~

Rationale:

One way to achieve amicable unity in the UMC is through a Two-Jurisdiction solution. This piece of that solution grants jurisdictions the same power as central conferences to adapt parts of the *Discipline* and expands the adaptable sections to include the main body of our Social Principles. See jurisdictionalsolution.org.

¶104.

Petition Number: 60864-FO-¶104; Mhone, Daniel - Blantyre, Malawi.

Deletion

Delete ¶ 104 - **ARTICLE XXIII – Of the Rulers of the United States of America**

~~The President, the Congress, the general assemblies, the governors, and the Councils of the state, as the delegates of the people, are rulers of the United States of America, according to the division of power made to them by the Constitution of the United States and by the constitutions of their respective states. And the said states are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction.~~

Rationale:

The article addresses the rulers of the United States of America and owing to the fact that The United Methodist Church is global in nature, the article is irrelevant for the global United Methodist church.

¶104.

Petition Number: 60980-FO-¶104-G; Watts, Joel L. - Charleston, WV, USA.6 Similar Petitions

Add Nicene Creed to Doctrinal Standards

In order to implement the Constitutional amendments in similarly titled petitions, amend ¶ 104 as follows:

¶ 104. SECTION 3—OUR DOCTRINAL STANDARDS AND GENERAL RULES

THE ARTICLES OF RELIGION OF THE METHODIST CHURCH[3]

. . .

THE CONFESSION OF FAITH OF THE EVANGELICAL UNITED BRETHREN CHURCH[6]

. . .

THE STANDARD SERMONS OF WESLEY

. . .

THE EXPLANATORY NOTES UPON THE NEW TESTAMENT

. . .

THE GENERAL RULES OF THE METHODIST CHURCH[7]

. . .

THE NICENE-CONSTANTINOPOLITAN CREED

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from True God, begotten, not made, of one being with the Father; through Him all things were made. For us and for our salvation he came down from heaven, was incarnate of the Holy Spirit and the Virgin Mary and became truly human. For our sake He was crucified under Pontius Pilate; He suffered death and was buried. On the third day He rose again in accordance with the Scriptures; He ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and His kingdom will have no end.

We believe in the Holy Spirit, the Lord, the Giver of Life, who proceeds from the Father and the Son, who with the Father and the Son is worshiped and glorified, who has spoken through the prophets. We believe in one holy catholic and apostolic church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

Rationale:

Implementing legislation for amendments to ¶¶ 3 and 17. The Doctrinal Standards affirm the Nicene Creed. Including the creed further strengthens ecumenical conversation, giving a theological framework for dialogue and discernment within United Methodism. Also, it professes our theological connection and heritage with the greater Church of Jesus Christ.

¶105.

Petition Number: 60676-FO-¶105-G; Arnold, Bill - Wilmore, KY, USA.

Revision of Our Theological Task

Amend ¶ 105 as follows:

¶ 105. SECTION 4—OUR THEOLOGICAL TASK

Theology is our effort to reflect upon God's gracious action in our lives. In response . . .

The Nature of Our Theological Task

Our theological task is both critical and constructive. It is *critical* in that . . .

. . .

Theological Guidelines: Sources and Criteria

. . .

In practice, theological reflection may also find its point of departure in tradition, experience, or rational analysis. ~~What matters most is that all four~~ Yet these three guidelines must be brought to bear in faithful~~, serious,~~ theological consideration upon the living core of the Christian faith as revealed in Scripture, our primary authority. We turn to these three in the *process* of interpreting Scripture (a process known as hermeneutics), but not as independent sources of truth. ~~Insights arising from serious study of the Scriptures and tradition enrich contemporary experience. Imaginative and critical thought enables us to understand better the Bible and our common Christian history.~~

Scripture

United Methodists share with other Christians the conviction that Scripture is the primary source and criterion for Christian doctrine. Through Scripture the living Christ meets us in the experience of redeeming grace. We are convinced that Jesus Christ is the living Word of God in our midst whom we trust in life and death. The biblical authors, illumined by the Holy Spirit, bear witness that in Christ the world is reconciled to God. The Bible bears authentic testimony to God's self-disclosure in the life, death, and resurrection of Jesus Christ as well as in God's work of creation, in ~~the pilgrimage of~~ God's covenant relationship with ancient Israel, and in the Holy Spirit's ongoing activity in human history.

As we open our minds and hearts . . .

The Bible is sacred canon . . .

Our standards affirm the Bible . . .

We properly read Scripture . . .

We interpret individual texts . . .

We are aided by scholarly inquiry . . .

Through this faithful reading of Scripture, we may come to know the truth of the biblical message in its bearing on our own lives and the life of the world. Thus, the Bible serves both as a source of our faith and as the basic criterion by which the truth and fidelity of any interpretation of faith is measured. As the primary source and

criterion, Scripture therefore holds a privileged position among the other sources in the theological task.

While we acknowledge the primacy of Scripture in theological reflection, ~~our attempts to grasp its meaning always involve~~ we do not minimize the contributions of tradition, experience, and reason in that reflection. ~~Like Scripture, these may become creative vehicles of the Holy Spirit as they function within the Church. They~~ These three sources quicken our faith, open our eyes to the wonder of God's love, and clarify our understanding.

The Wesleyan heritage, reflecting its origins in the catholic and reformed ethos of English Christianity, directs us to a self-conscious use of these three sources in interpreting Scripture and in formulating faith statements based on the biblical witness. These sources are, ~~along with Scripture~~ therefore, indispensable to our theological task.

The close relationship of tradition, experience, and reason . . .

The developing communities of faith judged them, therefore, to be an authoritative witness to that revelation. ~~In recognizing~~ Thus, while we recognize the interrelationship ~~and inseparability~~ of the four basic resources for theological ~~understanding~~ reflection, we ~~are following a model that is present in the biblical text itself~~ emphasize that tradition, experience, and reason—taken singly or in combination—cannot be interpreted to contravene Scripture as the primary source and criterion for doctrine.

Tradition

The theological task . . .

In these attempts, tradition, understood both in terms of process and form, has played an important role. The passing on and receiving of the gospel among persons, regions, and generations constitutes a dynamic element of Christian history. The formulations and practices that grew out of specific ~~circumstances~~ historical contexts constitute the legacy of the corporate experience of earlier Christian communities.

Wesley believed that doctrines should be proved first by Scripture and reason, and then by Christian antiquity if need be. He understood Christian antiquity to be the "primitive church," a pristine age of Christianity, which he generally took to be the first three or four centuries of Christian history. ~~These traditions are found in many cultures around the globe. But the history of Christianity includes a mixture of ignorance, misguided zeal, and sin.~~ Thus, we United Methodists are heirs of a great heritage, which includes the Apostles' Creed and the ecumenical creeds framed at Nicaea and Chalcedon (and preserved in our Doctrinal Standards, § 104). In addition to antiquity, Wesley relied on the liturgy, articles of religion, and homilies of the Church of England, in which he was an ordained priest. Yet Scripture remains~~ed~~ the norm by which all traditions ~~are~~ were to be judged.

The story of the church reflects the most basic sense of tradition, the continuing activity of God's Spirit transforming human life. ~~Tradition is the history of that continuing environment of grace in and by which all Christians live, God's self-giving love in Jesus Christ. As such, tradition transcends the story of particular traditions.~~ In this ~~deeper~~ sense ~~of tradition~~, all Christians share a common history. ~~Within that history, Christian tradition precedes Scripture, and yet Scripture comes to be the focal expression of the tradition. As United Methodists, we pursue our theological task in openness to the richness of both the form and power of tradition.~~

~~The multiplicity of traditions furnishes a richly varied source for theological reflection and construction. For United Methodists, certain strands of tradition have special importance as the historic foundation of our doctrinal heritage and the distinctive expressions of our communal existence.~~

~~We are now~~ Today, we are challenged by traditions from around the world that accent dimensions of Christian understanding that grow out of the sufferings and victories of the downtrodden. These traditions help us rediscover the biblical witness to God's special commitment to the poor, the disabled, the imprisoned, the oppressed, the outcast. In these persons we encounter the living presence of Jesus Christ.

These traditions underscore . . .

A critical appreciation of these traditions ~~can~~ compels us to think about God in ~~new ways~~ ways that are both ancient and modern, enlarges our vision of shalom, and enhances our confidence in God's ~~provident~~ redeeming love.

Tradition acts as a measure of validity . . .

It is by the discerning use of our doctrinal standards and in openness to ~~emerging~~ diverse forms of Christian ~~identity~~ tradition that we attempt to maintain fidelity to the apostolic faith. ~~At the same time~~ In this process, we ~~continue to~~ draw on the ~~broader~~ ecumenical Christian tradition as an expression of the history of divine grace within which Christians are able to recognize and welcome one another in love.

Experience

In our theological task, we follow Wesley's practice . . .

Our experience interacts with Scripture in this confirming role. We read Scripture in light of the conditions and events that help shape who we are, and we interpret our experience in terms of Scripture. As with tradition, Scripture remains the norm by which all experiences are judged.

~~All religious experience affects all human experience; all human experience affects our understanding of religious experience.~~

On the personal level, experience is ~~to the individual as tradition is to the church: It is~~ the personal appropriation of God's forgiving and empowering grace. Experience authenticates in our own lives the truths revealed in Scripture and illumined in tradition, enabling us to claim the Christian witness as our own.

Wesley described faith . . .

This "new life in Christ" is what we as United Methodists mean when we speak of "Christian experience~~.~~," which is not the ordinary experience of the unbeliever. Rather, it is the unique experience of the believer, and corporately, the church, in the task of reflecting upon Scripture and the realities of Christian living. Christian experience gives us new eyes to see the living truth in Scripture, confirming the biblical message for our present. Therefore, experience does not contravene Scripture as the primary source and criterion for doctrine. ~~It confirms the biblical message for our present. It~~ Christian experience illumines our understanding of God and creation and motivates us to make sensitive moral judgments.

Although profoundly personal, Christian experience is also corporate; our theological task is informed by the experience of the global church ~~and by the common experiences of all humanity~~. In our attempts to understand the biblical message, we recognize that God's gift of liberating love embraces the whole of creation.

Some facets of human experience . . .

A new awareness . . .

As a source for theological reflection, experience, like tradition, is richly varied, challenging our efforts to put into words the totality of the promises of the gospel. We interpret experience in the light of scriptural norms, just as our experience ~~informs~~ vivifies our reading of the biblical message. In this respect, Scripture remains central in our efforts to be faithful in making our Christian witness.

Reason

. . .

In theological reflection, the resources of tradition, experience, and reason are integral to our study of Scripture without displacing Scripture's primacy for faith and practice. These four sources~~—each making distinctive contributions, yet all finally working together—~~together guide our quest as United Methodists for a vital and appropriate Christian witness.

The Present Challenge to Theology in the Church

In addition to historic tensions and conflicts that still require resolution, new issues . . .

Rationale:

These changes clarify our roots in Mr. Wesley's understanding of Scripture, and the confirmatory roles of reason, tradition, and experience, in order to make clear that tradition and especially experience are untrustworthy whenever they deviate from Scripture, which is always trustworthy.

¶120.

Petition Number: 60544-FO-¶120-G; Klopfenstein, Marilee - Seymour, IN, USA for Rockford UMC Council. 1 Similar Petition

Mission Statement

In fifteen places in the *Book of Discipline*, the church's mission statement is referenced. We petition to add in each case the phrase "for the eternal salvation of persons," as follows:

AMEND ¶ 120:

¶ 120. *The Mission*—The mission of the Church is to make disciples of Jesus Christ for the eternal salvation of persons and for the transformation of the world. Local churches provide the most significant arena through which disciple-making occurs.

AMEND ¶ 121:

¶ 121. *Rationale for Our Mission*—The mission of the Church is to make disciples of Jesus Christ for the eternal salvation of persons and for the transformation of the world by proclaiming the good news of God's grace and by exemplifying Jesus' command to love God and neighbor …

AMEND ¶ 256.1:

1. The Church School and Small-Group Ministries—In each local church there shall be a variety of small-group ministries, including the church school, for supporting the formation of Christian disciples focused on the eternal salvation of persons and the transformation of the world.

AMEND ¶ 330.4:

4. They shall have responded to a written or oral doctrinal examination administered by the Board of Ordained Ministry. The candidate shall have (1) demonstrated . . . (2) satisfied . . . (3) prepared and preached . . . (4) presented . . . (5) presented a project that demonstrates fruitfulness in carrying out the church's mission of "Making Disciples of Jesus Christ for the Eternal Salvation of Persons and for the Transformation of the World." . . .

AMEND ¶ 335.7:

¶ 335. *Requirements for Admission to Full Connection and Ordination as Elder*—Provisional members who are candidates for full connection and ordination as elders

. . . They shall have: (1) served full-time under episcopal appointment . . . (7) presented a project that demonstrates fruitfulness in carrying out the church's mission of "Making Disciples of Jesus Christ for the Eternal Salvation of Persons and for the Transformation of the World"; (8) responded . . .

AMEND ¶ 401:

¶ **401.** *Task*—The task of superintending in The United Methodist Church resides in the office of bishop and extends to the district superintendent, with each possessing distinct and collegial responsibilities. The mission of the Church is to make disciples of Jesus Christ for the eternal salvation of persons and for the transformation of the world (see Part IV, Section I). From apostolic times . . .

AMEND ¶ 403.1:

¶ **403.** *The Role of Bishops and District Superintendents*—Bishops and superintendents are elders in full connection.

1. Bishops are elected from the elders and set apart for a ministry of servant leadership, general oversight and supervision (¶ 401). As followers of Jesus Christ, bishops are authorized to guard the faith, order, liturgy, doctrine, and discipline of the Church. The role and calling forth of the bishop is to exercise oversight and support of the Church in its mission of making disciples of Jesus Christ for the eternal salvation of persons and for the transformation of the world. The basis of such discipleship . . .

a) A vital and renewing spirit . . .

b) An enquiring mind and a commitment to the teaching office . . .

c) A vision for the Church. The role of bishop is to lead the whole Church in claiming its mission of making disciples of Jesus Christ for the eternal salvation of persons and for the transformation of the world. The bishop leads . . .

AMEND ¶ 601:

¶ **601.** *Purpose*—The purpose of the annual conference is to make disciples of Jesus Christ for the eternal salvation of persons and for the transformation of the world by equipping its local churches for ministry and by providing a connection for ministry beyond the local church; all to the glory of God.

AMEND ¶ 608.3:

¶ **608.** *Connectional Ministries*—Each annual conference is responsible to focus and guide the mission and ministry of The United Methodist Church within its boundaries by:

3. providing encouragement, coordination, and support for the ministries of nurture, outreach, and witness in districts and congregations for the eternal salvation of persons and for the transformation of the world;

AMEND ¶ 702.4:

¶ **702.** *Amenability and Program Accountability*—

4. The Connectional Table shall review and evaluate the effectiveness of the general program-related agencies and connectional structures of the church as they collectively seek to aid annual conferences and local churches as they fulfill the mission of The United Methodist Church to make disciples of Jesus Christ for the eternal salvation of persons and for the transformation of the world.

AMEND ¶ 807.10:

¶ **807.** *Other Fiscal Responsibilities*—The council shall have the following additional fiscal responsibilities:

10. To supervise the use . . . and affirming its readiness to go forth to the ends of the earth to all people to make disciples of Jesus Christ for the eternal salvation of persons and for the transformation of the world . . .

AMEND ¶ 905.4:

¶ **905.** *Objectives*—The essential functions of the Connectional Table are:

4. To review and evaluate the missional effectiveness of general program-related agencies and connectional structures of the church as they collectively seek to aid annual conferences and local churches as they fulfill the mission of The United Methodist Church to make disciples of Jesus Christ for the eternal salvation of persons and for the transformation of the world.

AMEND ¶ 1117:

¶ **1117.** *Christian Discipleship Formation Responsibilities*—The board shall interpret and promote group ministries in local congregations in order to support the formation of Christian disciples focused on the eternal salvation of persons and the transformation of the world.

AMEND ¶ 1422.1:

¶ **1422.** *Goals*—1. United Methodist schools of theology share a common mission of preparing persons for leadership in the ministry of The United Methodist Church; of leading in the ongoing reflection on Wesleyan theology; and of assisting the church in fulfilling its mission to make disciples of Jesus Christ for the eternal salvation of persons and for the transformation of the world.

AMEND ¶ 2002:

¶ **2002.** *Purpose*—The primary purpose of the General Commission on Religion and Race shall be to challenge and equip the general agencies, institutions, and connectional structures of The United Methodist Church to a full and equal participation of the racial and ethnic constituency in the total life and mission of the Church through teaching, advocacy and by reviewing and monitoring the practices of the entire church so as to further ensure racial inclusiveness as we make disciples for Jesus Christ for the eternal salvation of persons and for the transformation of the world.

Rationale:

The transformation of the world ought not come to the exclusion of people giving their lives to Jesus Christ for personal salvation. Adding this phrase to the mission statement clarifies the equal priority we give to both personal salvation and social holiness. The message of salvation and personal holiness has . . .

¶120.

Petition Number: 60660-FO-¶120-G; Hedglin, Chelsey - Nashville, TN, USA.

Mission Statement

Amend ¶ 120:

The Mission—The mission of the Church is to create a community relating people to God and to one another though Jesus Christ by making them ~~to make~~ disciples of Jesus Christ for the transformation of the world. Local churches and extension ministries of the Church provide the most significant arenas through which disciplemaking occurs.

Rationale:

This addendum to the mission of The United Methodist Church extends the mission of the Church and speaks to the broad nature of striving to be the body of Christ. Including the words "community" and "relating" speak to our call as Christians to be the hands and feet of Christ . . .

¶125.

Petition Number: 60813-FO-¶125-G; Barker, Amy Valdez - Chicago, IL, USA for Connectional Table.

Our Mission in the World

Amend the sixth paragraph of ¶ 125 as follows:

We enter afresh into a relationship of mutuality, creating a new sense of community and joyously living out our worldwide connection in our mission to make disciples of Jesus Christ for the transformation of the world.

Amend the second line of the Companion Litany of ¶ 125 as follows:

People: We will take faithful steps to live as a worldwide church in our mission to make disciples of Jesus Christ for the transformation of the world.

Amend tenth line of the Companion Litany of ¶125 as follows:

People: With God's grace, we joyfully live out our worldwide connection in our mission to make disciples of Jesus Christ for the transformation of the world.

Rationale:

The language of our covenant should match the language of our mission. This legislation reiterates the mission of our worldwide church.

¶140.

Petition Number: 60700-FO-¶140-G; McCart, Sharon Rae - Irvine, CA, USA for DisAbility Ministries Committee of The UMC - Global Health - GBGM.

UM Seminary Accessibility

Amend *Discipline* ¶ 140.

We recognize that God made all creation and saw that it was good. As a diverse people of God who bring special gifts and evidences of God's grace to the unity of the Church and to society, we are called to be faithful to the example of Jesus' ministry to all persons.

Inclusiveness means openness, acceptance, and support that enables all persons to participate in the life of the Church, the community, and the world; therefore, inclusiveness denies every semblance of discrimination. The services of worship of every local church of The United Methodist Church shall be open to all persons.

The mark of an inclusive society is one in which all persons are open, welcoming, fully accepting, and supporting of all other persons, enabling them to participate fully in the life of the church, the community, and the world. A further mark of inclusiveness is the setting of church activities in facilities accessible to persons with disabilities.

In The United Methodist Church inclusiveness means the freedom for the total involvement of all persons who meet the requirements of The United Methodist *Book of Discipline* in the membership and leadership of the Church at any level and in every place. In the spirit of this declaration, United Methodist seminaries will ~~make all efforts to meet Americans with Disabilities (ADA) accessibility standards by the year 2011. Exemptions for historical or existing buildings are not allowed under this requirement~~ begin or continue to improve access to facilities, to information and communication, and to appropriate support services and accommodations, as delineated by The United Nations Standard Rules on the Equalization of Opportunities for Persons with Disabilities.

Rationale:

This petition proposes to remove an outdated deadline and replace a US-centric requirement with a global standard. Seminaries need to be prepared for students with disabilities but it is understood that work toward this goal will vary from place to place.

¶140.

Petition Number: 60925-FO-¶140-G; Carlsen, Jonathan - Arcadia, FL, USA.

Called to Inclusiveness

Amend ¶ 140:

¶ 140. We recognize that God made . . . to all persons

Inclusiveness means openness, acceptance, and support that enables all persons to participate in the life of the Church, the community, and the world. ~~; therefore, inclusiveness denies every semblance of discrimination. The services of worship of every local church of The United Methodist Church shall be open to all persons.~~ The mark of an inclusive society is one in which all members are open, welcoming, fully accepting, and supporting of all other persons, enabling this participation. ~~them to participate fully in the life of the church, the community and the world. A further mark of this inclusiveness is the setting of church activities in facilities accessible to persons with disabilities.~~ It is an important value, but it is not unconditional or all-controlling.

Throughout its history, the Church has been inclusive in matters of race and ethnicity and exclusive in matters of belief and conduct. Genesis 1:27, John 3:16-17, Acts 10:34, Galatians 3:28, and 2 Peter 3:9 are just a few of the Scriptures highlighting this inclusiveness. But the same Lord Jesus Christ who said, "And I, when I am lifted up from the earth, will draw all people to myself" (John 12:32), also said, "Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of the Father in heaven" (Matthew 7:21). People exclude themselves from God's kingdom and the Church by willfully clinging to unbelief and evil deeds (cf. John 3:19-20, 1 John 2:18-19). Christ warned us to "Beware of false prophets" (Matthew 7:15). We are given criteria for virtuous discrimination of the true child of God from the imposter (Deuteronomy 13:1-6, 18:20-22, Matthew 7:16-16-20, 1 Corinthians 12:2-3, and 1 John 2:18-29), and our proper response is "speaking the truth in love" (Ephesians 4:15).

Our Wesleyan forbears understood well and promoted this long-held church tradition. Membership in their societies were conditioned solely on "a desire to flee from the wrath to come," but to the habitual breaker of the societies' rules, they warned, "We will admonish him of the error of his ways. We will bear with him for a season. But then, if he repent not, he hath no place among us" (The General Rules).

Therefore, in ~~In~~ The United Methodist Church inclusiveness means that (1) the services of worship of every local church shall be open to all persons as far as is consistent with good order, public safety, and lawful court orders, and (2) the freedom for the total involvement of all persons who meet the requirements of the United Methodist *Book of Discipline* in the membership and leadership of the Church at any level and in every place. This second stipulation means that, while we allow considerable diversity in "opinions which do not strike at the root of Christianity" (Wesley, *The Character of a Methodist*), those engaging in practices declared by The United Methodist Church to be contrary to Christian teaching and those who spread teachings contrary to our established standards of doctrine exclude themselves and forfeit this freedom. With this in mind, we must consider five further areas of inclusiveness or exclusion affecting our mission to make disciples.

1. Racism. Racism and its accompanying evils of segregation (sometimes called *apartheid*) and slavery should have no place in the thinking or practice of any Christian. We celebrate the thousands of Methodists, Evangelicals, and United Brethren who protested these evils, preached against them, and worked tirelessly to end them. But, to our shame, many others practiced racism or tolerated it by silence or even misrepresented the Scriptures to justify it biblically. These things should never have happened. They must not happen again.

Our stand against racism has led us to oppose the naming of sports teams after the names of Native American peoples and other words associated with Native Americans. Many Native Americans are grieved by this sports practice and view it as perpetuating negative racial stereotypes. However, other Native Americans are not offended in every instance and have sometimes viewed the practice as a compliment. An inclusive church will recognize and be sensitive to both views.

2. Burdening the disabled. A further mark of inclusiveness is setting church activities in facilities accessible to persons with disabilities. In the spirit of this declaration, United Methodist seminaries will make all efforts to meet Americans with Disabilities (ADA) accessibility standards by the year 2011. Exemptions for historical or existing buildings are not allowed under this requirement.

3. Inclusive or gender-neutral language. Ironically, the pursuit of inclusiveness here has sometimes prompted exclusion. For some in the Church, "Biblical faithfulness requires the use of inclusive language." For others, gender-neutral expressions (especially those that suppress such biblical titles for God as "Father," "King," and "Lord," for Christ as "Son of God," and for the Church as "the Bride of Christ") represent distortions of biblical teaching and Christian truth. So does calling God "Mother," which echoes the theologies of Mormonism and Christian

Science. Other expressions, such as "Godself," are equally repugnant. With respect to both opinions, an inclusive church will exercise great sensitivity and restraint. One has truly observed, "The trouble with inclusive language is no one's agreed when's enough." When gender-neutral language alters the language of worship and Scripture, those who revere traditional phrases in Scripture, hymns, and liturgies feel excluded. Still others who support limited uses of gender-neutral language have found themselves censured and belittled by those who demand more.

These things ought not to be. We call for tolerance, respect, and civility by those on all sides of the question and urge the thorough-going supporters of gender-neutral language to consider these thoughts by the late Georgia Harkness: "No understanding of God that leaves out his fatherly care for all his children, and with it the implied brotherhood of all men [sic] can be fully Christian"; and (spoken just days before her death), "I believe because Jesus spoke of God as Father, so should we. I am certainly not going to call God 'she,' and if you don't say 'he' or 'she,' then the only alternative is 'it.' I am not going to say that"; and (spoken in the same interview), "It seems to me we had better accept the fact that our language uses the word man not only as male but in a generic sense of human." From this, it follows that, if inclusiveness demands that we reduce Christian teaching to what is socially acceptable, a faithful Church must forgo this form of inclusiveness to hold to the truth.

4. Marginalization of conservative Christians. We must end the ridicule and marginalization of part of our membership and members of other churches through the disparaging use of terms like "Fundamentalists," "Evangelicals," "Bible Belt Christians," "the Religious Right," "biblical literalists," "bibliolaters," "biblical docetists," and "Pietists." Still worse labels, such as "Talibaptists," identifying conservative Christians with the violently oppressive former Afghan rulers, highlight the unfairness of this practice. Many types of fundamentalists coexist. Fundamentalist Mormons are vastly different from fundamentalist Baptists or Presbyterians. One has identified five varieties of Roman Catholic fundamentalism. It is wrong to confound one group with another or to charge one group with the sins of others. Moreover, there are strong reasons to deny that Islamic, Buddhist, or Hindu fundamentalisms are legitimate categories. They represent, instead, terms of abuse to be condemned and avoided.

About 70 percent of United Methodists believe with Otterbein, Asbury, Albright, and Wesley that, "if there be any mistakes in the Bible, there may as well be a thousand. If there be one falsehood in that book, it did not come from the God of truth" (Wesley, *Journal*, July 24, 1776). Belittling them and disparaging their belief is an affront to inclusivism and violates the command to love one another. Yet it happens. Even worse is the labeling of evangelicals as "racists" because some racists have misquoted or misinterpreted Scripture to justify their racism. We repudiate these practices and hold that those who would question the belief in a fully authoritative Bible have the burden of proof of demonstrating the truth of their claim. An inclusive church will insist that discussions of these issues will be civil, even-handed, and focused on facts, not on doubtful inferences, personalities, or speculations about motive.

5. *Proper use of the name, The United Methodist Church.* A widespread, but largely overlooked obstacle to being an inclusive church is the omission of *United* from our church name and the name of our people. *The Methodist Church* ceased as an organization on April 23, 1968, as did *The Evangelical United Brethren Church* (EUB). On that date, The United Methodist Church was born, a new church created by the *marriage* of the two former bodies. This was the intention of the Plan of Union. When the word *United* is omitted, it suggests that the marriage was a pretense and that the union was, as some disappointed former EUB's have termed it, *a hostile corporate takeover.*

Since 1980, the General Conference has declared that omitting *United* from our church name is "unacceptable usage." Yet the practice continues in conversation and in print. Former EUB's are not being oversensitive about a few syllables. When *Methodist* is used in place of our proper name, it becomes, to them, a painful reminder of more than a dozen serious betrayals of the spirit of union and inclusiveness:

1. Glorifying Wesley and Asbury, while ignoring or belittling the inheritances from Otterbein, Boehm, and Albright.

2. Abandoning beloved EUB institutions, including Westmar College, Otterbein Press, Kamp Koinonia, and the *Church and Home* magazine.

3. Cutting off EUB clergy widows from their only pension income, the dividends from Otterbein Press.

4. Repeated attempts to close United Theological Seminary.

5. Identifying Heritage Sunday with Aldersgate Sunday in 1976 and 2004.

6. Removing the *EUB Hymnal* from circulation and canceling its status as an official United Methodist hymnal in 1972 .

7. Including only two EUB hymns in the 1988 *United Methodist Hymnal*.

8. Replacing "debts" or "sins" in the Lord's Prayer with "trespasses."

9. Excluding the EUB service of infant dedication from *The Book of Worship*.

10. Restoring the Lovely Lane Chapel while leaving the EUB birthplace, the Peter Kemp Farmhouse, just a few miles away, to the fickle mercies of a secular economy bent on commercial expansion.

11. Suppressing the fact that the twin flames in the cross-and-flame emblem represent the Methodist and EUB traditions and that, when depicted correctly, the two flames are equal in size.

12. Closing a disproportionate number of former EUB churches (28 percent of those closed between 1975 and 1985).

13. Representing an ashless Ash Wednesday, the EUB practice and the universal Protestant practice before 1970, as "un-United Methodist."

These are not petty acts to be ignored and forgotten. They exclude and offend part of our membership. An inclusive church will confess their gravity and strive to halt their continuation. If we can respect the sensitivities of Native Americans regarding the names of sports teams, we must do the same for a portion of our members regarding our Church's name. Christ's words provide a more than adequate incentive: "It is these you ought to have practiced without neglecting the others" (Matthew 23:23).

Rationale:

This expansion goes beyond platitudes to everyday reality where congregations face legal/moral quandaries involving bigotry, thoughtlessness, and accommodating registered sex offenders at worship. Sins against former EUB's are documented in Holsinger and Laycock, *Awaken the Giant*; Young, *Companion to "The United Methodist Hymnal"*; and the *United Methodist Reporter*.

¶142.

Petition Number: 60353-FO-¶142-G; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Remove "Under Appointment"

Amend ¶142

¶ 142. *Definition of Clergy*—Clergy in The United Methodist Church are individuals who serve as commissioned ministers, deacons, elders, and local pastors ~~under appointment of a bishop~~ (full- and part-time), who hold membership in an annual conference, and who are commissioned, ordained, or licensed.

[The same change is necessary in ¶¶ 32, 370.1, and 602.1. Petitions are submitted for each of these changes.]

Rationale:

"under appointment" is redundant because one must be under appointment in order to be categorized as a local pastor.

¶301.

Petition Number: 60481-FO-¶301-G; Hagiya, Grant J. - Des Moines, WA, USA for Study of Ministry Commission.

Study of Ministry – Deepening the Theology of Ordination

Amend ¶ 301

¶ 301.1. Ministry in the Christian church is derived from the ministry of Christ, who calls all persons to receive God's gift of salvation and follow in the way of love and service. All Christian ministry is grounded in the covenant of baptism by which we are initiated into the body of Christ and called into a life of discipleship. The sacraments of baptism and Holy Communion ground the ministry of the whole church. They are celebrated in the Christian community as means of grace. Thus, the ~~The~~ whole church receives and accepts this call, and all Christians participate in this continuing ministry (see ¶¶ 120-140).

2. Within the church community, there are persons whose gifts, evidence of God's grace, and promise of future usefulness are affirmed by the community, and who respond to God's call by offering themselves in leadership as set-apart ministers, ordained and licensed (¶ 302). Individuals discern God's call as they relate with God and their communities, and the Church guides and confirms those callings. Calls—and the discernment and confirmation of them—are gifts of the Holy Spirit.

Rationale:

See Study of Ministry Report, Section VI – Leadership and the Nature of Ordination, Number 1 – Deepening the theology of ordination.

¶302.

Petition Number: 60482-FO-¶302-G; Hagiya, Grant J. - Des Moines, WA, USA for Study of Ministry Commission.

Study of Ministry – Deepening the Theology of Ordination

Amend ¶ 302

¶ 302. *Ordination and Apostolic Ministry –*

. . . These functions, though set apart, were never separate from the ministry of the whole people of God. Paul states (Ephesians 4:1-12) that different gifts and ministries are given to all persons. The Wesleyan tradition has, from the beginning, encouraged a culture of call and a community of discernment, which affirms and supports the ministry of all Christians and identifies and authorizes persons into ministries of the ordained.

Rationale:

See Study of Ministry Report, Section VI – Leadership and the Nature of Ordination, Number 1 – Deepening the theology of ordination.

¶303.4.

Petition Number: 60624-FO-¶303.4-G; Amerson, Philip A. - La Porte, IN, USA.

Qualifications for Ordination

Amend ¶ 303.4*:*

¶ 303.4 Qualifications for Ordination

4. The effectiveness . . . Every local church should intentionally nurture candidates for ordained ministry and provide spiritual and financial support for their education~~, where practical,~~ as servant leaders for the ministry of the whole people of God.

Rationale:

Educational debt burdens too many clergy as they begin ministry. Every local church recommending candidates should commit to supporting those it recommends, no matter the circumstance. Prayers, encouragement and financial support should be unconditional, if the congregation truly supports candidates for ministry. The Dollars For Scholars (U. M. Higher Education . . .

¶304.

Petition Number: 60483-FO-¶304-G; Hagiya, Grant J. - Des Moines, WA, USA for Study of Ministry Commission.

Study of Ministry – Better Alignment of Language

Amend ¶ 304

¶ 304. *Qualifications for Ordination and Membership—*

. . .

4. . . . Having been originally recommended by a charge conference or equivalent body (¶ 310.1e) and by authorization of the ordained members . . .

5. ~~In all cases where the district committee on ordained ministry, conference boards of ordained ministry or ordained members in full connection in clergy session vote on granting any status~~ In all votes regarding license, ordination, or conference membership, ~~it is understood that~~ the requirements set forth herein are minimum requirements ~~only~~. Each person is expected to vote . . .

Rationale:

Aligns Disciplinary language with our understanding of the clergy relationship between ordination and membership. Point 4 brings paragraph in line with language passed in 2012. Point 5 is simplified to better state this requirement. Study of Ministry Report – Section VI – Leadership and Nature of Ordination, Number 3 – Reshaping Ordination Process

¶304.

Petition Number: 61039-FO-¶304-G; LaCasse, Lisa - Spotsylvania, VA, USA for Wilderness Community UMC.

Amend Footnote

¶ 304. Qualifications for Ordination –

. . .

3. While persons set apart by the Church for ordained ministry are subject to all of the frailties of the human condition and the pressures of society, they are required to maintain the highest standards of holy living in the world. The practice of homosexuality is incompatible with Christian teaching. Therefore self-avowed practicing homosexuals[1] are not to be certified as candidates, ordained as ministers, or appointed to serve in The United Methodist Church.[2]

. . .

1. "*Self-avowed practicing homosexual*" is understood to mean that a person has entered into a civil union, domestic partnership, or marriage with a person of the same sex or gender, communicates in any public setting that they are a practicing homosexual, or openly acknowledges to a bishop, district superintendent, district committee of ordained ministry, Board of Ordained Ministry, or clergy session that the person is a practicing homosexual.

Rationale:

The added language identifies other means by which an individual openly acknowledges that he or she is engaged in the practice of homosexuality and can be determined by access to public records or declarations made in public forums. The current definition allows practicing homosexuals to serve, even while being public . . .

¶304.3. [For Group Discernment Process (p. 1187)]

Petition Number: 60779-FO-¶304.3-G; Beard, Janet - Minneapolis, MN, USA for Minnesota Annual Conference. 999 Similar Petitions

Deletion

Delete ¶ 304.3.

¶ 304.3 ~~While persons set apart by the Church for ordained ministry are subject to all the frailties of the human condition and the pressures of society, they are required to maintain the highest standards of holy living in the world. The practice of homosexuality is incompatible with Christian teaching. Therefore self-avowed practicing homosexuals are not to be certified as candidates, ordained as ministers, or appointed to serve in The United Methodist Church.~~

Rationale:

The United Methodist Church has historically welcomed into membership "all persons without regard to race, color, national origin, status, or economic condition" per Article IV of the Constitution.

¶304.3. [For Group Discernment Process (p. 1187)]

Petition Number: 60780-FO-¶304.3-G; Hodge, Jeff - Syracuse, NY, USA for Upper New York Annual Conference. Nakanishi, Leanne - Pasadena, CA, USA for California-Pacific Annual Conference. Jensen, Diane - Ft. Calhoun, NE, USA for Great Plains Annual Conference. Ryder, Jack E. - LaGrange Park, IL, USA for Northern Illinois Annual Conference. 80 Similar Petitions

Qualifications for Ordination

Amend the *Book of Discipline* ¶ 304.3 as follows:

While persons set apart by the Church for ordained ministry are subject to all the frailties of the human condition and the pressures of society, they are required to maintain the highest standards of holy living in the world. ~~The practice of homosexuality is incompatible with Christian teaching. Therefore self-avowed practicing homosexuals are not to be certified as candidates, ordained as ministers, or appointed to serve in The United Methodist Church.~~

Rationale:

All clergy are called to maintain the highest standards of holy living. Individuals of all sexual orientations and gender identities are fully competent, possessing the gifts and graces necessary to carry out the duties of ordained ministry in the UMC. The UMC continues working toward inclusion and justice for all God's people.

¶304.3. [For Group Discernment Process (p. 1187)]

Petition Number: 60781-FO-¶304.3-G; Barker, Amy Valdez - Chicago, IL, USA for Connectional Table. Buchner, Gregory L. - Grand Rapids, MI, USA for West Michigan Annual Conference. Sachen, Kristin L. - Nevada City, CA, USA for California-Nevada Annual Conference. 7 Similar Petitions

A Third Way - Qualifications for Ordination

Amend ¶ 304.3 as indicated following:

¶ 304.3. While persons set apart by the Church for ordained ministry are subject to all the frailties of the human condition and the pressures of society, they are required to maintain the highest standards of holy living in the world. The practice of homosexuality is <u>considered by many to be</u> incompatible with Christian teaching. ~~Therefore self-avowed practicing homosexuals are not to be certified as candidates, ordained as ministers, or appointed to serve in The United Methodist Church.~~ <u>Therefore, authority for discerning suitability for ordination continues to rest with the annual conference as provided in ¶ 33 of the Constitution, following candidacy procedures as provided in the *Book of Discipline,* and authority for making appointments continues to rest with the bishop after a consultative process to determine the suitability of such an appointment.</u>

. . .

Rationale:

This change ends Church trials over homosexuality, and it retains the authority of the annual conference to discern suitability for ordination. Bishops retain authority for appointments. Clergy and local churches will continue to have the right of consultation in appointment-making processes. Clergy will determine whom to marry to whom.

¶304.3. [For Group Discernment Process (p. 1187)]

Petition Number: 60799-FO-¶304.3-G; Liceaga, Carlos A. - Newport News, VA, USA.

Qualifications for Ordination

Amend ¶ 304. *Qualifications for Ordination—*

. . .

3. While persons set apart by the Church for ordained ministry are subject to all of the frailties of the human condition and the pressures of society, they are required to maintain the highest standards of holy living in the world. The practice of <u>fornication, adultery, or</u> homosexuality is incompatible with Christian teaching. Therefore <u>fornicators, adulterers, or</u> self-avowed practicing homosexuals

are not to be certified as candidates, ordained as ministers, or appointed to serve in The United Methodist Church.

Rationale:

While the practice of homosexuality is a sin, so is fornication and adultery. They should be treated equally. Yet we seem to be elevating active homosexuality to a special sin category. Sin is sin, yet we often look the other way when we see people having sex outside of marriage.

¶304.3. [For Group Discernment Process (p. 1187)]

Petition Number: 60907-FO-¶304.3-G; Hodge, Jeff - Syracuse, NY, USA for Upper New York Annual Conference.

Qualifications for Ordination

Amend ¶ 304.3 as follows:

While persons set apart by the Church for ordained ministry are subject to all the frailties of the human condition and the pressures of society, they are required to maintain the highest standards of holy living in the world. ~~The practice of homosexuality is incompatible with Christian teaching. Therefore s~~ Self-avowed practicing homosexuals are not to be certified as candidates, ordained as ministers, or appointed to serve in The United Methodist Church~~.~~ except in jurisdictions or central conferences that have determined that self-avowed practicing homosexuals may be certified as candidates, ordained as ministers, or appointed to serve in The United Methodist Church.

¶304.3.

Petition Number: 61036-FO-¶304.3-G; Whitlock, Mary - Keysville, VA, USA.

Qualifications for Ordination

¶ 304. Qualifications for Ordination –

3. While persons set apart by the Church for ordained ministry are subject to all of the frailties of the human condition and the pressures of society, they are required to maintain the highest standards of holy living in the world. The practice of ~~homosexuality~~ sexual immorality is incompatible with Christian teaching.

Therefore ~~self- avowed practicing homosexuals[1]~~ those actively engaging in sexual immorality are not to be certified as candidates, ordained as ministers, or appointed to serve in The United Methodist Church.

Footnote 1 –

~~"*Self-avowed practicing homosexual*" is understood to mean that a person has entered into a civil union, domestic partnership, or marriage with a person of the same sex or gender, communicates in any public setting that they are a practicing homosexual, or openly acknowledges to a bishop, district superintendent, committee of ordained ministry that the person is a practicing homosexual.~~

Sexual Immorality is as described in Leviticus Chapter 18, verses 6-23. This is not to say that persons actively involved in sexual immorality as so described may not become certified as candidates, ordained as ministers, or appointed to serve in The United Methodist Church, but they must repent and abstain from such sexual immorality in order to do so.

¶304.3 [For Group Discernment Process (p. 1187)]

Petition Number: 61042-FO-¶304.3-G; LaTurneau, Clayton - West Bloomfield, MI, USA.

Qualifications for Ordination

3. While persons set apart by the Church for ordained ministry are subject to all the frailties of the human condition and the pressures of society, they are required to maintain the highest standards of holy living in the world. The practice of homosexuality is a sin. It is incompatible with Christian teaching. Therefore self-avowed practicing homosexuals[1] are not to be certified as candidates, ordained as ministers, or appointed to serve in The United Methodist Church.[2]

¶400.

Petition Number: 60026-FO-¶400-$-G; Yemba, David Kekumba - Kinshasa II, nu Democratic Republic of the Congo for Committee on Faith and Order.

Re-establish Committee on Faith and Order

Insert new ¶¶ 443 through 450 as follows:

¶ 443. There shall be a Committee on Faith and Order related and amenable to the Council of Bishops. This relationship shall be collaborative, with attention paid in particular to working with the persons designated by Council of Bishops.

¶ 444. Purpose—The Committee on Faith and Order shall give leadership to The United Methodist Church in reflecting upon, discerning and living out matters of faith, doctrinal teaching, order, and discipline in the midst of mission and ministry in the church and world. The committee shall be a visible expression of the commitment of The United Methodist Church to carry on informed theological reflection for the present time in dynamic continuity with the historic Christian faith, our common heritage

as Christians grounded in the apostolic witness, and our distinctive Wesleyan heritage. The committee shall be charged with three broad responsibilities:

1. Upon request of the Council of Bishops, to support and provide resources to the Council in its responsibility to "guard, transmit, teach, and proclaim, corporately and individually the apostolic faith as it is expressed in Scripture and tradition, and as they are led and endowed by the Spirit, to interpret that faith evangelically and prophetically." (¶414.3)

2. To lead and coordinate studies commissioned by the General Conference in matters related to the faith, doctrine, order and discipline of the church.

3. To prepare and provide resources and study materials to The United Methodist Church as deemed appropriate.

¶ 445. Responsibilities—The responsibilities of the Committee on Faith and Order shall be:

1. To provide a venue and context for ongoing conversation on matters of faith, doctrine, order and discipline.

2. To draw upon scholars and scholarship in biblical studies, biblical theology, systematic theology, historical theology, Christian ethics, Wesleyan studies, practical theology, missiology, and other areas thereby providing expertise and knowledge to lead and assist the church in addressing matters of faith and order critical to the life, ministry and mission of the church.

3. To provide research and resourcing for the Council in Bishops upon their request in matters related to faith, doctrine, order and discipline.

4. To receive and administer mandates from the General Conference for studies on matters that require significant inquiry into and application of the faith and order of the church.

5. To bring studies, materials or publications as appropriate to the Council of Bishops or to the General Conference for approval and action.

6. To make provision for the preparation and dissemination of study documents and materials for the church upon request of the Council of Bishops, or the General Conference.

7. To coordinate and provide for effective interaction and communication among various study committees, commissions and teams when multiple studies have been mandated.

¶ 446 Authorities and Powers—The Committee on Faith and Order shall have the authority and power to fulfill all the responsibilities noted in ¶¶ 444 and 445.

¶ 447. Membership—The Committee on Faith and Order (CFO) shall be organized each quadrennium and shall be composed of sixteen persons.

1. Nominations to the CFO shall be made by the CFO Executive Committee, in consultation with the General Board of Higher Education and Ministry and the Office of Christian Unity and Interreligious Relationships, and sent to the Council of Bishops and to the entire Committee on Faith and Order for their review.

2. Four bishops shall serve as members one of whom shall be the ecumenical officer of the Council of Bishops of The United Methodist Church and three other bishops as assigned by the Council of Bishops. At least one of the bishops shall be from central conferences.

3. New members of the committee shall be elected by the Council of Bishops at its spring meeting in the year of the General Conference each quadrennium. Election shall be for a term of eight (8) years, and no person shall serve as a member of the Committee on Faith and Order for more than sixteen (16) years in succession. The classes of membership shall be established so that the terms of service of 50% of the membership expire when their successors are seated at the organizational meeting of the Committee following each General Conference.

4. The composition of the committee, and all sub-committees and teams, shall attend to lay and clergy status, racial/ethnic and gender diversity, and regional representation. It shall model effective representation of the theological diversity of The United Methodist Church. The Council of Bishops shall exercise oversight in the nomination and election of members with regard to inclusiveness, diversity, and representation. Vacancies occurring during any quadrennium shall be filled by the CFO Executive Committee in consultation with the Council of Bishops.

5. The committee may, in consultation and collaboration with the Council of Bishops, carry out any mandated study internally or may create such sub-committees and teams using members from within the committee and others beyond the committee as may be required by the volume and complexity of work.

6. Membership on the board of directors of any other general agency, or serving as a staff member of a general agency, does not make one ineligible to serve as a member of this committee, ¶¶ 710.5 and 715.6 to the contrary notwithstanding, and the limitations specified in ¶ 710.4 for membership on general agencies shall not apply to anyone as a result of membership on this committee.

¶ 448. Organization—The Committee on Faith and Order shall be organized as follows:

1. The committee shall elect from its episcopal membership a chairperson and from its total membership other officers as it may determine.

2. There shall be an executive committee of the CFO with powers as determined by the CFO.

3. The committee shall meet for organizational purposes each quadrennium prior to the end of the first quarter of the year following the year in which the General Conference is held.

4. The committee shall meet at least annually and at such other times as it shall deem necessary. A majority of members of the committee shall constitute a quorum.

¶ 449 *Staffing*—Staff for the work of the Committee on Faith and Order shall be provided as determined by the Council of Bishops in consultation with the Executive Committee of the Committee on Faith and Order. The Council of Bishops may request staff assistance and consultation from agencies and other bodies of the Church.

¶ 450. *Funding* – In collaboration with the Council of Bishops, the Committee on Faith and Order shall propose its budget as part of the Episcopal Fund, to be approved by General Conference.

This legislation or any portion of it approved by General Conference shall take effect at the close of General Conference 2016.

Rationale:

There is no other ongoing forum in The UMC for systematic, inclusive conversation about matters of faith, doctrine, and order on behalf of the whole Church than is provided by the Committee on Faith and Order. Created by action of the 2008 General Conference, the CFO was inadvertently deleted in . . .

¶400.

Petition Number: 60952-FO-¶400-G; Oliphint, Clayton - Richardson, TX, USA.

Plan UMC Revised - Committee on Faith and Order

Following existing ¶ 441, insert new paragraphs as follows for the purpose of reestablishing as a formal part of the structure of the Church the Committee on Faith and Order inadvertently deleted by General Conference 2012. Paragraph numbers are provided in this section solely for the purpose of internal ordering of the material presented and are not intended to indicate position within the *Book of Discipline*, which will be determined by the Committee on Correlation and Editorial Revision:

¶ 450. There shall be a Committee on Faith and Order that, while functioning with the authority of an independent committee (¶ 701.2), shall be amenable to the Council of Bishops.

¶ 451. *Purpose*—The Committee on Faith and Order shall give leadership to The United Methodist Church in reflecting upon, discerning and living out matters of faith, doctrinal teaching, order, and discipline in the midst of mission and ministry in the church and the world. The committee shall be a visible expression of the commitment of The United Methodist Church to carry on informed theological reflection for the current time in dynamic continuity with the historic Christian faith, our common heritage as Christians grounded in the apostolic witness, and our distinctive Wesleyan heritage. The committee shall be charged with three broad responsibilities:

1. To lead and coordinate studies commissioned by the General Conference in matters related to the faith, doctrine, order, and discipline of the Church.

2. Upon request of the Council of Bishops, to support and provide resources in its responsibility to "guard, transmit, teach, and proclaim, corporately and individually the apostolic faith as it is expressed in Scripture and tradition, and as they are led and endowed by the Spirit, to interpret that faith evangelically and prophetically " (¶ 414.3).

3. To prepare and provide resources and study materials to the general Church as deemed appropriate.

¶ 452. *Responsibilities*—The responsibilities of the Committee on Faith and Order shall be:

1. To provide a venue and context for ongoing conversation on matters of faith, doctrine, order. and discipline.

2. To draw upon scholars and scholarship in biblical studies, biblical theology, systematic theology, historical theology, Christian ethics, Wesleyan studies, practical theology, missiology, and other areas thereby providing expertise and knowledge to lead and assist the church in addressing matters of faith and order critical to the life, ministry and mission of the church.

3. To receive and administer mandates from General Conference for studies on matters that require significant inquiry into and application of the faith and order of the church.

a) The committee shall nominate from its own membership and from others those who are to serve on various study committees and teams.

b) The committee may, with approval of the Council of Bishops, carry out any mandated study internally or may create such committees and teams using members from within the committee and others from beyond the committee as may be required by the volume and complexity of work.

c) The committee itself and all committees and teams empowered by the committee shall include racial/ethnic and gender diversity and regional representation, and it shall model effective representation of the theological diversity of The United Methodist Church.

4. To coordinate and provide for effective interaction and communication among various study committees, commissions and teams when multiple studies have been mandated.

5. Upon request to provide research and resourcing for the Council in Bishops in matters related to faith, doctrine, order, and discipline.

6. To make provision for the preparation and dissemination of study documents and materials for the church upon request of the General Conference, or the Council of Bishops.

7. To bring all studies, materials or publications as appropriate to the Council of Bishops or the General Conference as directed by the Council of Bishops for approval and action.

¶ 453. *Authorities and Powers*—The Committee on Faith and Order shall have the authority and power to fulfill all the responsibilities noted in ¶¶ 437 and 438. The Committee on Faith and Order shall be amenable to the Council of Bishops of The United Methodist Church.

¶ 454. *Membership*—The Committee on Faith and Order shall be organized each quadrennium and shall be composed of twenty-four persons chosen as follows:

1. Six bishops shall serve as members including the ecumenical officer of the Council of Bishops of The United Methodist Church and five other bishops assigned by the Council of Bishops. At least one of the bishops shall be from a central conference.

2. Six members shall be nominated by the Association of United Methodist Theological Schools chosen from the faculties of seminaries affiliated with The United Methodist Church. The Association of United Methodist Theological Schools shall rotate nominations from among the seminaries on a basis established by itself.

3. Twelve members who are not bishops shall be chosen by the Council of Bishops upon nomination by the General Board of Higher Education and Ministry. Three of the members nominated by the General Board of Higher Education and Ministry shall be nominated from the faculties of seminaries affiliated with The United Methodist Church in the central conferences. The budget for the Committee on Faith and Order shall be proposed by the Council of Bishops, and it shall be part of the Episcopal Fund.

4. All twenty-four members of the committee shall be elected by the Council of Bishops at its fall meeting following the General Conference each quadrennium. Election shall be for a term of eight (8) years, and no person shall serve as a member of the Committee on Faith and Order for more than sixteen (16) years in succession. The classes of membership established upon the initial organizational meeting of the committee shall be maintained so that the terms of service of 50 percent of the membership expire when their successors are seated at the organizational meeting of the committee following each General Conference.

5. At least three (3) of the members of the committee shall be clergy actively serving full-time in the local church and at least three (3) shall be laity. It is recommended that one third of the membership be persons of minority racial/ethnic identity.

6. In its capacity of providing spiritual and doctrinal leadership, the Council of Bishops shall exercise oversight in the nomination and election of members with regard to central conference inclusion, geographic diversity, and age representation; it shall also ensure that the committee complies with the inclusivity guidelines of ¶ 438.3.*c*).

7. Membership on the board of directors of any other general agency does not make one ineligible to serve as a member of this committee, ¶¶ 710.5 and 714.6 to the contrary notwithstanding, and the limitations specified in ¶ 710.4 for membership on general agencies shall not apply to anyone as a result of membership on this committee.

¶ 455. *Organization*—The Committee on Faith and Order shall be organized as follows:

1. The committee shall elect from its episcopal membership a chairperson and from its total membership other officers as it may determine.

2. There shall be an executive committee of the committee with powers as determined by the committee.

3. The committee shall meet for organizational purposes each quadrennium prior to the end of the first quarter of the year following the year in which the General Conference is held.

4. The committee shall meet at least annually and at such other times as it shall deem necessary. A majority of members of the committee shall constitute a quorum. The committee may conduct meetings by telephone conference or video conference, or make decisions by mail ballot or other method, provided that notification of all members is ensured and the provision of quorum is met.

¶ 456. *Staffing*—Staff for the work of the Committee on Faith and Order shall be provided as determined by the Council of Bishops in consultation with the executive committee of the Committee on Faith and Order. The Council of Bishops shall have authority to request staff assistance and consultation from agencies and other bodies of the Church, such as, but not limited to, the Office for Christian Unity and Interreligious Relationships and the General Board of Higher Education and Ministry.

¶ 457. The Committee on Faith and Order shall not be considered to be a general agency of The United Methodist Church.

This legislation, or any portion of it approved by General Conference, shall take effect at the close of General Conference 2016.

Rationale:

Plan UMC, adopted by GC12 with a favorable margin of 59.6%, received overwhelming approval of its concepts. The Judicial Council ruled it to be unconstitutional, and despite the Council's statement that it was unsalvageable, its ruling was narrowly based on two points. Both have been corrected in this revision.

Proposed Non-Disciplinary Legislation

Petition 60991.

Petition Number: 60991-FO-NonDis; Sigman, Charles - Jonesboro, AR, USA.

Modern Day Martyr - Liuzzo

In keeping with the actions of the 2008 and 2012 General Conferences, I submit to you the third candidate for martyr designation, Viola Gregg Liuzzo, a civil rights activist who was killed for her faith on March 21, 1965 by the KKK during the march on Selma, Alabama.

Rationale:

Viola Gregg Liuzza traveled to Alabama in March of 1965 to help the Southern Christian Leadership Council. She was killed by the KKK while driving an African American to Montgomery, Alabama. Her courage makes her a standout for modern-day martyrdom. General Conference has already named Dietrich Bonhoeffer (2008) and . . .

Petition 60992.

Petition Number: 60992-FO-NonDis-!-G; Doupe, Gary - Bainbridge, NY, USA.

Gandhi Commemoration

PART I – Gandhi's Message for the Twenty-first Century

Mohandas Gandhi started his journey to nonviolence and human dignity in a crisis inspiring anger. He was forced off a train in South Africa because of his ethnicity. Indians were not allowed in first-class coaches. He stood his ground, refusing to be humiliated. He spent the night in a train station after his ejection, trying to control his anger and vowing to fight this injustice to his people with all his energy and character. He would build a road of resistance rather than be treated as less than human. His resistance was nonviolent because that was both humane and effective.

Today, almost a century and a half after Gandhi's birth, many people are still treated as less than human: in war zones, in urban ghettos, in places of work, even in homes. Why is the world this way? Why do the "powers that be" do such damage? Why do humans treat one another so shabbily and even lethally? And what is to be done about it? A review of what Gandhi learned and reclaimed from both Eastern and Western spiritual traditions can be of help to us. We can study what he taught.

As his 150th birthday approaches in 2019, we can invite our neighbors of all spiritual traditions to reexamine our responses to social inequality, racism, militarism, and environmental degradation.

PART II – Reflecting on Gandhi's "Seven Social Sins"

Gandhi, the "Mahatma" (great soul), spoke of seven social sins. The first of these was what he called politics without principles. The concept of "public leadership" implies a desire to serve the common good. Self-serving or bigoted motivations have no place in democratic societies. It is never acceptable to enforce laws differently for members of one's own social group, class, or color than for others. It is never acceptable to oppress or neglect women, cultural or sexual minorities, children, or people with disabilities. Each society, as well as the global community of nations, has a responsibility to ensure that all persons have access to good quality food, shelter, and health care.

Wealth without work brings into question the existence of a social class with investment income surpassing the salary levels of ordinary high-achieving workers. When one small class of people can derive fabulous amounts of income from "work" that benefits themselves, but serves little or no public good, that society has become corrupt. All who are able must contribute, but those unable to work must be able to meet their basic needs. As we experience increasing automation, where essential production can be accomplished with few workers, we must devise means for wealth to be allocated responsibly. It is not acceptable for one person to make $2 million an hour—as one North American hedge fund trader did in a recent year—while others starve.

Pleasure without conscience: Living the high life, stashing cash in overseas banks and offshore tax havens, while billions of people exist on a few dollars a week, is both immoral and unsustainable.

Knowledge without character: If education is only a fast track to affluence, but not a means to serve, or to lift the human spirit, one may have learned skills but not wisdom. It is not a good life that does not respect and enhance other lives. It is not a good life that does not show compassion to the vulnerable.

Commerce without morality: Business is valuable when it organizes economic life so that work is made effective, producing products and services to benefit human society. Corporations were created for human good. Apart from that purpose they have no inherent right to exist.

Science without humanity: Research that threatens human existence is without morality. When science is pursued for military domination, for genocide, or promotes the slow extinction of vital earth systems, humans must redirect it for good.

Worship without sacrifice: Self-serving religion, designed to make individuals feel good, but not motivating them to better respect and love their neighbors, is no religion at all. Said John Greenleaf Whittier: "To worship rightly is to love each other. Each smile a hymn, each kindly deed a prayer. Follow with reverent steps the great example of Him whose holy work was doing good; So shall the wide earth seem our Father's temple. Each loving life a psalm of gratitude."

PART III – Additional Sources of Inspiration and Energy

As we commemorate Gandhi's work, we draw upon other sources of energy as well, including the work of persons inspired by him. The following quotations are illustrative:

Dorothy Day said: "The greatest challenge of the day is how to bring about a revolution of the heart, a revolution which has to start with each one of us. When we begin to take the lowest places, to wash the feet of others, to love our brothers with that burning love, that passion which led to the cross, then we can truly say, 'Now I have begun.'"

Martin Luther King, Jr. directed these words to bishops and leaders of universities: "Cowardice asks the question, is it safe? Expediency asks the question, is it politic? Vanity asks the question, is it popular? And there comes a time when one must take a position that is neither safe, nor politic, nor popular—but one must take it because it's right."Daniel Berrigan, SJ, reflected: "One is called to live nonviolently, even if the change one works for seems impossible. It may or may not be possible to turn the US around through nonviolent revolution. But one thing favors such an attempt: the total inability of violence to change anything for the better."

Once again, Dorothy Day: "What we would like to do is change the world—make it a little simpler for people to feed, clothe, and shelter themselves as God intended for them to do. . . . We can, to a certain extent, change the world; we can work for the oasis, the little cell of joy and peace in a harried world. We can throw our pebble in the pond and be confident that its ever widening circle will reach around the world. We repeat, there is nothing that we can do but love, and, dear God, please enlarge our hearts to love each other, to love our neighbor, to love our enemy as well as our friend."

PART IV – A Suggested Timeline of Action

We propose that work begin immediately to invite and engage the participation of marginalized people in conveying to legislators their particular concerns and needs.

We propose that initial observances of a Gandhi Commemoration take place on or near October 2, 2016—three years ahead of the 150th birthday observance—with public marches led by persons whose lives overlapped with Gandhi's, that is, persons born before the date of Gandhi's death (January 30, 1948). These "torchbearers" of Gandhi's light will invite all people of conscience to hold before their societies the vision of participatory democracy. Together, we will invite those who are poor, dispossessed, and marginalized to speak their truth to power, demanding that the comfortable and powerful hear and heed.

We propose that work continue—with particular intensity during the next three years in communities worldwide—to draw out the experiences and unmet human needs of people facing structural injustice, prejudice, and hardship. Faith communities, in particular, must be challenged to undertake the work of contacting and seeking to empower those marginalized.

On or near October 2, 2017—two years ahead of the 150th birthday observance—public demonstrations will be organized worldwide, led by churches, synagogues, mosques, and interfaith alliances, calling upon each society to live justly, love mercy, and walk humbly, implementing policies that allocate wealth and opportunity with greater breadth and fairness.

On or near October 2, 2018—one year ahead of the 150th birthday observance—educators, clergy, and social service professionals will be invited and encouraged to lead "teach-ins" and other public discussions relating to policies that alienate, debilitate, incarcerate, and otherwise depress the potential of our citizens—particularly children, youth, and young adults.

On or near October 2, 2019—as we come to celebrate Gandhi's 150th birthday—public officials and public servants—including police, fire and emergency personnel, jail and prison staffs—will be invited and encouraged to lead the public in demonstrations and declarations that they understand the purpose of their employment as service to the entire community, with particular emphasis on helping those most alienated to feel respected, and empowered to become whole persons.

PART V – A Commitment to Action

Along with other organizations—public and private, worldwide—we commit ourselves to act cooperatively, taking the timeline above as a guide. Contributing our own staff resources, we will seek the widest possible collaboration in searching out and empowering those dispossessed, disempowered, and thereby impoverished and/or neglected. Our purpose will be to organize for justice, using nonviolence as our method. Our actions will constitute a critique of militarism as a self-defeating mode of action,

strategizing with others who share the vision of a kingdom of peace. We will use and create nonviolent tactics, old and new, in a common struggle for human dignity, freedom, and fulfillment.

There will be financial implications for groups accepting this challenge, particularly as regards the time of leaders committed to the task. Each participating organization will determine to what extent it invests itself in the project over the next four years, and if or how the collaborative effort might continue into the future.

Proposed Resolutions

R8011.

Petition Number: 60260-FO-R8011-G; Olson, Harriett Jane - New York, NY, USA for United Methodist Women.

Readopt Resolution

Readopt Resolution 8011 - Biblical Language - with no changes.

R9999.

Petition Number: 60033-FO-R9999-G; Yemba, David Kekumba - Kinshasa II, nu Democratic Republic of the Congo for Committee on Faith and Order.

Study of Ecclesiology Document - Wonder, Love, and Praise

Include in the 2016 *Book of Resolutions* the following resolution:

Since its authorization in 2008 (*Book of Discipline*, ¶ 1907-1912), the Committee on Faith and Order has been working in various ways to deepen our denominational reflection on ecclesiology. Under our auspices, Dr. Russell Richey drew upon statements from our *Book of Discipline* and added additional materials from our United Methodist heritage to help us see what we already affirm about the nature and mission of the church, a document available on-line at: <http://www.gbhem.org/sites/default/files/documents/publications/DOM_Nature_Mission_Faithfulness_of_Church.pdf>

We continue to work with United Methodist theologians from across the world on a basic catechetical resource for use in our churches.

One of the centerpieces of our work this quadrennium has been the development of a constructive statement on ecclesiology, entitled *Wonder, Love and Praise.* The time has come for this document to be offered to the entire United Methodist Church for its study. The aim of this period of study is twofold, namely, to stimulate and aid theological reflection throughout the church on the identity and mission of The United Methodist Church, within the larger context of the whole church; and to elicit constructive critique of the document itself that might lead to its improvement.

The study and response process in the coming quadrennium will involve these elements:

1. *Wonder, Love and Praise* will be made available electronically through www.umc.org <http://www.umc.org> and www.gbhem.org <http://www.gbhem.org>, along with a brief study and response guide to facilitate study of the document.

2. Each resident bishop will be asked to arrange for congregationally-based studies of *Wonder, Love and Praise* between June 2016 and December 2017 involving approximately ten percent of both the laity and clergy of her or his episcopal area.

3. Responses to the document will be solicited from specific groups who may have particular expertise in ecclesiology, including: faculty from United Methodist seminaries and schools of theology, general agency staff, pan-Methodist theologians and officials; and other selected ecumenical partners.

4. All United Methodists will be invited and encouraged to read and offer responses to *Wonder, Love and Praise*.

5. The Committee on Faith and Order will design processes to solicit and receive these responses.

6. The Committee on Faith and Order will be responsible for evaluating the study process, considering the responses received, and will offer appropriate action to the 2020 General Conference. The Committee on Faith and Order hopes to present a revised version of *Wonder, Love and Praise* to the 2020 General Conference for its adoption as an official teaching document of the church, comparable to *By Water and the Spirit* and *This Holy Mystery.*

Rationale:

A coherent and systematic teaching document on the ecclesiology of The United Methodist Church might sharpen our identity, focus our mission, and make us stronger ecumenical partners in the work of Jesus Christ. The process proposed here moves us toward the adoption of a denominational teaching document on ecclesiology.

General Administration

THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH

Volume 2 **Nashville, Tennessee**

The Connectional Table
Summary Report to General Conference

The work of the Connectional Table over the 2013-2016 quadrennium has resulted in effectively executing the mandates outlined by General Conference. Our collective work has led to significant progress in:

- Fostering a culture shift from a US-centric denomination to one that is truly global;
- Ensuring a level of accountability across the denomination toward assessing ministries and making adjustments to meet the needs of our church and our world;
- Discerning a collective vision for even greater missional impact in the future.

The Connectional Table continues to follow the VISION and direction of the Council of Bishops. We believe our mission and vision calls us to remain steadfast in our denominational focus on increasing the number of vital congregations worldwide and strengthening ministries in the Four Areas of Focus. The Connectional Table continues to focus attention, energy, and resources toward making disciples of Jesus Christ for the transformation of the world through vital congregations that:

- Develop principled Christian leaders for the church and the world;
- Create new places for new people and revitalize existing congregations worldwide;
- Engage in ministry with the poor; and,
- Improve health globally by combating the diseases of poverty.

In maintaining focus on these areas of ministry, the Connectional Table seeks a firm foundation for growth and vitality in The United Methodist Church worldwide. To capture the fullest understanding of the worldwide nature of our denomination, the Connectional Table has engaged important partnerships:

- Working with the Standing Committee on Central Conference Matters, in our work toward a "General *Book of Discipline*,"
- Collaboration with the General Board of Church and Society on the review and reshaping of the Social Principles.
- Collaboration with the General Council on Finance and Administration on a Global Apportionment formula.
- Engagement with leaders throughout the connection to address questions related to the jurisdictional structure of the United States and how this aligns with our worldwide reality with which we have been blessed.

All of this represents and signals overarching culture shifts that are happening within the denomination: The first aspect of this shift is from a US-centered denomination to one that is truly worldwide, and the second is fostering a shift toward a culture that engages in research, evaluation, and assessment of our ministries that yield quality data to help us plan effective strategies to address the needs of our church and our world.

Our 2020 Vision: Strategic Directions for 2017-2020

Aligning The United Methodist Church for greater missional impact has been and will continue to be at the heart of the work of the Connectional Table. The following represent goals for strategic directions in our pursuit to increase vital congregations through these focus areas for our church in the next quadrennium. The Connectional Table remains committed to developing these goals and the strategies that support them. These are all a part of a VISION for the next quadrennium, our **2020 Vision.**

Vital Congregations

Our 2020 Vision looks forward to a United Methodist Church that can double the number of highly vital congregations excelling in the five markers of vitality—disciples in worship, new disciples (professions of faith), disciples in small groups, disciples in mission, and giving to mission.

The Four Areas of Focus

Calling and Shaping Principled Christian Leaders

Our 2020 Vision looks forward to a United Methodist Church ***equipping 3 million people across the connection to be "difference makers,"*** *called out to serve as principled Christian leaders in our world today.*

Creating and Sustaining New Places for New People

Our 2020 Vision looks forward to a United Methodist Church with ***1 million new disciples*** *who profess their faith through renewed and new faith communities around the world.*

Ministry with the Poor

Our 2020 Vision looks forward to a United Methodist Church that can build ***400 vibrant, flourishing, and transforming communities addressing issues of poverty and ministry with the poor,*** *particularly with children.*

Abundant Health for All

Our 2020 Vision looks forward to a United Methodist Church that can reach ***1 million children with life-saving interventions.***

Conclusion

Together we have seen the denomination make significant advances in accountability, assessment, and collaboration that have prepared us well for our future vision. We look forward to seeing the fruit of this aligning and collaborative work as we continue to focus on our 2020 Vision for a more vital and authentically worldwide church, making disciples of Jesus Christ for the transformation of the world.

For further details on the work accomplished by the Connectional Table during the 2013-2016 quadrennium, please see the full version of this report and visit www .umc.org/connectionaltable.

The Connectional Table
Report to General Conference

Mission—Vision—Values

Our Strategic Work in The United Methodist Church

*The purpose of the Connectional Table is for the discernment and articulation of the **VISION** for the church and the stewardship of the **MISSION**, ministries, and resources of The United Methodist Church as determined by the actions of General Conference and in consultation with the Council of Bishops.*
*(*The Book of Discipline, 2012*, ¶ 904, emphasis added)*

The work of the Connectional Table over the 2013-2016 quadrennium has resulted in effectively executing the mandates outlined by General Conference. Our collective work has led to significant progress in:

- Fostering a culture shift from a US-centric denomination to one that is truly global;
- Ensuring a level of accountability across the denomination toward assessing ministries and making adjustments to meet the needs of our church and our world;
- Discerning a collective vision for even greater missional impact in the future.

Focus and Align for the Mission

Over this quadrennium, the Connectional Table discerned three primary tasks that illustrate the **VALUES** guiding our work as we seek to accomplish our purpose:

1) To build relationships and cross bridges across The UMC for deeper collaboration and deeper connections throughout the Church;
2) To focus and connect the strategies in order to coordinate the program life of the church and foster greater alignment for the mission of making disciples of Jesus Chris;
3) To connect the story of The UMC internally, so that the external message aligns with the internal operations.

When the Connectional Table engages in these three tasks with clarity and purpose, we advance the mission of The UMC and fulfill our purpose as envisioned by the General Conference.

The **MISSION** of the Connectional Table **IS** the mission of The United Methodist Church, which is to make disciples of Jesus Christ for the transformation of the world. The Connectional Table continues to follow the **VISION** and direction of the Council of Bishops. We believe our mission and vision calls us to remain steadfast in our denominational focus on increasing the number of vital congregations worldwide and strengthening ministries in the Four Areas of Focus. The Connectional Table continues to focus attention, energy, and resources toward making disciples of Jesus Christ for the transformation of the world through vital congregations that:

- Develop principled Christian leaders for the church and the world;
- Create new places for new people and revitalize existing congregations worldwide;
- Engage in ministry with the poor; and,
- Improve health globally by combating the diseases of poverty.

In maintaining focus on these areas of ministry, the Connectional Table seeks a firm foundation for growth and vitality in The United Methodist Church worldwide. Indeed, the work of the Connectional Table this quadrennium has engaged in efforts to better understand how our Church is configured in the many places where United Methodists are gathered, and how we can continue our mission faithfully in these places. We have engaged important partners throughout the connection to capture the fullest understanding of the worldwide nature of our denomination. These partnerships include:

- Work with the Standing Committee on Central Conference Matters, which is charged with bringing recommendations to this General Conference about what is essential for the worldwide Church in our work toward a "General *Book of Discipline*."
- Collaboration with the General Board of Church and Society on the review and reshaping of the Social Principles.
- Collaboration with the General Council on Finance and Administration on a Global Apportionment formula.
- Engagement with leaders throughout the connection to address questions related to the jurisdictional structure of the United States and how this aligns

with our worldwide reality with which we have been blessed.

A Shifting Culture

All of this represents and signals an overarching culture shift that is happening within the denomination.

The first aspect of this shift is from a US-centered denomination to one that is truly **worldwide**. The Connectional Table and the Council of Bishops deeply engaged conversations about this shift this quadrennium. Making our strategy, goal setting, and overall mission more relevant to the worldwide connection must still be addressed. In addition, emerging issues that foster or hinder our work in the future in making disciples of Jesus Christ must be engaged. We remain committed to playing a necessary role in examining the nature of our United Methodist institutions in light of this shifting reality as a worldwide denomination.

The second emphasis is toward a culture that engages in **research, evaluation,** and **assessment** of our ministries that yield quality data to help us plan effective strategies to address the needs of our church and our world. The Connectional Table is responsible for evaluating missional effectiveness of general program-related agencies and connectional structures, and we have identified the need to build capacity across our connection to more effectively assess the progress of our denomination-wide ministries.

Building up faith communities that are united in mission and vision throughout the world will have greater impact for disciples of Jesus Christ. The Connectional Table is engaging collaboratively with leaders across the denomination, including the Council of Bishops, the Standing Committee on Central Conference Matters, General Council on Finance and Administration, and annual conference leadership, to build up faith communities that are transforming the world.

Our 2020 Vision: Strategic Directions for 2017-2020

Aligning The United Methodist Church for greater missional impact has been and will continue to be at the heart of the work of the Connectional Table. This quadrennium, the Connectional Table, together with the Council of Bishops, formed a Missional Collaboration Group on Vital Congregations, serving as the key body responsible for connecting our strategies and building relationships among those working collaboratively to increase vital congregations bearing fruit in the Four Areas of Focus. This body is discerning and affirming goals for strategic directions for The UMC in the next quadrennium.

Progress reports on these goals were offered and affirmed by the Council of Bishops and the Connectional Table in early 2015. These emerging strategies have generated enthusiasm and collaborative energy for the work of grounding the church in our core values as a worldwide connection. The Connectional Table remains committed to developing these goals and the strategies that support them. These are all a part of a VISION for the next quadrennium, our **2020 Vision**.

Vital Congregations

Our 2020 Vision looks forward to a United Methodist Church that can double the number of highly vital congregations excelling in the five markers of vitality—disciples in worship, new disciples (professions of faith), disciples in small groups, disciples in mission, and giving to mission.

A vital congregation is the body of Christ making and engaging disciples for the transformation of the world.

The goals, planning processes, and strategic visioning for vital congregations exist to enable each local church to have a vital future in disciple making. Achieving goals is not an end in itself, but rather a tool to see if what we are doing is producing fruit. The actual process of disciple making, the *means of grace*, is our main priority.

In the congregation, these have been practiced through the ministries of worship, making new disciples (professions of faith), small groups, mission, and generous giving. Congregations that consistently engage in the process of making disciples, *grace-filled Christ followers putting faith into action*, and practicing the ministries of discipleship increase vitality for making more disciples and transforming the world.

Making disciples through vital congregations increases our opportunity for witness in the world. Vital congregations are shaped by and witnessed through ministry with the poor, improving global health, creating new places for new people, and shaping principled Christian leaders.

The Four Areas of Focus

Calling and Shaping Principled Christian Leaders

Our 2020 Vision looks forward to a United Methodist Church ***equipping 3 million people across the connection to be "difference makers,"*** *called out to serve as principled Christian leaders in our world today.*

Our United Methodist Church believes that Jesus is **"calling you out"** for something greater than any one person. The question for every United Methodist today and into our future is: "What difference will you make?"

We define ***principled Christian leadership*** as making a difference wherever you are: at the local church, in the mission field, across a denomination, in each community and society across our world. As "grace-filled followers of Jesus Christ" our discipleship leads to our decision to make a difference in the world. We believe we can equip every United Methodist across our connection to be "difference makers" for Jesus.

Creating and Sustaining New Places for New People

*Our 2020 Vision looks forward to a United Methodist Church with **1 million new disciples** who profess their faith through renewed and new faith communities around the world.*

New faith communities are critical to the task of making new disciples and transforming the world. A ***faith community*** is a group that gathers under the lordship of Jesus Christ to worship, engage, and send. This includes but is not limited to new church starts, Global Mission Initiatives, and missions, circuits and preaching points across our connection.

We receive new disciples through professions of faith and increase professions of faith through new faith communities. The denomination is reaching more people, more young people, and more diverse people for Christ by creating new places for new people. The people of The United Methodist Church seek to cultivate the leaders, develop the systems, and implement the strategies necessary to regain our healthy denominational practice of starting two faith communities each day.

The real measure of success will not be in those numbers or in membership increases or improved giving but in the lives that will be touched and drawn to Christ as disciples because these new faith communities were able to reach people with the gospel of Christ who might otherwise not be reached.

Ministry with the Poor

*Our 2020 Vision looks forward to a United Methodist Church that can build **400 vibrant, flourishing and transforming communities addressing issues of poverty and ministry with the poor,** particularly with children.*

Vital congregations reflect God's transforming love into their communities and around the world. As faithful disciples, we are called to love our neighbors—to walk, worship, and witness with them so that all may enjoy God's vision of abundant life. As United Methodists we will challenge and transform broken systems and structures that create and perpetuate poverty.

Wesley understood that ministry must be centered on relationships. To truly love our neighbors we must first know them: their struggles, joys, gifts, and challenges. Rooted in these relationships, United Methodists are engaging in meaningful and transformational ministries with poor people and communities. Leveraging connections and partnerships within and beyond The United Methodist Church, we can transform communities and open doors for children to a more promising future.

Abundant Health for All

*Our 2020 Vision looks forward to a United Methodist Church that can **reach 1 million children with lifesaving interventions.***

Every child is a life filled with promise and potential, yet, every 5 seconds a child dies from preventable causes. There is a global move to significantly improve health for all by 2035, with a specific goal of saving the lives of 15 million children by 2020.

The United Methodist Church has a sacred calling to ensure abundant health for all children, engaging disciples to be agents of God's healing transformation in the world. Jesus said, "I came that they may have life, and have it abundantly" (John 10:10 NRSV). Our promise is to make that a reality for millions of those whom Jesus has blessed.

Conclusion

Together we have seen the denomination make significant advances in accountability, assessment, and collaboration that have prepared us well for our future vision.

We take the submission of this report as an opportunity to celebrate all that we have been able to accomplish this quadrennium by the grace of God and through the Holy Spirit's leading in our connectional church. We look forward to seeing the fruit of this aligning and collaborative work as we continue to focus on our 2020 Vision for a more vital and authentically worldwide church, making disciples of Jesus Christ for the transformation of the world.

For further details on the work accomplished by the Connectional Table during the 2013-2016 quadrennium, please visit www.umc.org/connectionaltable.

Proposed Amendments to the *Book of Discipline*

¶2.

Petition Number: 60989-GA-¶2-C-!-G; Merrick, Tracy R. - Wexford, PA, USA for NEJ Global Structure Task Force.

Global Connectional Conference - Name Change

Amend by changing the term "General Conference" to "Global Connectional Conference" wherever it appears in the Constitution.

~~General Conference~~ Global Connectional Conference

Necessary in ¶¶ 2, 8, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 27, 28, 29, 30, 31, 33, 34, 35, 36, 38, 39, 42, 43, 44, 46, 47, 53, 54, 55, 56, 57, 58, 59, 60, 61

FINANCIAL IMPLICATIONS:

The actual incremental costs of this proposal will be dependent upon the global structure finally adopted by General Conference.

There will probably be some additional costs related to connectional conferences, committees, etc., but these costs may be offset by a possible reduction in costs related to the meeting of the Global Connection. If the business of the North America connection is removed from the agenda of the Global Connectional Conference, the duration of that meeting will be less than the current General Conference, perhaps by three or four days, resulting in a reduction in costs for that meeting.

The most significant increase in costs will probably involve the meetings of the connectional conferences. This proposal would require each connectional conference to meet quadrennially, prior to the Global Connectional Conference. Depending upon when and where the connectional conferences meet, the incremental cost of these meetings is estimated to be between US$300,000 and US$1,000,000. GCFA will be asked to develop more accurate cost projections.

Any incremental cost increases will also need to be examined in the context of the overall budget for the 2016 General Conference budget of over US$10 million.

Rationale:

These constitutional amendments are a component of the The Proposal to Restructure the Global UMC. The amendments in this petition change the name of the General Conference to Global Connectional Conference in the paragraphs of the Constitution listed.

¶2.

Petition Number: 60990-GA-¶2-C-!-G; Merrick, Tracy R. - Wexford, PA, USA for NEJ Global Structure Task Force.

Global Connectional Conference - Name Change

Amend by changing the terms "jurisdictional conference" and "central conference" to "regional conference" and "jurisdiction" to "region" wherever they appear in the Constitution:

Revise: ~~Jurisdictional Conference~~ **regional conference**

Revise: ~~Central Conference~~ **regional conference**

Revise: ~~jurisdiction~~ **region**

Necessary in ¶¶ 9, 10, 15, 16, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 46, 48, 49, 50, 51, 52, 56, 61

FINANCIAL IMPLICATIONS:

The actual incremental costs of this proposal will be dependent upon the global structure finally adopted by General Conference.

There will probably be some additional costs related to connectional conferences, committees, etc., but these costs may be offset by a possible reduction in costs related to the meeting of the Global Connection. If the business of the North America connection is removed from the agenda of the Global Connectional Conference, the duration of that meeting will be less than the current General Conference, perhaps by three or four days, resulting in a reduction in costs for that meeting.

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Any incremental cost increases will also need to be examined in the context of the overall budget for the 2016 General Conference budget of over US$10 million.

Rationale:

These constitutional amendments are a component of the The Proposal to Restructure the Global UMC. The amendments in this petition change the names of the juris-

dictional and central conferences to regional conference in the paragraphs of the Constitution listed.

¶3.

Petition Number: 60978-GA-¶3-C-G; Watts, Joel L. - Charleston, WV, USA. 6 Similar Petitions

Add Nicene Creed to Doctrinal Standards

Amend *Discipline* ¶ 3 as follows:

¶ 3. Article III.—*Articles of Religion, ~~and~~ the Confession of Faith, and the Nicene Creed*—The Articles of Religion and the Confession of Faith of The United Methodist Church are those held by The Methodist Church and The Evangelical United Brethren Church, respectively, at the time of their uniting.3 The Nicene-Constantinopolitan Creed that is part of the Church's doctrinal standards is the version that is printed under the heading, "The Nicene Creed," in the 1989 edition of *The United Methodist Hymnal*.

Rationale:

The Doctrinal Standards affirm the Nicene Creed. Including the creed further strengthens ecumenical conversation, giving a theological framework for dialogue and discernment within United Methodism. Also, it professes our theological connection and heritage with the greater Church of Jesus Christ.

¶4.

Petition Number: 60163-GA-¶4-C-G; Hare, Dawn Wiggins - Chicago, IL, USA for General Commission on the Status and Role of Women.

Inclusiveness of Gender and Age

Amend ¶ 4. *Article IV*

¶ **4.** ***Article IV.*** *Inclusiveness of the Church*—The United Methodist Church is a part of the church universal, which is one Body in Christ. The United Methodist Church acknowledges that all persons are of sacred worth. All persons without regard to race, gender, color, national origin, status, age or economic condition, shall be eligible to attend its worship services, participate in its programs, receive the sacraments, upon baptism be admitted as baptized members, and upon taking vows declaring the Christian faith, become professing members in any local church in the connection. In The United Methodist Church no conference or other organizational unit of the Church shall be structured so as to exclude any member or any constituent body of the Church because of race, color, national origin, status or economic condition, nor shall any member be denied status or access to an equal place in the life, worship, and governance of the Church because of race, gender, color, national origin, status, age or economic condition.

Rationale:

Adding "gender" (meaning male and female) to the Constitution affirms and protects the UMC's commitment to gender equity throughout our worldwide connection. "Gender" is the disciplinary term for fair treatment of women and men (e.g., ¶16). The addition of the proposed final clause allows gender-specific groups like UMW and UMM.

¶4.

Petition Number: 60606-GA-¶4-C-G; Fisher, Zachary S. - Brentwood, TN, USA.

Inclusiveness of Sex and Gender

Amend ¶ 4 as follows:

The United Methodist Church is a part of the church universal, which is one Body in Christ. The United Methodist Church acknowledges that all persons are of sacred worth. All persons without regard to race, color, national origin, status, economic condition, sex, or gender shall be eligible to attend its worship services, participate in its programs, receive the sacraments, upon baptism be admitted as baptized members, and upon taking vows declaring the Christian faith, become professing members in any local church in the connection. In The United Methodist Church no conference or other organizational unit of the Church shall be structured so as to exclude any member or any constituent body of the Church because of race, color, national origin, status, economic condition, sex, or gender.

Rationale:

¶ 405.2a, of *The Superintendency* provides: "Jurisdictional and central conference delegates, in electing bishops, shall give due consideration to the inclusiveness of The United Methodist Church with respect to sex, race, and national origin." ¶ 4, Article IV, of *The Constitution* provides: "The United Methodist Church is a part of . . .

¶4. [For Group Discernment Process (p. 1187)]

Petition Number: 60741-GA-¶4-C-G; Chumley, Madeline L. - Dallas, TX, USA for UM Young People's Legislative Assembly.

Inclusiveness of Gender and Sexual Orientation

Amend the *Book of Discipline* ¶ 4 as follows:

¶ 4. Article IV. Inclusiveness of the Church The United Methodist Church is a part of the church universal, which is one Body in Christ. The United Methodist Church acknowledges that all persons are of sacred worth. All persons without regard to race, color, national origin, status,[4] ~~or~~ economic condition, gender, or sexual orientation shall be eligible to attend its worship services, participate in its programs, receive the sacraments, upon baptism be admitted as baptized members, and upon taking vows declaring the Christian faith, become professing members in any local church in the connection.[5] In The United Methodist Church no conference or other organizational unit of the Church shall be structured so as to exclude any member or any constituent body of the Church because of race, color, national origin, status ~~or~~ economic condition, gender, or sexual orientation.

Rationale:

As Christians and followers of God's word, it is our duty to love and accept all of God's children. Therefore, the official church stance should explicitly state that The United Methodist Church does not discriminate based on sexual orientation.

¶4. [For Group Discernment Process (p. 1187)]

Petition Number: 60742-GA-¶4-C-G; Cramer, Phil - Nashville, TN, USA for Belmont UMC. 999 Similar Petitions

Definition of Status

Amend ¶ 4 as follows:

¶ **4.** ***Article IV.*** *Inclusiveness of the Church*—The United Methodist Church is a part of the church universal, which is one body in Christ. The United Methodist Church acknowledges that all persons are of sacred worth. All persons without regard to race, color, national origin, status, or economic condition, shall be eligible to attend its worship services, participate in its programs, receive the sacraments, upon baptism be admitted as baptized members, and upon taking vows declaring the Christian faith, become professing members in any local church in the connection. In The United Methodist Church no conference or other organizational unit of the Church shall be structured so as to exclude any member or any constituent body of the Church because of race, color, national origin, status—including but not limited to, gender, marital status, sexual orientation, age, ability, or disability—or economic condition. (Footnotes omitted.)

Rationale:

The Judicial Council has held that only the General Conference may define the word "status" in ¶ 4 of the Constitution. The proposed amendment will provide a definition of status that encourages inclusiveness as envisioned by the General Conference when status was added to ¶ 4.

¶4. [For Group Discernment Process (p. 1187)]

Petition Number: 60881-GA-¶4-C-G; Mumme, Michael C. - Austin, TX, USA for First UMC of Austin Administrative Board.

Inclusiveness

Amend ¶ 4 by the addition of the indicated text:

The United Methodist Church is a part of the church universal, which is one Body in Christ. The United Methodist Church acknowledges that all persons are of sacred worth. All persons without regard to race, color, national origin, gender, gender identity, sexual orientation, disability, status,[4] or economic condition, shall be eligible to attend its worship services, participate in its programs, receive the sacraments, upon baptism be admitted as baptized members, and upon taking vows declaring the Christian faith, become professing members in any local church in the connection.[5] In The United Methodist Church no conference or other organizational unit of the Church shall be structured so as to exclude any member or any constituent body of the Church because of race, color, national origin, gender, gender identity, sexual orientation, disability, status or economic condition.[6]

¶4. [For Group Discernment Process (p. 1187)]

Petition Number: 60943-GA-¶4-C-G; Howe, Margaret - New Paltz, NY, USA for New York Annual Conference.

Inclusiveness

¶ 4. Article IV. *Inclusiveness of the Church*—The United Methodist Church is a part of the church universal, which is one body in Christ. The United Methodist Church acknowledges that all persons are of sacred worth. All persons without regard to race, color, national origin, status, ~~or~~ economic condition, sexual orientation, gender identity, or gender expression shall be eligible to attend its worship services, participate in its programs and minis-

tries, receive the sacraments, and participate in the rites of the church, upon baptism be admitted as baptized members, ~~and~~ upon taking vows declaring the Christian faith, become professing members in any local church in the connection, and, upon recommendation of the appropriate body as defined by the *Discipline*, serve as appointed clergy. In The United Methodist Church no conference or other organizational unit of the church shall be structured or act so as to exclude any member or constituent body of the church because of race, color, national origin, status, ~~or~~ economic condition, sexual orientation, gender identity, or gender expression.

Rationale:

Lesbians, gays, bisexuals, transgender, and intersex persons are not inherently immoral and their ministries within our communities of faith make us a vital and vibrant church. This Constitutional amendment to the *Discipline* will enable The United Methodist Church to truly live out the mission to make disciples of Jesus Christ . . .

¶17.

Petition Number: 60979-GA-¶17-C-G; Watts, Joel L. - Charleston, WV, USA. 6 Similar Petitions

Add Nicene Creed to Doctrinal Standards

Amend *Discipline* ¶ 17 as follows:

¶ 17. Article I.—The General Conference shall not revoke, alter, or change our Articles of Religion or establish any new standards or rules of doctrine contrary to our present existing and established standards of doctrine, except to affirm the Nicene-Constantinopolitan Creed, as printed under the heading, "The Nicene Creed," in the 1989 edition of *The United Methodist Hymnal*, as a part of our doctrinal standards.[40]

Rationale:

The Doctrinal Standards affirm the Nicene Creed. Including the creed further strengthens ecumenical conversation, giving a theological framework for dialogue and discernment within United Methodism. Also, it professes our theological connection and heritage with the greater Church of Jesus Christ.

¶262.

Petition Number: 60293-GA-¶262-G; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

UMCOR Sunday

Amend the second paragraph of ¶ 262 as follows:

Six churchwide special Sundays provide for churchwide offerings to express our commitment: Human Relations Day, ~~One Great Hour of Sharing~~ UMCOR Sunday, World Communion Sunday, United Methodist Student Day, Peace with Justice Sunday, and Native American Ministries Sunday…

Rationale:

In practice, One Great Hour of Sharing has functioned as the primary fundraising vehicle for UMCOR operational costs. Changing the name to UMCOR Sunday provides clarity, accuracy and greater effectiveness.

¶262.

Petition Number: 60612-GA-¶262-G; Livingston, David - Lenexa, KS, USA.

Eliminate Language

Amend ¶ 262 as follows:

¶ **262.** The special Sundays . . . contribute offerings to special programs.

~~Six churchwide special Sundays provide for churchwide offerings to express our commitment: Human Relations Day, One Great Hour of Sharing, World Communion Sunday, United Methodist Student Day, Peace with Justice Sunday, and Native American Ministries Sunday. Four special Sundays are without offering: Heritage Sunday, Laity Sunday, Organ and Tissue Donor Sunday, and Men's Ministry Sunday. Four churchwide Sundays-Christian Education, Golden Cross, Disability Awareness, and Rural Life-provide opportunities for annual conference offerings.~~

The special Sundays approved by General Conference . . .

Rationale:

The special Sundays are all listed in subsequent paragraphs. A separate listing in this paragraph is unnecessary.

¶263.2.

Petition Number: 60294-GA-¶263.2-G; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

UMCOR Sunday

Amend ¶ 263.2 as follows:

2. ~~*One Great Hour of Sharing*~~ *UMCOR Sunday*—Historically, ~~One Great Hour of Sharing~~ UMCOR Sunday has been celebrated with an offering on the Fourth Sunday in Lent. Congregations are to observe ~~One Great Hour of Sharing~~ UMCOR Sunday on this date or on another date appropriate to the local church. Lent is the season of repentance, self-examination, and awareness of the hurts of the peoples of the world. ~~One Great Hour of Sharing~~ UMCOR Sunday calls the Church to share the goodness of life with those who hurt. In connection with ~~One Great Hour of Sharing~~ UMCOR Sunday, the General Commission on Communication shall conduct a churchwide appeal. The observance shall be under the general supervision of the United Methodist Committee on Relief, General Board of Global Ministries. ~~Insofar as possible, planning and promotion of One Great Hour of Sharing shall be done cooperatively with other denominations through the National Council of the Churches of Christ in the U.S.A. However, receipts shall be administered by The United Methodist Church.~~ Net receipts, after payment of promotional expenses, shall be remitted by the treasurer of the General Council on Finance and Administration to the General Board of Global Ministries.

Rationale:

In practice, One Great Hour of Sharing has not served as an ecumenical fundraiser, but in fact has functioned as the primary fundraising vehicle for UMCOR operational costs. Changing the name to UMCOR Sunday provides clarity, accuracy and greater effectiveness.

¶263.6c2.

Petition Number: 60298-GA-¶263.6c2; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

Native American Ministries Sunday

Amend ¶ 263.6c)(2) as follows:

(2) ~~Expansion of the number of target cities in the Native American Urban Initiative~~ Strengthen, develop and equip Native American rural and urban congregations, ministries and communities: 50 percent (General Board of Global Ministries)…

Rationale:

Not merely an "urban initiative," Native American Ministries already exist in rural areas, as well as urban areas, but more are needed. Lack of necessary resources has led to a shortage of Native American Ministries and community centers to respond appropriately to conditions in urban and rural Native American communities.

¶264.

Petition Number: 60613-GA-¶264-G; McSwords, Sara - Marysville, OH, USA.

Women's Ministry Sunday

¶ **264.** ~~Four~~ Five special Sundays without churchwide offering . . .

4. *Men's Ministry Sunday*—Men's Ministry Sunday . . .

5. *Women's Ministry Sunday*—Women's Ministry Sunday may be observed annually on a Sunday designated by the local congregation. The day is designed to celebrate a variety of women's ministries, women's history and the contribution of women within and beyond the local church. This includes, but is not limited to, organized (chartered or unchartered) units of United Methodist Women; women Emmaus communities; work teams; prayer groups; Bible studies; study and enrichment groups; MOPS groups; and other places and organizations where women of The United Methodist Church join together for fellowship, nurture, spiritual development, witness, and outreach. Resources for this observance may be available through a variety of organizations or may be developed through the local church depending on the groups that choose to participate.

Rationale:

The role of women in the church should be acknowledged and celebrated in order to continue to promote involvement and equality. As stated in the *Book of Discipline* Social Principles, page 118: "We affirm the importance of women in decision-making positions at all levels of Church and society and urge . . .

¶265.5.

Petition Number: 60615-GA-¶265.5-G; West, Paulette S. - Birmingham, AL, USA for Jurisdictional UMVIM Coordinators.

Volunteers In Mission Awareness Sunday

Insert ¶ 265.5 under Approved Sundays for Annual Conference Observance.

Volunteers in Mission Awareness Sunday—Volunteers in Mission (UMVIM) Awareness Sunday shall be observed annually on a date to be determined by the annual conference. UMVIM Awareness Sunday calls the Church

to celebrate those who have served in short-term missions and the work of UMVIM throughout the world. If the annual conference so directs, an offering may be received and used by the annual conference volunteer in mission program. The observance of UMVIM Awareness Sunday shall be under the general supervision of General Board of Global Ministries Mission Volunteers.

Rationale:

The 2004 General Conference ruled that each annual conference may set aside a Sunday to be declared Volunteers in Mission Awareness Day. As indicated in Resolution 3111 Volunteers in Mission, 2008 *Book of Resolutions*, the UMVIM movement is one of the most dynamic mission outreach programs of the denomination with . . .

¶700.

Petition Number: 60567-GA-¶700-G; Law, Paul Clinton - Congo.

Votes Reported Publicly

Amend the *Book of Discipline* by adding a new paragraph, ¶ 711, after current ¶ 710 as follows:

¶ 711. *Transparency in Decision-Making*— the votes of individual members of general boards and agencies on whether or not to petition General Conference or release a public statement in the name of the board or agency shall be matters of public record, to be reported on the website of each general board and agency. In extraordinarily special circumstances, general boards and agencies may vote that such a pending decision will be made by secret ballot, in which case the votes of individual members on whether or not to have a secret ballot in that instance shall likewise be a matter of public record.

Rationale:

Fair, transparent, and trust-building leadership involves having the courage to stand by rather than hide the key decisions one makes. Fostering greater openness, communication, and responsibility at all levels of church leadership is essential for the health, unity, and functionality of our denomination.

¶701.

Petition Number: 60946-GA-¶701-G; Oliphint, Clayton - Richardson, TX, USA.

Plan UMC Revised - Connectional Table

To strengthen the role of the Connectional Table in the life of the Church, take the following action:

Amend ¶ 701 as follows:

¶ 701.2. . . . The term *agency,* wherever it appears in the *Book of Discipline*, is a term used to describe the various councils, boards, commissions, committees, divisions, tables, or other units constituted within the various levels of Church organization (general, jurisdictional, central, annual, district, and charge conferences) under authority granted by the *Book of Discipline;* the term does not and is not meant to imply a master-servant or principal-agent relationship between these bodies and the conference or other body that creates them, except where the authority is specifically granted.

3. . . . The general agencies of The United Methodist Church are the regularly established councils, boards, commissions, committees, tables, or other units with ongoing responsibilities that have been constituted by the General Conference and which report directly to General Conference. . . .

Amend ¶ 713 as indicated following:

¶ 713. *Election of General Secretaries of ~~Program~~ Agencies*—The general secretary of each of the four general program boards ~~agency~~ that is accountable to the Connectional Table shall be elected quadrennially by ballot of the board of the Connectional Table following nomination by the board of directors of the program board, and she or he shall be accountable programmatically to the board of the agency that establishes priorities, goals, and objectives for the agency. He or she will report administratively to the Executive General Secretary of the Connectional Table who, after evaluation and review, which shall be conducted annually, shall make recommendations to the board of the Connectional Table on the employment and dismissal of each program board's general secretary based in large part on the degree of cooperation and collaboration with other agencies toward the goal of making disciples of Jesus Christ. Since the Connectional Table is responsible to direct the flow of attention and energy to an intense concentration on fostering and sustaining an increase in the number of vital congregations effective in making disciples of Jesus Christ for the transformation of the world and for providing strategic guidance to increase understanding and implementation of the vision, mission, and ministries of the global Church, consideration shall be strongly given in this process of evaluation and review as to how successful each agency has been toward this goal. Other general agencies shall elect general secretaries quadrennially by ballot. ~~of the board of the agency involved.~~ The balloting shall be secret, but the presiding officer shall announce to the membership the results of the election, including the number of votes for election, against election, and in abstention.

Amend ¶ 901 as follows:

¶ 901.1 *Name*—There shall be a Connectional Table in The United Methodist Church where ministry and money are brought to the same table to coordinate the mission, ministries, and resources of The United Methodist Church. ~~Effective January 1, 2005, t~~ The Connectional Table shall be assigned the primary responsibilities, general policies and practices found in the relevant 700 paragraphs.

2. The Connectional Table (CT) shall have responsibility for monitoring and reviewing the work of all program agencies of The United Methodist Church. The CT shall work in partnership with other agencies and the Council of Bishops to conduct necessary research efforts as needed to support strategic thinking and planning and the implementation of mission critical ministries.

3. In the exercise of its responsibility prescribed in §2 hereof, the Connectional Table shall have authority during the 2017 to 2020 quadrennium to guide and work with all program and administrative agencies and connectional bodies, to include the general secretaries, of The United Methodist Church to plan for and implement the overall restructure and reorganization approved by the 2016 General Conference for those agencies and bodies. One of the goals is the consolidation of program and administrative leadership to eliminate unnecessary duplication of effort as provided in ¶ 806.13 and ¶ 811.2 while ensuring that critical and important connectional ministries are functional and adequately carried forward.

4. The Connectional Table's responsibility, shared with the General Council on Finance and Administration, to monitor and review the work of the agencies shall include authority for the consolidation of administrative services to the extent practicable for all general church activities into the appropriate agency on a fee for service basis as it affects agencies receiving general church funds.

Amend ¶ 905 as follows:

¶ 905. *Objectives*—The essential functions of the Connectional Table are:

1. To provide a forum for the understanding and implementation of the vision, mission, and ministries of the global church as determined in consultation with the Council of Bishops and/or the actions of the General Conference.

2. To enable the flow of information and communication among annual conferences, jurisdictions, central conferences, general agencies, and the Council of Bishops.

3. Consistent with actions of the General Conference, to coordinate the program life of the church with the mandates of the gospel, the mission of the church, and the needs of the global community by listening to the expression of needs, addressing emerging issues, and determining the most effective, cooperative, and efficient way to provide optimum stewardship of ministries, personnel, and resources.

4. To review and evaluate the missional effectiveness of general program-related agencies and connectional structures of the church as they collectively seek to aid annual conferences and local churches as they fulfill the mission of The United Methodist Church to make disciples of Jesus Christ for the transformation of the world.

5. To recommend to the General Conference such changes and implementing legislation as may be appropriate to ensure effectiveness of the general agencies.

6. To provide leadership in planning and research, assisting all levels of the church to evaluate needs and plan strategies to carry out the mission of the church.

7. In order to be accountable, along with the General Council on Finance and Administration, to The United Methodist Church through the General Conference, the Connectional Table shall have the authority and responsibility in the following matters:

a) To collaborate with the General Council on Finance and Administration in the preparation of budgets for the apportioned funds as provided for in ¶¶ 806.1 and 810.1. In the process of preparing budgets for General Conference consideration and approval primary responsibility for providing the assessment of the resource potential of the Church rests with the General Council on Finance and Administration, and primary responsibility for determining the optimum distribution of those resources among the various needs and opportunities rests with the Connectional Table.

b) To receive from the General Council on Finance and Administration and approve all general agency budget reviews.

c) To review and approve special offerings and churchwide appeals.

Add a new subparagraph ¶ 905.7.*d*) as follows:

¶ 905.7.*d)* To provide, review, and evaluate program internal audits of all agencies of the Church that receive world service or general administration funds in relationship to goals, objectives, and measurable outcomes established by the General Conference, the governing board, and donor designations. The Connectional Table shall work with the General Council on Finance and Administration in executing this audit function and shall advise GCFA on appropriate circumstances for the application of measures specified in ¶ 806.13. The Connectional Table is responsible to direct the flow of attention and energy to an intense concentration on fostering and sustaining an increase in the number of vital congregations effective in making disciples of Jesus Christ for the transformation of the world. It shall provide strategic guidance to increase

understanding and implementation of the vision, mission, and ministries of the global Church.

Add new sub-paragraphs ¶ 907.8, .9, and .10 as follows:

8. The Connectional Table and its Executive General Secretary shall annually evaluate the strategic planning, goals, objectives and quantitative commitments made by organizations and staff receiving church funds. This review shall take into account the utilization of general church funds in achieving the stated mission of the entity as defined by the General Conference, the governing board, and donor designations. After reviewing the performance of an agency and evaluating its progress toward established goals, the CT may take into account any deficiencies in recommending in the budget process any funding for any programs and activities in pursuing the CT's responsibility to ensure that all general agencies have achieved, or identified means satisfactorily to achieve, the established outcomes. This process should be an ongoing, continuing function of the CT.

9. During the quadrennium the Connectional Table shall administer funds which have been made available by General Conference as a Connectional Table Adaptive Challenge Fund within the World Service budget. The funds shall be distributed to the various agencies receiving funds from the World Service Fund based on need, evaluation and review of measurable outcomes, and facilitation of initiatives for the adaptive challenge of increasing vital congregations.

10. *Executive General Secretary—a)* The Connectional Table shall elect an Executive General Secretary, who shall not be a bishop.

b) The Executive General Secretary shall be limited to a total of twelve (12) years in the same office.

c) The Executive General Secretary shall be an ex officio member of the Connectional Table with voice but without vote.

d) The Executive General Secretary shall be reviewed and evaluated by the Connectional Table based on measured effectiveness on redirecting the focus toward vital congregations.

Amend ¶ 906.1.*a), b),* and *c)* as follows:

¶ 906. *Organization of the Connectional Table—*

1. *Membership—*Members of the Connectional Table should be effective, informed leaders who take responsibility for the good of the whole by advocating for the various parts of the Church as it seeks to respond to the demands of the gospel. The voting and non-voting members of the Connectional Table shall ~~consist of 49 persons as follows:~~ be selected as provided in ¶¶ 705.3.f) and 705.5. Consideration should be given to ethnic, gender, and age inclusivity.

~~*a)* Twenty-eight persons elected through jurisdictional and central conferences, one from each of the central conferences by their own nomination processes and 21 from the jurisdictional conferences elected by the jurisdictional nomination process. Jurisdictional membership shall include one person from each jurisdiction and the balance of the jurisdictional members shall be allocated by the Secretary of the General Conference so as to insure to the extent possible that the members represent the proportionate membership of the jurisdictions based upon the combined clergy and lay membership.~~ Advisory members shall serve without vote. The participation on the Connectional Table of nonvoting advisory members shall be at the expense of the agencies they represent.

b) An effective bishop, selected by the Council of Bishops, ~~serves as the chair of the Connectional Table~~ shall represent the Council, serve as a member with right of voice and vote, and shall convene an organizational meeting of the Connectional Table within two months of the last jurisdictional conference.

c) ~~The ecumenical officer of the Council of Bishops and the presidents of the following agencies: General Board of Church and Society, General Board of Discipleship, General Board of Global Ministries, General Board of Higher Education and Ministry, General Commission on Religion and Race, General Commission on Status and Role of Women, General Commission on United Methodist Men, General Commission on Communications, and General Commission on Archives and History, program-related agencies that are accountable to the Connectional Table (as expressed in ¶ 702.2), and the president of the General Council on Finance and Administration shall also sit with voice and vote on the Connectional Table.~~ The following officers of the Connectional Table shall be elected from the jurisdictional and central conference members: chair, vice chair, secretary, and treasurer.

Delete ¶¶ 906.1.*d), e),* and *f)* in their entirety.

Amend ¶¶ 906.1.*g)* and *i)* and ¶ 906.5 as follows:

g) Jurisdictional, central conferences, and other groups involved in the nominating and election of persons to the Connectional Table shall ensure the diversity objectives ~~of, insofar as possible, fifty percent clergy, fifty percent laity, fifty percent female, fifty percent male, not less than thirty percent members of racial/ethnic groups (excluding central conference members), and not less than ten percent youth and young adults, ensuring diversity as otherwise~~ provided in ¶ 705.4*b*.

i) Members shall meet all the membership qualifications as expressed in ¶ 710 and shall possess knowledge of the operations of the general church.

¶ 906.5. *Staff—*The Connectional Table shall ~~determine the support staff that it deems appropriate to facilitate~~

~~its work~~ elect an Executive General Secretary with knowledge of The United Methodist Church operations and with executive management experience in church and/or not-for-profit organization who shall provide leadership to the Connectional Table in performing the duties assigned to the Connectional Table in accordance with directives of the General Conference and policies set by the Connectional Table. The Connectional Table shall determine the support staff that it deems appropriate to facilitate its work. The Executive General Secretary shall be responsible for the staff and the operations of the Connectional Table.

Delete the existing text of ¶ 907 and replace it with the following text:

¶ 907. There shall be a committee of the general secretaries of agencies specified herein following which shall be called the General Secretaries Committee. It shall report to the Connectional Table for purposes of agency collaboration and alignment. It shall not be considered to be a general agency of the Church.

1. The members of the General Secretaries Committee (GSC) shall be the general secretary or other employed chief executive officer of each of the following agencies:

- Connectional Table
- General Board of Church and Society
- General Board of Discipleship
- General Board of Global Ministries
- General Board of Higher Education and Ministry
- General Council on Finance and Administration
- United Methodist Communications
- United Methodist Men
- United Methodist Women

2. The GSC shall have other duties as approved by the Connectional Table.

3. If at any time there should be a conflict between guidance to a general secretary or other chief executive officer provided by the GSC and direction provided by the board of directors of the agency she or he represents, then the affected officer should follow the direction provided by her or his board and advise the GSC of the conflict.

4. The GSC shall be chaired by the Executive General Secretary of the Connectional Table.

This legislation, or any portion of it approved by General Conference, shall take effect at the close of General Conference 2016.

Rationale:

Plan UMC, adopted by GC12 with a favorable margin of 59.6%, received overwhelming approval of its concepts. The Judicial Council ruled it to be unconstitutional, and despite the Council's statement that it was unsalvageable, its ruling was narrowly based on two points. Both have been corrected in this revision.

¶701.3.

Petition Number: 60573-GA-¶701.3; Livingston, David - Lenexa, KS, USA.

Eliminate Language

Amend ¶ 701.3 as follows:

3. General agencies . . . quadrennial sessions of the General Conference.1 ~~The term general agency or agency, wherever it appears in the *Book of Discipline* in reference to a general agency, does not and is not meant to imply a master-servant or principal-agent relationship between such a body and the General Conference or any other unit of the denomination, or the denomination as a whole.~~

Rationale:

The final sentence of paragraph 701.3 restates a portion of the final sentence of paragraph 701.2. Restating it here is unnecessary.

¶702.

Petition Number: 60740-GA-¶702-G; Lambrecht, Thomas A. - The Woodlands, TX, USA.

Non-UM Coalitions

Amend ¶ 702 by adding a new section 8 as follows:

¶ **702.** *Amenability and Program Accountability*—1. All the general agencies of The United Methodist Church that have been constituted by the General Conference are amenable to the General Conference, except as otherwise provided.

. . .

8. The joining of, or ongoing participation in, a non-United Methodist coalition by any general agency must be approved quadrennially by the General Conference. Interim approval may be granted by the Connectional Table, subject to final approval by the next session of the General Conference.

Rationale:

Because non-United Methodist coalitions by nature can include groups with a wide disparity of views, not necessarily aligned with United Methodist doctrinal and ethical standards, membership in such coalitions ought to be subject to review and approval by the General Conference on behalf of the whole church.

¶702.4.

Petition Number: 60572-GA-¶702.4; Livingston, David - Lenexa, KS, USA.

Eliminate Language

Delete ¶ 702.4.

Rationale:

702.4 simply restates Paragraph 905.4 This, along with the reference to accountability in paragraph 702.3, makes this paragraph unnecessary.

¶705.

Petition Number: 60574-GA-¶705-G; Livingston, David - Lenexa, KS, USA.

Clarification

Amend ¶ 705.1 and .2:

d. The Division on Ministries with Young People of the General Board of Discipleship shall nominate an additional ten youth and ten young adults (¶ 710.3) to each jurisdictional pool, inclusive of race, ethnicity, gender, size of church, and persons with disabilities.

~~d.~~ e. All nominees . . . may be elected. [renumber, the rest of the paragraph remains intact]

~~2. In addition to the foregoing provisions (paragraph 705.1), The Division on Ministries with Young People of the General Board of Discipleship shall nominate ten youth and ten young adults (paragraph 710.3) to each jurisdictional pool, inclusive of race, ethnicity, gender, size of church, and persons with disabilities.~~

~~3.~~ 2. Members of the general agencies . . .

Rationale:

Moving sub point 2 into sub point 1 clarifies that youth and young adult nominees shall also fulfill 701.2d. It also puts all nominations in the same sub point.

¶705.

Petition Number: 60929-GA-¶705-$-G; Kulah, Jerry - Monrovia, Liberia. 4 Similar Petitions

Representation on General Church Bodies

Amend ¶ 705 by addition as follows:

The following provisions shall govern the nomination and election of the voting membership of those general Church bodies to which the Jurisdictional Conferences nominate and elect and Central Conferences nominate and elect members.

The voting members of the general church bodies must be proportionate and equitable by jurisdictional and central conferences. Central Conferences Representation shall be equal to at least one-third of the general Church bodies' membership

Rationale:

The growth of The United Methodist Church outside of the United States continues every quadrennial. Participation is a major component of our connectional system. Therefore, membership on various general Church bodies should take into consideration the growth of The United Methodist Church beyond the United States of America. Proportionate and . . .

¶705.

Petition Number: 60945-GA-¶705-G; Oliphint, Clayton - Richardson, TX, USA.

Plan UMC Revised - Agency Membership Consolidation

In the consolidation of agency membering provisions into the general provisions section, take the following action:

Amend ¶ 705 as follows:

¶ 705. General Agency ~~and Connectional Table~~ Membership—The people of God are called to faithful discipleship in the name of Jesus Christ. "He gave some apostles, some prophets, some evangelists, and some pastors and teachers. His purpose was to equip God's people for the work of serving and building up the body of Christ." (Ephesians 4:11-12). In response to God's call, some are called forth from local congregations to fulfill the common mission of The United Methodist Church as an expression of the Church made visible in the world. This call includes the invitation to some to be in ministry with others who together seek to fulfill the vision for the Church as members of general Church bodies. Such persons come to this ministry as servants of the whole Church, entrusted with caring for the missions and legal and fiduciary responsibilities of the agencies.

The basic responsibilities of the boards of the general agencies include, but are not limited to, the following:

a) Determine mission and purpose.

b) Select the general secretary.

c) Support and evaluate the general secretary.

d) Ensure effective planning.

e) Monitor and strengthen programs and services.

f) Ensure adequate financial resources.

g) Protect assets and provide proper financial management.

h) Ensure legal and ethical integrity.

i) Enhance the agency's public standing.

The following provisions shall govern the nomination . . .

¶ 705.1. *Nominations by Conferences—a*) Each annual and missionary conference in the United States, upon recommendation from a committee composed of the bishop and the general and jurisdictional conference delegation, and having allowed opportunity for nominations from the floor, shall elect persons to be submitted to a jurisdictional pool. The jurisdictional nominating committee shall select persons for election to the following general Church bodies: Connectional Table; General Board of Church and Society; General Board of Discipleship; General Board of Global Ministries; General Board of Higher Education and Ministry; General Board of Pension and Health Benefits; The United Methodist Publishing House~~; Office of Christian Unity and Interreligious Relationships; General Commission on Communication~~ and United Methodist Communications~~; General Commission on Religion and Race; and the General Commission on the Status and Role of Women~~. Jurisdictional conferences may decide that persons elected by the annual and missionary conferences in the United States for inclusion in the jurisdictional pool shall not serve as members of the jurisdictional nominating committee. Before election, nominated members will be informed of the fiduciary, strategic, and generative responsibilities they will be assuming upon election so that they may clearly understand the time and resource commitment they are making.

¶705.3.*f*) The total central conference membership, including central conference bishops, in general Church bodies shall be allocated as follows: nine (9) members on each of the General Board of Church and Society (GBCS) and the General Board of Discipleship (GBOD), ten (10) members on the General Board of Global Ministries (GBGM), eleven (11) members on the General Board of Higher Education and Ministry (GBHEM), seven (7) members on the Connectional Table (CT), three (3) members on the General Council on Finance and Administration (GCFA), three (3) members on the General Board of Pension and Health Benefits (GBOPHB), three (3) members on each of The United Methodist Publishing House (UMPH), the United Methodist Men (UMM), and ten (10) members on United Methodist Communications (UMCOM).

For each of the following agencies, one of the central conference members shall be a bishop: GBCS, GBOD, GBGM, GBHEM, GBOPHB, UMPH, UMM, UMCOM.

The central conference membership shall be allocated to the central conferences by the Council of Bishops. Europe and the Philippines shall each be allocated eight (8) of the sixty-eight (68) members with the remaining fifty-two (52) members to be distributed among the African central conferences as determined by the Council of Bishops. The sixty (60) central conference members who are not bishops shall be assigned to the general agencies as determined by the Council of Bishops.

As allocated to them by the Council of Bishops, central conferences shall elect members to general agencies from a pool of candidates supplied by their annual conferences by a method to be determined by each central conference as appropriate to its culture and circumstances.

¶ 705.4. *General Program Board Membership—a*) Each general program board shall have the number of members herein specified ~~in ¶¶ 1006, 1105, 1311, and 1407~~.

b) *Jurisdictional Membership*—Each jurisdiction shall elect the number of persons herein specified ~~listed in the specific legislation for membership on each of the four general program boards~~. In the jurisdictional nominating process for membership on those boards, special attention shall be given to the inclusion of clergywomen, youth (¶ 256.3), young adults, older adults, people with disabilities, and persons from small membership churches. In order to ensure adequate representation of racial and ethnic persons (Asian Americans, African Americans, Hispanic Americans, Native Americans, Pacific Islanders), it is recommended that at least 30 percent of a jurisdiction's membership on each of these general program boards be racial and ethnic persons. It is further recommended that the jurisdiction membership on each program board incorporate one-third clergy, one-third laymen, and one-third laywomen ~~(except as provided in ¶¶ 1105.1, 1311.2; see also ¶¶ 1311.6, 1407)~~. The episcopal members shall not be counted in the computation of the clergy membership. For each program board, including the General Board of Church and Society, the General Board of Discipleship, the General Board of Global Ministries, and the General Board of Higher Education and Ministry, clergy, laywomen, and laymen shall be elected to the board by the jurisdictional conferences upon nomination from the annual conferences based on the following formula:

General Board of Church and Society: North Central—3, Northeastern—2, South Central—3, Southeastern—5, and Western—1.

General Board of Discipleship: North Central—3, Northeastern—2, South Central—3, Southeastern—5, and Western—1.

General Board of Global Ministries: North Cen-

tral—2, Northeastern—1, South Central—2, Southeastern—4, and Western—1.

General Board of Higher Education and Ministry: North Central—2, Northeastern—2, South Central—3, Southeastern—4, and Western—1.

~~c) Central Conference Membership—The total central conference membership, including central conference bishops, in general Church bodies shall be allocated as follows: two members on the General Commission on Religion and Race; three each(one from each region: Philippines, Europe, Africa) on the General Commission on Archives and History, the General Commission on Communication, the General Commission on the Status and Role of Women, the General Commission on United Methodist Men, and The United Methodist Publishing House; three each on the General Council on Finance and Administration; seven each (one from each Central Conference) on the Connectional Table, the General Board of Church and Society; and three on the General Board of Higher Education and Ministry; four (at least one from each region from the Philippines, Europe, and Africa) on the General Board of Discipleship; and ten on the General Board of Global Ministries, only one of whom shall be a bishop . It is recommended that the aggregate central conference membership on the program boards be composed of one-third clergy (half of whom shall be women), one-third laymen, and one-third laywomen. The central conference membership, excluding episcopal members, shall be elected by the Council of Bishops.~~

d) *Episcopal Membership*—The episcopal membership of the general program boards shall be nominated by the Council of Bishops and elected by the General Conference with two (2) bishops to serve on each of the following agencies, one of whom shall be from a central conference: ~~(see exception, ¶ 1311.6). At least one of the episcopal members of each general agency, with the exception of the General Board of Pension and Health Benefits, shall be a central conference bishop and, in the case of the General Board of Global Ministries, three central conference bishops (one from each region: Africa, Europe, Philippines).~~ the General Board of Church and Society, the General Board of Discipleship, the General Board of Global Ministries, and the General Board of Higher Education and Ministry.

e) *Additional Membership*—(1) Additional members shall be elected by each general program board in order to bring into the board persons with special knowledge or background that will aid in the work of the agency, to consider differing theological perspectives, and to perfect the representation of racial and ethnic persons, youth (¶ 710.3), young adults (¶ 710.3), older adults, women and men, people with disabilities, and persons from small-membership churches. After the election of central conference members as provided in ¶705.3.*f*) ~~¶ 705.4c, and with the exception of the General Commission on the Status and Role of Women (¶ 2104.1.b)~~, the remaining number of additional members shall be allocated by the secretary of the General Conference so as to insure to the extent possible that membership of each board reflects the proportionate membership of the jurisdictions based upon the combined clergy and lay membership, excluding episcopal members. In executing this responsibility the secretary has authority to make adjustments in the allocation of members so that the total number of members of each church body as provided herein is the prevailing principle when rounding numbers is required ~~In the determination of proportionate allocation, minor fractions shall be rounded down and major fractions rounded up to the nearest integer~~, and there shall be no minimum number of additional members assigned to any jurisdiction. Insofar as possible, the nominating committee shall select from the jurisdictional nominating pool for the election of persons to fill the additional membership positions from their jurisdictions insuring diversity as otherwise provided in The Book of Discipline (¶ 705.4*b*). Each of the following general program boards shall elect six (6) additional members, and there shall be no minimum number of additional members assigned to any jurisdiction: the General Board of Church and Society, the General Board of Discipleship, the General Board of Global Ministries, and the General Board of Higher Education and Ministry. ~~as specified in general program board membership paragraphs~~. ~~Insofar as possible, no more than one person shall be elected from each episcopal area.~~ It is recommended that such additional membership shall maintain the one-third laymen, one-third laywomen, and one-third clergy balance.

Add a new sub-paragraph following existing ¶ 705.4.*e*) as follows:

¶ 705.4. [NEW] *Other Membership*—The General Board of Global Ministries shall have five members selected by the United Methodist Women.

Add a new sub-paragraph following all that remains in ¶ 705.4 as follows:

¶ 705.4. [NEW] *Total Membership*—Each of the following general agencies shall have a total membership, including jurisdictional members, central conference members, and episcopal members, as follows:

General Board of Church and Society: thirty (30)

General Board of Discipleship: thirty (30)

General Board of Global Ministries: thirty-two (32)

General Board of Higher Education and Ministry: thirty (30)

Delete the existing text of ¶ 705.5.*a*) and *b*) and replace it with the following text:

¶ 705.5. *Other General Agencies—a*) From the jurisdictional pool nominated by the annual and missionary conferences in the United States the jurisdictional conferences shall elect to each of the Connectional Table, General Board of Pension and Health Benefits, The United Methodist Publishing House, and United Methodist Communications clergy, laywomen, and laymen as members, based on the following formula:

Connectional Table: North Central—3, Northeastern—3, South Central—3, Southeastern—6, and Western—1.

General Board of Pension and Health Benefits: North Central—3, Northeastern—3, South Central—5, Southeastern—8, and Western—1.

United Methodist Publishing House: North Central—3, Northeastern—2, South Central—3, Southeastern—6, and Western—1.

United Methodist Communications: North Central—3, Northeastern—3, South Central—4, Southeastern—4, and Western—2.

b) *Additional Members*—The number of additional members to be elected by each other agency, with the exception of the General Board of Pension and Health Benefits, shall be allocated by the secretary of the General Conference so as to insure to the extent possible that membership of each agency reflects the proportionate membership of the jurisdictions based upon the combined clergy and lay membership, excluding episcopal members. In executing this responsibility the secretary has authority to make adjustments in the allocation of members so that the total number of members who are not bishops of each agency as specified herein is the prevailing principle when rounding numbers is required, and there shall be no minimum number of additional members assigned to any jurisdiction. Insofar as possible the nominating committee shall select from the jurisdictional nominating pool for the election of persons to fill the additional membership positions from their jurisdictions insuring diversity as otherwise provided in the *Book of Discipline* (¶ 705.4*b*). The agencies shall consider names forwarded to them by the Connectional Table as having been nominated by the annual and missionary conferences in the United States or in the central conferences, but not elected by these conferences to general agency membership. Additional names may be considered in order to perfect the representation as provided in ¶ 705.4*e*. Each of the following general agencies shall have the following number of additional members:

Connectional Table: five (5). One of these additional members shall be named by each of the recognized racial and ethnic caucus groups of The United Methodist Church, which are Black Methodists for Church Renewal, Methodists Associated Representing the Cause of Hispanic Americans, Native American International Caucus, National Federation of Asian American United Methodists, and Pacific Islanders National Caucus United Methodist.

General Board of Pension and Health Benefits: eight (8)

United Methodist Publishing House: six (6)

United Methodist Communications: (7)

Other paragraphs of the Discipline notwithstanding, membership on the United Methodist Publishing House shall be by classes based on term of office for one, two, or three quadrennia, attention being given to the principle of rotation so that, as far as practicable, one third of the membership shall be elected each quadrennium. The principle of rotation is also applicable to the executive committee of that agency.

Add a new ¶ 705.5.*c*) as follows:

¶ 705.5.*c*) *Episcopal Members*—The following general agencies shall have the number of episcopal members as follows:

General Board of Pension and Health Benefits: two (2)

United Methodist Publishing House: two (2)

Connectional Table: one (1)

United Methodist Communications (3)

Add a new ¶ 705.5.*d*) as follows:

¶ 705.5.*d*) *Other Members—1*) The Connectional Table shall have as members the presidents of the following agencies:

General Board of Church and Society

General Board of Discipleship

General Board of Global Ministries

General Board of Higher Education and Ministry

General Council on Finance and Administration

United Methodist Communications

2) The Council of Bishops shall elect one bishop to serve as a member of the Connectional Table.

3) The Connectional Table shall have as nonvoting advisors the general secretary or other employed chief executive officer of each of the following agencies:

Connectional Table

General Board of Church and Society

General Board of Discipleship

General Board of Global Ministries

General Board of Higher Education and Ministry

General Council on Finance and Administration

United Methodist Communications

United Methodist Men

United Methodist Women

General Board of Pension and Health Benefits

United Methodist Publishing House

Add a new ¶ 705.5.*e)* as follows:

¶ 705.5.*e*) Total Members—Each of the following general agencies shall have a total membership, including jurisdictional members, central conference members, episcopal members, and nonvoting advisors as follows:

Connectional Table: forty-six (46)

General Board of Pension and Health Benefits: thirty-two (32)

United Methodist Publishing House: twenty-five (25)

United Methodist Communications: thirty-five (35)

Delete ¶¶ 1006 and 1007 in their entirety

Delete ¶ 1105.1 in its entirety

Delete ¶ 1302.5 to transfer the ecumenical functions of the General Board of Global Ministries to the Council of Bishops.

Delete ¶¶ 1311.1 and 1311.6 in their entirety.

Delete ¶ 1407 in its entirety.

Amend ¶ 1502.1 as follows:

¶ 1502. 1. *Membership—a*) The ~~membership of the general board shall be composed of two bishops, elected by the Council of Bishops; sixteen members elected by the jurisdictional conferences from the annual conference nominations on a ratio providing for an equitable distribution among the various jurisdictions, based on the combined clergy and laity membership thereof, as determined by the secretary of the General Conference; six members, with not more than two from the same jurisdiction, elected by the General Conference on nomination of the Council of Bishops; and~~ eight additional members of the General Board as provided in ¶ 705.5 for the purpose of bringing to the general board special knowledge or background, ~~not more than two from the same jurisdiction~~, shall be nominated and elected by the general board in such manner as it shall provide in its bylaws, other provisions of the *Book of Discipline* notwithstanding.

~~b) The aforementioned electing bodies shall give consideration during the nominating process to equitable representation on the basis of race, color, age, gender, and people with disabilities.~~

c) The general secretary of the general board shall be an ex officio member thereof, without vote.

~~d) The terms of all members so elected shall be four years, to take effect at the first meeting of the general board following the General Conference, hereinafter referred to as the organizational meeting.~~

~~(*1*) Members shall serve during the terms for which they are elected and until their successors shall have been elected and qualified.~~

(*2*) Other paragraphs of the *Discipline* notwithstanding, members of the general board may serve a maximum of three consecutive terms.

~~(3) In case a vacancy occurs between regular sessions of the jurisdictional conferences for any cause, the general board shall fill the vacancy for the unexpired term from that jurisdiction in the representation of which the vacancy occurs, except in the case of members elected by the General Conference or the general board where such vacancies would be filled by the general board in the manner prescribed by its bylaws without regard to geographic or jurisdictional representation.~~

Delete all the existing text of ¶ 1602 except subparagraph ¶ 1602.1.*i*, so that ¶ 1602 shall read as follows:

¶ 1602 The publisher of The United Methodist Church (¶ 1614) shall be an ex officio member of the board without vote.

This legislation, or any portion of it approved by General Conference, shall take effect at the close of General Conference 2016.

Rationale:

Plan UMC, adopted by GC12 with a favorable margin of 59.6%, received overwhelming approval of its concepts. The Judicial Council ruled it to be unconstitutional, and despite the Council's statement that it was unsalvageable, its ruling was narrowly based on two points. Both have been corrected in this revision.

¶705.1c.

Petition Number: 60930-GA-¶705.1c-$-G; Kulah, Jerry - Monrovia, Liberia. 4 Similar Petitions

Representation from Central Conferences

Amend ¶ 705.1c as follows:

Each central conference or a body authorized by it shall ~~nominate~~ elect to each general program board membership at least ~~one~~ four (4) persons(s) from each of the following ~~three~~ categories (1) clergy, (2) laymen, (3) laywomen, (4) youth or young adults to form a pool from which each ~~board~~ general church body is to elect additional members that are to come from the Central Conferences pursuant to ¶ 705.4c. These lists shall be sent to the connectional table for use by the general agencies in electing additional members.

Rationale:

The Representation of Central Conferences on general Church bodies is inadequate. Additional members to general agencies should reflect the growth of the global Church by the participation of United Methodist members from central conferences in a proportionate and equitable way as we journey to the future of the global UMC.

¶705.3c.

Petition Number: 60526-GA-¶705.3c-G; Erbele, W. Terence - Ketchikan, AK, USA for Alaska UM Conference.

Youth and Young Adult Voting

Amend ¶¶ 705, 710, and 1105 as indicated.

¶ 705.3.c) It is recommended that ~~the membership of general agencies that~~, to the extent possible, ~~permitted by the state laws applicable to the general agencies,~~ at least 10 percent of the voting membership of each general agency~~, include both~~ be youth and young adults (¶ 256.3~~,~~) and that the number of youth be equal to the number of young adults. ~~In any state in which youth and young adults are not permitted to serve as voting members of a general agency incorporated in that state, youth and young adults who are elected~~ Youth and young adult members of general agencies shall serve with vote except when local laws prohibit them from voting on corporate matters under consideration (see ¶ 2506.1) in which case and for which purpose youth and young adult members shall serve as non-director representatives with voice, but not vote, until they reach the legal age to serve as voting members for this purpose, at which time they shall become voting members for all purposes. The youth and young adult membership of each general agency shall be inclusive (consistent with ¶¶ 705.3d) and 2506.1.).

¶ 710.3. All youth representatives (¶ 256.3) elected to general agencies shall be at the time of organizational board meetings twelve to sixteen years of age. All young adults (¶ 256.3) elected to general agencies shall be at the time of organizational board meetings seventeen to twenty-eight years of age. Youth and young adult members serve with the voting limitations of ¶ 705.3.c), as conditioned by ¶ 2506.1. ~~If the laws of the state of incorporation of any general agency do not permit a youth representative or young adult representative to serve as a director of that general agency, the disqualified person shall serve as a non-director representative to the board of directors with the right to speak at meetings of the general agency but without the right to vote.~~ All older-adult representatives ¶ 705.1.b(6)) shall be at the time of organizational board meetings at least sixty-five years of age.

¶ 1105.1.d) *Division on Ministries With Young People*—The Division on Ministries With Young People will elect two members, one youth and one young adult as defined by the age qualifications for the Division on Ministries With Young People in accordance with ¶ 1207. ~~Members who do not meet the requirements of ¶ 2506.1 shall serve with voice and vote, except in matters related to the fiduciary responsibilities of the board in which they shall have voice only, in accordance with the laws of the state of incorporation (Tennessee).~~

¶705.4.

Petition Number: 60302-GA-¶705.4-G; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

Increase Number of Bishops Serving on GBGM

Amend ¶ 705.4 as follows:

c) Central Conference Membership

. . . on the General Board of Discipleship; and ~~ten~~ eleven on the General Board of Global Ministries, only ~~one~~ two of whom shall be ~~a~~ bishops . . .

d) Episcopal Membership—The episcopal membership of the general program boards shall be nominated by the Council of Bishops and elected by the General Conference (~~see exception, ¶ 1311.6~~). At least one of the episcopal members of each general agency, with the exception of the General Board of Pension and Health Benefits, shall be a central conference bishop and, in the case of the General Board of Global Ministries, ~~three~~ two central conference bishops (~~one~~ from ~~each~~ two of three regions: Africa, Europe, Philippines) (See ¶ 1311.6)

Rationale:

¶ 1311.6 requires rotation of bishops from each jurisdiction and central conference region (Africa, Europe, and Philippines) every three quadrennia. For bishops to serve more than one quadrennium (providing continuity of board membership), while complying with the rotation rule of ¶ 1311.6, means at least three jurisdictional and two central conference bishops . . .

¶705.4c.

Petition Number: 60161-GA-¶705.4c-G; Hare, Dawn Wiggins - Chicago, IL, USA for General Commission on the Status and Role of Women.

Membership

Amend ¶ 705.4c

¶ 705.4 c) Central Conference Membership

The total central conference membership, including central conference bishops, in general Church bodies shall be allocated as follows: two members on the General Commission on Religion and Race; three each (one from each region: Philippines, Europe, Africa) on the General Commission on Archives and History, the General Commission on Communication, ~~the General Commission on~~

~~the Status and Role of Women,~~ the General Commission on United Methodist Men, and The United Methodist Publishing House; three each on the General Council of Finance and Administration; seven each (one from each Central Conference) on the Connectional Table, the General Board of Church and Society; and three on the General Board of Higher Education and Ministry; four (at least one from each region from the Philippines, Europe, and Africa) on the General Board of Discipleship and the General Commission on the Status and Role of Women; and ten on the General Board of Global Ministries, only one of whom shall be a bishop. It is recommended . . .

Rationale:

This revision conforms with ¶ 2104 (GCSRW Membership), which mandates four total Central Conference members and maintains the General Commission on the Status and Role of Women's commitment to being a global Commission with global vision. Currently, these two provisions regarding membership are different and need to be harmonized.

¶705.4c.

Petition Number: 60291-GA-¶705.4c-G; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

CC Membership (Except Bishops) on GBGM

¶ 705.4 c), *Central Conference Membership:*

Amend final sentence, as follows:

The central conference membership, excluding episcopal members, shall be elected by the Council of Bishops, except that central conference membership (except bishops) to the Global Ministries board of directors shall be nominated and elected by the central conferences as provided in ¶¶1311.1 and 1311.5.

Rationale:

This amendment reconciles ¶705.4c) with ¶1311. ¶1311.1 empowers the central conferences, rather than the Council of Bishops, to select central conference members (who are not bishops) to serve on the Global Ministries' board. Authorizing the central conferences to take ownership of selecting central conference members to Global Ministries' board is . . .

¶707.

Petition Number: 60584-GA-¶707-G; Ausley, Rurel R. Jr. - Niceville, FL, USA. 1 Similar Petition

General Agency Petitions

Amend *Discipline* ¶ 707 by adding a fourth sub-paragraph as follows:

¶ 707. *Meetings*—1. In those years . . .

2. All councils, boards, commissions, and committees . . .

3. Unless otherwise specified . . .

4. Any petition submitted to the General Conference on behalf of a general agency must first receive, at a minimum, the support of two-thirds of the agency's members present and voting at a scheduled meeting.

Rationale:

Overwhelmingly endorsed in committee at last General Conference, never considered in plenary. Would help ensure that agency petitions reflect a broader consensus than any narrow-majority faction of agency members. The supermajority requirement would help promote dialogue and common-ground-finding, rather than division and alienation, between members of differing perspectives.

¶713.

Petition Number: 60134-GA-¶713; Kumar, A. Moses Rathan - Nashville, TN, USA for General Council on Finance and Administration.

Termination of Agency Staff

Add the following language to the end of ¶ 713:

An agency's board must approve the termination of employment of its general secretary. Absent a contrary action by, or policy of, the agency's board, the agency's general secretary may terminate the employment of all other agency staff, including elected staff.

Rationale:

These changes clarify that general secretaries serve at the pleasure of their boards of directors. All other agency staff, including elected staff described in ¶ 705, serves at the pleasure of the general secretary, unless the agency's board has decided otherwise.

¶715.

Petition Number: 60052-GA-¶715; Alexander, Neil M. - Nashville, TN, USA for UM Publishing House.

Staff Provisions

Amend ¶ 715.5 as follows:

¶ 715. 5. All general secretaries, deputy general secretaries, associate general secretaries, assistant general secretaries, and treasurers of all general agencies and the

publisher of The United Methodist Church shall be professing members of The United Methodist Church. . . .

Rationale:

With the division of responsibilities of the senior leadership of the United Methodist Publishing House, it is important to clarify that it is the Publisher, who is the chief content officer and UMC book editor, who will be included in the list of persons who shall be professing members of . . .

¶715.

Petition Number: 60545-GA-¶715-G; Fordham, Rita R. - Dalton, GA, USA for Abundant Life Sunday School Class - Dalton First UMC. 1 Similar Petition

General Agency Staff

Amend *Book of Discipline* ¶ 715 by adding a new sub-paragraph 9 after current sub-paragraph 8 and renumbering the subsequent sub-paragraph accordingly:

¶715. *Provisions Pertaining to Staff*—1. . . .

9. For the sake of the mission of Jesus Christ in the world and the most effective witness to the Christian gospel, and in consideration of the influence of United Methodist agencies on the lives of other persons both within and outside the Church, the Church expects its general agency staff to make a complete dedication of themselves to the highest ideals of the Christian life. To this end, all individuals newly hired for full-time staff positions in United Methodist general agencies after January 1, 2018, shall be professing, church-attending Christians who agree to exercise responsible self-control by personal habits conducive to bodily health, mental and emotional maturity, integrity in all personal relationships, fidelity in marriage and celibacy in singleness, abstinence from homosexual practice, social responsibility, and growth in grace and in the knowledge and love of God.

~~9.~~ 10. . . .

Rationale:

Even if they are laity, the work and personal example of general agency staff can impact our church's integrity and witness just as powerfully as that of ministers of our local churches. The same basic Christian standards for our clergy are just as proper for them.

¶715.

Petition Number: 60575-GA-¶715-G; Womack, W. Michael - Greenwood, IN, USA.

Eliminate Conflict of Interest

Amend *Discipline* ¶ 715, *Provisions Pertaining to Staff,* by adding a new sub-section #10:

10. Individuals employed full-time by any board, agency, committee, commission, council, or table of the general Church shall be ineligible for election or service as voting delegates to General or jurisdictional conferences.

Rationale:

General agencies are charged with fulfilling the agendas set by General Conference, where they can testify to give information. But going beyond this to allow staffers full votes in writing their own job descriptions, and deciding who the jurisdictions elect to their boards, presents clear conflicts of interest.

¶715.3.

Petition Number: 60135-GA-¶715.3; Kumar, A. Moses Rathan - Nashville, TN, USA for General Council on Finance and Administration. 1 Similar Petition

Mandatory Retirement for Elective and Appointive Staff

Amend the second sentence of ¶ 715.3 as follows:

Mandatory retirement for elective and appointive staff shall be at age seventy-two.

Rationale:

This change brings consistency to the retirement age for clergy and elected or appointed general agency staff.

¶717.

Petition Number: 60036-GA-¶717-G; Boigegrain, Barbara - Glenview, IL, USA for General Board of Pension and Health Benefits.

Sustainable and Responsible Investments

Amend ¶ 717 as follows:

¶ 717. ~~*Socially*~~ *Sustainable and Responsible Investments* – In the investment of money, ~~I~~it shall be the policy of The United Methodist Church that all general boards and agencies, including the

General Board of Pension and Health Benefits, and all administrative agencies and institutions, including hospitals, homes, educational institutions, annual conferences, foundations, and local churches~~, shall, in the investment of money,~~ make a conscious effort to invest

in institutions, companies, corporations, or funds ~~whose~~ with policies and practices that are socially responsible, consistent with the goals outlined in the Social Principles~~;~~ ~~and~~. All United Methodist institutions shall endeavor to ~~avoid~~seek investments in institutions, companies, corporations, or funds that ~~appear likely, directly or indirectly, to support~~promote racial ~~discrimination, violation of~~and gender justice, protect human rights, prevent the use of sweatshop or forced labor, ~~gambling or~~avoid human suffering, and preserve the natural world, including mitigating the effects of climate change. In addition, United Methodist institutions shall endeavor to avoid investments in companies engaged in core business activities that are not aligned with the *Social Principles* through their direct or indirect involvement with: the production of ~~nuclear~~anti-personnel weapons and armaments~~,~~ (both nuclear and conventional weapons), alcoholic beverages or tobacco~~;~~; or ~~companies dealing~~that are involved in gambling, pornography or other forms of exploitive adult entertainment. The boards and agencies are to give careful consideration to ~~shareholder advocacy, including advocacy of corporate disinvestment~~environmental, social, and governance factors when making investment decisions and actively exercise their responsibility as owners of the companies in which they invest. This includes engaging with companies to create positive change and hold them accountable for their actions, while also considering exclusion if companies fail to act responsibly.

Rationale:

These changes reflect an evolution in sustainable investment since the 2012 General Conference and reflect the GBPHB view of a prudent proactive approach to sustainable investing.

¶717.

Petition Number: 60174-GA-¶717-G; Aspey, Amy - Worthington, OH, USA for West Ohio Annual Conference. Bartlett, Laura Jaquith - Eagle Creek, OR, USA for Oregon-Idaho Annual Conference. Beard, Janet - Minneapolis, MN, USA for Minnesota Annual Conference. DeLarme, Shirley - Port Orchard, WA, USA for Pacific Northwest Annual Conference. Hodge, Jeff - Syracuse, NY, USA for Upper New York Annual Conference. Howe, Margaret - New Paltz, NY, USA for New York Annual Conference. Nakanishi, Leanne - Pasadena, CA, USA for California-Pacific Annual Conference. Oduor, Ralph R.R. - Lawrence, MA, USA for New England Annual Conference. Ryder, Jack E. - LaGrange Park, IL, USA for Northern Illinois Annual Conference. 2 Similar Petitions

Avoid Investment in Production of Petroleum, Coal, and Natural Gas

Amend *The Book of Discipline,* 2012 ¶ 717 by addition:

It shall be . . . sweatshop or forced labor, gambling, or the production of petroleum, coal, natural gas, nuclear armaments . . .

Rationale:

United Methodists serve on the front lines of extreme weather events that will increase in frequency and severity with climate change. Limiting climate change requires that most fossil fuel reserves stay underground. Continued investment in fossil fuels undermines The United Methodist Church's ministries with young people and vulnerable people.

¶717.

Petition Number: 60200-GA-¶717-G; Sachen, Kristin L. - Nevada City, CA, USA for California-Nevada Annual Conference.

Avoid Investment in Production of Petroleum, Coal, and Natural Gas

Amend ¶ 717 as follows:

It shall be . . . sweatshop or forced labor, gambling, or the production of greenhouse gas emitting fossil fuels, nuclear armaments . . .

Rationale:

Regardless of profitability, as United Methodists, we should not want to profit from companies whose products when fully exploited are dangerous. "If it is wrong to wreck the climate, then it is wrong to profit from that wreckage."

The purpose of the petition to amend the *Book of Discipline*:

¶717.

Petition Number: 60304-GA-¶717-G; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

Socially Responsible Investments

Amend ¶ 717 as follows:

…or the production of petroleum, coal, natural gas (three substances that contribute to climate change), nuclear armaments, alcoholic beverages or …

Rationale:

United Methodists serve on the front lines of extreme weather events that will increase in frequency and severity with climate change. Limiting climate change requires that most fossil fuel reserves stay underground. Continued investment in fossil fuels undermines The United Methodist Church's ministries with young people and vulnerable people.

¶722.

Petition Number: 60727-GA-¶722-G; Nakanishi, Leanne - Pasadena, CA, USA for California-Pacific Annual Conference.

Committee on Nominations Meetings to Be Closed

Amend ¶ 722 as follows:

In the spirit of openness . . .

Great restraint should be used. . . . Meetings of the committee on pastor-parish or staff-parish relations are to be closed meetings pursuant to ¶ 258.2e. Meetings of the local church committee on nominations and leadership development, district committee on nominations, conference committee on nominations, jurisdictional committee on nominations, or nominating committee of a general church agency shall all be closed, provided that a nominating committee may open a part of its meeting by a majority vote. While it is expected . . .

Rationale:

The work of the Nominating Committee involves extensive discussion about people and their qualifications to serve on various church groups, and the necessary open and honest discussion to secure the best nominees would be very difficult or impossible to have in an open meeting.

¶905.

Petition Number: 60814-GA-¶905-G; Barker, Amy Valdez - Chicago, IL, USA for Connectional Table.

Global to Worldwide

Amend ¶¶ 905.1 and 905.3 as follows:

¶ 905. *Objectives*—The essential functions of the Connectional Table are:

1. To provide a forum for the understanding and implementation of the vision, mission, and ministries of the ~~global~~ worldwide church as determined in consultation with the Council of Bishops and/ or the actions of the General Conference . . .

3. Consistent with actions of the General Conference, to coordinate the program life of the church with the mandates of the gospel, the mission of the church, and the needs of the ~~global~~ worldwide community by listening to the expression of needs, addressing emerging issues, and determining the most effective, cooperative, and efficient way to provide optimum stewardship of ministries, personnel, and resources.

Rationale:

The language of this paragraph should reflect our identity as a worldwide church and match the language of ¶ 125.

¶906.1.

Petition Number: 60003-GA-¶906.1-G; Paige, Peggy - Ingalls, MI, USA for UM Rural Advocates.

Rural Membership on Connectional Table

Amend ¶ 906.1 as follows, add a new (f) and re-alphabetize the remaining.:

1. *Membership*—. . . a) ~~Twenty-eight~~ Twenty-seven persons elected through jurisdictional and central conferences, one from each of the central conferences by their own nomination processes and ~~21~~ 20 from the jurisdictional . . .

(f) One representative able to represent the variety of rural ministries in the United States and the breadth of issues facing rural America to be elected by the Connectional Table upon nomination by: 1) jurisdictional Town & Country associations; 2) the United Methodist Rural Advocates ; and 3) the Rural Chaplain Association.

Rationale:

In the United States 25,000 rural United Methodist congregations are home to 2.9 million members. The Connectional Table needs the gifts brought by one who has the focused perspective from the context of rural and/ or town and country ministry and rural socio-economic-cultural-environmental issues.

¶906.1

Petition Number: 60065-GA-¶906.1-G; Harper, Trey - Forest, MS, USA for Mississippi Annual Conference.

Connectional Table Membership

Amend ¶ 906 as follows:

Organization of the Connectional Table – 1. *Membership* – The voting members of the Connectional Table

shall be in proportion to the number of United Methodist members in each jurisdiction. No jurisdiction shall have a representation greater than its percentage of the total United Methodist membership. The voting membership shall consist of at least 49 persons selected as follows so long as proportional representation of the jurisdictions is maintained:

Rationale:

Equitable representation requires that all United Methodist members be given equal voice in the leadership of their church to the degree that is possible; although this is currently not the case in the current Connectional Table, where jurisdictions with the least membership have a larger percentage of seats.

¶906.1.

Petition Number: 60817-GA-¶906.1-G; Barker, Amy Valdez - Chicago, IL, USA for Connectional Table.

CT Membership

Amend ¶ 906.1 as follows:

1. Membership—The voting members of the Connectional Table shall consist of ~~47~~ 49 persons as follows . . .

Amend ¶ 906.1c as follows:

c) The ecumenical officer of the Council of Bishops and the presidents of the following agencies: General Board of Church and Society, General Board of Discipleship, General Board of Global Ministries, General Board of Higher Education and Ministry, General Commission on Religion and Race, General Commission on Status and Role of Women, General Commission on United Methodist Men, General Commission on Communications, and General Commission on Archives and History, program-related agencies that are accountable to the Connectional Table (as expressed in ¶ 702.3). The chairperson of the General Commission on the General Conference, the chairperson of the Standing Committee on Central Conference Matters, and the president of the General Council on Finance and Administration shall also sit with voice and vote on the Connectional Table. . . .

Amend ¶ 906.1f as follows:

f) The general secretaries of the above named agencies and the General Board of Pension and Health Benefits, the United Methodist Women, ~~and~~ the president and publisher of The United Methodist Publishing House, and the secretary of General Conference shall sit at the Table and have the right of voice but no vote.

Rationale:

Including the chairpersons of the Commission on General Conference and the Standing Committee on Central Conference Matters as voting CT members will benefit The UMC. Adding the secretary of the GC and the general secretary of UMW as members with voice but no vote will enrich the CT's work.

¶906.f.

Petition Number: 60054-GA-¶906.f; Alexander, Neil M. - Nashville, TN, USA for UM Publishing House.

Membership on CT

Amend ¶906.f as follows:

¶ 906. *f)* The general secretaries of the above-named agencies and the General Board of Pension and Health Benefits and the ~~president and~~ publisher of The United Methodist Publishing House shall sit at the Table and have the right of voice but no vote.

Proposed Non-Disciplinary Legislation

Petition 60171.

Petition Number: 60171-GA-NonDis-G; Chumley, Madeline L. - Dallas, TX, USA for UM Young People's Legislative Assembly.

Beyond Resolutions to Environmental Action

General agencies and boards are required, and annual conferences and local congregations are strongly urged, to study, engage, and implement the Resolutions previously passed by General Conference governing care of God's creation and environmental concerns. A pilot project for the protection of the environment, the ecology, and sustainable developments shall be established in all structures of the church: our annual conferences, districts, local churches, and all other organizations in order to reach a practicable phase of the Resolutions 1026, 1027, 1030, and 1031 of the 2012 General Conference.

Rationale:

Obeying the Social Principles (¶ 160), the General Conference previously passed significant resolutions about caring for Creation in a responsible and sustainable manner (e.g. #1026, 1027, 1030 and 1031). However, annual conferences and local congregations have not addressed these resolutions in meaningful ways. Resolutions need action not mere words.

Petition 60815.

Petition Number: 60815-GA-NonDis-G; Barker, Amy Valdez - Chicago, IL, USA for Connectional Table.

General Church Council

The General Conference shall maintain the basic structure and functions of the Connectional Table in the next quadrennium (2017-2020) so that the attention, energy, and resources focus on developing a General Church Council structure that will model our worldwide connection more faithfully.

The Connectional Table in partnership with the Council of Bishops will create a Missional Collaboration Group made up of CT and COB Members from our worldwide church. This group will be tasked with establishing and recommending a model for a General Church Council to align with the work of the Standing Committee on Central Conference Matters (StC-CCM) and the Committee on Faith and Order (CFO) for a *General Book of Discipline*.

The Missional Collaboration Group will be tasked to: 1) provide a forum for conversations with key constituents within our primary partnerships to foster wide investment in a "General Church Council" concept; 2) develop legislation to create a General Church Council replacing the Connectional Table in 2020 to accompany the *General Book of Discipline* legislation. The General Church Council legislation will address the membership of the General Church Council, name the essential functions, and set a timeline for implementation.

The Missional Collaboration Group work will be guided by the following vision and principles for a General Church Council:

Vision: A General Church Council would be a geographically representative, intergenerational body exemplifying the diversity of our worldwide connection.

Principles: A General Church Council shall seek to live out the focus and spirit of the following principles: 1) **Build trust** in three primary relationships: i) the General Conference through a partnership with the Commission on General Conference; ii) annual conferences through collaboration with active bishops and directors of connectional ministries; iii) program-related general agencies through World Service stewardship, and administrative general agencies through stewardship of mission and vision alignment; 2) **Guide** a uniquely Wesleyan/spiritual Connection; and 3) **Create** an open-handed/permission-giving culture that enables innovation by fostering creativity and enhancing ministry at all levels of the church.

Rationale:

This proposal offers a process that helps our denomination achieve its mission in our interconnected, diverse, worldwide context. It is in line with work related to *General Book of Discipline* process. Allowing the Connectional Table to continue to build trust among key partners strengthens the outcome for the worldwide mission.

Petition 61000.

Petition Number: 61000-GA-NonDis-G; Lavender, Wayne - NY, USA.

Missional Priority

The Missional Priority of The UMC will be the embracing of orphans and vulnerable children (OVC) with the four areas of focus fitting under their overall effort. OVC, like everyone else, need food, clothing, shelter, ed-

ucation and the good news of Jesus Christ. Our denomination is well positioned to offer these essential components for these suffering children.

Rationale:

In 1819 the Methodist Missionary Society was created. In 1919, in celebration of the 100th anniversary of the founding of this organization, clergy and lay leaders of the Methodist Episcopal Church and Methodist Episcopal Church South initiated the Centennial Campaign. Together they raised $105 million to help re-build war-torn Europe . . .

Global Ministries

THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH

Volume 2 **Nashville, Tennessee**

Mission Worldwide: A Report from the General Board of Global Ministries to the 2016 General Conference

You will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the end of the earth.

— Jesus to the Disciples (Acts 1:8 CEB)

Introduction

The United Methodist Church hears this promise of Jesus Christ. Through the General Board of Global Ministries we engage in God's worldwide mission of evangelism, church planting, leadership development, missionary sending, and the alleviation of poverty and suffering. We work for justice, peace, and freedom, and for spiritual, emotional, and physical health. We embrace all people as recipients of the grace and love of God in Jesus Christ. In mission to the ends of the earth, Global Ministries connects and focuses United Methodist mission energy. We collaborate with congregations, annual conferences, church-related and ecumenical institutions, and the wide range of United Methodist agencies and organizations.

Through Global Ministries, our United Methodist work together includes personnel, projects, and mission partners in more than 125 countries, with missionaries in more than 60 of those. We continue and extend the commitments of some dozen mission agencies representing historical American Methodist and Evangelical United Brethren traditions. Our earliest predecessor agency was chartered in 1819. Global Ministries approaches a bicentennial in mission strong in faith and constantly renewed by the Holy Spirit.

We rely on the leading of the Holy Spirit in formulating and reformulating mission programs and projects. We rejoice in the language of our mission statement: "the Spirit is always moving to sweep the church into a new mission age."

In the 2013-2016 quadrennium, we report new and renewed emphasis on:

- Young adults in mission service
- Missionary service "from everywhere to everywhere"
- Global health—abundant health for all
- New faith communities through focused mission initiatives
- Mission with the poor and marginalized
- Promoting human rights around the world
- Agency structure and operational style to more effectively connect the church in global mission in the unfolding twenty-first-century context.

In 2015, we celebrate the 75th anniversary of the United Methodist Committee on Relief (UMCOR). UMCOR is in the center of our connectional life in mission, in this quadrennium responding to Ebola in West Africa, storms in the U.S., floods and storms in the Philippines, earthquakes in Nepal, the displacement of persons in the Middle East, and to many lesser-known disasters.

In this report, we reflect upon mission activity from late 2012 through mid-2015. We include some information from 2012 in the report for this quadrennium because the last year of a quadrennium is not included (due to printing deadlines) in reports to the General Conference.

Global Ministries' directors in 2014 made a historic decision in envisioning a new configuration for the administration of the agency's work. They affirmed a network of offices around the world linked and accountable to a lead office in Atlanta, which will also serve mission in the United States. All Disciplinary processes were completed as the decision was affirmed by the necessary units of the church. Regional offices, planned for Africa, Asia, and Latin America, will have fully contextual mission agendas and regional distinctions. The regional offices will work in alignment with the Atlanta-based agency leadership.

New York City was a productive base for Methodist mission offices for almost 200 years. The impetus for the

dramatically new approach is God's mission through The United Methodist Church, a truly global mission—from everywhere to everywhere. Through God's grace, all give and all receive. This reciprocity and theological reality is embodied in the new configuration of mission. We are committed to maximizing resources, finding new partners, and being attuned to the guidance of the Holy Spirit. The plan continues to unfold and some salient information is given in the section on New Initiatives below.

A large part of our report is organized around the denomination's four focus areas:

- Congregational Development
- Developing Principled Christian Leaders
- Ministry with the Poor
- Improving Health Globally

Other sections respond to various General Conference assignments and special mandates. These include disaster relief and subsequent community development, and several racial/ethnic ministry plans in the United States.

The agency in mid-2015 had a missionary community of 363 persons and a staff of some 200 from around the world. The staff leadership team (cabinet) includes a person from every continent where The United Methodist Church has mission work. The missionary number does not include Nationals in Mission, who receive Global Ministries support through mission partners in their home countries.

Mission is the authentic witness of believers in many cultures to their faith in God through Jesus Christ. We are grateful to share a sampling of this great expanse of mission engagement of the people of The United Methodist Church. Each delegate to the 2016 General Conference, like each disciple wherever he or she may be, gives witness in their own ministries to the grace of God alive in mission—worldwide mission "to the ends of the earth."

Bishop Hope Morgan Ward
President

Thomas Kemper
General Secretary

I. NEW OCCASIONS AND INITIATIVES

(Unless otherwise stipulated, all references to the Book of Discipline [BOD] *are to the 2012 edition.)*

The General Board of Global Ministries in the 2013-2016 quadrennium has faced new occasions and undertaken new initiatives in fulfillment of its responsibilities as the mission agency of "The United Methodist Church, its annual conferences, missionary conferences, and local congregations in the context of a global setting" (¶ 1301, *BOD*). It has operated creatively and effectively under the policy guidance of a board of directors of 36 members, reduced from 98 in preceding recent quadrennia, the reduction having been approved by the 2012 General Conference. "The smaller board made us more focused and efficient in matters of policy and government," according to Thomas Kemper, general secretary since 2010 and a former director, reflecting on the work during the current quadrennium. "And financially, we spend so much less on meetings and still have a geographically and ethnically diverse and balanced panel of directors."

Here are nine of the new occasions and initiatives of the quadrennium.

A. Toward a Greater Global Presence

In October 2014, directors approved a plan to reshape the agency's operations across the next few years. Central to the change is a network of offices around the world linked to a headquarters in Atlanta, Georgia, that will also have mission responsibilities in the U.S.A. Three regional offices are initially projected—in Latin America, French-speaking Africa, and Asia. The exact locations had not been determined as of July 2015. This plan is a dramatic shift that takes into account the fact that the gravity of Christian growth has shifted from North America and Europe to the Global South and East. It recognizes that areas that were once "receivers" of mission are today actively engaged in global mission reflecting the current reality of "mission from everywhere to everywhere." Mission is understood as a means of grace through which all give and all receive and the board wants to represent that theological truth in its operational style.

The new regional offices will reflect the cultures of their locations but will be closely aligned with the diverse global leadership at the headquarters, which by late 2016 will be relocated from New York City to Atlanta, Georgia. In early 2015 the board purchased, for the price of the mortgage ($1.9 million), the sanctuary and educational buildings of Grace United Methodist Church, space being developed into a global mission center. In a creative move that links global and local in mission, Grace Church and its community service ministries remain in the property, located near downtown Atlanta in a bridge area between two economically disparate neighborhoods.

Atlanta was picked as the site of the new mission center in part because of its church-related educational

institutions that can assist in missionary training, and its concentration of international health-related schools and other facilities anxious to serve as partners in United Methodism's expanding global health emphasis (see below, Sec. I.C and Sec. II.D under "Global Health").

Purchase of the property was approved in late 2014 by both the Connectional Table and General Council on Finance and Administration (GCFA), as required by the *Book of Discipline* (¶ 807.6) and GCFA also endorsed relocation of Global Ministries' headquarters, also required by the *Discipline* (¶ 807.7). The board of directors authorized $9.4 million for building renovations. The sum of $5 million for relocation and staff severance is included in the 2016 budget. Staff teams have been actively involved in the design of the new office space and in anticipating issues to be addressed in the relocation. Support staff and executive personnel not invited to relocate will receive the severance packages stipulated for all general agency employees in such situations and are also receiving services for job-seekers. All proceedings affecting staff were carried out with the goal of transparency and, regarding support staff, in consultation with the in-house staff association.

B. The Missionary Community

(Also see below under Sec. II.A.1).

A new initiative during the quadrennium was the restructure and expansion of young adult mission service opportunities. Several historical programs were brought together and redefined under the banner of Generation Transformation. These include:

1. **Global Mission Fellows**—The program continues the goals of the historic US-2 and Mission Intern programs. It takes young adults ages 20-30 out of their home environments and places them in new contexts for mission experience and service. Global Mission Fellows become parts of their new local communities. They connect the church in mission across cultural and geographical boundaries. They grow in personal and social holiness and become strong young leaders working to build just communities in a peaceful world. In the 2009-2012 quadrennium, the board commissioned 80 young adult missionaries; in the current quadrennium, by midsummer of 2015, it has commissioned 126 and is expected to add another 65 in 2016. The program is international in scope and increasingly draws young adults from central conferences and partner autonomous Methodist churches in Asia and Latin America. In 2013, missionaries came from nine countries; in 2015, the number had climbed to 22. In the U.S., Global Mission Fellows are assigned from a network of affiliates, usually annual conferences, districts, congregations, and church-related institutions. In 2015, there were 12 such affiliates.

2. **Global Justice Volunteers**—The program offers short-term (often two months) service to young adults 18-30 years of age. It too is international in scope. Volunteers work alongside their host community in addressing health, poverty, migration, and human rights issues. There were 18 such volunteers in 2013 and 37 in 2015. Young adults can also volunteer for regular Individual Volunteers in Mission service (see Sec. II.A.4).

C. Global Health

In 2014, Global Ministries restored a distinct unit on health in keeping with denominational priorities. For several years, a former health and welfare unit had been combined with the United Methodist Committee on Relief (UMCOR). The executive director of Global Health sits on the agency cabinet. For details of the unit's work, see Sec. II.D.

D. Human Rights and Related Issues

The 2012 General Conference asked all general agencies to consider advocating that all companies formally add into their codes of conduct the United Nation's Guiding Principles on Business and Human Rights, and also consider economic sanctions against companies that refuse, with special reference in the General Conference action to corporate involvement in Israel's occupation of Palestinian land in making investment decisions. In 2013, a delegation from Global Ministries and the General Board of Pensions and Health Benefits visited Palestine/Israel to better understand the situation. Subsequently, the two agencies jointly formed a Human Rights and Investment Ethics Task Force (HRIE TF) to "identify resources, principles and procedures that express our commitment to human rights, taking into account fiduciary responsibility and ministry priorities, consistent with the global mission and ethical standards of The United Methodist Church." One goal was to bring mission and money into compatible relationship. Bishop Ken Carter of Florida served as chair of the panel composed of persons from the two convening agencies, the General Board of Church and Society, United Methodist Women, the Georgia United Methodist Foundation, and several seminaries and annual conferences.

Over the course of five meetings, the task force gathered information about human rights protocols; studied United Methodist teachings and policies related to human rights and investments; discussed case studies on Israel and Palestine, the Democratic Republic of Congo, and Tibet; shared strategies for socially responsible investment; and engaged theologians in conversation and readings related to theology and human rights.

The HRIE TF produced a report that was shared across the Church in 2014. The report notes the importance of fostering both internal and external coherence to frame investment ethics and human rights in the context of each agency's mission. Recognition of the tension that can exist between mission and financial investment gave the group a common ground to move the conversation forward. Since then, the four general secretaries of Pensions and Health Benefits, Global Ministries, United Methodist Women, and Church and Society continue to meet, exploring ways to bring together their shared voices on common human rights challenges while fulfilling their specific missions.

Global Ministries monitors the human rights situations in the places it has work and often addresses violations, including those of religious freedom. Two countries of recent acute concern were Pakistan, where Christians faced constant repression, and Nigeria, where conflict between religious factions endangered individuals and communities and where many young women were kidnapped by Boko Haram militants.

A new resolution, "Religious Freedom: Grounded in Love," is proposed by directors for adoption by the 2016 General Conference. The statement is unique in that it does not base human rights and claims to religious liberty in natural law or political frameworks, but in the love ethic of the New Testament. It maintains that when Christians affirm their faith in the Prince of Peace they commit themselves to respect and protect the rights of all faith communities that find themselves in harm's way (see new resolution section of *ADCA*).

E. Ministry of Repentance and Reconciliation

The Office of Native American and Indigenous Ministries, in concert with the Council of Bishops coordinated the Church's Act of Repentance movement in relation to indigenous people, as a follow-up to the Act of Repentance Toward Healing Relationships with Indigenous People held at the 2012 General Conference. As of mid-2015, 26 annual conferences have engaged in some aspect of this ministry and others were in preparation. In November 2014, staff coordinated an immersion Act of Repentance worship service for the bishops, meeting in Oklahoma City. The theme was "Indigenous Women: Forever Healing Our Communities," with women participants from five native nations: Euchee, Kickapoo, Navajo, Shawnee, and Pawnee. In related work, the office took part in United Nations and World Council of Churches panels looking at relations between the work of the churches and indigenous people, and offered workshops in Native American ministries at the 2013 School of Congregational Development and other denominational training events.

F. Relations with United Methodist Women

This was the first quadrennium in many decades in which United Methodist Women was not a structural part of the General Board of Global Ministries. United Methodist Women became a freestanding organization by approval of the 2012 General Conference. Women's mission societies for foreign and domestic work were parts of the three denominations that came together in 1939 to form The Methodist Church. A single mission organization resulted from that union. A division representing women in mission became part of Global Ministries when The Methodist and Evangelical Brethren Churches united in 1968. While structurally separate, Global Ministries and United Methodist Women remain connected in mission. This new relationship has proved a valuable learning experience in mission partnership during the current quadrennium. The two organizational entities remain linked in resource planning for schools of mission, the Prayer Calendar, missionary processing and placement, and concerns including ministries with women and children, migrants, human trafficking, and international issues addressed by the Church Center for the United Nations.

G. Care for God's Creation

Global Ministries is working with the Council of Bishops to advance respect and care for God's earth. The new office of Care for God's Creation, staffed by a former missionary and pioneered in the Virginia Annual Conference, reflects the theology of the bishops' 2009 pastoral letter, "God's Renewed Creation." That document outlines the Christian responsibility to understand and connect pandemic poverty/disease, environmental degradation, and the proliferation of violence. The office works with annual conferences and United Methodist and ecumenical organizations in understanding links between theology and the environment and in ways to integrate care of creation into the work of mission locally and globally. An example of the latter is the awarding of stipends in envi-

ronmental studies through leadership development scholarships (for this program, see Sec. II.A.2). A seminar of environmental scholars was held in Zimbabwe in August 2014, with nine recent advanced degree graduates or candidates taking part. The United Methodist Church was strongly represented at the 20th Conference of the Parties (COP) of the United Nations Framework Convention on Climate Change, held in Lima, Peru, in 2014.

H. Mission Celebrations

These are congregation-based or district mission events facilitated in part by Global Ministries. (See Sec. II.B.4.)

I. United Methodist Microfinance Connection.

This is a partnership involving Global Ministries, the Large Church Mission Connection, and FINCA (Foundation for International Community Assistance), an international financial intermediary, bringing economic empowerment to small businesses in two pilot locations in Malawi and Mexico. (For details, see under Ministry with the Poor, Sec. II.C.)

The Advance

The Advance for Christ and His Church is the designated, accountable, mission-giving arm of The United Methodist Church. It ensures that 100 percent of each gift is used for its intended mission or ministry. In a typical year, some 900 projects respond to physical and spiritual needs worldwide. The partnership of donor plus The Advance plus project makes life-changing and long-lasting impact. Gifts to The Advance represent second-mile giving—contributions above a congregation's "first-mile" support of United Methodist Church missions and ministries through World Service and other apportioned funds. Giving through The Advance is an outward sign of an inward love for God's mission and the church.

In the two years of 2013 and 2014, Advance gifts totaled $99,888,360 for projects in 129 countries, including the work of the United Methodist Committee on Relief (UMCOR). Of that, $9.5 million was for missionary support.

The Advance operates with the highest level of accountability, integrity, and transparency. The system ensures that each gift reaches the intended project or missionary, usually through wire transfers; gifts can be tracked to the penny and date, and regional auditors operate under an independent audit committee. Annual reports are required from each Advance project.

On #GivingTuesday, December 3, 2013, United Methodists joined together in record-breaking online giving through The Advance, affirming our connectional partnership and demonstrating strong passion for global mission. Eighty percent were new donors; more than 11,000 persons from 32 countries made gifts. The Advance led the U.S. in participation for that day of online philanthropy. Donors continued to support UMC#Giving Tuesday in 2014. Working closely with United Methodist Communications, more than $9 million was raised for Advance projects in the first two years of the campaign.

II. MISSION AND MINISTRIES IN THE FOUR FOCUS AREAS

The United Methodist Church currently has four focus areas that define much of the program and budgeting of general agencies. The four provide the framework for a major part of this report. They are complementary and often overlap in mission. In each area, one common goal is to increase mission service opportunities across racial, cultural, national, and political boundaries. The four are not exhaustive of the work of Global Ministries, so there are also distinct reports following this section.

A. Developing Principled Christian Leaders for the Church and the World

Goals: To deepen the strategic leadership capacity of clergy and laity so that they may have a positive impact on the priority needs of their churches and communities; and to enhance their ability to connect disciples to lives engaged in God's mission.

Highlights:

1. **Missionaries from Everywhere to Everywhere.** Global Ministries' missionaries serve in some 60 countries, including the United States. They are pastors, church planters, teachers, doctors, nurses, social workers, agronomists, and other professionals. One particular growth category is that of young adult personnel (Sec. I.B.1). In other categories, 23 new missionaries were commissioned and introduced at the 2012 General Conference in Tampa, Florida. Another 69 persons were commissioned for international assignment and for service in the U.S. through the National Plan for Hispanic/Latino Ministries and as Church and Community Worker missionaries, the latter in communities of rural and urban economic need. Approximately 50 percent of the 170 international missionaries are originally from outside the U.S., as are some of those serving inside the U.S. In addition to these missionaries, the board contributes to the support of 314 Nationals in Mission, persons serving through a central conference or partner church in their own countries. At any given time, five missionaries or missionary couples serve as mission advocates in the church's five U.S. jurisdictions, plus three young adults in the central office.

2. **Leadership Development Scholarships.** An average of $1 million is invested each year in scholarship support for men and women around the world. A total of 783 awards were made this quadrennium, with $4,159,270 granted. Scholarships are distributed among the four focus areas, with the largest number in the congregational development category, a cause with the most designated gifts. There are new and continuing scholars each year. A significant proportion of the recipients are World Communion Scholars, funded by the annual World Communion Sunday Offering. This program assists both North American racial/ethnic minority persons and international students, principally from the Global South and Europe/Eurasia, to attain advanced degrees in a wide range of fields, such as education, law, health, and theology. In the scholarship years 2012 to 2015, there were 283 recipients from Africa, 146 from Asia/Pacific, 76 from Europe/Eurasia, 149 from Latin American/Caribbean, and 129 from North America.

   Scholarships often open new vistas of opportunity for persons on the economic or social margins. For example, in 2015, Lodema Doroteo received a grant expected to allow her to become the first college graduate of the Dumagat people, a tribal group in the Philippines. She will return to her community as a teacher. In the meantime, leadership scholarships are training pastors and others in such far-flung mission initiatives as Cameroon in Africa and Thailand, Laos, and Cambodia in Asia.

3. **Mission Roundtables.** Mission roundtables represent a consultative process for drawing together a network of equal partners engaged in particular expressions of God's mission. They may focus on a specific geographic area or a topic or enterprise. They are particularly helpful in denominational or ecumenical contexts for determining the "lay of the land" and what measures may be needed to more effectively facilitate mission. Roundtables are useful in making plans for lay and clergy leadership development, and the process and decisions are always guided in large degree by indigenous input. Such gatherings are not new but are increasingly utilized at Global Ministries. They are typically held in a country or episcopal area that allows for local leadership to articulate priorities and for partners to discover how they can collaborate in meeting goals.

   Dozens of roundtables took place during the current quadrennium, with a particular concentration in Africa with the units of the central conferences and in Latin America and the Caribbean, where Global Ministries has partnerships with many autonomous Methodist churches. In Africa, there were eight roundtables in 2013 through 2015. In the Americas, there were eight roundtables in 2013, nine in 2014, nine in 2015, and others projected for 2016. The Latin American events not only promoted more effective partnerships between the board and the autonomous churches but also more collaborative mission among the churches and partners in the region. Global Ministries encourages partners to explore local resources for any project in which they are involved.

   The process employed in the Malawi and Côte d'Ivoire events in 2103 and 2015 respectively illustrate the lasting value of roundtables. The minutes indicate the participants and their affiliations, including indigenous persons, missionaries, agency personnel, ecumenical partners, and annual conference and institutional representatives—all equals at a roundtable. Then the records spell out agreed-upon goals, challenges, and responses considered,

and next-step objectives, including specific commitments. In many cases, roundtables result in formal memoranda of understanding relating to specific mission objectives.

The roundtable in Malawi and another in Eurasia were concerned in part with movement from "mission initiative" status to fuller participation in the conference structure of the church. Consultations on Cambodia and Vietnam also moved churches in those countries toward next steps in their maturation, including healthy partnerships, self-sufficiency, and leadership development, within the United Methodist and world Methodist structures.

4. **Mission Volunteers.** An estimated 400,000 United Methodist adults and young people volunteered for short-term mission service (often a week or two) during the quadrennium. Most worked through teams organized by congregations, districts, or annual conferences. Church and parsonage construction, health ministries, and Christian education are among the most popular mission team activities. There are some 80 individual Mission Volunteers each year serving from two months to two years in many places around the world. Training for volunteer teams and individuals—both those "sending/going" and those "hosting"—is on the rise, assisted by the 2014 publication of "A Mission Journey: A Handbook for Volunteers." Developed by Global Ministries and published and distributed by the Upper Room, the resource is being translated into Spanish, Korean, and French. A partnership with the General Board of Discipleship produced a study guide for the handbook in the Lay Servant Ministries curriculum series for 2016.

   New in the quadrennium were international volunteer training events, held in Central America, Southern Africa, Europe, the Asia Pacific region, and South America (2016). A VIM partnership with UMCOR is strengthening the relations between annual conference UMVIMs and disaster coordinators. After many natural disasters in the U.S., volunteers form early response teams, and volunteers are also needed to help with long-term recovery and reconstruction. Training is provided at what was once named Disaster Academies, but is now called Mission Academies. And, locating the volunteer office within the missionary service unit strengthens the recruitment of missionaries from among volunteers.

5. **Leadership for Racial/Ethnic and Multicultural Churches.** Twenty-eight persons with leadership experience in ethnic/racial and multicultural churches were trained as coaches for ministry in such contexts. They received 60 hours of training, 10 hours of mentor coaching, and committed to 100 hours of coaching for certification by the International Coach Federation. As of mid-2015, they were coaching 52 lay and clergy leaders at no cost to their annual conferences, districts, or congregations.

   The board provides scholarships to the annual School of Congregational Development (see Sec. II.B.5) for racial/ethnic participants: 90 in 2013, including 12 seminarians, with another 139 persons taking part in eight satellite links; 93 scholars in 2014, including 12 seminarians, with 190 taking part in five satellite links.

   Five regional leadership-training events were held or scheduled in 2015, in Houston, Detroit, Little Rock, San Francisco, and Columbus, Ohio. These focus on development of skills to recognize and use community assets to build strong neighborhoods and congregations.

6. **Global Praise.** The program seeks to connect the worship life of the church in diverse contexts to understandings of God, self, and mission. It finds concrete expression in: 1) leadership training, including "One Body: Multicultural Journeys in Worship" workshops, with 10 offered in the quadrennium; 2) facilitating cross-contextual worship, particularly in events sponsored by general agencies and annual, jurisdictional, and central conferences; 3) mission education, especially by linking missionaries and congregations and providing the downloadable resource, "Worship Together: From Everywhere to Everywhere"; 4) consultation and resourcing, including a biblical cantata, "Manos Indocumentadas/Undocumented Hands," and a Facebook group encouraging cross-contextual sharing of worship resources in times of disaster or special needs. Global Praise also facilitates worship for the Global Ministries' staff and directors.

B. Starting New Congregations and Renewing Existing Ones

Goals: To plan, establish, and strengthen Christian congregations in areas where opportunities and needs are found, in cooperation with partner churches and conferences.

Highlights:

1. **Mission Initiatives.** A mission initiative is a conscious effort to plant and nurture a Wesleyan movement in a place of no or limited Methodist presence. It usually involves missionaries and relies on laity to start new faith communities, including house churches, Bible study groups, class meetings, and other small groups. Some of these starts grow into congregations. The vision is shaped by local people in consultation with Global Ministries and, after a time, an assigned episcopal leader. Local aspirations and assets leverage support from partnerships in relational, mutual ministries with strategic funding. The partnerships have agreed-upon terms and values. Indigenous leadership is essential, and systems and structures are required to assure sustained growth and movement. Methodism began as a movement and movement is essential in a successful mission initiative empowered by the Holy Spirit to be and become the church in every place. (For more on partnerships, see "In Mission Together," Sec. II.B.2.)

   The Mission Initiatives launched in the early 1990s are now becoming mature parts of the global church, some taking their places in the conference systems or seeking autonomy, as is a viable option.

   In March 2015, a Mission Initiative Summit, the first of its kind, brought together people from all of the initiatives for prayer, worship, small group discussions, and personal interaction. This not only invited sharing/learning from the sites but also was a way to introduce new mission resources and practical concepts on how new mission starts achieve maturity and self-sustainability.

   Global Ministries anticipates new initiatives in 2016; for now, here are snapshots from the work of the 12 initiatives that have become stronger across the quadrennium.

Initiative snapshots:

a. ***New Faith Communities.*** In the 2009-2012 quadrennium, the goal was to start 400 new faith communities through the initiatives; the actual harvest was 574. The goal for 2013-2016 is 600 with 202 started by mid-2014.

b. ***Entering the Conference System.*** By the end of the current quadrennium, three initiatives—Russia/Eurasia, Latvia, and Lithuania—will have been fully integrated into the United Methodist conference system. These were the earliest and made possible by the dissolution of the Soviet Union, leading to the revival of Methodism in Russia and the Baltic States, where it had existed prior to 1917. As of mid-2015, ***Russia/Eurasia*** operates in five annual conferences and has a comprehensive plan for church development and self-sufficiency, as a successful movement does. It has 91 churches, 5 faith communities, with 113 pastors, four missionaries, and seven nationals in mission. ***Latvia*** and ***Lithuania*** are now districts of the Estonia Annual Conference; Latvia has 12 churches and 10 pastors; Lithuania, 10 churches, 2 other faith communities, 8 pastors, and 2 missionary pastors. United Methodist theological seminaries are located in Moscow and Tallinn, Estonia.

c. ***Outreach in Central Asia.*** This initiative covers all five of the Central Asia Republics, with church development most active in ***Kazakhstan*** and ***Kyrgyzstan***, where God continues to call new leaders, some of whom receive training at an extension center of the seminary in Moscow. Active in both rural and urban areas, the mission's goals include more evangelistic outreach to young adults and increased health services. Traveling from town to town, much like early Methodist circuit riders, leaders are holding meetings in individual homes and starting house churches. A local church in the region is often also a community center and a stimulus for economic development.

   In the town of Ushtobe in southeastern Kazakhstan, a local ethnic Korean population and Kazakhstani work together in the local United Methodist church, which is blessed with a large building with social facilities. The church has a farm where chickens are raised, and organic eggs gathered for market. Profits from the raising of pigs go to the church. Vegetables are cultivated and used for meals after Sunday worship and also for the new community Meals on Wheels program. Space in the church is rented to a pharmacy and a hair stylist. In Central Asia, there are 11 congregations, 5 faith communities, and 11 pastors. The work in Central Asia began in 2003.

d. ***Momentum in Southeast Asia.*** Cambodia is the oldest of the four initiatives in this region, the others are in Laos, Thailand, and Vietnam. The ***Cam-***

bodia Initiative is a collaborative of five Methodist mission organizations and is developing into an autonomous Methodist church. It is increasingly covering its own operational and missional expenses and all of its superintendents are Cambodian. The first United Methodist missionaries, Cambodian refugees who had become United Methodists in the U.S., arrived in 1998. Leadership is almost entirely indigenous today. There are 154 faith communities and 140 pastors, with new churches projected for the capital city of Phnom Penh and outlying provinces. The mission is strong in Christian education, health and agricultural programs, and a microfinance program. The ***Thailand*** Initiative began in 2006 in a country that is 94 percent Buddhist and 1 percent Christian. Methodism has struggled to find its footing. An emphasis on children was added in 2009 with the formation of the Chiang Mai girls orphanage and medical care for children infected with HIV/AIDS in that city. There are six congregations.

The United Methodist Church is not an officially registered denomination in either ***Laos*** or ***Vietnam,*** but it has a growing presence in both. The work in Laos really began among Hmong people living in the U.S., who wished to take the Wesleyan Christianity to their homeland. United Methodists have found a welcome in some provinces because of their emphasis on social as well as spiritual welfare. The church has been successful in starting a home-based mushroom operation, offering microloans, setting up a vocational training school, and offering health and agricultural ministries. There are now 48 churches, 24 faith communities, and 62 pastors, including 3 women. A "church" in Laos is defined as a congregation with 15 or more members aged 15 years or older. The strength is in villages and rural areas, though plans include a mission center in Vientiane, the capital city.

The mission in Vietnam started in 2002 with the placement of a missionary couple who had been Vietnamese refugees in the U.S. Phenomenal expansion has ensued. Since 2007, the government has been more hospitable to churches because of the opening of international trade opportunities. Today there are 322 churches, 248 pastors, and more than 17,000 members, including many young adults. Sixty-two churches are self-sufficient and there are 10 church buildings. Twelve new Local Elders in Mission have been ordained, a category approved for missions by the 2012 General Conference. There is a United Methodist center with educational facilities in Ho Chi Minh City. The goal is for 1,000 churches by 2020, and plans are underway to train lay evangelists, expand ministries with orphans, and to organize more ministries with Agent Orange victims. A major objective is to achieve legal standing as a registered church.

e. "Center" Church Model in Mongolia. The initiative began in 2002 with a hospice ministry, which continues today, serving some 40 terminally ill persons at any given time and providing emotional, social, and spiritual support to patients' families. Two, then more, churches developed. The first 2 congregations, each with more than 200 members, are the "center" churches out of which others develop; the model works well in Mongolia and is expected to continue into the future. Churches provide various forms of social services and outreach including day care, job training, and ministries with street people. They are also training centers for tomorrow's pastors. Today there are 9 United Methodist churches, 2 faith communities, 9 pastors, and 4 missionaries in Mongolia.

f. Small Groups Flourish in Honduras. This initiative started with missionaries from the Caribbean in the late 1990s. Some of the first work centered on recovery from Hurricane Mitch. Most of the United Methodist presence is in small groups in rural areas. There are 46 small groups and 18 congregations for a total of 64 faith communities. Clergy training is a pivotal need. An ordination process is strengthened by collaboration with the Rio Texas Annual Conference. Volunteer-In-Mission teams from the nearby U.S. assist with construction, environmental, educational, health care, and economic development ministries. As the mission matures, the local churches are moving toward greater self-sufficiency in leadership and resources, locally determined priorities, and healthy partnerships with churches in the U.S. The initiative has four Global Ministries' missionaries including one from the Methodist Church of Mexico.

g. On the West Coast of Africa. Initiatives in ***Cameroon,*** started in 2002, and ***Senegal,*** started in 1989, are both under the jurisdiction of the bishop in Côte d'Ivoire, and both share the challenge of being relatively unknown faith expressions in their countries. The United Methodist Church is not an officially registered denomination in Cameroon, but

is in Senegal. Strides are being made to increase social ministries and to develop both lay and clergy leadership and plant new faith communities and covenant discipleship groups. Cameroon has 20 churches, 5 faith communities, 9 ordained pastors, 7 probationary pastors, and 9 lay preachers. Senegal has 7 churches and 6 faith communities (and anticipated more in 2015) with 8 ordained pastors and 32 lay pastors.

2. **In Mission Together.** This concept promotes, interprets, and facilitates mission partnerships. Mission partnerships are about relationships. They are not casual or even formal funding arrangements; they are spiritual, missional, God-centered covenants in which the partners pledge to use their God-given assets to maximize efforts in God's mission. Partners are congregations, districts, or annual conferences in different locations and cultures. The partnerships help make real the global nature of the church and the work of the gospel of Jesus Christ. The empowerment of leadership is one of the primary objectives, and that means mission leaders for both partners, say, one in Minnesota and one in Mongolia. The concept of 50/50, or equal sharing, strengthens mission partnerships. This framework prevents dependency and fosters self-sufficiency; addresses systemic issues; empowers local leaders; and puts partners on track for long-term, productive impact. See the five core values in the adjoining box.

Five Core Values of 50/50 Partnerships
- Church planting
- Spiritual formation
- Community development
- Communication through social networking
- Promoting self-sufficiency to prevent dependency

3. **Request for new Asia Provisional Central Conference.** The board of directors in April 2015 asked that the General Conference create a new "provisional central conference" (permitted by ¶¶ 540, 560, *BOD*) to pave the way for mission initiatives, particularly in Southeast Asia, to potentially enter the conference system. A central conference must exist in order to set up new "provisional annual conferences," in such places as, likely examples, Laos, Mongolia, and Vietnam. The request illustrates the maturing of mission in those areas over the last 10 to 20 years. Provisional annual conferences require benchmarks in organization and in the number of ordained clergy (¶¶ 580 ff.). The request for a provisional central conference projects confidence in the continued growth of the church in Asia.

4. **Mission Celebrations.** Global Ministries helped to plan and facilitate more than 30 local and district mission celebrations from 2013 through 2015, with 20 more projected for 2016. These events, tailored to contexts, linked United Methodists in their home churches and districts to God's worldwide mission. They incorporate Bible study, music and worship, the concept of mission partnership, and practical applications of mission engagement; they often include visits and presentations by missionaries.

5. **School of Congregational Development (SCD).** For many years, Global Ministries and Discipleship Ministries have collaborated in a School of Congregational Development, usually hosted by an annual conference in the U.S. Path 1 is today also a sponsor. Enrollment typically surpasses 450, with an increasing number of racial/ethnic leaders attending and presenting their work. While leadership development is a major component, the goal is to equip clergy and laity to lead dynamic, life-changing congregations. The school includes worship, addresses, and workshops that illustrate qualities needed for effective leaders of Spirit-filled congregations. During the current quadrennium, live Internet broadcasts provided by Global Ministries increased participation by another one-third or more. The agency also provides a limited number of scholarships. The 2013 SCD took place in Denver, Colorado; 2014 in Charlotte, North Carolina; 2015 in Indianapolis, Indiana; with 2016 scheduled for Chicago, Illinois.

6. **Racial/Ethnic Local Church Grants.** These grants are from funds set aside to strengthen U.S. local racial/ethnic congregations in their witness and mission. The allocations can be used in relation to any of the four focus areas, depending on the application, and for the development of multi-ethnic and multicultural congregations. In the first two years of the current quadrennium, such grants totaled more than $825,000. Consideration is given in making awards to ethnic balance and geographical location.

7. **Congregational Development through Ethnic Plans.** The four ethnic plans administered by Global Ministries put strong emphasis on starting new congregations and strengthening existing ones. Each of these plans, special mandates of the General Confer-

ence, makes its own report each quadrennium. The locations of those reports are indicated under "Additional Assignments" (Sec. IV).

C. Engaging in Ministry with the Poor

Goals: To inspire and resource church leaders to deepen their personal spiritual journey through building relationships with the poor; to cross boundaries and build authentic, mutual sustained relationships with people living in poverty; to understand and respond to systems that perpetuate poverty around the world; and to develop appropriate ministries with (not "to" or "for") poor and marginalized communities.

Highlights:

1. **Relationships.** Ministry with the Poor is about building and sustaining mutual relationships and partnerships among persons, congregations, and communities unaccustomed to working together as equals. It takes patience, good will, creativity, and loving attitudes on the part of everyone involved; it involves openness to tried and true "best practices," yet a willingness to try new things, to be willing to change "the way we have always done it." Crossing boundaries of race, ethnicity, and culture is an integral part of this work. Other essentials include a willingness to listen and learn about the causes and conditions of poverty, a willingness to examine inherited attitudes and practices, often unconscious, about wealth and poverty, a willingness to see the assets each has to offer, and a willingness for mutuality with regard to power and decision-making. Such conditions are necessary to bring about sustainable, transformational change. (See "Characteristics of Ministry with the Poor" in accompanying box.)

2. **Ministry with the Poor Roundtables/Trainings.** Strides were made in the quadrennium to expand, strengthen, and promote this work. This included efforts to identify and connect local models of successful ministries that cross boundaries and address the causes and conditions of poverty. Two roundtables in 2013, in Chicago and Dallas, advanced a process of identifying best practices and building a network of experienced practitioners. These events were springboards to a series of training events in 2014 and 2015, co-sponsored or otherwise resourced by Global Ministries, utilizing the expertise of practitioners in such areas as community economic development, financial literacy and management, employment, and multicultural worship and relationships. (See "Experiential Trainings," No. 4.) One of the primary partners in these trainings was the Church of All People in Columbus, Ohio, which in May 2014 hosted a "Crossing Boundaries" event requested by practitioners at the Chicago roundtable to hone their skills. Later in the year, Global Ministries hosted a workshop on "Networking, Collaborating, and Community Building Across Race, Class, and Cultures: Strategies and Techniques for Cultivating God's Kingdom," also at the Church for All People. The Ohio congregation, linked to a community development corporation, is a diverse congregation involved in a wide range of community ministries. Other training venues included the 2014 United Methodist Women's Assembly, the South Carolina Summit on the Black Church, the Schools of Congregational Development, the 2015 Pacific Northwest Annual Conference training on "Engaging the Mission Field" (presented in partnership with the Church of All People), and the 2015 Southeast Jurisdiction Training event.

Characteristics of Ministry with the Poor

- **Relationship building**—authentic, open, caring relationships among people of different economic, cultural, and class situations.
- **Power equity**—inclusive decision-making that honors the experience and knowledge of all participants brought from many backgrounds.
- **Asset-based approach**—values and uses the assets, gifts, talents, grace, and hopes of all rather than "needs assessment" of what is lacking in the community; empowers residents and the community as a whole.
- **Inclusive worship**—crosses boundaries and embraces diversity of worshipers and forms of participation; honors and incorporates the liturgical arts, music, and languages of the many in the collective experience.
- **Vulnerability**—includes humility on the part of leaders; openness and courage; willingness to listen, learn, and build trust and deeper relationships.
- **Sustainable impact**—provides long-term commitments of partnerships and recognition of the role of local participants, focused on bringing about changes in systems and structures, not just short-term interventions and relief; objectives include long-term impact on and access to quality housing, health care, food security, and employment opportunities.

3. **Focus Area Partners.** The focus area was co-led in the 2013-2016 quadrennium by Global Ministries and Church and Society in collaboration with the Justice and Reconciliation Table of the Council of Bishops and the Vital Congregations–Four Areas of Focus Workgroup of the Connectional Table. Ministry with the Poor permeates all aspects of Global Ministries' theology and work, including missionary service, volunteer journeys, mission education, scholarships, disaster response, and global health. It defines several distinct Global Ministries programs.

4. **Experiential Trainings.** Five regional Ministry with the Poor experiential trainings were hosted by congregations with outstanding records in community development. These were designed to illustrate creative ministry with diverse populations. Their locations were: St. John's Church, Houston, a downtown congregation where one-third of 9,000 members were formerly homeless; Theressa Hoover Church/ Better Community Development, Inc., Little Rock, Arkansas, a reborn congregation that has virtually rebuilt and revitalized its community through its development corporation; Glide Memorial Church, San Francisco, a downtown church that found new life after middle-class flight through social, health, and communities ministries; Cass United Methodist Church and Cass Community Services, on the north edge of downtown Detroit; and the Church for All People, Columbus, Ohio (see above). Each of these training churches exemplifies the concept and techniques of asset-based community development as integral to ministries with the poor.

5. **"Mission from the Margins."** The theology of ministry *with* rather than "for" or "to" the poor resonates with the 2013 World Council of Churches statement "Together Towards Life: Mission and Evangelism in Changing Landscapes." This broadly ecumenical document acutely and accurately observes the important role in mission today of those once considered the targets of mission at the geographical and economic margins. A shift is especially notable as the gravity of the Christian population shifts from Europe and North America to the Global South and East. "Mission from the margins" implies both greater leadership from and respect for those persons once considered only recipients of the gospel. Like the concept of asset-based development, mission from the margins encourages the church to value the gifts and insights of those persons once marginalized. This means that the church at large is called to new ways of listening, learning, giving, and receiving. "Together Towards Life" has become a valuable mission education tool for personnel, volunteers, staff, and church members at large.

6. **Migrants.** Global migration is one of the most pressing issues before the world community today. People relocate or become displaced for many reasons: war, natural disaster, persecution, and economic need. As a denomination that itself crosses many geographical boundaries, The United Methodist Church, as a General Conference resolution states, "experiences the dilemmas of nations that both 'send' and 'receive' migrants. Citizens and undocumented immigrants are within the church's membership, as are employers and migrant workers, police and detainees, and affluent and poor families. The United Methodist family is a microcosm of migrant issues" (No. 6028, p. 737, the 2012 *Book of Resolutions*). Congregations in Europe are being impacted by the arrival of Methodist and other migrants from Africa. To deepen its commitment to migrant ministries, the Germany Central Conference has for some years offered annual seminars for European churches who serve international congregations. In December 2014, Global Ministries was part of a larger United Methodist Global Migration Gathering in Freudenstadt, Germany, in which seven central conferences took part. The objective was to highlight a new framework of migrant ministry in four segments: 1) The right of people to stay in their country of origin, 2) the right of safe passage while in transit, 3) the right to welcome and belonging in a receiving community, and 4) support for those deported. Models of such ministries were presented and "best practices" considered. This framework is reflected in a revised resolution on "Global Migration and the Quest for Justice" submitted to the General Conference by Global Ministries' directors (resolutions section of *ADCA*).

   Global Ministries supports the ministries with migrants developed by partners in areas where need is most critical. By mid-2015, Global Ministries was working with the United Methodist and Methodist Church of Mexico annual conferences along the U.S.-Mexico border, across Mexico, and with partners in Central America to develop a strategy to address the needs of migrants and their communities in those areas. Global Ministries began to assist partners in Europe, notably Italy, receiving boatloads of migrants from across the Mediterranean.

National Justice for Our Neighbors (NJFON) is a ministry in the U.S. that advocates for immigration laws that are just, humane, and righteous, and provides clinics and legal counsel for families or individuals trying to traverse the complexities of U.S. immigrant law. It was organized by UMCOR in 1999 and is today a nonprofit corporation with its own board of directors. NJFON is today a network of 13 sites that support approximately 35 clinics to serve more than 3,500 clients annually. Most of the clinics are sponsored and housed by United Methodist congregations.

7. **Microfinance Connection.** Responding to the 2012 General Conference concern about global poverty (No. 4092, the *Book of Resolutions*), the Large Church Mission Connection partnered with Global Ministries to establish the United Methodist Microfinance Connection, with pilot projects in Malawian and Mexican communities where the church is already engaged. (The Large Church Mission Connection is a network of local church staff serving as mission directors in United Methodist congregations with average Sunday worship attendance that exceeds 1,000 persons.) The objectives are to reduce poverty by giving people the opportunity to start and grow small enterprises, and to develop a holistic practice and presence of the church. The work is in collaboration with FINCA, a highly reputable international financial intermediary. The pilot in Malawi is facilitated by a missionary experienced in microcredit; in Mexico a local National In Mission fills that role, organizing community meetings, providing financial literacy and business training, and equipping persons with the skills needed to successfully manage a budget and a very small enterprise. These professionals organize solidarity groups and connect these groups to a local FINCA loan officer, who explains the financial services offered. As of mid-2015, some 1,500 individuals had received training, of which 582 had gotten small business loans.

   Through an online platform (www.umcmicrofinance.org), donors may connect with these budding entrepreneurs and support their efforts to lift themselves, their families, and their communities out of poverty. The website includes entrepreneurs' stories, photos, and the opportunity to sponsor small loans. The funds from donations made on the website go toward loan capital that will help not just one individual but will cycle perpetually through FINCA's system, becoming available to other entrepreneurs within the same country after a loan is paid back. Having completed the pilot phase of this partnership, the United Methodist Microfinance Connection and FINCA are ready to scale up the program, expanding the operation to additional countries.

8. **Community Developers Program.** Launched as a community-organizing ministry in 1968, this program has undergone creative change over the years, while retaining its commitment to confronting racism and oppression. It is a ministry of church-based community development and local organizing sponsored by largely racial/ethnic congregations. More than 100 churches and communities have benefited from the service of a "developer" whose presence within the lives of the churches is made possible by a "seed-money" and modest-support system provided by funds from the Human Relations Day Special Offering. In 2015, there were 30 community developer sites, with six added in that year—in Berkeley/Oakland, California; Buffalo, New York; Chicago, Illinois; Lexington, Kentucky; and Milwaukee, Wisconsin. Four more new sites were under consideration in mid-2015. Global Ministries today provides a seed grant of $6,000 to a new site, then $10,000 for each of the next three years, and $8,000 the 4th and $6,000 the 5th years. The local program must be a 501(c)(3) nonprofit corporation able to pay a director $20,000 per year. Global Ministries funds are payable to the annual conferences, which are then released to the developer sites.

9. **Post-disaster Economic and Community Development.** See relevant information under "Disaster Relief and Community Development," in Sec. III.

D. Improving Health Globally

Goals: To scale up existing programs on community health education; to improve the quality of health care services through church-supported hospitals and clinics; to increase the scope of such programs; and to increase mission service opportunities in health.

Highlights:

1. **Separate Unit Established.** After being folded into UMCOR for several years, global health again became a separate unit in 2014, partly in response to enthusiasm within the church for the Imagine No Malaria Campaign (see below) and the assignment of the health focus area to Global Ministries by the

Council of Bishops. The malaria effort led to a palpable United Methodist desire to "do more" in the realm of health—understood theologically as comprising spiritual, emotional, and physical wholeness and well-being: abundant life, to use Jesus' term in John 10 (NRSV). The new unit is composed of existing health-related ministries and new initiatives. Its staff leader is an executive director who sits on the board cabinet. Strong emphasis in health ministries is put on convergence with other faith-based and philanthropic organizations seeking abundant life for all persons. Convergence means: 1) collaboration, 2) the awareness that poverty and health are intertwined, 3) improving neonatal and infant care, and 4) commitment to preventing sickness and death from communicable diseases.

2. **Imagine No Malaria (INM).** Imagine No Malaria is part of a coordinated international effort to wipe out a disease that can be prevented but still kills someone every 60 seconds, especially in Africa. It is a major fundraising campaign, with a goal of $75 million, built on foundations laid earlier in the 2000s by the Nothing But Nets public appeal. The dollars provide mosquito nets and other services in affected areas. To maximize the effort, some 51 percent of the funds raised go to the Global Fund to Fight AIDS, Tuberculosis and Malaria. The remainder is expended by Global Ministries in collaboration with its health facilities and annual conferences in Africa, facilitated initially through UMCOR and, more recently, the new Global Health unit of the board. Some 194 health facilities and 12 annual conferences or episcopal area-defined health boards (see below) are involved in the hands-on work of INM. More than one million mosquito bed nets were obtained and distributed, and 252,851 persons successfully diagnosed and treated with drugs provided by INM. More than 2,000 health workers have been trained and 22 health facilities renovated. The combined efforts of many groups led to a 47 percent reduction in the malaria mortality rate from the year 2000 to 2014, according to the World Health Organization. United Methodist Communications carried out the fundraising for INM. The United Methodist Church is the largest faith-based contributor to the Global Fund.

   INM received a Superhero Award from the Rotarians Action Group on Malaria at the 2015 annual meeting of the Alliance for Malaria Prevention, a coalition of government, nonprofit, humanitarian, and faith-based organizations working for malaria control. INM, the only faith-based awardee, was honored for grassroots efforts to extend its prevention methods into rural and hard-to-reach areas. The celebration and formal culmination of Imagine No Malaria will take place at the 2016 General Conference.

3. **Africa Health Boards.** The network of annual conference or episcopal area United Methodist health boards in Africa continues as Imagine No Malaria moves toward formal conclusion; they continue their efforts to train and organize for community-based primary health care (see below) and to respond to emergencies; such was the case in 2014 with the Ebola outbreak in West Africa. Health boards in Liberia and Sierra Leone were instrumental in church response to the crisis there. (For the Ebola response, see under UMCOR, Sec. III.B.3). The health boards represent important steps toward the annual conferences of the central conference in Africa assuming the oversight and ownership of expanding health ministries. Africa has almost 200 United Methodist health facilities and a growing number of community-based primary health care programs. During this quadrennium, representatives of the board met periodically in a Pan-African Health Forum to share information and coordinate ministries.

4. **Global AIDS Fund.** This fund and its inter-agency committee were established by the 2004 General Conference as a United Methodist response to the AIDS pandemic. It was readopted with changes in 2012, moving to an emphasis on prevention of mother to child transmission of the HIV virus, with the slogan, "Just Save One." From 2004 to 2012, grants went primarily to grassroots projects related to United Methodist congregations or organizations, partner ecumenical groups, and other recommended organizations. The range of recipients was wide and the allocations often small. Since the 2012 policy shift went into effect in 2014, priority has been given to clinics and community health programs and application is by invitation. In 2012/2013, the fund made 47 grants in 20 countries, directly benefiting 84,064 persons; in 2014/2015, 15 mother-to-child grants were made in 9 countries, with figures on beneficiaries not yet available. A total of some $560,000 was allocated, with most funds donated through The Advance.

5. **Community-based Primary Health Care.** Global Ministries works with 15 partners in 12 countries,

including the U.S., to promote and facilitate community-based prevention of diseases such as HIV/AIDS and malaria and to achieve safe birth, safe motherhood, and good nutrition. The value of community-based care and training was clearly evident in the Imagine No Malaria campaign. Current programs include prevention of mother-to-child transmission of HIV and the training of health workers in India, Liberia, and the Democratic Republic of Congo. The community-based primary health care program is being redefined so that the focus is on maternal and child health. This recognizes that mothers and children are priority groups for health interventions. The first expression of this is the Abundant Life: Our Promise to Children project.

6. **Abundant Life: Our Promise to Children.** This is a campaign in formation. In 2013, 6 million children died from preventable causes, or one every five seconds. This staggering fact provides incentive to a new United Methodist signature health effort. The church has a sacred calling to ensure abundant health for all children. "I came that they may have life, and have it abundantly," Jesus says in John 10:10 (NRSV). Every child is a life filled with promise and potential. In this campaign, the United Methodist people will seek to reach 1 million children with lifesaving interventions by 2020. Goals and means include education on safe births for mothers and babies, addressing nutritional challenges and promoting breastfeeding, advancing prevention and treatment of killer diseases, and promoting child access to treatment. This campaign is a United Methodist contribution to an extensive global effort to improve health for all by 2035 and is expected to kick off at the 2016 General Conference.

7. **Congregation-based Health Ministries.** "Healthy Congregations, Healthy Communities" is a new initiative for churches, primarily in the U.S., but potentially also in Europe, which will be introduced in September 2015 at the U.S. Health Forum in Houston, Texas. The goal is to equip and empower churches, districts, and conferences to nurture spirit, mind, and body in holistic ways. The forum will be organized around opportunities for health ministries in a range of contexts, including medical institutions, schools and seminaries, and local churches. Planned in collaboration with Pension and Health Benefits, Church and Society, and Wesley Theological Seminary, Washington, D.C., the event will be sponsored and hosted locally by the Methodist Medical Center and St. Paul's United Methodist Church. The effort complements the pension board's work in the area of clergy wellness. The goal is to have churches provide opportunities for physical activities, promote healthy diet and nutrition, encourage prevention and recovery from addictive substances, and promote the mental well-being of members of their congregations and communities.

8. **Special Program on Substance Abuse and Related Violence (SPSARV).** Once a General Conference special mandate program, SPSARV is now a regular part of the mission program and budget. The objectives are to equip congregations to respond effectively and compassionately to those affected by substance abuse; promote the recovery of families and loved ones trapped in addiction; and promote prevention ministries for comprehensive education of children and youth. International in scope, in this quadrennium SPSARV worked with and provided support for partners in the Czech Republic, Germany, Latvia, Lithuania, the Philippines, and Russia. There is ongoing support for the SPSARV Africa Task Force, which offers assistance in setting up local self-help and peer counseling groups. An online survey in 2015 helped SPSARV better understand the challenges and opportunities congregations face in providing recovery ministries.

9. **Deaf/Hard of Hearing Ministries.** In 1992, the General Conference recognized the need for a ministry among those who are deaf, deafened, or deafblind; and since that time Global Ministries has provided coordination and administration for several committees, task forces, and international programs. Support for grants and resources comes through The Advance and other funds. One goal is to expand the network of churches and conferences providing sign language interpreters, assistive listening systems, and captioning. One example of this outreach is a 2014 grant of $10,000 to fund an internship for Paul Aseka, a deaf native of Kenya, at Lover's Lane United Methodist Church, Dallas, Texas, which has a highly developed deaf ministry. "I have learned how to have conversations in English," Paul reports. "This has helped me to identify emotions and values of people in the church." The board assisted with the Third International Methodist Missions Conference of the Deaf in Nairobi, Kenya, August 2013.

10. **Disabilities Ministries.** Long a part of mission commitment, such ministries received new visibil-

ity through an action of the 2012 General Conference urging annual conferences to practice more disability awareness in their own sessions. Global Ministries makes small grants to assist local churches to become more accessible to those with mobility challenges. It provides resources such as an "Accessibility Awareness Walk Around" tool to help churches discover specific needs. There is now a database of resource persons for churches and a Facebook page.

III. DISASTER RELIEF AND COMMUNITY DEVELOPMENT

UMCOR
United Methodist Committee on Relief

A. Nature of the Work

The United Methodist Church has a long history of understanding disaster response and the subsequent rebuilding of lives and communities in its understanding of God's mission. For more than 75 years, UMCOR (and its predecessor, Methodist Committee on Overseas Relief) has represented hope and a new start in the wake of natural forces—wind, flood, earthquake, and fire—and war and armed aggression, as well as epidemics and climate change.

UMCOR has a big workload, but it is not a big organization in terms of employees and administration. In the U.S., the first responders to, for example, hurricanes and floods are neighbors. UMCOR concentrates on training and equipping annual conference leaders and local church members to provide immediate support to survivors of disasters. In all cases, the consistency of UMCOR's national training enables the United Methodist connection to provide a holistic and long-term response. Every annual conference has an UMCOR-related disaster coordinator. The slogan "Be Hope. Be UMCOR." is recognition that it is the people of the church who form the agency of hope. United Methodists in other places, notably through the central conferences, are also agents of hope on local levels, as was demonstrated in 2014 in response to the Ebola outbreak in Liberia and Sierra Leone. United Methodists equipped by health boards (see Sec. II.D.3) did heroic work in providing education on how to avoid and respond to the disease.

UMCOR has an unsurpassed reputation in post-disaster efforts to strengthen local communities as they seek to restore and revitalize their members' assets and capacities, accompanying them to safer, healthier, more inclusive and productive futures. Disasters are hardest on the poor and it often takes long-term work to rebuild their lives and communities. The church is particularly sensitive to this reality. UMCOR typically works with and through partners, occasionally opening its own office. Nine field/country offices were in operation during or for part of the current quadrennium (see Sec. III.F).

UMCOR also works to end hunger and poverty around the world through awareness, advocacy, and action. It promotes strategies leading to self-reliance, working with communities to put love into action (see Sec. III.G).

In 2014, UMCOR Health was transferred to a new Global Ministries' unit on Global Health (see Sec. II.D.1, above), but UMCOR remains the channel for donor response to health disasters, such as the Ebola situation. Every dollar given to UMCOR's work through The Advance goes to its intended recipient. UMCOR's administrative costs are covered by contributions to One Great Hour of Sharing Special Sunday Offering and undesignated gifts. Global Ministries is asking the 2016 General Conference to rename that occasion UMCOR Sunday and Offering.

In recent years, a new emphasis has been placed on disaster risk reduction, that is, equipping people and communities to prepare for the likelihood of disasters, especially in areas subject to storms, floods, or wildfires. Disaster risk reduction programs maximize the effectiveness of organizations to respond to emergencies worldwide. The World Bank estimates that each dollar invested in risk management yields between 2 to 11 dollars in benefits, so even a small investment in building communities' abilities to prepare for and mitigate common disasters results in significant impact. And risk reduction saves lives. Reference to risk reduction appears in several places in this report.

B. International Disaster Response

In 2014, UMCOR made 107 international grants totaling $8.5 million for projects with 50 partners in 35 countries. This was triple the volume of 2013 and indicated a strategy of intentional response to smaller, less

well-known disasters, often in areas with newer, less-experienced partners. One example of a lesser-known disaster is a 2013 unprecedented snowstorm in Chile that wiped out a herd of alpaca on which a village depended for sustenance. UMCOR moved quickly to help a regional relief organization provide emergency food. Another example is the provision of food vouchers in 2015 for persons internally displaced by civil conflict in Yemen.

Because of its work with smaller, newer partners, UMCOR has launched a series of regional partner training events, the first held in Chile for partners in South America, followed by an event in the Philippines for Asia, with Africa, the Middle East, and the Caribbean/Central America in late 2015 and 2016. The week-long trainings cover international standards of disaster response, best practices of humanitarian assistance, and the basics of risk reduction. They also address the selection of program participants, the protection of vulnerable groups, and financial and communications practices. The goal of the effort is to raise the understanding of how partners can best work with UMCOR—after and well before a disaster.

Major disasters to which UMCOR responded during the quadrennium included:

1. **Syria-Iraq Crisis.** In Syria, conflict began peacefully in March 2011 with local pro-democracy protests. Over the course of the next four years, this burgeoned into nationwide civil war and then became a theater of international conflict involving the Islamic State, the United States, and regional powers. As of June 2015, more than 220,000 people had been killed, about a million injured, and more than half the Syrian population had been displaced from their homes, according to the United Nations. In Iraq, the U.N. estimates that more than 3 million persons are internally displaced and more than 8 million are in urgent need of humanitarian assistance. UMCOR has worked with five organizations in response to internally displaced persons in those countries and those fleeing into Turkey and Lebanon.

2. **Typhoon Yolanda.** On November 13, 2013, the typhoon known locally as Yolanda, devastated large parts of Southeast Asia, notably the Philippines. It is the deadliest typhoon on record to hit that country, killing some 6,300 people. UMCOR and The United Methodist Church in the Philippines were quick to respond. A total of more than $6 million was committed to emergency and long-range needs and to future risk reduction in a country increasingly subject to massive storms. Major sums are going to evacuation shelters and to rebuild housing.

3. **Ebola.** Beginning in May 2014, UMCOR responded to the Ebola crisis in West Africa through grants to United Methodist Health Boards and other partners in Liberia, Sierra Leone, and Côte d'Ivoire. The church's role was especially important in education on how to prevent the spread of the disease and in helping families know how to seek health care for relatives and avoid contagion.

4. **Nepal Earthquake.** On April 25, 2015, an earthquake measuring between 7.8 and 8.1 in magnitude shook Nepal, killing some 9,000 people, injuring 23,000, and destroying many, many homes and public buildings. UMCOR's response was continuing as this report was in process; working with partners, the expected grant commitment will exceed $1 million.

5. **Japan Update.** Since the triple disaster of tsunami, earthquake, and nuclear accident of March 11, 2011, UMCOR has issued 47 grants totaling $10.4 million. The balance of funds designed for this disaster, exceeding $800,000, was set to be distributed by the end of 2016.

C. United States Disaster Response

Forty-one grants were made in 2013 ($6.8 million), 73 in 2014 ($7.7 million), and 41 through June 2015 ($3.3 million) offering relief to thousands of people. During the quadrennium, disaster response grants and training occurred in every annual conference across the United States. Training events encompassed more than 10,190 participants, and more than 22,000 ERT (early response team) persons credentialed. Major highlights illustrating four different types of responses are:

1. **Rural—Rocky Mountain Conference, Colorado.** Widespread flooding in Sept. 2013 left three people dead and damage across the state limited access to some towns for more than a year. UMCOR's assistance led to the formation of a recovery team that partnered with six long-term recovery organizations and created a bilingual case management team to meet survivor needs. The large geographic expanse of the flooding required a multiple-site response.

2. **Urban—Detroit Conference, Michigan.** The largest U.S. disaster of 2014 occurred in August with 130,000 families affected within the city of De-

troit. The ongoing financial struggles of the city led to long-term difficulties for the survivors. The first organization to start a recovery response was UMCOR, working with the annual conference in the Northwest quadrant of the city. This led to partnerships with All Hands Volunteers, Mennonite Disaster Services, Illinois state representatives, The Salvation Army, and the Southern Baptists. This urban setting continues to present challenges.

3. **Immigration Crisis at the Border.** The influx of 60,000 unaccompanied minors along the southwest border of the U.S. led to an unprecedented opportunity for UMCOR to work with innovative ministries with the California-Pacific conference (welcoming congregations and training and leadership camps for the minors), Rio, Texas (an immigration specialist to draw together partners and educate churches), and a new Justice for Our Neighbors office in Austin, Texas.

4. **Civil Disobedience and Disturbances in Response to Violence Involving Police.** In Ferguson, Missouri, in 2014, UMCOR partnered with Lutherans to hold Camp NOAH sessions, giving children a place to reflect on issues and protests resulting from the killing of an unarmed black youth. UMCOR provided resources to the Baltimore-Washington Conference in 2015 to meet immediate food-security needs of children within the area affected by civil disturbances; this led to town forums within the local United Methodist churches and dialogue continues. Material supplies and ERT teams were also utilized in both areas.

D. Continuing Work in Haiti

Following the January 2010 earthquake in Haiti, UMCOR worked in partnership with the Methodist Church in Haiti in providing emergency relief to thousands of people; in 2011, the focus shifted toward long-term recovery. UMCOR continues to help rebuild communities there with emphasis on livelihood support; agriculture; water, sanitation, and hygiene; education; and shelter.

Some of the projects current at the end of 2014 included: 1) Partnership for Learning, a partnership with CARE to provide school and hygiene kits and textbooks to primary-level students, directly benefiting 50,000 children; 2) the "WINNER" project, improving incomes and food security for 400 farming families in the Cul-de-Sac Plains by reducing post-harvest losses and increasing ability to sell produce at good prices; 3) the "PISANS" ("Power" in Creole) Program, a partnership with USAID to improve community services in Haut Damier, assisting 10,000 people, and 4) "SEED" (Strengthening Entrepreneurship and Economy through Women's Business Development"), which assists 600 women to develop small businesses. Underway is "Neighborhood Renewal—Footbridges and Safe Public Space," which emerged from extensive community involvement in Bristout and Bobin. Safe footbridges, public spaces, and ravine protection will increase access to work and social services for 23,750 people in 4,750 households.

E. Relief Supplies

UMCOR distributed large quantities of relief supplies from 2012 through the first quarter of 2015 to recipients in some 20 countries and 22 U.S. states. The supplies include several kinds of kits: health, school, layette, sewing, clean birthing, and bedding. More than 825,000 health kits were shipped in that time period. Other items are cleaning buckets and food boxes for senior citizens. The total value of the supplies was just shy of $20 million, and engaged 11,893 volunteers who gave 271,000 hours of work.

F. Field/Country Offices

UMCOR's field/country offices provide ongoing programs in a long list of areas: community-based health and hygiene, communicable disease control, water and sanitation, nutrition and food security, livelihood development, school construction, anti-human trafficking, and emergency response. Food programs were scaled up in Zimbabwe, control of HIV/AIDS work increased in the Democratic Republic of Congo (DRC), and new efforts exerted in South Sudan for quality education for girls. Services for external refugees and internally displaced persons were important in Afghanistan, Armenia, DRC, Georgia, Haiti, Sri Lanka, Sudan, and South Sudan in response to natural and human-caused emergencies. In the Darfur area of Sudan, UMCOR provided integrated community-based programs for displaced populations. In Georgia, UMCOR is building confidence between divided communities while improving access to quality health care services. In this period, three field/country offices—Afghanistan, Georgia, and Sri Lanka—completed their missions, with two national nongovernmental organizations resulting from the UMCOR legacy in Georgia and Sri Lanka, thus continuing to build civil societies in those countries.

UMCOR's 20+ years of participation in Operation Provide Hope in Armenia, Georgia, and earlier, Azerbaijan, ended as that program of the U.S. Department of

State ran its course in areas once part of the Soviet Union. Over the last 10 years, UMCOR delivered into Armenia and Georgia more than $43 million in medicines, medical supplies, and equipment, and more than $22 million in non-medical commodities. As important were the opportunities for rebuilding their own lives that the program brought to persons, families, and communities.

In Armenia, UMCOR established the UMCOR-Armenia Foundation, a locally managed entity to continue and further enhance the ministries started by the field/country office. UMCOR was the sole shareholder of the highly successful, more than 15-year-old Aregak microcredit program. After UMCOR transfers the share to the new foundation, which requires board approval, the annual dividend income from shares will enable the location foundation to carry out existing and new programs into the foreseeable future.

G. Community Development

Community development goes hand in hand with disaster relief and is involved in virtually all of the UMCOR work mentioned above. Successful community development may provide some outside resources, but it rests on the creative involvement of the people of a place; it will eventually stand or fall on the basis of the aspirations and assets of the community, and the capacity of that community to attract partners in the effort. UMCOR is always a partner in community development; the community is the primary actor. Two important components of such development are sustainable agriculture and water, sanitation, and hygiene.

1. **SAFS (Sustainable Agriculture and Food Security)** partners with international, regional, and community organizations to move toward a food-secure world. Food security exists when all people have reliable access to sufficient, safe, nutritious, and culturally appropriate food to maintain healthy and actives lives. SAFS recognized that food insecurity and malnutrition compromise the ability to recover from illness, endure healthy pregnancies, and maintain high levels of work or learning potential. Poor agricultural practices and insecure land tenure leads to deforestation, which intensifies the effects of natural disasters and pollution, causes disease by reliance on chemical inputs, and often causes violence.

   UMCOR, in partnership with others, works with subsistence farmers to increase production and diversify their crops, increasing their own food security and making healthy food available in markets. It offers training and access to credit to support sustainable livelihood, increases access of the severely malnourished to lifesaving products (such as soy and moringa), and works with community groups to form savings and loan associations that enable the start of small enterprise. It also provides training and stock to families that wish to engage in animal husbandry and partners with various fair trade organizations.

   From 2012 to 2014, UMCOR's SAFS unit managed a grant portfolio totaling $5,558,568, consisting of 27 active partnerships in 19 countries.

2. **WASH (Water, Sanitation, and Hygiene)** is a technical office within the International Development unit that addresses critical water-related issues. Some 783 million people around the world do not have access to water, especially not clean water. Every 47 seconds a child under five years of age dies of a water-related disease, including diarrhea, according to UNICEF. And 2.5 billion people lack basic sanitation. WASH was significantly expanded in 2014. Its capacity to make grants was enlarged, from a low of $40,546 in 2010 to $302,761 in 2014 for the ensuing year. Water, sanitation, and hygiene will play important roles in the emerging mission emphasis on Abundant Life: Our Promise to Children (see Sec.II.D.6).

Entering its next 75 years, UMCOR has high confidence it will continue its long-standing mission of alleviating human suffering without regard to race or creed and will continue as a hallmark of Global Ministries. UMCOR will, of course, adapt to the changing needs of the world as it works in humanitarian assistance and development consistent with the ever-improving practices in these fields. UMCOR will continue to hold the sacred trust between generous churches and donors and those worldwide who have a right to receive assistance with dignity. As Global Ministries expands its reach in the world through a regionalized strategy, UMCOR will continue to build the capacity of the church and local organizations as together they respond to global needs, demonstrating the love of Christ in action for all people, everywhere. Together, UMCOR; Together, hope.

IV. ADDITIONAL ASSIGNMENTS

In addition to the general global mission responsibilities, Global Ministries has been charged by the General Conference with a range of special mandates and assignments of value to the entire church and often related to other agencies. Among these are:

A. Racial/Ethnic Ministry Plans

Six such plans receive designated financial support from the General Conference. The administration of four plans is entrusted to Global Ministries. These plans serve the whole church and each has a committee to provide program supervision and direction, within the framework of Global Ministries' general and personnel policies. While chartered as U.S.-focused initiatives, the plans have naturally become more international in scope as migration affects the composition of the U.S. church, and the mission energies of ethnic groups in the U.S. extend onto the global scene. Each plan makes its own account to the General Conference as part of the Global Ministries report. Each also includes in its account an outline of its projected work in the next quadrennium. The plans are:

- Asian American Language Ministry
- Korean Ministry Plan
- National Plan for Hispanic/Latino Ministry
- Pacific Islanders National Plan

Full reports of each can be found below at the end of the Global Ministries narrative.

B. Deaf/Hard of Hearing Ministries

A special mandate is reported on under "Global Health" (see Sec. II.D.9).

C. Standing Committee on Central Conference Matters

The committee is "an independent coordinating body . . ." to "study the structure and supervision of The United Methodist Church in its work outside the United States and its territories and its relationships to other Church bodies" (¶ 2201.1, *BOD*). Global Ministries, named by the General Conference as the committee's facilitating agency, provides staff and logistical support. The committee meets at least twice within a quadrennium to develop resolutions and petitions related to central conference matters as well as to the creation of a "General *Book of Discipline*." It may be called into session during a General Conference. Members are elected by the General Conference. Committee meetings and action are supported by the General Administration Fund.

V. OTHER INFORMATION

A. Missionary Conferences

Missionary conferences serve special opportunities, have limited membership and resources, and represent unique leadership requirements, strategic regional or language considerations, and ministerial needs (see ¶ 585, *BOD*). Global Ministries provides guidance and assistance to these conferences, which are organized in the same manner as annual conferences and are under episcopal supervision. There are currently three missionary conferences: Alaska, Oklahoma Indian, and Red Bird.

1. **The Alaska United Methodist Conference,** organized as a mission in 1904 and as a missionary conference in 1972, has 28 active congregations and 2 new faith communities, 2 community centers, and 2 camps. Focus is on indigenous, youth, and student ministries; military chaplaincy; and mission outreach. In 2014, the conference had four candidates for ordained ministry; many Alaska pastors come from other annual conferences.

2. **The Oklahoma Indian Missionary Conference** traces its origins to the "Trail of Tears" of the late 1830s, which forced many Native Americans in the Southeast to relocate to Oklahoma. An eventually formed Indian Mission became a missionary conference in 1972. It has some 6,000 members in 84 churches, including 3 in Kansas, 1 in Missouri, and 1 in Dallas, Texas. It has 6 new fellowships. The Act of Repentance movement (see Sec. I.E) has brought new visibility to the conference in the current quadrennium.

3. **The Red Bird Missionary Conference** is a ministry with Appalachian communities and families in Southeastern Kentucky. It has 23 congregations, 4 outreach centers, and 3 mission institutions: Henderson Settlement, Red Bird Clinic, and Red Bird Mission. The mission came out of the Evangelical United Brethren (EUB) branch of what is now The United Methodist Church. It became a missionary conference when Methodist and EUB churches united in 1968.

B. Walking with Palestinian Christians

Some 300 people gathered at Ginghamsburg United Methodist Church in Tripp City, Ohio, in August 2014 for

a unique event co-sponsored by the church and Global Ministries. "Walking with Palestinian Christians . . . for Holy Justice and Peace," though planned far in advance, coincided with a time of acute crisis over Gaza between Israel and the Palestinians. It developed into an important occasion to be in prayer and solidarity with Palestinian Christians, who shared their pain, uncertainty, and hopes for peace in a Holy Land that is also their home. The program looked at ways to strive nonviolently for justice and peace for all of the people of Israel and Palestine.

C. Language Interpretation Services

Global Ministries provides such services to meet both its own needs and those of other church units and ecumenical partners. In the current quadrennium it assisted with 312 events, divided into four categories: its own programs, 91; other United Methodist agencies or programs, 176; ecumenical, 30; and community groups, 15. Of those, 99 involved only the rental of language interpretation equipment. By far the most, 173, entailed full coordination with language teams, and 40 provided alternative options when agency services and equipment were not available. Among the users are the Council of Bishops, the Connectional Table, the Standing Committee for Central Conference Matters, and sundry annual and central conferences, as well as the Commission on the General Conference. Global Ministries has a long history of providing interpretative services for General Conference plenaries and legislative sessions and their subgroups. In 2012, the legislative process required 150 interpreters. In 2016, all delegates will use headsets because there may be some sessions held in languages other than English.

D. Inter-Agency Collaboration

Global Ministries has been strongly proactive across the quadrennium in encouraging and initiating collaboration among the church's general agencies for the sake of efficiency and effectiveness, and to illustrate the value and necessity of administrative and program partnership. Significant strides in collaboration have taken place with GCFA in the areas of human resources, financial services, IT, travel, and meeting planning; with United Methodist Communications; and with other agencies in the interpretation of the four focus areas and the promotion of human rights. Global Ministries is aligning its accounting software with that of other general agencies so that the whole group uses the same system, with the eventual goal of all being on the same platform. This is a major undertaking. References to inter-agency collaboration appear throughout the foregoing report.

(Data in the foregoing report is accurate as of July 31, 2015, unless otherwise indicated.)

Report on the Asian American Language Ministry

I. Introduction

The 1996 General Conference authorized the Asian American Language Ministry (AALM) Study, a landmark in the inclusion of Asian American ministries as a mandated area of ministry in The United Methodist Church. Ever since then, AALM has been a significant resource for developing new ministries as well as strengthening existing ones in the Asian American community. Each successive General Conference also continued support of AALM as an advocate on behalf of the Asian immigrant, including an ever-growing refugee population. The ethnic subgroups represented have grown from 10 to 12 in 2015. These are Cambodian, Chinese, Filipino, Formosan, Hmong, Japanese, Korean, Lao, South Asian, and Vietnamese, and the two new ones, Pakistani and Middle Easterner. Demographically and historically the church moves along with the growth of the population in general.

The 2010 census reports the following relevant information (see www.census.gov/2010census):

- **14.7 million** = The number of U.S. residents who identify as Asian without any other ethnicity (another 2.6 million identified as Asian in combination with one or more other ethnicities).
- **4.8%** = The total percentage of the U.S. population that is of Asian background (5.7% when combined with Asian mixed with other ethnicity).
- **43.3%** = The increase in number of U.S. residents who identified as Asian from 2000 to 2010 (by comparison, the Hispanic/Latino community grew by 43%, blacks or African Americans by 12.3%, and whites by 5.7%).
- **11%** = The number of counties in the U.S. where ethnic minorities make up more than 50% of the population.
- **40.6 million** = The projected number of U.S. residents in 2050 who will identify themselves as Asian or of Asian descent (comprising 9% of the total U.S. population).

Worldwide, Asians as a whole represent the largest number of un-churched people; according to the Barna Group, 63 percent of Asian Americans are un-churched. What needs to change if we are to be faithful to Christ's commission to make disciples of all nations, especially when "the nations" are migrating to the United States? What would it look like to respond to the biblical invitation: "The harvest is plentiful, but the laborers are few; therefore, ask the Lord of the harvest to send out laborers into his harvest" (Matthew 9:37-38 NRSV)?

Economically, the perception is that Asian Americans are doing relatively well compared to other immigrant and ethnic groups. The reality is more complex. Internally, what would it mean for Asian groups who have experienced seasons of stability, vitality, and growth to be *"kyoudai/shimai"* (Japanese for *"brothers/sisters"*) to those who are struggling and still adjusting to life within the United States?

Externally, what would it mean for Asian Americans to see themselves as *"ashirvad"* (Hindi for *"a blessing"*) to the whole United Methodist Church and for all United Methodists to receive and see those of diverse cultural background as wanted and necessary for the vitality and health of the Church universal? The theological challenge of our time will be to engage the diversity with openness, humility, and mutual love, holding to the biblical truth that all are beloved of God.

With full support from General Conference and annual conferences, AALM is continuously bringing forth much fruit in the four areas of focus. AALM's vision, purpose, and intention are to make disciples of Jesus Christ for the transformation of the world by integrating the Wesleyan tradition in the social-economic, cultural, and language contexts to the Asian American constituents.

II. Mission Statement

The formal mission statement of the Asian American Language Ministry is: To make disciples of Jesus Christ for the transformation of the world in a cultural and sensitive language relevant to the Asian American social context.

III. During the 2013-2016 Quadrennium

Much of the plan's work is carried out through ethnic caucuses. Here are some highlights from across the current quadrennium and the caucuses' interactions with AALM:

A. Cambodian Annual Convocation

AALM supports the 13 congregations with an annual convocation. Worship and leadership training are central

components of the weeklong event. Worship represents joyful celebration of grace and salvation. Technical skills are also taught, such as how to use computers and other electronic media in education, worship, and evangelism. The website of the United Methodist Fellowship of Carrollton, Texas (www.khmerumc.org), provides a link to Khmer language versions of the Bible through the Cambodian affiliate of the United Bible Societies. It also links to English versions.

B. Chinese/Asian Ministries in North Louisiana

This four-year-old ministry is active in Ruston, Monroe, and Homer—along the I-20 corridor—working in collaboration with Trinity United Methodist Church in Ruston. The Chinese/Asian fellowship numbers some 80 persons and in 2015 there were several professions of faith and baptisms. The ministry offers language study in both Mandarin and English, as well as Bible study classes. Fellowship and pastoral care are provided.

C. Hmong Ministries

There are more than a dozen Hmong congregations or fellowships, mostly in California, North Carolina, Minnesota, and Wisconsin. One started in 2013 in Brookfield, Wisconsin, a section of Milwaukee, is affiliated with the area's Agape United Methodist Ministry. It started with 3 families consisting of 28 people and by mid-2015 had grown to 23 families with 133 adults and children. AALM has helped the Agape congregation to grow and make connections in the community, the annual conference, and other Hmong congregations.

D. Filipino

The year 2013 marked the 100th anniversary of Filipino-American Methodism, a long and strong history reflecting the presence of Methodism in the Philippines. A joyful celebration marked the 14th biennial Convocation of the National Association of Filipino-American United Methodists (NAFAUM) held at Riviera United Methodist Church in Redondo Beach, California. In 2014, AALM partnered with the Northern Illinois Conference in support for a transformative Filipino-led ministry at the Edison Park United Methodist Church in Chicago. The former Anglo congregation had declined to the point that its future was in question. But a new future was born as more and more people of Filipino background attended worship. A pastor from the Philippines was appointed for a congregation, now some 80 percent Filipino and 20 percent Anglo.

E. Laotian

There is some overlap between Hmong and Laotian United Methodism because of historical, geographical, and cultural factors in Southeast Asia. There are also opportunities for mixed cultural church development. One new start this quadrennium is the Laotian/Karenni language ministry in Johnson City, New York, and the Karenni Language Ministry in Syracuse. The Karenni speakers are refugees from Burma. This unfolding opportunity began on Pentecost Sunday 2014, at the annual Laotian Convocation. A number of Karenni-speaking people had been invited to worship but understood no Lao or English; some knew Thai. Multiple levels of interpretation were needed, but the important lesson was the realization, as one participant said, that, "the strategy and the preaching style must be changed and adapted to the situation. The preacher must transliterate the text into a story-telling form from one language to another and to another. All the people who came for worship that morning were totally dependent on the Holy Spirit so God's Word could make sense in our lives and the lives of the people who hear it."

F. Vietnamese

There are more than two-dozen Vietnamese United Methodist churches in the U.S., with one-third of these in California. New church development is a priority. A Local Pastor Licensing Class was included in the 2015 caucus convocation at Westminster, California, to train 30 candidates for ministry in the Vietnamese language. The school was planned in collaboration with the Vietnamese Theological College of Union University.

One of the oldest, in Arlington, Virginia, serving the Washington, D.C. area, is more than 15 years old. Five years ago, the Arlington congregation almost became dormant but is now revitalized, with a weekly worship attendance of almost 100 persons. AALM was instrumental in providing resources to undergird a turnaround. AALM is also supporting a new English-language ministry for second-generation members. The national Vietnamese caucus is 25 years old and in 2015 marked the anniversary with a convocation of young adults. More than 80 young people took part in the event in Westminster, California.

New church starts during the quadrennium include the Garden Grove Vietnamese Ministry in California; a Vietnamese Language Ministry at Wesley United Methodist Church, Atlanta, Georgia; a new congregation in partnership with the Mouzon United Methodist Church, Charlotte, North Carolina, and a Vietnamese Fellowship in the Renaissance Center of Detroit, Michigan, a city with some 10,000 persons of Vietnamese lineage.

IV. Vision for 2017-2020

The Asian American Language Ministry envisions an active community of faith that integrates and strengthens the ministry in the connectional body of The United Methodist Church. AALM is a vital catalyst within the interconnectional body of the church. It promotes the making of disciples of Jesus Christ within appropriate language context, and builds cross-cultural bridges and intergenerational ministries. AALM will reach out to the Asian American community by focusing on these four goals.

A. Develop New Faith Communities and Congregations

Bring about new congregations and faith communities in consultation with the respective annual conferences and districts. The goals are 12 new such ministries by 2020 and the strengthening of 12 existing communities of faith; 4 new intentional multiracial next-generational ministries will have been directly assisted in their development.

B. Recruit and Develop Pastoral and Lay Leadership

Develop language-friendly and culturally appropriate training programs to equip lay and clergy leaders with tools and resources for church starts and growth; provide local pastor licensing courses in specific Asian languages to equip pastors for ministry with their language group; equip and encourage next-generation leadership by assisting them in dealing with their current realities, such as discrimination; generational conflicts; cultural understandings; and living in a multicultural, multiracial society.

The goal is for 280 leaders to be trained in establishing new language ministries and strengthening the existing congregations serving the specific needs of racial ethnic groups by 2020; these targeted leaders will be trained in their language to have a better knowledge about The United Methodist Church, its polity, theology, structure, and connectionalism, so that they can become more effective in The United Methodist Church. Youth will have been trained in 10 regional youth-ministry programs to equip and encourage next-generation leadership. One hundred twenty young adults will have been trained in 4 young adult leadership conferences to recruit, nurture, equip, and encourage the next-generation leaders.

C. Ministry with the Poor

Develop programs to work more effectively with immigrants within their own communities in areas such as legal services; immigration/citizenship education; English as a Second Language; access to social services, housing, and employment, through faith-based community centers; and providing 10 grants to adapt models and offer training for community outreach ministries.

D. Develop Language Resources and Materials

Develop relevant Asian resources in culturally sensitive written materials as well as audiovisual resources in the areas of evangelism, Christian education, leadership development, stewardship, and worship. Financial assistance will be provided for the development of six language-specific resources that will have been established by 2020.

V. Conclusion

AALM plays an important role in connecting The United Methodist Church in mission. As society continually becomes more diverse and multicultural, AALM is a well-prepared agent for providing resources and expertise to the district and annual conferences in the areas of local evangelism, church growth, and discipleship, done in culturally sensitive and relevant manners.

The General Conference's continued support is essential to Asian American ministry in the U.S., even as the Asian presence is essential to the global objective of making disciples of Jesus Christ for the transformation of the world. AALM is a means of celebrating diversity in a united church, sharing the gospel of Jesus Christ with children, youth, adults, refugees, and immigrants to the ends of the earth. In Christ, we discovered a common faith, a shared language, and a mutual love. AALM is committed to the belief that our differences, as meaningful as they may be, are not and should not be barriers to our shared humanity renewed in Christ.

We offer thanks to God because The United Methodist Church envisioned the task of making disciples of Jesus Christ for the transformation of the world and also entrusted the church with the capability to do the work through its faithful members. AALM is privileged to contribute its portion in the mission of the Church.

VII. Recommendation: The Budget Request for 2017-2020

We request the World Service Fund to support AALM for 2017-2020 in the amount of $1,408,000. Considering the potential and the needs of the Asian American community, such an investment will have a lasting impact for the kingdom of God.

Report on the Korean Ministry Plan: Advancing United Methodist Ministries Among Koreans

"Our vision is to integrate ***Wesleyan tradition*** *and* ***Korean spirituality*** *to make disciples of Jesus Christ for the transformation of the world."*

The Korean Ministry Plan, entitled, "Advancing United Methodist Ministries Among Korean Americans," represents the first comprehensive nationwide mission initiative of The United Methodist Church to develop and vitalize Korean American ministries in North America. After a comprehensive four-year study on the issues, needs, and mission opportunities of the Korean American United Methodist community, the 2000 General Conference enthusiastically approved what was initially called the Korean American National Plan, as did consecutive General Conferences of 2004, 2008, and 2012. During the current quadrennium, the name was changed to the Korean Ministry Plan: Advancing United Methodist Ministries Among Koreans. For the coming quadrennium, it is expected that the plan will continue to reflect the global nature of The United Methodist Church and its ministry.

"The growth of Korean American United Methodist churches means growth for the whole United Methodist Church!" This statement expresses the core spirit of the Korean Ministry Plan. The plan's intention is that the Korean churches and ministries will be active and integral parts of the connectional life of The United Methodist Church and will make important contributions to the life, mission, and ministry of the entire denomination for the glory of God.

The Korean Ministry Plan for the 2013-2016 quadrennium aimed to create, nurture, and enable communities of faith in disciple-making ministries, to build bridges in cross-cultural/racial and cross-generational ministries, and to be agents of social justice in the global context. Pursuit of this vision focused on five main areas:

- Congregational Development
- Leadership Formation
- Next Generation Ministries
- Justice-related Ministries
- International Missions

I. Korean Ministry Plan for 2013-2016: Achievements of the Current Quadrennium

Based on these five vision areas, the following specific ministries were implemented during the 2013-2016 quadrennium.

A. Congregational Development and New Church Starts

In the early years of the plan, much of the energy and resources were focused on planting new congregations and enabling the existing mission congregations to become self-supporting. In the last two quadrennia there was a shift to revitalization and congregational development through the implementation of effective ministry strategies. However, the plan continued to promote and assist new church starts. During the quadrennium it:

1. Developed 11 new Korean-language churches in full partnership with annual conferences, jurisdictional Korean mission directors/superintendents, and local Korean UMC congregations with the goal of becoming chartered and self-supporting in the subsequent three to five years.

2. Nurtured both existing and recently launched mission churches to grow in their life and mission.

3. Continued implementation of the $1 million "Matching Fund Campaign" for new church starts.

4. Collaborated with the "1,000 Church Campaign" of the Korean Association of the UMC.

B. Leadership Formation

The Korean United Methodist Church realizes that leadership formation for clergy and laity is a vital part of a congregation's sustainability and growth. However, leadership formation needs to be broad in scope since the leadership of the Korean Ministry has become increasingly diverse in terms of age, ethnic makeup, background, leadership style, and cultural orientation. In this quadrennium, there has also been a shift from focusing on "revival and growth" in leadership training to "spirituality and the healthy church." Listed below are goals implemented in leadership formation:

1. Continued to implement a comprehensive small-group leader-training module for pastors and laity, utilizing the Korean language resource, "Longing to Meet You," and further developed this resource in collaboration with the School for Congregational Development.

2. Created a task force on "confliction transformation" in collaboration with the Korean Network of United Methodist Women for 11 regional training events.

3. Launched the first "Korean Academy of Spiritual Formation" in collaboration with the Upper Room of Discipleship Ministries (formerly GBOD).

4. Supported leadership development for Korean clergy, including clergywomen, serving in cross-cultural/racial appointments.

5. Supported future young clergy by offering a "United Methodist Seminarians and Ministerial Candidates Information and Mentoring Session" in partnership with the General Board of Higher Education and Ministry.

C. Next Generation Ministries

Ministries serving second- and third-generation Korean Americans require new strategies for reaching out to an immigrant community that continues to diversify in age, culture, and ethnicity (through interracial marriages). The Korean Ministry Plan provides critical support in recruiting and developing new spiritual leaders—clergy and lay—from the community. In this regard, the following strategies were implemented:

1. Developed seven new English-language congregations in full partnership with annual conferences, jurisdictional Korean mission directors/superintendents, and local Korean congregations.

2. Supported the creation of Nexus, a new next-generation caucus, for Korean American English-speaking clergy, laity, and missionaries.

3. Strengthened leadership development through the Korean American United Methodist Youth Initiative, College Initiative, and the Children's Ministry Initiative.

4. Published the English edition of the small-group training resource, "Longing to Meet You," through Cokesbury and organized training events in English for next-generation clergy.

D. Justice-related Ministries

The plan enlarged its areas of focus to include justice ministry. In the current quadrennium, it provided support for changes in immigration policy, recognizing the needs of the immigrant community and their struggles. The plan was also active in efforts for peace and reunification of the Korean peninsula. It helped organize the "Peace March" in Washington, D.C., endorsed by the 2012 General Conference, commemorating the 60th anniversary of the armistice in the Korean conflict.

E. International Missions: Global Partnerships

The Korean Ministry Plan worked to develop new partnerships with central conferences, autonomous Methodist denominations, and other global organizations. In particular, the plan collaborated with Global Ministries and the Korean Association of The UMC in a mission project in Myanmar. A team visited Myanmar to train clergy and laity in small-group ministry utilizing the English edition of "Longing to Meet You." A similar project focused on the Korean diaspora in Europe.

II. Korean Ministry Plan Goals for 2017-2020: The United Methodist Council On Korean Ministries

Across the past four quadrennia, the Korean American National Plan faithfully served The United Methodist Church in strengthening Korean American ministries. Now, Korean ministries are important and influential not only in the national church, but also globally, a fact reflected in the change of the name to "Korean Ministry Plan."

The Korean Ministry Plan goals for 2017-2020 reflect three of the four focus areas of The United Methodist Church: leadership development, congregational development, and ministry with the poor. Following are eight specific goals of the plan for the next quadrennium.

III. Focus Area: Leadership Formation

Leadership formation of clergy and laity is a vital part of the church's sustainability and growth. The objective is to identify, recruit, and train both current and upcoming leaders. National and regional clergy and lay leadership training events and projects are supported by direct funding and leadership resources, in addition to collaboration with various ministry groups in the national Korean American community and general program agencies.

A. Goal 1: Next Generation Ministries

To build, support, and strengthen the leadership capacity of the Next Generation Ministries; to be achieved through the support and nurture of:

1. The Youth Initiative (YI)—a national leadership conference for Korean American United Methodist youth, the training of campus ministers and college leaders through the College Initiative (CI), and training of children's ministry pastors and teachers through the Children's Ministry Initiative (CMI).

2. The Nexus Ministry and the Nexus Internship Program, a national coordinating caucus for Next Generation clergy and laity, which also administers the internship program for college students and seminarians.

3. National and regional network groups for the Next Generation pastors and seminarians, as well as campus ministries.

B. Goal 2: Effective Leadership for Clergy and Laity

To nurture effective clergy and laity leadership through existing national networks, to be achieved by:

1. Further development of training for clergywomen and clergy serving in cross-racial appointments (National Association of Korean American United Methodist Clergywomen and National Association of Korean American United Methodist Pastors Serving Cross-Racial Appointments) and implementation of mentoring programs for such newly ordained pastors.

2. Development of Korean female lay leadership through collaboration with the National Korean United Methodist Women.

C. Goal 3: Transformational Leadership

To develop effective leadership in the Korean church through clergy and laity leadership training programs that nurture spiritual growth and enable healthy church development, including:

1. An effective mentoring/coaching program for young Korean pastors and new mission congregations.

2. A "Conflict Transformation" training course to encourage ministries of reconciliation.

3. An "Academy for Spiritual Formation" in partnership with the Upper Room.

IV. Focus Area: Congregational Development

The primary focus of this area is to launch new viable congregations and nurture them to become self-sustaining churches, which are key signs of a vital congregation. A new strategy of church "restarts" will help to spur new growth in existing congregations, and small-group ministries will be encouraged.

A. Goal 4: Plant New Korean-speaking Congregations

To plant 12 new (and restart) Korean Ministry congregations that will become sustaining within three to five years, relying on:

1. Partnerships with annual conferences, jurisdictional Korean mission directors/superintendents, Path 1, the "1,000 Church Campaign," and local congregations to locate sites, raise funds, and identify pastors.

2. Direct support to new congregations as they develop innovative methods to grow both in their congregational life and mission, including small-group training materials and clergy and lay training.

B. Goal 5: Plant New English-speaking Congregations

To plant five new English-speaking Korean American congregations to become self-sustaining within three to five years, relying on:

1. Partnerships with annual conferences, jurisdictional Korean mission directors/superintendents, and local congregations to locate sites, raise funds, and identify pastors for each church.

2. Consultation teams to provide support for the newly launched Next Generation churches, and English small-group training materials for clergy and laity.

C. Goal 6: Small-group Ministry

To implement a comprehensive small-group ministry strategy for pastors and laity through:

1. Promotion and distribution of the Korean and English publications of "Longing to Meet You" small-group leadership training materials.

2. A small-group ministry resource website with documents, resources, videos, and networking materials.

3. Direct funding and leadership resources for national and regional small-group ministry training based on "Longing to Meet You."

4. Specialized small group ministry resources and training for specific contexts, including clergywomen and cross-racial appointments.

V. Focus Area: Ministry with the Poor

The Korean Ministry Plan, in partnership with other agencies and organizations, will focus on support for justice ministry in the context of emerging needs. As immigrants, the Korean American church understands the importance of being connected to the global community. The plan will also work on fostering global partnerships for international missions.

A. Goal 7: Justice Ministry in the Context of Emerging Needs

To engage the church in justice-related ministries such as the peace movement of the Korean peninsula and immigration reform, seeking to achieve this goal through:

1. Collaboration with other agencies and organizations, such as Global Ministries and Church and Society, which focus on ministries with immigrants, global migration, and peace issues.

2. Building awareness in the Korean community of peace efforts.

3. Supporting local congregations that have immigrant-focused ministries, and collecting and sharing resources available to assist non-documented immigrants, especially within the Korean American community.

B. Goal 8: Global Partnerships

To develop new relationships with organizations globally, expanding the work of the Korean Ministry Plan beyond the United States, achieving this goal through:

1. Developing and sustaining relationships with global and ecumenical organizations, especially with autonomous Methodist denominations.

2. Planting new churches and starting new mission projects internationally through partnerships with global ecumenical organizations and autonomous Methodist denominations in Latin America, Southeast Asia, and Korea.

3. Collaborating with central conferences and existing Korean congregations, building relationships and providing resources to strengthen Korean United Methodist faith communities throughout the world.

To fulfill the work described above, a national office shall be continued with one full-time, executive staff person, and additional staff as needed and financially possible, with administration placed within Global Ministries under the direction of the United Methodist Council on Korean Ministries. The executive Committee of the United Methodist Council on Korean Ministries will provide supervision for the executive of the plan within the personnel policies of Global Ministries.

APPENDIX I—NEW CHURCH STARTS (2013-2016)

A. New Korean Church Plants (11)

- Alpha KUMC (Washington, D.C.)
- Ashburn KUMC (Ashburn, Virginia)
- Bethany KUMC (Elicott City, Maryland)
- Irvine Korean Ministry (Irvine, California)
- Joohyanghan KUMC (Mountain View, California)
- Madison KUMC (Madison, Wisconsin)
- Memphis KUMC (Germantown, Tennessee)
- Pittsburg Sarang KUMC (Pittsburg, Kansas)
- The Church of Holy Stump (restart) (Hamilton Mill, Georgia)
- Woori KUMC (New York, New York)
- Yobel KUMC (restart) (Demarest, New Jersey)

B. New English Ministry Church Plants (7)

- Embrace Church (Oakland, California)
- Green House Church (East Brunswick, New Jersey)
- Hope Song Mission Church (Egg Harbor, New Jersey)
- Monmouth Congregation (Eatontown, New Jersey)
- New Creation UMC (Campbell, California)
- Next Generation Congregation of KCCNJ (Englewood, New Jersey)
- Workers in the Harvest (Irving, Texas)

APPENDIX II—PROPOSED ORGANIZATION (2017-2020)

A. Council Members

- Bishops named by the Council of Bishops (2 or 3)
- Executive Director (ex-officio) (1)
- Representatives of The Korean Association of The United Methodist Church (2)
- Program Area Ministry Team Coordinators (3)
- Representative of National Association of Pastors Serving in Cross-cultural Appointments (1)
- Representative of the Nexus (Next Generation English Ministry Caucus) (1)
- Representative of National Association of Korean American United Methodist Clergywomen (1)

- Representative of the National Korean United Methodist Women (1)
- Representative of the National Korean United Methodist Men (1)
- Laity (1 male and 1 female) chosen by the Council of Bishops (2)
- At large members, if needed

B. Resource Persons

The following resource/liaison persons are invited to attend the Council meetings as needed (with voice but no vote):

- Bishops representing other jurisdictions
- Representatives (one each) of Global Ministries, Discipleship Ministries, Higher Education and Ministry, and United Methodist Communications, who shall attend at the expense of their respective agencies
- Jurisdictional Korean Mission Coordinators
- KMP Missionary

C. Program Area Ministry Teams

- Congregational Development
- Leadership Development
- Next Generation Ministry

D. Executive Committee

- Chair (1)
- Vice-Chairs (2)
- Program Area Coordinators (3)
- Ex-Officio: Executive Director (1)
- At-large Members: National Caucus (1)
- Clergy Woman (1)

E. Funding Review Committee

- Chair (1)
- Program Area Coordinators (3)
- Ex-Officio: Executive Director, staff—no vote (1)

Report on the National Plan for Hispanic/Latino Ministry: A Journey of Accompaniment and Service

I. A Visionary Path: A New Global Community Walking Together in Service and Love

More than a quarter of a century ago, The United Methodist Church approved the creation of the National Plan for Hispanic/Latino Ministry (NPHLM, the National Plan, or the Plan hereafter). The vision was for all cultures to hear about the liberating acts of God, celebrate them in our own languages, and minister to the needs of others, particularly the needs of those who suffer most.

Today, in light of the demands of new realities, the Plan envisions a new global community walking together, in which all of God's creation serve one another in love. In an effort to fulfill this vision, the Plan now believes that its mission is to help create that type of community by collaborating with annual conferences in the discovery of principles and strategies in the formation of transforming communities, forming leaders through educational, spiritual, and practical tools, and accompanying annual conferences in the development and implementation of ministerial action plans.

Since the 1992 General Conference, the NPHLM has been steadily meeting some of the needs of the Hispanic/Latino population in the United States of America. Thanks to the opportunity of being in partnership with the four programmatic general agencies, more than 49 annual conferences, many local congregations, and committed leaders, the National Plan has been able to develop contextual leadership, creating relevant training resources, contributing with planting new congregations and revitalizing existing ones, and successfully accompanying our churches and communities with the issue of immigration.

These accomplishments have moved us closer to achieving the divine vision that the Plan started out with several decades ago and that has guided its steps until the present.

II. New Challenges Along the Way: The Twenty-First Century

The Plan's journey has been rewarding but not easy. New and complex realities are confronting The UMC.

While the U.S.A. has continued to grow in population and complexity, the face of the Hispanic/Latino community (which now represents 17% of the entire population) has drastically changed even more in the last years, especially in the areas of language, citizenship, culture, and communication. Let us take a close look at some striking numbers.

- Although the number of U.S. foreign-born Hispanics and Latinos has flattened out over the past 10 years (due in part to increased U.S. border law enforcement and removal processes), the number of U.S.-born Hispanics continues to rise sharply. As of 2012, for instance, it was estimated that 34.1% were U.S. born.
- Currently, two out of three Hispanics/Latinos are U.S. citizens.
- The Hispanic/Latino community has changed from being monolingual to bilingual. While 28% of Hispanics/Latinos speak Spanish only, 72% speak English (15% speak English only, 21% mostly English, 4% English and Spanish, and 28% mostly Spanish).
- Over the next two years, 2.7 million English-speaking Hispanic teenagers will become adults. Five years later another 4.8 million will become adults. And given that the U.S. is now experiencing a **net loss** of foreign-born Hispanics/Latinos, within seven years there should be over 4 million more English-speaking U.S. Hispanic/Latino adults than Spanish-speaking ones.[1]

Hispanics/Latinos born and raised here are automatically U.S. citizens, their first language is English, they are cultural products of the U.S. educational system, are part of the standard U.S. workforce, and are at least bicultural Americans. They are part of the emerging U.S. global culture of today and tomorrow.

To add to this situation, accelerated changes taking place in the areas of technology and communication have influenced the way in which Hispanics/Latinos communicate, particularly between the X and Millennial generations, for whom English is their first language.

- U.S.-born Latinos are more likely than foreign-born Latinos to be online (81% vs. 54%); to have a home Internet connection (71% vs. 45%); to have a home

1. See http://nphlm.org/2015/why-is-our-denomination-where-it-is-today-how-can-it-change/

broadband connection (60% vs. 35%); and to own a cell phone (86% vs. 70%).
- Some 47% of Spanish-dominant Latinos use the Internet, compared with 74% of bilingual Latinos and 81% of English-dominant Latinos.
- Some 37% of Spanish-dominant Latinos have a home Internet connection, compared with 61% of bilingual Latinos and 77% of English-dominant Latinos.
- About one-fourth (26%) of Spanish-dominant Latinos have home broadband access, compared with about half (52%) of bilingual Latinos, and two-thirds (66%) of English-dominant Latinos.
- Some 68% of Spanish-dominant Hispanics have a cell phone, compared with 78% of bilingual Hispanics and 86% of English-dominant Hispanics.[2]

With respect to Hispanic/Latino leadership and representation in local United Methodist churches, it is clear that The United Methodist Church is far behind in meeting the demands of our society; our efforts are not commensurate with U.S. demographics.

- Out of the 17% of people who are of Hispanic/Latino descent, one-tenth of 1% are United Methodists; this represents only 0.1%.
- About 17% of all Hispanics/Latinos who speak English are members of The United Methodist Church.
- With respect to clergy, 0.9% of Hispanics/Latinos are deacons in full connection, 1.2% are elders in full connection, 0.5% are deacons in probation, and 2.1% are elders in probation, 2.4% are associate member pastors, 5.2% are full-time local pastors, and 2.4% are part-time local pastors. Most of our current pastors are Spanish speakers, because boards of ordained ministry and seminaries are not recruiting new Hispanic/Latino candidates in numbers commensurate with current U.S. demographics.

The implications are loud and clear. As we enter into the second decade of the twenty-first century, an age in which the forces of globalization and the extraordinary advances of technology and communication impose new paradigms and challenges to the church, The United Methodist Church must read the signs of current times and reassess its goals and priorities in light of the actual demands of our communities. Our need to develop new systems of contextualizing our mission and role in society with greater speed than in the past is imperative.

2. See www.pewhispanic.org/2011/02/09/latinos-and-digital-technology-2010.

Thus, it is urgent for our church to create a new and vital generation of Hispanic/Latino leaders and communities who are equipped with a good understanding of the extensive range of world views, cultural backgrounds, and perspectives represented in the world today, particularly within the emerging needs and challenges affecting the Hispanic/Latino community in the U.S. and the nation as a whole.

Moreover, we must press the church to move from its shallow understanding of ethnic and cultural inclusiveness to a solid strategy of recruitment of young adult candidates for the different range of ordinances of our structure. The absence of effective marketing strategies to recruit Hispanics/Latinos at the college and seminary level, the outdated policies and requirements for admission, and inadequate theological education programs suggest an unfriendly environment for potential Hispanic/Latino candidates to their programs. This results in negative consequences for The UMC and a disservice to society. There is so much we have to be thankful for, and yet the road ahead is demanding.

In the present report, the readers will get a chance to celebrate what the NPHLM has been able to achieve this past quadrennium, but you will also have an opportunity to take a close look at some recommendations regarding what we need to do to get closer to fulfilling the vision God has put in our heart for the 2017-2020 quadrennium, as we all enjoy glimpses of a global community in which its members serve each other, transformed by the overwhelming power of God's grace.

III. Footprints of a Recent Walk: The 2013-2016 Quadrennium In Retrospect

Since the 2008 General Conference blessed the NPHLM for the 2009-2012 quadrennium, through the present time, the national office has been working diligently on four areas of ministry to help The United Methodist Church fulfill its mission: developing leadership, accompanying annual conferences and developing local church strategies, developing new congregations, and working on immigration and other critical social concerns.

In context of an economic recession, anti-migrant sentiments, and law-enforcement crackdown efforts to counteract unauthorized migration, Hispanic/Latino communities and churches have managed to hold on and move forward in hope and faith. In spite of these challenging circumstances, we see signs of growth. Thanks to our partnerships with local congregations, annual conferences,

and general agencies, the Plan has been able to achieve many of the goals set for the quadrennium that is now ending. Several testimonies and stories add a personal touch and encourage The UMC to do more. We hereby share with the general church the results of our collaboration.

A. Developing Leadership

Hispanic/Latino churches need leaders. We praise God for allowing all of us to make a contribution in this area as well, as we recommit ourselves to making this a priority during our next quadrennium.

With the growing support of the general church, Global Ministries, Higher Education and Ministry, Discipleship Ministries, and Church and Society, in this past quadrennium the Plan succeeded in:

1. Organizing the Third National Consultation on Hispanic/Latino Ministry for more than 300 selected participants, and structuring a platform that would permit a successful implementation of the resulting recommendations during the next four to six years.
2. Cooperating with MARCHA (Methodists Associated Representing the Cause of Hispanic Americans) and Higher Education and Ministry in creating and assigning leadership formation scholarships.
3. Assisting Higher Education and Ministry in strengthening the course of study schools and providing financial support to some of their local pastors enrolled as students.
4. Designing and implementing theological education programs and curricula for laypersons, lay missionaries, and lay ministers.
5. Helping produce educational resources for children and the theological formation of lay leaders and pastors.
6. Giving grants to several Hispanic/Latino academias, community centers, legal clinics, and the journal *Apuntes.*
7. Updating Modules I and II.
8. Creating websites and blogs for global, educational dialogues.
9. Supporting several Hispanic/Latino students who participated in the ethnic young adult summer internships.
10. Supporting 40 intergenerational training events, for 520 people, in three languages, in all jurisdictions.
11. Helping provide hands-on training to future church planters so they could have a significant impact in the church residency program.

B. Accompanying Annual Conferences and Developing Local Church Strategies

The Plan celebrates the substantial progress The UMC continues to make in the area of collaboration and partnership with annual conferences in order to develop effective strategies for the formation of transforming communities. To this end, progress has been reached in the ministries of collaboration, leadership development, and accompaniment.

With the growing support of the general church, Higher Education and Ministry, and Global Ministries, in this past quadrennium the Plan succeeded in:

1. Increasing the number of annual conferences by 37% to 53 since the last quadrennium.
2. Elaborating and implementing cooperation agreements with several annual conferences to reach out to a significantly higher percentage of second- and third-generation Hispanics/Latinos in their geographical boundaries and accompany local churches in their work with that sector of the population.
3. Organizing Hispanic/Latino Ministries committees and working closely with cabinet members and conference staff.
4. Assigning 21 missionaries to serve in 14 annual conferences, in 5 jurisdictions and the church of Puerto Rico.
5. Visiting 34 annual conferences in 5 jurisdictions (a total of 62 visits) to help them develop ministry strategies.
6. Crafting a strategy-development process to simplify the implementation of the National Plan, based on principles that address ministry priorities.
7. Creating three granting categories to assist specific ministry areas: a laity training center, youth development, and a community center.
8. Shaping financial collaboration agreements with partners that provided almost $1 million to support the implementation of conference strategies.

C. Developing New Congregations

The NPHLM assisted The United Methodist Church in planting and infusing vitality into existing Christian gatherings, while providing technical and financial assistance to annual conferences and districts on developing new places of worship and service. With the support of the general church and in collaboration with Global Ministries and Discipleship Ministries, in this past quadrennium the Plan succeeded in:

1. Establishing five Brazilian ministries in several annual conferences, mostly in the northeastern jurisdiction.
2. Designing three sequential modules as accompanying tools for planting new congregations in the Hispanic/Latino context.
3. Granting church development funds to nine annual conferences in four jurisdictions.
4. Designing and implementing coach training for church planters and equipping more than 250 men and women to plant new Hispanic/Latino congregations.

D. Working on Immigration and Other Critical Social Concerns

The issue of unauthorized migration has been extremely important and challenging to the life and mission of The UMC. Many of our Hispanic/Latino leaders and churches have been negatively impacted by anti-immigrant sentiments and tough law-enforcement actions. However, we rejoice in our contributions and accomplishments in spite of this negative atmosphere.

With the growing support of the general church, and in collaboration with Church and Society and the institutional Task Force on Migration, this past quadrennium the Plan succeeded in:

1. Participating in global migration dialogues and sending young leaders to participate in these events as speakers.
2. Designing and implementing hospitable and networking programs for migrants in Central America and the U.S., in cooperation with Methodist churches in the region.
3. Keeping leaders and churches informed about immigration-related issues at the national and state levels.
4. Helping formulate resolutions that advocate for comprehensive immigration reforms and supporting the Dream Act and Deferred Action.
5. Creating educational material to facilitate dialogue on the issues of immigration so that some practical solutions can be implemented.
6. Participating in Black-Brown conversations.
7. Supporting prayer vigils at the White House, immigration trainings, "Not One More" Weekend of actions to stop deportations, etc.

IV. Looking at the Road Ahead: Goals for the 2017-2020 Quadrennium

Based on an assessment of current realities, prayers, consultations, and the praxis of everyday-life ministry with Hispanics/Latinos, the Plan recommends that the General Conference continue investing efforts and energy in the 2017-2020 quadrennium on the following focus areas of ministry with the defined goals and objectives included in this quadrennial request:

A. On Leadership Development

To develop principled Christian leaders whose work is relevant to the realities and needs of the current generations of Hispanics/Latinos in U.S. and foreign places. The Plan will meet this objective through the implementation of the following goals:

1. To strategically identify, recruit, and train new leaders for ministry to address the needs of their ever-changing local communities.
2. To accompany annual conferences and the global church to strategically align the resources available in the connection for the identification, recruitment, and training of a new generation of principled leaders for impacting their communities.

B. On Church Growth

To assist in the development of new places of worship and established Hispanic/Latino churches in a process of revitalization and transformation so they become missional congregations. The Plan will meet this objective through the implementation of the following goals:

1. To provide technical and financial assistance to annual conferences and districts on developing new places of worship.
2. To intentionally identify, recruit, and train local mission teams of new leaders for ministry among members who are second- and third-generation Hispanic/Latino Americans, who will create new faith communities and community-based ministries within their ever-changing local communities.
3. To provide financial grants to empower the unfolding ministries of the local mission teams created by the ministry team formation process, and the pastor-mentor and lay missioner teams formed by the Module I-II process.

C. On Ministry with the Poor and Migration

To equip and support the church for compassionate global service. The Plan will meet this objective through the implementation of the following goals:

1. To understand and monitor the unfolding situation affecting global migrants and the nations that send, transit, and receive them.

2. To seek and develop new partners to raise awareness and respond to the global migration phenomenon.

V. Pilgrims Working Together: Structures and Resources

In an effort to be more effective and maximize the use of available resources, the National Office of NPHLM will be operating in the new facilities of Global Ministries and under its administration while retaining its current structure; namely, the national office and its coordinator and the National Committee on Hispanic/Latino Ministry and its executive committee.

A. General Agencies Partnership

The United Methodist Church's mission is to make disciples of Jesus Christ for the transformation of the world, a mission that calls all of us to go into a world of needs and challenges, in which Hispanics/Latinos are now a priority. However, based on the experiences and assessments of previous quadrennia, the Plan now believes that God is calling the whole church to engage this sector of the population with a more focused, renovated work, as part of The United Methodist Church's mission. In the past, the representatives of the general program agencies who have worked on various elements of the National Plan, in collaboration with the National Committee on Hispanic/Latino Ministries, have shown creativity and effectiveness in this collaborative process of fulfilling the Plan's vision and mission. Based on this precedent, we are confident that, by the grace of God, the general agencies will continue to partner with the National Plan to face the complexity of challenges and opportunities provided by a world that more than ever prioritizes inequality, individualism, and violence instead of the principles of God's kingdom.

In ongoing collaboration with the National Committee on Hispanic/Latino Ministries, each general agency is expected to continue collaborating with the implementation of the National Plan and toward its proposed goals and objectives for the 2017-2020 quadrennium, as described in the following paragraphs:

1. To provide a process of *acompañamiento* (accompaniment) to assist annual conferences to develop and assess their strategic plans for Hispanic/Latino ministries based on guidelines developed under the direction of the National Committee on Hispanic/Latino Ministries and provide matching grants to conferences for developing leadership, accompanying annual conferences and developing local church strategies, developing new congregations, and working on immigration and other critical social concerns.
2. To design, test, and perfect model programs and resources that use the National Plan's methodology to respond to identified needs in implementing the National Plan.
3. To design and implement Module III workshops addressing the systemic and structural issues related to Hispanics/Latinos and immigration, health care, education, unemployment, housing and poverty, and other social issues.
4. To design and update Module I and II for the lay missioners and pastor-mentor teams and design and implement Module III in areas of ministry related to making disciples for the transformation of the world.
5. To resource the revitalizing and mobilizing of Hispanic/Latino congregations, particularly through the congregational mobilization process described earlier in the National Plan.
6. To promote and collaborate to review the course of study curriculum to reflect the National Plan's priorities and goals, and to coordinate and upgrade the academic quality of the Spanish-language course of study, making it more relevant to the Hispanic/Latino community and context, in collaboration with the directors and faculty of the Spanish-language course of study schools.
7. To produce resources for pastors serving in The United Methodist Church coming from other countries and denominations, in order to help them grow in their understanding of the Hispanic/Latino culture and the context in the United States and The United Methodist Church's doctrine and polity.
8. To continue working with the existing task force on designing, testing, implementing, and evaluating at least one alternative model of theological education for Hispanic/Latino pastoral leaders with undergraduate United Methodist colleges, seminaries, and/or training centers that facilitate these pastors' movement toward ordination.
9. To design and offer Module III workshops in annual conferences to strengthen The United Methodist Church's understanding of Hispanic/Latino theology, spirituality, and ethos, as well as its understanding of the Hispanic/Latino United Methodist community's contribution to the overall United Methodist ethos.
10. To identify placement opportunities for missionaries that support the National Plan's stated strategies, priorities, and goals; and to recruit, train, commission, deploy, and accompany at least 50 missionaries.

11. To promote and administer the National Challenge Fund for Hispanic Ministries.

B. National Coordination

To support and coordinate the NPHLM's implementation, the Plan recommends the continuation of a national office headed by a coordinator and guided by a national committee. Several factors make the coordination of the National Plan an important and necessary function. A coordinator is needed to work with all the general agencies and annual conferences of the church and facilitate interagency work. Only the national office can provide the regular communication and exchange of success stories asked for by annual conference leaders. Having done an extensive assessment of Hispanic/Latino ministry, the NPHLM recognizes the need for ongoing assessment and research of the denomination's work among Hispanics/Latinos. There is a strong desire to learn from examples of successful Hispanic/Latino ministries, examples that need to be collected and disseminated on an ongoing basis. Such research, data collection, and dissemination need to be done at a national level for effective and efficient use. The Plan recommends that the national office and coordinator be hosted at the facilities of Global Ministries.

C. The National Committee on Hispanic/Latino Ministry

1. **Organization.** The Plan recommends that the National Committee on Hispanic/Latino Ministry continue to be the entity responsible for overseeing and guiding the implementation of the NPHLM and be composed of 15 members who meet the following criteria:
   a. Two bishops named by the Council of Bishops, attending with funds from the Episcopal Fund.
   b. One representative from, and named by, MARCHA (Metodistas Asociados Representando la Causa Hispanos Americanos).
   c. One elected board member from the general program boards: Church and Society, Discipleship Ministries, Global Ministries, and Higher Education and Ministry, all to be selected and funded by their respective agencies.
   d. Up to seven at-large members, selected by the National Committee on Hispanic/Latino Ministries, to reflect the varied constituency of The United Methodist Church with regard to gender, age, lay versus clergy status, Hispanics/Latinos and non-Hispanics, with jurisdictional inclusiveness as well. At least one shall be a person involved with Brazilian ministries in the United States.
   e. In addition to committee members, at least one staff person from each of the program agencies who has responsibility for Hispanic/Latino ministries within the general program agency (and other staff resource persons as may be needed) will be invited to serve on the committee with voice but no vote, all to be selected and funded by their respective agencies.
   f. A representative from The United Methodist Publishing House, from United Methodist Communications, from the General Commission on Religion and Race, and from the General Commission on the Status and Role of Women—these latter two who will serve as monitors—will be invited to the committee meetings, all to be selected and funded by their respective agencies.
2. **Functions and Responsibilities.** The Plan recommends that the National Committee be charged:
   a. To set policy and direction for the development, implementation, monitoring, and evaluation of the NPHLM.
   b. To lead the church in the development of guidelines for grants and programs for Hispanic/Latino ministries with the general agencies, seminaries, annual conferences, training centers, and others responsible for implementing components of the National Plan.
   c. To coordinate responses to the National Plan of all the general agencies and annual conferences and facilitate interagency collaboration.
   d. To monitor and assist in the evaluation of programs in Hispanic/Latino ministries by the general agencies and annual conferences.
   e. To give direction and support to the office of the National Plan.
   f. To undertake program initiatives in response to identified needs in collaboration with the general program agencies, seminaries, training centers, and annual conferences, and to provide final approval of the distribution of grant funds allocated to the National Plan.
   g. To revise the existing guidelines, as needed, for the Challenge Fund and to assist in the promotion of the Fund.
   h. To promote and support the necessary ongoing research on issues affecting Hispanic/Latino communities and the mission of The United Methodist Church in these communities.
   i. To build a strong relationship with the holistic plan for Latin America and the Caribbean because of the global nature of these ministries.

j. To send a representative to the United Methodist national task force on immigration.
k. To make an oral report, in addition to a written report, to the 2020 General Conference of The United Methodist Church.

VI. Travel Supplies: A Budget for the 2017-2020 Quadrennium

To achieve all the above goals with the existing organization, we request the 2016 General Conference approve $3,194,226.00 for the continuation of the implementation of the National Plan for Hispanic/Latino Ministry during the 2017-2020 quadrennium. This amount will be allocated to Global Ministries in consultation with the National Committee on Hispanic/Latino Ministry. The funds allocated to Global Ministries through the NPHLM, with the exception of those funds designated for the national office, the coordinator, staff, and the National Committee of the NPHLM, shall be used for program initiatives to strengthen and support annual conference and local church ministries with Hispanic/Latino people, according to the priorities and criteria of the NPHLM.

In order to fulfill the work of the NPHLM, a national office shall be continued with one full-time, unencumbered executive staff person, with additional staff as needed and financially possible, administratively placed within Global Ministries under the direction of the National Committee of the NPHLM. The executive shall be selected by the National Committee of the NPHLM in consultation with Global Ministries.

A portion of the program initiatives outlined in the NPHLM shall be delivered through the budgets of the various general program agencies of The UMC and their governing bodies. All funds allocated through the NPHLM shall be designated as separate line items within the general programs of Global Ministries.

We recommend that these funds be allocated to the general program of Global Ministries according to the responsibilities assigned, with final allocation to be determined by the National Committee of the NPHLM in consultation with the General Council of Finance and Administration.

Quadrennial Budget Request 2017-2020

General Board of Global Ministries **$3,194,226.00**

- Annual conference and local church strategy
- Conference missional team development
- Recruiting new generation of lay missioners
- Candidacy process local missional development
- Local missional team empowering
- Global migration
- Program coordinator office
- National committee training
- Administrative fees

Grand Total: **$3,194,226.00**

VII. And the Walk Continues: Concluding Remarks

With its dramatic, fast-paced changes and crossroad challenges, the twenty-first century represents for United Methodists another stage in history that puts the faith, values, and convictions of The UMC to the test. It is a time in which we are called to renew our partnership with God on that timeless vision to create a world in which all of The UMC's members, once transformed by the power of the Holy Spirit, celebrate life in its fullness. We are slowly but steadily moving in that direction, although there is still a long way to go and much work to be done.

We know that trying times await us as we move forward with faith and hope. We know that the thorns and thistles of destructive or cynical criticism will cross our path. The wild beasts of the status quo and the rigid structures and ideologies that oftentimes choke the church, will try to make us quit or go back to where we came from. The scorching heat of the fight in the middle of the desert will make us long for the privileges we once enjoyed in

the risk-free walks of institutional comfort. But that past has equally taught us that, as we press forward with hopeful resilience, several oases will appear and hospitable hosts will welcome us with open arms so we can pause to renew our strength. Deep inside we know that we will find healing, shelter, food, water, friendship, and words of encouragement to move on to the next sanctuary, until one day we reach our final destination at the end of the horizon. With your commitment and help we can and will reach the home all of us have longed for!

As we continue to walk together on the road that leads to life, and show compassion to individuals and communities who are hurting or are too weak to walk by themselves (Luke 10:33; cf. 2 Corinthians 1:16), let us remember that only in God's presence is there "fullness of joy" (Psalm 16:11 NRSV). Shoulder to shoulder to defeat the forces of dismay, complacency, and indifference, we can and will meet the challenges that cross our path and take advantage of the opportunities to succeed, always trusting that God's Word is "a lamp" unto our feet and "a light" to our path (Psalm 119:105 NRSV), that only our God can make "a way in the sea" and "a path in the mighty waters" (Isaiah 43:16 NRSV).

Report on the Pacific Islander Ministry Plan

I. Origins and First Quadrennium

At the 2012 General Conference, The United Methodist Church underscored the Wesleyan understanding of the church as a worldwide parish by creating the Pacific Islander Ministry Plan (The Plan), the newest of the five other national ethnic plans marking the diversity of the church in the United States. The Plan's overall goal is that of reaching out to the Pacific Islander communities to make disciples of Jesus Christ for the transformation of the world.

A. Mission Statement

The mission of The Plan is fourfold:

1. To empower Pacific Islander United Methodists to fully participate in the life of the church and be agents of Christian love and service within the world community.
2. To enable Pacific Islander United Methodists to navigate their faith life in their new surroundings using the gifts that they have brought from their respective island homes and incorporating the necessary and appropriate resources to their new home.
3. To join all members of the church in bringing different and diverse gifts to the table of the Lord and ensure that the church is shaped by all.
4. To affirm the common heritage of Pacific Islanders whose identity is partly anchored in their shared inhabitation of the Pacific Ocean and the diversity of their particular histories, traditions, and languages.

B. Constituencies and Background

As an ethnic initiative, The Plan brings together people from the three distinct groups of Pacific Islanders from:

- **Micronesia,** including the Marianas, the Carolinas, and the Marshall Islands.
- **Melanesia,** including Fiji, the Solomon Islands, and Papua New Guinea.
- **Polynesia,** including, Samoa, Tonga, Tahiti, the Cook Islands, and Hawaii.

At present, Chamorros (originally from the Marianas), Fijians, Samoans, and Tongans comprise more than 75 Pacific Islander UMC congregations and/or ministries, primarily in the Western Jurisdiction of the United States. According to U.S. census data, Pacific Islanders began entering the U.S. before the 1970s, with the biggest wave of migration occurring in the 2000s. Many of these Pacific Islander immigrants relied on a strong faith, including Methodism, grounded in their cultural context to survive in those new settings. In 1822, the Methodist Church of Australia sent its first missionaries to Tonga. The Methodist Church grew in the Pacific Islands in part because Tongans shared in the evangelization of the rest of the Pacific Islands, work that continues today. Pacific Islanders in the U.S. still find themselves in new settings and seek to make their faith experience relevant and applicable to life in a new country and culture. The strong, interrelated social and cultural network of the Pacific Islands has allowed immigrants to create successful communities of faith that draws on the life experiences of people who are accustomed to living out the practice of mutuality and reciprocity, consistent with biblical teachings.

C. Challenges

Gaps exist, however, between this way of living and the current social realities of today. Common challenges in immigrant societies exist, such as poverty, poor health, gang violence, and lack of education.

The Plan seeks to address these social challenges along with planting and strengthening congregations. Doing so strengthens the Pacific Islander United Methodist faith communities, and enables them to fully utilize their gifts and graces, and thus contribute further to the Church's mandate to make disciples of Jesus Christ to transform the world.

The task of strengthening existing congregations and ministries has cultural implications. As recent immigrants, Pacific Islander United Methodists identify more with their native churches than with The United Methodist Church. The existing ministries were set up in part to help alleviate a sense of alienation that characterizes first-generation immigrants, and as a result, the churches and ministries closely resemble the ministries of their home countries. This approach allows for the transmission of strong spiritual gifts such as stewardship, Wesleyan small-group formation, deep spirituality, and energetic singing and worship.

The Pacific Islander Ministry Plan is a practical ministry that the denomination can use in providing guidance, direction, and nurturing to Pacific Islander ministries. It

is a means of self-determination, as it allows Pacific Islanders to name and define the issues and provide meaningful and appropriate strategies for strengthening Pacific Islander ministries.

The task of strengthening the Pacific Islander ministry is not an end product. It is a means of strengthening the full United Methodist connection. Success of the Pacific Islander ministry will be measured by how the church is strengthened by the participation and involvement of Pacific Islanders. Pacific Islanders have a deep sense of loyalty to God that has been instilled by their native surroundings, and affirmed and reaffirmed in their life experiences. Culture and faith have come together to form a strong and resilient foundation that impels them to embrace United Methodism and all its charge. In these challenging times, a vibrant faith and resiliency borne out of a proven way of life are valuable, needed assets for The United Methodist Church. Pacific Islanders in The United Methodist Church have much to receive—and much to give.

D. Current Quadrennial Activities

The Pacific Islander Ministry Plan, organized in 2013, has an executive advisory committee consisting of 10 members who were elected by constituting caucuses, namely Fijian, Samoan, and Tongan. This committee meets once a year to consider and project next steps.

The Plan was launched September 5-7, 2013 at "Catching the Vision," a convocation in Santa Ana, California, to present it as a mandate program of the General Conference. The theme from scripture was Proverbs 29:18 (KJV): "Where there is no vision, the people perish." One hundred fifty clergy and laity engaged together in worship, workshops, and planning sessions. These sessions were geared toward interpretation of the goals and objectives of The Plan, showing how The Plan benefits faith communities in five areas of focus: congregational development, leadership development, language resource development, ministry with the poor, and healthy living.

The work of the general agencies and other denominational organizations was reviewed. Other themes were lay-clergy partnership, participation in annual conferences, network building, small-group meetings, stewardship, and alignment of United Methodist and Pacific Islanders' visions of mission.

Several "visioning" events, often along language/cultural lines, both preceded and followed the Santa Ana convocation. These included "Talanga" ("Let Us Build") visioning session for the Tongan community in the California-Pacific Annual Conference and training in "Catching the Vision" at the Waimanalo First Tongan United Methodist Church in Hawaii. Training events for each language group took place in collaboration with general agencies, United Methodist Women, and the Racial Ethnic Local Churches (RELC) emphases.

The Plan supported the purchase of language-appropriate worship and education resources, including Fijian Bibles and hymnals at Shoreline United Methodist Church in the Pacific Northwest Annual Conference. It also resourced youth ministries in Sacramento, Palo Alto, Santa Rosa, Hayward, and San Bruno, California, as well as Seattle, Washington. In Hayward, a grant was received to help the youth ministry develop musical leadership for worship; in Seattle, young people received training on how to transport both the elderly and the young to church. In San Bruno, computer training was provided to both youth and adults.

The response to The Plan was overwhelmingly positive among the annual conferences and Pacific Islander congregations. There is a sense of being included and valued. Not every need has been met, but there is a growing sense of partnership within the United Methodist connection that makes it desirable and possible for congregations and ethnic communities to set their priorities within the broad scope of God's mission through The United Methodist Church.

II. Program and Strategies Proposal for 2017-2020

The following are proposed in six areas for the coming quadrennium, now that The Plan is firmly established.

A. Leadership Development

1. **Training and Recruitment Events.** Twelve events for clergy and laity will be offered to encourage and partner with each caucus (Tongan, Fijian, and Samoan), including such sessions at their annual convocation.
2. **New Youth Leadership Development.** Sponsoring two events for youth and young adult leadership development. The Plan will collaborate with the General Board of Discipleship, the General Board of Higher Education and Ministry, and others to provide scholarships for the youth and young adults to fully participate.

B. Church Growth

1. **Four New Faith Communities.** These will meet

with each caucus clergy to discuss new church development, encouraging pastors to look beyond their current parish to see possibilities for new faith communities near where they are.

2. **Revitalization of Four Existing Ministries.** After consulting with the pastor and district superintendent, The Plan will identify the congregation's needs in areas such as leadership training or worship. The plan will help develop a strategy and will provide assistance for congregational revitalization.
3. **One Multiracial New Generation Ministry.** The Plan will assist the Pacific Islander Youth and Young Adults organization to rally at the national level once a year for the purpose of encouraging leadership development and mission orientation. Youth and young adults will be recruited to participate in events and programs provided by the general agencies throughout The United Methodist Church.

C. Youth and Young Adults Programs

1. **Leadership Training Events.** Ten events will be designed particularly for Pacific Islander communities' youth and young adults in the jurisdictions that have a significant number of Pacific Islanders, these sites to be determined.
2. **Outreach Programs.** The Plan will partner with local congregations to start 10 musical and evangelistic outreach programs designed for youth and young adults in their local churches or cities.
3. **Grants to Congregations.** Ten grants will be made where after-school programs or school tutoring sessions and activities have been developed for youth. These grants can also be applied toward career-training/job-seeking workshops for young adults.

D. Ministries with the Poor

1. **Community Outreach Development.** The Plan will provide three grants, one for each language group, and will choose the best proposal from the churches on organizing a community outreach program.

E. Development of Language Resources

1. **Multimedia Resources.** The Plan will encourage and assist congregations to develop and maintain a professional website that will introduce their faith communities and activities.
2. **Study and Training Materials.** The Plan will assist congregations in purchasing materials for Sunday school, music for worship, children's Bible stories, and worksheets for Christian education.
3. **Creativity Awards.** The Plan will give out ten awards for creativity in writing songs for worship.

F. Healthy Living Promotion & Education

1. **Resource Development.** The Plan will consult with the Global Health unit of Global Ministries on suitable programs and projects. It will develop (for language purposes), or assist the congregations to obtain, resources on the following subjects: healthy eating; food and nutrition education; and chronic illness, including hypertension, diabetes, oral health, mental health awareness, domestic violence, and elderly care.

III. Recommendation: The Budget Request for 2017-2020

We request the World Service Fund allocate to the Pacific Islander Ministry Plan for 2017-2020 the sum of $543,544. This investment will have a lasting impact on the Pacific Islanders community for the kingdom of God, and a lasting impact on The United Methodist Church as a force for making disciples of Jesus Christ for the transformation of the world.

United Methodist Global Aids Fund Report 2013-2016

"I've shared about Prevention of Mother to Child Transmission (PMTCT) with my husband, my housemaid, my close friends, our congregation, and, finally, I've met four pregnant women who are now all registered at the hospital for Prenatal Care, which means they'll receive HIV screening and treatment."
—Mrs. Merlyn, The Christian AIDS/HIV National Alliance (CANA), New Delhi, India, UMGAF-funded project.



For United Methodists, combating HIV and AIDS remains a high priority as the church addresses diseases of poverty by improving health globally. With over 35 million people infected with HIV and millions more becoming infected each year, the church is called to be in the forefront of the struggle to improve education, prevention, care, and treatment.

HIV and AIDS particularly impact the poor of the world. Only 38 percent receive life-giving antiretroviral drugs. Far more persons die yearly from HIV than malaria or tuberculosis.

In the United States, AIDS rates are increasing in African American women, Latinas, the elderly, as well as those using intravenous drugs.

Of the 35 million plus persons infected globally, almost 50 percent are women. In sub-Saharan Africa, 58 percent are women. Though medicine exists to stop mother-to-child transmission, some 240,000 children are born each year HIV positive.

Just Save ONE

UMGAF is a global health initiative of The United Methodist Church. This quadrennium the interagency United Methodist Global AIDS Fund (UMGAF) Committee adopted the slogan "Just Save One," emphasizing the importance particularly of helping a child to be born free of HIV. Because grant funds have been limited due to the church having other priorities, the committee has focused primarily on supporting church projects in Africa and Asia that have sought to stop mother-to-child transmission. Each day approximately nine hundred babies are born with HIV—something completely preventable if the mother has access to HIV testing and treatment. Thirty-eight percent of women who are pregnant do not have access to AIDS medications.



History

The UMGAF was created in 2004 by the General Conference and serves as an educational, advocacy, and grant-making initiative of The United Methodist Church. It is an Advance Special (Advance #982345) governed by an interagency committee comprised of representatives from the Council of Bishops, General Board of Global Ministries, General Board of Church and Society, General Commission on Communications, United Methodist Women, Division on Ministries with Young People, and Office of Christian Unity and Interreligious Relationships, along with six at-large persons not affiliated with these agencies. The committee meets twice each year. Each agency contributes time and resources to support the work of UMGAF for which we are very grateful.

During each meeting, the committee takes the opportunity to listen to the voices of people living with AIDS

and agencies addressing the epidemic in the respective cities where the committee meets. These conversations have greatly enriched and informed our work as we partner with annual conferences around the globe and other Methodist-related programs.

Successful Efforts

- UMGAF has raised over $3.5 million in funds. This money has been distributed to 284 projects in 44 countries. Applications are made through UMCOR and are evaluated methodically and regularly for effectiveness. To find a world map with the locations of all our grants, go to: www.umglobalaidsfund .com, "Resources."
- Twenty-five percent of all contributions made through local churches for UMGAF remain in the respective annual conferences for AIDS projects. To see a listing of annual conferences and their activities, go to www .umglobalaidsfund.com and click on "Resources."
- Special educational conferences on HIV and AIDS this quadrennium have been held for Native American youth and Latina leaders. These events increased knowledge of the AIDS epidemic and ways to prevent its spread. Participants developed their own action plans to take back to their local churches and annual conferences.
- In 2014, an HIV conference focused on the United States was held in Denver, Colorado, which provided educational opportunities for 125 attendees including a specific track for 31 annual conference representatives who received intensive training on how to educate persons in their respective annual conferences about HIV and AIDS.
- In 2016, an international AIDS conference preceded General Conference in Portland, Oregon, which focused on the current critical issues requiring action.
- In 2015, UMGAF sponsored the East Africa Methodist AIDS Summit for pastors and lay leaders in Nairobi, Kenya, in partnership with the Methodist Church of Kenya.
- Upper Room "Prayers of Encouragement" for persons living with HIV and AIDS have been distributed free to over 750,000 persons. More than twenty different language translations exist; new editions have been published in the Philippines (Ilokano and Tagalog), Rwanda (Kinyarwanda), and an interfaith version in India (Hindi and Tamil). Electronic versions were provided during the Ebola crisis in Liberia and Sierra Leone.
- Resources for local churches were produced and distributed to help people in congregations become more aware of the AIDS crisis and how to respond. Such resources include an Advent Study and World AIDS Day information.
- An AIDS Network of 2,500 AIDS Ambassadors is maintained by the General Board of Church and Society working in close partnership with UMGAF. Periodic newsletters are sent to the AIDS Ambassadors containing information about UMGAF projects, resources, and announcements about upcoming events.
- Three persons received the AIDS Ambassador Award during the 2014 UMGAF Conference held in Denver, Colorado. Dr. Cheryl Anderson, Professor of Old Testament at Garrett Evangelical Theological Seminary; Rev. Ernie Turney, Pastor of Bering UMC in Texas; and Patricia Magyar, longtime UMGAF Committee member and Executive Secretary, Domestic Health at GBGM.

UNITED METHODIST GLOBAL AIDS FUND



(l-r) Dr. Cheryl Anderson, Rev. Ernie Turney and Patricia Magyar

Challenges

- Having individuals, local churches, and conferences eradicate HIV stigma and discrimination by becoming involved locally in programs and advocacy initiatives.
- Developing educational seminars in West Africa, Philippines, and for African Americans in the United States.
- Financially supporting UMGAF (Advance #982345). Checks from a local church will go to the Conference Treasurer and 25 percent will remain in the annual conference for special AIDS projects. Or online contributions can go directly via www .umglobalaidsfund.com.
- Funding unmet needs and proposals from around the world.
- Changing realities and perceptions of AIDS. In developed nations, such as the United States, AIDS is now considered a manageable, chronic disease due to the availability of treatment. However, in coun-

tries with high poverty rates and harmful cultural practices (such as child marriage, lack of rights for women, and homophobia), people contracting HIV and AIDS have a diminished chance for survival. Moving people in rich nations beyond apathy to a place where all God's people deserve access to treatment and care is a significant challenge for UMGAF.

What Limits United Methodist Outreach

Because the United Methodist Global AIDS Fund is not supported by apportionment dollars, the work of the committee is limited to operating funds provided by the Connectional Table. It means that both fund-raising and grant-making within the denomination are also limited. If United Methodists truly want global health to be one of the four priorities of the church, more funds need to be invested to addressing HIV and AIDS. Every year our churches around the world are asking for help in their grassroots HIV ministries, but we do not have funds to distribute to these worthy ministries.

HIV and AIDS are not over yet—in fact, the quadrennium ahead is critical if we are to begin to make the world AIDS-free. Please join us by becoming an AIDS Ambassador and mobilizing support in your local church and annual conference.

Linda Bales Todd and Donald E. Messer, Co-Chairs

UMGAFund@gmail.com

www.umglobalaidsfund.com

Proposed Amendments to the *Book of Discipline*

¶500.

Petition Number: 60569-GM-¶500-G; West, Paulette S. - Birmingham, AL, USA for Jurisdictional UMVIM Coordinators.

Jurisdictional VIM Coordinator

Add ¶ 538 in the Jurisdictional Conference section, following ¶ 537 about the Committee on United Methodist Men.

United Methodist Volunteers in Mission—

There shall be a **jurisdictional volunteer-in-mission (UMVIM) coordinator** for the purpose of coordination of volunteers, in collaboration with annual conference UMVIM and Disaster Response Coordinators within their jurisdiction and the Global Ministries Mission Volunteer Office. The jurisdictional coordinator will network to coordinate opportunities and resources for volunteers in collaboration with the General Board of Global Ministries and other UMC agencies as requested. The Jurisdictional UMVIM Coordinator will communicate the need for Early Response Teams within their region in collaboration with UMCOR.

Rationale:

The Jurisdictional UMVIM Coordinators maintain the International, USA, and Youth project lists for the denomination; as well as, network with the annual Conference UMVIM coordinators to provide resources for training team leaders. The current jurisdictional role in the SCJ is as the UMVIM and Disaster Response Coordinator. The NCJ and . . .

¶633.

Petition Number: 60964-GM-¶633-G; Furr, Steve - Jackson, AL, USA for Association of Annual Conference Lay Leaders.

Permissiveness in AC Structure - CBGM

For the purpose of empowering the annual conferences to determine their own agenda and structure amend ¶ 633 as follows:

¶ 633. *Conference Board of Global Ministries*—1. The annual conference ~~shall~~ may organize a board of global ministries or other structure to maintain the connectional relationship and provide for global ministries responsibilities related to the objectives and scope of work of the General Board of Global Ministries as set forth in ¶¶ 1302-1303.

. . .

5. The annual conference ~~shall~~ may establish a committee on parish and community development or assign this responsibility to an existing agency in the annual conference that will fulfill the responsibilities related to the objectives and scope of the General Board of Global Ministries (¶ 1313).

¶633.4b22.

Petition Number: 60002-GM-¶633.4b22-G; Paige, Peggy - Ingalls, MI, USA for UM Rural Advocates.

District Case Manager

Amend ¶ 633.4 b) 22 by adding the following:

(22) To appoint ... Annual conference and district disaster response coordinators shall receive training at least once a quadrennium. In addition, at least once a quadrennium, a person from each district of every Annual Conference shall be trained in "case management" by the staff of UMCOR.

Rationale:

In times of disasters, UMCOR usually provides training for "case managers" to facilitate long term recovery. A person already trained would provide immediate help.

¶1300.

Petition Number: 60301-GM-¶1300; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

Relationship to UMW

Add New ¶ immediately following current ¶ 1311 as follows:

Relationship to the United Methodist Women—The board shall elect three of its directors to serve as members of the United Methodist Women Program Advisory Group.

Rationale:

This new paragraph that should follow ¶ 1311 corresponds to a UMW petition to amend UMW ¶ 1328 that provides for election of three Global Ministries Directors

to serve on the UMW Program Advisory Group, thus continuing that programmatic link between the two agencies.

¶1309.

Petition Number: 60032-GM-¶1309-G; Beedle, Edward - Syracuse, IN, USA. 3 Similar Petitions

Missionary Standards

Amend *Book of Discipline* ¶ 1309 by adding a new sub-paragraph 3 as follows:

¶1309. *Personnel Policies*—1. …

2. …

3. *Missionary Standards*—For the sake of the mission of Jesus Christ in the world and the most effective witness to the Christian gospel, and in consideration of the influence of United Methodist missionaries on the lives of other persons both within and outside the Church, the Church expects its missionaries to make a complete dedication of themselves to the highest ideals of the Christian life. To this end, all new individuals approved by the General Board of Global Ministries after January 1, 2018 for full-time missionary service directly financially supported by the board shall agree to exercise responsible self-control by personal habits conducive to bodily health, mental and emotional maturity, integrity in all personal relationships, fidelity in marriage and celibacy in singleness, social responsibility, and growth in grace and in the knowledge and love of God.

Rationale:

Even if they are laity, the work and personal example of our missionaries matters for our church's mission and witness. Those GBGM sends around the world to be ambassadors for Jesus Christ should be expressly committed to the same basic standards of Christian living as our clergy (Paragraph 304.2).

¶1311.

Petition Number: 60300-GM-¶1311; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

UMW Directors Serving on GBGM

Amend ¶ 1311.2, and 1311.4 as follows:

2. ~~United Methodist Women's membership procedures are described in ¶¶705.3*a* and 1323. Members of United Methodist Women who are members of the board shall also serve on the membership of the board's other units and committees.~~ The United Methodist Women shall elect three members of its board of directors to serve as directors of the General Board of Global Ministries with voice and without vote.

. . .

4. Members of the board shall be distributed across the component units and standing committees in accordance with the board's bylaws. The members elected by the United Methodist Women shall serve on the program committees of the board with voice and without vote.

Rationale:

Per agreement with UMW, amended ¶ 1311.2 guarantees UMW three non-voting members on the Global Ministries Board. (See also UMW petition amending UMW ¶ 1327). Sentences deleted from ¶ 1311.2: first deletion belongs in the UMW section BOD; second deletion is being replaced by new sentence added to ¶ 1311.4.

¶1311.5.

Petition Number: 60292-GM-¶1311.5-G; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

Term of CC Members (Except Bishops) of GBGM

Amend ¶ 1311.5 as follows:

a) Except as provided below in subparagraph 1311.5*b)*, the ~~The~~ term of office of all members whose election is provided for in this paragraph shall begin and the board shall organize at a meeting to be held within ninety days after the adjournment of the last meeting of the several jurisdictional conferences held after the adjournment of the General Conference.

b) The term of office of each basic member elected by the central conferences shall begin immediately following the central conference meeting at which he or she was elected to the board. The term of office of any additional members nominated by the central conferences shall begin at the board meeting at which he or she is elected in accordance with the bylaws. Unless otherwise specified in the *Discipline* or the board's bylaws, the term of office of each member whose election is provided for in this paragraph shall end when his/her successor takes office as provided for in this paragraph.

Rationale:

The exception created by subparagraph b) of ¶ 1311.5 provides for orderly selection and succession of central conference board members (not bishops) to Global Ministries that accounts for the fact that central conferences

typically are not able to meet and choose board members until much later than the jurisdictions.

¶1311.6.

Petition Number: 60303-GM-¶1311.6-G; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

Increase Number of Bishops Serving on GBGM

Amend ¶ 1311.6 as follows:

6. On nomination of the Council of Bishops, the General Conference shall elect ~~two~~ three bishops from the five jurisdictions and ~~one~~ two ~~central conference~~ bishops from two of the three central conference regions (Africa, Europe, Philippines) to the board. Each jurisdiction and each central conference region ~~(Africa, Europe, Philippines)~~ shall have representation from this category on the board at least once within a three-quadrennia period. Except as provided in the preceding sentence ~~¶1311.5~~, bishops shall not be permitted to serve as members of the board.

Rationale:

¶1311.6 requires the rotation of bishops from each jurisdiction and central conference region (Africa, Europe and Philippines) every three quadrennia. To meet this requirement while allowing for the possibility of bishops to serve for more than one quadrennium (providing continuity in the board membership), it is necessary to have a . . .

¶1313.

Petition Number: 60306-GM-¶1313-!-G; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

Global Health

Add new sub-paragraph 1313.5, as follows:

5. Global Health

a) Engaging in, supporting, facilitating, advocating, and partnering with others (including UM organizations and ecumenical, interfaith, and secular organizations, as appropriate) to provide global and local health ministries that, in the spirit of Jesus Christ, foster abundant health for all, including holistic physical, mental and spiritual well-being, regardless of religion, nationality, culture, race, ethnicity, gender, sexual orientation, or physical or mental disability.

b) Combating preventable diseases of poverty and supporting comprehensive community-based health care.

c) Convening, mobilizing, resourcing, and equipping United Methodists to engage in, support, and advocate holistic health ministries, locally and globally.

d) Encouraging awareness of the gifts, graces, assets, and needs of persons with special physical, mental, and other developmental needs, fostering a culture of inclusivity within The United Methodist Church as a place where people with special needs will be embraced in all aspects of worship, leadership, and ministry.

e) Encouraging and supporting congregations to respond effectively and compassionately to those affected by substance abuse and related violence.

Budget implications are included in Global Ministries' budget submitted to GCFA.

Rationale:

New subparagraph 1313.5 updates and replaces health and welfare provisions that are being deleted from Paragraph 1330 and being consolidated into a new Global Health program area. Budget implications are included in Global Ministries' budget submitted to GCFA.

¶1313.1f.

Petition Number: 60588-GM-¶1313.1f; Redmond, John A. - Greenville, SC, USA. 1 Similar Petition

Administration of UMDF

Amend the first sentence of ¶ 1313.1f), as follows:

f) Administration of the United Methodist Development Fund in a manner to be determined ~~in accord with policies set~~ by the General Board of Global Ministries. . . .

Rationale:

The amended language provides needed flexibility for Global Ministries to manage the UMDF.

¶1313.2f.

Petition Number: 60305-GM-¶1313.2f-G; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

Collaboration through the UM Office at CCUN

Amend ¶ 1313.2f) as follows:

¶ 1313.2

2. Connectional and Ecumenical Relationships

f) Providing information and assisting in developing action and advocacy for global justice, peace, and freedom through working cooperatively with other agencies of the Church; other denominations; and ecumenical, interfaith,

and secular coalitions. The General Board of Global Ministries will maintain its special consultative status with the United Nations and its collaboration with United Methodist Women and the General Board of Church and Society through the United Methodist Office at the Church Center for the UN.

Rationale:

One of the ways Global Ministries engages in connectional and ecumenical relationships is through its Special Consultative Status with the United Nations Economic and Social Council, and its Affiliate Status with the United Nations Department of Information. The sentence added to ¶1312.2 explicitly recognizes Global Ministries' UN status and connection . . .

¶1330.

Petition Number: 60307-GM-¶1330-G; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

UMCOR

Amend ¶ 1330 as follows:

¶ 1330.1. *General Provisions—a) Purpose*—The United Methodist Committee on Relief ("UMCOR") exists to assist United Methodists and churches to become involved globally ~~in health and welfare ministries and~~ in direct ministry to persons in need through programs of relief, rehabilitation, and service, including issues of ~~refugees~~ displaced persons, hunger and poverty, ~~and~~ disaster response, and disaster risk reduction; and to assist organizations, institutions, and programs related to annual conferences and other units of The United Methodist Church in their involvement in direct service to such persons in need.

b) Authority—UMCOR is a ~~New York~~ not-for-profit corporation whose directors are elected by the General Board of Global Ministries. UMCOR shall operate in a manner consistent with the policies set by the General Board of Global Ministries and in accordance with the bylaws of the General Board of Global Ministries and UMCOR.

c) Responsibilities—The responsibilities of UMCOR shall be as follows:

(1) seek . . .

(2) provide immediate relief of acute human need and respond to the suffering of persons in the world caused by ~~natural, ecological, political turmoil and civil~~ disaster;

(3) work cooperatively with the appropriate conference units, ecumenical bodies, ~~and~~ interdenominational agencies and other partners in the identification of, advocacy for, and assistance with ministries with ~~refugees~~ displaced persons, hunger and poverty, ~~and~~ disaster response, and disaster risk reduction;

(4) administer . . .

(5) work cooperatively with The General Commission on Communication in promotion of ~~the One Great Hour of Sharing offering;~~ UMCOR Sunday;

(6) initiate printed, audiovisual, electronic, and other resources to interpret, support, and communicate with conferences and churches concerning appeals for help and information related to ministries with ~~refugees~~ displaced persons, hunger and poverty, ~~and~~ disaster response, and disaster risk reduction; and

(7) assist and train conference coordinators and other partners to address emerging and ongoing issues related to ~~refugee~~ displaced persons ministries, root causes of hunger and poverty, disaster relief, disaster risk reduction, and rehabilitation;

Delete subparagraphs (8) through (13)

d) Response to Requests for Disaster Funding—UMCOR shall respond to a ~~request for funding growing out of natural or civil~~ disaster response proposal only if the request for such funds comes ~~either~~ from either (i) an appropriate body related to The United Methodist Church, preferably an annual conference, or (ii) an ~~equivalent~~ appropriate body of an entity that is not related to The United Methodist Church. UMCOR will review disaster response proposals for compliance with international or national standards for humanitarian assistance. ~~After receiving a funding request,~~ UMCOR ~~shall~~ will review proposals for funding to repair places of worship or church property damaged by disasters in consultation with conference disaster response coordinators, bishops, and district superintendents in The United Methodist Church, or with persons in similar positions ~~in equivalent appropriate bodies of entities that are not related to The United Methodist Church, identify specific locations where local church property and church-related properties have suffered damage~~ from other religious institutions, and will arrange an on-site visit to evaluate and initiate an ongoing consultative process when appropriate.

Delete subparagraph e)

f) Limitation of Responsibility—UMCOR shall not be responsible . . .

Rationale:

Deletes health and welfare provisions to be updated and consolidated in ¶1313.5; other revisions: update language (e.g., substituting "displaced persons" for "refugees"); include modern practices (e.g., disaster risk reduc-

tion); emphasize the role of partners; generalize/broaden the term "disaster" (¶1330.1.c (2)); and assume adoption of petitions changing name of "One Great . . .

¶1330.1e.

Petition Number: 60730-GM-¶1330.1e-G; Vinson, Stephen - Tupelo, MS, USA for UM Association of Health and Welfare Ministries, Inc..

Clarify UM Association Relationship with GBGM

Amend *Discipline* ¶ 1330. 1. e) as follows:

¶ 1330. 1. e) *Relationship with the United Methodist Association of Health and Welfare Ministries*—UMCOR shall work cooperatively with the United Methodist Association of Health and Welfare Ministries in leadership development. UMCOR and the Association may make services available to ~~the association~~ each other.

Rationale:

The United Methodist Association of Health and Welfare Ministries, while it was once under the umbrella of GBGM, has been an independent organization for more than 30 years. This amendment recognizes that change and clarifies the working relationship of the two bodies.

¶1900.

Petition Number: 60732-GM-¶1900; Vinson, Stephen - Tupelo, MS, USA for UM Association of Health and Welfare Ministries, Inc..

UM Association of Health and Welfare Ministries

Create New ¶ 1900:

United Methodist Association of Health and Welfare Ministries

1901. There shall be an organization called the United Methodist Association of Health and Welfare Ministries in The United Methodist Church in the United States.

1902. *Purpose*—The United Methodist Association shall be actively engaged in:

1. Promoting Wesleyan values in United Methodist related health and welfare organizations.

2. Promoting ethical standards.

3. Promoting service excellence in Christian ministry and mission.

4. Assisting health and welfare organizations in relating to annual conferences and the general church.

5. Serving as the point of connection for United Methodist-related health and welfare organizations which do not have a relationship with an annual conference.

1903. *Responsibilities*—The United Methodist Association of Health and Welfare Ministries shall:

1. Develop programs and services to promote service excellence

2. Develop a code of ethics for member organizations

3. Develop ministry recognition and accreditation standards for health and welfare organizations to promote service excellence in Christian ministry and mission consistent with Wesleyan values

4. Provide consultation to member organizations

5. Provide leadership development and other programs for member organizations and their governing bodies

6. Provide assistance to annual conferences in leadership development and creation of relationship statements with health and welfare organizations in harmony with ¶ 2517.

1904. *Authority*

1. UMA shall set standards for United Methodist-related health and welfare organizations in collaboration with the General Council on Finance and Administration.

2. Any health and welfare organization desiring to hold itself out as a ministry related to a connectional unit of The United Methodist Church shall be a member of the United Methodist Association of Health and Welfare Ministries and meet the requirements set forth in ¶ 2517.

3. Annual conferences with related health and welfare ministries shall be a member of the United Methodist Association of Health and Welfare Ministries and meet the requirements set forth in ¶ 2517.

1905. *Membership of the Board of Directors*—Membership shall be determined by bylaws as established by member organizations of the association. The association shall strive for inclusiveness in the membership of its board of directors.

1906. *Organizational Structure*—The organizational structure of the association shall be determined by bylaws as established by member organizations of the association. The organizational structure may include sections and fellowships related to service areas.

1907. *National Convention*—The association may organize a national convention and other gatherings to promote leadership development, service excellence, spiritual values, and collaboration among member organizations.

1908. *Finances*— The funds for fulfillment of the responsibilities of the United Methodist Association shall be derived from membership dues, program fees, gifts, bequests, grants, and other voluntary contributions. Neither the association nor its member organizations may create financial responsibility on the part of any gener-

al agency or annual conference of The United Methodist Church without explicit written consent.

1909. *Relationship with the General Board of Global Ministries*—The association and General Board of Global Ministries shall work collaboratively in leadership development and may provide services to each other. Health and welfare organizations that are operated by GBGM may be members of and participate in programs of the association but are not required to do so. The association and annual conference Boards of Global Ministries shall work collaboratively in fulfilling relevant provisions of ¶ 633.

1910. *Relationship with the General Council on Finance and Administration*—The association and General Council on Finance and Administration shall work collaboratively to fulfill the requirements of ¶ 2517, develop additional standards for related organizations, and to create model relationship statements.

1911. *Relationship with United Methodist Women*—The association and United Methodist Women may work collaboratively in leadership development. Health and welfare organizations that are operated by UMW may be members of and participate in programs of UMA but are not required to do so.

1912. *Hospitals*—Hospitals and health systems are exempt from the requirement to be members of UMA and to participate in its programs, except to the extent they operate nursing homes, assisted living, or senior housing. Those portions of their operation shall be required to be members of UMA and to participate in its programs.

Rationale:

The United Methodist Association of Health and Welfare is referenced in ¶¶ 633, 1330, and 2517, as well as Resolution 3207. However, there is not currently a unified description of the association's purpose, responsibilities, and relationships even though UMA was created more than seventy-five years ago.

The association was established . . .

Proposed Non-Disciplinary Legislation

Petition 60198.

Petition Number: 60198-GM-NonDis-G; Prumer, Rosemary - Lubbock, TX, USA for Northwest Texas Annual Conference. 7 Similar Petitions

End Coalition Support

The 2016 General Conference encourages the General Board of Global Ministries (GBGM) to withdraw its current membership in the U.S. Campaign to End the Israeli Occupation through the General Board of Church and Society and to end any financial contributions, including staff participation.

Rationale:

This one-sided political coalition's website (www.endtheoccupation.org <http://www.endtheoccupation.org>) reveals that its agenda includes seeking "to isolate Israel economically, socially, and culturally," and promoting "comprehensive divestment" against Israel, while overlooking anti-Israel aggression. Blaming only one side while ignoring the wrongdoing of Hamas, Hezbollah, and Iran will not advance the cause of peace.

Petition 60329.

Petition Number: 60329-GM-NonDis-$; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

UM Committee on Deaf and Hard of Hearing Ministries

The 2016 General Conference approves the continuation of the United Methodist Committee on Deaf and Hard of Hearing Ministries.

The funding for the Committee's work is included in the Global Ministries' budget submitted to GCFA.

Rationale:

Established at the 2000 General Conference as a Steering Committee devoted to connecting The United Methodist Church with the greater deaf community, the United Methodist Committee on Deaf and Hard of Hearing Ministries has provided funding, resources and prayers to help churches connect with deaf people and those who are . . .

Petition 60330.

Petition Number: 60330-GM-NonDis-$; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

Asian American Language Ministry Plan

The 2016 General Conference approves the continuation of the Asian American Language Ministry Plan for Asian American ministry and will provide sufficient funds to fulfill its goals.

The funding for this Plan is included in Global Ministries' budget request to GCFA.

Rationale:

As one of the fastest growing set of population groups in the United States, likely to be non-Christian and unchurched, and marginalized by multiple differences in language and culture, the highly diverse Asian American communities are fertile fields in which to share the gospel of Jesus Christ; but doing so . . ..

Petition 60331.

Petition Number: 60331-GM-NonDis-$; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

Korean Ministry Plan

The 2016 General Conference approves the continuation of the Korean Ministry Plan and provides appropriate funds to fulfill its mission and goals.

Funding for the Plan is included in Global Ministries' budget request to GCFA.

Rationale:

Established by General Conference 2000, *with a vision "To integrate Wesleyan Tradition and Korean Spirituality to make Disciples of Jesus Christ for the transformation of the world,"* The Korean Ministry Plan has been an integral part of the revitalizing efforts of The United Methodist Church. The Plan creates and supports . . .

Petition 60332.

Petition Number: 60332-GM-NonDis-$; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries. 1 Similar Petition

National Plan for Hispanic/Latino Ministry

The 2016 General Conference approves the continuation of the National Plan for Hispanic/Latino Minis-

try and provides sufficient funds to fulfill its mission and goals.

Funding for the Plan is included in Global Ministries' budget request submitted to GCFA.

Rationale:

At least 49 out of 61 Annual Conferences are working toward fulfilling the National Plan for Hispanic/Latino Ministry's goals, including developing conference strategies for Hispanic/Latino Ministry, developing new spaces for worship and faith communities, revitalizing existing congregations, and formation of new lay and clergy leadership to supply the significant demand , , ,

Petition 60333.

Petition Number: 60333-GM-NonDis-$; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

Pacific Islander Ministry Plan

The 2016 General Conference approves the Pacific Islander Ministry Plan and provides sufficient funds to fulfill its goals.

Funding for the Plan is included in Global Ministries' budget request submitted to GCFA.

Rationale:

The Pacific Islander Ministry Plan, created by General Conference 2012, and born of a four year study authorized by General Conference 2008, seeks to resource, strengthen, and advocate for the growth and development of Pacific Island churches and ministries within the US. It seeks to: empower Pacific Island United Methodists . . .

Petition 60599.

Petition Number: 60599-GM-NonDis-G; Byerman, Mary - Tampa, FL, USA.

Withdraw UMC from Coalition

The 2016 General Conference of The United Methodist Church hereby instructs the General Board of Global Ministries, the General Board of Church and Society, and United Methodist Women to withdraw immediately their formal membership in the U.S. Campaign to End the Israeli Occupation and to refrain from renewing their previous memberships in this controversial political organization. The General Conference calls on these agencies to instead seek out partners for Middle East peacemaking that take a more balanced and unbiased approach and that take seriously the threats posed to Israeli lives by Hamas, Hezbollah, Iran, and others.

Rationale:

As seen on its website, www.endtheoccupation.org, this group encourages "comprehensive divestment" against Israel (far more radical a step than proposals already rejected by the UMC), seeks "to isolate Israel economically, socially, and culturally," expresses little concern for the genocidal hatred and ongoing violence by anti-Israel terrorists.

Petition 60874.

Petition Number: 60874-GM-NonDis-$-G; Galvan, Elias - USA for Methodists Associated Representing the Cause of Hispanic Latino Americans.

Holistic Strategy on Latin America and the Caribbean

MARCHA (Methodist Associated Representing the Cause of Hispanic/Latino Americans) petitions 2016 General Conference to continue the *Holistic Strategy on Latin American and the Caribbean* Special Program into the next quadrennium (2016-2020), as outlined in ¶ 703.10 of the *Book of Discipline:* "A special program is a quadrennial emphasis initiated by a general program-related agency in accordance with ¶ 905.1, .2, and .4, approved by General Conference and assigned to a general program-related agency. The program shall be designed in response to a distinct opportunity or need in God's world that is evidenced by research or other supporting data and shall propose achievable goals within the quadrennium."

The *Holistic Strategy on Latin American and the Caribbean* Special Program will continue to be coordinated by the General Board of Global Ministries (GBGM), in collaboration with several agencies, with funding provided through the participating agencies through their quadrennial budgets.

As it was approved last quadrennium, the *Holistic Strategy on Latin American and the Caribbean* Coordinating Group will continue to meet regularly under the coordination of the General Board of Global Ministries. The *Holistic Strategy on Latin America and the Caribbean* Special Program will be granted administrative funding at the level of $30,000 to facilitate the participation of the representatives from Latin America and the Caribbean.

The asking of $30,000 will partially cover the expenses of the seven representatives of the partner churches in Latin America and the Caribbean. The expenses of the representatives of the Council of Bishops of The United Methodist Church and United Methodist general agencies will be covered by the council and the agencies respectively.

There will be at least one face-to-face annual meeting. There will be additional meetings during the quadrennium via telephone/web. The average amount allocated for each of the seven persons traveling from Latin America and the Caribbean for airfare accommodations and meals will be $1,000 per meeting for a total of $7,000 annually and $28,000 for the quadrennium. Other meeting-related expenses, such as printing, meeting room expenses, etc. are estimated to be approximately $500 per meeting; a total of $2,000 for the quadrennium.

The description of the special programs follows:

Holistic Strategy on Latin America and the Caribbean Special Program 2016-2020

Come, you that are blessed . . . inherit the kingdom . . . for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me. (Matthew 25:34-36)

Statement on Latin America and the Caribbean

MARCHA (Methodists Associated Representing the Cause of Hispanic/Latino Americans) calls upon The United Methodist Church to pay close attention to the critical needs in the Latin America and the Caribbean region and to respond to the missional opportunities that are present there. The United Methodist Church should continue to include in its top priorities missional programs that respond to the continued high number of persons living in chronic poverty in the region, with women and children being the most affected. Despite the social and economic progress in many countries in Latin America and the Caribbean this need continues to be critical.

Missional Opportunities

Evangelization:

Methodist churches in twenty countries and the Methodist Church in the Caribbean and the Americas (MCCA), knit together in mission through the Council of Evangelical Methodist Churches of Latin America and the Caribbean (CIEMAL), are reaching out through new initiatives in evangelization, with significant church growth being experienced in many communities, and with renewed commitment to their Wesleyan heritage of witness with and on behalf of the poor and the oppressed. The United Methodist Mission in Honduras continues to be developed by the General Board of Global Ministries (GBGM). Methodist Churches in Colombia, El Salvador, Nicaragua, and Venezuela also continued to develop in work under the auspices of CIEMAL with support of GBGM. Church growth would be enhanced if additional resources are provided. Furthermore, the constant migration south to north and south to south, as well as high deportation rates from the US, open new opportunities for evangelistic outreach for Hispanic/Latino Ministries in the United States and in the Latin American and Caribbean countries. A coordinated effort between the UMC and CIEMAL should enhance our evangelistic outreach and strengthen our witness both in the US and in Latin America and the Caribbean.

Prophetic Voice and Accompaniment:

The different crises in Latin America and the Caribbean require the prophetic presence of the church helping the people to keep the faith and to seek solutions that would be fair to all. The churches in the region, within their limited resources, are responding to the more immediate needs. They also continue to advocate for justice and the preservation of human rights. The deep and complex relationships between the United States and the different countries in the Latin America and the Caribbean region demand a closer working relationship between the churches in the United States with the churches in the Caribbean and Latin America to amplify the effectiveness of our prophetic witness.

Poverty:

The Methodist Churches in collaboration with CIEMAL are engaged in innovative ministries addressing the persistent level of chronic poverty in the region. A study of the World Bank revealed that "one in four Latin Americans today remain poor." Those who experience shocks that cause them to fall temporarily into poverty are said to be the "transitory poor." However, many people are born into poverty and never escape their poverty status: these are the "chronic poor." The chronic poor have not benefitted much from the impressive growth rates of the 2000s and may have fallen into the cracks of the social assistance system; they have been left behind. Furthermore, the prospects of them escaping poverty in the near future are weak (*Left Behind: Chronic Poverty in Latin America and the Caribbean Overview*, Vakis, Rigolini, and Lucchetti, World Bank, 2015). These ministries should be strengthened and expanded due to their importance and for the witness of the Methodist tradition that they represent in the region.

Children and Child Labor:

Children between the ages of five and thirteen continue to work long hours each day to assist in the survival of their families if they have one, or just to feed themselves. Many are not able to go to school and are being exploited in many ways including prostitution. A majority is suffering from malnutrition and has no, or very limited access to health care facilities. The Methodist Churches have a tradition to minister to children at risk and have initiated programs to provide support to the children and their families through after school, education, and nutrition programs. These programs continue to need the support of The United Methodist Church.

Political and Economic Changes:

The changing political and economical context in Latin America and the Caribbean offers an extraordinary opportunity for ministry in the region. Democratic governments that promote social policies that intend to favor the poor and indigenous populations have been elected. Yet, the implementation of policies that favor the economic powers by even some of the same governments, have generated an increased gap between the rich and the poor in the region. The financial havoc, the failure of political systems to respond to the needs of the people, and the growing violence are producing a significant rise in migration. Border issues throughout the region, including the United States are becoming more critical. The churches are asked to be in partnership with the poor and indigenous to fortify the democratic changes and demand just economic and social practices.

Afro-Latin, Afro-Caribbean, and Indigenous Peoples:

According to the World Bank and the Inter-American Development Bank statistics, of the 502 million people who live in Latin America and the Caribbean, 120 million are of African descent and 40 million are indigenous people. These two groups constitute the majority of the poor in the region. They have less access to formal education, health care, and other social services, while encountering greater discrimination based on race/color in accessing basic institutions, including the justice system.

Migration:

The vulnerable communities affected by the situations listed above continue to be forced to migrate in search of better living conditions. Many embark into perilous journeys toward regions of better economic opportunities in the whole continent or in search of safety from the violence in their communities. The Methodist churches are engaged in ministries serving those communities affected by migration, migrants who are in the journey, sojourners who have reached a distant land, and returned migrants who have been deported. This challenging situation affects all the countries in the region, including the United States. The United Methodist Church is called to be in solidarity with the migrants, with the communities that are affected by migration and with the churches that are witnessing and ministering to migrants.

Education/Leadership Development:

Leadership development is a must within the churches if they are to respond in the name of Christ to the aforementioned needs. There are many persons and church leaders with a good theological education; but, unfortunately, most of the pastors in the emerging churches or those serving rural areas have no formal theological education. The United Methodist Church should assist in the formation of persons in this region to enable them to serve their churches and countries more effectively in different fields. A major concern for the emerging churches is the lack of opportunities and resources for training new pastors in Methodist Studies.

Implications

There is a long list of indicators of the need for attention and assistance. Those named above, without even mentioning the growing problem of violence in Colombia, Mexico, Honduras, El Salvador, Guatemala, and in other countries, are sufficient to show that the Caribbean and Latin American region needs urgent attention. The changing economic and political contexts increase the demand for social assistance from the churches in the Latin America and the Caribbean region. Regretfully, many churches are suffering financial crises themselves due to the impoverishment of their membership.

The Call

There is an urgent need for a continued coordinated strategy within The United Methodist Church in collaboration with CIEMAL, the MCCA, and other Methodist churches and ecumenical organizations in the Latin America/Caribbean region. We affirm the beginning implementation of the *Holistic Strategy on Latin America and the Caribbean* during the quadrennium 2008-2012. This provided a fruitful dialogue that addressed in a significant manner the increased needs of the region. We call upon the program agencies of The United Methodist Church to continue their support of ministries responding to the deteriorating social conditions of the growing number of the population who live in severe poverty.

We call upon GBGM to continue the implementation of the *Holistic Strategy on Latin America and the Caribbean* in partnership with CIEMAL, and invite the General Agencies and MARCHA to attend the meetings of the *Holistic Strategy on Latin America and the Caribbean* Committee. We call on the General Conference to request that the *Holistic Strategy for Latin America and the Caribbean* Coordinating Group report to the Connectional Table.

We call upon the General Board of Church and Society (GBCS) to advocate in the US Congress to obtain a financial aid package for the Latin American and Caribbean countries in financial crisis without compromising their sovereignty or undermining their responsibility to provide for the needy in their midst. Measures of structural adjustment imposed by international creditors continue to increase the suffering of the poor. Countries are not able to pay their external debt and provide services urgently needed by the population. GBCS should continue its advocacy for debt relief, including education of the UMC constituency regarding these issues.

We call upon GBGM, Discipleship Ministries, and the General Board of Higher Education and Ministries to seek ways to undergird effectively the ministries of the continuingly developing Methodist churches in Colombia, El Salvador, Honduras, Nicaragua, and Venezuela. The relatively new churches are in great need of opportunities for leadership development. We ask these agencies in collaboration with the Council of Bishops to call for an event where representatives of the annual conferences doing work in different parts of the Caribbean and Latin America and other interested persons could share experiences and coordinate strategies to increase the overall level of support and enable local churches in the United States to grow by being directly involved in mission.

We call upon United Methodist Communications (UMCom) to provide more coverage to the news coming out of church sources in the Caribbean and Latin America and to help in the mission education of United Methodists by informing them of the mission realities in the region.

We call upon all annual conferences and individual United Methodists to pray for and support the development of church programs in the Latin America and the Caribbean region. We are grateful for all the persons who have sent their contributions to the permanent fund Encounter with Christ in Latin America and the Caribbean (GBGM Fund 025100), contributed to the Advance, or joined Volunteers in Mission (VIM) teams or other mission teams to be in ministry in the region. These forms of collaboration need to be increased and new ones established in response to the needs of the region.

Proposed Implementation of the *Holistic Strategy on Latin America and the Caribbean*

The *Holistic Strategy for Latin America and the Caribbean* coordinating group will meet once a year, and when feasible, in conjunction with the meetings of the Board of Directors of CIEMAL (Council of Evangelical Methodist Churches of Latin America and the Caribbean) and including specific representation from MCCA (Methodist Church of the Caribbean and the Americas) and MARCHA (Methodists Associated Representing the Cause of the Hispanic/Latino American). The expenses for the participation of the representatives of The United Methodist Church will be covered by the respective sending agencies. The expense for an additional day of the meetings of the Board of Directors of CIEMAL and for the participation of MARCHA will be covered by The United Methodist Church, through funding allocated by General Conference through the General Board of Global Ministries.

Funding Request: $30,000.00

Proposed Resolutions

R3001.

Petition Number: 60339-GM-R3001-!; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

Accessibility Grants for Churches

Amend and Readopt Resolution 3001 as follows:

WHEREAS, it is essential that The United Methodist Church as a denomination find a way to assist local ~~individual~~ churches ~~in the annual conferences~~ to find grant money to assist them in becoming more accessible by removing architectural barriers; and

WHEREAS, our denomination establishes many programs around specific groups of people, whether they be racial/ethnic groups or age-targeted groups; and

WHEREAS, each of the groups that the church claims an interest in and sets priorities for includes persons with disabilities. There are more than 56 ~~54~~ million people who have disabilities in the United States alone. The United Nations recently focused on the issue of disability by calling for institutions to become more accessible; and

WHEREAS, the *Book of Discipline* calls the Church to inclusiveness, and states: "A further mark of inclusiveness is the setting of church activities in facilities accessible to persons with disabilities;" and

WHEREAS, ~~several years ago, $500 grants were awarded to churches that were qualified~~, since 2000, more than 140 churches in the United States have received grants to help them increase their accessibility;

Therefore be it resolved, ~~that it would be appropriate~~ that The United Methodist Church ~~to~~ set aside ~~monies~~ funds to again provide accessibility grants ~~or loans~~ to churches in ~~each of~~ the annual conferences~~.~~, and that t~~T~~he program ~~could be is~~ be administered from within the General Board of Global Ministries.

ADOPTED 2000

READOPTED 2008

RESOLUTION #3001, 2008, *Book of Resolutions*

RESOLUTION #44, 2004, *Book of Resolutions*

RESOLUTION #38, 2000, *Book of Resolutions*

See Social Principles, ¶ 162*I*

Financial implications of this program are addressed in the Global Ministries budget submitted to GCFA.

Rationale:

These revisions to R 3001 update the statistics on numbers of people with disabilities in the U.S. and number of grants made since 2000 to U.S. churches to improve accessibility, delete the size of the grants, and demonstrate the continuing need to support improved accessibility in our churches in the . . .

R3003.

Petition Number: 60321-GM-R3003; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

Deletion

Delete Resolution 3003 - Assisting Personal Mobility.

Rationale:

This Resolution by its terms was limited to the quadrennium that has now concluded.

R3104.

Petition Number: 60006-GM-R3104-G; Paige, Peggy - Ingalls, MI, USA for UM Rural Advocates. 1 Similar Petition

Church and Community Workers

Delete Resolution 3105 Church and Community Workers Support Mission Initiatives, then amend and readopt Resolution 3104 Church and Communities Workers as follows:

3104. Church and Community Workers

WHEREAS, current social and economic needs across the USA continue to call upon the church for attention and action in accordance with Christ's teachings; and

~~WHEREAS, financial undergirding of human service programs by the public sector on all levels has failed to meet the needs of people; and~~

WHEREAS, developing contacts and linkages between local church/cooperative ministries and community groups is key to the understanding of and response to human hurt and need and responding to justice issues and is a primary strength of the church and community ministry program; and

WHEREAS, for ~~many decades church~~ over half a century church and community workers have worked effectively in mission outreach with The United Methodist Church in town and rural, urban, and specialized settings; and

WHEREAS, the goals of Church and Community Ministry programs are closely aligned with the four mission initiatives of The United Methodist Church; and

WHEREAS, church and community workers are ~~the only cadre~~ an effective cadre of missionaries serving within the bounds of the USA who are employed and assigned by the General Board of Global Ministries;

Therefore, be it resolved, that the General Board of Global Ministries continue to recruit, enlist, train, and deploy church and community workers and provide joint funding with other partners; and

Be it further resolved, that the funding partnership continue between the local area, annual conference, and the General Board of Global Ministries in order to place church and community workers in economically depressed areas ~~where they are desperately needed~~.

Rationale:

Two Resolutions supporting Church and Community Workers are not needed so by deleting 3105 and then updating 3104 to include elements contained in the old 3105 we have a better resolution describing Church and Community Workers a vital mission cadre of missionaries in The United Methodist Church.

R3107.

Petition Number: 60007-GM-R3107; Paige, Peggy - Ingalls, MI, USA for UM Rural Advocates. 1 Similar Petition

Mission Personnel in the U.S.

Amend and readopt Resolution 3107 as follows:

3107. Mission Personnel in the United States

WHEREAS, mission personnel in the United States, which includes church and community workers, global mission fellows, ~~US-2, mission interns, summer interns~~, community developers, rural chaplains, lay missioners, and others, have faithfully and effectively enabled The United Methodist Church to facilitate mission and ministry across the United States in ~~settings often neglected and overlooked by others~~ impoverished and oppressive settings; and

WHEREAS, the mission of the Church is to make disciples of Jesus Christ for the transformation of the world; and

~~WHEREAS, for many people in the United States, life is becoming increasingly difficult, with the basic necessities of food, shelter, health care, job and educational opportunities, childcare, and transportation required for daily survival often being beyond reach; and~~

WHEREAS, God continues to hear the cries of the oppressed, impoverished, and neglected people; and

WHEREAS, God continues to call persons to offer themselves for service with the poor to provide both compassionate care and personal empowerment; and

WHEREAS, The United Methodist Church, with its unique Wesleyan traditions of identity and advocacy with the poor and its historical focus on social issues and human development, is challenged by God to be radically attentive and responsive to marginalized and dispossessed people and to bear responsibility for keeping their plight before the total church and world community; and

WHEREAS, mission personnel in the United States provide leadership vital to initiate and maintain cooperative ministries, including communities of shalom and missionary programs and other efforts that focus attention on the needs of women, children, youth, racial and ethnic populations, the aging and people with disabilities in both rural and urban areas;

Therefore, be it resolved, that The United Methodist Church reaffirm its commitment to impoverished people and oppressed communities in the United States by creating and maintaining among its highest levels of priority the recruitment, training, and placement of mission personnel in the United States who can offer Christ and enable people, churches, and communities to move beyond their present circumstances to participate in healthy, whole communities;

~~*Be it further resolved,* that new and innovative means of providing financial support for mission personnel in the United States by developed as The United Methodist Church at all levels confronts the challenge to deal with limited available resources.~~

Be it further resolved, that The United Methodist Church at all levels encourage extravagant generosity as a means of providing financial support for mission personnel in the United States.

Rationale:

A reaffirmation of the powerful witness and passionate ministry of mission personnel in the United States is well deserved. Global Mission Fellows is the new name for all ministry opportunities for young people.

R3107.

Petition Number: 60322-GM-R3107; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

Deletion

Delete Resolution 3107 - Mission Personnel in the United States.

Rationale:

This resolution is outdated and does not reflect Global Ministries' current focus on recruiting and sending mission personnel "from everywhere to everywhere." It does not include all of the current categories of mission personnel (e.g., Global Mission Fellows; National Plan for Hispanic and Latino Missionaries, etc.); contains outdated names of . . .

R3109.

Petition Number: 60312-GM-R3109-G; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

Volunteers in Mission

Amend and Readopt Resolution 3109 as follows:

3109. Volunteers in Mission

WHEREAS, the United Methodist Volunteers in Mission (UMVIM) movement is one of the most dynamic mission outreach programs of the denomination today; every conference has a UMVIM Coordinator in place.; and

WHEREAS, s~~S~~ome jurisdictions have a paid fulltime UMVIM coordinator who, because of the time commitment, is able to assist their respective conferences more effectively than those coordinators ~~in a~~ who are part-time ~~or volunteer position~~; and

WHEREAS, although . . .

WHEREAS, the church needs to invest in ways which will enhance the program, involve even more United Methodists, and bring Christ's love to people and churches in need around the world.; and

WHEREAS, ~~F~~full-time jurisdictional coordinators will be a great help in the expansion of this effective, hands-on mission and service outreach of The United Methodist Church,

Therefore, we recommend . . .

In addition, we request that the General Board of Global Ministries ~~to enter into discussion~~ continue to work with the central conferences and autonomous churches ~~relative to discovering the possibility of~~ to support the Volunteers in Mission programs in those ~~conferences~~ regions.

ADOPTED 2000

READOPTED 2008

RESOLUTION #3111, 2008 *Book of Resolutions*

RESOLUTION #55, 2004 *Book of Resolutions*

RESOLUTION #49, 2000 *Book of Resolutions*

See Social Principles, ¶ 162.

Rationale:

Jurisdictional UMVIM Coordinators are important to the VIM Program. Deleted "volunteers" from second WHEREAS clause; none of the UMVIM JC are volunteers. With a goal of networking with all regions hosting/sending volunteer teams and introducing them to *A Mission Journey* (being translated into Spanish, Korean, and French), VIM/UMVIM trainings/dialogues . . .

R3123.

Petition Number: 60123-GM-R3123-G; Hawkins, Erin M. - Washington, DC, USA for General Commission on Religion and Race. 1 Similar Petition

Support for Ethnic Ministry Plans

Amend Resolution 3123 as follows:

WHEREAS, ¶ ~~138~~ 140 of *the Book of Discipline, ~~2000~~ 2012* states "As a diverse . . .

WHEREAS, ~~five~~ six ethnic ministry plans (Asian Language Ministry, Hispanic, Korean, Native American, Pacific Islander, and Strengthening the Black Church) have affirmed . . .

WHEREAS, continuing needs for the ~~five~~ six ethnic ministry plans (Asian Language Ministry, Hispanic, Korean, Native American, Pacific Islander, and Strengthening the Black Church) are clearly demonstrated . . .

Rationale:

The ethnic ministry plans contribute to the vitality of the church. In 2012, the General Conference approved a comprehensive ministry plan for Pacific Islander ministry in the United States. This resolution requests continued support in order to make disciples of Christ.

R3124.

Petition Number: 60313-GM-R3124-G; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

The Church's Response to Ethnic and Religious Conflict

Amend and Readopt Resolution 3124 as follows:

3124. The Church's Response to Ethnic and Religious Conflict

"If only . . .

The tragic conflicts in ~~such~~ so many places around the world today ~~as Bosnia, India, Indonesia, the Middle East, Nigeria, Rwanda, Northern Ireland, and Sri Lanka, as well as interethnic conflict in the United States,~~ reveal the deep potential for hatred, fear, and religious belief to stir up violence in humankind. These conflicts pose a great challenge to all faith traditions and especially to the Christian church as the mediator of Jesus' gospel of love and reconciliation in the world~~, as well as to the wider religious community~~. The church's pain is only made greater by the fact that so many of these violent conflicts pit one religious group against another.

When his disciples . . .

We confess . . .

We call upon the General Board of Global Ministries to continue ~~discussions~~ partnerships with Christian Peacemakers, the Ecumenical Accompaniment Program in Palestine & Israel, Witness for Peace, International Solidarity Movement, and other nonviolent movements that provide a Christian presence in situations of international, interreligious, and interethnic conflict, to explore the possibility of including United Methodists on ~~the~~ teams that ~~are sent to~~ serve in areas of conflict;

We call upon the General Board of Global Ministries to incorporate the principles of nonviolent conflict resolution and interethnic and interreligious dialogue in mission training and other mission programming ~~the Shalom Zone Program~~;

We call upon the General Board of Church and Society, together with the General Commission on Religion and Race and the Office of Christian Unity and Interreligious Relationships, to ~~hold a series of~~ promote and participate in interreligious dialogues to develop new approaches to mutual understanding, respect, and cooperation, and to develop, for use in local church and community settings, guidelines on how to set up local dialogues and how to develop and implement alternatives to violence;

We call upon our seminaries and United Methodist-related colleges and universities to offer courses on alternatives to violence and to sponsor local community initiatives to diffuse ethnic and religious conflict. We also call on our seminaries to encourage the study of the theological roots of violence and of Jesus' teachings on nonviolence ~~nonresistance~~ and resisting evil; and

We call upon ~~the US~~ all governments, working with the United Nations, to give leadership by redirecting funds from ~~its foreign~~ military exercise training programs to the UN High Commission for Human Rights and other international human rights organizations for the tasks of human rights training, peacemaking, peacekeeping, reconstruction, and rehabilitation. This means reallocating funds from building weapons to building communities, from teaching to kill to teaching to protect life. Modest beginnings in such an effort can be seen in community policing initiatives in many ~~of our~~ cities, in ~~the~~ international peacekeeping forces ~~in Bosnia~~, and in the nonviolent transition to democracy in South Africa;

We call upon the General Board of Discipleship . . .

We call upon local churches to be engaged in multicultural and multi-faith dialogue and cooperative events that seek to prevent violence ~~"Creating Interfaith Community"-a Women's Division-initiated mission study-throughout the coming quadrennium~~;

We call upon annual conferences . . .

ADOPTED 1996

AMENDED AND READOPTED 2004

READOPTED 2008

RESOLUTION # 3126, 2008, *Book of Resolutions*

RESOLUTION #81, 2004, *Book of Resolutions*

RESOLUTION #71, 2000, *Book of Resolutions*

See Social Principles, ¶ 162 *A, B.*

Rationale:

Suffering and violence from religious and ethnic conflict continue to devastate many communities and lives across our world today; hence the request to re-adopt this resolution as amended, replacing specific places of conflict with more general affirmation of UM peacemaking principles, and reaffirming our partnerships with faith-based nonviolent movements seeking . . .

R3222.

Petition Number: 60870-GM-R3222; Galvan, Elias - USA for Methodists Associated Representing the Cause of Hispanic Latino Americans.

AC Strategic Comprehensive Plans for Hispanic/Latino-Latina Ministries

Amend Resolution 3222 as follows:

Annual Conference Strategic Comprehensive Plans for Hispanic/Latino-Latina Ministries

WHEREAS, God calls us to proclaim God's wonderful acts (1 Peter 2:9) and to be good stewards of God's manifold grace, serving one another with whatever gift each has received (1 Peter 4:10), and to organize ourselves for the work of ministry (Ephesians 4:7-13); and

WHEREAS, our United Methodist heritage integrates missional action with organizational support; and

WHEREAS, The 2012 *Book of Discipline,* ~~2004~~ declares that "The mission of the Church is to make disciples of Jesus Christ for the transformation of the world by proclaiming the good news of God's grace and by exem-

plifying Jesus' command to love God and neighbor, thus seeking the fulfillment of God's reign and realm in the world." (¶ 121), and that "each annual conference is responsible to focus and guide the mission and ministry of The United Methodist Church within its boundaries by envisioning the ministries necessary to live out the mission of the church in and through the annual conference; . . . providing encouragement, coordination, and support for the ministries of nurture, outreach, and witness in districts and congregations for the transformation of the world; . . . developing and strengthening ethnic ministries, including ethnic local churches and concerns . . ." (¶ ~~607~~ 608); and

WHEREAS, according to the ~~2006~~ 2014 United States census analysis, nearly ~~67~~ 64 million people of Hispanic origin (who may be of any race) would be added to the nation's population between ~~2000~~ 2014 and ~~2050~~ 2060. Their numbers are projected to grow from ~~44.3~~ 55.4 million to ~~102.6~~ 114.8 million, an increase of ~~188~~ just over 100 percent. Their share of the nation's population would ~~nearly double~~ increase from ~~12.6~~ 17.4 percent to ~~24.4~~ 28.6 percent. The US is the third largest Latino country in the world and Hispanics remain the largest minority group, with ~~44.3~~ 55.4 million on July 1, ~~2006~~ 2014 – ~~14.8~~ 17.4 percent of the total population. ~~With a 3.4 percent increase between July 1, 2005, and July 1, 2006, Hispanics are the fastest-growing minority group~~; and

WHEREAS, the figures represent an undercount and do not reflect accurate information about undocumented persons; and

WHEREAS, according to the General Board of Global Ministries Office of Research's analysis of the census data, every annual conference of The United Methodist Church in the United States has within its boundaries a growing Hispanic/Latino-Latina population; and

WHEREAS, for ~~three~~ four quadrennia the General Conference has approved the National Plan for Hispanic/Latino-Latina Ministry as a mission initiative of the whole church, and it is a comprehensive plan of evangelization with Hispanic/Latino-Latina communities by the whole church; and

WHEREAS, in direct relationship to the implementation of the National Plan for Hispanic/Latino-Latina Ministry, ~~700~~ 900 faith communities have been established in 52 conferences, ~~1,000~~ 1,400 lay missioners have been equipped and deployed; ~~200~~ 260 pastor mentors; ~~100~~ 150 new Hispanic/Latino-Latina congregations have been started in 35 conferences; ~~100~~ 160 existing Hispanic/Latino-Latina churches in 35 conferences have been strengthened; and ~~1,000~~ 1,500 outreach ministries have been established in 52 conferences; ~~30~~ 53 annual conferences have been developing a comprehensive plan; more than ~~50~~ 150 Portuguese-speaking leaders have been trained~~; 5 new Portuguese-speaking leaders had been trained~~; 50 ~~new~~ consultants already trained; more than ~~600~~ 800 non Hispanic/Latino leaders trained through the convocations; and

WHEREAS, according to the Office of the National Plan for Hispanic/Latino-Latina Ministry's estimates, the Hispanic/Latino-Latina membership in The United Methodist Church has increased by 40 percent from ~~2004~~ 2008 to ~~2008~~ 2012; and

WHEREAS, according to the Office of the National Plan for Hispanic/Latino-Latina Ministry's estimates, Hispanic/Latino-Latina persons represent ~~less than 1~~ 0.1 percent of the total membership of The United Methodist Church and Hispanic/Latino-Latina congregations represent approximately 0.1 percent of all United Methodist chartered churches; and

WHEREAS, these figures represent an undercount due to ~~difficulties~~ challenges in reporting the number of Hispanic/Latino-Latina members in multicultural churches and non-Hispanic/Latino-Latina congregations, and the number of Hispanic/Latino-Latina congregations sharing facilities with other ethnic and cultural churches; and due to difficulties in the challenges of reporting and collecting data ~~lack of reports~~ from some Hispanic/Latino Latina congregations; and

WHEREAS, in spite of the National Plan for Hispanic/Latino-Latina Ministry and other missional efforts, advances and success in reaching the people group called Hispanic/Latino-Latina and the increased presence of Hispanic/Latino-Latina persons in the United Methodist connectional system, the people group in the United States called Hispanic/Latino-Latina represents a huge mission field;

Therefore, be it resolved, that ~~by December 31, 2011,~~ every annual conference in the United States shall develop and periodically update a strategic, comprehensive plan for Hispanic/Latino-Latina ministries within its boundaries, and this plan will include, but not be limited to, socioeconomic, cultural, and religious analysis of the Hispanic/Latino-Latina communities that will be served; and strategies to strengthen existing Hispanic/Latino-Latina ministries and congregations, to start new ministries and congregations, to identify, equip, and deploy clergy and laity leaders, and to identify and deploy material and financial resources; and

Be it further resolved, that the Council of Bishops, the National Plan for Hispanic/Latino-Latina Ministry, the General Board of Discipleship and the General Board of Global Ministries ensure that the conference comprehensive plans are in place by the indicated date and provide support and consultation in the development of the plans.

Source: Projections of the Size and Composition of the U.S. Population: 2014-2060 <https://www.census.gov/REcontent/dam/Census/library/publications/2015/demo/p25-1143.pdf>

ADOPTED 2004
REVISED AND READOPTED 2008
READOPTED 2012
RESOLUTION #3222, 2012 *Book of Resolutions*
RESOLUTION #3222, 2008 *Book of Resolutions*
RESOLUTION #29, 2004 *Book of Resolutions*

R3244.

Petition Number: 60931-GM-R3244-!-G; Todd, Linda Bales - Beavercreek, OH, USA for UM Global AIDS Fund.

United Methodist Global AIDS Fund

United Methodist Global AIDS Fund

"Come to me, all you who are struggling hard and carrying heavy burdens, and I will give you rest." Matthew 11:28 (CEB)

~~WHEREAS,~~ For ~~almost~~ over thirty years the General Conference of The United Methodist Church has spoken with prophetic compassion to the global issue**s** of ~~HIV/AIDS~~ HIV & AIDS. ~~Our resolutions, however, have not always been matched by a resolve to commit significant financial and denominational resources in the struggle for education, prevention, treatment and care in the worldwide struggle against HIV/AIDS; and WHEREAS,~~

The United Nations has declared the AIDS pandemic a "global emergency," saying human life is threatened everywhere and world security is at risk as the planet faces the worst health crisis in 700 years.~~; and WHEREAS, with 33 million people infected, more than 25 million already deceased~~,

According to the World Health Organization since the beginning of the epidemic, almost 78 million people have been infected with the HIV virus and about 39 million people have died of HIV. Globally, 37 million people are living with HIV or AIDS. ~~and~~ Approximately 7,500 people are ~~new~~ infection~~eds~~ daily ~~with~~ including 900 babies born with HIV, which is completely preventable with access to testing and anti-retroviral drugs. ~~the leaders of all the nations in the world unanimously asked faith-based organizations to join them in the battle to save human life; and~~

~~WHEREAS,~~ The 2004 General Conference established the United Methodist Global AIDS Fund (UMGAF) (UMCOR Advance #982345), and the 2008 and 2012 General Conference**s** reaffirmed this global health initiative. ~~that~~ By 201~~0~~5 UMGAF had funded, in partnership with the General Board of Global Ministries, ~~175~~ 287 church-oriented and Christ-centered ~~HIV/AIDS~~ HIV & AIDS projects in ~~37~~ 44 countries plus scores of annual conference AIDS projects. UMGAF facilitates ongoing educational efforts to equip hundreds of United Methodists to respond to the AIDS crisis locally and globally. Advocacy for prevention, care, and treatment has been a consistent focus of UMGAF since 2004 through its partnership with the General Board of Church and Society, which administers the AIDS Network in The United Methodist Church. ~~; and~~

~~WHEREAS, to date the response of Christians, including United Methodists, has been minimal, particularly in comparison to our resources and other commitments; and~~

~~WHEREAS, the United Methodist Global AIDS Fund Committee has launched an on-going campaign called "20/20: Visioning An AIDS-Free World,"~~

The face of AIDS is changing in the world. More persons have access to life-saving drugs, which is reducing the number of overall deaths. But stigma inflicted by the Church and society keeps people from being tested and treated. UMGAF is the official entity in The United Methodist Church addressing these concerns as it works and prays for an AIDS-free world.

~~Therefore, be it resolved, that the 2012 General Conference recommits itself to the United Methodist Global AIDS Fund (UMGAF).~~

~~Be it further resolved, that~~ Of the total money raised in each annual conference for UMGAF, 25 percent shall be retained by the annual conference ~~that raised it, to be used in~~ for programs combating ~~HIV/AIDS~~ HIV & AIDS in their region and/or in other global connectional projects. Each annual conference shall designate an appropriate agency for the promotion and distribution of these funds.

~~Be it further resolved, that~~ Also, of the total money raised in each annual conference for the United Methodist Global AIDS Fund, 75 percent shall be remitted by the conference treasurer to the Advance office at the General Board of Global Ministries ~~for by UMCOR~~ for distribution to global projects in consultation with GBGM staff and the interagency United Methodist Global AIDS Fund Committee. UMGAF is governed by a ~~The ten-member~~ committee ~~will be~~ comprised of one representative each from the General Board of Global Ministries, Council of Bishops, General Board of Church and Society, Division on Ministries with Young People, ~~General Commission~~ Office of ~~on~~ Christian Unity and Interreligious Relationships ~~Concerns~~, United Methodist Women and General Commission on Communications, and ~~four~~ three persons

who are not serving on any of these agencies chosen by the committee for expertise and diversity. UMGAF is staffed by the volunteer committee as well as consultants. In order to ensure United Methodist HIV and AIDS ministries, operational and programmatic funds for the United Methodist Global AIDS Fund Committee will be provided either by a special apportionment or contingency funds of The United Methodist Church.

~~Be it further resolved, that~~ The United Methodist Global AIDS Fund Committee will faithfully . . .

1. assist local congregations and conferences in identifying and creating global partnerships for mutual ~~HIV/AIDS~~ HIV & AIDS ministry;

2. provide support for projects sponsored by local congregations or organizations related to The United Methodist Church, partner autonomous Methodist churches and the ecumenical church;

3. encourage partnerships between congregations and conferences in the United States and Methodist congregations and ecumenical organizations globally that are engaged in the struggle against ~~HIV/AIDS~~ HIV & AIDS;

4. advocate for social justice, particularly related to decreasing stigma and increasing governmental and nongovernmental funding for ~~HIV/AIDS~~ HIV & AIDS, tuberculosis, and malaria;

5. develop appropriate promotional materials and funding guidelines;

6. resource United Methodists through training and networking opportunities; and

7. ~~seek funding for Committee operations from various sources~~. explore ways to ensure sustainability both fiscally and programmatically through intentional coordination and collaboration with the global health efforts at the general church level.

~~Therefore, be it resolved, that~~ As a critical global health initiative, the 201~~2~~6 General Conference recommits itself to the vital ministry of the United Methodist Global AIDS Fund. ~~(UMGAF).~~

ADOPTED 2004
READOPTED 2008
AMENDED AND READOPTED 2012
RESOLUTION #3244, 2012 *Book of Resolutions*
RESOLUTION #3244, 2008 *Book of Resolutions*
RESOLUTION #181, 2004 *Book of Resolutions*

APPENDIX

Amended Resolution #3244 Submitted by the United Methodist Global AIDS Fund

Request for Funding in the Amount of: $240,000 for the 2016-2020 quadrennium

Rationale: The UMC Global Aids Fund (UMGAF) historically has been fiscally supported by the Connectional Table as an unfunded mandate. UMGAF is seeking apportionment funding that will enable continued implementation of its General Conference mandate to educate United Methodists to respond to the AIDS crisis and fund critically needed projects worldwide. (Please reference our report in the ADCA)

In the past, UMGAF counted on general agency staff to care for the preponderance of administrative and fundraising responsibilities. An emerging reality is the downsizing and/or restructuring of some of the general agencies, which has resulted in UMGAF's staffing capacity being diminished.

Our request to the General Conference is, in part, for funds to build our capacity both administratively and programmatically. The amount of administrative oversight required for this initiative is considerably greater than the volunteer members can maintain.

Although HIV and AIDS are considered "manageable" diseases in the developed nations, millions of people in poor countries, primarily in Africa and Asia, lack access to education, testing, health care, and anti-retroviral medications. Stigma and discrimination are realities endured by millions of people living with AIDS. The UMGAF is committed to funding projects that address these concerns.

Since 2004 UMGAF has raised approximately $3.5 million for 287 projects in 44 countries around the globe that are saving lives and bringing hope to thousands of God's people. Most of our grants have been $10,000 or less. Due to existing unmet needs and a desire to create an AIDS-free world, UMGAF proposes increasing its capacity to mobilize financial support. In this proposal we are requesting funding for a dedicated, part-time Development Consultant. With increased revenue, UMGAF will be able to award larger grants and more renewals for effective projects. To facilitate this process, UMGAF is exploring an expanded relationship with GBGM's global health unit to fund projects that not only address HIV & AIDS, but also maternal and child health, malaria and other health-related initiatives that are evidence-based, effectively monitored and evaluated, and have measurable impacts.

Budget for the UMC Global AIDS Fund Committee
July 2016 – June 2020

Programmatic Budget Items	**Cost**
Resource Development and Promotion for *Just Save One* Campaign	$16,000
Conference on Philippines and AIDS (2016)	15,000
Conference on African Americans and AIDS (2017)	10,000

"Countdown to Zero: Just Save One" 2018 Conference	20,000
"Countdown to Zero: Just Save One" 2020 Event @ General Conference	5,000
West African Summit on AIDS/ Global Health (2019)	25,000
Sub-Total	**$ 91,000**

Administrative Budget Items	**Cost**
Travel Costs for 3 at-large Committee Members to attend 8 Committee Meetings ($1,875/meeting)	$ 15,000
Part-time consultant to raise funds for the grant making process	78,000
Expenses for Development Consultant	10,000
Part-time administrative/programmatic consultant	24,960
Expenses for consultant (travel to UMGAF meetings and office supplies)	7,744
GBCS Administrative Fee for Consultant Contract	10,296
Funds for participation in global conferences, such as the International AIDS Conference held every two years	3,000
Sub-Total	**$ 149,000**
Total	**$240,000**

R3391.

Petition Number: 60008-GM-R3391-G; Paige, Peggy - Ingalls, MI, USA for UM Rural Advocates.

Call to the Churches for the Renewal of Rural Ministries

Amend and readopt Resolution 3391 as follows:

3391. Call to the Churches for the Renewal of Rural Ministries

For 70 years ...

Therefore, we call The United Methodist Church to respond...

1. At the congregational level...

2. At the institutional level, The United Methodist Church should:

a. work ...

b. consider ...

c. promote ...

d. advocate ...

e. strengthen ...

f. accompany farm workers in their struggles to secure healthy living conditions~~, decent~~ and living wages, obtain and maintain the right to organize, and to support rural grassroots organizations that work with them in these endeavors; and

g. develop . . ..

Rationale:

We need to continue to uplift rural communities around the world as they continue to fight against poverty and injustice.

R3395.

Petition Number: 60012-GM-R3395-G; Paige, Peggy - Ingalls, MI, USA for UM Rural Advocates. 1 Similar Petition

Ministries of Rural Chaplains

Amend and readopt Resolution 3395 as follows:

3395. Ministries of Rural Chaplains

WHEREAS, the General Conference of the past ~~four~~ five quadrennia has affirmed the Rural Chaplains Association and the ministries of rural chaplains, and called on The United Methodist Church to prepare and certify rural chaplains as a significant means of enabling renewal in towns/villages and rural churches and communities globally; and

WHEREAS, the Rural Chaplains Association has women, men, laity and clergy members, both United Methodist and ecumenical, in the global community; and

WHEREAS, rural chaplains are lay and clergy persons who have sensed the call to live in, work with, and advocate for town and rural persons, families, congregations and communities; and

WHEREAS, special emphasis is placed on advocacy for justice issues among all people, regardless of ethnicity, gender, age or economic status; and

WHEREAS, rural chaplains meet annually for ~~support,~~ encouragement, networking, resourcing, and support ~~enrichment~~ by means of focus events to enrich person-related chaplaincy-type skills, biblical understandings and experiential exposures related to issues such as immigration, migrant workers, farm workers, rural businesses and communities; and

WHEREAS, rural chaplains work with other prophetic persons/groups on the local level who are committed to long-term involvement aimed at developing local and outside resources to assist with transformation of the lives of rural congregations and communities; and

~~WHEREAS, the Rural Chaplains Association greatly empowers the development of lay leadership, serves as one way of recognizing the gifts and graces of rural peo-~~

~~ples, and unleashes new possibilities for God's spirit to move across the countryside; and~~

~~WHEREAS, rural chaplains are an asset to the General Board of Global Ministries in its ministry through the four emphases of the General Church, and especially with the Rural Chaplains' ongoing relationship with the Rural Urban Network (RUN); and~~

WHEREAS, the Rural Chaplains Association continues to work to expand its international/global linkages ~~by~~ in order to expose~~ing~~ participants to ~~the~~ cultural, economic, political, ecological and religious life of ~~their~~ rural people from places around the world;

~~*Therefore be it resolved,* that Rural Chaplains continue to be recognized as having a special relationship to the General Board of Global Ministries as those called to serve others; and~~

~~Be it further resolved,~~ *Therefore, be it resolved*, that The United Methodist Church commend and reaffirm its commitment to the Rural Chaplains Association as rural chaplains continue to carry out their ministries of care, of justice, and of nurture with ~~hurting~~ people ~~and~~ in rural areas and town and village communities; and

Be it further resolved, that the General Board of Global Ministries be encouraged to continue an active and ongoing relationship with the Rural Chaplains Association ~~in the future~~.

Rationale:

Affirmation of Rural Chaplaincy by the global United Methodist Church and continuation of the active linkage of the Rural Chaplains Association with the General Board of Global Ministries will undergird the spirit and morale of persons committed to stand and walk with rural persons and communities that experience hurt, injustice . . .

R4131.

Petition Number: 60323-GM-R4131; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

Deletion

Delete Resolution 4131 - Concern for Workers Task Force.

Rationale:

The UMC continues its longstanding commitment to the rights and dignity of all workers. The educational and advocacy work called for in the resolution takes place primarily through participation in ecumenical and interfaith partnerships. Given these existing networks, there is no longer a need for a distinct task force.

R5034.

Petition Number: 60325-GM-R5034; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

Deletion

Delete Resolution 5034 - Mission Plan for Restorative Justice Ministries.

Rationale:

Restorative Justice constitutes a key paragraph in the Social Principles and restorative justice ministries continue at the local church, annual conference and general agency levels. Our denominational work in restorative justice has evolved; the structures outlined in the resolution are no longer best suited to the urgent needs for restorative . . .

R6011.

Petition Number: 60326-GM-R6011; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

Deletion

Delete Resolution 6011 - Global Ministries and Mission Society.

Rationale:

Global Ministries has fulfilled the petition request.

R6028.

Petition Number: 60317-GM-R6028-G; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries. 1 Similar Petition

Global Migration and the Quest for Justice

Amend and Readopt Resolution 6028 as follows:

6028. Global Migration and the Quest for Justice

"Ways must be found to share more equitably the resources of the world."

—Social Principles, ¶ 163E, The United Methodist Church

Global Migration is a historical and current concern of The United Methodist Church, addressed in the Social Principles and frequently by General Conference action. ~~has frequently addressed general and specific topics related to migration.~~ The Social Principles affirm frame the issue in theological and humanitarian contexts:

1. "We commit ourselves as a Church to the achievement of a world community that is a fellowship of persons who honestly love one another. We pledge ourselves to seek the meaning of the gospel in all issues that divide people and threaten the growth of world community" (¶ 165).

2. "In order to provide basic needs such as food, clothing, shelter, education, health care, and other necessities, ways must be found to share more equitably the resources of the world" (¶ 163E).

3. "We advocate for the rights of all migrants and applaud their efforts toward responsible self-organization and self-determination" (¶ 163F, 2004 *Book of Discipline*).

I. Introduction

Human migration is as old as human history. Individuals, families, tribes, and nations have been on the move since the days of Abraham and Sarah and before. Throughout the centuries, political and economic factors, including wars; health and environmental challenges; and racism, xenophobia, and religious discrimination have at times uprooted people and at others lured them to new venues across ~~continents and oceans as well as national and ethnic boundaries.~~ deserts, rivers, continents, oceans, and national and ethnic boundaries.

Today, migration is ~~at once~~ a critical international ~~issue~~ and at times a pressing national issue ~~and a necessary option~~; a matter of last resort and no other choice for millions of human beings, and a desperate alternative to many who would rather stay where they are if conditions could permit safety and essentials for survival. In general terms, migrants today are those who by force or choice leave their regions of origin because of armed conflict, natural disaster, institutional or gang violence, development projects, human trafficking (including labor, sexual or drug trafficking) or extreme economic deprivation. ~~Some people seek to move; others have no alternatives~~. Contemporary migration involves the linked realities of abundance and poverty and racial/ethnic/religious identities and exclusion. It often reflects a global system that ~~The current global economic system reflects an expectation that~~ expects many people ~~will~~ to live in poverty, or have their nations torn by conflict, or their natural resources exploited, so that others may live in abundance. That many people will resist poverty and war through migration is an ancient and modern fact of human existence. As a consequence, elaborate national and international systems of containment and classification based on national origin have been developed over the past quarter-century with regard to migrants (see below).

Global migration as a factor in the quest for justice is ~~of major concern to~~ a major priority of The United Methodist Church as a denomination that is global in its vision, mission, and ministries. This concern is rooted in both a biblical mandate for justice and a commitment to the future of the church. Many migrants and potential migrants today are Methodists; some are welcomed in new places, bringing new vigor to old congregations, while others face discrimination and exploitation in new places. Migration today is inextricably linked to the issues of Christian community, evangelism, new church development, the nurturing of church leadership, and ministry WITH the poor. Migrants in the future will increasingly enrich United Methodist understanding and practice of mission, church life and organization, intergroup relations, and concepts of the universal love of God.

This resolution addresses the varieties, contexts, and responses to global migration in the first quarter of the twenty-first century. It reflects concern for the right to stay where one is, for safe passage in migration, and for a welcome that can lead to a sense of belonging in a new place.

II. *Contemporary ~~Migrants~~ Migration*

~~Four traditional categories of migrants can be delineated:~~ Environmental catastrophe, organized violence, political chaos, economic desperation, human trafficking, and ecological exploitation are among the most common causes of contemporary migration. To respond to and keep track of massive movements of people, the international community has instituted categories of migrants. The four traditional categories are:

Refugees—persons outside of their country of origin who are unable or unwilling to return for fear of persecution based on race, religion, ethnicity, political affiliation, or opinion; official "refugees" are so recognized by the United Nations High Commissioner for Refugees (UNHCR), which is charged by the international community to oversee service to, and protection of, refugees. As of 2014, UNHCR listed 51 million displaced people; in 2015, some 3.8 million Syrian refugees.

Asylum seekers—a type of refugee, persons who have left their homeland to petition for refuge in the country to which they have fled; asylum seekers must be so recognized by the countries whose protection they seek. ~~In 2007 recognized refugees and asylum seekers totaled 13.9 million.~~ More than a million people requested asylum in 2013, according to the UNHCR, including large numbers in transit. Others were Central American refugees in Mexico and the United States, and Africans in Italy. Many asylum seekers find no protection and are jailed or returned to dangerous situations.

Internally displaced persons—those who are displaced within their own country because of military, economic, and social upheaval, and natural disasters such as famine, earthquake and flood; they are generally not

protected by the international community, ~~but~~ and must depend for protection and assistance primarily on their country of residence, which may be implicit in the cause of displacement. ~~In 2007, such persons numbered 24.5 million.~~ In 2014, some 33.3 million people lived uprooted in their own countries.

Economic migrants—people who move from one country to another to find work. Most frequently they seek to flee from poverty ~~to economic opportunity,~~ and often permanently relocate so they may feed their families. Some are allowed into more affluent nations as immigrants; some enter without documentation and may be welcomed in times of labor shortages and deported in times of economic downturn or public disapproval. Such migrants are among the most vulnerable in any society; many are women and children who become the objects of abuse and brutality. One subcategory in this classification consists of ~~migrant~~ migratory or itinerant workers, people who move from place to place, often with the agricultural cycle, to find employment. Large numbers of such workers are technically short-term contract laborers, or "guest workers," although they may stay a lifetime, renewing short-term contracts under circumstances that are at best precarious. Some return on a periodic or eventually permanent basis to their homelands; others make domestic and other ties in places of employment and wish to remain. The number of current economic migrants is difficult to calculate. ~~Some estimates run as high as 100 million globally, with large numbers in the affluent regions of North America and Europe~~. In 2015, the International Labor Organization (ILO) placed the global estimate of migrant worker at 232 million, including 53 million domestic workers, focused in affluent regions such as North America, Japan, Australia, the Gulf States, and Europe.

III. *A Context of Migration*

Virtually all groups of today's migrants and refugees are battered by the divide between the rich and the poor, a divide rooted in nineteenth and twentieth century colonialism and directly caused by rapid corporate globalization in agriculture, industry, and commerce. ~~Currently, slightly more than 10 percent of the world's population consumes 85 percent of the world's wealth while the rest make do with just 15 percent of that wealth. For example, agricultural subsidization in Europe and the United States results in the dumping of commodities in the poor countries of the global South, resulting in the disruption of family farming and unemployment~~. Trade policies and arms deals ~~further~~ enrich the rich and undercut economies in the global South without providing new contexts for prosperity or hope. These realities, along with armed conflict, environmental spoilage, and natural disasters force people to find new homes within their own countries or across national borders. The entire planet ~~Every region of the world~~ is affected in some way by the global economic divide.

Yet, while money and products ~~easily flow~~ may flow with relative ease across borders, the movement of people is increasingly restricted, leading to concentrations of the poor along borders and, often, to the building of literal and figurative walls of exclusion, notably around the rich nations of the northern hemisphere and the affluent enclaves in Asia, Latin America, Africa, the Middle East, and the Pacific. While the legal and physical walls seek to exclude flows of undocumented migrants, in fact, there is growing demand in wealthier nations for cheap labor. Millions of migrants do enter—through formal guest worker programs or through informal business networks that actively seek undocumented workers while maintaining them in an exploitative noncitizen underclass. Many of those who are shut out or who migrate without legal status are at the bottom of racial, ethnic and caste hierarchies. They are often poor women and children. On either side of the divide, families are relegated to intense human suffering, inadequate nutrition and health service, lack of educational opportunities, and the reverberating, debilitating experience of oppression. Ironically, and horribly, with regard to economic migrants, the rich say, "Come in, do our dirty work at low wages, and then go away." ~~Significant percentages of the work force are migrants in affluent countries, with the figure exceeding more than 50 percent in parts of the Middle East. Such "guest workers" enjoy limited civil and human rights.~~

The global South is particularly concerned with the ~~migration of people from rural to urban areas and with the~~ loss of young generations to other countries, the departures dictated either by economic need or wooing by affluent societies seeking to fill jobs with cheap labor. Such émigrés often do not want to leave; they may feel pressured by promises of education, jobs, and economic security for themselves and their families. They become entrapped in unjust global systems that drain the resources of poor, Southern countries for the benefit of the affluent societies of the global North.

IV. Biblical Perspectives: Justice and Shared Resources

Attitudes toward and treatment of migrants are usually conditioned today, even within the church, by nation-state considerations expressed in the language of "us" and "them"—or "we" the homefolks and "they" the intruder/alien. A beneficent attitude sometimes prevails: "'We' will allow X number of 'them' to come among 'us' provided they acknowledge our generosity and become like us; so long, of course, as they do not threaten our comfort."

There are more biblically and theologically sound perspectives for Christians. In the biblical understanding, it is not about us and them, but about one people of God, called to seek justice and share equitably, at the very core of ~~our~~ spiritual and physical survival.

The prophet Isaiah put the matter in context and posed the daunting question: "On your fast day you do whatever you want, / and oppress all your workers. / . . . You shouldn't fast as you are doing today / if you want to make your voice heard on high. / . . . Isn't this the fast I choose: / releasing wicked restraints, untying the ropes of a yoke, / setting free the mistreated, / and breaking every yoke? / Isn't it sharing your bread with the hungry / and bringing the homeless poor into your house?" (Isaiah 58:3-7 CEB). Not only does God's understanding of faithfulness entail the achievement of justice, but for the comfortable, the promise of healing and salvation depends on that action. It was only when the people turned from false religiosity to operative justice that they would receive the promise of spiritual wholeness. ~~"The LORD will guide you continually and provide for you, even in parched places…You shall be like a watered garden…that won't run dry" (Isaiah 58:10-11).~~

The Hebrew Scriptures contain many references to "strangers" and "sojourners" among the people of Israel and to provisions for treatment that reflect a tribal framework that had stipulated rules for hospitality and also limits on the outsiders. However, the Books of the Law, and to an even greater extent ~~in~~ the prophetic literature, concern for the stranger focuses on justice and the sharing of resources that flow from the bounty of God. Ezekiel anticipated a time when foreigners would share with the ancient Jewish nation all the blessings of the land, which was understood to belong to God alone (Leviticus 25:23). In a real sense, the ancient scriptures understand both the people of Israel and sojourners to be aliens since the people of Israel had been sojourners in Egypt. God's providence for Israel extends to others (Psalm 146:9; Malachi 2:5), and everything, and everyone, belongs to God (Psalm 24:1-2).

~~The breadth of God's love permeates the New Testament; that love incorporates faith community and goes beyond it. This is clearly emphasized in a short passage in 1 Thessalonians (3:12), where Paul prays that God will provide the grace for Christians to "increase and enrich your love for each other and for everyone."~~

Christians do not approach the issue of migration from the perspective of tribe or nation, but from within a faith community of love and welcome, a community that teaches and expects hospitality to the poor, the homeless, and the oppressed. The Christian community at its best not only welcomes and embraces migrants but can be led by them toward clearer understandings of justice and hospitality. Christians rejoice in welcoming migrants who are also Christian, ~~Furthermore, many migrants in many parts of the world today are themselves members of the Christian community,~~ brothers and sisters of the same baptism, gathered around the same sacramental table. And people beyond the Christian community deserve no less hospitality than Christians extend to themselves.

The breadth of God's love permeates the New Testament; that love incorporates faith community and goes beyond it. This is clearly emphasized in a short passage in 1 Thessalonians (3:12), where Paul prays that God will provide the grace for Christians to "increase and enrich your love for each other and for everyone."

United Methodists should harbor no doubt about their responsibility to all those who live here on the earth, especially the poor, the homeless, and the mistreated. John Wesley's concern for the poor and outcast was constant and extended far beyond acts of charity. He worked for just systems in which persons could with dignity stand on their own feet. Wesley advocated just relationships within the social order. When some have great abundance while others are homeless and hungry, the biblical task is not merely to help those in need, but to seek justice—to shift resources and opportunity so that all are at the table, all are fed, all experience the abundance of ~~Gods'~~ God's love, both physically and spiritually.

V. Critical Issues Relating to Migration Today

United Methodists and all Christians face numerous critical situations, causes, and effects relating to migration today, especially in regard to war and economic systems and policies that perpetuate poverty. As a ~~global~~ denomination with a global mission, The United Methodist Church experiences the dilemmas of nations that ~~both~~ "send," "transit," and "receive" migrants. Citizens and undocumented immigrants are within the church's membership, as are employers and migrant workers, police and detainees, and affluent and poor families. The United Methodist family is a microcosm of migrant issues; a church that through God's grace seeks to respond to the needs of the most physically vulnerable and traumatized, but also address the spiritual needs of the privileged.

The following are among the critical issues demanding attention:

1. The volume of refugees, asylum seekers, and persons displaced within their own countries is growing, as are the numbers of economic migrants with and without documentation.

2. Wealthy nations, especially those with decreasing populations, are increasingly dependent upon migrants to maintain their current economies. They seek both highly skilled professionals and low-wage workers for jobs in construction, health care, agriculture, meat packing, and

domestic service. ~~The "receiving" nations or areas on a world scale include Australia, Canada, Europe, Japan, New Zealand, the United States, and some countries of the Middle East (such as Saudi Arabia, United Arab Emirates, Lebanon). Regional migration, often in the form of contract labor, is common in Brazil, Hong Kong, Lebanon, South Africa, South Korea, and other nations.~~

3. The critical loss of skilled workers and potential leaders in "sending" countries undermines the future economic and social advancement of those societies. Doctors from poorer nations can often earn more in the US as a nurse than as a physician in their country of origin. The "brain drain," often deliberately encouraged by rich countries for their own benefit, affects teachers, engineers, medical personnel, researchers, and technicians. Large numbers of persons, including young, unaccompanied children, traverse the corridors of "transit" countries, on the move from their homes to other places. In Mexico, nearly half a million Central Americans ride the freight trains known as "La Bestia" (The Beast) as the trains head north to deliver goods for export. Since there are no passenger cars, people ride atop the moving trains on a perilous trek.

Those who survive are faced with extortion and violence at the mercy of gangs and organized crime that control the migrant corridors. People often die along the route, unidentified, with their families often never knowing the fate of their loved ones. Another dangerous and recurring intersection for migrants is off the coast of Italy, near the island of Lampedusa. Shipwreck catastrophes have occurred involving migrants from Libya, Eritrea, Somalia, Ghana, Palestine, and Syria. Traffickers torture and rape migrants who have paid thousands of dollars to gangs that move people across the Sahara to Libya.

4. Old wars and territorial occupations have left a critical migration crisis and new wars add to the problem. This can be illustrated in the Middle East, where many Palestinians remain as refugees more than a half century since they lost their homes in Israel. In recent years, millions of Iraqis and Syrians have fled their countries ~~country~~, adding to the displaced population of the greater Middle East.

5. The passage of stricter enforcement of anti-immigrant legislation and the building of exclusionary walls, often in response to increased migration, intensifies cultural tensions, marked by racial, class, and religious "backlash." Restrictive policies also intensify migrant resistance based on fear of arrest and deportation, substandard wages, physical and mental abuse, and even death for crossing a border.

Migrants fall prey to trafficking for economic or sexual purposes and sometimes become virtual slaves in their new place of residence.

6. ~~The~~ An increasing percentage of migrant women~~,~~ ~~who~~ now make up almost half of the international migrant population ~~and as much as 70 to 80 percent in some countries~~. Many of these women are domestic workers, who may raise other peoples' children while being separated from their own. Some migrant women and girls ~~who are migrant~~ are subjected to physical and sexual abuse and fear reprisals if they complain. Human trafficking is growing globally, especially in the area of forced labor, which includes the sex trade, the primary reason. The 2014 report of the UN Office of Drugs and Crime indicates that women and girls account for 70 percent of all trafficking victims. One in three victims is a child and two out of three are girls.

7. Migration policy and practice ~~today~~ divides ~~families~~ across generations. Filipino contract workers in Saudi Arabia may serve in those countries for their entire careers, and then watch their own children, who they hardly know, step into their roles as they retire. Families are also divided by the deportation of the undocumented parents who leave behind children holding citizenship. ~~while children hold citizenship.~~

8. Remittances (sending "home" the paycheck) have become major sources of financing for poor countries; revenues that threaten to undercut aid assistance from rich nations. The monies migrants send home is massive, an estimated ~~$230 billion in 2005~~ $650 billion in 2015, according to the World Bank. Some nations, including the Philippines, Bangladesh, and El Salvador, depend on remittances to support ~~the~~their financial system. In an effort to escape responsibility for the sharing of resources, some officials in the global North tout remittances as replacements for development aid. This attitude violates the spirit of the ~~Millennium~~ Sustainable Development Goals and other United Nations accords. Through international instruments, northern nations have set the goal of providing 0.7 percent of their gross national product in development aid to poor nations, as well as to cancel some debt and alter trade policies in ways that benefit poor nations.

VI. Response of the Church

The United Methodist Church commits itself to:

1. provide ~~real help~~ support and opportunities for refugees, asylees, and migrants, including annual conference and local church ministries that promote the Right to Stay in traditional sending countries, Safe Passage in countries of transit and training for Welcoming and Belonging in receiving locales.

2. engage in strong, coordinated advocacy on migration issues ~~and on behalf of actions that~~ that seeks to overcome poverty, war and other causes leading to the displacement and marginalization of people; and

3. organize through institutional channels and prepare educational resources for the achievement of these objectives.; support leadership development programs for migrants, especially for those within The United Methodist Church.

Assistance includes:

1. work with global mission partners to equip personnel to provide direct services that help persons and families live safely and with dignity in their places of origin; or if they must leave, that help keep them safe in transit, and that support programs that welcome migrants, giving them a sense of security in a new locale. Rrelief to refugees and displaced persons around the world, including the resettlement, when possible, of refugees through congregations and through economic development programs for both for those who permanently resettle and those who may return to homelands.; this work to be coordinated by the United Methodist Committee on Relief in collaboration with all other levels and organizations of the church;

2. congregational and annual conference programs (US and central conferences) that humanely respond to migrants within their borders—defending their human rights, advancing just immigration policies by national governments, and tending to their spiritual, material, and legal needs as required;--,with the General Boards of Global Ministries and Church and Society, and other partners, in collaboration with other general agencies, responsible for resource materials to helping in to equipping conferences and congregations to engage in for these ministries;

3. education of church members and communities on the causes and realities of migration, including international treaty commitments, the issues of economic and environmental justice, and the obstacles to a just, peaceable world created by anti-immigrant racism and xenophobia;

4. bridge building building bridges between diverse races, ethnicities, religions, and cultures, opposing violence against and abuse of migrants;

5. strengthen migrant congregations in new locales and/or integrate migrant faith communities into existing congregations; facilitate local, national and international dialogue of those on the front lines of migrant ministries for the sake of sharing best practices and promoting collaboration;

6. work with civic and legal organizations to help communities to alleviate social conditions caused by harsh immigration laws and heavy-handed national security measures; and

7. recognizeing the right of sanctuary in any United Methodist local church for migrants subject to detention or deportation by government security forces.

Advocacy includes promotion of:

1. just and equitable trade and development policies that support human rights and counteract the root causes of migration such as war and militarization, environmental spoilage, and corporate greed;

2. engagement with other Christian and religious organizations in North-South dialogues, study of international economic policies, and joint action;

3. training young clergy and laity for leadership in migrant communities or those receiving migrants;

3.4. protection for uprooted women and children from all forms of violence and abuse, including full legal protection of children in situations of armed conflict;

4.5.. unification of families divided by borders and legal status wherever this occurs;

5.6. denunciation of xenophobic, Islamophobia, and racist reactions against newcomers;

6.7.defense of civil liberties and social protections regardless of the legal status of persons;

7.8 abolition abolishment of governmental anti-terrorism policies and practices that criminalize or profile refugees and immigrants as threats to national security; and

8.9. adoption by all nations of the United Nations International Convention on the Protection of the Rights of All Migrant Workers and their Families, and mobilize to promote compliance with the terms of the convention.

Institutional organization includes:

Continuation of the United Methodist Immigration Task Force on Immigration to lead the church in a prophetic response to refugee and migrant issues by interpreting official policy in light of current realities, coordinating vision, analysis, education and action. Said task force will be convened by two by one or more bishops designated by the Council of Bishops., organized and staffed by the General Boards of Church and Society and Global Ministries, and It will be comprised composed of representatives from all appropriate general agencies (General Commission on Religion and Race, General Board of Discipleship, General Council on Finance and Administration, and others), as well as persons from jurisdictions, central conferences, annual conferences, partner churches, denominational ethnic/racial caucuses, and ethnic and language ministry plans. as situations dictate. General agencies will each bear the cost of their participation in the task force and those agencies may underwrite the costs of nonagency non-agency participation as needs require and resources permit.

Establishment of the third Sunday of February as an annual Migrant Sunday in congregations throughout the denomination, following the lead of the Methodist Church of Mexico. This observance will provide an opportunity

for worship, education and mission action, and advocacy on behalf of migrant ministries.

Dissemination and study of the 2013 report of the Human Rights and Investment Task Force convened by the General Board of Global Ministries and General Board of Pensions and Health Benefits, which seeks to align denominational investment policy and practice with mission objectives, and takes account of violations of the human rights of migrants.

Continuation of migration as one specific component of the denomination focus area on Ministry WITH the Poor.

Engagement in research on migrants and existing and emerging migrant ministries within The United Methodist Church.

ADOPTED 2008

RESOLUTION #6028, 2008, *Book of Resolutions*

See Social Principles, ¶ 165*A, D.*

Rationale:

The causes and impacts of global migration, as severe as when this resolution was adopted, calls for re-adoption, as amended with updated statistics and updated thinking as to how to be in transformative ministry WITH migrant communities, from three points on the journey: the Right to Stay in the country . . .

R6031.

Petition Number: 60318-GM-R6031-G; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

Holy Land Tours

Amend and Readopt Resolution 6031 as follows:

For many years . . .

In December 2009, Palestinian Christian leaders from all the church families present in the holy land, launched a Kairos Palestine document: "A moment of truth: a word of faith, hope and love from the heart of Palestinian suffering." (See www.kairospalestine.ps <http://www.kairospalestine.ps>)

In Kairos Palestine, which the 2012 General Conference commended as a study resource, Palestinian Christians have issued an invitation to all sisters and brothers: "In order to understand our reality, we say to the Churches: Come and See. We will fulfill our role to make known to you the truth of our reality, receiving you as pilgrims coming to us to pray, carrying a message of peace, love and reconciliation." See <http://www.kairospalestine.ps/content/come-and-see-call-palestinian-christians-journey-peace-justice-guidelines-christians>.

Travelers to this land . . .

We recognize . . .

Therefore, The United Methodist Church:

1. strongly affirms . . .

3. urges all United Methodists planning, organizing, and/or participating in a trip to the Holy Land to apply to their Holy Land trip planning the guidelines outlined in the General Conference resolution 6030, "Responsible Travel"; ~~to their trip—especially 1) to "ask travel agents/agencies whether local people [i.e., Palestinians] are involved in the development of the 'tour packages'"; 2) "Practice 'low impact' travel and tourism, which do minimal damage to local culture"; and 3) "Monitor ethical, responsible travel practices of conferences, boards, and agencies of The United Methodist Church" regarding Holy Land trips;~~

4. recommends that United Methodists planning individual or group tours to Israel/Palestine consult with the Methodist Liaison Office ~~liaison~~ in Jerusalem to seek opportunities to worship with indigenous Christian congregations, to include ~~at least one~~ overnight stays in Bethlehem, and to visit United Methodist-supported mission sites;

5. supports . . .

8. urges that travelers use, as advance study materials, positions adopted by General Conference and by general church agencies relating to the Middle East, as well as resources such as ~~from the 2007-2008 Mission Study on Israel/Palestine~~ *"Working for a Just and Lasting Peace in Israel and Palestine*" (an advocacy packet prepared by the boards of Church and Society and Global Ministries, http://umc-gbcs.org/content/general/Advocacy Packet_Fall_2013.pdf; the Kairos Palestine document, http://www.kairospalestine.ps/content/kairos-document; and other peacemaking resources the 2007-2008 Mission Study on Israel/Palestine;

9. urges seminaries . . .

11. expresses deep concern that many tours sponsored or arranged by United Methodist bishops, pastors, and laity do not schedule program time ~~opportunity~~ for ~~all~~ participants to enter into relationship ~~partnership~~ with the indigenous Christians so that they may ~~for the recommended program time and, therefore, fail to~~ "Walk With the Living Stones" in their strides toward Palestinian self-determination, their rich spiritual heritage, and their faithful contemporary witness;

12. expresses deep concern that ~~evidence continues to accumulate that Christianity is dying~~ Christian presence in the land of Jesus continues to decline in numbers through economic, social, and political pressures, which have greatly diminished the numbers and percentage of Christians in the Holy Land. United Methodist bishops

and other organizers of Holy Land tours have a special responsibility ~~to adhere to these recommendations~~ to strengthen the witness of the remaining Palestinian disciples of the Living Lord;

13. affirms the presence of The United Methodist Church, the Methodist Church of Britain, and the World Methodist Council in Jerusalem through our Methodist Liaison Office ~~liaison office~~ and through our ongoing partnership with Palestinian and Israeli organizations working for reconciliation and to establish equal rights for all under international law;

14. encourages tour leaders to consult with the General Board of Global Ministries and the ~~United~~ Methodist Liaison Office ~~liaison office~~ in Jerusalem in order to facilitate adherence to these recommendations;

15. instructs . . .

16. urges close cooperation with the Jerusalem Interchurch Center ~~the Middle East Council of Churches~~ and other indigenous Christian groups to facilitate informed, alternative travel opportunities to the region; and

17. commends ~~the General Board of Global Ministries for initiating~~ all who initiate visits to the Bible lands that explore issues of justice and peace among all participants in the region, with special emphasis upon the concerns of our Palestinian Christian colleagues.

ADOPTED 1992
AMENDED AND READOPTED 1996
AMENDED AND READOPTED 2000
AMENDED AND READOPTED 2008
RESOLUTION 6031, 2008 *Book of Resolutions*
RESOLUTION #292, 2004 *Book of Resolutions*
RESOLUTION #271, 2000 *Book of Resolutions*
See Social Principles, ¶165*A, B, D*

Rationale:

In the 1980s, Palestinian Christians began voicing concern that visitors do not connect with the living church in the Holy Land. Since 2000, guidance in this resolution has begun to bridge this gap; a re-adopted and updated resolution should help strengthen ties with Christians and others in the Holy Land . . .

R6057.

Petition Number: 60877-GM-R6057-G; Galvan, Elias - USA for Methodists Associated Representing the Cause of Hispanic Latino Americans.

Political Status of Puerto Rico

The United States Congress, ~~and~~ other entities of the United States government, and different groups in Puerto Rico, have long been studying the relationship between the United States and Puerto Rico. This topic is a hot and divisive issue in Puerto Rico with many diverse and strong opposing views. The Church enters into this discussion because of its mandate to be a prophetic voice that intends to assist in finding ways that are in accordance with the values of the Reign of God. There are certain principles that need to be emphasized:

1. We believe that all human beings are God's creatures and therefore of equal value and dignity.

2. We recognize that the church must take into consideration the following historical facts as it develops its theological thinking regarding the political status of Puerto Rico:

a. Puerto Rico officially came to be subject to the United States of America as result of the Treaty of Paris on December 10, 1898, through which Spain surrendered its colonies to the United States. At that point Puerto Rico began to be governed by United States military authorities.

b. The Foraker Act approved by the US Congress in 1900 put an end to the US military government of Puerto Rico. The President of the United States appointed a governor of Puerto Rico and the administration of the island came to be under the US Department of the Interior.

c. In 1917, the Jones Act was approved by the United States granting United States citizenship to all Puerto Ricans.

d. In 1947, the United States Congress approved a law allowing the people of Puerto Rico to elect their own governor.

e. The United States authorities have persecuted and acted against the Puerto Rico pro independence movements all along. There was even a period when it was forbidden to raise the Puerto Rican flag, or to display the shield of arms that served as an emblem of Puerto Rico, or to speak of advocating for the independence of Puerto Rico.

f. The people of Puerto Rico, as permitted by the appropriate United States authorities, approved in 1952 the constitution of the "Commonwealth of Puerto Rico" known in Spanish as "Estado Libre Asociado de Puerto Rico." The relationship is described as a pact. The people of Puerto Rico continue to be subjugated to the authorities of the United States of America.

~~g. Several proposals are being discussed in the US Congress (2007) intending to address the problem caused by the political subordination of the people of Puerto Rico to the United States of America (see: H.R. 900, Puerto Rico Democracy Act of 2007, and H.R. 1230, the Puerto Rico Self-Determination Act of 2007). Representatives of different political parties in Puerto Rico participated~~

~~in public hearings in reference to the aforementioned law projects.~~

The present economic crisis in Puerto Rico has served to highlight how problematic is the territorial or colonial condition of Puerto Rico in subordination to the United States of America. The government of Puerto Rico approved a local bankruptcy law to enable public authorities to have a mechanism to work in an orderly fashion with their lack of funds to cover all their financial obligations. The Federal Court, District of Puerto Rico ruled that the law approved by the government of Puerto Rico was unconstitutional given that federal laws cover bankruptcy situations. The government of Puerto Rico appealed to Boston and the aforementioned court affirmed the determination of the Federal Judge in Puerto Rico. The government of Puerto Rico then tried to be covered under the US bankruptcy laws, but this was not accepted, leaving Puerto Rico without the possibility of bankruptcy protection for the public authorities.

The present status of Puerto Rico as a nonincorporated . . .

ADOPTED 2008
REVISED AND READOPTED 2012
RESOLUTION #6057, 2012 *Book of Resolutions*
RESOLUTION #6047, 2008 *Book of Resolutions*
See Social Principles, ¶ 165.*A, B. D.*

R6058.

Petition Number: 60878-GM-R6058-G; Galvan, Elias - USA for Methodists Associated Representing the Cause of Hispanic Latino Americans.

US Policy in Vieques

~~The Exodus story of liberation speaks volumes about the experience of the people of Vieques, Puerto Rico. Exodus, Chapter 3, describes very well the experience of this courageous people who have confronted the power or the US military and have come out victorious. "And the Lord said: 'I have surely seen the oppression of My people who are in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows. So I have come down to deliver them out of the hand of the Egyptians, and to bring them up from that land to a good and large land, to a land flowing with milk and honey…'" (3:7-8, NKJV). God has surely seen the oppression experienced by the people of Vieques, and today we can celebrate their journey of no more bombs in Vieques and no more military maneuvers.~~

Historical Background

Vieques is a small island about eight miles east of the island nation of Puerto Rico. In 1938, the US Navy began using the island-municipality of Vieques for military practices. In 1941, during the height of WWII, the United States initiated a campaign of expropriation of territory (evicting over 3,000 people), which ended in the Navy's control of over two-thirds of the island's most arable land. Thousands of families were displaced and those remaining were jeopardized in their basic means of subsistence. The net effect of these policies was the clustering of the entire civilian population into a small strip of land right in the middle of the island. Only 25 percent of the island remained under civilian control.

One of the effects of sixty years of bombing has been the degradation, and in some cases destruction, of Vieques' delicate ecosystems. Hundreds of species of plants and animals have been killed as a result of the direct impact of projectiles during military practices. These bombings and military maneuvers have led to serious contamination of the environment due to toxic residues and other contaminants.

~~In an article published in 1988, engineer and environmental consultant Rafael Cruz-Pérez identified three ways that the military bombs pollute the environment in Vieques: (1) chemicals in the missiles' explosive payloads, (2) dust and rock particles released into the air from the missile impact and/or detonation, and (3) metallic residues left by missiles after they detonate and the junk and scrap heap they use for target practice. "According to information provided by the Navy, this material has never been removed… Under the effects of additional explosions and sea breezes, metals are oxidized or decomposed, turning in accelerated fashion into leachates that pollute the environment," wrote Cruz-Pérez. He also cited a scientific study by the US Navy that found the drinking water sources in Vieques' Isabel Segunda village and Barrio Esperanza are polluted with toxic chemicals, including TNT, tertyl and RDX. Cruz-Pérez wrote that "the study doesn't explain how these substances got to the water sources, located more than fourteen kilometers away from the shooting area."~~

~~In the 1970s, the US Environmental Protection Agency sampled Vieques' air and soil. After studying the samples, the EPA determined that the air has unhealthy levels of particulate matter and the ground has iron levels above normal.~~

~~The net result of this environmental pollution is high levels of cancer and other serious health problems that Viequenes have been experiencing for years. Studies carried out by the Puerto Rico Department of Health have shown that from 1985 to 1989 the cancer rate in Vieques was 26 percent higher than the rest of Puerto Rico's already high levels of cancer.~~

~~Dr. Rafael Rivera-Castaño, a retired professor from the University of Puerto Rico's Medical Sciences Campus, has documented the increase in extremely rare diseases, including scleroderma, lupus, thyroid deficiencies, as well as more common ailments like asthma, which are significantly affecting Vieques' children.~~

~~According to Dr. Rivera-Castaño there is no reason for the children of a small island like Vieques to develop asthma. "The winds that blow in from the ocean are rich in iodine, which prevents asthma. The only possible cause for this high incidence of asthma is air pollution," he stated. Vieques does not have factories or any large industry that could cause the high incidence of asthma; the only source of air pollution on the island has been the Navy.~~

~~Economic development on the island has also been drastically affected by the Navy's presence. About 9,400 people live on Vieques and the unemployment rate is almost fifty percent by most conservative estimates.~~

~~General Electric, the only large company in Vieques, ended its operations in the summer of 2003. One of the few viable industries in Vieques today is commercial fishing. The bombing, however, has left this industry barely profitable.~~

~~Agriculture, the largest industry in Vieques before the Navy expropriated the most fertile land, is today almost nonexistent. Now the economic inheritance of the people and the children of Vieques is economic stagnation.~~

Conclusion

The United Methodist Church has been a key supporter of the struggle in Vieques. The voice of our Church joined with the voices of many organizations in Puerto Rico and around the world to halt the Navy's maneuvers on the island. The Navy's military presence finally ended on May 1, 2003, which the 2004 General Conference celebrated. Justice, however, is not complete.

~~The majority of the people of Vieques rejoiced with the announcement that the bombing, mainly by the US Navy, against their island had ended. Regretfully even when now there is no longer any bombing, bombs continue to explode in the former vase that was called Camp García.~~

Over twelve years have passed since the end of the bombing and other military practices in Vieques. Nevertheless, the waters surrounding the former target practice area still filled with unexploded bombs and contaminants from the target area continue to be allowed to go into the sea causing great damage to the ecosystem. It is imperative that these issues be addressed as soon as possible not only because of the clear environmental justice concerns but also for bringing about economic justice and full respect for human rights that continue to elude new generations of Puerto Ricans.

The removal of thousands of live bombs in the area is being done by exploding them on site, in the open air. This produces an additional quantity of contaminants that enter different ecosystems and continue to have an adverse impact on the food chain and on the health of the people of Vieques. The cleanup process is going too slow and many times is not done in ways that protect the residents of Vieques from further contamination.

~~The US Navy has reported that the open air bomb explosions on site in Vieques may continue until the year 2010 or even 2012. According to information published by the US Navy, by March 16, 2007 as part of the "cleaning" of Vieques, some 5,754 explosive artifacts were detonated in the open air. It is not acceptable to continue to put at risk the peace, health and security of the people of Vieques.~~

~~Now the people of Vieques need the Church to call for restoration for their island, urging environmental cleanup of the damage left behind by the US Navy and restoration of the economy through the creation of new jobs and new industry.~~

~~Reconstruction in Vieques is only just beginning. It is important that renewal principally benefit the resident people of the island and not the hotel interests, politicians or other powerful forces. Equally important is that restoring agriculture, fishing, ecotourism, housing, archaeologic-historic investigation and environmental study, will be the backbone of the new model of cooperative, community and sustainable development.~~

~~Community participation in all steps of reconstruction (the environmental cleanup, return of the lands, future development) is necessary to ensure a process of genuine healing and reconstruction.~~

~~The land cannot be developed if it is not returned = and demilitarized. The use proposed by the Navy for some of the land will determine the level of cleanup. The Navy looks to bypass the Viequenses' demands by "passing" the land to the US Department of the Interior and Fish and Wildlife Service, so that cleanup is not an essential part of the end of military use process.~~

Therefore, be it resolved, that The United Methodist Church:

1. request of the appropriate agencies of the United States government that the cleaning of all the contaminants produced by the US Navy activities or activities allowed by the US Navy be done using methods that will keep to a minimum the release of toxic agents into the environment. The health of the residents of Vieques must be protected. Diverse sources have published information on the availability of equipment and methodology that

make possible the removal of explosive artifacts without detonating them in open air spaces;

2. urge the US Congress to appropriate sufficient funds to decontaminate Vieques such that the land is again suitable for agriculture, environmental tourism, and other social uses;

3. call upon the United States government to assign funds to enable the people of Vieques to have access to new health programs directed to reduce the high incidence of different types of cancer, to provide treatment to all the persons with toxic chemicals in their bodies, and to treat and reduce the high incidence of respiratory diseases;

4. urge Congress and the government of Puerto Rico to establish mechanisms to promote the reconstruction and sustainable economic development of Vieques;

5. call upon the Environmental Protection Agency and all other government agencies responsible for the cleaning to also expedite the cleaning of the island of Culebra, Puerto Rico, which was also contaminated as a result of military maneuvers.

~~6. urge that civil and religious leaders in Vieques be involved in every decision regarding the future of the island;~~

~~7. develop educational resources through the General Boards of Church and Society, Global Ministries, and Discipleship, to help United Methodists and others understand the issues affecting the people of Vieques;~~

~~8. send a copy of this resolution to the US House and Senate Armed Services Committees , the governor of Puerto Rico, and the secretary-general of the United Nations; and~~

~~9. send a copy of this resolution to the bishop of the Puerto Rico Methodist Autonomous Affiliated Church.~~

ADOPTED 2004
REVISED AND READOPTED 2008
REVISED AND READOPTED 2012
RESOLUTION #6058, 2012 *Book of Resolutions*
RESOLUTION #6048, 2008 *Book of Resolutions*
RESOLUTION #294, 2004 *Book of Resolutions*
RESOLUTION #274, 2000 *Book of Resolutions*
See Social Principles, ¶ 165*B*

R6081.

Petition Number: 60319-GM-R6081-G; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

Africa Growth and Development

Amend and Readopt Resolution 6081 as follows:

6081. Africa ~~Reconstruction~~ **Growth and Development**

We applaud . . .

The continent of Africa is gradually moving from crisis to peace, economic growth, and development. ~~in crisis. A century of colonial rule, preceded by two centuries of a vicious slave trade and followed by a generation of neo-colonialism, has left much of Africa's social, political, and economic life in a shambles. The scale of poverty and suffering is daunting. More than 300 million people survive on under $1 per day. Life expectancy remains lower than 60 in 41 of the 53 countries. Africa is now the epicenter of the greatest catastrophe in recorded human history-the HIV/AIDS pandemic-with women making up 58 percent of those infected and more than 11 million children orphaned since the pandemic started. Corruption and bribery in many African countries places unbearable burdens on the most vulnerable people and blocks progress towards poverty reduction. More than one-third of all children are malnourished, and more than 40 percent have no access to education and are far more likely to die before the age of five than children in any other region. Famine and starvation continue to devastate women, children and men. In December 2002, the United Nation's World Food Programme issued an "African Hunger Alert" appealing for emergency assistance to care for 38 million Africans threatened by famine. Almost half the continent does not have access to safe water.~~ Decades of inter and intra-state conflicts that left much of Africa's social, political, and economic life in a shambles are being replaced by a new dispensation marked by growth and signs of development. Six of the world's ten fastest growing economies of the past decade are in sub-Saharan Africa. A clutch of countries have enjoyed growth in income per person of more than 5% a year since 2007. Based on UN reports, the continent is expected to have 5% to 7% income increase in years to come. One of the challenges facing Africa currently is to transform economic growth into development, job creation and into improved wellbeing of its citizens. Despite significant economic growth, Africa is still braced with catastrophic diseases like HIV, Malaria, Tuberculosis, and Ebola. The 2014 United Nations Conference on Trade and Development report indicates that:

"Despite Africa's relatively strong economic growth performance over the past decade, many countries in the continent are grappling with several development challenges ranging from food insecurity, high unemployment, poverty and inequality, to commodity dependence, lack of economic transformation, environmental degradation, and low integration of the continent in the global economy. Since the dawn of the new millennium, African governments and the international community have adopted various initiatives aimed at addressing these development challenges and improving living conditions on the con-

tinent. At the continental level, African Heads of State and Government adopted the New Partnership for Africa's Development (NEPAD), which emphasizes African ownership of the development process and outcome, and calls for interventions in the following priority areas: agriculture and food security, regional integration and infrastructure, climate change and environment, human development, economic governance, and capacity development and women empowerment."

Delete the third, fourth, fifth, and sixth paragraphs (beginning with "Conflicts affect" and ending with "Special Session on the UN General Assembly") . . . continue as follows:

Africa is blessed with people of remarkable energy, spirit, and ingenuity. The continent is rich in natural resources needed by the entire world. The spread of democracy and the growing strength of African civil society offer a real chance to tackle the root causes of poverty and conflict. Social movements and organizations throughout the continent have developed to hold governments accountable and to build societies where public institutions and policies will guarantee cultural, economic, political, and social rights of all citizens. There is a call for alternative development programs based on the fundamental principles of democracy, human rights, gender equality, and social justice. ~~African leaders have developed their own initiative for establishing new relationships between Africa and the world-New Partnership for Africa's Development (NEPAD) focuses on the eradication of poverty and support for sustainable development. Key priorities of NEPAD are to attract investment in energy, agriculture, communications and human resources as well as to request increased aid and debt relief to build the infrastructure to attract investment. The African Union (replacing the Organization of African Unity) was established in 2002 and endorsed NEPAD at its first meeting in July 2002. The United Nations General Assembly officially endorsed NEPAD in November 2002. African civil society (including the faith communities), which has not been consulted on NEPAD, is organizing to study and offer their suggestions to the initiative. The debate has been heated across the continent.~~

The United Methodist Church in Africa is continuing to grow rapidly and is a transforming presence in many countries, influential beyond its numbers, engaging in a holistic Wesleyan ministry of outreach, evangelism, and humanitarian service. The church in Africa is part of civil society and has a strong witness to make in participating in ~~the eradication of poverty~~ community development; in promoting ~~reconciliation,~~ conflict resolution, reconciliation and justice ministries; in humanitarian assistance, and ~~refugee resettlement programs~~; and public health and diseases prevention, including Malaria, HIV/AIDS, and Ebola. ~~and in pastoral training in HIV/AIDS.~~ The church in the United States and in Europe has a strong role to play in advocating respect for the rights of African governments and peoples to define their economic policies and priorities and for continuing to support—among other things—debt cancellation, increased humanitarian and development aid, removal of trade barriers which discourage African exports, and funding to overcome HIV/AIDS, Malaria, Tuberculosis, Ebola, and other preventable diseases ~~ratification of the Treaty to Ban Landmines, as well as discouraging the militarization of the continent~~.

As Christians, our faith . . .

Therefore, we call upon the United Methodist people, local churches, and agencies to:

1. encourage . . .

2. encourage United Methodists to participate in Volunteers in Mission programs and other volunteer-based projects; and educate themselves (through orientation, cultural sensitivity, and contingency planning) for working alongside African brothers and sisters to, for example, ~~reconstruct~~ construct more schools, clinics . . .

3. urge United Methodist churches in Africa to advocate with government leaders in every country as to the need for people and justice to be at the center of any concerted national and international efforts toward the eradication of poverty~~,~~ and sustainable and equitable development~~, and reconstruction~~ on the continent of Africa. ~~Urge United Methodist churches to become knowledgeable about the Copenhagen Commitments, the continuing United Nations plans of action and commitments to Africa and other bilateral and multilateral initiatives-including the Special Program of Assistance to Africa (SPA) and the U.N. System-Wide Initiative on Africa; Urge the United Methodist Office for the United Nations in New York to be ready with resources regarding the United Nations and Africa;~~ Advocacy for appropriate exploration and usage of natural resources must be undertaken so that a sustainable growth and development is guaranteed in a long run;

4. urge . . .

6. urge the General Board of Church and Society to develop a grassroots public policy action network to:

a)address ~~peacemaking concerns including the end of arms sales and landmines sales to government and non-government combatants;~~ good governance and democratization issues, including electoral rights and peaceful co-existence of political parties;

b) ~~urge the reduction of foreign assistance to countries that rely on African arms sales for their own hard currency;~~ support efforts aimed at promoting the development and implementation of policies that guarantee equitable distribution of resources;

~~c) support efforts to end the international trade in stolen diamonds and other minerals to fund chronic African wars. Support the General Board of Global Ministries' efforts to remove landmines safely and in sufficient numbers to return land to productive agriculture.~~

7. continue and further develop the General Board of Global Ministries' commitment to health care in Africa through comprehensive, community-based primary health care~~,~~ and public health, recognizing the role that poverty, lack of awareness, and poor sanitation play in the spread of communicable diseases across the continent; ~~the collapse of the health-care systems in many countries; and the ineffectiveness of total reliance on institutional medical models. Support the revitalization of mission hospitals as critical adjuncts to community-based care~~. Support AIDS, Malaria, and Ebola prevention training through the ~~African Churches, AIDS orphan trusts, prevention of mother to child transmission of HIV and equipped and informed home care for terminally ill family members~~ UMC health boards, Annual Conferences Health Coordinators, and other partners working on health issues;

8. monitor . . .

a) give priority . . .

b) involve full consultation with African United Methodists, relying upon their experience, wisdom, and resourcefulness/local assets;

c) design programs . . .

d) seek resources for program support from beyond the church to augment the church's contribution to African social, economic, and political development;

e) implement . . .

f) program for sustainability, both in terms of ecological integrity and appropriate technologies that do not require continuing input of resources from other countries, and capacity building for local hand-off of sustainable size and scale of projects.

God bless Africa . . . Guard her children . . . Guide her leaders . . . And give her peace

ADOPTED 1996

READOPTED 2000, 2004, 2008

RESOLUTION # 6062, 2008 *Book of Resolutions*

RESOLUTION #303, 2004 *Book of Resolutions*

RESOLUTION #283, 2000 *Book of Resolutions*

See Social Principles, ¶ 165*A*.

Rationale:

One of the fastest growing continents, Africa has undergone significant change during the two decades since this resolution was first adopted. For the church to provide constructive programmatic support to Africa, it must align its actions with current reality and challenges. To aid that process, this amended/re-adopted resolution updates the . . .

R6082.

Petition Number: 60476-GM-R6082-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Democratic Republic of the Congo: Hope for a Radiant Future

Delete current text and replace with the following, including new title: Democratic Republic of the Congo: ~~A New Beginning~~ Hope for a Radiant Future

Violence will no longer resound throughout your land, / nor devastation or destruction within your borders. / You will call your walls Salvation, / and your gates Praise. (Isaiah 60:18)

The people of the Democratic Republic of Congo (DRC) have not seen peace since its independence in 1960. Decades of a corrupt dictatorial government, backed by the U.S. and other Western powers, and war have been their history. A war over the country's vast resources involving nine countries broke out in 1998. Cruelties and atrocities have been inflicted upon its people. Children and young people were forcibly recruited by militias operating in the East and South regions of the country. Sexual violence has been used as a weapon of war against females, both young girls and older women. It is estimated that 4 million died, largely from disease and hunger, or have disappeared without a trace. The war is one of the bloodiest in modern times.

In 2006, the Congolese people elected a president, Joseph Kabila, and a National Assembly. The newly elected administration, which is the first elected in over 40 years, has taken steps toward the building of democracy and infrastructure. The DRC has a new constitution and security in parts of the country has improved dramatically, except the challenging eastern and southern regions still preyed upon by intransigent militias who assault innocent people and government symbols. The elections and regional security are milestones in the restoration of stability in the Congo and show there is hope for the future of the country.

We pray for the rebirth of the nation and end to war and conflict.

Life for the Congolese People

The vast majority of the people live in poverty, despite the country's rich natural resources and having the second largest rainforest in the world. Only 20 percent of the population has access to safe water, 70 percent has little or no access to health care, 16 million have critical

food needs, and the country has the highest infant mortality rate in Africa. Very few social services are provided to the population by the government. The conflict has caused the displacement of millions of people. Children have experienced extreme hardships—lifelong physical and psychological harm—due to the war. Each year, more children die in DRC than in China, a country with 23 times the population, and than in all the Latin American countries combined, according to a 2006 UNICEF report. According to the 2013 Human Development Index the Democratic Republic of the Congo has a low level of human development, ranking 186 out of 187. According to the World Bank, with 80 million hectares of arable land and over 1,100 minerals and precious metals, the DRC has the potential to be one of the richest countries on the African continent and a driver of African growth.

Challenges for the New Government

The challenges facing the new government are vast. It must consolidate the peace process, rebuild the government's administrative capacity, and restore its authority at all levels throughout the entire country, overcome corruption, insure freedom of assembly and free speech for its citizens, unify and consolidate its armed forces, and institute an impartial and credible judiciary system. The government has developed an economic development plan for reconstruction. The success of the plan requires reform and enforcement of laws on the extraction, production, and use of the country's natural resources. The government and its international partners must implement the independent mechanism to monitor the implementation of contracts and ensure transparent and fair management of mining resources.

The country's development cannot be achieved without political stability, accountability and the active participation of its citizens. Nongovernmental organizations need to be strengthened and given a real voice in the future of their country.

Congolese need and deserve support to consolidate peace, construct democracy, save lives, and rebuild their country. Celebrating with the Congolese people in the rebirth of their nation, the General Conference urges United Methodists to:

1. support the peoples and the mission of The United Methodist Church in the DRC through Advance Special giving, covenant relationship between annual conferences, and other mission funding. We also urge United Methodists and all Methodist peoples to join in prayer and solidarity for the people, leaders, and churches of the DRC;

2. work with The United Methodist Church in the DRC and with nongovernmental organizations in rebuilding the country, its churches and seminaries, and the repatriation, resettlement, and provision of shelter for displaced persons, child soldiers, and other war victims;

3. encourage the government of the DRC to continue to implement and move forward with reforms, including freedom of assembly and free speech; security; economic and mining; judiciary; education; and communications; and implement an economic platform that promotes entrepreneurship and investment to help poor communities; encourages fair play; and environmental protection;

4. encourage all parties involved in the conflict to eliminate all forms of sexual violence;

5. request governments and international institutions to provide economic assistance for reconstruction and development and debt cancellation to the government of the DRC;

6. engage multinational corporations, especially mining companies, and neighboring countries to respect the sovereignty and integrity of the DRC; and

7. support the continued presence of MONUSCO, the U.N. peacekeeping force in the DRC, in order to neutralize militias operating in the eastern and southern regions and train Congolese security forces.

Rationale:

This rewrite updates the resolution with information about the role of militias and use of sexual violence as weapons of war in the ongoing conflict. It highlights challenges to DRC's future, including overcoming corruption, ensuring freedom of assembly and free speech, political stability and accountability.

R6084.

Petition Number: 60414-GM-R6084-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Liberia

Insert in fifth paragraph, second sentence:

Since President Sirleaf's . . . The new government has resettled tens of thousands of refugees and begun training new security forces, increased government revenues, partially restored electricity and water to part of the capital, substantially increased primary school enrollment, and has begun to rebuild roads and attempts have been made for the rebuilding of other critical infrastructure.

Insert new paragraph after sixth paragraph:

In 2014, Ebola devastated Liberia, Sierra Leone, and other countries in West Africa. It killed almost half of the people it affected. Fear gripped the countries. Government

offices, businesses, and schools were closed. Streets were completely deserted. Economic development was stalled. The entire health sector collapsed, thus leaving the population vulnerable.

Amend next paragraph:

Given this dreadful disease we, as United Methodists, remain steadfast in our support of ~~are encouraged to partake in the journey of~~ the Liberian people in their journey for a new future. We commit ourselves to:

Amend subparagraph 2:

2. urge governments to provide economic assistance for reconstruction and development ~~and debt cancellation~~ to the government of Liberia and should hold multinational corporations and other big businesses operating in Liberia accountable for any breach of national and international laws with respect to the United Nations Guiding Principles on Business and Human Rights;

Amend subparagraph 5:

5. provide humanitarian assistance, including medical services for Ebola, HIV/AIDS, and other illnesses, food, and water;

Amend subparagraph 9:

9. assist young people to become responsible citizens by developing their skills in career development ~~the transition of soldiers into the civilian sector~~ through the resources of counseling, vocational and general education;

Rationale:

This amendment updates the resolution to include a paragraph on the Ebola crisis that devastated Liberia in 2014, along with other West African nations. It also recommends holding multinational corporations and big businesses accountable for doing business not in keeping with principles on business and human rights.

R6127.

Petition Number: 60327-GM-R6127; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

Deletion

Delete Resolution 6127 - Justice, Peace, and the Integrity of Creation.

Rationale:

The resolution is based on a WCC document first launched in 1990. The background materials, resources and recommendations contained in the resolution are all now better addressed in other existing resolutions on peacemaking, justice making and creation care.

R6134.

Petition Number: 60479-GM-R6134-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

In Support of the United Nations

Delete current text and replace with the following, including a suggested new title:

~~In Support of t~~The United Nations and Multilateralism

Come now, let us reason[a] together, says the LORD: / though your sins are like scarlet, / they shall be as white as snow; / though they are red like crimson, / they shall become like wool (Isaiah 1:18 ESV).

He will judge between the nations / and will settle disputes for many peoples. / They will beat their swords into plowshares / and their spears into pruning hooks. / Nation will not take up sword against nation, / nor will they train for war anymore (Isaiah 2:4 NIV).

Blessed are the peacemakers, for they will be called children of God (Matthew 5:9 NIV).

Reasoning Together to Secure Peace and Justice

The world is the responsibility of each of our communities where the securing of peace and justice for one individual, one community, and one nation contributes to the securing of peace and justice for all globally. This is a theological posture that is also at the core of multilateralism.

"The earth is the LORD's and the fullness thereof" (Psalm 24:1 KJV). God's people are graciously blessed to joyfully partake of the fruits of God's good creation. To work for justice and peace for all is to affirm God's promise of abundant and full life for everyone on earth.

To work for justice and peace is to lay claim to our common humanity and shared cosmos, whose destiny and survival lie in the flourishing of true security and just peace, of human rights founded on human dignity, of human progress and well-being built on sustainable practices, of human health and the planet's health, and of mutual interdependence and diplomacy governing the relations of peoples and nations. These are what truly constitute multilateralism: evolving and living into a truly just, participatory and sustainable international community and cosmos.

Multilateralism is diplomacy that engages collaboration and cooperation. Multilateralism is at its best when peoples and nations reason together with words and agreed texts arising from respectful dialogue and recognition of the common good.

The United Nations (U.N.) and related international agencies collaborate multilaterally on many issues and

concerns. These concerns could be lingering or emerging, including breaches of the peace or epidemic outbreaks for which the U.N. has the enormous capacity and mandate to mobilize human and material resources.

The world is made better when collective will is mustered and global resources are harnessed to address them. The U.N. has a charter obligation to do just this. For example, the U.N. is working hard to prevent pandemics by developing treatments for HIV/AIDS, viruses like Ebola, bird and swine influenzas, and pernicious diseases like malaria and tuberculosis.

The U.N. has a charter mandate to stop wars and prevent conflicts. It approaches this mandate with a deep diplomatic tool kit in the fields of conflict transformation and management. Its peacekeeping operations are in many locations with lingering conflicts and flashpoints. Its disarmament work concerns the prevention of nuclear proliferation, or the development and use of biological and other weapons of mass destruction. It is also about curbing the production and use of small arms.

In its more than seventy years of existence, the U.N. has evolved to reflect our changing understanding of peace and security, which is at the core of the U.N. mandate. Multilateral dialogues and the recognition of the common destiny of humanity and the cosmos have led to the understanding of security that is beyond the assured existence of sovereign nation states. Human security flourishes with the recognition of human dignity and human rights for all. Human security includes, for example, food and water security, or the security that decent jobs and living wages provide. Human security promotes gender equality, especially the empowerment of women and girls. Human security recognizes the humanity of indigenous peoples and the need to secure their indigenous knowledge and resources.

The U.N. is also about peace and security arising from the elimination of hunger and the eradication of poverty. Its focus on sustainable development, including measurable goals and targets, is laudable. Key to achieving sustainable development goals lies in the primacy of human dignity and human rights and addressing historic inequalities, exploitation and oppression, especially those brought about by colonialism, slavery, genocide, the holocaust, and world wars for which reasons more than seventy years ago the architects of what is now the U.N. were compelled to imagine and to never let the world and its peoples experience again.

The U.N., all too human an institution, remains called to these mandates and more. There are many shortcomings but even more there are major positive strides for global peace, security, and development. Former U.N. Secretary-General Dag Hammarskjold described the U.N. as a human institution, saying, "The U.N. was not created to take mankind (*sic*) to heaven, but to save humanity from hell."

Multilateralism must prosper norm-based policy coherence. If the pursuit by the international community for sustainable development goals (SDGs) were to result in transformation of people's lives and communities, it must pursue not only the eradication of poverty but also address the inequalities and injustices that hitherto development models have spawned. Such pursuit must be based on solidarity, justice, cooperation, mutual accountability, and the participation of all stakeholders: governments, non-governmental, and peoples' organizations.

Our Common Humanity in Christ

Our claim to common humanity in Christ, and our assertion that all peoples and nations reverence God's good earth, and recognize every person's sacred worth and inherent dignity define our support for the United Nations. This support lays claim to this human institution whose lofty objectives contained in its Charter are but human imaginations of governance of the relations of nations and the well-being of peoples. Still, we assert in our Social Principles the United Nations and its related bodies are "the best instruments now in existence to achieve a world of justice and law" (2012 Social Principles, ¶ 165*D*).

The Christian faith and community are rooted in theological understanding that is at once local and global. The foundation for the church's involvement in the quest for peace and justice everywhere can be found in the following biblically based beliefs:

(1) The transcending sovereignty and love of God for all creation and the expression of that love in the Incarnation of Jesus Christ, whose mission was to reveal understanding about that divine presence, to proclaim a message of love and salvation, and to bring justice and peace; (2) the unity of creation and the equality of all races and peoples; (3) the dignity and sacred worth of each person as a child of God; and (4) the church, the body of believers, whose global mission and public witness to building peace, seeking justice, and reconciling communities testifies to God's action in history.

The Pillars of Peace for the 21st Century

The world is the responsibility of each of our communities where the securing of justice for one individual, one community, and one nation contributes to the securing of justice and peace for all. To work for justice and peace for all is to affirm God's promise of the fullness of life: "The earth is the LORD's and the fullness thereof" (Psalm 24:1 KJV); "I came so that they could have life—indeed, so that they could live life to the fullest" (John 10:10b).

The United Methodist Church, therefore, reaffirms its support for the United Nations and calls upon all govern-

ments to fully support it fulfilling its Charter and its highest calling to work for peace and justice for all. Furthermore, The United Methodist Church affirms the following principles as Pillars of Peace for the 21st Century:

1. Political Accountability. Peace rooted in justice requires increased political collaboration and accountability within the United Nations system, and among regional bodies, governments, local authorities, peoples' organizations, and global economic structures to seek the common good and equality for all.

2. Economic Accountability. Peace rooted in justice requires increased moral, ethical, and legal accountability at all levels from governments, financial institutions, multilateral organizations, transnational corporations, and all other economic actors to seek a just, participatory, and sustainable economic order for the welfare and well-being of all people and all creation.

3. Legal Accountability. Peace rooted in justice requires a comprehensive international legal system, capable of change as conditions require, in order to prevent and resolve conflicts, to protect rights, to hold accountable those who disturb peace and violate international law, and to provide fair and effective review and enforcement mechanisms.

4. Liberation and Empowerment. Peace rooted in justice requires the participation of vulnerable and marginalized groups seeking to promote justice and peace in those mechanisms capable of redressing the causes and consequences of injustice and oppression.

5. Peace and Conflict Resolution. Peace rooted in justice requires the nurturing of a culture of peace in homes, communities, religious institutions, nations, and across the world; the use of nonviolent means of resolving conflict; appropriate systems of common security; and the end of the unrestrained production, sale and use of weapons worldwide.

6. Human Dignity and Rights. Peace rooted in justice requires respect for the inherent dignity of all persons and the recognition, protection, and implementation of the principles of the International Bill of Human Rights so that communities and individuals may claim and enjoy their universal, indivisible, and inalienable rights.

7. Preservation of the Environment. Peace rooted in justice requires a commitment to long-term sustainability of the means of life and profound reorientation of economic systems and individual lifestyles to support ecological justice for human communities in harmony with the whole of creation.

International Justice and Inclusive Human Community

"So then let us pursue what makes for peace and for mutual upbuilding" (Romans 14:19 ESV).

International justice requires the participation and determination of all peoples. We are called to look beyond the "limited and competing boundaries of nation-states to the larger and more inclusive community of humanity" (United Methodist Council of Bishops' Call for Peace and the Self-Development of Peoples).

Unprecedented international cooperation has occurred through the United Nations and its specialized agencies as they collaborated to solve global problems of health, education and the welfare of people, especially children and mothers. The United Nations Children's Fund (UNICEF) has been successful in this area has been successful in this area, especially in achieving universal primary education and reducing child mortality. UNICEF's advocacy on behalf of the rights and welfare of children in situations of armed conflict, including the condition of children recruited and used as soldiers, is highly commendable.

Commendable achievements have been reached through multilateral cooperation, especially in the areas of sustainable development, universal human rights, religious freedom and tolerance, peacebuilding and security. Most laudable are the advancements in gender equality and women's empowerment, especially the creation of the U.N. Entity for Gender Equality and the Empowerment of Women (U.N. Women) and U.N. Security Council Resolution #3125 on the role of women in peacebuilding and security. In other areas, however, political considerations have diminished the support needed for the United Nations to achieve its goals. Many nations, including the most powerful, participate in some programs only when the actions required do not interfere with their national interest and advantage.

At a time when nuclear security concerns have increasingly become transnational, the work of this agency needs support by all governments so that it can efficiently and effectively perform functions dealing with nuclear security, especially in improving international coordination, monitoring, reporting, and sharing of information and best practices among states and the private sector. The mission of the International Atomic Energy Agency is important and must not be politicized.

Global warming and climate change are urgent issues that need attention in all levels of governance. The U.N. is positioned to lead in addressing them. Responses to climate change must be rooted in global solidarity and justice. Such responses must reflect people's demands that are focused on a global energy transformation, defense of food sovereignty, and recognition of human rights so that any global temperatures goal minimizes harms and impacts on peoples. Upon developed countries are placed legal and moral responsibilities to provide financing needed for adaptation and international mitigation.

We believe the United Nations and its agencies must be supported, strengthened and improved. We recommend that Christians, and all people of goodwill, work for the following in their respective nations:

Educate about and promote among our members The Universal Declaration of Human Rights as a standard of achievement for all peoples and nations. We must advocate in legislative halls around the world for the universal ratification of international agreements, covenants and conventions, including protocols arising from these conventions.

In light of our church's call to an act of repentance, we must call for the global ratification of the Universal Declaration of the Rights of Indigenous Peoples, approved in 2009 by the United Nations General Assembly.

Peace and world order require the development of an effective, enforceable framework of international law that provides for peaceful settlement of conflicts between and among nation-states and the protection for human rights and guarantees of justice for all people. While wars continue and many conflicts remain intractable, the Peacekeeping Operations of the United Nations deserves continued support. Professionalization of peacekeepers, including the adherence to discipline and human-rights principles, forms part of this support. We must be ready to admonish the United Nations and its peacekeeping forces when there is proven and clear violation of their sworn duty to be a force of peace and goodwill.

With the International Court of Justice fully in place to adjudicate conflicts between and among states, we call on all nations to access and ratify the International Criminal Court so that it becomes an effective and responsible international body to adjudicate on war crimes, crimes against humanity, genocide and crimes of aggression. Nations should remove any restrictions they have adopted that impair effective functioning of both courts.

The industrialized world must not dominate development agencies. We support efforts to make controlling bodies of such agencies more representative. We support the development and strengthening of international agencies designed to help nations or peoples escape from domination by other nations or transnational enterprises. In this instance, support is crucial for the sustainable development and governance of the least developed and land-locked countries of the world. Without such support, these countries risk making little progress in any of the key indicators of achieving eradication of hunger and poverty within the framework of internationally agreed development goals, including the SDGs (Sustainable Development Goals).

We must support a better and more effective and just protection of the human rights and welfare of people on the move. As asserted by Churches Witnessing With Migrants (CWWM): "Freedom of movement is a human right that allows peoples to forge human relations and found sustainable communities. Forced migration is a climate change, violation of human rights. Violent situations, environmental degradation, militarization, wars, lingering conflicts and political persecution in countries have resulted in internal displacement and forced and external movement of peoples that have produced asylum seekers and massive numbers of refugees. Under such conditions, people have fled their communities and sought refuge elsewhere, including in other countries. In situations like these, indigenous peoples, women, children, and peoples with disabilities who are migrants or are family members of migrants are especially more at risk and vulnerable. A meaningful dialogue on migration must address these, including refugees and asylum-seekers." We must "urge governments to ratify and implement relevant United Nations and International Labor Organization (ILO) treaties and conventions, and amend their national laws to be consistent with such treaties and conventions, especially the U.N. Convention on the Protection of the Rights of All Migrant Workers and Members of Their Families and ILO Convention 189 concerning decent work for domestic workers."

Economic and political considerations greatly affect issues of food, energy, raw materials and other commodities. We support efforts in the United Nations to achieve new levels of justice in the world economic order and work for the realization of internationally agreed development goals through the United Nations and other multilateral organizations such as the African Union, especially the post-2015 Sustainable Development Goals (See United Methodist Resolution #6025, "Globalization and Its Impact on Human Rights and Human Dignity"). Critical to the realization of sustainable development is support for the United Nations Framework Convention on Climate Change.

We support the concept of collective action against threats to peace. This collective action is possible and meaningful when pursued within a multilateral framework. Reform of the United Nations, including and especially the Security Council, is crucial in this regard. Such reform must include organizational and programmatic coherence aimed at transforming the U.N. to be a relevant, useful, responsible and accountable body in dealing with today's global challenges. It must be a United Nations that takes seriously the participation of peoples in keeping with its Charter. Reform must include making the Security Council more democratically representative, transparent, accountable in its structure, and decision-making.

Wars fought in the search for justice or through acts

of terrorism might well be averted, diminished, or stopped altogether, if the nations of the world would work vigorously in concert to seek changes in oppressive political and economic systems. This cooperation should use human rights as foundational principles of national, international, and human relations, including the promotion of rapprochement among cultures and religions. Just, equitable and sustainable sharing of the world's resources will greatly address the economic despair, political anguish and war-weariness of many peoples and communities of the world.

We support a fair, ambitious and binding agreement to address climate change built on the common but differentiated responsibilities of each nation to reduce emissions and provide resources for adaptation and resilience.

ADOPTED 1992
REVISED AND READOPTED 2000
REVISED AND READOPTED 2008
RESOLUTION #6099, 2008 *Book of Resolutions*
RESOLUTION #326, 2004 *Book of Resolutions*
RESOLUTION #307, 2000 *Book of Resolutions*
See Social Principles, ¶ 165A, B, C, D.

Rationale:

This rewrite incorporates the deleted section on the U.N. in Resolution 6129 and essence of Resolution 6133 on multilateralism. This rewrite lifts our common humanity in Christ; the need for diplomacy, collaboration and cooperation; and how our common humanity is bound up with God's entire creation.

R6147.

Petition Number: 60320-GM-R6147-G; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

The Abolition of Torture

Amend and Readopt Resolution 6147 as follows (and delete all footnotes and superscripts):

"Remember those who are in prison, as though you were in prison with them; those who are being tortured, as though you yourselves were being tortured" (Hebrews 13:3 NRSV).

Torture is a ~~crime and the biblical mandate is clear that evil must cease and evil deeds must stop~~ grave sin that inflicts severe moral injury not only to victims, their families, and communities, but also to any society that remains silent whenever the evil acts of torture occur. The biblical mandate is clear that evil must cease and evil deeds must stop. "~~Put an end to such~~ [C]ease to do evil, / learn to do good~~.~~; / S~~s~~eek justice~~:~~, /~~help~~ rescue the oppressed, / defend the orphan, / plead for the widow" (Isaiah 1:16-17 NRSV). The Social Principles remind United Methodists that the "use of detention and imprisonment for the harassment and elimination of political opponents or other dissidents violates fundamental human rights. Furthermore, the mistreatment or torture and other cruel, inhumane, and degrading treatment or punishment of persons by governments for any purpose violates Christian teaching and must be condemned and/or opposed by Christians and churches wherever and whenever it occurs" (Social Principles ¶ 164A).

The United Nations Convention against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment came into force June 26, 1987. The Convention is a key tool to fight torture and other forms of ill-treatment and protect the rights of the survivors, the women, children, and men in every country. By ~~2007~~early 2015, ~~144~~ 157 governments had ratified the Convention but in~~102 of these~~ 131 countries there were cases of torture and ill-treatment by security forces, police, and other state authorities, according to Amnesty International. (Amnesty International Report 2014/15: The State of the World's Human Rights, <https://www.amnesty.org/en/documents/pol10/0001/2015/en/>). Torture is defined as ". . . any act by which severe pain or suffering, whether physical or mental, is intentionally inflicted on a person for such purposes as obtaining from him or a third person information or a confession, punishing him for an act he or a third person has committed or is suspected of having committed, or intimidating or coercing him or a third person, or for any reason based on discrimination of any kind, when such pain or suffering is inflicted by or at the instigation of or with consent or acquiescence of a public official or other person acting in an official capacity. It does not include pain or suffering arising only from, inherent in or incidental to lawful sanctions." (Part I, article 1 of the Convention against Torture~~. . .~~) and other Cruel, Inhuman or Degrading Treatment or Punishment, adopted and opened for signature, ratification and accession by General Assembly resolution 39/46 of 10 December 1984, entry into force 26 June, 1987, in accordance with article 27 (1)-Office of the High Commissioner for Human Rights, <http://www.ohchr.org>).

Delete the next ¶ starting with "The biblical mandate is clear . . ."

Each year, the 26th of June is lifted up as the International Day in Support of Victims of Torture. It reminds us what the writer of Hebrews urged long ago, that we are first and foremost called to offer compassion for all victims of torture as if it were ourselves. We seek societies based on the golden rule that would never condone the

use of torture that we would never want imposed on ourselves. The International Federation of Action by Christians for the Abolition of Torture (FIACAT) on June 26, 2014, joined together in calling on all States to take up three key actions:

Prevent torture by ensuring respect for all human rights, by training government agents, by cooperating with international and regional institutions and by making their populations aware of torture and other forms of cruel, inhuman and degrading punishment or treatment;

Condemn any act of torture by criminalizing it in their legislation, by systematically prosecuting those responsible for acts of torture and by fighting against impunity;

Support victims of torture and ill-treatment by offering them protection and by putting into place mechanisms for reparation and compensation.

(International Federation of Action by Christians for the Abolition of Torture, Statement on International Day in Support of Victims of Torture: FIACAT celebrates 30 years of the UN Convention against Torture. See www.fiacat.org <http://www.fiacat.org>.)

In the United States the religious community's struggle against torture is interreligious. The National Religious Campaign against Torture (NRCAT) has a membership of over ~~115~~ 320 religious organizations including Christians (Catholic, evangelical, mainline Protestant, and Orthodox), Unitarians, Bahai, Buddhist, Jewish, Muslim, and Sikh communities. NRCAT works for an end to torture in four areas:

1. To ensure that U.S.-sponsored torture of detainees never happens again.

2. To end the use of torture in U.S. prisons and detention facilities, in particular the use of prolonged solitary confinement.

3. To end U.S. support (direct or indirect) of any country that engages in torture and to work for U.S. policies that help other nations stop their torture practices.

4. To end the bigotry and hatred that promotes the practice and acceptance of torture against religiously, ethnically and other targeted groups. Since the fall of 2010, NRCAT has worked for an end to anti-Muslim bigotry.

(National Religious Campaign against Torture (NRCAT) WHAT IS NRCAT? See web site: www.nrcat.org <http://www.nrcat.org>. Note: Both the Board of Global Ministries and Board of Church and Society of The United Methodist Church belong to NRCAT.)

Delete next ¶ beginning "Their demands for swift . . ."

On June 26, 2007, the United Nations International Day to Remember the Victims of Torture, several religious leaders, representing member organizations of NRCAT, spoke. Dr. Ingrid Mattson, President of the Islamic Society of North America, noted, "Torture is a major transgression of God's limits. The impact of such a transgression is not just on the victim, but on the souls of those engaged in and complicit in the evil act." Rabbi Gerry Serrota, Chair of the Board of Rabbis for Human Rights-North America, joined her,"…torture shatters and defiles God's image…meaning that torture violates the tortured human being, who was created in the likeness of God, as well as the torturer's human soul, which is inevitably defiled and compromised in dishonoring the image of God in his victim."

And, Dr. Charles Gutenson, an evangelical leader and Professor at Asbury Theological Seminary, adds, "Jesus not only commanded, but also modeled a way of life that refused to repay evil with evil. When his enemies came for him, he embodied that call to love our enemies. How then can we who seek to imitate this Jesus ever see torture as a legitimate tool wielded to serve our own purposes?"

(NRCAT Press Release—June 26, 2007, Religious Leaders' Message to Congress: Restore Habeas Corpus, Abolish Torture.)

Increasingly governments are using prolonged solitary confinement as a form of punishment. According to the Vera Institute, roughly 80,000 incarcerated adults and youth are held in solitary confinement each day in the United States. The UN Special Rapporteur on Torture, Juan Mendez, in a 2011 report found that "where the physical conditions and the prison regime of solitary confinement cause severe mental and physical pain or suffering, when used as a punishment, during pre-trial detention, indefinitely, prolonged, on juveniles or persons with mental disabilities, it can amount to cruel, inhuman or degrading treatment or punishment and even torture. In addition the use of solitary confinement increases the risk that acts of torture and other cruel, inhuman or degrading treatment or punishment will go undetected and unchallenged." (See <http://solitaryconfinement.org/uploads/SpecRapTortureAug2011.pdf>)

The UN Special Rapporteur, international human rights organizations, and the National Religious Campaign Against Torture are all calling for: an end to prolonged solitary confinement beyond 15 days; abolishing the use of solitary confinement for pretrial detainees, individuals with mental illnesses, youth under the age of 18, pregnant women, and immigrants detained on immigration charges.

Delete the next three paragraphs prior to "Therefore:"

*Therefore***:**

1.The United Methodist Church must continue to publicly condemn and oppose torture wherever it occurs through legislative and other means. The Council of Bish-

ops and all agencies of the church must work together to develop resources and find ways to keep the information about torture, its perpetrators, the victims, their families, and their communities continuously in the consciousness of United Methodists.

2. United Methodists must take time in their churches, women's, youth and men's groups to study, reflect, and pray about how to abolish torture and live out the biblical mandate to "love our neighbors" even in the midst of a "war on terror." (Paraphrase from Letter to the United Methodist Women on Torture, May 11, 2005, sent by Kyung Za Yim, President, Women's Division, Global Ministries, United Methodist Church, and Jan Love, Deputy General Secretary, Women's Division.)

3. United Methodists must seek to ensure the ratification by and compliance of their governments with the provisions of the Convention against Torture and all internationally accepted norms and standards on the prevention of torture; fully support the work of the International Criminal Court (ICC) and honor their international obligations to prosecute alleged perpetrators of torture.

4. United Methodists should ~~encourage initiatives to establish~~ join international ~~strategies to abolish all forms of torture~~ efforts to end the use of solitary confinement.

5. United Methodists must express their solidarity with churches and peoples everywhere in the common struggle to have the provisions of the Covenant on Civil and Political Rights and the Convention against Torture strictly applied in all countries. And, United Methodists should organize or join events ~~such as~~ and join in prayer on the 26th of June, the United Nations International Day to Remember the Victims of Torture.

6. United Methodists should seek access to places of detention and interrogation centers in order to ensure that persons held are not mistreated. Treatment of prisoners should not be contrary to the Geneva Convention Relative to Treatment of Prisoners of War (1949) particularly Articles 13, 14, 15, 17, 18. (Geneva Convention relative to the Treatment of Prisoners of War, adopted on 12 August 1949 by the Diplomatic Conference for the Establishment of International Conventions for the Protection of Victims of War, held in Geneva from 21 April to 12 August 1949, entered into force: 21 October 1950, Office of the United Nations High Commissioner for Human Rights: Web site: <http://www.ohchr.org>.)

7. United Methodists should ~~find ways~~ join ecumenical and interfaith efforts to ensure the inalienable right of survivors of torture to rehabilitation, access to adequate reparations, including medical and psychological rehabilitation, restitution, compensation, satisfaction, and the guarantee of non-repetition. It is recommended that The United Methodist Church work in partnership with international organizations, such as the Center for Victims of Torture, which have for many years developed the skills to care for victims of torture. Most organizations have Centers around the world sensitive to the language and culture of the victims and their families.

8. United Methodists should urge governments to fully fund the United Nations Voluntary Fund for Victims of Torture which was established in1981 for humanitarian, legal and financial aid to persons who have been tortured and to members of their families. (Fact Sheet No.4, Methods of Combating Torture, Office of High Commissioner for Human Rights.)

ADOPTED 2008
RESOLUTION 6119, 2008 *Book of Resolutions*
See Social Principles, ¶ 165*C, D*

Rationale:

Torture is an especially awful sin that United Methodists have long condemned and worked to end. This updated resolution for re-adoption, guides our common work to protect victims of torture and to abolish its use globally; contains significant updates on areas of work; adds a section specifically addressing solitary confinement . . .

R6148.

Petition Number: 60328-GM-R6148; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

Deletion

Delete Resolution 6148 - Opposition to Torture.

Rationale:

The resolution's contents are all covered in our Petition to readopt and amend updated Resolution 6147.

R9999.

Petition Number: 60013-GM-R9999-G; Paige, Peggy - Ingalls, MI, USA for UM Rural Advocates.

Local Church and Global Health

Adopt a new resolution entitled "Local Church Participation in Global Health Ministry" as follows:

Local Church Participation in Global Health Ministry

WHEREAS, the *Book of Discipline* (¶ 1330.1c (8)) states that it is the responsibility of the United Methodist Committee on Relief to "assist conference units in addressing emerging and ongoing global health issues;" and

WHEREAS, the *Book of Discipline* (¶ 1330.1c (10)) further states that the United Methodist Committee on Relief has as one of its responsibilities: to "assist local churches, districts, and annual conferences to develop ministries of health, healing, and wholeness;" and

WHEREAS, the local church and the conference should have some means of accountability;

Therefore, be it resolved, in order to address emerging and ongoing global health issues and to develop ministries of health, healing, and wholeness each local church is encouraged to participate in at least one global health ministry each year

Be it further resolved, for accountability, that ministry or ministries should be reported to the Church/Charge Conference.

R9999.

Petition Number: 60014-GM-R9999; Paige, Peggy - Ingalls, MI, USA for UM Rural Advocates.

Support NETWorX

Adopt a new resolution entitled "Support of NETWorX" as follows:

Support of NETWorX - a transformation ministry with the poor

WHEREAS, poverty continues to abound in the USA, especially in the rural areas where the average national rate is 18.4%, and in the urban areas where the rate is 15.4% compared to the national average of 14.5% (USDA Economic Research Service);

WHEREAS, The United Methodist Church has had as one of its four Areas of Ministry Focus: Engaging in Ministry with the Poor.

WHEREAS, this focus emphasizes "with" – standing with those who are regarded as "the least of these," listening to them, understanding their needs and aspirations, and working with them to achieve their goals.

WHEREAS, United Methodists believe working side by side with those striving to improve their situation is more effective long term than top-down charity.

WHEREAS, the Council of Bishops at the May 2015 meeting in Berlin, affirmed the intent to build on and extend the Four Areas of Focus adopted in 2008 and for 2017-2020 would provide a missional direction for the next quadrennium, which includes partnering with schools to help end poverty;

WHEREAS, for the past eight years, beginning in 2007, Rural Faith Development CDC as an affiliate of the Western North Carolina Annual Conference has been in engaged with transformational ministry with the poor across NC;

WHEREAS, at the request of other conferences and with leadership from across the USA, RFD has created a Wesleyan informed initiative with a measurable outcome of well-being of abundance that is measured in many dimensions: cognitive, physical, emotional, social, spiritual, and financial;

WHEREAS, the very being of NETworX is encompassed in a mutual commitment to the core values of

Love - The foundational value for NETworX is love - love of neighbor,

Transformation - A belief in transformation and the importance of faith further define the power of this love; and

WHEREAS, these values are acted out with accountability, transparency, authenticity, acceptance, and inclusiveness; now,

Therefore, be it resolved that the bishops, our general and annual conferences and agencies, endorse and support local groups of UMC congregations working within their community and/or county to establish NETworX initiatives.

R9999.

Petition Number: 60205-GM-R9999-G; Hall, Russell - Tomball, TX, USA for Texas Annual Conference.

A Pathway for Peace in Palestine and Israel

Add New Resolution:

WHEREAS, The United Methodist Church has committed itself to peacemaking, as well as to affirming "the right and duty of people of all nations to determine their own destiny," (Social Principles, ¶ 165B); and

WHEREAS, in spite of strong support from many for a two-state solution involving Israel and Palestine, the conflict between the two peoples remains an enduring one that has not been resolved over many years and continues to negatively impact the lives of all those in the region in substantial ways; and

WHEREAS, after years of occupation and violence, a deep and fundamental lack of trust exists between many Israelis and Palestinians, requiring the difficult work of genuine reconciliation in order for a just and lasting peace to be sustained; and

WHEREAS, the Church has been called to practice restorative justice wherever it may do so in order to bring about healing and trust, particularly where there has been very little in the past; and

WHEREAS, true peace must reveal itself in both the spiritual and temporal aspects of the life and culture of both Israel and Palestine, where both parties may see

themselves as the victims and the other as the aggressors/offenders;

Therefore, be it resolved, that this General Conference of The United Methodist Church affirms strategies including favorable trade and shipping arrangements, student and work-related visa policies, and diplomatic initiatives that will engage both Israelis and Palestinians in an effort to understand the fears, hopes, and aspirations of each other. Such strategies should actively seek a way to promote a just and lasting peace and cooperation that will lead to a two-state solution within two years, an end to the current occupation and violence, and the creation of a viable Palestinian state living side by side in peace with Israel, and

Be it further resolved, that the General Conference fully supports commitments by the General Board of Pensions and United Methodist foundations to research and identify investment opportunities that support the Palestinian economy, as well as joint ventures between Israelis and Palestinians that can help to build trust and reconciliation, and

Be it further resolved, that the General Conference encourages our members around the world to develop a balanced understanding of the concerns and perspectives of both Palestinians and Israelis, being careful to lift up the voices of those victims of violence and injustice across the region, and rejecting oversimplified efforts to simply "blame" one side or the other, even as we encourage United Methodist to join in prayer for "the peace of Jerusalem" (Psalm 122:6) and all of those who call it home.

Rationale:

Because the Church is called to support peacemaking between Israelis and Palestinians, it is important to find positive ways to speak to the fears and aspirations of both nations. Practicing restorative justice calls us as well to be proactive in investing in Palestine and in joint projects between both parties.

R9999.

Petition Number: 60206-GM-R9999-G; Beard, Janet - Minneapolis, MN, USA for Minnesota Annual Conference.

Access and Land Titles in West Bank

Add new resolution as follows:

The General Conference of The United Methodist Church calls upon the nation of Israel to provide the same access to water and electricity in the West Bank as settlers in the Israeli settlements in the area receive and to recognize existing titles to land within the West Bank which Palestinians hold. We ask the USA to respect international law and use its influence on Israel to demand equal access to water and electricity, and recognition of land titles.

Rationale:

Palestinians face systematic discrimination, depriving them of electricity, water, schools, and access to roads, while nearby Jewish settlers enjoy all of these state-provided benefits. Israel continues to ignore land titles taking land from Palestinians that has been in their families for generations. Growing in Love with God and Neighbor includes . . .

R9999.

Petition Number: 60222-GM-R9999-G; Wolover, Amber - Sun Prairie, WI, USA for Wisconsin Annual Conference.

Aid to the Persecuted Christian Church Worldwide

WHEREAS, Middle Eastern Christians are being forced to flee their ancestral homes and watch the eradication of their very identity;

FURTHERMORE, WHEREAS, men, women, and children are being tortured, enslaved, and slaughtered by ISIS as it works for the expansion of an Islamic Caliphate;

AND FURTHERMORE, WHEREAS, Northern Nigerian Christians are under constant threat by Boko Haram and that their villages are attacked and burned, displacing hundreds of thousands, and whose churches are bombed, men, women, and boys slaughtered and girls are taken as slaves;

AND FURTHERMORE, WHEREAS, Christians in Sudan's Nuba Mountains and Blue Nile State—targeted by their own government—forced by the Islamic Republics of Sudan's constant aerial bombardment and attacks by militias to flee as refugees, or to hide in caves or the bush, facing government-orchestrated starvation;

Therefore be it resolved, that the United Methodist Committee on Relief (UMCOR) take leadership in providing aid and assistance to and for our brothers and sisters in Christ through Advance Special offerings without regard to their denominational affiliation who are being persecuted for their faith in Jesus Christ around the world;

Be it further resolved, that information on the persecuted church be provided to local churches from United Methodist resources as well as Voice of the Martyrs, Open Doors USA, Release International and other sources.

R9999.

Petition Number: 60843-GM-R9999-G; Southard, Naomi - Berkeley, CA, USA.

Wadi Foquin

Be it resolved, that the General Conference of The United Methodist Church write to Secretary of State John Kerry, President Barack Obama, State Department officials, the U.S. Consulate in Jerusalem, and the Israeli Civil Authority to address the following items:

A) Inform them of our United Methodist relationship with the village of Wadi Foquin and our concerns over the confiscation of land and destruction of life in the village.

B) In accordance with official U.S. policy, the letter would call on U.S. officials to contact the Israeli government to immediately halt the expansion of illegal Israeli settlements and confiscation of Palestinian land.

C) To call for accountability from the Israeli government for the destruction of land and life by withholding foreign aid until accountability is in place and human rights are restored.

Rationale:

The United Methodist Church through the General Board of Global Ministries (GBGM) supports a designated Advance Project and Community Development site in the Palestinian village of Wadi Foquin (foo-KEEN). The Friends of Wadi Foquin, based in the California Nevada Annual Conference, has organized financial support for the partnership along with . . .

R9999.

Petition Number: 60868-GM-R9999-!-G; Hanson, Jaydee - Arlington, VA, USA for Virginia Annual Conference Board of Church and Society.

Task Force on Israel/Palestine

WHEREAS, it is God's will that all people enjoy peace/*shalom/salaam,* i.e., peace, security, prosperity, and right relationships with one another and the earth; and

WHEREAS, the psalmists calls us to pray for the peace of Jerusalem (Psalm 122:6), and to "seek peace and pursue it" (Psalm 34:14); and

WHEREAS, we affirm Israel's right to permanent, recognized, and secure borders, and Palestinians' rights to self-determination and formation of a viable state; and,

WHEREAS, the 2012 *Book of Resolution* states "we seek for all people in the Middle East region an end to military occupation, freedom from violence, and full respect for the human rights of all under international law" (Resolution #6073, 2008 *Book of Resolutions*, amended and readopted in 2012); and

WHEREAS, "The United Methodist Church opposes continued military occupation of the West Bank, Gaza, and East Jerusalem, the confiscation of Palestinian land and water resources, the destruction of Palestinian homes, the continued building of illegal Jewish settlements, and any vision of a 'Greater Israel' that includes the occupied territories and the whole of Jerusalem and its surroundings (Resolution 6111: "Opposition to Israeli Settlements in Palestinian Land." 2012 *Book of Resolutions*); and,

WHEREAS, we are called to support members of Christ's church around the world, including Palestinian Christians who are being forced to leave the Holy Land due to Israel's confiscation of their property and the severe hardships of living under occupation; and,

WHEREAS, the Palestinian Christian community, through the Kairos Palestine document, has requested the support of the wider Church (Kairos Palestine. "A Moment of Truth: A Word of Faith, Hope and Love from the Heart of Palestinian Suffering" <http://www.kairospalestine.ps/content/kairos-document> Web. December 2009); and,

WHEREAS, Palestinian Christian leaders have specifically requested the support of The United Methodist Church (Letter to The United Methodist Church from Rifat Odeh Kassis, General Coordinator, Kairos Palestine, November 28, 2014 <https://www.kairosresponse.org/Rifat_Kassis.html>. Web. January 2015); and,

WHEREAS, the 2012 General Conference reiterated the call to end the occupation, through boycotts of goods produced in the occupied territories (Resolution 6111: "Opposition to Israeli Settlements in Palestinian Land," 2012 *Book of Resolutions*); and,

WHEREAS, all UMC missionaries serving in the Holy Land over the last twenty-five years support concrete actions by our denomination to show our support of Palestinian rights (United Methodist Missionaries Support Divestment from the Israeli Occupation, https://www.kairosresponse.org/UMC_Missionaries_Divestment.html. Web. January 2015 <https://www.kairosresponse.org/UMC_Missionaries_Divestment.html.%20Web.%20January%202015>).

Therefore, be it resolved, that the General Board of Church and Society together with the General Board of Global Ministries shall create a diverse and representative task force to review and research actions that can be taken to respond to these requests by our UMC missionaries and our Palestinian sisters and brothers in Christ, and formulate and publish recommendations for annual conferences, local churches, and members, including helping organize Holy Land Tours that are consistent with the 2008 reso-

lution #6031 "Holy Land Tours" that provides guidelines for travel in Israel/Palestine.

Be it further resolved, that the 2016 General Conference of The United Methodist Church calls on the U.S. government, the government of Israel, and the elected Palestinian leadership to work for diplomatic and nonviolent solutions to the problems of the region, to respect the equality and dignity of all the region's people, and to forge solutions based on the principles of international law and human rights.

R9999.

Petition Number: 60875-GM-R9999-G; Galvan, Elias - USA for Methodists Associated Representing the Cause of Hispanic Latino Americans.

Lift the US Embargo of Cuba

WHEREAS, The United Methodist Church and the Methodist Church of Cuba share a long history of joint ministry and service and a common mission; and

WHEREAS, we, United Methodists, join the international community in celebrating the dialogue and negotiation process between Cuba and the United States that led to the reestablishment of diplomatic relations between the two countries and the reopening of the Cuban Embassy in Washington, DC in July, 2015, and the reopening of the US Embassy in La Habana in August, 2015. And,

WHEREAS, The United Methodist Church has spoken through Resolutions approved by the 2004, 2008, and 2012 General Conferences stating that "from its Christian and humanitarian perspective, inspired by the love of God and historic Methodist commitment to peace and social justice, . . . hereby petitions the President and the Congress of the United States to lift its economic embargo against Cuba and any other regulations, practices, or measures enforcing the embargo law." (p. 770, Resolution #6059, 2012 *Book of Resolutions*) And,

WHEREAS, the economic embargo has for over fifty-five years created unnecessary suffering and many hardships on the people of Cuba while preventing US citizens from traveling freely to Cuba in the exercise of their constitutional rights, and curtailing the ability of churches to provide missional support freely to its sisters and brothers on the island; and

WHEREAS, the long-standing embargo has provided the Cuban government with a ready-made argument of external aggression to justify its lack of respect for the human and civil rights of dissidents at home; and

WHEREAS, the General Assembly of the United Nations has voted almost unanimously year after year to condemn the US Economic Embargo of Cuba; and

WHEREAS, many religious organizations and churches, like the Council of Evangelical Methodist Churches of Latin America and the Caribbean (CIEMAL), the Caribbean Council of Churches, the United Church of Christ, the Presbyterian Church, the American Baptist churches, and most recently by Pope Francis himself, among others, have also passed resolutions and spoken asking for the end of the embargo against Cuba;

Therefore, be it resolved, that the General Conference of The United Methodist Church commends President Barak Obama for the reestablishment of diplomatic relations between the two countries and the partial easing of travel restrictions. And,

Be it further resolved, that the General Conference of The United Methodist Church requests the US Congress to officially lift the economic embargo against Cuba, which as noted above, has been asked for many years by a great number of religious organizations and the United Nations, and most recently by the President of the United States.

R9999.

Petition Number: 60910-GM-R9999-G; Wilson, John R. - PA, USA for Western Pennsylvania Annual Conference.

Condemnation of Terrorist Acts of Isis

add the following into the *Book of Resolutions*:

Title: Condemnation of Terrorist Acts of ISIS and Denial of Statehood

The United Methodist Church condemns terrorist acts of the Islamic state in Iraq and ah-sham commonly referred to as ISIS that violate The United Methodist Church's principles found in the *Book of Resolutions* against minorities based on religious or political differences. The acts of ISIS are evil and The United Methodist Church calls for all nations to oppose, dismantle, and disarm ISIS. The United Methodist Church does not condone any attempt to declare or recognize ISIS as a State, with diplomatic relations, and supports the continued effort to bring relief to the captive people of that region.

Be it further resolved, that the 2016 General Conference of The United Methodist Church shall encourage missionaries, both clergy and laity, to discern and follow the leading of the Holy Spirit, in all facets of spiritual power and grace in that region in the name Jesus Christ and of The United Methodist Church.

Be it further resolved, that the 2016 General Conference of The United Methodist Church will encourage the United Methodist Committee on Relief to send support of volunteers and supplies to that region and to work along-

side the United Nations and other organizations dedicated to helping the captive people of that region to restore a viable and sustainable society.

Rationale:

The Islamic state in Iraq and ah-sham commonly referred to as ISIS has committed unspeakable crimes against humanity of which burning humans alive, beheading in an inhuman manner, kidnapping, execution by means of shooting, rape, and forced marriage, form only a short list of the actual crimes made public.

Standing Committee on Central Conference Matters

THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH

Volume 2 **Nashville, Tennessee**

Summary Report of the Standing Committee on Central Conference Matters

Work Accomplished Between 2013 and 2016

1. Legislation Proposed by Standing Committee/ Global Ministries

Having considered petitions referred by GC 2012 related to missions, missionary conferences, provisional annual conferences, and their voting rights, the Standing Committee, with endorsement by Global Ministries, brings a number of petitions to GC 2016 regarding these matters.

2. Central Conferences

A. Enabling Central Conferences to Fulfill Their Purposes

> "A careful examination of current practice and conditions shows that the central conferences in many parts of the world lack the capacity to function according to their intended mandate."

(Standing Committee's Report to General Conference 2012). Understanding and addressing the central conference capacity issues in Africa requires more engagement between the Standing Committee and African central conferences. The Standing Committee **expects to receive feedback and invites robust discussion of its study paper (attached Appendix) entitled "Towards criteria for enabling central conferences to fulfill their purpose.**"

The Standing Committee is aware that there are problems related to electing central conference bishops, but does not support the 2012 petition for a different nomination and election process.

B. Petitions to Create New Provisional Central Conference for Southeast Asia and Mongolia

The Standing Committee endorses Global Ministries' petitions to create a new provisional central conference that would include the missions in Laos, Thailand, Vietnam, and Mongolia. Creation of a new provisional central conference requires a two-thirds vote on these petitions.

3. Global or General Book of Discipline

GC 2012 imposed an important new mandate, essentially requiring the Standing Committee to develop, in consultation with the Committee on Faith and Order, a draft Global or *General Book of Discipline*. That draft is found in Volume 2, Section 4 of the *Advance Daily Christian Advocate*. The Standing Committee is proposing legislation at GC 2016 providing for the current draft of chapters 1-4 and 6 of Part VI of the *Book of Discipline* (*BOD*) to be shared with annual conferences in 2017 for their feed-back through a structured process of consultation, guided by specific questions. Then, at General Conference 2020, an entire draft of Part VI of the *BOD* would be presented. **The goal is that at General Conference 2020 we will have a *General Book of Discipline* for the worldwide church.**

4. Requests for Additional Central Conference Bishops and Episcopal Areas

The Standing Committee evaluated petitions referred to it by GC 2012 regarding requests for four additional bishops in African central conferences and a subsequent petition from the Congo Central Conference to create one additional episcopal area in South Congo.

Applying the criteria established by GC 2012 (¶ 404.1 *BOD* 2012), and conducting on-site assessments of the South Congo, North Katanga, and Zimbabwe episcopal areas, the Standing Committee finds, among other things, that:

- the need for more bishops in Africa affects more regions and central conferences than the committee has been able to assess;

- simply adding one new episcopal area in Africa is insufficient;
- funding new episcopal areas ought to be mandated one quadrennium in advance; and,
- the need for more episcopal areas should be projected into the future, instead of simply reacting to petitions for additional bishops submitted to GC every four years.

Therefore, the Standing Committee unanimously recommends to GC 2016 that a collaborative comprehensive plan be developed, with representatives from all over Africa, to determine the number of episcopal areas and central conferences needed in Africa and their boundaries. An integral part of that plan would increase the number of bishops in Africa from 13 to 18.

5. Other Topics

- Having consulted with the General Council on Finance and Administration regarding various ways in which central conferences have been contributing to the Episcopal Fund, the Standing Committee supports GCFA's proposal to create a new formula, based on membership plus an economic modifier, for annual conferences in central conferences to pay apportionments that would be divided between the Episcopal Fund and General Administration. (See Report #8, Apportionment Formulas).
- The Standing Committee is recommending changes to *BOD* 2012, ¶ 2201.3 to ensure that all episcopal areas in central conferences and the Office of Christian Unity and Interreligious Relationships are represented.

Mandate for 2017-2020

We must continue to improve our worldwide connection in mission and ministry within The UMC and with affiliated and concordat churches by:

- restructuring the Standing Committee's membership;
- deepening our relationships and dialogue with central conferences, annual conferences, the Office of Christian Unity and Interreligious Relationships, and affiliated and concordat churches;
- bringing the draft "*General Book of Discipline*" to fruition; and
- living into the spirit and culture of the Covenant of a Worldwide United Methodist Church (*BOD*, 2012, ¶ 125).

Report of the Standing Committee on Central Conference Matters

Mandate

The opening sentence of the provisions for the Standing Committee on Central Conference Matters (*BOD*, 2012, ¶ 2201.1) states: "The General Conference recognizes the differences in conditions that exist in various areas of the world." The mandate further states: "The standing committee shall serve as the coordinating body to study the structure and supervision of The United Methodist Church in its work outside the United States and its territories and its relationships to other Church bodies." Therefore, all resolutions and petitions related to central conferences are referred to the Standing Committee for consideration, and the committee reports its recommendations directly to the General Conference. Since 2008 the Standing Committee's mandate has allowed it to meet at least twice in the quadrennium in addition to a meeting at the site of General Conference. The meetings during the quadrennium have been focused on proactively addressing major concerns faced by central conferences. The Standing Committee is grateful for the staff support provided by the General Board of Global Ministries.

The membership of the Standing Committee is a true expression of the presence of The United Methodist Church around the globe through members from central conferences and jurisdictional conferences, as well as representatives from the board of directors of the General Board of Global Ministries. This diverse membership has enabled a measure of living into the worldwide nature of our church. This wise balance of representation has also fostered greater understanding and cooperation in the midst of very distinct ministry settings within The United Methodist Church. Through multilingual worship, discussion, and decision making, the Standing Committee has attempted to embody our United Methodist Covenant of being a worldwide church (see *BOD*, 2012, ¶ 125).

In addition to its basic mandate (*BOD*, 2012, ¶ 2201), the 2012 General Conference further assigned to the Standing Committee work related to what would constitute a Global or *General Book of Discipline* (*BOD*, 2012, ¶ 101). This new mandate coincides well with the Standing Committee's basic mandate, but has also added a significant amount of work to its agenda. As this report shows, the Standing Committee on Central Conference Matters was able to accomplish a first and important step in this particular mandate and will need to continue its work on this part of its mandate over the next quadrennium. We present to the 2016 General Conference a progress report on our work on a Global or *General Book of Discipline* and request feedback on the work we have accomplished thus far.

During the 2013-16 quadrennium, the Standing Committee met twice as a full committee, first on September 26 to October 1, 2013, in Gödöllö, Hungary, and then on February 4-9, 2015 in Maputo, Mozambique. The Standing Committee organized itself into three working groups: Conferences; Central Conferences; and Global or *General Book of Discipline*. It also created an Episcopal Area Assessment Team and an Officers Team. These working groups and teams met and worked between full Standing Committee meetings through conference calls and other electronic means in order to be good stewards of our resources. However, our experience leads us to acknowledge that as a church we have not yet developed a culture of active participation in working processes in-between official face-to-face meetings. This heavily limits what can be accomplished as a worldwide body of leaders in the church.

Accomplished Tasks

Topic 1: Conferences

The 2012 General Conference referred back to the Standing Committee a number of petitions related to missions, missionary conferences, provisional annual conferences, and their voting rights. In collaboration with the General Board of Global Ministries, the Standing Committee closely examined present worldwide church realities and challenges and brings to the 2016 General Conference legislation based on the following guiding principles:

- Establishment of a meaningful process for the certification of candidates for pastoral ministries in missions outside of the bounds of annual conferences or central conferences;
- Acknowledgment that while the concept of a missionary conference may be helpful in the U.S. context, it is not helpful in the context of central conferences (The draft of a Global or *General Book of Discipline* therefore mentions the category of missionary conferences only within the U.S.);
- Maintaining of the constitutional rights of missionary conferences and provisional annual conferences for the sending of delegates to General Conference;

- Clarification of the process for establishing a mission by the General Board of Global Ministries and/or by a central conference;
- Clarification of the minimum number of ordained elders needed to constitute an annual conference, as stated in earlier *Disciplines* prior to a change in terminology;
- Establishment of a process for a mission to become a provisional annual conference in regions outside the U.S., whether within or outside of existing central conferences;
- Establishment of a pattern of evaluation for provisional annual conferences that fail to develop into full annual conferences after three quadrennia.

(See petitions 60278-60283, *ADCA*, pages 457-459.)

Topic 2: Central Conferences

The final paragraph of the Standing Committee's report to the 2012 General Conference mentioned that: "A careful examination of current practice and conditions shows that some central conferences in many parts of the world lack the capacity to function according to their intended mandate. Time did not allow for deeper conversation about more effective and efficient structures, about numbers and boundaries of central conferences, and about new creative ways to structure the work of The United Methodist Church outside the United States in order to fulfill its mission and ministry in ways that are the most efficient."

During 2012 and 2013, the Standing Committee asked central conferences for feedback to specific questions related to the above-mentioned concern. Unfortunately, only a few central conferences discussed and responded to this request for feedback. In the process we learned that many central conferences meet only for their quadrennial meeting. As discussion continued among the members of the Standing Committee about all of this, it became evident that central conferences have very limited knowledge about each other and about the realities they each face. Some discussion about these concerns was held at the meetings of the College of Central Conference Bishops.

The first central conferences were created in the Methodist Episcopal Church as far back as the 1880s. Their primary purpose was to foster cooperation among neighboring annual conferences in regions outside the U.S. Later on, two other important purposes and authority were given to central conferences: (1) the right to adapt decisions of the General Conference "as the special conditions and the mission of the church in the area require" (e.g. adaptations to the *Book of Discipline*, to the Ritual, etc.; see 2012 *BOD*, ¶ 31 and ¶ 543), and (2) the right to elect bishops according to the number authorized by General Conference.

The Standing Committee is aware of problems related to the election of bishops in central conferences, but does not support a petition for a different nomination and election process referred to it by the 2012 General Conference.

At its meeting in February 2015, the Standing Committee discussed its study paper "Towards criteria for enabling central conferences to fulfill their purpose" (see page 902). Due to the complexity of the task and the brevity of time, the Standing Committee did not take action to approve criteria for central conferences, but will continue to depend on this study paper to inform its ongoing discussion and work on enabling central conferences to fulfill their purpose, particularly in relationship to the proposed plan for Africa (see topic 4 below). Feedback on this concern is welcome and can be sent to the chairperson of the Standing Committee on Central Conference Matters.

Upon request of the General Board of Global Ministries, the Standing Committee supported bringing a petition to the 2016 General Conference for the creation of a provisional central conference that would include the missions in the countries of Laos, Mongolia, Thailand, and Vietnam [petition # 60289, *ADCA*, p. 909], along with the Non-Disciplinary petition enabling legislation that sets forth the powers of that proposed provisional central conference [petition # 60290, *ADCA*. p. 911]. (The General Conference may grant to a provisional central conference any of the powers of a central conference except that of electing bishops). The creation of a provisional central conference requires a two-thirds vote of the General Conference.

Updates on maps and statistics of central conferences and their episcopal areas will be available at the following link: www.umc.org/centralconference.

Topic 3: Global or General Book of Discipline

A new, particular mandate for the Standing Committee is related to a Global or *General Book of Discipline* as stated in the 2012 *Book of Discipline*, ¶ 101: "The Standing Committee on Central Conference Matters, in consultation with the Committee on Faith and Order, will bring recommendations to the 2016 General Conference as to which parts and paragraphs in Part VI of the *Book of Discipline* are not subject to change or adaptation." During

this quadrennium, the Standing Committee concentrated its work on the chapters found in Part VI of the *Book of Discipline*, that, in its opinion, are of priority need for the ongoing ministry in the central conferences, namely: (1) The Local Church; (2) The Ministry of the Ordained; (3) The Superintendency; (4) The Conferences; and (6) Church Property.

The key questions the Standing Committee has employed to guide its work on this Global or *General Book of Discipline* have been:

- What essentials unite United Methodists worldwide and enhance the mission of making disciples of Jesus Christ for the transformation of the world, all to the glory of God (¶ 601)?
- What is "distinctively connectional" (¶ 16) and not subject to change or adaptation by central conferences (¶ 31.5)?

The Standing Committee has done this critical work in consultation with the Committee on Faith and Order and is grateful for the support and insights that have resulted from this consultation process. A draft of the work the Standing Committee did on the above-mentioned Disciplinary chapters of *The Book of Discipline*, 2012 can be found in Volume 2, Section 4 of the *Advance Daily Christian Advocate*. The same draft will be shared with annual conferences in 2017 for their feedback through a structured process of consultation. The draft is called the *General Book of Discipline*. Thus, *General* Conference, with bishops as *General* Superintendents, will have a *General Book of Discipline* for the worldwide church.

At this 2016 General Conference the Standing Committee is proposing a revision to *The Book of Discipline*, 2012, ¶ 101, that would allow the Standing Committee to complete its work of preparing drafts of Part VI chapters (5) Administrative Order, and (7) Judicial Administration for a *General Book of Discipline*, while also creating a process of connectional consultations to be implemented during the 2017-2020 quadrennium. Thus, all of the present Part VI of the *Book of Discipline* would be presented to the 2020 General Conference, either as a new Part VI (not subject to change or adaptation by central conferences) or as a new Part VII (legislated by General Conference and adaptable by central conferences according to ¶ 31.5).

Consultation with annual conferences throughout the connection will be essential to the Standing Committee's commitment to build trust in the establishment of a truly worldwide *Book of Discipline* that would guide and empower the mission and ministry of The United Methodist Church all over the globe. In the consultations around those parts of the *Book of Discipline* that are not adaptable by central conferences, the leading questions the Standing Committee proposes to use are:

1. What is essential for the worldwide connection of The UMC that is missing in this draft?
2. Where is this draft too detailed and in need of further prioritization of that which is truly essential?
3. What inconsistencies or inaccuracies are found in the draft and are thus in need of correction?

The following quote does not come from a Methodist voice, but highlights the same challenges that we United Methodists share with other denominations in establishing a church polity that truly serves community life and the mission of the church:

"All Christian communities have certain rules. . . . Such rules are there in order to serve community life. That is what they are supposed to do, and why they were introduced in the first place, . . . Nevertheless, it is not difficult to collect stories of how such rules can frustrate community life rather than promote it. . . . In a similar way churches in the global South may be hampered by regulations that were inherited from 'mother churches' in the global North, but that simply don't fit in a different context and culture. Or it happens that people have an ecclesial position with certain powers, not in the least the power of being fully aware of all church order regulations. They know how to play the rules and how to increase their influence, . . . However, a lack of rules can have disquieting consequences as well. . . .

"And, generally speaking, a lack of procedures may well lead to improvised 'solutions' that are in fact highly arbitrary in the effects they have.

So, rules are there to serve community life, that is all. It is the goal that has to determine the quality of church order regulations; therefore, transparency in terms of why these specific rules are presumed to be necessary is pivotal." (Leo J. Koffeman, *In Order to Serve: An Ecumenical Introduction to Church Polity.* LIT Verlag, 2014; pp. 1-2)

In the introduction to the draft of a *General Book of Discipline,* the Standing Committee offers its thoughts on "Living into the Worldwide Nature of The United Methodist Church." We commend them to you for your prayerful consideration.

Topic 4: Episcopal Areas in Central Conferences

Through the work of the Standing Committee, the *Book of Discipline 2012,* ¶ 404.1, established new provisions for the criteria and assessment for the establishment of the number of episcopal areas in central conferences. The criteria do not simply look at membership; rather, they consider what makes up a bishop's workload. The assessment brings the further analysis of the context and missional potential of a given setting of ministry.

The 2012 General Conference referred a number of petitions to the Standing Committee requesting the establishment of new episcopal areas. The petitions requested one additional bishop for Zimbabwe, one additional bishop for Mozambique, and two additional bishops for South Congo. In the months following the 2012 General Conference, the Congo Central Conference sent a petition to the Standing Committee for the creation of one additional episcopal area in South Congo.

The Standing Committee considered these petitions referred to it by the 2012 General Conference alongside its continued study of the challenges and opportunities of the church in the central conferences. According to the criteria established in the *Book of Discipline 2012,* ¶ 404.1, the Standing Committee affirmed the need to do an on-site episcopal area assessment in the Congo Central Conference. The criteria pointed to the need to also do on-site assessments in the South Congo and the North Katanga episcopal areas. The Standing Committee decided to add a third assessment, but in the Africa Central Conference. On the basis of the established criteria, Zimbabwe emerged as the priority, as compared with Mozambique, both in the Africa Central Conference.

Therefore, the Standing Committee expanded its Episcopal Area Assessment Team into three sub-teams. The teams conducted assessments in the episcopal areas of South Congo, North Katanga (both in the Congo Central Conference), and of Zimbabwe (Africa Central Conference). In all three regions, the teams were overwhelmed by the breadth of ministries, the growth of the church, the limited resources, and the steps being taken toward local solidarity and self-support. The visitation and encounters with lay and clergy leaders were determined to be mutually beneficial. The three assessment sub-teams met prior to and after their visits for preparation, debriefing, and reporting. They readily recognized that the concern of too heavy workloads for bishops would probably be seen in other episcopal areas, particularly but not exclusively in Africa.

As the mission has grown in many parts of Africa, the borders of annual conferences, episcopal areas, and central conferences have expanded to the point of sometimes overlapping. Due to migration, new ministries have been established outside the former boundaries, causing questions of oversight to arise. Episcopal areas seem more able to build collaborative structures, but for many reasons such collaboration appears to be missing on the level of central conferences.

The Episcopal Area Assessment Team became convinced that, as decided at the 2012 General Conference, simply adding one new episcopal area in Africa was insufficient, even if limited to the needs in the Congo Central Conference. It has become clear to the Standing Committee that the need for additional bishops in Africa affects more regions and central conferences than those that have been assessed. We have also seen that the size of the territories covered by central conferences has contributed to making them dysfunctional. We have also been able to determine that funding for new episcopal areas needs to be clearly mandated a quadrennium in advance in order for new episcopal areas to be effectively established.

After weighing all the complexities related to the creation and support of episcopal areas on the continent of Africa, and after intense and prayerful discussion, the Standing Committee agreed to recommend to the General Conference a plan that would be developed in collaboration with representatives from all over Africa. The Standing Committee unanimously voted to recommend that a collaborative comprehensive plan be organized and implemented to determine the number of episcopal areas and central conferences needed in Africa and their boundaries. An integral part of this plan would increase the number of bishops in Africa from 13 to 18. This addition of bishops would occur in the 2021-24 quadrennium, with the Episcopal Fund for this quadrennium reflecting this addition of bishops. This comprehensive plan is being recommended by a unanimous vote of the Standing Committee to the 2016 General Conference for adoption.

As a result of working with the criteria and analysis described in the *Book of Discipline 2012,* ¶ 404.1, the Standing Committee on Central Conference Matters is seeking to consider the need for additional episcopal areas in a more future-oriented manner instead of simply reacting to petitions for additional bishops sent to General Conference every four years. In the new quadrennium the Standing Committee hopes to consider the context of ministry in the Philippines Central Conference and conduct further analysis of the episcopal needs in this region of the world.

Other Topics

The Standing Committee worked in a consultative role with the General Council on Finance and Administration on a formula for apportionment contributions from annual conferences in central conferences. Central conferences have contributed to the Episcopal Fund over a long period of time. Some have contributed on a traditional formula based on salaries. Others have worked to contribute 10 percent of their expenditures or more. The new proposed formula for apportionment contributions from annual conferences in central conferences would provide for contributions to be made to the General Administration and the Episcopal Funds, with both of these apportioned funds being classified as truly worldwide. This new formula would also be based on a double factor of membership and an economic modifier (Gross Domestic Product), which would take into account the economic strength of the country of the annual conference. The Standing Committee supports the related legislation being submitted by the General Council on Finance and Administration [Report #8, Apportionment Formulas].

The Standing Committee is also submitting revisions to the membership of the Standing Committee, in *BOD,* 2012, ¶ 2201.3 We are recommending that each episcopal area in the central conferences have at least one member on the Standing Committee and that the central conference bishop assigned to serve on the Office of Christian Unity and Interreligious Relationships serve as a member of the Standing Committee instead of the bishop assigned to serve on the board of the General Council on Finance and Administration. For the sake of expertise and continuity, the Standing Committee strongly hopes that eligible members will be reelected for a second term.

Mandate for the 2017-2020 Quadrennium

The Standing Committee has developed into an effective committee of the General Conference. In order to accomplish the tasks given to it by the General Conference as outlined in its mandates in ¶ 101, ¶ 404.1, and ¶ 2201 of the *Book of Discipline 2012,* in the next quadrennium the Standing Committee plans to meet once each year in 2017, 2018, and 2019, as well as on-site at the 2020 General Conference. It will continue to work diligently to embody and implement the spirit and culture of a church connected for mission and ministry as expressed in the Covenant of a Worldwide United Methodist Church (*BOD*, ¶ 125).

It is our hope that a *General Book of Discipline* would offer more clarity on the essentials of what truly makes us a connectional worldwide church. In the next quadrennium, the Standing Committee on Central Conference Matters further hopes to take up another important, but often neglected, part of its mandate, that being our relationship to affiliated and concordat churches. The Standing Committee's mandate in ¶ 2201 states: *"The standing committee shall serve as the coordinating body to study the structure and supervision of The United Methodist Church in its work outside the United States and its territories and its relationships to other Church bodies."* We are committed to working on this aspect of our mandate in close cooperation with the Office of Christian Unity and Interreligious Relationships.

General Conference has entrusted the Standing Committee with essential tasks for a worldwide connection. In listening to each other and to God's spirit among us, we the members of the Standing Committee have been blessed to be part of this journey. We pray that our humble work may contribute to the church's mission of making disciples of Jesus Christ for the transformation of the world, all to the glory of God.

Members of the Standing Committee on Central Conference Matters

Patrick Streiff, Central and Southern Europe, Chair
Minerva Carcaño, Western, Vice Chair
Kimba Evariste Kyakutala, Congo, Secretary

José Quipungo, Africa
Charles Nyamakope, Africa
Benedita Penicela Nhambiu, Africa
Wilfried Nausner, Central and Southern Europe
Istvan Ambrusz, Central and Southern Europe
David Yemba, Congo
Kasongo Mutombo Peniel, Congo
Rosemarie Wenner, Germany
Werner Philipp, Germany
Christine Flick, Germany
Bruce Ough, North Central
Kimberly Reisman, North Central
Bunny Wolfe, North Central
John Schol, Northeastern
Joan Carter-Rimbach, Northeastern
Fred Brewington, Northeastern
Christian Alsted, Northern Europe
Sergei Nikolaev, Northern Europe
Andreas Elfving, Northern Europe
Ciriaco Francisco, Philippines
David Cosmiano, Philippines
Rodolfo Beltran, Philippines
Earl Bledsoe, South Central
Rodney Steele, South Central
Leah Taylor, South Central
Mary Virginia Taylor, Southeastern
In-Young Lee, Southeastern
Kelly Roberson, Southeastern
Benjamin Boni, West Africa
Nelly Wright, West Africa
Solomon Olusiyi, West Africa
Kah-Jin Jeffrey Kuan, Western
Margaret Novak, Western
John Yambasu, Global Ministries
Valerie Stultz, Global Ministries
Jay Brown, Global Ministries

APPENDIX:
Study Paper of the Standing Committee on Central Conference Matters

"Towards criteria for enabling central conferences to fulfill their purpose"

Aim: Central conferences fulfill their mission and ministry in effective and efficient ways

1. Background

Historically, central conferences have a long history in United Methodism. They were created in the Methodist Episcopal Church in the 1880s. The Methodist Episcopal Church South and the Evangelical United Brethren Church followed a similar pattern in later years. All these churches created central conferences exclusively for territories outside the U.S. In 1939, at the merger of the Methodist Episcopal Church, the Methodist Episcopal Church South, and the Methodist Protestant Church into The Methodist Church, the model of central conferences was used in creating jurisdictional conferences for a subdivision of the church in the U.S. Thus, five jurisdictions were created on geographical lines and one additional jurisdiction on racial lines, the central jurisdiction for Afro-Americans. In 1968, at the merger of The Methodist Church and the Evangelical United Brethren Church into The United Methodist Church, the central jurisdiction was abolished. For territories within the U.S., the five geographical jurisdictional conferences were maintained. For territories outside the U.S., the central conferences were maintained. The constitution was supplemented by *"provided that in The United Methodist Church there shall be no jurisdictional or central conference based on any ground other than geographical and regional division" (BOD,* 2012, ¶ 9).[1]

Structurally, central conferences came into being at a time when there was no intermediate conference structure between annual conferences and the General Conference. As Methodism grew in India and established more than one single annual conference in the country, these annual conferences only had structural links to the U.S., including the mission board in the U.S., but not among themselves. They were looking for a structural link among annual conferences in a region that would enable them to create common programs and institutions for the benefit of the whole

1. Historical references in other parts of this paper are related to the Methodist Episcopal Church unless otherwise specified.

region. In the 1880s, General Conference agreed to create a Central Mission Conference, which eventually became the central conference and delegated some of its powers to central conferences.

The primary aim of central conferences was the promotion of collaboration among annual conferences in specific regions outside the U.S. This purpose is expressed in the constitution by *"To promote the evangelistic, educational, missionary, social-concern, and benevolent interests and institutions of the Church within their own boundaries"* (*BOD,* 2012, ¶ 31.1) and *"To establish and constitute such central conference boards as may be required and to elect their administrative officers"* (*BOD*, 2012, ¶ 31.3).

Concerning election of bishops, central conferences at first had no such rights. All bishops were elected by General Conference whether for the U.S. or for central conferences and almost all of them were U.S. citizens. At certain times, the General Conference allowed the election of "missionary bishops" for territories outside the U.S., but they were not equal to bishops elected by General Conference as "general superintendents." The 1928 General Conference did not accept the proposal from the Board of Missions to create a central conference for all of the U.S., but delegated the power of election of bishops to central conferences. All bishops for the U.S. continued to be elected by General Conference up until the merger in 1939 when jurisdictional conferences were created for the U.S. However, only since 1968 all bishops, whether elected by jurisdictional or central conferences, became equal. In 1968, central conferences retained the right to decide on the term of election. Usually, a newly formed central conference elected one single bishop. As the ministry grew, a central conference would receive the right to elect additional bishops, but without establishing itinerancy among them. The right of election is expressed in the constitution by *"To elect the bishops for the respective central conferences in number as may be determined from time to time, upon a basis fixed by the General Conference, and to cooperate in carrying out such plans for the support of their bishops as may be determined by the General Conference"* (*BOD,* 2012, ¶ 31.2). The equal powers, privileges, and duties of bishops are expressed by *". . . so that a unified superintendency and episcopacy is hereby created and established of, in, and by those who now are and shall be bishops of The United Methodist Church"* (*BOD,* 2012, ¶ 45).

Central conference membership in general boards and agencies is, in historic perspective, a rather recent development. For most of the history, general boards and agencies were strictly limited to ministry in the U.S. The General Board of Global Ministries had a unique mandate that extended to territories outside the U.S. The 1984 General Conference finally gave permission to all general boards and agencies to work outside the U.S. As a consequence, membership in general boards and agencies opened up to central conference delegates. The general provisions in the chapter on Administrative Order include central conference membership in agencies as well as a paragraph on international and ecumenical settings that gives to GBGM a mandate to *"facilitate and coordinate the program relationships of other program agencies"* (see *BOD,* 2012, ¶ 720).

2. Present reality

In reality, it has to be acknowledged honestly that central conferences have been able only in limited ways to fulfill their mission and ministry. The 2012 Study on the Worldwide Nature of The United Methodist Church as well as the 2012 report of the Standing Committee on Central Conference Matters pointed to these problems. The latter closed by saying *"members highlighted a number of issues around the structure and work of central conferences. A careful examination of current practice and conditions shows that some central conferences in many parts of the world lack the capacity to function according to their intended mandate. . . . The standing committee is willing to look at these issues in the new quadrennium, to open a conversation with the central conferences at standing committee meetings during the 2013-2016 quadrennium and to bring proposals to the 2016 General Conference."*

During the 2013-2016 quadrennium, only few central conferences sent feedback to the Standing Committee on Central Conference Matters concerning the three questions submitted for study.[2] It has been difficult for members of the Standing Committee to get a good grasp of the diversity, challenges, and potentials of central conferences. The College of Central Conference Bishops was included in the discussion and encouraged to search for a solution in close consultation with the existing central conferences, rather than a top-down solution submitted to and voted at general conference.

2. The questions were:
(1) What are your mission plans and goals for the quadrennium?
(2) What are the greatest obstacles the central conference faces to reach the mission plans and goals for the quadrennium?
(3) What would strengthen your central conference efforts to meet your mission plans and goals? What is most needed?

The following main problems were identified:

1. Distances within and costs of the central conference
2. Problem of resources to bring people together for effective work
3. Many central conferences exist only to elect bishops
4. Most central conferences are more occupied with episcopal elections than with the mission of the church
5. Term episcopacy (as in the Philippines) brings a politicizing of the whole church
6. A bishop is elected from the episcopal area where he or she will serve, but delegates from other episcopal areas in the central conference do not know the candidates and will not be affected by the choice they make because the person elected will never serve in their area. It raises the question why are bishops elected by the central conference?
7. Often it is easier to meet in the U.S. than within the central conference.

3. Toward clarifying the purpose and criteria for establishing central conferences

In order to fulfill their mission and ministry in effective and efficient ways, central conferences need to focus on their unique purpose, which neither annual nor General Conference can do. The main purpose is twofold: (1) to develop collaboration and mutually beneficial work between annual conferences on a regional connectional level, and (2) to develop episcopal oversight on a regional connectional level. How can central conferences best serve this aim, regarding their power and authority, their boundaries, and their administrative and financial organization?

Therefore, the Global or *General Book of Discipline* proposes the following purpose statement: *"The purpose of the central conference is to connect regionally annual conferences, provisional annual conferences, and missions, for common mission and ministry, to establish episcopal supervision as an expression of the General Superintendency, and to facilitate worldwide connections."* (Draft of a *General Book of Discipline,* ¶ 511.1)

In order to organize a central conference in effective and efficient ways, the following elements need to be considered:

- Power and duties of central conferences
- Proximity and number of annual conferences
- Ministry and number of bishops (see criteria for episcopal areas, *BOD*, 2012, ¶ 404.1)
- Number of countries and languages
- Financial solidarity and self-support

Each of these elements is developed in more detail and a preliminary analysis of present central conferences was presented to the Standing Committee at its meeting in Maputo 2015 in a separate document.

Power and duties of central conferences

Power and duties of central conferences are established by the constitution (*BOD,* 2012, ¶ 31) and the relevant section in the chapter on conferences (see *BOD,* 2012, ¶ 543). *BOD,* 2012, ¶ 543 gives power and authority to central conferences in a way that few or none of them fully implement in their ministry. The present problem of central conferences is not a lack of power and authority, but a lack of capacity for purposeful implementation.

Therefore, the Standing Committee on Central Conference Matters does not propose major changes regarding power and duties of central conferences. The new global or *General Book of Discipline* proposes only slight revision and abbreviation of the present paragraph (see draft of a *General Book of Discipline,* ¶ 512).

Proximity and number of annual conferences

Because one of the twofold unique purposes of a central conference is to develop collaboration and mutually beneficial work between annual conferences in a region, the proximity and number of annual conferences play a key role.

Only once in history did a single annual conference become a central conference and this was due to political reasons (German Democratic Republic 1970-1992). In all other instances, central conferences were made up of a larger number of annual conferences, including provisional annual conferences and missions. But some central conferences contain annual conferences that do not share any common regional bonds, are far distant from each other, or have different common languages. Without common regional bonds or a common language, there is no rationale that the mission and ministry could be done effectively through collaboration in a central conference.

Therefore, central conferences shall be organized in a way that annual conferences, sharing regional

bonds or a common language, can develop collaborative ministry.

Ministry and number of bishops

On the ministry of a bishop, several elements need further consideration: the election term and process, the role as itinerating general superintendent, the accountability, and the criteria for the number of bishops.

Concerning the election term, central conferences have developed a certain range of options. Over long-term two tendencies can be observed. On one hand short, repeated terms of election (every four years) tend to create a climate of constant pre-election considerations, coupled with reluctance to make unpopular decisions needed for the mission of the church. On the other hand very long tenures (20 years or more) together with non-itinerancy tend to create an over-domination of the bishop in all affairs of the conference, coupled with a reduction of diversity in approaches to ministry and in styles of personalities. Each central conference has the freedom to decide on election terms.

Therefore, the Standing Committee on Central Conference Matters does not propose any changes concerning the freedom to decide on election terms.

Concerning the election process, large central conferences with several bishops have developed a practice where (a) candidates are proposed only from annual conferences where the future bishop will serve, (b) delegates from other episcopal areas hardly know candidates, and (c) delegates from other episcopal areas vote without any consequence that the person elected may become bishop in their own episcopal area. The missing proximity and regional bonds among the annual conferences endanger the spiritual dimension of electing the person who has become known for his or her gifts and graces among God's people. The problem is linked to an overlap of two dysfunctions: (1) the situation of a large central conference without regional bonds among its annual conferences, and (2) non-itinerancy of the elected bishops.

Concerning the role as itinerating general superintendent, central conference bishops usually have lived within the limitations of remaining within the same episcopal area. If their episcopal area is composed of more than one annual conference, their itinerating role is at least extended to the supervision of several annual conferences, and their general superintending role depends on their mandates in the general Church. Thus, there is a tendency that central conference bishops may become or be seen as diocesan bishops, similar to most other denominations, particularly if they supervise only one annual conference.

Therefore, central conferences with more than one bishop need to match the two criteria of (1) constituting a meaningful regional entity and (2) itinerancy of its bishops.

Concerning the accountability, central conference bishops do not form one single college of central conference bishops, but are amenable to the College of Bishops in their respective central conference. Weak structures in a central conference impede the development of adequate accountability and evaluation of the ministry of bishops by an elected committee of lay and clergy (*BOD,* 2012, ¶ 412). In some cultures around the world, there is no model in society or churches how leaders can be regularly and meaningfully evaluated by and accountable to an elected group of people who are neither peers nor hierarchically superior. Furthermore, the judicial process established in the *Book of Discipline* counts on a plurality of active bishops (*BOD,* 2012, ¶¶ 48 and 413). Therefore it is impracticable in a central conference with a single active bishop.

Therefore, central conferences need to build up adequate leadership of lay and clergy for common purposes of a central conference, including evaluation and accountability of bishops.

Furthermore, the judicial process for bishops needs revision. The Standing Committee on Central Conference Matters is willing to help in a consultative role in revising the present process.

On the number of bishops in a central conference: see criteria for episcopal areas, *BOD,* 2012, ¶ 404.1, and the full report developed by the Standing Committee on Central Conference Matters during the 2009-2012 quadrennium. In regions with a low density of UMC ministry (number of local churches and active clergy), a central conference may become a large regional entity and nevertheless be limited to one active bishop.

Therefore, central conferences may exist with as few as one active bishop if the density of UMC ministry (number of local churches and active clergy) is low, but shall have preferably several bishops if The UMC is well implanted in a region.

Number of countries and languages

Concerning the number of countries, central conferences should at least be comprised of one country, because

annual conferences in one country share a common civil legal situation, common interest in developing the mission in the country, and common responsibility to represent the interest of the church in ecumenical, interreligious, social, and political matters. The maximum number of countries is linked to two factors: (1) The UMC ministry in these countries should give a workload that reasonably allows the election of at least one bishop; (2) The UMC ministry in these countries should not be spread out beyond what can be organized into a meaningful regional entity.

Concerning the number of languages, central conferences should be able to have one common language for organizing their work, at the maximum two. The ministry in a central conference may be done in a multitude of languages and dialects in the various annual conferences, but a central conference should be able to hold its sessions and committee meetings in one common language of communication. If the work needs to extend to two languages of communication, additional expertise for translation needs to be generated and subsequent costs be built into the budget.

Therefore, the setting of boundaries of central conferences needs to be done by regionally organizing the work of The UMC in balancing the following minimum and maximum factors: (1) at least one country, and at the maximum as many countries as can be organized into a meaningful regional entity and as needed to present a reasonable workload for a bishop; (2) having one common language of communication for its sessions and committee meetings, at the maximum two.

Financial solidarity and self-support

Concerning financial solidarity, each central conference will be made up of sub-regions with different economic situations and a very diverse financial strength of its local churches and annual conferences. Central conference may strengthen financial solidarity among its sub-regions, as well in how it calculates the support in favor of the central conference itself as in how it supports ministry in less developed sub-regions of the central conference.

Concerning self-support, each central conference should be a self-supporting entity through financial contributions from its annual conferences. This principle favors an adequate and efficient use as well of gifts and time by volunteers as of limited financial capacity. In many regions the only effective and adequately funded ministry structure beyond an annual conference is the bishop's office. In less developed regions of the world, self-support remains a challenge for conference structures because the ministry of the Church depends heavily on money from third parties. For all donations in the worldwide UMC, it would be helpful to get clarity and agreement on a percentage that may be used for administration and for the cost of a connectional conference structure.

Therefore, there is still much work to be done in many regions of the world for establishing financial solidarity within central conferences, attaining self-support of central conferences, and building up efficient structures for sessions of the central conference, its committees, and its activities.

Furthermore, the Standing Committee on Central Conference Matters is willing to help in a consultative role in establishing guidelines on Church-wide donations for ministry that include building up efficient organizational structures in central conferences.

4. Toward implementing such purpose and criteria in territories outside the U.S.

Summary of findings in part 3 that do not need further changes or revision:

- Power, authority, and duties of central conferences do not need major changes. The draft of a global or *General Book of Discipline* proposes only slight revision and abbreviation of the present paragraph.
- No change is needed concerning the authority to decide on election terms of bishops.

Summary of findings in part 3 that need further study and in which the Standing Committee is willing to help in a consultative role:

- The judicial process for bishops needs revision. The Standing Committee on Central Conference Matters is willing to help in a consultative role in revising the present provisions. (See proposed changes in the draft of a *General Book of Discipline*, ¶ 411.)
- Guidelines on Church-wide donations for ministry should be elaborated that include building up efficient organizational structures in central conferences. In partnership with the Connectional Table, the Standing Committee on Central Conference Matters is willing to help in a consultative role in establishing such provisions.

Summary of findings in part 3 that need to be implemented in revising and improving central confer-

ences in order that they can fulfill their mission and ministry in effective and efficient ways. The following factors need to be taken into account:

- Boundaries of central conferences shall be organized in a way that annual conferences sharing regional bonds, or a common language, can develop collaborative ministry.
- Central conferences may exist with as few as one active bishop if the density of UMC ministry (number of local churches and active clergy) is low, but shall have preferably several bishops if The UMC is well implanted in a region.
- Central conferences with more than one bishop need to match the two criteria of (1) constituting a meaningful regional entity and (2) itinerancy of its bishops.
- Central conferences need to build up adequate leadership of lay and clergy for common purposes of a central conference, including evaluation and accountability of bishops.
- Central conferences and provisional central conferences need to establish criteria for assessing missional effectiveness.
- The setting of boundaries of central conferences needs to be done by regionally organizing the work of The UMC in balancing the following minimum and maximum factors: (1) at least one country, and at the maximum as many countries as can be organized into a meaningful regional entity and as needed to present a reasonable workload for a bishop; (2) having one common language of communication for its sessions and committee meetings, at the maximum two.
- Central conferences shall establish financial solidarity within their boundaries, attain self-support, and build up efficient structures for sessions of the central conference, its committees, and its activities.

For implementing these key factors, numbers, boundaries, and organization of the present central conferences need revision. Such revision shall be done by the Standing Committee on Central Conference Matters in consultation with the central conferences, their executive committees, and their active bishops, and shall lead to legislation on numbers and boundaries of central conferences to the 2020 General Conference.

Proposed Amendments to the *Book of Discipline*

¶540.3a.

Petition Number: 60133-CC-¶540.3a; Kumar, A. Moses Rathan - Nashville, TN, USA for General Council on Finance and Administration.

Duplication Correction

3. The United Methodist Church shall have central conferences with ministries in the following countries:

a) Africa Central Conference: Angola, Botswana, Burundi, Ethiopia, Kenya, Malawi, Mozambique, Namibia, Rwanda, Swaziland, South Africa, South Sudan, Uganda, ~~Zambia,~~ Zimbabwe;

Rationale:

This change corrects the inadvertent inclusion of Zambia in two central conferences.

¶541.1.

Petition Number: 60901-CC-¶541.1-G; Thaarup, Joergen - Strandby, Denmark.

Composition of Central Conferences

Amend ¶ 541.1:

¶ 541. *Composition*.1. The central conference shall be composed of clergy and lay members in equal numbers, the clergy members elected by the clergy members of the annual conference and the lay members by the lay members thereof. Their qualifications and the manner of election shall be determined by the central conference itself, subject only to constitutional requirements. Each annual conference and provisional annual conference shall be entitled to at least two clergy and two lay delegates, and no other selection of delegates shall be authorized that would provide for more than one clergy delegate for every six clergy members of an annual conference; except that a majority of the number fixed by a central conference as the ratio of representation shall entitle an annual conference to an additional clergy delegate and to an additional lay delegate. Each missionary conference that has established the right of full ministerial membership (¶ 586.4.a) and has a minimum of six full ministerial members shall be entitled to at least one clergy and one lay delegate. Each missionary conference that has not established the right of full ministerial membership (¶ 586.4.c and g) and mission is authorized to elect and send one of its members . . .

Rationale:

The Constitution ¶¶ 13.1, 14 and 15 were amended in 1976. I move that the consequences of these 1976 amendments shall be implemented in the central conference section ¶ 541.1.

¶543.

Petition Number: 60918-CC-¶543-G; Wilson, John R. - PA, USA for Western Pennsylvania Annual Conference.

Jurisdictional Administrative Process

¶ 543.22 A central conference shall establish from its membership an Administrative Review Committee of at least three persons who are not members of the jurisdictional committee on episcopacy. Its only purpose shall be to ensure that the disciplinary procedures for any involuntary action recommended by the jurisdictional committee on episcopacy are properly followed. The entire administrative process leading to the action for change of status of the bishop shall be reviewed by the administrative review committee, and it shall report its findings to the jurisdictional committee on episcopacy and the jurisdictional conference prior to any action by those bodies. The administrative review committee shall notify the parties of the review process. The administrative fair process hearing procedures (¶ 362.2) should be followed by the administrative review committee. Prior to its report, if the committee determines that any error has occurred, it may recommend to the appropriate person or body that action be taken promptly to remedy the error, decide the error is harmless, or take other action.

¶543.7.

Petition Number: 60665-CC-¶543.7-G; Griffith, Thomas - Temple City, CA, USA.

Amending Social Principles to Meet Special Conditions

Amend ¶ 543.7 as follows:

7. A central conference shall have power to make such changes and adaptations of the *Book of Discipline* as the special conditions and the mission of the church in the area require, especially concerning the organization and administration of the work on local church, district,

and annual conference levels, and of the Social Principles, provided that no action shall be taken . . .

Rationale:

To allow a central conference to amend the Social Principles to fit its exigent cultures and situations.

¶543.8.

Petition Number: 60195-CC-¶543.8-G; Epler, Neil C. - Montgomery, AL, USA for Alabama - West Florida Annual Conference.

Organization of Annual Conferences

Amend ¶ 543.8

A central conference shall fix the boundaries of the annual conferences, provisional annual conferences, missionary conferences, and missions within its bounds, proposals for changes first have been submitted to the annual conferences concerned as prescribed in the Discipline. No annual conference shall be organized with fewer than ~~thirty-five~~ seventy-five clergy members except as an enabling act for the quadrennium, which shall not reduce the number below ~~twenty-five~~ fifty. Nor shall an annual conference be continued with fewer than ~~twenty-five~~ sixty clergy members except as provided by an enabling act for the quadrennium.

Rationale:

The petition change will allow for a more just representation from the respective annual conferences in the distribution of General Conference delegates without requiring a constitutional amendment to the *Book of Discipline*. With the creation of provisional conferences, there is an overrepresentation of these conferences that are guaranteed two General . . .

¶560.

Petition Number: 60289-CC-¶560-G; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries. Streiff, Patrick - Zurich, Switzerland for Standing Committee on Central Conference Matters.

Provisional Central Conferences

Amend the *Book of Discipline* as follows:

Section IV. Provisional Central Conferences

¶ **560.** *Authorization*—Annual conferences, provisional annual conferences, missionary conferences, and missions outside the United States that are not included in central conferences or in the territory of affiliated autonomous churches and that, because of geographical, language, political, or other considerations, have common interests that can best be served thereby, may be organized into provisional central conferences as provided in ¶ 540.1. (See Judicial Council Decision 525.)

The United Methodist Church shall have a provisional central conference with ministries in the following countries:

a) Southeast Asia and Mongolia Provisional Central Conference: Laos, Mongolia, Thailand and Vietnam.

Rationale:

The missions administered by Global Ministries in these countries are not included in a central conference or in territory of affiliated autonomous churches. A provisional central conference has to be created in order for these missions to be allowed to organize as annual or provisional annual conferences.

¶586.

Petition Number: 60902-CC-¶586-G; Thaarup, Joergen - Strandby, Denmark.

Missionary Conference Delegates to Central Conference

Amend ¶ 586.3 and 586.4.d:

¶ 586.3. Missionary conferences shall elect clergy and lay delegates to General and jurisdictional conference on the same basis as annual conferences as provided in ¶¶ 502 and 514~~.~~ and to central conference on the basis provided in ¶ 541.1.

¶ 586.4. d) Affiliated relationship shall entitle the ordained minister to the fellowship of the conference, to full participation in its activities, including holding office and representing the missionary conference in general, ~~and~~ jurisdictional and central conferences. An affiliate member of a missionary conference shall not vote in his or her annual conference while retaining the affiliate relationship to a missionary conference. Such affiliate relationship to a missionary conference shall be only for the duration of the ordained minister's appointment to the conference.

An affiliate member elected to a general or jurisdictional or central conference from a missionary conference shall not be eligible to be elected to such position from the conference where his or her membership is held.

Rationale:

The Constitution ¶¶ 13.1, 14 and 15 were amended in 1976. I move that the consequences of these 1976 amend-

ments shall be implemented in the missionary conference section ¶ 586.3 and 586.4.

¶2201.

Petition Number: 60273-CC-¶2201-$-G; Streiff, Patrick - Zurich, Switzerland for Standing Committee on Central Conference Matters.

General Provisions

Amend ¶¶ 2201.3 and 2201.4 of the *Book of Discipline* as follows:

3. Other paragraphs of the *Discipline* notwithstanding, members may serve for three (3) four year terms and may serve on one other general agency. The Standing Committee shall be composed of one bishop from each jurisdiction and from each central conference named by the Council of Bishops; one ordained minister and one layperson from each jurisdiction and from each central conference who are delegates to the General Conference and ~~named by the Council of Bishops~~ elected by the jurisdictional and central conferences; central conferences with more than three episcopal areas shall elect additional members, lay or clergy, up to the total number of episcopal areas in the central conference; one bishop, one ordained minister, and one layperson who are ~~elected~~ members of the General Board of Global Ministries and named by the ~~Council of Bishops~~ General Board of Global Ministries. The central conference bishop assigned to the ~~General Council on Finance and Administration~~ Office of Christian Unity and Interreligious Relationships shall also be a member of this committee. Special attention shall be given to the inclusion of women, lay, clergy, youth, and young adults. The chairperson of the committee shall be a central conference bishop and shall also serve as a member of the Connectional Table. Members of the committee will serve until their replacements are named or elected. ~~(This legislation will take effect upon the conclusion of the 2012 General Conference.)~~

4. The Standing Committee ... having voice but no vote until the organizing meeting. ~~(This legislation will take effect upon the conclusion of the 2012 General Conference.)~~

Rationale:

The revision adds members to allow each episcopal area to be represented by at least one person, substitutes the central conference bishop on the Office of Christian Unity and Interreligious Relationships for the central conference bishop on the General Council on Finance and Administration, and gives more ownership to jurisdictional . . .

¶2201.3

Petition Number: 60155-CC-¶2201.3; Kumar, A. Moses Rathan - Nashville, TN, USA for General Council on Finance and Administration.

Membership

Amend the second sentence of ¶ 2201.3 as follows:

The central conference bishop assigned to the General Council on Finance and Administration, if any, shall also be a member of this committee.

Rationale:

This brings the paragraph into conformance with the makeup of GCFA's membership, which may or may not include a bishop from a central conference.

¶2201.3.

Petition Number: 60555-CC-¶2201.3-G; Kilpatrick, Joe W. - Tucker, GA, USA for Open Door Sunday School Class - Tucker First UMC.

Standing Committee Membership

Amend ¶ 2201.3 by deleting all the existing text and substituting the following text:

3. The committee shall be composed of one bishop from each central conference and each jurisdictional conference plus fourteen (14) ordained clergy and laity who are members of the General Conference with our Church's global perspective and with international experience. Seven clergy and seven laity shall be allocated to the jurisdictions according to membership in the jurisdictions. Seven clergy and seven laity shall be allocated to the central conferences according to membership in the central conferences. The Council of Bishops shall name the members. The members shall elect their officers, their executive committee, and up to three ex officio members that they deem necessary for their work.

Rationale:

As now, there is a bishop from each central and jurisdictional conference. Other members are shared equally, balancing financial and membership stakeholders. Proportionality increases Africa's voice by eight members, to 42.5% of the committee, greatly improving Africa's current substantial (22.5%) underrepresentation. No area has a majority.

Proposed Non-Disciplinary Legislation

Petition 60274.

Petition Number: 60274-CC-NonDis-!-G; Streiff, Patrick - Zurich, Switzerland for Standing Committee on Central Conference Matters.

Comprehensive Plan for Africa

Comprehensive Plan for central conferences and episcopal areas in Africa

The 2012 General Conference established a set of criteria for episcopal areas in central conferences related to the workload of a bishop, and asked that assessments into the mission potential be made (*BOD* 2012, ¶ 404.1). After visitations in three different episcopal areas, the assessment teams were convinced that solutions to the immense needs and challenges related to the workload of bishops and to the vastness and dysfunctionalities of central conferences need to be sought in a concerted effort with the leadership in Africa and that such collaboration needs to take place early in the next quadrennium.

Therefore, the 2016 General Conference approves that the Standing Committee on Central Conference Matters shall plan, organize and implement a collaborative comprehensive plan on numbers and boundaries of central conferences and episcopal areas in Africa. As an integral part of this plan, the number of episcopal areas in Africa shall increase from 13 to 18 after the 2020 General Conference. Such increase shall be included in the budget of the Episcopal Fund for the quadrennium 2021-2024. The comprehensive plan includes:

A focus on Africa and the number and boundaries of its central conferences and episcopal areas;

Two meetings of representatives from Africa, composed of one delegate from each annual and provisional annual conference in Africa, elected by their central conference, and of all active African bishops;

A participation of the Standing Committee, which will be limited to ten of its members, not from Africa.

The Standing Committee will plan and organize the consultations and recommend to the 2020 General Conference the implementing steps for a revision of the number and boundaries of the central conferences and the episcopal areas in each central conference, including enabling actions to organize the "constituting sessions" of the central conferences.

The financial implications for the 2017-2020 quadrennium are linked to the two meetings planned. The total costs of USD 320,000 are being requested from the General Administration Fund Contingency.

Rationale:

Even if the pressing needs in Africa may claim for immediate action, only a spirit and practice of conferencing and collaboration among all United Methodist leaders in Africa may bring future-oriented and promising solutions to the multiple and complex challenges. Only together will it be possible to build connectional structures . . .

Petition 60275.

Petition Number: 60275-CC-NonDis-$-G; Streiff, Patrick - Zurich, Switzerland for Standing Committee on Central Conference Matters.

Rwanda as Provisional Annual Conference

Rwanda as a Provisional Annual Conference

Rwanda has been part of the East Africa Annual Conference. Under the provisions of ¶ 581, The United Methodist Church in Rwanda shall become a Provisional Annual Conference, within the East Africa Episcopal Area.

Rationale:

The East Africa Annual Conference, which includes several sovereign countries in a large territory, made a request of the Standing Committee that Rwanda become a Provisional Annual Conference. The UMC in Rwanda started its work in 1995, is officially registered with the government of Rwanda, and was granted Legal Personality . . .

Petition 60290.

Petition Number: 60290-CC-NonDis-G; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries. Streiff, Patrick - Zurich, Switzerland for Standing Committee on Central Conference Matters.

Southeast Asia and Mongolia Provisional Central Conference - Power and Duties

The 2016 General Conference approves the creation of the *Southeast Asia and Mongolia Provisional Central Conference* with ministries in Laos, Mongolia, Thailand and Vietnam as provided in ¶ 560.

The 2016 General Conference grants the following powers and duties to the Southeast Asia and Mongolia Provisional Central Conference:

1. To a provisional central conference shall be committed for supervision and promotion, in harmony with the *Discipline* and interdenominational contractual agree-

ments, the missionary, educational, evangelistic, industrial, publishing, medical, and other connectional interests of the annual conferences, provisional annual conferences, missionary conferences, and missions within its territory and such other matters as may be referred to it by said bodies or by order of the General Conference; and it shall provide suitable organizations for such work and elect the necessary officers for the same.

2. The General Council on Finance and Administration shall determine the apportionment amounts for the annual conferences of the provisional central conferences for the succeeding quadrennium based on calculation methodology approved by the General Conference upon recommendation by the Council. This determination shall be informed by consultation with the Council of Bishops.

3. A provisional central conference shall have authority to elect and support general officers in all departments of the work of the Church within the boundaries of the provisional central conference but may not elect or determine the number of bishops.

4. A provisional central conference shall fix the boundaries of the annual conferences, provisional annual conferences, missionary conferences, and missions within its bounds, proposals for changes first having been submitted to the annual conferences concerned as prescribed in the *Discipline* of The United Methodist Church. No annual conference shall be organized with fewer than thirty-five clergy members except as provided by an enabling act for the quadrennium, which shall not reduce the number below twenty-five. Nor shall an annual conference be continued with fewer than twenty-five clergy members except as provided by an enabling act for the quadrennium.

5. A provisional central conference may advise its annual conferences and provisional annual conferences to set standards of character and other qualifications for admission of lay members.

6. A provisional central conference shall have power to make changes and adaptations in procedure pertaining to the annual, district, and charge conferences within its territory and to add to the business of the annual conference supplementary questions considered desirable or necessary to meet its own needs.

7. A provisional central conference shall have authority to examine and acknowledge the journals of the annual conferences, provisional annual conferences, missionary conferences, and missions located within its bounds and to make rules for the drawing up of the journals as may seem necessary.

8. A provisional central conference shall have authority to adopt rules of procedure governing the investigation and trial of its clergy, including bishops, and lay members of the Church and to provide the necessary means and methods of implementing the said rules; provided, however, that the ordained ministers shall not be deprived of the right of trial by a clergy committee, and lay members of the Church of the right of trial by a duly constituted committee of lay members; and provided also, that the rights of appeal shall be adequately safeguarded.

9. A provisional central conference is authorized to prepare and translate simplified or adapted forms of such parts of the ritual as it may deem necessary, such changes to require the approval of bishop or bishops of the provisional central conference.

10. A provisional central conference shall have the power to conform the detailed rules, rites, and ceremonies for the solemnization of marriage to the statute laws of the country or countries within its jurisdiction.

11. Subject to the approval of its bishops, a provisional central conference shall have the power to prescribe courses of study for the annual conferences and provisional annual conferences within its territory, including those in the vernaculars, for its ministry, both foreign and indigenous, including local preachers, lay servants, Bible women, deaconesses, teachers—both male and female—and all other workers whatsoever, ordained or lay. It shall also make rules and regulations for examination in these courses.

12. In a provisional central conference using a language other than English, legislation passed by a General Conference shall not take effect until twelve months after the close of that General Conference in order to afford the necessary time to make adaptations and to publish a translation of the legislation that has been enacted, the translation to be approved by the bishops of the provisional central conference. This provision, however, shall not exclude the election of delegates to the General Conference by annual conferences within the territory of provisional central conferences.

13. A provisional central conference is authorized to interpret Article XXIII of the Articles of Religion (page 69 of 2012 *BOD*) so as to recognize the governments of the country or countries within its territory.

14. A provisional central conference shall have power to authorize the congregations in a certain state or country to form special organizations in order to receive the acknowledgment of the state or country according to the laws of that state or country. These organizations shall be empowered to represent the interests of the Church to the authorities of the state or country according to the rules and principles of The United Methodist Church, and they shall be required to give regular reports of their activities to their respective annual conferences.

15. A provisional central conference may, with the consent of the bishops in that conference, enter into agreements with churches or missions of other denominations for the division of territory or of responsibility for Christian work within the territory of the provisional central conference.

16. A provisional central conference shall have the right to negotiate with other Protestant bodies looking toward the possibility of church union; provided that any proposals for church union shall be submitted to the General Conference for approval before consummation.

Rationale:

The newly created provisional central conference is granted appropriate powers and duties by the General Conference according to ¶ 562. The proposed powers and duties are adapted from the powers and duties of the central conferences according to ¶ 543.

Petition 60334.

Petition Number: 60334-CC-NonDis-!-G; Matheri, Paul - Naivasha, Kenya for United Methodist Church in Kenya.

Establish Kenya Missionary Conference

In accordance with ¶ 587 *Book of Discipline* 2012, we the undersigned petition the 2016 General Conference to create the Kenya Missionary Conference.

The petition has global and financial implications in that it seeks co-operation with the General Board of Global Ministries.

Rationale:

Whereas the East Africa Episcopal Area covering six countries is in leadership crisis, we believe that establishment of a Missionary Conference status will help preserve and further the missionary opportunities in Kenya where the UMC is fast growing. Kenya needs collaboration with the GBGM so that the programs initiated survive . . .

Petition 60335.

Petition Number: 60335-CC-NonDis-!-G; Khegay, Eduard - Moscow, Russia for East Russia and Central Asia Provisional Annual Conference.

Establish Central Asia Provisional Annual Conference

We hereby ask General Conference and Northern Europe and Eurasia Central Conference to make decision concerning the establishment of a Central Asia Provisional Annual Conference. According to the requirements of the *Northern Europe Book of Discipline of The United Methodist Church 2012* ¶ 581, Central Asia Provisional Annual Conference can be established.

At this moment, Central Asia District has six elders, one minister in probationary membership, four local pastors in Course of Study. There are further fifteen students in the Central Asia Center for Church Leadership which is a part of the Unified Educational System in Eurasia United Methodist Church along with Moscow Theological Seminary of The United Methodist Church. We expect that many of them will become committed ministers and leaders of our churches.

Central Asia District is gradually growing in self-sufficiency. We expect it to become fully self-sufficient within the next two quadrennia.

Rationale:

Central Asia is continuously growing.

The membership and contributions of the conference have shown a reasonable increase during the previous quadrennium and give evidence of an aggressive program for continued progress in both areas.

Further, Central Asia has a common Asian culture that is quite different from the Russian culture . . .

Petition 60560.

Petition Number: 60560-CC-NonDis-!-G; Pitiko, Nuhu Haruna - Bambur, Nigeria for Gwaten Nigeria Annual Conference.

New Nigeria Episcopal Area

The 2016 General Conference hereby authorizes the creation of one additional Episcopal area in the West Africa Central Conference for Nigeria in 2016.

Rationale:

The Church in Nigeria has over 450,000 members in an area the size of Arizona, New Mexico and Nevada combined, with over 175,000,000 people, making it challenging for a single bishop to lead the church in an area persecuted by the Boko Haram terrorists.

Petition 60566.

Petition Number: 60566-CC-NonDis-!-G; Law, Paul Clinton - Congo. 1 Similar Petition

Additional Bishop in the Congo Central Conference

The 2016 General Conference authorizes the election of one (1) additional bishop in the Congo Central Conference, permitting the division of the current Southern Congo Episcopal Area, increasing the number of bishops

serving in the Congo Central Conference from four (4) to five (5).

Rationale:

The missional needs of the Congo Central Conference require the urgent allocation of an additional bishop to the Congo Central Conference in 2016, permitting the division of the current Southern Congo Episcopal Area. This need has existed for 16 years and should not be delayed any further.

The Congo Central . . .

Petition 60692.

Petition Number: 60692-CC-NonDis-!-G; Kadama, Agnes Birabwa K. - Wairaka, Uganda.

Create Uganda Annual Conference

I hereby petition for Uganda to become an annual conference, which is inclusive, composed of clergy and lay members who know and exercise their roles, as they seek to be effective witnesses in the world as a part of the whole body of Christ.

Rationale:

According to the *Book of Discipline,* ¶ 4, *Article IV: Inclusiveness of the Church*—"The United Methodist Church is a part of the church universal, which is one Body in Christ. The United Methodist Church acknowledges that all persons are of sacred worth. All persons without regard . . .

Petition 60696.

Petition Number: 60696-CC-NonDis-!-G; Angoran, Yed E. - Abidjan, Cote d'Ivoire for West Africa Central Conference.

Creation of Additional Annual Conference in Cote d'Ivoire Episcopal Area

The West Africa Central Conference and the Cote d'Ivoire Annual Conference request the creation of one additional annual conference in Cote d'Ivoire. This annual conference shall be within the Cote d'Ivoire Episcopal Area under the leadership of the current bishop.

Rationale:

The Cote d'Ivoire Episcopal Area is the largest UMC annual conference in the West Africa Central Conference with 677,478 members. The 2012 West Africa Central Conference passed the following resolution: "Establish additional annual conferences within the Cote d'Ivoire Episcopal Area."

Petition 60972.

Petition Number: 60972-CC-NonDis-!-G; 'Owan, Kasap Tshibang - Mulungwishi, Democratic Republic of Congo.

Financial Support for African Universities

We thank the General Conference for Creating Africa University for the reputable training of African groups.

Given that Africa needs to train more groups, the central conferences have created universities to answer the needs of these groups. This is the case in the DRC Congo with the following Methodist universities: Katanga Methodist University, Kamina Methodist University, Kapanga Methodist University, Kabongo Methodist University; Kindu Methodist University, Wembo-Nyama Methodist University; other universities of the central conferences: Ivory Coast, Liberia, Sierra-Leone, Mozambique and Angola etc.

These universities need the financial support of the 2016 General Conference.

Petition 60973.

Petition Number: 60973-CC-NonDis; 'Owan, Kasap Tshibang - Mulungwishi, Democratic Republic of Congo.

UMC Television Station

IN SOUTH CONGO AREA

Given that the DRC Congo is a large country with 70,000,000 inhabitants, the city of Lubumbashi has approximately 500,000 inhabitants.

The United Methodist Church Television [station] will be a means of evangelization for the city and the Congo where there are many private televisions and Islam's influence in the Congo.

Methodism and the Methodist *Discipline* are not well understood in Africa, nor in the Congo. The United Methodist Church Television is a way of teaching the Bible, Methodism, and the *Discipline*, etc.

Petition 60975.

Petition Number: 60975-CC-NonDis-!-G; 'Owan, Kasap Tshibang - Mulungwishi, Democratic Republic of Congo.

Episcopal Areas in Africa

We thank the Standing Committee for having suggested five new episcopal regions for Africa in 2020.

We request the gradual addition [of these areas], and that the 2016 General Conference appoint two new episcopal areas and three in 2020.

Rationale:

Given that the Standing Committee has the full power of the General Conference regarding the Central Conferences.

Given that this oversight permits it to make decisions on Africa, which is not completely encompassed due to its large geographical size.

Given that the number of Christians in Africa, Southern Congo and . . .

Independent Commissions

THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH

Volume 2 **Nashville, Tennessee**

Summary Report of the General Commission on Archives and History

Listen to me, all you who are serious about right living. . . .
Ponder the rock from which you were cut, the quarry from which you were dug.
(Isaiah 51:1 The Message)

The *Book of Discipline* (¶ 1703) sets forth the mandate of the General Commission on Archives and History (GCAH) "to promote and care for the historical interests of The United Methodist Church [UMC] at every level." The commission uniquely blends critical administrative and programmatic functions across all levels of the connection. Far more than mere records maintenance and management, GCAH both preserves and disseminates texts, artifacts, and photographic images, which are keys to understanding, interpreting, and experiencing United Methodist identity and ethos.

Functionally speaking, GCAH serves The UMC in the collection, archiving, proper care, disposition, and access to information about the history of The UMC and its antecedents. The commission archives the records of all boards and agencies of the Church and the episcopal offices, personal papers of historic figures of the Church, and answers numerous research requests. The Archives Center is a climate-controlled, secure depository that can be electronically accessed anywhere in the world. The commission's work is done in a professional and competent manner according to the standards of the Society of American Archivists and related organizations worldwide. In fulfilling this task, GCAH maintains the transparency and accountability expected from the leadership spheres of the denomination.

Of equal importance is the commission's programmatic role. GCAH is tasked with the transmission and interpretation, via all media, of the history of The UMC with special attention to the historic witness made by women, racial, and ethnic persons (¶ 1703.1,4,5). This task is fulfilled in many ways: annual Heritage Sunday resources bring denominational history and tradition to life locally; historical societies across the global Church, jurisdictional and annual conference commissions on archives and history, and local church historians are supported and resourced to fulfill Disciplinary functions; *Methodist History*, an academic journal for Wesley and Methodist studies is published quarterly; an extensive awards program encourages students and scholars in research and writing about United Methodist studies; historic sites and heritage landmarks worldwide are registered (¶ 1712). Stories about the intersection of past history, present experience, and future impact are published. Fledgling archival centers in the Philippines and Africa were improved and various historic sites in Central Europe were cataloged.

Located at the United Methodist Archives Center on the campus of United Methodist Church-related Drew University, Madison, New Jersey, the commission is home to 35,000 volumes in print and microfilm, 10,000 pamphlets published by Methodist-affiliated traditions, 4,000 hymnbooks and hymnals, 2,000 Methodist-related periodicals, over 150 John Wesley and Wesley family related letters, 9,000 cubic feet of archival storage material (e.g., the records of the Council of Bishops, the general boards and agencies of The UMC, minutes of the General Conference from 1792, and more than 250,000 photographs).

Partnership with others who have passion for this work is how the agency accomplishes its mission with a small budget and staff (a total of six—four full-time, two part-time, with a cadre of work-study students). The commission works with great efficiency and fiscal prudence. Reserves are carefully invested to generate income. The Archives Center is owned by Drew University. The commission pays for its share of the building costs at a rate of $10/square foot, an amount below market rate. Collaboration between Drew University and GCAH is efficient and effective since the relationship's inception in 1982.

GCAH's attention to the 2012 General Conference Four Areas of Focus emerging has been active and intentional. The **Developing Principled Christian Leaders** and **Creating New Places for New People** foci depend on knowledge and interpretation of United Methodist ethos.

Leaders lead grounded in a strong sense of the origin and interpretation of the Wesleyan DNA that has formed and continues to shape them. Likewise Seekers are drawn to faith communities keenly aware of and faithful to their identity. As caretakers and promoters of the denominational ethos, GCAH continues to develop resources that get to the heart of where United Methodist identity meets everyday life and faith experience. The commission also awards a $10,000 scholarship annually to a person of color engaged in graduate level archival study.

Regarding **Ministry with the Poor and Poor Communities** and **Abundant Health for All,** the commission uses its research and writing resources in creating its own publications (e.g., issues of *Methodist History* and Heritage Sunday program resources were devoted to these specific foci).

Other accomplishments in the past quadrennium include: maintaining a vital, accessible archival and library collection in service to the church; the acquisition of the Bishop Gilbert Haven papers (1872-1880); answering more than 3,000 research requests from conferences, local churches, and individuals; processing 1,200 cubic feet of documents; hosting distinguished international scholars to view and study a missionary photo album collection; partnering with the African American Heritage Center; supporting the Committee for the Study of the Hispanic/Latino UMC in gathering oral history; supporting the work of the Wesley Works Project; facilitating archival development and record retention in central conferences; keeping close connection with the British Methodist Church and its Heritage Commission; providing annual research grants for racial/ethnic, women's, and central conference history; assisting more than 400 academic researchers, including Dr. Gary Roberts' *Sand Creek Report.*

Looking to the new quadrennium, GCAH has an eye toward: posting regular social media content about UMC history intersecting and impacting the present; hosting an archivist training event for African central conferences; creating (w/Boston University TS) a digital archive for Russian United Methodist history; collaborating with other general agencies on resources about United Methodist identity and ethos, particularly targeted to youth, young adults, and persons new to The UMC; strengthening the commission's financial strength via an aggressive development campaign.

Far more than the passive collectors and protectors of old records, the commission's place at the table makes "memory" active and experiential, awakening points of contact between past and present, building toward a future grounded in the best of Wesleyan ethos.

The staff and directors of GCAH count it a joy and privilege to engage in this vital ministry for The UMC.

Report of the General Commission on Archives and History

Listen to me, all you who are serious about right living. . . .
Ponder the rock from which you were cut, the quarry from which you were dug.
(Isaiah 51:1 The Message)

The *Book of Discipline* (¶ 1703) sets forth the mandate of the General Commission on Archives and History (GCAH) "to promote and care for the historical interests of The United Methodist Church [UMC] at every level." The commission uniquely blends critical administrative and programmatic functions across all levels of the connection, from local churches to the General Conference, reaching to jurisdictions and central conferences, spanning the various boards, councils, commissions, and historical societies of the denomination.

Far more than mere records maintenance and management, GCAH both preserves and disseminates texts, artifacts, and photographic images that are key to understanding, interpreting, and experiencing United Methodist identity and ethos.

Functionally speaking, GCAH serves The UMC in the collection, archiving, proper care, disposition, and access to information about the history of The UMC and its antecedents. The commission archives the records of all boards and agencies of the Church and the episcopal offices, personal papers of nationally and internationally renowned leaders of the Church, answering numerous research requests. The Archives Center is a climate-controlled, secure, state-of-the-art facility that can be electronically accessed anywhere in the world. The commission's work is done in a professional and competent manner according to the standards of the Society of American Archivists and related organizations worldwide. In fulfilling this task, GCAH maintains the transparency and accountability expected from the leadership spheres of the denomination. Best-practice document processing and retention regimens are scrupulously observed.

Of equal importance is the commission's programmatic role. GCAH is tasked with the transmission and interpretation, via all media, of the history of The UMC and its antecedents, with special attention to the historic witness made by women, racial, and ethnic persons and The UMC worldwide (¶ 1703.1,4,5).

GCAH fulfills this task via –

- annual Heritage Sunday resources bringing denominational tradition to life at local levels,
- supporting and equipping historical societies across the global Church,
- training and resourcing jurisdictional and annual conference commissions on archives and history in fulfilling Disciplinary functions,
- publishing *Methodist History*, an academic journal for Wesley and Methodist studies,
- publishing local church historian resources in the Guideline series,
- offering an extensive awards program meant to inspire and encourage students and scholars in research and writing about United Methodist history and heritage
- registering over 500 historic sites for annual conferences and supporting 46 heritage landmarks through an active grants program (¶ 1712),
- partnering with United Methodist Communications to uncover and publish stories about the intersection of past history and present experience impacting the future.

Located at the United Methodist Archives Center on the campus of United Methodist Church-related Drew University, Madison, New Jersey, GCAH is home to 35,000 volumes in print and microfilm, 10,000 pamphlets published by Methodist-affiliated traditions, 4,000 hymnbooks and hymnals, 2,000 Methodist-related periodicals, over 150 John Wesley and Wesley family related letters, 9,000 cubic feet of archival storage material (e.g., housing the records of the Council of Bishops, the various general boards and agencies of The UMC, minutes and other records of the General Conference from 1792 and more than 250,000 photographs).

Other services include assistance from specialists in the fields of Wesleyan and Methodist studies, support to general Church, annual conferences, and local churches in archival development, records management, and genealogical research.

Partnership with others with passion for this work is how the agency accomplishes its mission with a small budget and staff (a total of six—four full-time, two part-time, with a cadre of work-study students gaining practi-

cal experience in the work of an active archival center). The commission is pleased to introduce a new generation to the exciting history of the denomination. GCAH also works in partnership with the Methodist Library and Special Collections staff of Drew University.

There are also close working relationships with annual conference commissions on archives and history and their archivists, as well as the network of jurisdictional commissions. In the 2013-16 quadrennium, the commission hosted training experiences for these groups. It also assisted in the development of archival centers in the Philippines and Africa and supported Central Europe in the publication of a book cataloging key historic sites in that jurisdiction.

The commission works with great efficiency and fiscal prudence. Annual budgets are basic and spending is prudent. Reserves are carefully invested to generate income. The Archives Center is owned by Drew University. The commission pays for its share of the building costs at a rate of approximately $10/square foot. This figure is well below market rate for space of such high quality. The university bears all capital expenses. The collaboration between Drew University and GCAH is both efficient and effective and has been since the relationship's inception in 1982.

GCAH's attention to the 2012 General Conference Four Areas of Focus has been active and intentional. Both the **Developing Principled Christian Leaders** and **Creating New Places for New People** foci depend on knowledge and interpretation of United Methodist ethos. Leaders lead grounded in a strong sense of the origins and interpretation of the Wesleyan DNA that has formed and continues to shape them. Likewise Seekers are drawn to faith communities keenly aware of and faithful to their identity. As caretakers and promoters of the denominational ethos, GCAH has and will continue to develop resources, in partnership with other agencies, that get to the heart of where United Methodist identity meets everyday faith and life experience. Further, regarding leadership development foci, the commission awards a $10,000 scholarship annually to a person of color engaged in graduate level archival study.

Regarding **Ministry with the Poor and Poor Communities** and **Abundant Health for All,** the commission uses its research and publication resources in creating its own publications (issues of *Methodist History* and annual Heritage Sunday program resources) devoted to these specific foci. It also assists other agencies in doing the same. GCAH will build on this work in the new quadrennium.

Other accomplishments in the past quadrennium include:

- Maintaining a vital, accessible archival and library collection for service to the church
- Acquisition of the Bishop Gilbert Haven papers (1872-1880)
- Answering more than 3,000 research requests from conferences, local churches, and individuals
- Processing 1,200 cubic feet of documents
- Hosting distinguished international scholars to view and study a missionary photo album collection
- Publishing 16 issues of *Methodist History* journal, more than 60 essays and book reviews
- Partnering with the African American Heritage Center (see following report)
- Supporting the Committee for the Study of the Hispanic/Latino UMC in gathering oral history
- Supporting the work of the Wesley Works Project as board member
- Facilitating archival development and record retention in central conferences
- Resourcing and archival work with each U.S. jurisdiction and central conference region
- Close connection with the British Methodist Church and its Heritage Commission
- Providing annual research grants for racial/ethnic, women's, and central conference history
- Assisting more than 400 academic researchers, including Dr. Gary Roberts' *Sand Creek Report*
- Engaging in search and hiring of new general secretary and communications staff
- Creating tributes to Francis Asbury in the year of his bicentennial

Looking to the new quadrennium GCAH has an eye to

- Creating regular social media content about UMC history intersecting and impacting the present
- Hosting an archivist training event for African central conferences at Africa University
- Creating (w/Boston University TS) a digital archive for Russian United Methodist history
- Collaborating with other general agencies on resources about United Methodist identity and ethos, particularly targeted to youth, young adults, and persons new to The UMC
- Strengthening the commission's financial strength via an aggressive development campaign

The "ministry of memory," as GCAH's work is often called, remembers the past, shapes identity in the present, and inspires vision for the future.

One essential in the work of church renewal is recovery of and appreciation for history and heritage. The stories surrounding The UMC's birth, growth, and development become history. History then grows into a system of thought and practice. Systems then evolve to do what systems do best—preserve status quo. It is the ability to turn and return to those primal, formative stories that stirs reawakening and resurrection.

In this paradigm, GCAH plays a critical role, collaborating with the other general commissions and agencies of The UMC, seated at the Connectional Table where the denomination's resources meet the missional mandate "to make disciples of Jesus Christ to transform world."

Far more than passive collectors of data and preserving records, GCAH's place at that table makes "memory" active and experiential, awakening points of contact between the past and the present, building toward a future grounded in the best of Wesleyan ethos.

The staff and directors of GCAH count it a joy and privilege to engage in this vital ministry for The UMC.

Directors

Bishop Jeremiah Park, President
Bishop Kainda Katembo
Beauty Maenzanise, Vice President
Nancy Watkins, Secretary
Ivan Corbin
Jane Donovan
Judi Fergus
Daniel Flores
Larry Homitsky
AV Huff
Matthew Lafferty
Judit Lakatos
Matthew Loyer
Bettie Lusk
William Bobby McClain
Diana Spitnale Millller
Manual Palomo, Sr.
Cornish Rogers
Linda Schramm
G. Doug Scott
Anthony Tang
DarEll Weist
Grady Winegar
Christina Wolf

Summary Report of the African American Methodist Heritage Center

Mission Statement

The African American Methodist Heritage Center (AAMHC) provides research, preserves artifacts and other memorabilia, and protects and promotes the stories of African American people in Methodism.

Historical Background

The African American Methodist Heritage Center (AAMHC) originated with the National Black Methodists for Church Renewal (BMCR) in 2001. From the beginning, AAMHC worked closely with the General Commission on Archives and History (GCAH). In 2008, AAMHC entered into a partnership relationship with GCAH and co-located its office with GCAH. In 2008, the General Conference approved a $100,000.00 per year grant for the quadrennium. The 2012 General Conference and GCAH together granted $35,000 each year of the quadrennium for funding AAMHC. Reports of accountability and/or stewardship are provided annually to the General Council on Finance and Administration, the General Commission on Archives and History, and the National Black Methodists for Church Renewal.

AAMHC sponsored workshops to encourage and guide the leaders of annual conferences and African American local churches to be more intentional about the recovery and preservation of the history of African Americans in Methodism. AAMHC convened a consultation of Methodist scholars to plan a research agenda. AAMHC reprinted the book *Black United Methodists: Retrospect and Prospect,* by John H. Graham. It is the story of Black people related to Methodism from as early as 1758.

Accomplishments, 2013-2016

The ministry helps to build upon the contributions of our African American ancestors to develop and enable leadership for The United Methodist Church. Such informed leadership is critical to the growth and vitality of local congregations. The "We've Come This Far by Faith" video series was produced to tell the story of African Americans in Methodism, beginning with the Christmas Conference where Harry Hosier was present.

The quarterly *AAMHC Journal* was initiated in 2014. It is an electronic publication, primarily because of the expense of postage. The *AAMHC Journal* provides information and stories about historical figures, history-making events, and resources available to assist local church members in being more effective in their ministry to recover and preserve their history.

AAMHC established a partnership with Claflin University, a historically black university in Orangeburg, South Carolina. During 2014, AAMHC assisted Claflin with a small grant to establish an archival site on its campus.

The AAMHC seeks the papers and journals of African American leaders to add to its collection housed in the archival facilities of the GCAH. The collection is available for research. The AAMHC initiated an oral history project to recover from African American lay and clergy persons and episcopal leaders the stories of their journeys within The United Methodist Church and its predecessor structures. This is, and will be, an ongoing project.

During the 2013-2016 quadrennium, the AAMHC entered into a relationship with the United Methodist Church Development Center. The goal is to seek help in developing sources of funding for both the current operation of the AAMHC and to build an endowment base that will enable the ministry to continue into the future.

Goals for 2017-2020

AAMHC will continue the long-term project to collect and share the oral histories of African American lay, clergy, and episcopal leaders. AAMHC will continue to provide training opportunities and resources for local church and annual conference persons to enhance their skills in recovering and preserving their histories. More intensive efforts will be made to add to the collection of memorabilia and documents. Efforts will be continued to establish partnerships, within The United Methodist Church and with the historical African American churches that separated from the denomination during the period of racial segregation. Their story is important to the wholeness of Methodism.

AAMHC anticipates there will be financial support from the general Church during the 2017-2020 quadrennium. This is feasible with the help of African Americans, as well as with the support of all persons in The United Methodist Church.

Joshua obeyed the word from the Lord to place twelve stones in the River Jordan so that "When your children ask in time to come, 'What do these stones mean to you?' then you shall tell them that the waters of the Jordan were cut off in front of the ark of the covenant of the LORD'" (Joshua 4:6-7 NRSV). AAMHC believes we are called to leave stones that will tell generations to come how African Americans journeyed in Methodism.

The African American Methodist Heritage Center Quadrennial Report 2013-2016

Mission Statement

The African American Methodist Heritage Center (AAMHC) provides research, preserves artifacts and other memorabilia, and protects and promotes the stories of African American people in Methodism.

Historical Background

The concept for the AAMHC originated with the National Black Methodists for Church Renewal (BMCR) in 2001. Under the leadership of Bishop Forrest C. Stith and Barbara Ricks Thompson, a small group of people moved the concept to reality. With the endorsement of BMCR, the AAMHC was incorporated with an independent board of directors and received IRS approval as a 501 (c)(3) not-for-profit organization. From its inception, AAMHC has worked closely with the General Commission on Archives and History (GCAH). In 2008, AAMHC entered into a partnership relationship with GCAH and co-located its office on the campus of Drew University. That partnership enables a supportive relationship between the two entities and avoids duplication and replication of ministries. In 2008, the General Conference approved a $100,000.00 per year grant for the quadrennium.

Over the years AAMHC sponsored workshops to encourage and guide the leaders of annual conferences and African American local churches to be more intentional about the recovery and preservation of the history of African Americans in Methodism. Also, AAMHC convened a consultation of Methodist scholars to initiate plans for a research agenda. AAMHC reprinted the book *Black United Methodists: Retrospect and Prospect,* by John H. Graham. It is intriguing to read the story of Black people related to Methodism from as early as 1758.

In 2012, the General Conference approved a grant to AAMHC of $35,000 ($10,000 of which was to be provided by GCAH from its funds) for each year of the quadrennium 2013-2016. The grant was channeled through GCAH to AAMHC.

Accomplishments, 2013-2016

The AAMHC approached its ministry from the aspect of how to most effectively use its limited resources to tell its story, to recover information, and to prepare others to be more involved in addressing the mission. It is important to recognize that the ministry can help build upon the contributions of our African American ancestors to develop and enable leadership for The United Methodist Church. Such leadership is critical to the growth and vitality of local congregations. It was recognized that the workshops offered in each jurisdiction in earlier quadrennia reached a limited number of people from local congregations. The decision was made to produce a series of videos customized to the jurisdictions to tell the story of African Americans in Methodism, beginning with the Christmas Conference where Harry Hosier was present. The "We've Come This Far by Faith" video series was produced and used in workshops. The series also is used by local congregations as well as with annual conference and jurisdictional events. The series is available for purchase from AAMHC. The AAMHC reprinted the "out-of-print" book by J. H. Graham, *Black United Methodists*, and includes it as an available resource about African Americans in Methodism since 1758.

Recognizing the need for ongoing sharing of information about the ministry, the quarterly *AAMHC Journal* was initiated in 2014. Currently it is an electronic publication, primarily because of the expense of postage. Also it recognizes that one of the focal audiences, young people, is greatly attuned to online communications. The *AAMHC Journal* provides information and stories about historical figures, history-making events, and resources available to assist local church members in being more effective in their ministry to recover and preserve their history.

AAMHC is pleased that is has established a partnership with Claflin University, a historically Black university in Orangeburg, South Carolina. During 2014, AAMHC assisted Calflin in establishing an archival site on its campus. South Carolina has one of the largest populations of African Americans in the U.S.A. Methodism and has contributed many outstanding pastors, laity, and bishops to the denomination. The Claflin site will display portraits and preserve documents of four African American bishops from the South Carolina Annual Conference (and its predecessors) and for numerous other persons who have contributed greatly to the growth and ministry of Methodism.

The AAMHC has been diligent about seeking out the papers and journals of African American leaders to add to its collection housed in the state-of-the-art archival facil-

ities of the General Commission on Archives and History located on the campus of Drew University in Madison, New Jersey. The collection is available for research. There have been occasions when the materials in the collection were used by the families of contributors to reconstruct valuable information lost during natural disasters. There is an open invitation for contributions to be made to the collection.

The AAMHC has initiated an oral history project to recover from African American lay and clergy persons and episcopal leaders the stories of their journeys within The United Methodist Church and its predecessor structures. This is, and will be, an ongoing project. Collecting and sharing the stories will not only help us know from whence we have come, but the stories also will help us understand better where we are today. Even more important is that the stories will help guide us to ministries yet undreamed of.

During the 2013-2016 quadrennium, the AAMHC entered into a relationship with the United Methodist Church Development Center. The goal is to seek help in developing sources of funding for both the current operation of the AAMHC and to build an endowment base that will enable the ministry to continue into the future. Efforts are underway to build and expand a donor base that enables the total church to participate in the ministry.

Goals for 2017-2020

In the coming quadrennium, AAMHC will continue the project to collect and share the oral histories provided by African American lay, clergy, and episcopal leaders. This is a long-term project. African Americans with the stories to be recovered and preserved for future generations live across the full expanse of the United States. Travel distances and time greatly impact the cost of carrying out this effort. This is a critical aspect of the AAMHC endeavor. These stories transcend time because the contributions of African Americans to Methodism are not limited to one point in time or one place in the universe.

AAMHC will continue to provide training opportunities and resources for local church and annual conference persons to enhance their skills in recovering and preserving their histories. AAMHC is in the process of exploring the use of technology to extend the teaching/learning experiences. More intensive efforts will be made to add to the collection of memorabilia and documents maintained in the state-of-the-art facilities at GCAH.

AAMHC is cognizant of the untapped potential partnerships with organizations and entities that could help enrich the ministry. During the quadrennium it is planned that there will be greater intentionality to establish partnerships, within The United Methodist Church and with the historical African American churches that emerged from the denomination during the period of racial segregation. Their story is important to the wholeness of the church.

AAMHC plans more intensive research into the lost and untold stories that will help the denomination be more intentional about including African Americans and their gifts and graces in the future growth of The United Methodist Church. Implicit in this ministry is the question: How do we strengthen the cadre of potential African American leaders, the people who will enrich ministry among African Americans and who will help the total church prosper because there is greater unity emerging from historical separation?

AAMHC anticipates that there will be financial support from the general church during the 2017-2020 quadrennium. The greatest challenge confronting the AAMHC during these years ahead is to develop a funding base that will enable it to be in a financial position that will sustain its ministry into the future. AAMHC steps out on faith that this is feasible with the help not only of African Americans, but with the support of all persons in The United Methodist Church who believe that understanding the source and roots of a community's history builds a firm foundation for the present and a sure future.

The African American Methodist Heritage Center appreciates the support it has received from The United Methodist Church. Reports of accountability and/or stewardship are provided annually to the General Council on Finance and Administration, the General Commission on Archives and History, and the National Black Methodists for Church Renewal. AAMHC commits itself to nurturing its relationship with the denomination and to fulfilling its ministry with integrity and grace.

Joshua obeyed the word from the Lord to place twelve stones in the River Jordan so that "When your children ask in time to come, 'What do these stones mean to you?' then you shall tell them that the waters of the Jordan were cut off in front of the ark of the covenant of the Lord'" (Joshua 4:6-7 NRSV). AAMHC believes we are called to leave stones that will tell generations to come how African Americans journeyed in Methodism.

The Board of Trustees, The African American Methodist Heritage Center

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The Office of Christian Unity and Interreligious Relationships of the Council of Bishops Executive Summary Report to the 2016 General Conference

I . . . beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the spirit in the bond of peace.

(Ephesians 4:1-3 NRSV)

Much of Scripture teaches us how to be in relationship with God and one another. In fact, ". . . the vision of the oneness of humanity is an original and essential part of the biblical revelation" (Willem A. Visser t'Hooft at the Fourth Assembly of the World Council of Churches). We read passages like Ephesians 4 in a manner that brings both United Methodists and other Christians throughout Christ's universal church into our hearts and minds. Scripture also teaches that we all share a common humanity. So, we seek to live in peace and understanding with all.

The Office of Christian Unity and Interreligious Relationships (OCUIR) of the Council of Bishops was created by the 2012 General Conference to help The United Methodist Church with the calling described above in Ephesians. The OCUIR's mission is to assist and support the Council of Bishops in its corporate oversight of the church's ecumenical ministries. "In formal relations with other churches and/or ecclesial bodies, the Council of Bishops shall be the primary liaison for The United Methodist Church" (2012 *Book of Discipline,* ¶ 431.2).

The OCUIR is overseen by the Ecumenical Officer of the Council of Bishops. The Council of Bishop's Leadership Team on Ecumenical and Interreligious Relations provides oversight of OCUIR's plans and goals. The OCUIR Steering Committee, consisting of laity and clergy, assists and supports the Council of Bishops in this ministry. The ecumenical and interreligious policies of the Council of Bishops are implemented by OCUIR professional staff and supported by United Methodist-appointed representatives throughout the world.

Bishop Mary Ann Swenson, the Ecumenical Officer of the Council of Bishops, believes, "Christianity is the hope of the world; this means to be open to the world . . . to be hospitable to everyone. . . ."

During OCUIR's first quadrennium, much has been accomplished. The OCUIR has made advances in ministries such as:

1. United Methodist Ecumenical and Interreligious Training (UMEIT), designed to encourage and support ecumenical and interreligious ministries in annual conferences, districts, and local congregations. The structure is both academic and experiential, fulfilling a training need not addressed elsewhere and reaching across the worldwide connection.
2. Dialogues with other faith communities, with full communion legislation being submitted to the 2016 General Conference.
3. Representation of the church's work for justice, reconciliation, and peace both regionally and internationally, and
4. The joint witness made worldwide by the Ecumenical Officer of the Council of Bishops.

Ecumenical Staff Officer, Rev. Dr. Stephen J. Sidoriak, Jr., reminds us of the Lund Principle, and summarizes it in this way: churches should "act together in all matters except those in which deep differences of conviction compel them to act separately." The Lund Principle still stands as the most practical wisdom available to those who would take seriously the ecumenical commitment of The United Methodist Church as declared in the preamble to its constitution.

The Office of Christian Unity and Interreligious Relationships of the Council of Bishops Quadrennial Report to the 2016 General Conference

Introduction

United Methodists believe there is one body of Christ. The First Assembly of the World Council of Churches in 1948 issued the message, "Christ has made us His own, and He is not divided. In seeking Him we find one another." The Office of Christian Unity and Interreligious Relationships (OCUIR) of the Council of Bishops was created by the 2012 General Conference for the purpose of embodying, facilitating, and developing credible witness as we strive to incarnate the gift of unity within the body of Christ.

The vision of OCUIR is for The United Methodist Church to actively witness to Christian unity and deepen interreligious relationships. Its mission is to assist and support the Council of Bishops in its corporate oversight of these ministries of the church.

Biblical, Disciplinary, and Theological Mission

The Bible contains all things necessary for salvation. There are many passages in the Bible that speak to the importance of the unity of Christ's church. Among these are: Psalm 133, John 17:20-23, Acts 2:1, 1 Corinthians 12:12-31, Ephesians 2:11-22, and Ephesians 4:1-6. These passages undergird the ministry of OCUIR.

The 2012 *Book of Discipline* (as amended) makes clear unity is to be a priority for United Methodists. The Constitution (¶ 6, Article VI) says, "…The United Methodist Church believes that the Lord of the church is calling Christians everywhere to strive toward unity; and therefore it will pray, seek, and work for unity at all levels of church life. . . ." As ecclesial leaders, bishops must have a "passion for the unity of the church" as one of their disciplines (¶ 403.1.e). Further, "the role of the bishop is to be shepherd of the whole flock and thereby provide leadership toward the goal of understanding, reconciliation and unity within the Church—The United Methodist Church and the church universal." And, in "Our Theological Task" (¶ 105), all United Methodists are reminded, "Christian unity is founded on the theological understanding that through faith in Jesus Christ we are made members-in-common of the one body of Christ. Christian unity . . . is a gift to be received and expressed."

Organizational Principles

The 2013-2016 quadrennium has been an intentional time of restructuring how The United Methodist Church gives formal voice to its ecumenical vocation. According to the Ecumenical Officer of the Council of Bishops, Bishop Mary Ann Swenson, "The OCUIR exists to assist the bishops in facilitating The United Methodist Church's witness in ecumenical ministries and interreligious dialogue. The vision of the office and the Council of Bishops is to celebrate God's unconditional love for all people and creation by living more fully into Christian unity and by expanding and deepening the range of interreligious relationships so that the world may experience abundant life."

The Council of Bishops Ecumenical Officer-Elect, Bishop B. Michael Watson, agrees. He adds, "As ecumenical officers in The United Methodist Church, bishops of the denomination are responsible for providing liaison and leadership in the quest for Christian unity in ministry, mission, and structure and in the search for strengthened relationships with other faith communities."

The OCUIR lives into God's vision of the unity of creation through respectful conversations and practical cooperation for the salvation, health, and peace of all peoples. Since 2012, OCUIR has strengthened The United Methodist Church by promoting unity and interfaith dialogue in communities around the globe, fostering collaboration, witness, and understanding among faith traditions.

The OCUIR believes deeply that vital congregations are ecumenically engaged and interreligiously involved, and strives to help the bishops lead toward that vision. The OCUIR is ever mindful of the Four Areas of Focus and views them through its lenses of inclusion and interfaith relationships.

Leadership, Education, and Formation

A major focus of OCUIR is helping train United Methodists in what it means to offer an ecumenical and interreligious witness. The Rev. Dr. Jean G. Hawxhurst, Associate Ecumenical Staff Officer, believes, "Ecumenism is core to who we are as Christians and vital to the integrity of our witness to the world." The OCUIR's responsibility, therefore, is to develop principled Christian leaders who have a strong foundation in all things ecu-

menical. One of the ways in which this is accomplished is through United Methodist Ecumenical and Interreligious Training (UMEIT) locally, regionally, and internationally. The OCUIR also continues to create and endorse curricula to help local congregations and individuals learn more about the movement.

In the United States, UMEIT is held annually and scheduled in conjunction with the National Workshop on Christian Unity, which provides an opportunity for participants to engage with individuals from other Christian communities. To date, two UMEIT sessions have been held outside the United States, one in the Philippines in 2013 and the second in Norway in 2014. Before General Conference 2020, OCUIR will help facilitate additional UMEIT sessions in Nigeria and Russia.

As part of OCUIR's focus on developing young ecumenists, scholarships are offered to attend a variety of programs, including UMEIT. Daphne Creasman was an attendee at the 2015 United States UMEIT. Daphne's interests lie in "advocating for the beloved community through ecumenism and interfaith relationships." One of the highlights for her was "the power of Anglicans, Catholics, Christian Scientists, Evangelicals, Episcopalians, Lutherans, Methodists, Presbyterians" and others united "in a movement of Christian unity and love." "I look forward to obediently responding to my charge to advocate, grow, lead, learn, serve and teach within the . . . global faith community," Daphne wrote afterward.

As the Rev. Dr. Stephen J. Sidorak, Jr., Ecumenical Staff Officer, has said, "By all accounts, beyond the worthwhile training itself and despite the unrealized potential for networking far and wide, whenever and wherever UMEIT has been held, it has proven to be an added blessing to those in attendance, because it has afforded United Methodists the opportunity to reaffirm as one our faith in a truly ecumenical church in a wonderfully interreligious world."

The OCUIR also utilizes a number of means for engaging conversations and thoughts on ecumenical and interreligious subjects. Among those are social media, electronic and printed materials. The office also promotes publications such as *Celebrating God's Love: Living into Christian Unity and Interreligious Relationships* (2015), edited by Dr. Donald E. Messer. This collection of essays is designed as a study guide for local congregations.

Rev. Dr. Charles M. Wood's *Wonder, Love and Praise: Sharing a Vision of the Church* (2016), a product of the United Methodist Committee on Faith and Order, is being created to assist United Methodists in gaining a clearer, comprehensive vision of what it means to be church. It engages the Wesleyan heritage with the common Christian tradition rooted in scriptural witness and contemporary ecumenical discussion.

Ecumenical Dialogues

Three bilateral dialogues took place during this quadrennium under the auspices of the Council of Bishops. The United States Conference of Catholic Bishops-United Methodist Church Dialogue (begun in 1967) initiated its 8th Round in February 2015 and will be reflecting upon half a century of conversations. The aim is to glean insights from what has been learned and deepen the relationship between Roman Catholics and United Methodists, so materials may be prepared for use in local communities that can help members of our two traditions work side-by-side in vital witness and mission.

The Episcopal Church-United Methodist Dialogue, building on the doctrinal, theological, ecclesiological, and historical study by the members of the first committee (2002-2015), began a new phase of its work in May 2015. A second committee, called The Episcopal Church-United Methodist Dialogue on Full Communion, is working to prepare a way forward toward formal recognition of a full communion relationship. Its focus is upon practical engagement of common witness and mission in local communities in which United Methodists and Episcopalians are present.

A third bilateral conversation is that between the Moravian Church (Northern and Southern Provinces) and The United Methodist Church. This group convened for four meetings during 2013 and 2014 and concluded its work with a statement recommending the recognition of a full communion relationship between our churches. Full communion legislation is being submitted to the 2016 General Conference and to the synods of each of the Moravian Church provinces in 2018.

Dr. Glen Alton Messer, II, Associate Ecumenical Staff Officer, reflected, "Moravians and United Methodists discovered that the strongest points they have in common are their openness to Christians of other traditions (as when welcoming others to share the Eucharist with them), their tolerance of ecclesiological and doctrinal diversity (not feeling the need to change or describe the other church in particular ways), and eagerness to be in mission with one another in order to live out Christ's ministry of

love in the communities of the world. Put simply, we are already accepting of each other. It is not only alright that there are some differences in our traditions—we see these as strengths and opportunities." One of the most powerful experiences of these discussions was the sense that we were discovering a kindred relationship that already exists.

"Our Council of Bishops-sponsored dialogues are making excellent progress. Our common emphasis is increasingly upon the affirmation of, and support for, local relationships and initiatives in which we give witness to the love and grace of Jesus Christ," reports Dr. Glen Messer.

Interreligious Outreach and Relationships

Today, the essence of John Wesley's "Catholic Spirit" might likely include an interreligious dimension. During the past quadrennium, OCUIR has participated in numerous events that have impacted multiple ecumenical and interreligious ministries of the church, including the National Muslim-Christian Initiative, two Jewish-Christian Roundtables, Religions for Peace-USA, and the Parliament of the World's Religions.

"Interreligious hospitality is the new leaf that has been inserted into the ecumenical table," Dr. Sidorak reflected recently. This is endorsed by the March 1978 statement of the Council of Bishops, *Christian Unity: Imperatives and New Commitments,* which recognizes, "To take risks for the gospel and to converse with different cultures and living faiths, are, indeed, ecumenical tasks under the lordship of Christ." In the words of the Chair of the Council of Bishop's Leadership Team on Ecumenical and Interreligious Relations, Bishop Sudarshana Devadhar, "Increasingly, interfaith activities and relationships have become the 'new normal' around the world."

The OCUIR will continue to reach out and seek to be a catalyst for dialogue, understanding, and peace, particularly where issues of religious extremism threaten to cause continued violence and suffering. The OCUIR will also extend its focus to relationships with the Hindu and Buddhist traditions.

Ongoing Ecumenical Witness

The OCUIR continues to ensure United Methodist representation in multiple conciliar bodies and ecumenical groups. A cornerstone of OCUIR's work on behalf of The United Methodist Church and the Council of Bishops is supporting its partnerships through the financial commitment of the Interdenominational Cooperation Fund (ICF).

Through the ICF, OCUIR collaborates, strengthens, witnesses, and advocates on issues of mutual concern, while respecting our unique traditions and distinctions. We unite in creative response to concerns such as widespread poverty, economic injustice, and racism. For example, the National Council of the Churches of Christ in the USA and Christian Churches Together both recently named mass incarceration as a priority to the NCC. A convening table of the NCC developed a "toolbox" intended to inform and engage individuals, small groups, and congregations, while a program of the World Council of Churches, *Accompanying Churches in Situations of Conflict,* helps prepare communities in countries where religions have been used to fuel conflict to prevent and cope with such struggles. The Ecumenical Officer of the Council of Bishops, Bishop Swenson, serves as the Vice Moderator of the Central Committee of the World Council of Churches, the first woman bishop to occupy this high office.

The Evangelical Lutheran Church in America (ELCA)-United Methodist Church Joint Commission on Full Communion meets regularly to implement our vital full communion relationships. The OCUIR collaborates with Discipleship Ministries, the General Board of Church and Society, the General Board of Global Ministries, and the counterpart offices in the ELCA in this ministry. Similarly, we continue our work with our Pan-Methodist Full Communion Partners through the Pan-Methodist Commission.

The OCUIR and the General Commission on Archives and History are working together to bring to this year's General Conference a celebration of the 200th Anniversary of the African Methodist Episcopal Church, with which The United Methodist Church has had a Full Communion relationship since 2012.

Conclusion: Unity of the Spirit in the Bond of Peace

This is a time in the life of our denomination, the life of the whole body of Christ, and the life of all of God's creation, when United Methodists must be "making every effort to maintain unity of the Spirit in the bond of peace." On behalf of our bishops, OCUIR is working to make this calling more and more a reflection of our visible witness.

Membership of the Council of Bishops' Leadership Team on Ecumenical and Interreligious Relations

Bishop Sudarshana Devadhar, Leadership Team Chair, *Northeastern Jurisdiction, Boston Episcopal Area*

Bishop B. Michael Watson, Leadership Team Secretary, *Ecumenical Officer-Elect of the Council of Bishops, Southeastern Jurisdiction, North Georgia Episcopal Area*

Bishop Christian Alsted, *Northern Europe and Eurasia Central Conference, Nordic-Baltic Episcopal Area*

Bishop Heinrich Bolleter, *Retired – Europe*

Bishop Emilio J. M. DeCarvalho, *Retired – Africa*

Bishop Gaspar João Domingos, *Angola West Episcopal Area*

Bishop Elias G. Galvan, Retired – *United States*

Bishop William Boyd Grove, Retired – *United States, former Ecumenical Officer of the Council of Bishops*

Bishop Kainda Katembo, *Southern Congo Episcopal Area*

Bishop Jonathan D. Keaton, *North Central Jurisdiction, Illinois Episcopal Area*

Bishop Rafael Moreno Rivas, *Methodist Church of Puerto Rico, San Juan, Puerto Rico*

Bishop Albert "Fritz" Mutti, *Retired – United States*

Bishop Alfred Norris, *Retired – United States*

Bishop William B. Oden, *Retired – United States, former Ecumenical Officer of the Council of Bishops*

Bishop Ann B. Sherer-Simpson, *Retired – United States*

Bishop Mary Ann Swenson, Ecumenical Officer, *Retired – United States*

Bishop Melvin G. Talbert, *Retired – United States, former Ecumenical Officer of the Council of Bishops*

Bishop Gabriel Yemba Unda, *Eastern Congo Episcopal Area*

Membership of the Office of Christian Unity and Interreligious Relationships Steering Committee

Bishop Mary Ann Swenson, Ecumenical Officer of the Council of Bishops, Chairperson, *Retired – United States*

Rev. Dr. Clayton Oliphint, Vice Chairperson, *South Central Jurisdiction*

Mrs. Sarah McKinney, Secretary, *Southeastern Jurisdiction*

Dr. Jeanette Bouknight, *Christian Methodist Episcopal Church, Full Communion Partner Representative*

Mr. Charles D. Brower, *Western Jurisdiction*

Bishop Gaspar João Domingos, *Angola West Episcopal Area*

Dr. Gladys Mangiduyos, *Philippines Central Conference*

Mrs. Darlynn McCrae, *Northeastern Jurisdiction*

Rev. Dr. Joon-Sik Park, *North Central Jurisdiction*

Rev. Knut Refsdal, *European Central Conference*

Quadrennial Report of the Pan-Methodist Commission to the General Conference of The United Methodist Church

The Pan-Methodist Commission observed its 30th year of existence in 2015 and renewed its commitment to working to fulfill its calling of bringing Methodists closer together and finding ways to be cooperatively involved in ministry. The mission statement of the Pan-Methodist Commission indicates that this group will *"work to define, determine, plan, and in cooperation with established agencies of the several denominations, execute activities to foster meaningful cooperation among the Methodist denominations in the collaborations. Such cooperation shall include, but not be limited to, evangelism, missions, publications, social concerns, and higher education."*

The Pan-Methodist family has joined in solidarity to speak to injustice as it has revealed itself in many of our American cities. It was especially noted in Charleston, South Carolina. The Emanuel AME Church congregation faced the heinous murder of their pastor and eight others who attended Bible study and welcomed a stranger on June 17, 2015. This incident challenges Methodists to seek ways to battle racism on all fronts, to visually show a Methodist presence and to speak as one Methodist voice.

The obstacle of not really knowing one another is slowly disappearing as comradery is fostered and ministry opportunities beckon for the attention of Methodists. The work of Pan-Methodism has challenged us to get to know the members of the Methodist family and to explore new methods of working together. The journey has not been easy, but we have learned from one another and we trust God through the process. Some of the highlights of the 2013-2016 journey are as follows:

- Celebrated the life and legacy of bishops from the Methodist denominations who have exchanged life for eternity:
  - ➤ AME—Bishop Sarah Davis (11/9/13) and Bishop Vinton R. Anderson, retired (7/9/14)
  - ➤ AMEZ—Bishop James E. McCoy (11/13/12), Bishop Roy Anderson Holmes (5/4/13), and Bishop Cecil Bishop, retired (9/21/13)
  - ➤ CME—Senior Bishop Thomas L. Hoyt, Sr. (10/27/13) and Bishop Dotcy I. Isom, retired (1/20/14)
  - ➤ UMC—Bishop Leontine Kelly (6/28/12), Bishop Frederick Wertz (10/16/2013), Bishop Wayne K. Clymer (11/25/2013), Bishop Jack Tuell (1/10/2014), Bishop Robert Morgan (3/16/2014), Bishop Lloyd Knox (4/13/2014), Bishop Roy Clark (5/27/2014), Bishop Martin McLee (9/6/2014), Bishop Hermann Sticher (12/19/2014), and Bishop Rueben Job (1/3/2015)
- Celebrated the election of new bishops:
  - ➤ AME—Bishop Reginald Jackson—Ecumenical Officer, current chair of the Pan-Methodist Commission, and Bishop Clement Fugh
  - ➤ AMEZ—Bishop W. Darin Moore, Bishop Seth O. Lartey, and Bishop Michael A. Frencher
  - ➤ CME—Bishop Bobby Best, Bishop Marvin F. Thomas, and Bishop C. James King
  - ➤ UAME—Bishop Adolphus Scott, Jr.
  - ➤ UMC—Bishop Sandra Steiner Bell, Bishop Martin McLee, Bishop Mark Webb, Bishop Johnathan Holston, Bishop Ken Carter, Bishop Bill McAlilly, Bishop Debra Wallace-Padgett, Bishop Young Jin Cho, Bishop Cynthia Fierro Harvey, Bishop Gary Mueller, and Bishop Mike McKee
- Celebrated the retirement of the following bishops:
  - ➤ AME—Bishop Cornal Garnett Henning and Bishop Carolyn Tyler Guidry
  - ➤ AMEZ—Bishop George W. C. Walker, Sr.; Bishop S. Chuka Ekemam; and Bishop Warren M. Brown
  - ➤ CME—Bishop Paul A. G. Stewart and Bishop Ronald M. Cunningham
  - ➤ UAME—Bishop Michael Moulden
  - ➤ UMC—Bishop Mary Ann Swenson, Bishop Linda Lee; Bishop Ernest S. Lyght; Bishop Peter Weaver; Bishop Charles N. Crutchfield; Bishop William W. Hutchinson; Bishop Ann Brookshire Sherer-Simpson; Bishop D. Max Whitfield; Bishop Alfred Wesley Gwinn, Jr.; Bishop Charlene Kammerer; Bishop William H. Willimon; and Bishop Richard J. Wills

- Celebrated the life and contributions of the following Pan-Methodist Commission members who exchanged life for eternity: Mrs. Jerry Ruth Williams (UMC), Bishop Roy Anderson Holmes (AMEZ), and Mr. Addison Young (AME)
- Welcomed new members to the Pan-Methodist Commission to include Bishop Mary Ann Swenson (UMC)—Ecumenical Officer; Bishop Jane Allen Middleton (UMC); Mr. Byrd Bonner (UMC); Rev. Jay Williams (UMC); Bishop Robert Hayes (UMC); Bishop Reginald Jackson (AME); Ms. Martinique Mix (AME); Bishop Adolphus Scott (UAME); Dr. Ralph Lampkins (UAME); Bishop Darryl B. Starnes, Sr. (AMEZ); Bishop Warren Brown (AMEZ); Dr. Donnell Williams (AMEZ); Bishop Marvin Thomas (CME); Dr. Lisa Allen McLaurin (CME); Ms. Ada Suarez (CME); and Rev. Keenan Winters (CME)
- Leadership for the Pan-Methodist Commission during the 2013-2016 quadrennium was passed from Bishop Alfred Lloyd Norris (UMC) to Bishop Linwood Rideout (UAME) and is currently held by Bishop Reginald Jackson (AME)
- Appointed a task force to develop a resource regarding Full Communion
- Expressed appreciation and encouragement to areas where Pan-Methodist events are being held, such as a Pan-Methodist Revival in the Detroit area, cooperative ministry for the sake of children in Georgia, and a Pentecost Explosion in the Alabama-Florida area.
- Reviewed the decision to only meet once annually and agreed to proceed and incorporate the use of conference calls and periodic updating to stay connected and accomplish the work
- Continued to operate on the budget approved in 2004. However, the giving to the Children in Poverty Campaign has increased as a result of intentional giving from areas and the offering received at the Methodist Gatherings.
- The Higher Education Committee is working to increase the Pan-Methodist presence within the seminaries. The committee plans to obtain models of Pan-Methodist activity on campuses, develop and distribute a resource packet, and eventually involve Pan-Methodist students in the work and meetings of the Pan-Methodist Commission. The committee chaired by Mrs. Harriet McCabe (UMC) continued its work of encouraging intentional involvement on all levels of the Pan-Methodist institutions of higher learning. It is also working to establish lines of communication to work with the Children in Poverty Campaign. Illness hindered Mrs. McCabe's involvement during the quadrennium.
- Acknowledged the continuous contributions of Dr. Luther Smith (CME) in the work for children in poverty. He leads the force in calling the Pan-Methodist denominations to find ways to work together around this issue and be a united voice for the sake of children.
  - ➤ Pan-Methodist seminaries are working in the campaign, finding unique ways to minister to children and persons who work with children.
  - ➤ Reports from congregations, districts, conferences, or areas within the campaign providing ministries to children include:
    - ❍ Sidewalk Sunday School Ministry in the Desert Southwest
    - ❍ Saturday Sacks and Good Neighbor Day in Georgia
    - ❍ Ministry to abused and neglected children
    - ❍ Support of agencies working with children
    - ❍ Providing suitcases for foster children
    - ❍ Organizing and providing day camps, mentoring ministries, after-school programs and tutoring ministries
    - ❍ Making a difference for Kenyan children who live on the streets
    - ❍ Meeting the needs of children who have been affected by war in Sierra Leone
    - ❍ Forming partnerships with agencies who work with and advocate for children
  - ➤ The United Methodist Church has approximately twenty-one annual conferences with liaisons committed to making a difference in the lives of children in their communities. See the website given below for more information.
  - ➤ A campaign website, www.panmethodistcampaignforchildren.org, continues to provide reports and information regarding the campaign. This site also provides *The Pan-Methodist Campaign for Children in Poverty* booklet in digital format. (Hard copies are available from the Pan-Methodist Commission.) Frequent visits to the website are welcome.
  - ➤ The Commission continues its commitment to visit and interact with children at sites of effective ministries and makes financial contributions in the areas where Methodist Gatherings are held. This was successfully done in Fort Lauderdale, Florida, in 2012, Wilmington, D.C. in 2014, and the Georgia Interfaith

Children's Movement who shared with the Commission in 2015.

- Continued the practice of gathering as Methodists in various cities for the purpose of fostering the development of Pan-Methodist relationships and ministries. At each Methodist Gathering, the hymn, "Christ the Church You Gave Is Broken," written by Bishop William Boyd Grove (UMC), is used. Commendations are given to the following congregations for their service as hosts to the Methodist Gatherings:
  - ➤ Williams Memorial CME Church (Fort Lauderdale, Florida) 2012
  - ➤ First Atlanta UM Church (Atlanta, Georgia) 2013
  - ➤ St. Paul and Mother UAME Churches (Wilmington, Delaware) 2014
  - ➤ Shaw Temple AMEZ (Smyrna, Georgia) 2015
- Acknowledged with appreciation the tremendous contributions of all members of the commission for their commitment to the Pan-Methodist mission. The United Methodist Church provided leadership to the commission as Mr. Byrd Bonner was elected to serve as treasurer. Dr. Pamela Lightsey led the work of establishing a strategic plan for the commission. Mrs. Harriet McCabe served as chair for the Higher Education Committee. Bishop Sylvester Williams (CME) served as chair of the Steering Committee and led the planning for the 2013 and 2015 Consultations of Methodist Bishops. Bishop Teresa Snorton (CME) currently serves as vice-chair and will become the commission chair in 2016. Dr. Luther Smith (CME) serves as the coordinator for the Children in Poverty Campaign. Dr. Jeanette Bouknight (CME) serves as chair of the Social Concerns Committee.
- The commission provides a Facebook page and a website.
- The Pan-Methodist Commission met in Atlanta March 20-21, 2015, and prepared for the 12th Consultation of Methodist Bishops, as well as the following highlights:
  - ➤ Approved Pan-Methodist Statements on *Racism* and *Increasing Poverty in America*
  - ➤ Recommended that the Pan-Methodist Commission present a class or seminar at seminaries to educate on the Methodist denominations
  - ➤ Approved a quarterly stipend for the Children in Poverty Campaign Coordinator
  - ➤ Heard a presentation by Pamela Perkins Carn (UMC), program coordinator for the Interfaith Children's Movement in Georgia, regarding the child advocacy movement and current legislation needing support
  - ➤ Issued a letter of support for the bill before the Georgia house to the chair of the Juvenile Justice Committee, Rep. Tom Weldon, and Senator Renee Unterman
  - ➤ Discussed matters regarding the Black Methodist denominations' participation in the World Council of Churches
  - ➤ Received a memorandum of understanding between AMEZ, AME, and CME churches for the purpose of solidifying youth and young adult partnership
  - ➤ Strongly encouraged more young adult participation in the work of Pan-Methodism
- Participated in the Eleventh (2013) Consultation of Methodist Bishops using the theme *"Strengthening Methodism in a Post-Denominational Period."*
  - ➤ Seven active United Methodist bishops were in attendance at the 11th Consultation. They included Bishops Warner Brown, Mary Ann Swenson, Marcus Matthews, Jonathan Keaton, Sudarshana Devadhar, B. Michael Watson, Lewis J. Holston, James King, Jane Allen Middleton, and Woodie White, plus, Bishop Alfred Lloyd Norris, retired.
  - ➤ Bishop John Bryant (AME) gave the keynote address focusing on the theme.
  - ➤ Each denomination presented updates regarding the current demographics.
  - ➤ The bishops reaffirmed their 2011 commitment to appoint liaisons in the annual conferences for the Children in Poverty campaign.
  - ➤ Dr. Bob Farr gave a presentation on *"Renovate or Die: Ten Ways to Focus the Church on Mission and the Healthy Church Initiative."*
  - ➤ Presentations on the ways to strengthen Methodism were given by the following persons:
    - ❍ *Strengthening Methodism through Worship—Dr. Marvin Frank Thomas (CME)*
    - ❍ *Strengthening Methodism through Ministry—Dr. William Watley (AME)*
    - ❍ *Strengthening Methodism through Christian Education—Dr. Mary Love (AMEZ)*
- Participated in the Twelfth (2015) Consultation of Methodist Bishops using the theme *"Renewing, Collaborating, Prioritizing, and Reforming: United to Strengthen Methodism."*
  - ➤ Seventeen United Methodist bishops were in attendance at the 12th Consultation. They included Bishops Warner Brown, Mary

Ann Swenson, Jonathan Keaton, Sudarshana Devadhar, B. Michael Watson, Lewis J. Holston, Jane Allen Middleton, Alfred Lloyd Norris, Kenneth Carter, Sally Dyck, John Hopkins, Paul Leeland, Bruce Ough, Gregory Palmer, John Schol, James Swanson, and Roy Sano.

➤ Actions taken at the Consultation included:
- ❍ Approved a statement on *Increasing Poverty in America*
- ❍ Gave support to the **Black Lives Matter** campaign and noted the presentation of ten scholarships to youth in St. Louis as a part of the campaign
- ❍ Noted the opportunity to highlight the Pan-Methodist work during Ecumenical Days during the 2016 General Conferences
- ❍ Reaffirmed the commitment to show a united stance among Methodists on various issues
- ❍ Received a DVD of the documentary, *Reflect, Reclaim, Rejoice: Preserving the Sacred Music of the Black Church* by the Board of Discipleship (UMC)
- ❍ Approved a Pan-Methodist Statement on Racism

➤ Presentations were given as noted below:
- ❍ *Renewing: "Committing ourselves anew to what we believe and are about as Methodists, Fulfilling Our Mission in the 21st Century"* by Professor Kevin Watson (UMC) of Emory University, Candler School of Theology
- ❍ *Collaborating: "Seeking common ground as Methodists on issues which call for position clarity and threaten division within Methodism"* by Bishop W. Darin Moore, Western Episcopal District (AMEZ)
- ❍ *Prioritizing* by Bishop John R. Bryant, Senior Bishop, Fourth Episcopal District (AME)
- ❍ *Reforming* by Bishop Lawrence Reddick, Senior Bishop, Eighth Episcopal District (CME), accompanied by Bishops Richard K. Thompson (AMEZ), John R. Bryant, Senior Bishop (AME), Linwood Rideout (UAME) and Warner Brown, President—Council of Bishops (UMC)

- Established a Strategic Plan with the goal of affirming Full Communion practices among the participating denominations, providing a visible witness to Full Communion, broadening the work on the children in poverty initiative and improving the use of technological tools to improve communication and branding. This effort was first chaired by Dr. Pamela Lightsey (UMC) and currently chaired by Rev. Dr. Albert Tyson III (AME). Please note that all General Conferences have given approval to the practice of Full Communion.
- Shared reports from the 2012 General Conferences of the Pan-Methodist member denominations and other meetings or information of note
- Encouraged more young adults to be involved in the work of Pan-Methodism. Member denominations are asked to appoint at least one youth or young adult to the Commission. The UMC appointment for the quadrennium is Rev. Jay Williams.
- Explored conversations around Pan-Methodist involvement with the newly formed organization of Christian Churches Together (CCT) and Churches United in Christ (CUIC)
- As new bishops are elected, we welcome them and anticipate the attendance of the bishops of the UM Church at the Thirteenth Consultation of Methodist Bishops, **March 22-24, 2017,** in Atlanta, Georgia.

The Pan-Methodist Commission values the history, heritage and contributions from each of the strands of the Methodist family and looks forward to strengthening relationships and finding ways to engage in ministry. *To God be the glory!*

The Pan-Methodist Commission

African Methodist Episcopal Church

Bishop Reginald Jackson—Orange, NJ
Ecumenical Officer
Bishop Cornal Garnett Henning, Sr.—Inglewood, CA
Mr. Addison Young—Atlanta, GA (Deceased)
Ms. Martinique Mix—Atlanta, GA
Bishop Carolyn Tyler Guidry—Fairburn, GA
Rev. Albert D. Tyson III—Chicago, IL
Dr. Letitia Williams-Watford—Montgomery, AL

African Methodist Episcopal Zion Church

Bishop Roy A. Holmes—Chicago, IL (Deceased)
Bishop Darryl B. Starnes, Sr.—Charlotte, NC
Rev. Dr. Donnell Williams—Tuscaloosa, AL
Rev. Dr. W. Robert Johnson III—Charlotte, NC
Mrs. Lula Howard—Louisville, KY
Rev. Maurice Harden—Kannapolis, NC
Dr. Mary A. Love (Staff)—Charlotte, NC
Bishop Kenneth Monroe—Rock Hill, SC
Bishop Warren M. Brown—Austell, GA
Rev. Dr. Rita Colbert—Mitchellville, MD
Mrs. Loretta Goff—Westbury, NY
Mrs. Elizabeth Reid—Heath Springs, SC
Rev. Haven Anderson—Huntersville, NC
(Proxy)

African Union Methodist Protestant Church

Bishop Delbert Jackson—Newark, DE

Christian Methodist Episcopal Church

Bishop Teresa Snorton—Birmingham, AL
Ecumenical Officer
Dr. Luther Smith, Jr.—Atlanta, GA
Ms. Ada Suarez—South Windsor, CT
Rev. Dr. Lisa Allen McLaurin—Atlanta, GA
Rev. Keenan Winters—Montgomery, AL
Bishop Sylvester Williams—Cincinnati, OH
Bishop Marvin Thomas—Cincinnati, OH
Dr. Leo Pinkett—Atlanta, GA
Dr. Jeanette Bouknight—Detroit, MI

Union American Methodist Episcopal Church

Bishop Linwood Rideout III—Wilmington, DE
Rev. Dr. Ralph T. Lampkins—Wilmington, DE
Bishop Adolphus Scott, Jr.—Woodstown, NJ

United Methodist Church

Bishop MaryAnn Swenson—Pasadena, CA
Ecumenical Officer
Jane Allen Middleton—Woodstock Valley, CT
Rev. Victoria Baldwin—Mt. Olive, MS
Ms. Dee Hicks—Las Vegas, NV
Rev. Dr. Stephen J. Sidorak, Jr. (OCUIR)—New York, NY
Mr. Chad Bumgardner (Staff)—Charlotte, NC
Bishop Alfred L. Norris—Jonesboro, GA
Bishop Robert Hayes—Oklahoma City, OK
Mrs. Harriet McCabe—Naperville, IL
Rev. Dr. Pamela Lightsey—Boston, MA
Rev. Jay Williams—Boston, MA
Dr. Byrd Bonner—San Antonio, TX

General Commission on Religion and Race 2012-2016 Quadrennial Report Summary

"The Church has a future to the extent that it can reach more people, younger people, and more diverse people. We can't just focus on one. We must do all three"

—Dr. Lovett Weems

The General Commission on Religion and Race (GCORR) was created by The United Methodist Church in 1968 to address the turbulent unrest, yet hopeful and new possibilities unleashed as legalized racial segregation and separation were being dismantled in church and society. The commission was the vehicle through which the denomination invited white people and people of color to a common table to tackle institutional racism and engage in new conversations about what a truly desegregated and global Church could look like. The task and mission was to chart a course for living out the gospel of Jesus Christ in more authentic and liberative ways.

Still, the breaking down of barriers and more racially inclusive representation in the Church bureaucracy has not always translated into more open and welcoming congregations. The majority of U.S. congregations are largely monoracial and divided by economic class. The U.S. Church is 94 percent white, according to the General Council on Finance and Administration, even though the nation's population is, by some estimates, only 65 percent white. While the global population is increasingly younger, more female, bilingual, and poor, the face of The United Methodist Church and its key decision-makers continues to be predominantly white, male, English-speaking, and over age 55, with household incomes far above the majority of the people living in the world.

It is in this context that the General Commission on Religion and Race is inviting and leading the Church into new conversations about our relevance as we seek to serve among a world that is vastly different than when the agency began, while still recognizing the persistence of racism and xenophobia in our midst.

As a result of GCORR's work, our vision is that the Church at all levels, all around the world, reflects and values God's gift of diversity. Our work and ministry of GCORR is to build the capacity of The United Methodist Church at all levels to be contextually relevant and to reach more people, younger people, and more diverse people as we make disciples of Jesus Christ for the transformation of the world. Our promise is to provide practical resources and support to leaders throughout the Church to support them in engaging and embracing cultural diversity present in congregations and communities.

GCORR's Ministry Model reflects the priorities of the agency in vision, mission, and promise in ministry. The three areas of the ministry model—Intercultural Competency, Institutional Equity, and Vital Conversations—are the touchstone for all of GCORR's efforts. Everything that GCORR does can be traced back to our commitment to focus on these areas in service to both the mission of the agency and of the Church.

Despite both societal advances in the dismantling of racism and xenophobia around the world, there has been a clear increase in acts of violence and hate motivated by race, gender, religion, nationality, ethnicity, tribe, and culture. Racism and cultural discrimination in the Church also continues to be an issue. GCORR's role is to equip leaders and systems to be vigilant in the face of discrimination and oppression, to build relationships, and to work toward solutions that defend and honor the dignity, rights, and gifts of all people. Our role is also to ensure that The United Methodist Church is proactively facing the reality that if we do not begin to engage with and relate to those who do not reflect the demographic profile of the average United Methodist, our membership and ministry impact will continue to decline.

This quadrennium, GCORR has established a number of partnerships with annual conferences, local churches, and seminaries/universities for the purpose of mutual learning and developing innovative solutions to the key barriers that institutions face in reaching more people, younger people, and more diverse people. GCORR is providing practical support, resources, and technical assistance to partners on issues such as cross-racial/cross-cultural appointments, intercultural competency, racial ethnic leadership development, revitalizing and reforming the conference commissions on religion and race, and creating dialogue circles on issues of racism and tribalism. The resources developed and the information gathered from these partnerships are transferrable and distributed throughout the connection.

For two quadrennia, GCORR's board of directors has been focused on creating a relevant ministry and a sus-

tainable agency that fulfills on the promises of the agency and the mission of the Church. As we look forward to the future we have already begun to take steps to further the positive momentum we have built. GCORR submitted legislation to the 2012 and 2016 General Conferences to update the mandates of the agency. These mandates maintain the spirit of the historical work and commitment of the agency while clarifying, simplifying, and focusing its work to increase intercultural competency, institutional equity, and vital conversation in annual conferences and local churches.

The General Commission on Religion and Race seeks to support and equip the Church for a new day, a different world, and a Church that has never existed before.

Submitted by:

Erin M. Hawkins
General Secretary

Bishop Minerva G. Carcaño
Board of Directors, Chair

The General Commission on Religion and Race 2013-2016 Quadrennial Report

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About the General Commission on Religion and Race

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Intercultural Competency

Intercultural Competency is displayed when individuals and groups have the skills, awareness, and commitment to build authentic relationships across lines of difference. GCORR works as a catalyst and partners with other leaders in The United Methodist Church who support the development of interculturally competent leaders engaging in ministry that promotes intentional diversity and equity.

GCORR trains, resources, and connects leaders in order to develop intercultural skills, which supports and equips leaders to establish relevant ministries that reflect the diversity around them.

Institutional Equity

Institutional equity is present when the policies, processes, and systems of the Church and world work equally well for all people regardless of race, gender, age, and socioeconomic status. When there are no systemically disadvantaged groups and no disparities in life and ministry, outcomes that can be demonstrated based on group affiliation, equity has been achieved. GCORR is critically examining expressions of racial and cultural injustice in local and global contexts: setting goals for overcoming them, intentionally measuring progress, and resourcing culturally competent leaders (lay and clergy) to promote and sustain institutional equity. We collaborate with lead-

ers to evaluate programs, mission, staffing, budgetary priorities, and leadership development and access to insure that the Church is reaching, serving, and bringing into full participation a membership of younger people and more diverse people.

Vital Conversations

One of the biggest barriers to authentic relationships across lines of difference in the Church is our inability to engage in open, faithful action generating conversations about racial, tribal, and cultural divisions. GCORR is initiating and modeling holy conversations throughout the Church about race, cultural diversity within the global community, and institutional equity. GCORR is facilitating and encouraging direct, respectful, and holy conversations on how the Church can better challenge racial, ethnic, and cultural biases, and institutional injustice. By talking about what divides us as well as what connects us as people of faith, we are able to deepen our faith and live into a more beloved community.

Context for Ministry

Despite both societal advances in the dismantling of racism and xenophobia around the world, there has been a clear increase in acts of violence and hate motivated by race, gender, religion, nationality, ethnicity, tribe, and culture. A few examples include:

- Xenophobia in South Africa: Strained by a high unemployment rate, relations between locals and foreigners have deteriorated into deadly violence.
- Migrant crisis: There was an 86 percent increase in the amount of people claiming asylum in Europe between the first quarters of 2014 and 2015. In the first quarter of 2015, 185,000 people sought asylum in the European Union (EU), according to data released by the EU's statistics office. The International Organization for Migration said that more than 1,900 migrants and refugees have died as they attempted the perilous journey across the Mediterranean to Europe by mid-year 2015.
- Chibok, Nigeria: Two hundred nineteen schoolgirls were kidnapped in 2014. Militants kidnapped the schoolgirls from a boarding school in a move that sparked worldwide condemnation of the group's brutality, as well as the international #BringBack OurGirls campaign.
- Mindanao, Philippines: Death squads and extrajudicial killings in the Philippines' main southern island of Mindanao have resulted in the deaths of hundreds, including media workers and street children.
- Racial profiling, "Driving While Black," and #BlackLivesMatter: Sandra Bland, Eric Gardner, Mike Brown, Freddie Gray, and many other persons of color were victims of violence and murder at the hand of police.
- Immigration: The U.S. Government Accountability Office reports that in 2014 U.S. Customs and Border Protection repatriated 93 percent of unaccompanied children under age 14 from Mexico and Canada without documenting how they decided that the children would be safe when they return to their home countries.
- Mass killings and hate crimes: Racially motivated killing of nine black people attending Bible study at historic Emanuel African Methodist Episcopal Church in South Carolina.

Racism and cultural discrimination in the Church also continues to be an issue:

- Every year bishops and district superintendents report a consistent number of churches refusing to accept a person of color or a woman as pastor.
- African leaders report that tribal affiliations can lead to the exclusion of some from access to conference leadership positions.
- The decision-making processes of the Church as well as the organization of the Church favor a U.S.-centric mind-set, values, and behaviors to the detriment of central conferences.
- Migrant members of European churches are searching for ways to be included as full partners in the ministry of the Church.
- Vocal resistance to Acts of Repentance toward Native Americans.
- Some churches are unwilling to serve as stations of hospitality and sanctuary for undocumented persons.
- Waning support for Ministerial Education Fund and Black College Fund.

In the midst of these realities, many are asking, "Where is the Church?" or "Why do these things happen in the Church?" GCORR's role is to equip leaders and systems to be vigilant in the face of discrimination and oppression, to build relationships, and to work toward solutions that defend and honor the dignity, rights, and gifts of all people. Our role is also to ensure that The United Methodist Church is proactively facing the reality that if we do not begin to engage with and relate to those who do not reflect the demographic profile of the average United Methodist, our membership and ministry impact will continue to decline.

Ministry Highlights This Quadrennium

The agency, which has been in the process of organizational turnaround since 2008, has been primarily concerned with reviewing and revamping its mission, vision, and internal capacity to be a value-added ministry in the life of the Church. This has resulted in major changes in staffing and board structures, elimination or redevelopment of historical programs and practices, and the discernment of new emphases that effectively support ministry at the annual conference and local church levels.

Resolution 6024 asked The General Commission on Religion and Race and GCSRW, in consultation with United Methodist Women, to create a monitoring instrument for assessing evidence of racism in programs for and with women, children, and youth. In response, we have jointly created a tool which is available by contacting any of our offices.

Learning and Resourcing Partnerships

This quadrennium, GCORR has established a number of partnerships with annual conferences, local churches, and seminaries/universities for the purpose of mutual learning and developing innovative solutions to the key barriers that institutions face in reaching more people, younger people, and more diverse people. GCORR is providing practical support, resources, and technical assistance to partners on issues such as cross-racial/cross-cultural appointments, intercultural competency, racial ethnic leadership development, revitalizing and reforming the conference commissions on religion and race, and creating dialogue circles on issues of racism and tribalism. The resources developed and the information gathered from these partnerships are transferrable and distributed throughout the connection. While GCORR spends a considerable amount of time and resources on existing partnerships, we continue to provide support to conferences, churches, and United Methodist entities as requested.

Partner conferences include:

Arkansas
Northwest Texas
Central Texas
Great Plains
Rio Texas
Desert Southwest
Rocky Mountain
California Pacific
Baltimore-Washington
Greater New Jersey
Eastern Pennsylvania
New England
West Virginia
Northern Illinois
Michigan Area
West Ohio
Tennessee
Memphis
Florida
Mississippi
North Carolina
South Carolina

Partner seminaries/universities include:

Garrett Evangelical Seminary
Claremont School of Theology
Africa University

Partner local churches include:

St. John's Downtown—Houston, Texas
Church for all People—Columbus, Ohio
Epworth UMC—Gaithersburg, Maryland
Whitefish Bay UMC—Whitefish Bay, Wisconsin
City Well UMC—Durham, North Carolina

CORR Action Fund

The CORR Action Fund (funded by the Minority Group Self-Determination Fund) is the grant fund administered by GCORR. This quadrennium, the agency awarded more than $2 million to more than 30 projects representing local churches; districts; annual, jurisdictional, and central conferences; seminaries; and other connectional entities. In addition, the CORR Action Fund provided various learning events for grantees to support long-range planning, effective evaluation, and financial sustainability. The grants were provided to support creative initiatives that demonstrated bold and innovative thinking; reached more people, younger people, and more diverse people; and resulted in long-term change that could be replicated.

Balanced Scorecard

In February 2013, GCORR began working with the Balanced Scorecard Institute to develop a more strategy-focused organization and to improve organizational alignment, prioritization of projects, internal and external communications, and performance toward achieving its strategic goals. The result was the creation of a Balanced Scorecard, which created a synergy between our strategic aspirations: program excellence, operational excellence, and thought leadership.

The Future

For two quadrennia, GCORR's board of directors has been focused on creating a relevant ministry and a sustainable agency that fulfills on the promises of the agency and the mission of the Church. As we look forward to the future, we have already begun to take steps to further the positive momentum we have built.

- **New mandates:** GCORR submitted legislation to the 2012 and 2016 General Conferences to update the mandates of the agency. These mandates maintain the spirit of the historical work and commitment

of the agency while clarifying, simplifying, and focusing its work to increase intercultural competency, institutional equity, and vital conversation in annual conferences and local churches.

Plan of Ministry for 2017-2020

GCORR has also begun to outline its goals for the next quadrennium, which relate to two of the four areas of focus. Some examples of impact areas and goals include:

- Implementing a comprehensive training and education program for congregations, boards of ordained ministry, and other connectional groups on intercultural competency, institutional equity, and vital conversations that will impact lay and clergy leaders. The training and education offered will result in clergy leaders who are better equipped with skills to engage in ministry in culturally diverse settings, lay leaders who are equipped and empowered to lead ministries that reach diverse populations, and congregations that are made more vital because they possess the skills to build bridges in the midst of diversity.
- Offering print and web-based educational resources that can be used by individual leaders and well as ministry groups to increase their effectiveness in ministry.
- Growing the number of pastors and congregations that are adequately prepared for and supported in maintaining healthy cross-racial/cross-cultural appointments. This effort requires work with pastors, congregations, and conference leaders (i.e., the cabinet and Board of Ordained Ministry) to identify and provide training and support for pastors going into their first cross-racial/cross-cultural appointment or who find themselves in challenging situations. With training and support, we hope to reduce situations and conflicts that undermine ministry and harm pastors, their families, and congregations.
- Support for the development and maintenance of ethnic-specific churches as well as multicultural churches.
- Implementing a research program that provides valuable data and best practices in global, multicultural, and inclusive ministry. GCORR will conduct research on topics that include but are not limited to: multiculturalism in The UMC, the state of cross-racial/cross-cultural appointments, racial disparities in the lives and careers of clergy, multicultural ministry in Europe, and cultural diversity amongst leadership of The UMC. Results will be shared widely and resources will be created to have a practical impact on local church ministry.
- Supporting the just resolution to allegations of discrimination. GCORR will serve as a fair process advocate, coach, and consultant to persons making complaints of discrimination, conference leadership, and congregations.

The General Commission on Religion and Race seeks to support and equip the Church for a new day, a different world, and a Church that has never existed before.

Submitted by:

Erin M. Hawkins	Bishop Minerva G. Carcaño
General Secretary	Board of Directors, Chair

The General Commission on Communication (United Methodist Communications)

At United Methodist Communications, we see communications as more than information and technology, more than public relations and marketing, more than news and video production. Communication is a ministry, a means for sharing the love of God and for making a positive difference in people's lives.

Telling Our Story

Good storytelling is at the heart of United Methodist Communications' mission—to inform, engage, and inspire. We help The United Methodist Church tell the story of God's love through research, technology, and strategic communication. We deliver messages of healing and hope, invite people into relationship with a faith community, and share inspirational accounts of individuals and congregations living out their faith.

United Methodist Communications seeks to increase awareness and visibility of the denomination in communities and nations around the globe. We work on behalf of the whole Church—local churches, annual conferences, and general agencies—to create a unified voice for the Church in the world.

Working in Partnership with Local Churches

Effective communication is vital to help churches grow into inviting and inspiring places to worship—places where congregations are fully engaged in mission and outreach.

We work in partnership with congregations to develop leaders and reach a new generation of young adults looking to bring about positive change. We produce resources to enable local churches to build on the awareness raised by the Rethink Church national advertising campaign. We continue to provide Rethink Church grants and resources to churches coming together to make a difference through community service.

Live and online training opportunities help church leaders develop the skills they need to reach people in mission and ministry, while the MyCom e-newsletter routinely shares tips and tools to help them communicate more effectively. The Find-A-Church online directory provides a central locator of church ministries and offers local churches a way to highlight their offerings to those who are looking for a church home.

Inspiring People Globally

In a 12.8 million-member church that spans four continents and works in mission in 135 countries, communication is the vital link that joins people and ministries in a worldwide connection.

United Methodist Communications is a global agency with a global focus that remains front and center in our strategic planning. We think globally because we see the world as our place of service.

By the numbers

5.7 million annual website visits
2 million annual Find-A-Church views
1 million resources and products distributed yearly
18,000 people trained quadrennially
500,000+ social media followers
289,500 subscribers

Connecting People and Information

The denomination's official website, UMC.org, provides a go-to hub for stories, resources, and all things United Methodist. *Interpreter* magazine shares stories and information to enhance spiritual growth and help church members live out their discipleship in ways that go beyond attending weekly worship.

United Methodist News Service provides news, features, and commentaries about what is happening in the Church. InfoServ clarifies the Church's position on current topics and provides answers to those who need assistance, while our United Methodist handbook is filled with comprehensive information about the church and how we live out our global mission.

Embracing Emerging Technologies

Throughout its 75-year journey, United Methodist Communications has sought to stay at the forefront of mass communication using the media of the day, from print to radio to film to TV to advertising to digital media. These tools have shaped how the church communicates faith and empowers people. We strive to be innovative in a dynamically changing communication environment and find new ways to bridge the digital divide.

We use social media channels to reach and engage more people and create places for them to be in conversation with each other, as well as to promote opportunities for people to participate in ministry. We reach millions of people across various channels and continue to see growth in engagement month-to-month and year-to-year. Digital media has driven the evolution of the Rethink Church initiative to use interactive websites and social media to communicate with seekers, rather than to them.

An online training course, Communicating Faith in the 21st Century, helps equip church leaders to use new media to tell stories of faith, while our web hosting service helps them establish an online presence for their churches.

In underserved areas of the world, we are using new technologies to overcome barriers to communication and strengthen the network of The United Methodist Church from the top leadership to members of local churches and extending to local residents. Emerging technologies can enable access to information that improves the quality of people's lives. We help churches integrate innovative new communication technologies in their ministries to parts of the world mostly left behind by technological advances.

Understanding and Serving Our Audiences

More than ever, we are a research-driven agency, basing our strategic planning and daily work on sound data and input. Research provides insights into what is important to our audiences, whether they are pastors, leaders, members, or seekers, and how they prefer to receive information.

Through surveys, we are able to learn more about our constituents' attitudes and opinions regarding various issues facing the church today and assess changes over time in familiarity and support of key Church initiatives. The agency incorporates findings regarding the needs, perceptions, and preferences of its audiences into strategic and tactical decision-making.

Building Bridges for the Future

United Methodist Communications is a dynamic organization filled with people who approach their work with creativity, innovation, and a collaborative spirit.

Our capacity to communicate will continue to grow as technology changes. As we focus on our future and vision as an agency, we will lead with new ways to communicate messages that are relevant for a global Church.

As we move forward, we will seek to recognize and embrace the diversity of The United Methodist Church. We will continue to challenge ourselves to build on our past successes; and we will seek to remember who we serve and why, to set a new standard of excellence in communications and reach people around the world with the good news of Jesus Christ.

Report of the General Commission on the Status and Role of Women

In Christ's family there can be no division into Jew and non-Jew, slave and free, male and female. Among us you are all equal. That is, we are all in a common relationship with Jesus Christ.

(Galatians 3:28-29 The Message)

Our Mission and Our Mantra

The General Commission on the Status and Role of Women (GCSRW) continues to support the Church's "Four Areas of Focus" with an emphasis on creating "Principled Christian Leaders." These leaders have a commitment to the message of Jesus Christ that recognizes every person as a full and equal part of God's human family.

We also recognize that vital congregations are essential to the denomination's mission, "to make disciples of Jesus Christ for the transformation of the world." A vital congregation is a healthy congregation, free of clergy sexual and ethical misconduct, valuing men and women equally.

These truths guide our work.

Education and Leadership

In 2013, under the leadership of a new general secretary, the GCSRW began this quadrennium by conducting a series of listening sessions across the church to determine: 1) the status of women's inclusion in leadership in the denomination (both lay and clergy); 2) the challenges (both real and perceived) facing women in the church; and 3) the programs/resources/systemic changes that are needed to attain equal power and policy-making at all levels of the church, without regard to gender.

What we found

Although there are pockets of extremes, common themes exist across the church. More women are seen in leadership positions, although isolation continues to be a concern. Exacerbating the problem are too few of our male colleagues visibly and vocally supporting women's ministry and leadership in areas heavily populated with denominations that do not ordain women or support women in positions of authority.

We have heard the stories of congregations who turn their backs to women delivering sermons. We've also heard stories of a woman being denied ordination even after a recommendation by her Board of Ordained Ministry and of a male leader stating unequivocally that women should not be elected as bishops, ever.

While much work remains, both women and men are asking for our help and for the Church to be intentional in its inclusion and support of women.

In response to concerns learned through surveys and listening sessions, GCSRW developed and provided training and resources to the annual conferences. These resources included the following: re-publication of *Words That Hurt, Words That Heal;* a series of webinars on leadership skills; the "Clergy Family Summit" to address the needs of the changing roles of clergy spouses and a related website; French and Portuguese translations of *Women Called to Ministry; God of the Bible* (a study based on the names used for God in the Bible); training events in Mozambique, the Philippines, and Russia to address the needs of women in central conferences.

Women by the Numbers

GCSRW gathered data from annual conferences, general church agencies, and United Methodist seminaries to determine the status of women's leadership within the Church. We learned that now 27 percent of clergy in the U.S. are women.

Our research has shown that although there were significant increases in the numbers of clergywomen between 1992 and 2002, the rate of increase has slowed. The growth in the numbers of clergywomen who are elders in full connection can best be described as "modest."

In exploring the possible causes of slowed growth and in collaboration with the General Board of Pensions and Health Benefits and the General Board of Higher Education and Ministry, the GCSRW gathered information that found 50 percent of seminary students were women. Only 40 percent of those female students wanted to seek ordination; 75 percent chose the deacon track and 25 percent chose the elder track.

Statistics were not available across the central conferences. GCSRW is continuing efforts to gather that data.

Resolution 6024 asked the General Commission on Religion and Race and GCSRW, in consultation with

United Methodist Women to create a monitoring instrument for assessing evidence of racism in programs for and with women, children, and youth. In response, we have jointly created a tool that is available by contacting any of our offices.

Sexual Ethics and Advocacy

GCSRW continued to offer support and advocacy to individual victims of clergy sexual misconduct and to provide resources and training on church processes to the episcopacy and annual conference leadership. GCSRW worked with the Council of Bishops to develop policies and training for the prevention of misconduct and for the reconciliation and healing of congregations and victims where misconduct has occurred.

GCSRW has worked collaboratively with United Methodist seminaries in exploring leadership training that teaches respect for all persons (women and men) and personal discipline in both self-care and personal boundaries. These courses will teach future leaders to know and exercise healthy boundaries and self-care necessary to lead vital congregations.

GCSRW convened the Inter-Agency Sexual Ethics Task Force and hosted the "2015 Do No Harm" summit that provided training across the church to prevent clergy misconduct. This training also included teams working to develop culturally appropriate adaptations for use in pilot areas of the central conferences.

Legislation

In response to the request from the 2012 General Conference, GCSRW worked with United Methodist Women and the Division of Ministries of Young People to clarify our requested legislation to ensure that no member of The United Methodist Church will be discriminated against because of her or his gender or age. We celebrate that the church has made advances in the inclusion of women. However, these are tenuous. Women continue to struggle to maintain the steps toward the full inclusion that our mission seeks. Accordingly, we are jointly presenting legislation to amend ¶ 4, Article IV of the Constitution to affirm and protect The United Methodist Church's commitment to equality throughout our worldwide connection.

Conclusion

GCSRW continues to live into its mission through the belief that the seeds that we, the Church, plant will grow to increase the equality of women and men as part of the church's effort to transform the world.

Sexual Ethics as Integral Part of Formation for Ministerial Leadership (Report on Resolution #2046)

The General Commission on the Status and Role of Women (GCSRW) continues its commitment and work to improve and offer training in professional and sexual ethics for United Methodist ministry leaders.

The 2012 General Conference of The United Methodist Church adopted a resolution (2046) proposed by GCSRW. This resolution included a reflection on the commission's work with seminaries and Course of Study programs in shaping curricula and courses to include recommended topics throughout the M.Div. degree or the five-year Course of Study. Topic areas include:

1. Theology of power, privilege, and abuse (including topics such as fiduciary duty of ministry, healthy boundaries, and conflicts of interest)
2. Human sexuality (including topics such as dating, intimacy, work/life balance, pornography and objectification of persons, consent and vulnerability, aspects of gender and sexuality)
3. Sexual misconduct in ministry (including topics such as boundary violations, judicatory processes of justice making, inappropriate uses of social media and networking)
4. Pastoral care (including topics such as working with victims of sexual violence and abuse, transference, dual relationships, confidentiality, and referrals)
5. Best practices of ministry (including topics such as Safe Sanctuaries, healthy communications, clergy self-care, ministering with sex offenders)

In April 2014, staff of GCSRW were invited to attend the spring meeting of the Association of United Methodist Theological Schools (AUMTS) to be in partnership conversation concerning the recommendation set forth in Resolution 2046 in the *2012 Book of Resolutions*. It was agreed each school would identify a contact person to gather information on courses and curricula that address the topics identified as priority for professional and sexual ethics education. In addition, the contact person was asked to provide information on course content to the AUMTS secretary to be shared with GCSRW.

Commission staff had the opportunity to meet with faculty at Wesley Theological Seminary, Garrett-Evangelical Theological Seminary, and Candler School of Theology to discuss current and planned coursework related to professional and sexual ethics. A common theme around the importance of integrating recommended topics throughout the curriculum, including field education seminars, was shared among these schools and is being offered in many United Methodist theological schools. In addition, examples of individual course offerings included: "Sexual Issues in Church and Society" and "Sexual Issues in Parish Ministry." In some schools as many as 18 courses across all divisions of the M.Div. curriculum included a unit, module, or instructional session on sexual ethics.

We know a critical piece for healthy ministry is the clergy's ability to develop self-awareness and self-consciousness. This can only happen through the work of knowing oneself. Ministering at the highest level in professional ethics requires one to fully understand and live out the components of sacred trust and fiduciary duty. It makes sense that formal education curriculum would reflect a similar learning experience for seminary students.

Additional resources offered by many schools include:

- Women in ministry student support groups
- Required attendance at sexual harassment information sessions
- Inclusion of policy and sexual ethics materials in student packets
- Faculty/staff/student advisory panels on sexual harassment

Echoed among all was the desire to have collaborative meetings to discuss, research, and plan this part of the seminary education. GCSRW strongly recommends the development of this resource. There is some concern about wide variations in coursework/learning experiences among the seminaries. Few courses focused on sexuality-related issues.

GCSRW worked with the General Board of Higher Education and Ministry (GBHEM) to assess the content of coursework offered through the Course of Study program. The five-year comprehensive curriculum covers subjects including introduction to Bible studies and theological heritage, congregational care, sexual ethics, and evangelism.

The portrait of what Course of Study programs are doing and not doing demonstrates several points. The cur-

riculum is universally offered throughout annual conferences. GCSRW is concerned about the absence of recommended topics highlighted in Resolution 2046.

Year three recognizes the need for discernment and implementation of appropriate boundaries in ministry. Year four offers a course on ethics that introduces the biblical and theological basis for Christian behavior and emphasizes the pastoral skills needed for moral leadership in the congregation and community.

Courses that focus on sexuality-related issues are absent.

The commission offers this report to the 2016 General Conference with a call for more intentional, coordinated work among seminary faculty (including identified contact persons), GBHEM, and GCSRW. The purpose of such is to advocate and develop resources that satisfy this part of education in seminaries and Course of Study programs.

Eradication of Sexism in the Church (Report on Resolution #3443)

He has shown you, O mortal, what is good.
And what does the Lord require of you?
To act justly and to love mercy
and to walk humbly with your God.
(Micah 6:8 NIV)

Resolution 3443 from the 2012 *Book of Resolutions* acknowledges the pervasive and systemic problem of sexism within The United Methodist Church. In a commitment to eradicate it in all forms, the Church mandates the General Commission on the Status and Role of Women (GCSRW) to work toward that end. The legislation, consistent with United Methodist Social Principles, encourages prevention through education in leadership events with annual conferences and congregations, and policy development on sexual harassment in all ministry settings.

GCSRW viewed the websites of 47 annual conferences and found the following information related to available policy around sexual misconduct within the church:

Ten conference websites offered no information; 37 offered information, however, the location of the policy content varied from site to site, ranging from "Resources" to "Clergy" to "Conference Journal," and the content was often difficult to find. Some referenced 2000 *Book of Discipline* and suggested the information had not been updated in 15 years.

We remain challenged in this work through problems and barriers in all ministry settings. Across the denomination, annual conferences are inconsistent in the resources made available to GCSRW commissions to sponsor education and leadership events aimed at the issue of sexism. We know women comprise 58 percent of the denomination's membership but hold only one-fifth of the top leadership positions. GCSRW continues to receive calls from clergy and laity when circumstances of sexual harassment have resulted in hostile work environments. Almost always, laity are unaware of a sexual misconduct policy within the faith community. Clergy are concerned about filing formal complaints for fear of retaliation and ultimate harm to their ministry careers.

Specific recommendations include a uniform policy shared by all annual conferences reflecting clarity in identifying and naming the problem of sexism and also offering a clear reporting protocol. The UMC sexual ethics summit, "Do No Harm 2015," hosted by GCSRW, offered intensive training by the General Council on Finance and Administration's Legal Counsel on the development of policy and should continue to prioritize this topic in future trainings. In addition, information and education of the policy would be offered by a trained SPRC or church designee to all people in the faith community and updated every two years. In ministry settings other than the local church, the policy would be distributed by appropriate leaders. Policy would be easily accessible through the annual conference and local church/ministry website and printed materials. Currently there exist differing views and opinions regarding policies and practices for prioritizing these resources. A sample policy as well as a checklist for developing and distributing policy will be available at www.umsexualethics.org.

To avoid harm and be proactive in our commitment to eradicate sexism, we will develop and offer a curriculum designed to teach and encourage individuals to relate to one another from a place of integrity, respect, and honor. We **can** make a difference if we learn the importance of relating in this manner. GCSRW desires to develop such resources and make these available throughout the worldwide church in all ministry settings.

We submit this report in the hope that it will guide holy dialogue among United Methodists on the importance of prioritizing resources to eradicate sexism and that General Conference will support further efforts to focus our church and its members on the critical need for actions that will ensure the integrity of all humanity.

United Methodist Women in Mission
A Summary

United Methodist Women is the women's mission organization of The United Methodist Church, putting faith, hope, and love into action on behalf of women, children, and youth in the United States and internationally. United Methodist Women organizes for mission across the United States and world. United Methodist Women is in mission with sister organizations in Africa, with the Women's Society of Christian Service in the Philippines and Korea, and with various women's mission structures in Europe.

During the 2017–2020 quadrennium, United Methodist Women will commemorate our 150th year in mission. We invite the church to join in our celebration by adopting "Celebration of 150 Years of United Methodist Women," Resolution #60255, page 1002. United Methodist Women has made an indelible impact on The United Methodist Church and the world since eight women gathered in a Boston church on March 23, 1869, and began organizing for mission with women and children. This history is both a foundation and an inspiration for the vital work that lies ahead.

United Methodist Women's Strategic Plan

A fresh wind of the Holy Spirit is moving through United Methodist Women as we pursue a vision of turning faith, hope, and love into action on behalf of women, children, and youth around the world. The 2012 General Conference voted to establish United Methodist Women as an agency within The United Methodist Church and approved the more flexible structure options that we proposed, including national leadership structure comprised of United Methodist Women leaders, representatives from the deaconess and home missioner community, our regional missionaries, and representatives from selected agencies of The United Methodist Church and the World Federation of Methodist and Uniting Church Women.

United Methodist Women has identified five strategic outcomes:

- Provide opportunities and resources to grow spiritually, to become more deeply rooted in Christ, and to put faith into action.
- Organize for growth with flexible structures leading to effective witness and action.
- Equip women and girls around the world to be leaders in communities, agencies, governments, and churches.
- Work for justice through compassionate service and advocacy to change unfair policies and systems.
- Provide educational experiences that lead to personal change in order to transform the world.

The total program of United Methodist Women is mission. Mission Giving makes United Methodist Women mission possible. Mission Giving is United Methodist Women members' second- and third-mile gifts beyond their tithes and offerings. Mission Giving provides vital support for the 97 United Methodist Women-related National Mission Institutions, other U.S. ministries and international work with partners, including annual support for more than 150 programs internationally, carried out by up to 116 organizations in more than 110 countries. Mission Giving supports spiritual growth programs, membership nurture, and opportunities for leadership development, mission education, service, and advocacy. Mission Giving supports the actualization of United Methodist Women's vision of turning faith, hope, and love into action on behalf of women, children, and youth around the world.

Spiritual Growth

Individually and collectively, United Methodist Women members tend to their spiritual growth through prayer, study, fellowship, and informed mission action. United Methodist Women produces an array of resources and programs in English, Spanish, and Korean to promote spiritual growth. From 2012 to 2016, United Methodist Women spiritual growth studies addressed *Immigration and the Bible: A Guide for Radical Welcome; The Call: Living Sacramentally, Walking Justly; How Is It with Your Soul?; Created for Happiness: Understanding Your Life in God;* and *The Bible and Human Sexuality: Claiming God's Good Gift.*

Transformative Education

United Methodist Women offers many opportunities for transformative study and experiences. Since 2012, more than 80,000 people in the United States have participated in United Methodist Women's annual Mission u events focused on the selected spiritual growth, geographic area, and contemporary issue studies. The Seminar Program on National and International Affairs offers groups an opportunity to bring a faith perspective to complex social issues such as human trafficking, restorative justice, poverty, racial justice, maternal health, and

economic justice. More than 6,000 members and friends from around the world attended at the "Make It Happen" quadrennial Assembly in 2014. Our Ubuntu Journey program enabled members to worship, learn, cry, pray, share, rejoice, and work with mission partners and sisters in the faith in Cambodia, Chile, Costa Rica, Ecuador, Haiti, Japan, Liberia, Lithuania, Northern Ireland, Philippines, Sierra Leone, South Korea, the Texas-Mexico border, and Zimbabwe.

Service and Advocacy

United Methodist Women members volunteer and reach out locally and also support direct service at national and international ministries. Through the new maternal and child health initiative with the United Methodist Committee on Relief (UMCOR), United Methodist Women has already provided more than $200,000 in grants to projects in 15 countries for formal and non-formal midwife training, nutrition programs, and reproductive health education for women while continuing support to long-time mission hospitals.

United Methodist Women also engages in advocacy work that calls for changes to systems causing harm to women, children, youth, and families including such issues as domestic violence, human trafficking, climate change, and environment justice, racial justice, immigrant rights, and income inequality.

Also, in 2013 United Methodist Women brought together women from the Democratic Republic of Congo, Mozambique, Rwanda, and Zimbabwe for a three-day women's peace building conference at Africa University in Mutare, Zimbabwe. The Institute of Peace, Leadership, and Governance at Africa University co-sponsored the event, seeking to equip women to promote peace within and between their countries. United Methodist Women in the Democratic Republic of Congo, Mozambique, and Rwanda have grown this peace-building initiative.

United Methodist Women is a part of the United Methodist Immigration Task Force seeking reform in the United States and learning about migration globally, working with United Methodist and other allies, including Justice for Our Neighbors, on the campaign to end detention of undocumented immigrant families.

Leadership Development

United Methodist Women trains women to be leaders in the church and in society in the United States and globally. We have provided scholarships to U.S. students and to international students in higher education institutions in 18 countries on four continents through to completion of their course of study. United Methodist Women's eight regional missionaries work in their home regions on leadership development for women and youth in 49 countries and focus on gender justice; economic empowerment, including job skills training and microcredit groups; and restorative justice work with women in jail.

United Methodist Women is connected to the Wesley Center in Tokyo, Japan, and the Scranton Center for Women's Leadership in Seoul, South Korea. These two centers are current expressions of the giving and service of United Methodist Women predecessor organizations, providing educational and leadership development opportunities to young women from around the world.

United Methodist Women also administers the Deaconess and Home Missioner Office, a program for laywomen and laymen who are called to lifetime vocational ministries of love, justice, and service as part of a covenant community. We look forward to celebrating the consecration of deaconesses and home missioners during morning worship on Monday, May 16, at this General Conference.

Legislation to Watch

Key United Methodist Women-supported legislation to watch includes: "Responsible Parenthood," Resolution #2025, page 327, which affirms "the family, in its varying forms" and the right of families to have access to and education about family planning; and "A Charter for Racial Justice Policies in an Interdependent Global Community," Resolution #3371, page 362, which undergirds the important work of racial justice in our church, nation, and world.

In response to a 2012 General Conference referral, United Methodist Women is supporting an amendment to Article 4 of the Constitution of The United Methodist Church being submitted by COSROW [General Commission on the Status and Role of Women] to this General Conference that adds gender to the Church's mandate for inclusivity.

United Methodist Women is submitting legislation based on a study by the Deaconess and Home Missioner administrative office that would designate the community as an order of the Church.

Conclusion

United Methodist Women on the local, district, conference, jurisdictional, and national levels looks forward to moving onward in mission in the upcoming quadrennium. In so many, often-unspoken ways, United Methodist Women has been and continues to be a source of strength for women, a place to grow and learn and recognize the power of their God-given voices. The world has changed since the "dark and stormy night" of our founding in 1869. The needs of women, children, and youth have changed in some ways and remained the same in others. What hasn't changed is the need for United Methodist Women, because in the twenty-first century women still need to organize for mission.

United Methodist Women in Mission

An Overview

United Methodist Women is the women's mission organization of The United Methodist Church, putting faith, hope, and love into action on behalf of women, children, and youth in the United States and internationally. On the local, district, and conference levels, United Methodist Women is a creative, supportive community of women organized around the Purpose, which is "to know God and to experience freedom as whole persons through Jesus Christ" and "to expand concepts of mission by participation in the global ministries of the church." On the national level in the United States, United Methodist Women is "actively engaged in fulfilling the mission of Christ and the Church," interpreting the organization's Purpose and "support[ing] ministry with and advocat[ing] for the oppressed and dispossessed with special attention to the needs of women, children, and youth" (*The Book of Discipline of The United Methodist Church, 2012,* ¶1319). United Methodist Women organizes for mission across the United States and around the world. United Methodist Women is in mission with sister organizations in Africa, with the Women's Society of Christian Service in the Philippines and Korea, and with various women's mission structures in Europe.

During the 2017–2020 quadrennium, United Methodist Women will commemorate our 150th year in mission. General Conference affirmed the work of United Methodist Women in 2004 and 2008, and we invite the church to join in our celebration by adopting **"Celebration of 150 Years of United Methodist Women,"** Resolution #60255, page 1002. United Methodist Women has made an indelible impact on The United Methodist Church and the world since eight women gathered in a Boston church on March 23, 1869, and began organizing for mission with women and children. This history is both a foundation and an inspiration for the vital work that lies ahead.

Throughout our history, United Methodist Women and its predecessor organizations brought women together in small groups to grow in faith, learn about their own needs and potential, learn about others, and organize and raise funds so that they could reach out to marginalized neighbors in their local communities and around the world. Together, we continue to be transformed, as the apostle Paul says, by the renewing of our minds (Romans 12:2). Our eyes are opened—and once that happens it is very hard to shut them again.

Our spiritual foundation and the knowledge that we are powerful disciples of Christ is the fertile ground on which God calls us to action. It really is no surprise that school, clinics, and community centers are part of United Methodist Women's mission legacy and ongoing commitment. Our foremothers organized to end foot-binding in China, and we organize to end domestic violence and human trafficking today.

As United Methodist Women approaches our 150th anniversary, we are building upon this legacy of mission focused on the needs of women, children, and youth that has been passed on to us by our foremothers. With one hand, we are gathering our history in events like the "Voices Lost and Found" conference at Methodist Theological School in Ohio in May 2015. With the other hand, we are welcoming yet another generation of women for this important work, as we continue to serve and discern our calling to this specialized mission in the twenty-first century.

United Methodist Women's Strategic Plan

A fresh wind of the Holy Spirit is moving through United Methodist Women as we pursue a vision of turning faith, hope, and love into action on behalf of women, children, and youth around the world. The 2012 General Conference voted to establish United Methodist Women as an agency within The United Methodist Church and approved the more flexible structure options that we proposed to enable local, district, and conference women to organize for mission in ways that best suit their contexts and communities. In the United States, United Methodist Women's streamlined structure includes a smaller 25-member national board of directors and a 70- to 80-member Program Advisory Group comprised of United Methodist Women leaders, representatives from the deaconess and home missioner community, our regional missionaries, and representatives from selected agencies of The United Methodist Church and the World Federation of Methodist and Uniting Church Women.

With this in place, during this past quadrennium United Methodist Women engaged in a strategic planning process in an effort to accomplish key objectives in concert with The United Methodist Church's *Discipline* and mission charge to the organization:

- Provide opportunities and resources to grow spiritually, to become more deeply rooted in Christ and to put faith into action.
- Organize for growth with flexible structures, leading to effective witness and action.
- Equip women and girls around the world to be leaders in communities, agencies, governments, and churches.
- Work for justice through compassionate service and advocacy to change unfair policies and systems.
- Provide educational experiences that lead to personal change in order to transform the world.

At the heart of our work is faith that animates United Methodist Women members and leads us into compassionate service and passionate advocacy for justice. The needs of the world and the injustice experienced by women, children, and youth drive us to deepen our spiritual resources.

The total program of United Methodist Women is mission. Mission Giving makes United Methodist Women mission possible. Mission Giving is United Methodist Women members' second- and third-mile gifts beyond their tithes and offerings. Mission Giving provides vital support for the 97 United Methodist Women-related National Mission Institutions, other U.S. ministries and international work with partners. Mission Giving supports spiritual growth programs, membership nurture, and opportunities for leadership development, mission education, service, and advocacy. Mission Giving supports the actualization of United Methodist Women's vision of turning faith, hope, and love into action on behalf of women, children, and youth around the world.

Living into this vision requires spiritual growth, transformative education, service and advocacy, and leadership development—the core components of the United Methodist Women mission program.

Spiritual Growth

Individually and collectively, United Methodist Women members tend to their spiritual growth through prayer, study, fellowship, and informed mission action. United Methodist Women produces an array of resources and programs in English, Spanish, and Korean to promote spiritual growth. **The Prayer Calendar,** produced cooperatively with the General Board of Global Ministries, equips members and friends for intercessory prayer with daily lectionary readings and listings of United Methodist-related National Mission Institutions and international partners along with the names and birthdays of missionaries and mission personnel. Bible studies and spiritual growth reflections are monthly features in the organization's **response** magazine, and each year United Methodist Women publishes a spiritual growth study to help members mature in their faith as they follow Christ in service.

United Methodist Women offers spiritual growth studies not only to its membership, but also to the entire church for transformative spiritual growth that deepens participants' relationship with God and with neighbors.

From 2013 to 2016, United Methodist Women's spiritual growth studies addressed:

- ***Immigration and the Bible: A Guide for Radical Welcome.*** Much of the Bible is the story of migration, immigrants, and journeys of faith. This 2012 study explores the biblical and theological understandings of migration, what it is to be a sojourner and how to live into the biblical mandate of hospitality for "the stranger" and "aliens" in our midst.
- ***The Call: Living Sacramentally, Walking Justly.*** This 2013 spiritual growth study explores sacramental understandings of baptism, communion, and discerning—and answering—God's calling on your life.
- ***How Is It with Your Soul?*** This 2014 study looks at this question asked often in early Methodist classes and bands to help study participants explore the inner and outer dimensions of the Christian life and be challenged to become more vibrant disciples of Christ.
- ***Created for Happiness: Understanding Your Life in God.*** This 2015 study juxtaposes John Wesley's teaching on "The Beatitudes" with popular understandings of happiness and helps participants reflect on how to live the life that God calls us to.
- ***The Bible and Human Sexuality: Claiming God's Good Gift.*** This 2016 study explores the depth of the biblical witness on human sexuality and what this says to us as Christians today.

Transformative Education

Mission education deepens spiritual growth and understanding about how God is at work in the world. United Methodist Women provides many opportunities for members and others to educate themselves for mission through events, programs, and personal study. Since 2012, more than 80,000 people in the United States have participated

in United Methodist Women's annual Mission u events focused on the selected spiritual growth, geographic area, and contemporary issue studies. Participants can get continuing education college credits for some of the studies. United Methodist Women's annual Reading Program features more than sixty titles organized in the categories of spiritual growth, education for mission, leadership development, nurturing for community, and social action.

United Methodist Women's Seminar Program on National and International Affairs offers groups an opportunity to study complex social issues from a faith perspective at the organization's Church Center for the United Nations in New York City and at United Methodist Women-hosted events in other locations. Since 2012, the program led approximately 200 seminars for church, youth, student, and United Methodist Women groups. The seminars addressed such issues as human trafficking, restorative justice, poverty, racial justice, maternal health, economic justice, and more.

Service and Advocacy

United Methodist Women members volunteer and reach out locally and also support direct service at national and international ministries. Such compassionate service takes United Methodist Women to places where people are hurting and offers a clearer view of God's image in the faces of neighbors. This is why United Methodist Women also engages in advocacy work that calls for changes to systems causing harm to women, children, youth, families, and the earth that we all must share. Over the past quadrennium, United Methodist Women advocacy raised awareness about domestic violence, human trafficking, climate change and environment justice, racial justice, immigrant rights, and income inequality.

Leadership Development

United Methodist Women trains women to be leaders in the church and in society in the United States and globally. International examples include United Methodist Women scholarships and our regional missionaries who work with women and youth in their areas (see "International Ministries" section). Our Leadership Development Days program is an example of our U.S. efforts in this area. Since 2012, we've expanded the former annual training for newly elected conference United Methodist Women officers into three regional Leadership Development Days also open to district and local women who want to hone their leadership skills. In addition to sessions specifically for United Methodist Women officers, these weekend training events include workshops on the theology of mission, planning for inclusion, worship and music, practicing dialogue and conflict resolution, Internet basics and communications, acting for justice, and more.

United Methodist Women also administers the Deaconess and Home Missioner Office. Deaconesses are laywomen and Home Missioners are laymen who are called by the Holy Spirit to devote their vocational lives to Christlike service in a lifetime relationship as part of a covenant community. Legislation submitted to this General Conference reflects a study of the understanding of the Office of Deaconess and Home Missioner as an order.

We look forward to celebrating the consecration of deaconesses and home missioners during morning worship on Monday, May 16, at the upcoming General Conference.

2012–2016 Highlights of United Methodist Women in Action

Limitless: Redefining Tomorrow

In August 2012, about 200 young women and mentors from around the country gathered at Duke University in Durham, North Carolina, for United Methodist Women's "Limitless: Redefine Tomorrow," the first leadership event of its kind designed by and for teens, young women, and their mentors. The event included worship, workshops, an Ubuntu Day of Service, and opportunities for young women to network and have fun. The Limitless initiative is shattering stereotypes and helping to energize a new generation of women to commit to help lead United Methodist Women into its next 150 years of mission. Participants took what they learned back home and organized similar leadership training events and ongoing efforts in their respective areas with their conference United Methodist Women throughout the quadrennium.

Limitless participant Katie Lindsey-McCoy explained: "In the twenty-first century, it is still critical for women to organize for mission because we have a responsibility to generations after us to open doors just as those before us have opened doors. I love our 'faith, hope, and love in action' message. Jesus didn't just *tell* us he wanted us to spread the good news and 'love thy neighbor as thyself'; he *showed* us. I'm excited to be a part of United Methodist Women!"

Assembly

More than 6,000 United Methodist Women members and friends from around the world attended Assembly

2014 at the Kentucky International Convention Center in Louisville, April 15–17, 2014. The Assembly theme was "Make It Happen," and the event included worship, performances, workshops, social gatherings, world-renowned speakers, a fair-trade market, and a march for economic justice. Optional pre-event actions included an Ubuntu Day of Service featuring opportunities to volunteer with local community organizations and a reunion for the young women who attended the Limitless: Redefine Tomorrow event in 2012.

Also at Assembly, United Methodist Women launched a new maternal and child health initiative in cooperation with the United Methodist Committee on Relief (UMCOR).

National Seminar

More than 200 women from around the country prepared for bold, faith-based, justice action at "Interrupting Indifference: Jesus, Justice, and Joy," the quadrennial United Methodist Women National Seminar in Chicago, Illinois, July 29 to August 2, 2015. The training event included site visits, joint actions with local groups, and workshops on spiritually anchored activism, climate justice, maternal and child health, economic inequality, mass incarceration and police brutality, organizing skills, and more. Participants left the event equipped with skills to effect change in their home communities.

Language Ministries

United Methodist Women continued its leadership development work by reaching out to U.S. women whose first language is not English as they organize for mission. The annual VOICES: A Transformative Leadership Event brings together conference United Methodist Women presidents and language ministries coordinators from around the country for a weekend of training in how to welcome, nurture, and resource women of various language groups in our conferences. Currently, United Methodist Women's language ministries reach women whose first languages are Akan, Creole (French), Hmong, Korean, Spanish, Tagalog, and Tongan.

Health Care

Health care for women, children, and youth has been a key mission area for United Methodist Women since women first began organizing for mission nearly 150 years ago, and it continues to be a mission priority. Through the new maternal and child health initiative with UMCOR, United Methodist Women has already provided more than $200,000 in grants to projects in 15 countries for formal and non-formal midwife training, nutrition programs, and reproductive health education for women. United Methodist Women also continued support to longtime mission hospitals.

On the local level, United Methodist Women members also worked for the health care needs of women, children, and youth. Northwest District United Methodist Women of Texas Conference is an example. The district brought the community together for a youth suicide prevention forum at its fall meeting in 2013. Speakers at the event included local law enforcement officers, the director of a mental health crisis center, educators, and clergy.

United Methodist Women is also urging this General Conference to readopt "Responsible Parenthood," Resolution #2025, page 327, which affirms "the family, in its varying forms, constitutes the primary focus of human love, acceptance, and nurture," and that "family life is a major aspect of the abundant life (John 10:10) which Jesus came to bring." The resolution affirms the right of families to have "access to and education about family planning," and decries the fact that "women around the world bear the consequences, and so do their families, when they do not have access to and education about family planning."

International Ministries

From United Methodist Women living out their faith in Liberia to girls dreaming of college education in China; to women farmers feeding their families in Haiti; to women and children receiving treatment for tuberculosis at a mission hospital in the Philippines; to crisis intervention for migrant domestic workers in Hong Kong; to unlocking financial opportunities for rural communities in Mozambique; to literacy for rural Nepalese women; to Central African women writing their own faith stories, United Methodist Women impacts more lives than can be counted through our international ministries.

In 2013–2016, United Methodist Women international ministries:

- *Annually* supported some 150 programs internationally, carried out by up to 116 organizations in more than 110 countries. Supported programs that provided primary, secondary, and higher education; non-formal health care and education for women; literacy training; human trafficking prevention and intervention; spiritual growth, leadership and orga-

nizational development; environmental justice action; work to end violence against women and children; women's economic development; improving women's role in church and society; food security; and addressed migration issues around the globe.

- Sponsored eight regional missionaries who work with women and youth in their home regions in the areas of leadership development for women and youth and other things that make for peace. Their work reaches 49 countries in Africa, Asia/Pacific Islands, Latin America, and the Caribbean and focuses on gender justice; economic empowerment, including job skills training and microcredit groups; restorative justice work with women in jail; and leadership development for women and youth. Regional missionaries partner with Methodist and United Methodist women groups on organizational development, mission education, spiritual growth opportunities, and education.

- Supported disaster/emergency response efforts of partner organizations directly, with UMCOR and supported women's groups' networking efforts during crises. This included providing grants for West African women's response to the Ebola crisis and for relief work after the 2015 earthquakes in Nepal. This is women advocating for women, an approach to disaster relief that includes the needs of women.

- Provided scholarships to more than 73 students enrolled in institutions of higher education in 18 countries in Asia, Africa, Europe, and Latin America/Caribbean. United Methodist Women scholarships are designed to support students to the completion of their course of study.

  United Methodist Women used funds that would have paid for our exhibit at the 2012 General Conference to instead award scholarships to two women for seminary education in Cameroon. Georgette N. Atsina and Julienne G. Ngo Um are those women. Both are now serving in the church and society. Ms. Atsina said: "Without the scholarship, I would not have been able to study theology, because the courses are so expensive, and I thank God to have accorded me this privilege."

- Strengthened relationships with mission partners in Japan through the Wesley Center in Tokyo and in South Korea through the Scranton Center for Women's Leadership in Seoul. These two centers are current expressions of the giving and service of United Methodist Women predecessor organizations as the stewardship of funds given years ago is applied to the needs of women, children, and youth today. Each year the Scranton Center provides millions of dollars in scholarships to women throughout Asia and at Africa University.

  United Methodist Women, the Scranton Center, and the Wesley Center have worked together to develop another generation of women leaders on issues like peace and the environment. Participants in the programs have included women, age 18–35, from the United States, South Korean, China, and Japan. U.S. participants were from United Methodist Women-supported colleges, the United Methodist Native American International Caucus, and United Methodist Women groups.

Ubuntu Journeys

Since 2006, Ubuntu Journeys have offered unique opportunities for United Methodist Women members to experience the mutuality of mission as they visit international mission partners and worship, learn, cry, pray, share, rejoice, and work with sisters in the faith.

From 2012 to 2016, about 150 local United Methodist Women members participated the Ubuntu Journey program in Cambodia, Chile, Costa Rica, Ecuador, Haiti, Japan, Liberia, Lithuania, Northern Ireland, Philippines, Sierra Leone, South Korea, the Texas-Mexico border, and Zimbabwe.

Rita Gaither-Grant of Indiana Annual Conference, a former director of United Methodist Women and participant in the Sierra Leone Ubuntu Journey, explains the impact of the program: "The Ubuntu Journeys assist us with telling the real stories of women, children, and youth around the world . . . makes being in mission together real. . . . You realize that the hopes, dreams, and concerns we have, they have. . . . We are more alike than different. . . . This is the story of our membership . . . the story of a loving, caring community of women who live the same purpose as we."

Advocacy for Justice

Climate Justice

United Methodist Women's "Be Just. Be Green." initiative created a 13 Steps to Sustainability program, which

includes a comprehensive website with guides and surveys to help United Methodist Women groups measure their progress in hosting meetings and events that are environmentally friendly and just for workers. The "Be Just. Be Green." initiative also includes the first Women's Carbon Fund, which supports projects that lower atmospheric carbon dioxide, help women and children impacted by climate change, and promote climate justice advocacy efforts.

Climate Justice is the focus of United Methodist Women's 2016 adult, youth, and children issue mission studies.

Domestic Violence

Working with the FaithTrust Institute, United Methodist Women offered training, educational materials and other resources to local women and district and conference groups. The women, in turn, organized educational panel discussions and domestic violence awareness campaigns in their local churches and communities.

United Methodist Women continued our partnership with United Methodist Men on domestic violence by co-sponsoring a Domestic Violence Church Team Training program with the FaithTrust Institute. The program provided domestic violence awareness training for selected churches that commit to likewise train other churches in their conferences.

United Methodist Women also established the Inelda Z. González Initiative on Domestic Violence in honor of the 2009–2012 Women's Division president to help conferences work on this issue across the United States.

Gender Justice

Throughout the quadrennium, United Methodist Women joined with international nongovernmental organizations (NGOs) working for women's equality through our work at the Church Center for the United Nations. United Methodist Women advocated for U.S. adoption of the United Nations (U.N.) Convention for the Elimination of Discrimination Against Women (CEDAW) and has sponsored meetings for NGO women in the days before the official U.N. annual meeting accessing CEDAW's impact. United Methodist Women also worked with the Center of Global Women's Leadership on a march and prayer vigil on International Women's Day and with the People's Global Action on Migration to advocate for the human rights of immigrants around the world. Each year, United Methodist Women brings delegations of women from around the world to participate in the annual U.N. Commission on the Status of Women as well as other U.N. meetings on peace and justice.

The 2012 General Conference referred an amendment to Article 4 of the Constitution of The United Methodist Church back to the Commission on the Status and Role of Women (COSROW) and Women's Division, now United Methodist Women, for consideration of how gender should be addressed in the church's mandate for inclusivity. The result of this shared work is in a petition supported by United Methodist Women that has been submitted by COSROW to the 2016 General Conference.

Human Trafficking

Throughout the quadrennium United Methodist Women's Washington Office of Public Policy resourced local United Methodist Women members around the country on this issue and mobilized them for action through the Intercept the Trafficker campaign. This effort raised awareness about human trafficking and how large sporting events like the Super Bowl can increase opportunities for predators to profit from the crime. During the Super Bowl season, United Methodist Women members posted fliers in public bathrooms, handed out postcards, and provided inserts in their Sunday worship bulletins about the human trafficking, what it looks like in their communities, and how to contact help if they suspect they have encountered someone who is being trafficked.

Members also organized community educational events about human trafficking. The Northeast District of the North Alabama Conference United Methodist Women is an example. About 350 attended a human trafficking awareness seminar the district women co-sponsored with the district superintendent and host church, Trinity United Methodist Church in Huntsville, Alabama.

On the national level, United Methodist Women gave grants of up to $10,000 each for national and international projects working to end human trafficking, modern-day child and adult slave labor, and sexual exploitation. Susannah Wesley Community Center in Honolulu, Hawaii, is an example. The United Methodist Women-supported center provides social services to human trafficking survivors as they transition back into a "normal" life. The center is a member of the Hawaii Coalition Against Human Trafficking.

The Batis Center for Women in the Philippines is one of several international programs supported by United Methodist Women that is working to end human traffick-

ing as it helps survivors heal. The Batis Center for Women helps Filipino women migrant workers and their families through welfare services, organizing, education, training, and more.

Human Rights and Investment Ethics

United Methodist Women was an active participant on the Human Rights and Investment Ethics Task Force, working with other church agencies to identify resources, principles, and procedures that express our commitment to human rights.

The 2012 General Conference directed United Methodist general boards and agencies to prayerfully consider advocating that all companies formally recognize and adopt into their codes of conduct the United Nations' Guiding Principles on Business and Human Rights (also known as the Ruggie Principles). United Methodist Women's investment portfolio is currently invested in a socially responsible manner by the General Board of Pension and Health Benefits. United Methodist Women is also a founding member of the Interfaith Center for Corporate Responsibility, which works to integrate social values into corporate and investor actions and is a strong advocate of the Ruggie Principles.

Immigrants Rights

The struggle for just immigration policies here in the United States was a major focus of United Methodist Women's advocacy work from 2012 to 2016. United Methodist Women chief executive officer Harriett Jane Olson, several conference social action coordinators, and deaconesses joined United Methodist and other supporters in a civil disobedience action in Washington, D.C., in 2013. Throughout the quadrennium, United Methodist Women worked closely with United Methodist and other allies, including Justice for Our Neighbors, on the campaign to end detention of undocumented immigrant families that included a national letter-writing effort urging the White House and Congress to stop the practice.

United Methodist Women is a part of the United Methodist Immigration Task Force seeking reform in the United States and learning about migration globally. United Methodist Women provided emergency grants to National Mission Institutions located along the U.S.-Mexico border in Texas and California that opened their doors to the wave of Central American women and unaccompanied children who crossed into the United States during the summer of 2014. During that crisis, local United Methodist Women members provided needed volunteer hands and friendly smiles for the frightened migrant women and children arriving at the mission institutions as well as donated needed supplies.

Peace Building

In the fall of 2012, United Methodist Women responded to the hate language in an anti-Muslim ad campaign targeting New York City subway stations with a counter subway ad campaign promoting peace. Our subway ad simply stated: "Hate speech is not civilized. Support peace in word and deed" in white letters on a bright green background with our United Methodist Church cross and flame logo and tagline, "United Methodist Women: Faith * Hope * Love in Action," along the bottom of the ad. Our ad for peace hung next to the anti-Muslim ad that we sought to counter. United Methodist Women chief executive officer Harriett Jane Olson explained: "The work for peace is very difficult and requires mutual respect and respectful dialogue. Incendiary speech is an impediment to dialogue and to peace making."

A critical part of United Methodist Women's peacemaking work is directing the attention of U.S. and international policymakers to issues raised by grassroots women around the world. The work of our Washington Office on Public Policy and Church Center for the United Nations are key components in this task.

In 2013, United Methodist Women celebrated the 50th anniversary of our ministry of hospitality, peace building, and advocacy at the Church Center for the United Nations, located across the street from the United Nations in New York City.

That same year, following a fall 2012 visit of an ecumenical delegation from the Democratic Republic of Congo to the United States to call attention to human rights atrocities then underway in their nation as many seek its mineral wealth, United Methodist Women brought together women from the Democratic Republic of Congo, Mozambique, Rwanda, and Zimbabwe for a three-day women's peace building conference at Africa University in Mutare, Zimbabwe. The Institute of Peace, Leadership, and Governance at Africa University co-sponsored the event, seeking to equip women to promote peace within and between their countries. United Methodist Women in the Democratic Republic of Congo, Mozambique, and Rwanda have continued and expanded this peace-building initiative.

Later in 2013, United Methodist Women participated in Congo Week, an initiative of Congolese youth

and faith leaders in which the third week of October is designated for letter writing, educational forums, and other activities to raise awareness about the international grab for minerals vital to modern technology that keeps triggering war and violent conflict in the Democratic Republic of Congo.

In July 2014, United Methodist Women was granted "special consultative" status with the United Nations and "specialized ministries" status with the World Council of Churches. Prior to 2012, United Methodist Women worked with these organizations as a division of the United Methodist General Board of Global Ministries. United Methodist Women's new status with these organizations opens new mission opportunities. For example, as a specialized ministry, United Methodist Women was able to send women from Democratic Republic of Congo and Zimbabwe to a World Council of Churches event on peace building in their region.

Racial Justice

United Methodist Women from its beginnings has worked to build a community and social order without racial barriers. In 1952, United Methodist Women drafted and adopted the first Charter for Racial Justice, and The United Methodist Church adopted a version of the charter in 1980. United Methodist Women urges the General Conference to readopt "A Charter for Racial Justice Policies in an Interdependent Global Community," Resolution #3371, page 362 as the work for racial justice in our church, nation, and world is, unfortunately, far from complete.

Racial justice remains a focus of United Methodist Women mission as members work to promote racial justice in the United States and around the world. Often racism is understood in solely personal terms, when it in fact operates in more insidious and harmful ways through social structures and institutions. Throughout the quadrennium, United Methodist Women leadership training events, seminars, and meetings included workshops on institutional racism, to empower members to recognize it, understand how it operates, not perpetuate it, and help to dismantle it.

Also, as directed by the 2012 General Conference, United Methodist Women has worked with the General Commission on Religion and Race and COSROW to develop an instrument for accessing racism in programs for and with women, children, and youth. The monitoring tool is available by contacting any of our offices.

Conclusion

United Methodist Women on the local, district, conference, jurisdictional, and national levels looks forward to moving onward in mission in the upcoming quadrennium. In so many, often-unspoken ways, United Methodist Women has been and continues to be a source of strength for women, a place to grow and learn and recognize the power of their God-given voices. The world has changed since the "dark and stormy night" of our founding in 1869. The needs of women, children, and youth have changed in some ways and remained the same in others. What hasn't changed is the need for United Methodist Women, because in the twenty-first century women still need to organize for mission.

Office of Deaconess and Home Missioner Lay Order Report to General Conference

Outline

1) Executive Summary
2) Purpose of This Report
3) Current and Historical Context of the Office of Deaconess and Home Missioner.
4) Study of the Office of Deaconess and Home Missioner Referral by General Conference 2012
5) Shared Conclusions
6) Legislation

Executive Summary

This report shares the findings and recommendations of the 2012 General Conference referral to the Office of Deaconess and Home Missioner to determine if a group of laity can properly be considered an order within The United Methodist Church's polity and theology of ministry and if the Office of Deaconess and Home Missioner fits that definition. In short, the study conducted by United Methodist Women concludes yes to both questions and proposes revised legislation as a result [petition #60245, page 977].

Deaconess service has been an integral part of United Methodist ministry for over 127 years. Since 2004, home missioners have enjoyed the same status. Today, there are at least 650 United Methodist deaconesses and home missioners globally who "function through diverse forms of service directed toward the world to make Jesus Christ known in the fullness of his ministry and mission" (*The Book of Discipline of The United Methodist Church, 2012,* ¶ 1314).

Deaconesses and home missioners represent a different expression of the diaconate than ordained deacons in The United Methodist Church. Deaconesses and home missioners are a lay expression, while deacons are an ordained expression, with both being diaconal callings. Since 2004 the Office of Deaconess and Home Missioner has been open to men (home missioners) in addition to the long-standing relationship of women (deaconesses).

The 2012 General Conference referral based on legislation submitted by the Women's Division of the General Board of Global Ministries (now United Methodist Women) was welcomed by the administrative office for the Office of Deaconess and Home Missioner to study the appropriateness of the use of the term "lay order" in The United Methodist Church. The administrative office, under the guidance of the Committee on Deaconess and Home Missioner Service, engaged in a study process to answer this referral. Consultation attendees comprising both lay and clergy included historians and theologians from seminaries and universities, general agency personnel, seminary students, deaconesses, home missioners, and other key persons whose perspectives were deemed especially helpful for deliberations.

The process concluded that:

- Deaconesses and home missioners are rightly understood as a lay order, as they compose "a covenant community within the church to mutually support, care for, and hold accountable its members for the sake of the life and mission of the church," which is the definition of an order in the *Book of Discipline* (¶ 306). The defining characteristic both now and throughout the deaconess and home missioner history is the covenant community with one another.

- Deaconesses and home missioners have always functioned as an order as they have struggled with and tried to appropriate emerging forms of Christian discipleship. This kind of commitment and obedience requires structure, culture, relationship, and community. Deaconesses and home missioners form a covenant community that is characterized by a common call rooted in Scripture—a commitment to the mission of the church informed by history, driven by mission, ecumenical in scope, and global in outreach.[1]

- The *Book of Discipline* already recognizes an order inclusive of laity in the Order of St. Luke (¶ 630.4c and ¶ 1113.14).

In appreciation of the study process, revised legislation [petition #60245, page 977] is being presented to General Conference 2016.

Purpose of This Report

This report provides a summary of the findings from the study process, including a 2014 consultation that took place at the Scarritt Bennett Center in Nashville, Tennessee,

1. *Theology and Relationship, Handbook of Administrative Policies and Guidelines Offices of Deaconess, Home Missioner, and Home Missionary*, October 2013, Policy 201, 9.

exploring the existence of a lay order in The United Methodist Church and the role of deaconesses and home missioners in light of that order.

At the 2012 General Conference the Women's Division of the General Board of Global Ministries proposed an addition to a subparagraph following ¶ 1314.1 in the *Book of Discipline* as follows:

> The Office of Deaconess and Home Missioner is a lay order of The United Methodist Church as order is defined in ¶ 306 "a covenant community within the church to mutually support, care for, and hold accountable its members for the sake of the life and mission of the church."

The legislation was then amended in subcommittee to state: "The Office of Deaconess and Home Missioner is a lay order." The committee, in later discussions, recommended referral for study to the administrative office for the Office of Deaconess and Home Missioner. Through committee discussion, it became apparent that members sought a deeper understanding of order in terms of laity. The Women's Division (now United Methodist Women) welcomed the referral for study.

Current and Historical Context of the Office of Deaconess and Home Missioner

Current Context

Deaconesses and home missioners are laypeople in The United Methodist Church who are called by God to make a lifetime commitment to fulltime ministries of love, justice, and service. They are often involved in diverse forms of service directed toward the world to make Jesus Christ known in the fullness of his ministry and mission, which mandate that his followers:

- Alleviate suffering;
- Eradicate causes of injustice and all that robs life of dignity and worth;
- Facilitate the development of full human potential; and
- Share in building global community through the church universal.

The Book of Discipline, 2012 describes the Office of Deaconess and Home Missioner:

> The purpose of the Office of Deaconess and Home Missioner shall be to express representatively the love and concern of the believing community for the needs in the world and to enable, through education and involvement, the full ministry and mission of the people of God. Deaconesses and home missioners function through diverse forms of service directed toward the world to make Jesus Christ known in the fullness of his ministry and mission, which mandate that his followers: a) Alleviate suffering; b) Eradicate causes of injustice and all that robs life of dignity and worth; c) Facilitate the development of full human potential; and d) Share in building global community through the church universal. (¶ 1314)

At the time of its establishment in 1888 in the Methodist Episcopal Church, the office of deaconess was limited as a vocation available only for women. In 2004, the category of home missioner was added to make this form of ministry available to men as well. The ordained deacon established as a full and equal clergy order in 1996 is another expression of the United Methodist diaconate that is of ordained persons and is not the focus of this report.

At present, the Office of Deaconess and Home Missioner is the only avenue available in The United Methodist Church that enables laity to respond formally to a fulltime calling through consecration and commissioning for lifetime ministries of love, justice, and service. There are at least 650 active deaconesses/home missioners worldwide, 450 of them are deaconesses in active service in the Philippines.

In the global nature of The United Methodist Church and the deaconess and home missioner movement, there exist distinct traditions, processes specific for the context, and distinct contextual expressions of ministry. In general, deaconesses and home missioners serve under guidelines and with accountability to the appropriate designated church body that works in consultation with the bishop in the annual conference for the fixing of appointments. For example, in the United States, it is the United Methodist Women national office with the advisory Committee on Deaconess and Home Missioner Service. In the Philippines it is the Annual Conference Committee on Deaconess Service along with the Commission on Deaconess Service and Board of Women's Work. U.S. deaconess and home missioner appointments are fixed by the bishop of their annual conference, while in the Philippines, where most deaconesses itinerate, the appointments are fixed by the bishop in the receiving area.

The recognition of deaconesses and home missioners as an order in no way alters the existing accountability structure or rights, responsibilities, and privileges afforded in the existing *Discipline* paragraphs or traditions of

the various contexts in which deaconesses and home missioners serve.

Historical Context

When the office of deaconess was established in 1888 it was simultaneously an innovative ecclesiological development and a traditional one, drawing as it did from the rich well of Wesleyan covenantal discipleship found in the General Rules and other sources of United Methodist doctrine.

The office of deaconess was innovative because the legislation that brought it into existence sprang, not just from the so-called "heartlands" of the Methodist movement in the United States but also from its dynamic missional relationships. Some of the appeals to start the office of deaconess came from the Rock River Conference in the United States and from the Bengal Conference in India. Women missionaries were eager to find new ways of reaching out to Indian women, and the office of deaconess looked like a match. On the other side of the world, and as early as 1864, Methodists in Germany were also calling for a "Committee on the Establishment of a Deaconess Institution." Lutherans in Germany had established a similar office decades earlier, and Methodists drew from this ecumenical stream to create an office of deaconess of their own.

In the twentieth century, Methodist women continued to respond to the call to serve as deaconesses in a variety of missional posts in the United States and around the world. Before the guns of war sounded in Europe in 1914, Methodists had established more than 30 deaconess training schools and hospitals to promote peace and reconciliation in Christ. These schools stretched across the nation and around the world. By 1924, more than 1,800 women had been consecrated as deaconesses. In the 1920s, deaconess training schools came upon difficult times and many closed or were merged into other institutions to become schools of social work, seminaries, and hospitals, which had also begun to train women for roles that the deaconesses had pioneered.[2]

The Office of Deaconess and Home Missioner is an ecclesial office that encourages covenantal discipleship in the Wesleyan way. It will continue to innovate in response to changing contexts as it strives to be faithful to the rich stream of covenantal discipleship from which it sprang nearly 130 years ago.

Study of the Office of Deaconess and Home Missioner Referral by General Conference 2012

To address the referral by the 2012 General Conference, the administrative office for the Office of Deaconess and Home Missioner with United Methodist Women solicited papers from individuals representing a variety of perspectives and areas of expertise to inform the discussion. The papers were distributed for review as part of a consultation to address the question of identity as a lay order and related theological themes. Held at Scarritt Bennett Center in Nashville, Tennessee, the September 2014 consultation was attended by members of the laity (including deaconesses, home missioners, and a home missionary) and clergy (ordained elders and deacons). A list of participants and authors is available in the appendix.

The papers from this study can be organized into three perspectives:

1. Experiential / Ecumenical
2. Historical
3. Biblical / Theological

Some papers, of course, could be categorized in more than one group. They can be read on the United Methodist Women's website at www.unitedmethodistwomen.org/gc2016/dhm.

Experiential / Ecumenical

The experiential/ecumenical papers provide understanding of the strength and identity of deaconesses and home missioners across traditions and contexts as a covenant community. A key aspect of the *Book of Discipline*'s definition of "order" is a covenant community in ¶ 306.

Three papers that best fit this category are those written by Amelita Grace G. Cajiuat and Liwliwa Tubayan Robledo, who discuss how deaconesses in the Philippines have impacted the life of The United Methodist Church in their country; Louise Williams, who highlights the experience of Lutheran deaconesses from outside North America; and Becky Louter and Myka Kennedy Stephens, who examine the changes in the *Book of Discipline* throughout the history of the deaconess movement and also discuss the strategic plan for the Office of Deaconess and Home

2. Mary Agnes Dougherty, *My Calling to Fulfill: Deaconesses in the United Methodist Tradition* (New York: Women's Division of the General Board of Global Ministries, The United Methodist Church, 1997), 204; Benjamin L. Hartley, "Salvation and Sociology in the Methodist Episcopal Deaconess Movement," *Methodist History* 40 no. 3 (April 2002), 195.

Missioner in the United States, completed in November of 2011.

Historical

As recorded on The United Methodist Church timeline by the General Commission on Archives and History, the earliest call for deaconess as an order was in the Methodist Episcopal Church in *Zion's Herald*, March 17, 1852, issue. As supported by the various aspects and connections illustrated in the papers falling under this perspective, deaconesses and home missioners have functioned as an order since the very beginning.

Four papers specifically explored the history of deaconesses in the Methodist tradition, as well as in the experience of the early church. These papers are authored by Laceye C. Warner, who focuses primarily on the consecration rituals used to initiate deaconesses into the office in the early church as well as in Methodism; Ellen Blue, whose work is mainly concerned with the different kinds of laywomen's orders from the early church to the present; Glory E. Dharmaraj, who wrote on the history of Methodist deaconesses with attention to how they have been engaged in mission; and Priscilla Pope-Levison, who provided prepublication research from her recent book, *Building the Old-Time Religion* (New York University Press, 2014), by telling the stories of deaconesses and the training institutes they built to provide rigorous and affordable academic and practical theological education for laywomen.

Biblical / Theological

The papers that fall under this perspective show ample precedent for the existence and recognition of deaconess and home missioner as an order and office. The *Book of Discipline* recognizes the Order of St. Luke as a current example of an order that is inclusive of laity.

Four papers examined the biblical or theological foundations for the diaconate: Benjamin L. Hartley examined the linguistic biblical research by Roman Catholic scholar John N. Collins in *Diakonia: Reinterpreting the Ancient Sources* (Oxford University Press, 1990); David Lowes Watson and Anne Hillman each traced the theological history of lay leadership in The United Methodist Church in their papers; and Sarah Heaner Lancaster wrote a paper that directly addressed the United Methodist meaning of order and office.

The full group affirmed the theological understanding of deaconesses and home missioners as summarized in Ms. Lancaster's paper, which asserts: Deaconesses and home missioners are both an order and an office, but not in the same way that deacons and elders are both an order and an office. Although there is much overlap, there is also an important distinction. Deaconesses and home missioners have an authorized position in the broad structure of the church to carry out ministry, and they exist in a covenant community to support the ministry of the office, but the place they occupy in the structure of the church is not within the ministerial order to which only deacons and elders belong. Laypeople may have their own proper authorization for ministry. Not all laypeople will have the call to be authorized in this way, just as not all are called to ordination, and not all of the ordained have the call to the episcopacy.

The deaconess and home missioner community works in the United States and globally. In the United States, appointments are as varied as the demographics of those in service and include a firefighter, community organizer, medical doctor, disaster relief coordinator, nonprofit administrators, public education teachers, social workers, homeless advocates, nurses, environmental engineer, local church outreach ministries, therapists/counselors, missionaries, general agency and annual conference staff. In The United Methodist Church in the Philippines Central Conference, deaconesses are appointed by the bishop to a local church/agency/program and serve in such ministries as: Christian education, children and youth group work, kindergarten education, music, women's ministries and curriculum writing, and ecumenical and justice ministries, among others.

Shared Conclusions

As a result of the study and the work of the consultation, the following was determined to be true:

- Ample precedent exists to designate United Methodist laypersons, specifically deaconesses and home missioners, as members of an order as well as members of an office. To describe deaconesses and home missioners as members of an order is not an ecclesiological innovation, rather it represents recognition of a long-standing reality.

- Deaconesses and home missioners have exemplified the definition of "order" throughout their history. The *Book of Discipline* defines "order" in ¶ 306 as "a covenant community within the church to mutually support, care for, and hold accountable its members for the sake of the life and mission of the church."

- The language of "order" to describe the lifetime commitment of deaconesses and home missioners in covenant with one another and Christ's church is accurate and is helpful to describe the way it simultaneously stresses accountability to the church and connects to the rich heritage of orders of people called to mission at the margins throughout the history of the Christian movement.

- Deaconesses and home missioners take seriously the importance of accountability in their life together in the church, even when those ecclesial structures inhibited rather than encouraged women's ministry and deaconesses' ministries in particular.

Legislation

In appreciation of the study process, revised legislation [petition #60245, page 977] is being presented for General Conference 2016.

Appendix

Participants in the September 2014 Consultation held at Scarritt Bennett Center in Nashville, Tennessee. Individuals participated in the conference either in person, virtually, or by submitting a paper.

Authors of Papers

Ellen J. Blue, Ph.D., elder, Mouzon Biggs, Jr., professor of the history of Christianity and United Methodist studies, director of Denominational Formation (United Methodist), Phillips Theological Seminary, author of "Orders of Laywomen in Ministry: A Historical Consideration."

Amelita Grace G. Cajiuat, elder, co-author of "The Impact of Deaconesses in the Life of The United Methodist Church in the Philippines."

Glory E. Dharmaraj, Ph.D., former director of spiritual formation for United Methodist Women, and author of, among others, "Give Her of the Fruit of Her Hands: An Ancient Order and Abiding House for the Deaconesses" and "A Theology of Mutuality: A Paradigm for Mission in the 21st Century."

Benjamin L. Hartley, deacon, associate professor of Christian Mission and director of United Methodist Studies, Palmer Theological Seminary, the Seminary of Eastern University, author of "What's in a Word? Diakonia and Deacons in the Bible and Today."

Anne Hillman, deaconess, Ph.D. candidate Boston University School of Theology, author of "Supporting the Body of Christ: A Theological Exploration of Lay Diaconal Ministry in The United Methodist Church."

Sarah Heaner Lancaster, elder, professor in the Werner Chair of Theology, Methodist Theological School in Ohio, author of "Deaconess: Order and Office."

Priscilla Pope-Levison, elder, professor of theology, Seattle Pacific University, author of "Pioneers in Women's Theological Education: Deaconess Training Schools."

Becky Louter, deaconess, executive secretary, Office of Deaconess and Home Missioner, United Methodist Women, co-author of "Living the Vision: How United Methodist Deaconesses and Home Missioners Understand and Embody the Lay Diaconate."

Liwliwa Tubayan Robledo, deaconess, co-author of "The Impact of Deaconesses in the Life of The United Methodist Church in the Philippines."

Myka Kennedy Stephens, deaconess, librarian, assistant professor of theological bibliography, Lancaster Theological Seminary, co-author of "Living the Vision: How United Methodist Deaconesses and Home Missioners Understand and Embody the Lay Diaconate."

Laceye C. Warner, elder, associate professor of the practice of evangelism and Methodist studies, Duke University Divinity School, author of "Consecrating Methodist Deaconesses: History and Influences."

David Lowes Watson, elder, author of "Sharing Pastoral Power: Wesleyan Foundations for Lay Leadership." http://www.ministrymatters.com/all/author/david_lowes_watson

E. Louise Williams, deaconess, author of "Ordering Diaconal Ministry—Lutheran Perspectives" and a former president of Diakonia World Federation.

General Participants

Jocelynn Briddell, executive director, Scarritt Bennett Center.

Garlinda Burton, deaconess, founder of MotherWit and former general secretary of the General Commission on the Status and Role of Women.

Jodi Cataldo, director of laity in leadership, General Board of Discipleship.

Margaret Ann Crain, deacon, professor emeritus of Christian education of Garrett-Evangelical Theological Seminary.

Dee Dee Heffner, home missionary, National Association of Deaconesses, Home Missioners, and Home Missionaries.

Jeanne Hoeft, dean of students and associate professor of pastoral theology and pastoral care, Saint Paul School of Theology.

Sandy Zeigler Jackson, former staff of the General Board of Discipleship and co-author of 2013–2016 lay servant ministries basic course.

Audrey Krumbach, director of gender justice and education, General Commission on the Status and Role of Women.

David Martinez, elder, director of Specialized Program of Theological Education, Division of Ordained Ministry, General Board of Higher Education and Ministry.

Patty Meyers, deacon, professor of Christian Education, Pfeiffer University.

Mary Elizabeth Moore, deacon, dean of the School of Theology, Boston University.

Matt Morgan, home missioner, executive director of Journey Home, Inc., and former General Board of Global Ministries staff serving with The Advance.

Kevin Nelson, home missioner and former staff of General Board of Global Ministries.

Victoria Rebeck, deacon, director of Deacon Ministry Development & Provisional Membership, Division of Ordained Ministry, General Board of Higher Education and Ministry.

Elizabeth Tapia, elder, executive secretary, Mission Theology, General Board of Global Ministries.

Julie Taylor, executive secretary, Spiritual Growth, United Methodist Women.

Ed Trimmer, elder, executive director Cal Turner Jr. Center for Church Leadership, Martin Methodist College

Sally Vonner, assistant general secretary, Membership and Leadership Development, United Methodist Women.

Cheryl Walker, director, African American Ministries, General Board of Discipleship.

Seminary students from Vanderbilt School of Theology participated in discussions and served as recorders for small groups.

The General Commission on United Methodist Men

What you really need to know about the GCUMM

We are a program agency of The UMC, located in Nashville in a building that we own. We have seven full-time employees and three part-time staff deployed in Indiana, Louisiana, and Florida. We raise 75 percent of our budget through local church charters and contributions from individuals. The ministry also receives 25 percent of its operating expenses from World Service. Most of our work is in the U.S., but we have made some significant impacts in central conferences in the last four years. The staff is guided by a diverse 20-member board of directors composed of jurisdictional leaders of United Methodist Men, representatives of three central conferences, bishops, and additional men and women with specific expertise in ministry with men and civic youth-serving agencies. UMM is the largest, most organized denominational men's ministry in the U.S.

The commission is responsible for two areas of ministry:

1. *Men's Ministry:* The agency provides resources, workshops, seminars, and conferences to help men develop an ongoing relationship with Jesus Christ. The scriptural basis for this ministry is from the Letter of James; "Be doers of the word, and not hearers only." Our programs are designed to help local churches develop sustained ministry to men in their pews and in their communities. Staff, volunteers, and affiliate organizations provide servant leadership training, resources for small groups, mission projects around the corner and around the world, prison ministries, advocacy for prayer ministry and hunger relief ministries, and partnerships to end domestic violence.

2. *Scouting Ministry:* Commission staff members and volunteers enable local churches to expand their ministries to young people by establishing youth-serving programs such as Boy Scouts, Girl Scouts, Big Brothers Big Sisters, Camp Fire, and Programs of Religious Activities with Youth (PRAY). The scriptural basis for this ministry comes from Proverbs; "Train children in the way they should go; when they grow old, they won't depart from it." The agency recruits chaplains for national and international scouting events, provides training and resources for volunteers, and promotes scouting as a means to enrich the lives of church youth and a way to reach unchurched youth in their communities.

How have we changed in the last four years?

The commission dramatically increased its electronic presence. During the last four years, the agency moved to webinars and electronic meetings on a regular basis. It continues to have face-to-face meetings for some training and for annual board meetings, but most of the publications are electronic, including an e-version of the *UM Men* magazine.

Following each training session, whether it is face to face or an e-training event, staff and volunteers follow up to discover ways in which the participants' lives and practices have been transformed by the event. The website has been upgraded and is more tablet/phone friendly. Groups of United Methodist Men are engaged in weekly meetings based on the Wesleyan Class Meeting model. United Methodist Men continue to expand their partnerships with United Methodist Women and other entities in the effort to end domestic violence. The staff assisted the General Board of Global Ministries to recruit a dynamic leader who now works in Côte d'Ivoire to develop a national scouting program, run by Ivoirians. The board has reviewed 20 affiliate/endorsed organizations that assist in providing ministries to men and youth. Using the book *Lead like Jesus,* servant leadership training has impacted local churches and districts in the U.S. and in the Philippines. The agency had a significant spiritual and missional presence at the BSA National Jamboree.

What is ahead for Men's Ministry and Scouting Ministry in the next four years?

Although the agency is grateful for the funding that comes through the apportionment process, ministry needs have increased while the level of World Service support has not increased since the mid-1990s. The agency will continue to expand its revenue streams to meet the requests and needs of the local church. A director-level position has been open for over four years and must now be filled. The agency is able to respond to a fraction of the ministry requests received from outside the U.S.

Our partnerships are strong at the national level, but there is a critical need to strengthen partnerships across the entire connection. Staff and volunteers will continue efforts to expand prison ministries through DISCIPLE Bible Outreach Ministries and efforts to end domestic violence. Partnerships include organizations that are both inside and outside the structure of The United Methodist Church.

Noting the steep decline in the numbers of youth and millennials involved in churches, the commission will continue to support youth-serving agencies as a way of attracting young people. Amachi, a program of Big Brothers Big Sisters, invites people to become mentors of children of incarcerated parents. Participants in the program can tell you how mentoring an at-risk child can change that child's horizon.

Recent data support assertions the agency is helping local churches develop servant leaders who are establishing small groups to make disciples of Jesus Christ who make more disciples of Jesus Christ who change our world. However, there are thousands of churches that have unmet needs in these critical areas. The commission will use resources, smart technology, and intentional work to repair the connection.

While the number of chartered organizations has increased in some annual conferences, there are others that pay little attention to the critical need to enrich the lives of men and young people.

The commission has certified 40 men who now serve as men's ministry specialists, and the scouting ministry office has certified 300 scouting ministry specialists. These volunteers are located in cities across the U.S. They are available to help your church expand its ministry to men and young people.

The commission will continue to support Strength for Service, a nondenominational corporation formed in 2015 to provide free copies of *Strength for Service to God and Country* to the military. The historic book of daily devotions has already been given to more than 500,000 members of the armed services. The corporation will also promote and distribute copies of *Strength for Service to God and Community,* a similar commission-developed book of daily devotions for police officers, firefighters, and other first responders.

The General Commission on United Methodist Men will continue efforts to make a difference in local congregations around the world. If your church or district is not getting help from this agency, it is only because you have not asked. Please let us help you with this exciting and vital ministry.

For more information, please visit www.gcumm.org or call 866-297-4312. The QR Code below will take you to the website right now. We are here to help you and the other members of your local church, so please use us.

Summary Report of the JustPeace Center for Mediation and Conflict Transformation

Mission

The mission of The JUSTPEACE Center for Mediation and Conflict Transformation is "to engage conflict constructively in ways that strive for justice, reconciliation, resource preservation and restoration of community in and through The United Methodist Church and with the Church universal to the world in which we live" (¶ 2401, *Book of Discipline, 2012*).

An Independent Entity

JUSTPEACE was overwhelmingly affirmed by the 2004 General Conference, a sign of the deep yearning among United Methodists for a better way to engage conflict. Originally established in the year 2000 by the General Council on Finance and Administration (GCFA) in consultation with the Council of Bishops, it emerged in the midst of destructive conflict in The United Methodist Church. JUSTPEACE has an independent board of directors and its work is done in partnership with the whole of The United Methodist Church. Its offices are located in Washington, D.C. in the USA.

Vision and Ministries

The work is informed by the vision of fostering a culture of JUSTPEACE. When a culture of JUSTPEACE is embraced and communities or persons are connected with effective contextual resources they will be better prepared to engage conflict well, to break cycles of injury/retribution/violence, and to flourish in community life—important aspects of living as disciples of Jesus Christ and the transformation of the world.

Educating Leaders in Conflict Transformation (Educating leaders, training persons to be a mediating presence in various settings to help engage conflict well and prevent conflict from becoming destructive.)

JUSTPEACE reimagined and revised its core educational resources in the 2013 training event "JustPeace 101: Faith Based Conflict Transformation," followed by a webinar series. Rooted in biblical and theological principles of JustPeace, the training focused on the following approaches: Conflict Transformation, Trauma Healing, Restorative Justice, Peacebuilding, Appreciative Inquiry, and Emotional Systems Theory.

JUSTPEACE continues to engage United Methodist leaders and students throughout the Church in theology, theory, and practice. It has provided leadership through consultation, teaching, lectures, sermons, Bible studies, workshops, and reflections in a variety of settings including, but not limited to, cabinets, pastors' schools, annual conference sessions, gatherings (e.g., lay leaders, United Methodist Women, United Methodist Men, young clergy), seminary and law school classes, student interfaith dialogue groups, intentional interim ministry networks, scholar networks, undergraduate and graduate intern programs, chaplains, and other faith leaders.

Nurturing and Connecting Practitioners to Intervene and to Equip Others (Expanding the human resources available to the Church, helping to set up conflict transformation teams in annual conferences, and assisting volunteers and practitioners in resourcing one another.) JUSTPEACE cultivates and sustains a network of people throughout the United Methodist connection who are involved in conflict transformation as facilitators, mediators, and consultants.

Cultivating Sustainable Resource Networks in Conflict and Cultural Competency is a JUSTPEACE initiative supported in part by a CORR Action Fund grant administered by the General Commission on Religion and Race (GCORR). Working with conference/area leadership, JUSTPEACE is helping establish networks of faith-based leaders and resources with expertise and experience in conflict transformation and intercultural competency. Currently we are working with three areas in the USA and one conference in Africa with the expectation that more will follow. Beyond basic asset identification, the networks are intended to be dynamic and sustainable—to involve peer-learning experiences, resource development, and effective collaborative ministries in each conference or area.

Intervening in Conflicts (Resolving complaints and other costly disputes through mediated or facilitated conversations or other methods of alternative dispute resolution.) JUSTPEACE has been involved in facilitating matters related to church conflicts, conference conflicts, Disciplinary complaints, and organizational conflicts. Some matters involve direct intervention and others involve consultation. We continue to train others in facilitation processes and refer matters to effective practitioners

across the denomination. These ministries have helped ruptured communities find paths toward health and wholeness and have contributed to the restoration and healing of individuals. Through this work, JUSTPEACE continues to help preserve human and other resources for vital mission and ministries of the church.

Resource Development (Bringing together theory, practice, and theology.) Key print resources continue to be utilized: *The Journey: Forgiveness, Restorative Justice and Reconciliation* by Stephanie Hixon and Thomas Porter, *The Spirit and Art of Conflict Transformation* by Thomas Porter, and *Transforming Historical Harms* by David Anderson Hooker and Amy Potter Czjakowski.

Soul Care Initiative—Growing out of the deepening attention to trauma healing, JUSTPEACE launched a program to train faith-based leaders and congregations in caring for the spiritual resiliency of military veterans and their families. A key resource in this initiative is the "Soul Care Congregational Tool Kit" (www.soulcareinitiatve.org/soul-care-toolkit/). Although the focus of this endeavor begins with military personnel and families in the USA, the resources will be expanded to include warriors in multiple contexts.

JUSTPEACE continues to develop web and digital media resources available through its website, www.justpeaceumc.org, and social media. Continuing to clarify the theology, theory, and practice of JUSTPEACE, a ministry of reconciliation that restores the centrality of this calling to the ministry of the church, is an important aspect of resource development.

Report of the JustPeace Center for Mediation and Conflict Transformation

Mission

The mission of The JUSTPEACE Center for Mediation and Conflict Transformation is "to engage conflict constructively in ways that strive for justice, reconciliation, resource preservation and restoration of community in and through The United Methodist Church and with the Church universal to the world in which we live" (¶ 2401, *Book of Discipline, 2012*).

Background and Origins

Originally created by the General Council on Finance and Administration (GCFA) in consultation with the Council of Bishops in 2000, JUSTPEACE came into being in the midst of destructive conflict in The United Methodist Church marked by lawsuits, church trials, wounded people, ruptures of communion, financial costs, resource depletion, and loss of focus on ministry and mission at all levels of the Church. The General Council on Finance and Administration (GCFA) provided the vision and means for the initial funding of JUSTPEACE from a portion of investment income from the repayment of Pacific Homes monies.

JUSTPEACE was overwhelmingly affirmed by the 2004 General Conference, a sign of the deep yearning among United Methodists for a better way to engage conflict. JUSTPEACE is responsible for its own sustainability and funding and is grateful to those persons, entities, and foundations that have invested generously in the ministry during the past years. The board of directors of JUSTPEACE acknowledges the supportive relationships with GCFA, providing financial services, and with the General Board of Church and Society (GBCS), contributing building services. The offices of JUSTPEACE are located in Washington, D.C. in the USA.

An Independent Entity

JUSTPEACE has an independent board of directors aimed at positioning JUSTPEACE as an impartial entity in the life of the Church. Its work is done in partnership with the whole of The United Methodist Church including annual conferences, agencies, and leaders. Representatives from general ministries, the Council of Bishops, as well as individuals with expertise from conferences and partner organizations are included in the corporate governance of JUSTPEACE. It has an advisory board of expert practitioners.

Vision and Ministries

Much of the early work of JUSTPEACE focused on education, development of resources, interventions, and building a network of conflict transformation leaders throughout the connection. Our work continues in these four primary areas and is informed by the vision of fostering a culture of JUSTPEACE. When a culture of JUSTPEACE is deeply rooted in congregations and organizations and persons are connected with effective resources for their context, they will be better prepared to engage conflict well, to break cycles of injury, retribution, and violence, and to flourish in community life—important aspects of living as disciples of Jesus Christ and the transformation of the world.

Educating Leaders in Conflict Transformation (Educating leaders, training persons to be a mediating presence in various settings to help engage conflict well and prevent conflict from becoming destructive.)

Experience with faith leaders in addition to key survey findings related to conference conflict transformation ministries surfaced the need for greater depth and breadth in resources that include nuanced and contextual tools related to healthy communities, assessing conflicted situations, and the impact of mental health, addictions, violence, and trauma. JUSTPEACE reimagined and revised its core educational resources in the 2013 training event "JustPeace 101: Faith Based Conflict Transformation," followed by a webinar series. Rooted in biblical and theological principles of JustPeace, these practices and approaches were included in the training:

- **Conflict Transformation**—Processes by which conflicts are engaged as opportunities for constructive change and transformation;
- **Restorative Justice**—An alternative way of engagement that seeks to heal hurt and repair harm while transforming and restoring individual, group, and community relationships;
- **Peacebuilding**—Practices and processes that are designed to prevent the start of violent conflict by creating a sustainable peace rooted in just relationships;

- **Trauma Healing**—A holistic approach that seeks to transform the mind, body, soul, and spirit of individuals, groups, and society impacted by the wounds of trauma and/or violence;
- **Appreciative Inquiry**—A collaborative, strength-based approach to both personal and organizational development that focuses on strengths rather than problems;
- **Emotional Systems Theory**—A way of seeing congregations and communities as nonlinear, organic, and dynamic, where everything exists in relationship.

The webinar themes included *Homiletical Hot Potatoes: Preaching on Difficult Topics; Narrative, Trauma Transformation and Faith Communities; Appreciative Inquiry and Faith Communities and Emotional Systems, Conflict Transformation and Faith Communities.*

Webinars, contextual events and specific content-based educational events have replaced the traditional "Annual Gatherings" enjoyed by numerous United Methodists prior to 2012.

United Methodist Leaders and Students: JUSTPEACE continues to engage United Methodist leaders and students in the theology, theory, and practice related to these approaches or lenses. JUSTPEACE has provided leadership through consultation, teaching, lectures, sermons, Bible studies, workshops, and reflections in a variety of settings including, but not limited to, cabinets, lay leader gatherings, pastors' schools, annual conference sessions, United Methodist Women gatherings, United Methodist Men gatherings, student interfaith dialogue groups, seminary classes, law school classes, young clergy gatherings (e.g., RevItUp, Oasis), intentional interim ministry networks, scholar networks, undergraduate and graduate intern programs, chaplains, and other faith leaders throughout the connection.

Nurturing and Connecting Practitioners to Intervene and to Equip Others (Expanding the human resources available to the Church, helping to set up conflict transformation teams in annual conferences, and assisting volunteers and practitioners in resourcing one another.)

Network of Practitioners: From its beginnings JUSTPEACE has developed a network of people throughout the United Methodist connection who are involved in conflict transformation as facilitators, mediators, and consultants. We will continue to cultivate and sustain circles of professional mediators, consultants, and attorneys as well as those who are volunteers and practitioners working in conflict transformation ministries within annual conferences.

Cultivating Sustainable Resource Networks in Conflict and Cultural Competency is a JUSTPEACE initiative supported in part by a CORR Action Fund grant administered by the General Commission on Religion and Race (GCORR). Working with conference/area leadership, JUSTPEACE is helping establish networks of faith-based leaders and resources with expertise and experience in conflict transformation and intercultural competency. Currently we are working with three areas in the USA and one conference in Africa with the expectation that more will follow. Beyond basic asset identification, the networks are intended to be dynamic and sustainable—to involve peer-learning experiences, resource development, and effective collaborative ministries in each conference or area.

As The United Methodist Church engages in making disciples of Jesus Christ to transform the world, the connection of people called United Methodists is also being transformed. While many communities of faith, particularly in the USA, are aging and often segregated by race, ethnicity, and culture, the call to discipleship engages an increasingly young and diverse world. Experiencing conflict along with change within many faith communities is inevitable. Seeking to be relevant, vital, and adaptive to this current reality in various contexts, the vision of this type of network weaving® and cultivation is that networks of faithful leaders marked by cultural and conflict competency become no more than a personal contact or two away (in person, by phone, via social media).

Intervening in Conflicts (Resolving complaints and other costly disputes through mediated or facilitated conversations or other methods of alternative dispute resolution.)

JUSTPEACE has been involved in facilitating matters related to church conflicts, conference conflicts, and organizational conflicts. as well as Disciplinary complaints across the connection. Some matters involve direct intervention and others involve consultation. We continue to train others in facilitation processes and refer matters to effective practitioners across the denomination.

These ministries have helped ruptured communities find paths toward health and wholeness and have contributed to the restoration and healing of individuals. Through

this work, JUSTPEACE continues to help preserve human and other resources for vital mission and ministries of the church.

Related to Disciplinary complaint procedures, JUSTPEACE has contributed to the *Administrative and Judicial Procedures Handbook* (see www.gcfa.org). *Just Resolution and Restorative Justice Principles in the Complaint Procedure of The United Methodist Church* offers guidance regarding Disciplinary complaints.

Resource Development (Bringing together theory, practice, and theology.)

Continuing to clarify the theology, theory, and practice of JUSTPEACE, a ministry of reconciliation that restores the centrality of this calling to the ministry of the church, is an important aspect of resource development.

Soul Care Initiative: Growing out of the deepening attention to trauma healing, JUSTPEACE launched a program to train faith-based leaders and congregations in caring for the spiritual resiliency of military veterans and their families. A key resource in this initiative is the "Soul Care Congregational Resource" (www.soulcareinitiatve.org/soul-care-toolkit/). Although the focus of this endeavor begins with military personnel and families in the USA, the resources will be expanded to include warriors in multiple contexts.

In addition to the core resources listed below, JUSTPEACE continues to develop web and digital media resources available through its website, www.justpeaceumc.org, and via social media. We have an open source policy and much of our work continues to be improved by the wisdom of our sisters and brothers in the Church.

Core resources of JUSTPEACE:

Engage Conflict Well: Laminated cards are carried in the pockets of many United Methodists and an expanded guide *Engage Conflict Well* explores the themes more fully.

The Spirit and Art of Conflict Transformation: Creating a Culture of JustPeace by Thomas W. Porter, Jr. (Nashville: The Upper Room, 2010).

The Journey: Forgiveness, Restorative Justice and Reconciliation by Stephanie Hixon and Thomas Porter (New York: Women's Division, GBGM, 2011) is a small-group spiritual growth/Bible study.

Transforming Historical Harms by David Anderson Hooker and Amy Potter Czjakowski (Copyright Eastern Mennonite University) is a manual with a framework for addressing historical harms generally as well as those with roots in the US practice of slavery.

Conflict and Communion: Reconciliation and Restorative Justice at Christ's Table edited by Thomas Porter. (Nashville: The Upper Room, 2006)

Future

In a world where conflict, strife, harm, and deep divisions are the landscape in which many of us reside, there seems to be a yearning for a way to engage well and focus on that which can be life-giving—as so much that we experience can be life-depleting. At the heart of our call as JUSTPEACE is reclaiming the ministry of reconciliation as central to our Christian discipleship and critical to thriving ministries.

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John Savage
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Peter Storey
John Winn
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Howard Zehr

Proposed Amendments to the *Book of Discipline*

¶00.

Petition Number: 60659-IC-¶00-C-G; Napier, Carol - Atlanta, GA, USA.

Gender Justice

Add new paragraph between current ¶¶ 5 and 6:

As the Holy Scripture reveals, both men and women are made in the image of God and, therefore, men and women are of equal value in the eyes of God. The United Methodist Church recognizes it is contrary to Scripture and to logic to say that God is male or female, as maleness and femaleness are characteristics of human bodies and cultures, not characteristics of the divine. The United Methodist Church acknowledges the long history of discrimination against women and girls. The United Methodist Church shall confront and seek to eliminate discrimination against women and girls, whether in organizations or in individuals, in every facet of its life and in society at large. The United Methodist Church shall work collaboratively with others to address concerns that threaten the cause of women and girl's equality, which is God-given, in individuals and in all aspects of society, at all times and in all places.

Rationale:

The Constitution contains a paragraph on racial justice but not one on gender justice. As Nobel Peace Prize winner Jimmy Carter states in his recent book A Call to Action, "I have become convinced that the *most serious and unaddressed worldwide challenge is the deprivation and abuse of women and . . .*

¶609.

Petition Number: 60958-IC-¶609-G; Furr, Steve - Jackson, AL, USA for Association of Annual Conference Lay Leaders.

Permissiveness in AC Structure - Director of Communications

For the purpose of empowering the annual conferences to determine their own agenda and structure amend ¶ 609 as follows:

¶ 609. There ~~shall~~ may be in each annual conference or episcopal area a director of communications or designated person to focus and guide the communications ministry of The United Methodist Church within the annual conference or episcopal area.

¶632.

Petition Number: 60963-IC-¶632-G; Furr, Steve - Jackson, AL, USA for Association of Annual Conference Lay Leaders.

Permissiveness in AC Structure - CCELCC

For the purpose of empowering the annual conferences to determine their own agenda and structure amend ¶ 632 as follows:

¶ 632. *Conference Committee on Ethnic Local Church Concerns*— 1. There ~~shall~~ may be in every annual conference a conference Committee on Ethnic Local Church Concerns or other structure to provide for these basic functions and to maintain connectional relationship.

¶641.1.

Petition Number: 60966-IC-¶641.1-G; Furr, Steve - Jackson, AL, USA for Association of Annual Conference Lay Leaders.

Permissiveness in AC Structure - CCAH

For the purpose of empowering the annual conferences to determine their own agenda and structure amend ¶ 641 as follows:

¶ 641.1. In each annual conference there ~~shall~~ may be a conference commission on archives and history.

¶643.

Petition Number: 60113-IC-¶643-G; Hawkins, Erin M. - Washington, DC, USA for General Commission on Religion and Race.

AC Commissions on Religion and Race

Amend ¶ 643 as follows:

1. There shall be in each annual conference including those in central conferences...

2. The basic membership of the annual conference commissions shall be nominated and elected by established procedure of the respective annual conferences. Each annual and central conference shall determine the number and composition of the total membership. Care shall be taken to ensure that membership is selected based

primarily on the passion and expertise in the areas of training, resource development, evaluation, consultation and strategic planning in the areas of diversity, intercultural competency, racial and ethnic justice, reconciliation and equity, and communicating/advocacy for change . . .

3. The Annual Conference Commissions including those in central conferences shall assume responsibility for such matters as:

a) Interpreting...

b) Supporting and providing programs of education in areas of intercultural competency, institutional equity and vital conversations at every level of the conference.

c) Partnering with annual and central conference boards and agencies as they seek to develop vital conversations, programs and policies of racial/institutional equity and intercultural competency.

d) Reviewing and making appropriate recommendations for total inclusiveness and equity within the conference staff and on all of the conference boards, agencies, commissions, and committees. Reports shall be made annually to the annual conference.

e) Providing resources and training to enable the work of the local church ministry area of religion and race as specified in ¶ 252.2b, with particular emphasis placed on pastors and congregations involved in cross-racial/cross-cultural ministry. In the case of annual conference within central conferences, cross-racial/cross-cultural ministry may include tribes, ethnic communities and cultural/language groups.

f) Consulting with the Boards of Ordained Ministry and the cabinet to ensure racial/ethnic inclusion and equity in the recruitment, credentialing and itineracy processes of the conference. The executive committee of the Board of Ordained Ministry and cabinet shall meet at least once per year in joint sessions with the Conference Commission on Religion and Race to create and assess long term plans for identifying and developing clergy leadership who will serve the growing racial and ethnic populations in the Church.

g) Consulting with local churches that are experiencing changing demographics in the neighborhoods where they are located, which demographics may be different than the church's racial/ethnic/tribal constituency, and that have a desire to be in ministry with their community.

h) Coordinating conference leadership in and in support of racial and social justice movements impacting local communities in consultation and partnership with other entities within and outside of the conference boundaries.

i) Partnering with the appropriate denominational bodies to assist in the resolution of complaints of racial/ethnic discrimination made by clergy or laity.

4. The Annual Conference Commissions on Religion and Race shall develop an adequate budgets for its operation, as a commission which shall be included within the conference budget.

5. The Annual Conference Commissions...

Rationale:

Annual Conference Commissions on Religion and Race can be vital partners with conference structures and local churches. This resolution refines the language of current Annual Conference Commissions to reflect the expanding nature of GCORR's work and relevance in partnership with central conferences.

¶643.1.

Petition Number: 60968-IC-¶643.1-G; Furr, Steve - Jackson, AL, USA for Association of Annual Conference Lay Leaders.

Permissiveness in AC Structure - CCORR

For the purpose of empowering the annual conferences to determine their own agenda and structure amend ¶ 643 as follows:

¶ 643. 1. There ~~shall~~ may be in each annual conference including central conferences a conference commission on religion and race or other structure to provide for these functions and maintain the connectional relationships.

¶644.

Petition Number: 60969-IC-¶644-G; Furr, Steve - Jackson, AL, USA for Association of Annual Conference Lay Leaders.

Permissiveness in AC Structure - CCOSROW

For the purpose of empowering the annual conferences to determine their own agenda and structure amend ¶ 644 as follows:

¶ 644. There ~~shall~~ may be in each annual conference, including the central conferences, a conference commission on the status and role of women or other structure to provide for these functions and maintain the connectional relationships.

¶645.

Petition Number: 60970-IC-¶645-G; Furr, Steve - Jackson, AL, USA for Association of Annual Conference Lay Leaders.

Permissiveness in AC Structure - CCSMC

For the purpose of empowering the annual conferences to determine their own agenda and structure amend ¶ 645 as follows:

¶ 645. There ~~shall~~ may be in each annual conference a conference commission on the small membership church, or the responsibilities of the small membership church commission may be assigned to an existing or newly created multifunctional agency of the principal programming body of the annual conference ~~council~~ or other structure that cares for the functions of support, nurture, and growth of small membership churches and their relationships to the conference, districts, and other local churches. Where these responsibilities are assigned to new or existing agencies within the conference, the individual(s) responsible for the functioning of the commission shall be designated by the annual conference and included in the listing of conference officers.

1. The responsibility of this commission shall be in harmony ~~with the responsibility of the general commission,~~ with the following objectives established as guidelines for adaptation to the needs of the respective annual conference.

¶1300.

Petition Number: 60245-IC-¶1300-G; Olson, Harriett Jane - New York, NY, USA for United Methodist Women.

Lay Order

Add new paragraph after ¶ 1314 as follows:

Deaconess and Home Missioner Order—Individuals consecrated and commissioned to the Office of Deaconess and Home Missioner in The United Methodist Church form a covenant community as laity in service as an order. Like other orders in the church, they respond to a calling from God. In their distinct tradition, they commit to a lifetime vocation in full-time ministries of love, justice and service. In covenant with one another, they nurture and care for each other in their individual ministry calls and in community. They share a common study and are prepared based upon their unique gifts.

Rationale:

Office of D/HM Lay Order Report to General Conference concludes that UM doctrine and polity support formation of lay orders and that D/HM function as an order. A key aspect of the definition of order (2012 *Discipline* ¶ 306) is covenant community which has characterized this community throughout its history.

¶1300.

Petition Number: 60272-IC-¶1300-G; Olson, Harriett Jane - New York, NY, USA for United Methodist Women.

Ecclesiastical Support

Add new ¶ after the existing ¶ 1317

Ecclesiastical Support

Ecclesiastical support is an affirmation provided by The United Methodist Church to employers and professional certification organizations that a deaconess/home missioner is in good standing and has the appropriate professional training and equipping for ministry in specialized settings. Ecclesiastical support acknowledges a covenant of mutual commitment, accountability and support between The United Methodist Church, through United Methodist Women, and the deaconess/home missioner. Deaconesses and home missioners who are called to and professionally trained for chaplain or counselling ministry are eligible for ecclesiastical support for service in ministries not requiring them to administer the sacraments. The ecclesiastical support approval policies, guidelines, and process for those commissioned/consecrated deaconesses and home missioners are administered by the administrative office for the Office of Deaconess and Home Missioner with United Methodist Women.

Rationale:

This petition was crafted to create a path allowing for consecrated/commissioned deaconesses and home missioners serving the church in chaplaincy or counseling ministries to receive ecclesiastical support as required for professional certification.

¶1320.

Petition Number: 60729-IC-¶1320-G; Case, Riley B. - Kokomo, IN, USA.

Responsibilities of UMW

Add a new #1 to ¶ 1320 and renumber the succeeding paragraphs.

1. Encourage United Methodist Women in efforts to bring the good news of Jesus Christ to their local communities.

Rationale:

It would strengthen the image of United Methodist Women if this could be stated forthrightly.

¶1327.

Petition Number: 60243-IC-¶1327-G; Olson, Harriett

Jane - New York, NY, USA for United Methodist Women.

Relationship to GBGM

Amend ¶ 1327:

¶ **1327.** *Relationship to the General Board of Global Ministries*—The board of directors of United Methodist Women shall elect ~~five~~ three members to serve as directors of the General Board of Global Ministries with voice and without vote. The elected United Methodist Women directors shall serve on the program committees ~~It shall also elect members to units and committees of the General Board of Global Ministries~~ as defined in the General Board of Global Ministries' bylaws~~, including at least one member to serve on its executive committee~~.

Rationale:

Given the size of the United Methodist Women board and its mutual shared programmatic relationships with General Board of Global Ministries, the decrease in the number of directors from five to three and representation on program rather than governance or fiduciary committees is deemed appropriate.

¶1328.

Petition Number: 60244-IC-¶1328-G; Olson, Harriett Jane - New York, NY, USA for United Methodist Women.

UMW Program Advisory Group

Amend ¶ 1328:

¶ **1328.** *United Methodist Women Program Advisory Group*—United Methodist Women shall organize a Program Advisory Group to provide input at regular intervals to the board of directors about the program and planning of the organization. The Program Advisory Group shall have between ~~70 and 80~~ 80-90 members including . . . seven to ten directors from other agencies of The United Methodist Church including ~~five~~ three members elected by the General Board of Global Ministries . . . Uniting Church Women and a representative of its North America Region shall be ex officio members, with voice and ~~not~~ without vote. The national president . . .

Rationale:

The number of representatives serving on both the United Methodist Women's Program Advisory Group and General Board of Global Ministries' board should be consistent.

¶1701.

Petition Number: 60948-IC-¶1701-G; Oliphint, Clayton - Richardson, TX, USA.

Plan UMC Revised - GCAH into GCFA

To discontinue GCAH and assign its duties to GCFA, take the following action:

Delete ¶¶ 1701-1712 in their entirety.

Amend ¶ 264 as follows:

¶264.1. *Heritage Sunday*—Heritage Sunday shall be observed on Aldersgate Day (May 24), or the Sunday preceding that date (see Historical Statement, page 10). The day provides an opportunity for reflection on heritage, celebration of where the Church has been, how it understands itself as it shapes us today, and the meaning of Christian conferencing. Heritage Sunday calls the Church to remember the past by committing itself to the continuing call of God. The observance of Heritage Sunday shall be under the general supervision of the General Council on Finance and Administration ~~Commission on Archives and History~~. Any general agency of the Church which desires to recommend a theme for a given year for this Sunday may do so one year prior to the observance for which the recommendation is made. This recommendation is to be made to the General Council on Finance and Administration ~~Commission on Archives and History~~, and the decision of the annual theme of this Sunday shall be made by the voting members of the General Council on Finance and Administration ~~Commission on Archives and History~~.

Amend ¶ 510 as follows:

¶ 510.1. Corrections to the *Daily Christian Advocate*. The editor will then file with the General Council on Finance and Administration ~~Commission on Archives and History~~ two bound copies of the *Daily Christian Advocate* and corrections as the official record of General Conference. Bound copies shall also be made available at cost by The United Methodist Publishing House.

. . .

4. All original documents of a General Conference shall be filed with the General Council on Finance and Administration ~~Commission on Archives and History~~.

Amend ¶ 532 as follows:

¶ 532. *Archives and History*—1. There shall be a jurisdictional commission on archives and history, ~~auxiliary to the general commission,~~ . . .

Amend ¶ 545 as follows:

¶ 545. *Records and Archives*—1. The journal of the proceedings of a central conference, duly signed by the president and secretary, shall be sent for examination to the General Conference through its secretary. Two paper copies in every translation shall be sent without charge to

the ~~General Commission on Archives and History and the~~ General Council on Finance and Administration, . . .

3. The secretary of each central conference shall submit a hardcopy of every translation and adaptation of the general *Discipline* or portion thereof in use in that central conference to the ~~General Commission on Archives and History and the~~ General Council on Finance and Administration.

Amend ¶ 606 as follows:

¶ 606.2. Each annual conference shall send without charge to the General Council on Finance and Administration, the General Board of Pension and Health Benefits, ~~the General Commission on Archives and History,~~ the Central Conference or Jurisdictional Commission on Archives and History, and the Annual Conference Commission on Archives and History two printed copies of its annual journal. In addition, the annual conference shall send one printed copy of its annual journal to the Connectional Table and one printed copy to United Methodist Communications. If available, one copy of a digital version of the journal shall be sent to the General Council on Finance and Administration ~~Commission on Archives and History~~ and one copy to United Methodist Communications.

3.*h)* Memoirs as ordered by the annual conference following the guidelines of the General Council on Finance and Administration ~~Commission on Archives and History~~,

Amend ¶ 641 as follows:

¶ 641.1. In each annual conference there shall be a conference commission on archives and history. The number of members of the commission and their terms of office shall be as the conference may determine and may include an ex officio representative of each United Methodist heritage landmark in its bounds. It shall be the duty of the commission to collect, preserve, and make accessible the historically significant records of the annual conference and its agencies, including data relating to the origin and history of the conference and its antecedents; to encourage and assist the local churches in preserving their records, compiling their histories, and celebrating their heritage; to provide for the permanent safekeeping of the historical records of all abandoned or discontinued churches in the bounds of the annual conference and its antecedents (see ¶ 2549.3); to maintain a fire-safe historical and archival depository and to see that all items that obviously will have value for future history are properly preserved therein; to provide for the ownership of real property and to receive gifts and bequests; to nominate to the General Council on Finance and Administration ~~Commission on Archives and History~~ buildings, locations, or structures within the annual conference for designation as historic sites or heritage landmarks; to maintain contact with officially designated historic sites and heritage landmarks in their bounds; to assist the bishop or the appropriate conference committee in planning for the historical hour and other appropriate historical observances at annual conference sessions; to establish retention and disposition schedules for annual conference and local church records under standards or guidelines developed by the General Council on Finance and Administration ~~Commission on Archives and History~~; to cooperate with and report, when requested, to the general and jurisdictional commissions on archives and history; and to engage with other Wesleyan, Methodist, or Evangelical United Brethren-related denominations in lifting up our joint heritage.

Amend ¶ 702 as follows:

¶ 702.3. Between sessions of the General Conference, the following general agencies are accountable to the Connectional Table for those functions that are outlined in the 900 ¶¶s: the General Board of Church and Society, the General Board of Discipleship, the General Board of Global Ministries, and the General Board of Higher Education and Ministry~~, the General Commission on Religion and Race, the General Commission on the Status and Role of Women, the General Commission on Archives and History, the General Commission on United Methodist Men, and the General Commission on Communication~~ in matters pertaining to their program responsibilities.

Amend ¶ 703 as follows:

¶ 703.6. *Administrative General Agencies*—The general boards and ~~commissions~~ agencies that have primarily administrative and service functions shall be designated as administrative general agencies. These agencies are the General Board of Pension and Health Benefits~~;~~ and The United Methodist Publishing House~~, and the General Commission on Archives and History and General Commission on Communication, the last two of which also carry program-related responsibilities for which they are accountable to the Connectional Table~~.

Amend ¶ 805 as follows:

¶ 805.4.*b) Committee on Personnel Policies and Practices*—The council shall organize a committee consisting of three representatives from the General Council on Finance and Administration, one of whom shall serve as chairperson, and one representative of each of the following agencies: the General Board of Church and Society, the General Board of Discipleship, the General Board of Global Ministries, and the General Board of Higher Education and Ministry~~, the General Commission on Archives and History, the General Commission on Communication, the General Commission on Religion and Race, the General Commission on the Status and Role of Women, and the General Commission on United Methodist Men~~. Each of the aforementioned representatives shall be selected by

the council~~,~~ or board~~, or commission~~ represented from its membership. The committee shall have duties and responsibilities as defined in ¶ 807.13*b*.

Create a new ¶ 805.4. subsection as follows:

¶ 805.4.*f) Committee on Archives and History*—There shall be a Committee on Archives and History that shall serve as the official historical agency of The United Methodist Church. It may be separately incorporated, as determined by the council, and it shall be the successor in effect and in law of the General Commission on Archives and History of The United Methodist Church. In so far as practical, changes required by the discontinuation of the General Commission on Archives and History (GCAH) and the creation of the Committee on Archives and History in this section shall be accomplished no later than June 30, 2017, under the guidance of the Connectional Table and the General Council on Finance and Administration. Funds budgeted in the 2017 to 2020 quadrennium to carry out the operations and programs of GCAH shall follow the function.

(1) *Purpose*—(*a*) The purpose of the committee shall be to promote and care for the historical interests of The United Methodist Church at every level. It shall gather, preserve, and hold title to library and archival materials, and it shall disseminate interpretive materials on the history of The United Methodist Church and its antecedents. It shall cooperate with other bodies, especially the Historical Society of The United Methodist Church, the World Methodist Historical Society, and the World Methodist Council in areas of mutual concern. It shall maintain archives and libraries in which shall be preserved historical records and materials of every kind relating to The United Methodist Church and shall see that such holdings are available for responsible public and scholarly use. It shall provide guidance for the proper creation, maintenance, and disposition of documentary record material at all levels of The United Methodist Church (see §(8)(*a*)ii)). It shall provide support, direction, and encouragement for the work of annual conference and jurisdictional historical agencies and organizations by developing and making available historical, interpretive, and training media. It shall develop policies and resources for the designated United Methodist Historic Sites and United Methodist Heritage Landmarks. It shall provide general supervision for the observance of Heritage Sunday (see ¶ 264.1). It shall engage with other Wesleyan, Methodist, or Evangelical United Brethren-related denominations in lifting up our joint heritage.

(*b*) The committee shall have responsibility for and supervision of its archives and historical libraries and other depositories of similar character, if any, established by The United Methodist Church.

(*c*) The committee shall promote collection and dissemination of information and materials concerning the historic witness made individually and collectively by women, racial and ethnic peoples, and other constituencies not covered extensively in traditional historical documentation in the worldwide life of The United Methodist Church and its antecedents.

(*d*) The committee shall develop and make available interpretive materials such as handbooks, services of worship and celebrations of historical events, training films, and other media helpful to annual conferences and local churches.

(*e*) Once each quadrennium, the committee may hold a historical convocation, to which may be invited members of jurisdictional and annual conference historical agencies and organizations; appropriate faculty and students in institutions of higher education related to The United Methodist Church; members of the Historical Society of The United Methodist Church; members of other Wesleyan, Methodist, and Evangelical United Brethren-related historical organizations; and such other persons, groups, or organizations as may be interested.

(2) Membership—(*a*) The committee shall be constituted quadrennially, and its members and all officers elected by it shall hold office until their successors have been chosen. Interim vacancies during a quadrennium where not otherwise provided by the *Discipline* may be filled by the council as it may determine.

(*b*) The committee shall be composed of ten members chosen by the council, five of whom shall be members of the council. It is recommended that careful consideration be given to selecting the other five members to be persons with special interests and skills in the history of United Methodism.

(3) *Meetings*—The committee shall meet annually at such time and place as it may determine, subject to the provisions of the act of incorporation, if the committee chooses to be incorporated.

(4) *Officers*—The committee shall elect from its membership a chairperson and such other officers as may be needed.

(5) *Staff*—The council shall choose a general director of the committee, who shall be an associate general secretary of the General Council on Finance and Administration, and such other staff personnel as may be needed. The general director shall be the executive and administrative officer and shall carry on the work of the committee, keep the records and minutes, serve as editor of official publications of the committee, supervise the depositories, make an annual report to the council, and furnish such reports as are required. The general director shall attend meetings of the committee and shall have the privilege of the floor without vote. Archivists, curators, and librarians

employed by the committee shall be responsible to the general director. They shall attend meetings of the committee when it is deemed necessary by the general director. When in attendance, they shall have the privilege of the floor without vote.

(6) *Finances*—The committee shall be financed by appropriations of the General Conference; the sale of literature and historical materials; subscriptions to the committee's official publications; dues from associate members; and gifts, grants, and bequests of interested individuals and organizations.

(7) *Historical Society of The United Methodist Church*—(*a*) The committee shall endorse and encourage the Historical Society of The United Methodist Church and encourage membership therein for the purpose of promoting interest in the study, preservation, and dissemination of the history and heritage of The United Methodist Church and its antecedents. The Historical Society shall be encouraged to enlist the support and cooperation of committee on archives and history (or equivalent) at the annual conference, jurisdictional conference, and general Church levels as well as other interested agencies and organizations in the promotion of the historical interests of the Church. The society shall be financially self-supporting through dues and other sources, except for such services as may be provided by the General Conference Committee on Archives and History.

(*b*) Membership in the Historical Society shall be established as the society may determine. Membership shall entail the payment of such dues as the society may direct, in return for which members shall receive publications and other benefits as are deemed suitable.

(8) (*a*) *Archival Definitions*—i) Archives, as distinguished from libraries, house not primarily books, but documentary record material.

ii) Documentary record material shall mean all documents, minutes, journals, diaries, reports, pamphlets, letters, papers, manuscripts, maps, photographs, books, audiovisuals, sound recordings, magnetic or other tapes, electronic data processing records, artifacts, or any other documentary material, regardless of physical form or characteristics, made or received pursuant to any provisions of the *Discipline* in connection with the transaction of Church business by any general agency of The United Methodist Church or of any of its constituent predecessors.

iii) General agency of The United Methodist Church or of its constituent predecessors shall, in turn, mean and include every Church office, Church officer, or official (elected or appointed)—including bishop, institution, board, committee, bureau, council, or conference—at the national level.

(*b*) *Custodianship of Records*—The church official in charge of an office having documentary record material shall be the custodian thereof, unless otherwise provided.

(*c*) *Procedures*—i) The committee shall establish a central archives of The United Methodist Church and such regional archives and record centers as in its judgment may be needed.

ii) The bishops, General Conference officers, the Judicial Council, general boards, committees, and agencies of The United Methodist Church shall deposit official minutes or journals, or copies of the same, in the archives quadrennially and shall transfer correspondence, records, papers, and other archival materials described above from their offices when they no longer have operational usefulness. No records shall be destroyed until a disposal schedule has been agreed upon by the committee and the agency. When the custodian of any official documentary record material of a general agency certifies to the committee that such records have no further use or value for official and administrative purposes and when the committee certifies that such records appear to have no further use or value for research or reference, then such records may be destroyed or otherwise disposed of by the agency or official having custody of them. A record of such certification and authorization shall be entered in the minutes or records of both the committee and the agency. The committee is hereby authorized and empowered to make such provisions as may be necessary and proper to carry this paragraph into effect.

iii) The committee shall have the right to examine the condition of documentary record material and shall, subject to the availability of staff and funds, give advice and assistance to Church officials and agencies in regard to preserving and disposing of documentary record material in their custody. Officials of general agencies shall assist the committee in the preparation of an inventory of records in their custody. To this inventory shall be attached a schedule, approved by the head of the agency having custody of the records and the committee, establishing a time period for the retention and disposal of each series of records. So long as such approved schedule remains in effect, destruction or disposal of documentary record material in accordance with its provisions shall be deemed to have met the requirements of ¶ 805.4.*f*)(8)(*c*)(ii).

iv) The committee is authorized and directed to conduct a program of inventorying, repairing, and microfilming among all general agencies of The United Methodist Church for security purposes that documentary record material which the committee determines has permanent value and to provide safe storage for microfilm copies of such material. Subject to the availability of funds, such

program may be extended to material of permanent value of all agencies of The United Methodist Church.

v) The general boards, committees, and agencies of The United Methodist Church shall place two copies, as they are issued, of all their publications, of whatever kind, in the archives or in lieu thereof shall file a statement with the archivist affirming that they are preserving copies of all such items in their own libraries or depositories.

vi) Official documents, or copies thereof, such as articles of incorporation, constitutions, bylaws, and other official papers of the boards and agencies of The United Methodist Church shall be deposited in the archives.

vii) Whoever has the custody of any general agency records shall, at the expiration of the term of office, deliver to the successor, custodian, or, if there be none, to the Committee all records, books, writings, letters, and documents kept or received in the transaction of official general agency business. This will also apply to the papers of temporary and special general Church committees.

viii) The bishops, General Conference officers, and the general boards, committees, and agencies of The United Methodist Church are urged to counsel with the central archivist concerning the preservation of all materials.

ix) Jurisdictional, central, and annual conference secretaries shall deposit, without charge, two paper copies of their respective conference journals quadrennially or annually, as the case may be, with the Committee and in the archives of the central, jurisdictional, and annual conference as appropriate. One copy of a digital version of the journal will be sent to the committee.

x) Secretaries of jurisdictional and annual conference boards, committees, and agencies shall deposit annually, or as often as they meet, copies of their minutes (as distinguished from reports that are printed separately or in the jurisdictional and annual conference journals) in the central archives or in the appropriate regional archives.

xi) Bishops, General Conference officers, general agency staff personnel, missionaries, and those ordained ministers and laypersons in positions of leadership and influence at any level of the Church are urged to deposit or bequeath their personal papers to the archives of the committee.

xii) Organizations and individuals may negotiate appropriate restrictions on the use of materials that they deposit in the archives.

xiii) The committee may authorize the transfer of materials to an organization, agency, or family.

xiv) All materials in the archives shall be available for research and exhibition, subject to such restrictions as may be placed on them.

(9) *Historic Sites and Heritage Landmarks*—(*a*) i) *Historic Sites*—Historic sites are buildings, locations, or structures that are specifically related to a significant event, development, or personality in the history of an annual, central, or jurisdictional conference (or its antecedents). Historic sites are designated by formal action of the annual, central, or jurisdictional conference within whose regions the site is located. Such designation shall first be considered and reviewed by the respective committee on archives and history (or equivalent). After action by the annual, central, or jurisdictional conference to designate a building, structure, or location as a historic site, the president or chairperson of the committee on archives and history (or equivalent) shall advise the committee of the action taken and provide such documentation as may be required. The committee in turn shall provide an official historic site marker, keep a register of all historic sites, and maintain an ongoing file of pertinent information concerning them.

ii) *Heritage Landmarks*—Heritage landmarks of The United Methodist Church are buildings, locations, or structures that are specifically related to significant events, developments, or personalities in the overall history of The United Methodist Church or its antecedents. They must have distinctive historic interest and value for the denomination as a whole, as contrasted with local or regional historic significance. Ordinarily, buildings, locations, or structures that have achieved historic significance within the preceding fifty years shall not be considered for designation as a heritage landmark.

iii) *Designation of Heritage Landmarks*—All nominations for the designation of buildings, locations, and structures as United Methodist heritage landmarks shall be made by the annual, central, or jurisdictional conference committee on archives and history (or equivalent) within whose regions they are located. Such nominations shall be referred for consideration to the committee, in accord with guidelines established by the committee. Through its Committee on Heritage Landmarks, the committee shall consider the merits of each nomination and shall make such recommendation as it deems appropriate to the ensuing General Conference for its action and determination.

The committee shall recommend only a building, location, or structure for designation as a heritage landmark that has been registered as a historic site by an annual, central, or jurisdictional conference and has met the requirements established by the committee. The committee shall keep a register of all duly designated heritage landmarks and maintain an ongoing file of pertinent information concerning them.

iv) *Quadrennial Review*—The committee shall be responsible for making a quadrennial review of the existing duly designated heritage landmarks, according to the criteria that it shall prepare and which shall be compatible with the *Book of Discipline*. The committee shall further

be responsible for recommending to the General Conference the redesignation or reclassification of the designated heritage landmarks as such action may be appropriate in keeping with such criteria.

(*b*) *Present Heritage Landmarks*—The present heritage landmarks of The United Methodist Church (and the year of their designation by General Conference) are: Acuff's Chapel, between Blountville and Kingsport, TN (1968); Albright Memorial Chapel, Kleinfeltersville, PA (1968); Asbury Manual Labor School and Mission, Ft. Mitchell, AL (1984); Barratt's Chapel, near Frederica, DE (1968); Bethune-Cookman College, Daytona Beach, FL (1984); Bishop John Seybert/Flat Rock Cluster, Flat Rock and Bellevue, OH (1992); Boehm's Chapel, Willow Street, PA (1984); College of West Africa, Monrovia, Liberia (2012); Cokesbury College, Abingdon, MD (1984); Cox Memorial United Methodist Church, Hallowell, ME (1992); Deadwood Cluster, Deadwood, SD (1984); Edward Cox House, near Bluff City, TN (1968); First Evangelical Association Church Building and Publishing House, New Berlin, PA (1988); First United Methodist Church, Johnstown, PA (1996); Green Hill House, Louisburg, NC (1968); Hanby House, Westerville, OH (1988); John Street Church, New York City (1968); John Wesley's American Parish, Savannah, GA (1976); Keywood Marker, Glade Spring, VA (1988); Isaac Long's Barn, Landis Valley, Lititz, PA (2008); Lovely Lane Chapel, Baltimore, MD (1972); Mary Johnston Hospital, Manila, The Philippines (2012); McMahan's Chapel, Bronson, TX (1972); Methodist Hospital, Brooklyn, NY (1972); Newtown Indian United Methodist Church, Okmulgee, OK (2012); Old McKendree Chapel, Jackson, MO (1968); Old Mutare Mission, Zimbabwe (2012); Old Otterbein Church, Baltimore, MD (1968); Old Stone Church Cemetery and Site, Leesburg, VA (1968); Organization of The Methodist Episcopal Church, South, Louisville, KY (1984); Peter Cartwright United Methodist Church, Pleasant Plains, IL (1976); Rehoboth Church, near Union, WV (1968); Robert Strawbridge's Log House, near New Windsor, MD (1968); Rutersville Cluster, Rutersville, TX (1988); St. George's Church, Philadelphia, PA (1968); St. Simon's Island, GA (1968); Simpson House, Philadelphia, PA (2012); Wesley Foundation, University of Illinois, Champaign, IL (1996); Town of Oxford, GA (1972); United Brethren Founding Sites Cluster, Frederick, Keedysville, and Beaver Creek, MD (2000); Wesleyan College Cluster, Macon, GA (1992); Whitaker's Chapel, near Enfield, Halifax County, NC (1972); Willamette Mission, near Salem, OR (1992); Woman's Foreign Missionary Society founding site, Boston, MA (2004) Wyandot Indian Mission, Upper Sandusky, OH (1968); and Zoar United Methodist Church, Philadelphia, PA (1984).

This legislation, or any portion of it approved by General Conference, shall take effect at the close of General Conference 2016.

Rationale:

Plan UMC, adopted by GC12 with a favorable margin of 59.6%, received overwhelming approval of its concepts. The Judicial Council ruled it to be unconstitutional, and despite the Council's statement that it was unsalvageable, its ruling was narrowly based on two points. Both have been corrected in this revision.

¶1704.2.

Petition Number: 60265-IC-¶1704.2-G; Day, Alfred T. III - Madison, NJ, USA for General Commission on Archives and History.

GCAH Central Conference Membership

Amend ¶ 1704.2

¶ 1704.2. The commission shall be composed of twenty-four members in the following manner: ten members elected by the General Conference on nomination of the Council of Bishops, in which number two shall be from the central conferences; two bishops (one of whom shall come from the central conferences); five presidents of the jurisdictional commissions on archives and history, or where no commission exists or any disciplinary conflict arises, a person designated by the jurisdictional College of Bishops; and, other paragraphs of the *Discipline* notwithstanding, seven additional members elected by the general commission, at least one of whom may be from a central conference, ensuring that all . . .

¶1711.3.

Petition Number: 60154-IC-¶1711.3; Kumar, A. Moses Rathan - Nashville, TN, USA for General Council on Finance and Administration.

Document Retention and Destruction

Amend ¶ 1711.3b and delete ¶1711.3e and re-letter the remaining text as follows:

3. *Procedures-a)* The general commission . . .

b) The bishops, General Conference officers, the Judicial Council, general boards, commissions, committees, and agencies of The United Methodist Church shall deposit official minutes or journals, or copies of the same, in the archives quadrennially ~~and shall transfer correspondence, records, papers, and other archival materials described above from their offices when they no~~

~~longer have operational usefulness. No records shall be destroyed until a disposal schedule has been agreed upon by the General Commission on Archives and History and the agency. When the custodian of any official documentary record material of a general agency certifies to the General Commission on Archives and History that such records have no further use or value for official and administrative purposes and when the commission certifies that such records appear to have no further use or value for research or reference, then such records may be destroyed or otherwise disposed of by the agency or official having custody of them. A record of such certification and authorization shall be entered in the minutes or records of both the commission and the agency~~. The General Commission on Archives and History is hereby authorized and empowered to make such provisions as may be necessary and proper to carry this paragraph into effect.

c) The commission . . .

e) ~~The general boards, commissions, committees, and agencies of The United Methodist Church shall place two copies, as they are issued, of all their publications, of whatever kind, in the archives or in lieu thereof shall file a statement with the archivist affirming that they are preserving copies of all such items in their own libraries or depositories.~~

f) Official documents . . .

Rationale:

These changes make it clear that the responsibility for establishing record retention and document destruction policies lies with general agencies (as required by ¶ 702.2) and avoid unnecessary legal risks that can result from the unnecessary retention of certain documents in multiple locations.

¶1712.2.

Petition Number: 60266-IC-¶1712.2; Day, Alfred T. III - Madison, NJ, USA for General Commission on Archives and History.

Heritage Landmarks

Amend ¶ 1712.2

2. Present Heritage Landmarks—The present heritage landmarks . . . Green Hill House, Louisburg, NC, (1968); Gulfside Assembly, Waveland MS (2016); Hanby House, Westerville, OH (1988) . . . Organization of The Methodist Episcopal Church, South, Louisville, KY (1984); Pearl River United Methodist Church, Madison County, MS (2016); Peter Cartwright United Methodist Church . . . Wyandot Indian Mission, United Methodist Building on Capitol Hill, Washington, DC (2016); Upper Sandusky, OH (1968); and Zoar United Methodist Church, Philadelphia, PA (1984).

¶1801.

Petition Number: 60949-IC-¶1801-G; Oliphint, Clayton - Richardson, TX, USA.

Plan UMC Revised - UM Communications

To change the name of UMCom from the General Commission on Communication to United Methodist Communications, take the following action:

Amend ¶ 263 as follows:

¶ 263. Six churchwide special Sundays with offerings shall be celebrated in each United Methodist Church.

Purpose—General Conference shall determine the purpose of the churchwide offerings upon recommendation of the General Council on Finance and Administration, after consultation with the Council of Bishops and the Connectional Table. The purpose of these offerings shall remain constant for the quadrennium, and the net receipts shall be distributed on ratio to the administering agencies by the treasurer of the General Council on Finance and Administration (see ¶ 824.7 and ¶ 805.6). ~~The General Commission on Communication~~ United Methodist Communications shall promote these offerings in cooperation with the agencies responsible for the administration of these funds. (See ¶ 1806.12.) Each offering shall be promptly remitted in full by the local church treasurer to the annual conference treasurer, who shall transmit the funds in full, except where noted differently below, to the General Council on Finance and Administration within thirty days of receipt in the office of the annual conference treasurer.

1. *Human Relations Day*—Historically, Human Relations Day has been celebrated with an offering on the Sunday before the observance of Martin Luther King Jr.'s birthday. Congregations are to observe Human Relations Day on this date or another date appropriate to the local church. This Sunday occurs during Epiphany, the season of manifesting God's light to the world. Human Relations Day calls the Church to recognize the right of all God's children in realizing their potential as human beings in relationship with each other. The purpose of the day is to further the development of better human relations.

In connection with Human Relations Day ~~the General Commission on Communication~~ United Methodist Communications shall conduct a churchwide appeal. Net receipts, after payment of promotional expenses, shall be allocated on ratio by the treasurer of the General Council

on Finance and Administration, to the administering agencies:

a) Community Developers Program: 57 percent (General Board of Global Ministries);

b) United Methodist Voluntary Services Program: 33 percent (General Board of Global Ministries) and;

c) Youth Offender Rehabilitation Program: 10 percent (General Board of Church and Society).

2. *One Great Hour of Sharing*—Historically, One Great Hour of Sharing has been celebrated with an offering on the Fourth Sunday in Lent. Congregations are to observe One Great Hour of Sharing on this date or on another date appropriate to the local church. Lent is the season of repentance, self-examination, and awareness of the hurts of the peoples of the world. One Great Hour of Sharing calls the Church to share the goodness of life with those who hurt. In connection with One Great Hour of Sharing, ~~the General Commission on Communication~~ United Methodist Communications shall conduct a churchwide appeal. The observance shall be under the general supervision of the United Methodist Committee on Relief, General Board of Global Ministries. Insofar as possible, planning and promotion of One Great Hour of Sharing shall be done cooperatively with other denominations through the National Council of the Churches of Christ in the USA. However, receipts shall be administered by The United Methodist Church. Net receipts, after payment of promotional expenses, shall be remitted by the treasurer of the General Council on Finance and Administration to the General Board of Global Ministries.

3. *World Communion Sunday*—Historically, World Communion Sunday has been celebrated with an offering on the first Sunday of October. Congregations are to observe World Communion Sunday on this date or on another date appropriate to the local church. World Communion Sunday calls the church to be the catholic inclusive church. In connection with World Communion Sunday ~~the General Commission on Communication~~ United Methodist Communications shall conduct a churchwide appeal. The observance shall be under the general supervision of the General Board of Global Ministries and the General Board of Higher Education and Ministry. Each local church shall be requested to remit as provided in ¶ 823.8 all of the communion offering received on World Communion Sunday and such portion of the communion offering received at other observances of the sacrament of the Lord's Supper as the local church may designate.

Net receipts, after payment of promotional expenses, shall be divided on ratio by the treasurer of the General Council on Finance and Administration to the administering agencies:

a) World Communion Scholarships: 50 percent (General Board of Global Ministries), with at least one half of the annual amount for ministries beyond the United States;

b) Ethnic Scholarship Program: 35 percent (General Board of Higher Education and Ministry); and

c) Ethnic In-Service Training Program: 15 percent (General Board of Higher Education and Ministry).

4. *United Methodist Student Day*—Historically, United Methodist Student Day has been celebrated with an offering on the last Sunday in November. Congregations are to observe United Methodist Student Day on this date or on another date appropriate to the local church. United Methodist Student Day calls the Church to support students as they prepare for life in uniting faith with knowledge. The offering supports United Methodist scholarships and the United Methodist Student Loan Fund. In connection with United Methodist Student Day, ~~the General Commission on Communication~~ United Methodist Communications shall conduct a churchwide appeal. The observance shall be under the general supervision of the General Board of Higher Education and Ministry. Net receipts, after payment of promotional expenses, shall be remitted by the treasurer of the General Council on Finance and Administration to the administering agency.

5. *Peace with Justice Sunday*—Historically, Peace with Justice Sunday has been celebrated with an offering on the First Sunday After Pentecost. Congregations are to observe Peace with Justice Sunday on this date or on another date appropriate to the local church. Pentecost celebrates the outpouring of the Holy Spirit calling for God's shalom. Peace with Justice witnesses to God's demand for a faithful, just, disarmed, and secure world. In connection with Peace with Justice Sunday, ~~the General Commission on Communication~~ United Methodist Communications shall conduct a churchwide appeal. The observance shall be under the general supervision of the General Board of Church and Society.

a) The annual conference treasurer shall retain 50 percent of the receipts for Peace with Justice ministries in the annual conference, to be administered by the annual conference board of church and society or an equivalent structure.

b) The annual conference treasurer shall remit the remaining 50 percent of the receipts to the General Council on Finance and Administration. Net receipts, after payment of promotional expenses, shall be distributed by the treasurer of the General Council on Finance and Administration to the administering agency for Peace with Justice ministries.

6. *Native American Ministries Sunday*—Historically, Native American Ministries Sunday has been celebrated

with an offering on the Third Sunday of Easter. United States congregations are to observe Native American Ministries Sunday on this date or on another date appropriate to the local church. This Sunday serves to remind the Church of the gifts and contributions made by Native Americans to our society. In connection with Native American Ministries Sunday, ~~the General Commission on Communication~~ United Methodist Communications shall conduct a churchwide appeal. The observance shall be under the general supervision of the General Board of Global Ministries and the General Board of Higher Education and Ministry.

Amend ¶ 807 as follows:

¶ 807.10. To supervise the use of the official United Methodist insignia and preserve the integrity of its design, in cooperation with ~~the General Commission on Communication~~ United Methodist Communications.

Add a new ¶ 810.3 as follows:

¶ 810.3 United Methodist Communications shall promote all general Church funds in cooperation with other Church bodies affected by each fund.

Amend ¶ 812.4 as follows:

¶ 812.4. ~~The General Commission on Communication~~ United Methodist Communications shall promote the World Service Fund.

Amend ¶ 813.5 as follows:

¶ 813.5. ~~The General Commission on Communication~~ United Methodist Communications shall promote the General Administration Fund.

Amend ¶ 814.7 as follows:

¶ 814.7. ~~The General Commission on Communication~~ United Methodist Communications shall promote the Interdenominational Cooperation Fund.

Amend ¶ 815.3 as follows:

¶ 815.3. Promotion of the Black College Fund shall be by the Division of Higher Education and in consultation with the Council of Presidents of the Black Colleges, in cooperation with and with the assistance of ~~the General Commission on Communication~~ United Methodist Communications, the cost being a charge against the Black College Fund receipts and within a budget approved by the Division of Higher Education and the General Council on Finance and Administration.

Amend ¶ 816.4 as follows:

¶ 816.4. ~~The General Commission on Communication~~ United Methodist Communications shall promote the Ministerial Education Fund.

Amend ¶ 818 as follows:

¶ 818. *Purpose*—1. The Episcopal Fund, raised in accordance with ¶ 818.3, shall provide for the salary and expenses of effective bishops from the date of their consecration and for the support of retired bishops and surviving spouses and minor children of deceased bishops. Subject to the approval of the General Council on Finance and Administration, the treasurer shall have authority to borrow for the benefit of the Episcopal Fund such amounts as may be necessary for the proper execution of the orders of the General Conference. ~~The General Commission on Communication~~ United Methodist Communications shall promote the Episcopal Fund.

Amend ¶ 820.7 as follows:

¶ 820.7. General promotion of this program, for purposes of name identification and visibility, shall be the responsibility of ~~the General Commission on Communication~~ United Methodist Communications.

Amend ¶ 821 as follows:

¶ 821.3. Promotional expenses for World Service Specials shall be borne by the respective participating agencies in proportion to the amount received by each in World Service Specials. The causes of World Service Specials shall be coordinated with other financial appeals and shall be promoted by ~~the General Commission on Communication~~ United Methodist Communications.

4. The appeals for World Service Specials shall be channeled through bishops, district superintendents, and pastors. Details of the procedure shall be determined by ~~the General Commission on Communication~~ United Methodist Communications in consultation with representatives of the recipient agencies or entities.

5. In each annual conference, World Service Specials and One Great Hour of Sharing shall be promoted by the appropriate conference agency with the appropriate general agency and ~~the General Commission on Communications~~ United Methodist Communications.

Amend ¶ 823 as follows:

¶ 823.3 Promotional expenses for Advance Specials shall be borne by the respective participating units in proportion to the amount received by each in Advance Specials. The causes of the Advance shall be coordinated with other financial appeals and shall be promoted by ~~the General Commission on Communication~~ United Methodist Communications.

4. The appeal for Advance Specials shall be channeled through bishops, district superintendents, pastors and other individuals. Details of the procedure shall be determined by ~~the General Commission on Communication~~ United Methodist Communications in consultation with the designated unit of the General Board of Global Ministries and the Advance Committee.

Amend ¶ 824 as follows:

¶ 824.1. . . . In connection with Human Relations Day, ~~the General Commission on Communication~~ United Methodist Communications shall conduct a churchwide appeal.

2. *b)* . . . In connection with One Great Hour of Sharing, ~~the General Commission on Communication~~ United Methodist Communications shall conduct a churchwide appeal.

3. . . . In connection with United Methodist Student Day, ~~the General Commission on Communication~~ United Methodist Communications shall conduct a churchwide appeal.

4. . . . In connection with World Communion Sunday, ~~the General Commission on Communication~~ United Methodist Communications shall conduct a churchwide appeal . . .

5. . . . In connection with Peace with Justice Sunday, ~~the General Commission on Communication~~ United Methodist Communications shall conduct a churchwide appeal….

6. . . . In connection with Native American Ministries Sunday, ~~the General Commission on Communication~~ United Methodist Communications shall conduct a churchwide appeal. …

7. ~~The General Commission on Communication~~ United Methodist Communications shall promote all authorized churchwide special Sundays with offerings in consultation with participating agencies. Promotional expenses for each offering shall be a prior claim against the receipts of the offering promoted. In each case, such expenses shall be within a budget approved by the General Council on Finance and Administration upon recommendation of ~~the General Commission on Communication~~ United Methodist Communications after consultation with participating agencies. In the promotion of these offerings, the spiritual implications of Christian stewardship shall be emphasized.

Amend ¶ 1120.4 as follows:

¶ 1120.4. *Membership*—The committee shall be composed of one board member and one staff member from each of the following agencies: the General Board of Discipleship, the General Board of Global Ministries, the General Board of Church and Society, the General Board of Higher Education and Ministry, and the General Board of Pension and Health Benefits; one member (board or staff) from each of the following: ~~the Commission on the Status and Role of Women, the Commission on Religion and Race,~~ the ~~General Commission on~~ United Methodist Men, The United Methodist Publishing House, ~~the General Commission on Communication~~ United Methodist Communications, United Methodist Women; one active or retired bishop representing the Council of Bishops, and one central conference representative; five older adults, one to be selected by each jurisdictional College of Bishops; and no more than three members to be selected by the committee for expertise and/or professional qualifications, and no more than three additional members to be selected by the committee for inclusiveness (racial/ethnic, disability, age, gender, laity, clergy, or geographic distribution). Staff and/or board members will provide appropriate liaison and reports to their respective agencies. Board members and central conference and jurisdiction representatives shall serve no more than two consecutive terms (one term equals four years). Each board and agency will be responsible for travel, lodging, and other expenses incurred by representatives attending meetings of the Committee on Older Adult Ministries.

Amend ¶ 1330 as follows:

¶ 1330.1.*c)*(5) work cooperatively with ~~The General Commission on Communication~~ United Methodist Communications in promotion of the One Great Hour of Sharing offering;

Amend ¶ 1405.21 as follows:

¶ 1405.21. To promote, in cooperation with ~~the General Commission on Communication~~ United Methodist Communications, churchwide special Sundays and funds: Africa University Fund, Black College Fund, Ministerial Education Fund, Native American Ministries Sunday, United Methodist Student Day, World Communion Sunday, and other funds and special days ordered by the General Conference.

Amend ¶ 1637 as follows:

¶ 1637. *Service of the Entire United Methodist Church*—There shall be one complete, coordinated system of literature published by the board for the entire United Methodist Church. This literature is to be of such type and variety as to meet the needs of all groups of our people. The board president and publisher shall consult with the general program agencies, ~~the General Commission on Communication~~ United Methodist Communications, and the Connectional Table with regard to their publishing needs in order to avoid unnecessary overlapping and duplication.

Amend ¶¶ 1801-1808 as follows:

¶ 1801. As United Methodists, our theological understanding obligates us, as members of the body of Christ, to communicate our faith by speaking and listening to persons both within and outside the Church throughout the world, and to utilize all appropriate means of communication.

The responsibility to communicate is laid upon every church member, every pastor, every congregation, every annual conference, every institution, and every agency of the Church. Within this total responsibility, there are certain functions that the General Conference has assigned to ~~the General Commission on Communication~~ United Methodist Communications, to be performed in behalf of all through the talents and resources at its command.

¶ 1802. *Name*—There shall be an organization ~~a General Commission on Communication~~ of The United Methodist Church~~, which for communication and public relations purposes may be~~ designated as United Methodist Communications (UMCom).

¶ 1803. *Incorporation*—United Methodist Communications is successor to The General Commission on Communication~~, is successor to~~ the Joint Committee on Communications, incorporated in the State of Ohio, and shall be authorized to do business as United Methodist Communications (UMCom). It is authorized to create such other corporate substructures as ~~the commission~~ UMCom deems appropriate to carry out its functions.

¶ 1804. *Amenability and Accountability*—~~The General Commission on Communication~~ UM Com shall be amenable to the General Conference. As an administrative general agency that carries significant program functions in addition to its many service and support responsibilities, ~~the commission~~ UM Com shall be accountable to, report to, and be evaluated by the Connectional Table in program matters and shall be accountable to and report to the General Council on Finance and Administration in financial matters.

¶ 1805. *Purpose*—~~The General Commission on Communication~~ UM Com shall lead the Church in communication. It shall meet the communication, public relations, and marketing needs of the entire Church, reflecting the cultural and racial diversity within The United Methodist Church. It shall provide communication resources and services to local churches and annual conferences. It shall have a consultative relationship with all general agencies of the Church and with any structures for communication and public relations at the jurisdictional, episcopal area, annual conference, district, or local church level.

¶ 1806. *Responsibilities*—Communication is a strategic function necessary for the success of the mission of The United Methodist Church. Specific responsibilities and functions of ~~the General Commission on Communication~~ UM Com and its staff are as follows:

. . .

3. It shall give special attention to television, including broadcast television, cable, videotape, videodisc, and satellite. It shall provide counsel and resources to annual conferences—and through conferences, to districts and local churches—to develop and strengthen their television ministries. Responsibilities of ~~the commission~~ UMCom shall include program production and placement, and relationships to commercial broadcasters at the national level in the United States.

. . .

12. It shall be the central agency marketing throughout the Church the following general Church funds: World Service Fund (¶812.1), Africa University Fund (¶ 806.2), Black College Fund (¶815), Episcopal Fund (¶ 818.1), General Administration Fund (¶ 813), Interdenominational Cooperation Fund (¶ 819), Ministerial Education Fund (¶ 816), Human Relations Day (¶¶ 824.1 and 263.1), One Great Hour of Sharing (¶¶ 821, 824.2 and 263.2), Native American Ministries Sunday (¶¶ 824.6 and 263.6), Peace with Justice Sunday (¶¶824.5 and 263.5), World Communion Sunday (¶¶ 824.4 and 263.3), United Methodist Student Day (¶¶ 824.3 and 263.4), the Advance for Christ and His Church (¶¶ 822 and 823), World Service Special Gifts (¶ 820), Christian Education Sunday (¶ 265.1), Golden Cross Sunday (¶ 265.2), Rural Life Sunday (¶ 265.3), Disability Awareness Sunday (¶ 265.4), Youth Service Fund (¶ 1208), and all other general Church funds approved by the General Conference, as well as any emergency appeals authorized by the Council of Bishops and the General Council on Finance and Administration (¶ 819). In the marketing of these causes, this agency shall consult with and is encouraged to use content material provided by the program agency responsible for the area and with the agency responsible for the administration of the funds. Budgets for the above funds shall be developed in cooperation with the General Council on Finance and Administration. In cases where the General Conference assigns a portion of the marketing responsibility to some other agency, such marketing work shall be subject to coordination by ~~the General Commission on Communication~~ UM Com. The cost of marketing the funds, as set in the approved marketing budget, shall be a charge against receipts, except that the cost of marketing general Advance Specials shall be billed to the recipient agencies in proportion to the amount of general Advance Special funds received by each (¶ 823.3), and the cost of marketing World Service Special Gifts shall be borne by administering agencies (¶ 820.6). The administration of the money thus set aside for marketing shall be the responsibility of ~~the General Commission on Communication~~ UM Com.

. . .

14. Appeals for giving that are made to United Methodists shall be consistent with the aims of Christian stewardship. ~~The General Commission on Communication~~ UM Com and the General Board of Discipleship will cooperate in order that programs and resource materials of the two agencies may be in harmony in their presentation of Christian stewardship.

. . .

21. ~~The General Commission on Communication~~ UM Com shall be charged with planning and implementation of the official United Methodist presence on and use of the Internet, the World Wide Web, or other computer services that can connect United Methodist conferences,

agencies, and local churches with one another and with the larger world.

¶ 1807. *Organization*—~~1. Membership—The membership of the General Commission on Communication shall be composed of twenty-eight members as follows:~~

~~a) Three bishops, including at least one from the central conferences, named by the Council of Bishops.~~

~~b) Sixteen members elected by the jurisdictional conferences based on the following formula: North Central—3, Northeastern—3, South Central—4, Southeastern—4, and Western—2. It is recommended that at least one of the persons elected by the jurisdictional conferences be a racial or ethnic person.~~

~~c) Two members of the central conferences named by the Council of Bishops.~~

~~d) Seven additional members elected by the commission to ensure membership of persons with expertise in communication.~~

~~e) The additional members shall be nominated by a committee composed of one commission member designated from each jurisdiction and one of the member bishops.~~

~~f) In order to ensure inclusiveness, the composition of the commission shall reflect the major recognized categories of Church members (see ¶ 705.3c).~~

2. *Meetings*—~~The commission~~ UMCom shall hold at least one meeting in each calendar year. Fifteen members shall constitute a quorum.

3. *Officers*—~~The commission~~ UMCom shall elect a president, at least one vice president, a recording secretary, and such other officers as it determines.

There may be an executive committee comprised of not more than one-third of the total membership of ~~the commission~~ UMCom and elected by ~~the commission~~ UMCom. The membership of the executive committee shall be representative of the composition of ~~the commission~~ UMCom.

4. *Internal Organization*—~~The General Commission on Communication~~ UM Com is empowered to create internal structures as it deems appropriate for effective operation.

5. *Staff*—~~The commission~~ UMCom shall elect annually a general secretary upon nomination by the executive committee or a nominating committee and shall elect such deputy general secretaries as needed, and it shall provide for election or appointment of other staff. The general secretary shall cooperate with the Connectional Table for program services and with the general secretary of the General Council on Finance and Administration for financial services.

¶ 1808. *Finance*—The General Conference shall provide for the financial needs of ~~the General Commission on Communication~~ UM Com upon recommendation by the General Council on Finance and Administration. ~~The commission~~ UMCom shall consult with the Connectional Table in the area of program matters in development of an annual budget, which shall be reported to the General Council on Finance and Administration for approval.

This legislation, or any portion of it approved by General Conference, shall take effect at the close of General Conference 2016.

Rationale:

Plan UMC, adopted by GC12 with a favorable margin of 59.6%, received overwhelming approval of its concepts. The Judicial Council ruled it to be unconstitutional, and despite the Council's statement that it was unsalvageable, its ruling was narrowly based on two points. Both have been corrected in this revision.

¶1806.

Petition Number: 60063-IC-¶1806-G; Krause, Daniel - Nashville, TN, USA for UM Communications.

Managing the UMC Brand

Amend ¶ 1806 by adding the following new sub-paragraph:

¶ 1806.22 The General Commission on Communication shall be responsible for setting the official brand guidelines of The United Methodist Church. Such branding guidelines shall be consistent with the standards established by the General Council on Finance and Administration to preserve the integrity of the denomination's intellectual property (see ¶¶ 807.10-.11, 2502). The commission shall work with the General Council on Finance and Administration to ensure the use of the cross and flame logo at every level of the church. (See ¶ 807.10)

Rationale:

The United Methodist Church can best present a unified image and message to the communities it serves through effective brand management. Different practices across the church have resulted in fragmentation of the brand. United Methodist Communications is working at every level of the church to strengthen brand and awareness by . . .

¶1806.12.

Petition Number: 60297-IC-¶1806.12-G; Kemper, Thomas - New York, NY, USA for General Board of Global Ministries.

UMCOR Sunday

Amend line 7 of ¶ 1806.12 as follows:

. . . ¶ 263.1), ~~One Great Hour of Sharing~~ UMCOR Sunday (¶ 821, ¶ 824.2 and ¶ 263.2), Native . . .

Rationale:

One Great Hour of Sharing has functioned as the primary fundraising vehicle for UMCOR operational costs. Changing the name to UMCOR Sunday provides clarity, accuracy and greater effectiveness. See petitions with corresponding changes to ¶¶ 262, 263, 821 and 824.

¶1807.

Petition Number: 60064-IC-¶1807-G; Krause, Daniel - Nashville, TN, USA for UM Communications.

General Commission on Communication Membership

Amend ¶ 1807 as follows:

¶ 1807. Organization—~~1~~. Membership—The membership of the General Commission on Communication shall be composed of ~~twenty-eight~~ twenty-seven members as follows:

a) ~~Three~~ Two bishops, including ~~at least~~ one from the United States and one from the central conferences named by the Council of Bishops.

b) ~~Sixteen~~ Eleven members elected by the jurisdictional conferences based on the following formula: North Central—~~3~~ 2, Northeastern—~~3~~ 2, South Central—~~4~~ 3, Southeastern—~~4~~ 3, and Western—~~2~~ 1. It is recommended that at least one of the persons elected by the jurisdictional conferences be a racial or ethnic person.

c) ~~Two~~ A total of seven members of the central conferences, plus one bishop referenced above, named by the Council of Bishops.

d) Seven additional members elected by the commission . . .

Rationale:

The General Commission on Communication will be adding five central conference delegates in order to increase central conference representation. The new board size will be 27.

¶2001.

Petition Number: 60953-IC-¶2001-G; Oliphint, Clayton - Richardson, TX, USA.

Plan UMC Revised - GCORR & GCOSROW

For the purpose of merging the General Commission on Religion and Race and the General Commission on the Status and Role of Women, and making it a committee of the Connectional Table, the following action is taken:

Delete ¶¶ 2001-2008 and 2101-2109 in their entirety.

Amend ¶ 643 as follows:

¶ 643.1. There shall be in each annual conference including central conferences a conference commission on religion and race or other structure to provide for these functions and maintain the connectional relationships. It shall follow the general guidelines ~~and structure of the General Commission on Religion and Race as outlined in ¶¶ 2002 and 2008, where applicable~~ of the United Methodist Committee on Inclusiveness.

2. . . . Members of the ~~General Commission on Religion and Race~~ United Methodist Committee on Inclusiveness residing in the annual conference shall be ex officio members of the annual conference commission on religion and race with vote.

Amend ¶ 644 as follows:

A person or persons serving as member(s) of the ~~General Commission on the Status and Role of Women~~ United Methodist Committee on Inclusiveness from that annual conference shall, by virtue of their office, be member(s) of the conference commission on the status and role of women (see ¶¶ ~~609.6 and~~ 710.5~~6~~).

Amend ¶ 807.12.*c)* as follows:

¶ 807.12.*c)* The Committee on Audit and Review shall (1) receive from agencies and institutions receiving general Church funds (see ¶ 810.2) statements regarding their compliance with the policies stated or referenced in ¶¶ 807.12*a* and 811.1; and (2) receive from all general agencies information necessary to evaluate pay equity. Based on these statements, and in consultation with and upon the advice of the ~~General Commission on Religion and Race and the General Commission on the Status and Role of Women~~ United Methodist Committee on Inclusiveness, the committee shall prepare for the General Council on Finance and Administration reports and recommendations deemed appropriate by the committee, in accordance with the procedures set forth in ¶ 806.12.

Amend ¶811.1 as follows:

¶ 811.1 The General Council on Finance and Administration is authorized to withhold approval of a portion or all of the budget of any agency or any Church-related institution receiving general Church funds (see ¶ 810.2) until such agency or Church-related institution shall submit to the council in writing its established policies of: (a) recruiting, employing, utilizing, recompensing, and promoting professional staff and other personnel without

regard to race, ethnicity, age, or gender; (b) fulfilling its duties and responsibilities in a manner that does not involve segregation or discrimination on the basis of race, ethnicity, age, or gender; and (c) insofar as possible, purchasing goods and services from vendors who are in compliance with such policies as are described in sections (a) and (b) of this paragraph. In the fulfillment of this directive, the council shall take the following steps: (1) collaborate with the ~~General Commission on Religion and Race and the General Commission on the Status and Role of Women~~ United Methodist Committee on Inclusiveness in the development of a certification form to be submitted to the council by agencies and institutions receiving general Church funds; (2) review copies of such certifications with the United Methodist Committee on Inclusiveness ~~two commissions~~; (3) in consultation with the United Methodist Committee on Inclusiveness ~~two commissions~~ determine adequate recommendations regarding possible noncompliance with these policies by agencies and institutions receiving general Church funds; and (4) in collaboration with the ~~General Commission on Religion and Race and the General Commission on the Status and Role of Women~~ United Methodist Committee on Inclusiveness, the General Council on Finance and Administration shall determine fair and just recommendations for withholding funds from agencies and church-related institutions that are non-compliant.

Amend ¶ 1004 as follows:

¶ 1004. . . . The board shall maintain close relationships with the ~~General Commission on Religion and Race, the General Commission on the Status and Role of Women,~~ United Methodist Committee on Inclusiveness and the Appalachian Development Committee as they seek . . .

Add new paragraphs ¶¶ 908-910 as follows:

¶ 908. In order to fulfill the monitoring roles previously performed by the General Commission on Religion and Race and the General Commission on the Status and Role of Women, there shall be a United Methodist Committee on Inclusiveness, reporting to the Connectional Table. The CT shall establish effective structures and processes with sufficient independence to ensure accurate monitoring across the church. In performing such monitoring functions, these structures shall have a direct reporting relationship to the Connectional Table and General Conference. The monitoring structures and processes shall be designed to monitor the entire Church, with specific attention given to the General Conference, the Council of Bishops, all general Church agencies (including the Connectional Table), annual conferences, and other connectional structures.

¶ 909.1. It shall be the responsibility of the committee to challenge and equip the general agencies, institutions, and connectional structures of The United Methodist Church to a full and equal participation of its racial and ethnic constituency in the total life and mission of the Church through teaching, advocacy, and by reviewing and monitoring the practices of the entire Church so as to further ensure racial inclusiveness as we make disciples for Jesus Christ for the transformation of the world.

2. Further it shall be the responsibility of the committee to challenge The United Methodist Church, including its general agencies, institutions, and connectional structures, to a continuing commitment to the full and equal responsibility and participation of women in the total life and mission of the Church, sharing fully in the power and in the policy-making at all levels of the Church's life. Such commitment will confirm anew recognition of the fact that The United Methodist Church is part of the universal church, rooted in the liberating message of Jesus Christ, that recognizes every person, woman or man, as a full and equal part of God's human family.

The committee shall function as an advocate with and on behalf of women individually and collectively within The United Methodist Church; as a catalyst for the initiation of creative methods to redress inequities of the past and to prevent further inequities against women within The United Methodist Church; and as a monitor to ensure inclusiveness in the programmatic and administrative functioning of The United Methodist Church.

3. In so far as practical changes required by the discontinuation of the General Commission on Religion and Race (GCORR) and of the General Commission on the Status and Role of Women (GCOSROW) and the accompanying relocation of the monitoring function of those agencies to the Committee on Inclusiveness in this section shall be accomplished no later than June 30, 2017, under the guidance of the Connectional Table and the General Council on Finance and Administration. Funds budgeted in the 2017 to 2020 quadrennium to carry out the operations and programs of GCORR and GCOSROW shall follow the functions.

¶ 910. The United Methodist Committee on Inclusiveness shall have staff as determined by the Connectional Table and shall be located in offices as directed by the Connectional Table.

This legislation, or any portion of it approved by General Conference, shall take effect at the close of General Conference 2016.

Rationale:

Plan UMC, adopted by GC12 with a favorable margin of 59.6%, received overwhelming approval of its concepts. The Judicial Council ruled it to be unconstitutional, and despite the Council's statement that it was unsalvage-

able, its ruling was narrowly based on two points. Both have been corrected in this revision.

¶2002.

Petition Number: 60115-IC-¶2002-G; Hawkins, Erin M. - Washington, DC, USA for General Commission on Religion and Race.

Purpose and Responsibilities of GCORR

Delete current ¶¶ 2002 and 2008 and substitute the following:

¶ 2002. Purpose— The purpose of the General Commission on Religion and Race shall be to challenge, lead and equip the people of The United Methodist Church to become interculturally competent, to ensure institutional equity and to facilitate vital conversations about religion, race, and culture.

¶ 2008. Responsibilities—The General Commission shall equip, hold accountable and partner with the Council of Bishops, jurisdictions, central conferences, annual conferences, local churches, general agencies and other connectional structures of The United Methodist Church and shall assume responsibilities for such matters as:

1. Empowering visible and prophetic leadership at every level of the Global Church with regards to race, ethnicity and culture.

2. Providing training, resources and consultation at all levels of the Global Church in order to:

a. Increase interculturally competent leaders who can engage in ministries that promote intentional diversity at every level of the church.

b. Expand contextually relevant local church ministry in order to reach more people, younger people and more diverse people.

c. Promote anti-racism efforts and challenge issues of privilege.

d. Work with cabinets, local churches and Boards of Ordained Ministry to develop and support cross-racial/cross-cultural and multicultural ministries.

e. Engage in vital conversations about the realities of race and culture in local and global contexts through consultations, research, reports and annual conference training.

3. Identifying and responding to global racism, ethnocentrism, and tribalism in order for the Church to more effectively move its mission forward in a diverse and global society.

4. Administering the CORR (Commission on Religion and Race) Action Fund. The CORR Action Fund is established by the General Conference of The United Methodist Church for the empowerment of diversity, inclusion and racial justice work within and outside the Church. The fund:

a. is available through grants to congregations, connectional structures and other groups.

b. shall be administered by the General Commission on Religion and Race on behalf of The United Methodist Church. The General Commission shall be responsible for developing guidelines and policies regarding grants and for evaluation of projects receiving support.

5. Providing resources and consultations for just and equitable policies and processes at every level of the Global Church.

Rationale:

Through clarity of purpose and ministry, GCORR is moving beyond simply being a "monitoring agency" to one that resources congregations globally towards relevance and vitality in diverse communities while supporting connectional leaders and structures to develop and employ cultural competence and equity in process, policy and decision making.

¶2003.

Petition Number: 60117-IC-¶2003-G; Hawkins, Erin M. - Washington, DC, USA for General Commission on Religion and Race.

Board Membership

Amend ¶ 2003 as follows:

¶ 2003. Membership—The total membership . . .

1. ~~Three~~ Two bishops, including one from a central conference named by the Council of Bishops in accordance with ¶ 705.4d.

2. Each jurisdiction . . .

3. ~~Two~~ Three central conference members reflective of central conference areas named to the board by the Council of Bishops according to the provisions in ¶ 705.4c.

4. Other paragraphs of the *Discipline* notwithstanding, the members of the board shall elect six additional members based on the expertise needed to accomplish the fiduciary, generative, and strategic work of the board. ~~It is recommended that of the additional members, at least one member, shall be elected from the following racial and ethnic groups (Asian, Black, Hispanic/Latino(a), Native American, Pacific Islander, and White). There should be young people under the age of thirty-five~~. Consideration should be given to achieving jurisdictional, lay/clergy, gender, racial/ethnic and age balance.

Rationale:

In response to the expanding global church and a desire to capture expertise and passion among General Commission on Religion and Race board members, this legislation provides flexibility in the selection process of board members and increases the opportunity for central conference participation and leadership.

¶2104.1.

Petition Number: 60162-IC-¶2104.1-G; Hare, Dawn Wiggins - Chicago, IL, USA for General Commission on the Status and Role of Women.

Membership

Amend ¶ 2104.1 b, c, h

¶ 2104.1 b) Amend first sentence: There shall be ~~seven~~ nine additional members elected by the general commission, in accord with the provisions of ¶ 705.3*a*.

¶ 2104.1 c) Delete sentence: ~~There shall be two women named by United Methodist Women to serve as ex officio members with vote.~~

¶ 2104.1 h) The board may name other individuals as liaison representatives to provide networking and advice related to the areas of mutual concern. Likewise, United Methodist Women may name one or two such liaison representatives who may serve for a full quadrennium. When ~~invited to~~ present at board meetings, ~~they~~ liaison representatives shall have voice but not vote.

Rationale:

This modifies United Methodist Women representation on the board of the General Commission on the Status and Role of Women so to avoid potential conflicts of interest (conforming to ¶ 710.5 and the Code of Ethics for general agencies), while still maintaining the historic working relationship between GCSRW and UMW.

¶2301.

Petition Number: 60954-IC-¶2301-G; Oliphint, Clayton - Richardson, TX, USA.

Plan UMC Revised - UM Men

For the purpose of establishing United Methodist Men as an independent agency of the Church that is not a general commission, the following action is taken:

Amend ¶ 256.6 as follows:

¶ 256.6. *United Methodist Men*—Each church or charge shall have an organized unit of United Methodist Men chartered and annually renewed through ~~the General Commission on~~ United Methodist Men. Other organized men's ministry groups in a local United Methodist Church shall annually report to the charge conference and be resourced through ~~the General Commission on~~ United Methodist Men. All local church men's organizations shall provide a dedicated ministry for building men spiritually and involving men in the total ministry of the Church (¶ 2302).

a) Local church resource material for supporting effective men's ministries shall be provided by the district, conference, and jurisdictional organizations of United Methodist Men and ~~the General Commission on~~ United Methodist Men (¶ 2302).

Amend ¶ 537 as follows:

¶ 537. *Committee on United Methodist Men*—In each jurisdiction there shall be a jurisdictional committee on United Methodist Men, auxiliary to ~~the General Commission on~~ United Methodist Men (¶ 2301).

The membership of the jurisdictional committee on United Methodist Men shall be composed of the elected officers, committee chairpersons, and ministry coordinators as defined by the organizations' bylaws as well as the conference president of United Methodist Men of each annual conference organization within the boundary of the jurisdiction.

Each jurisdictional committee on United Methodist Men shall have authority to promote its work in accordance with the policies and programs of ~~the General Commission on~~ United Methodist Men.

The jurisdictional committee on United Methodist Men shall elect the jurisdictional president during the last year of the quadrennium. The jurisdictional president shall serve on ~~the General Commission on~~ United Methodist Men (¶2303.1.b) . . .

Amend ¶ 648 as follows:

¶ 648. *United Methodist Men—Constitution of United Methodist Men in the Conference—Article* 1. *Name*—In each annual conference there shall be a conference organization named United Methodist Men, auxiliary to the jurisdictional committee on United Methodist Men and to ~~the General Commission on~~ United Methodist Men (¶ 2301).

Article 2. *Function*—The function of the conference organization of United Methodist Men shall be to build and support the district organizations of United Methodist Men in developing resources to meet the needs and interests of men and the responsibilities of discipleship; to empower personal witness and evangelism; to enable outreach in individual and group mission and ministry; to encourage and support spiritual growth and faith development; and to promote the objectives and responsibilities

of ~~the General Commission on~~ United Methodist Men. In the absence of a district organization, the conference organization, in consultation with the district superintendent, shall fulfill the district responsibilities (¶ 671).

Article 3. *Authority*—Each conference organization of United Methodist Men shall have the authority to promote its work in accordance with the plans, responsibilities, and policies of ~~the General Commission on~~ United Methodist Men.

Article 4. *Membership*—The conference organization of United Methodist Men shall be composed of all men of local churches or charges (chartered or unchartered) within the bounds of the conference and all clergy.

Article 5. *Officers and Committees—a)* The conference organization shall elect a president, at least one vice president, a secretary, and a treasurer.

b) The resident bishop shall serve as the honorary president and be a member of the conference organization and its executive committee.

c) The conference lay leader (or designated representative) shall be a member of the conference organization and its executive committee.

d) Additional officers (including civic youth-serving agencies/scouting coordinator) and committees shall be elected or appointed in accordance with the guidelines of ~~the General Commission on~~ United Methodist Men and/or the bylaws of the conference organization of United Methodist Men.

Article 6. *Meetings and Elections—a)* There shall be an annual meeting of the conference organization of United Methodist Men, at which time there shall be presented an annual report and a program plan designed to meet the needs of the men of the conference. Officers and committees shall be elected in accordance with the requirements of the organization's bylaws.

b) The voting body of the annual meeting of the conference shall be determined by the organization's bylaws but shall include conference and district officers and committee chairpersons as determined, members of ~~the General Commission on~~ United Methodist Men, and members of the jurisdictional committee on United Methodist Men residing within the bounds of the conference.

Article 7. *Relationships—a)* The president of the conference organization of United Methodist Men is a member of the annual conference, as set forth in ¶ 32.

b) The president of the conference organization of United Methodist Men shall represent the conference organization on the jurisdictional committee on United Methodist Men. In the absence of the president a designated vice president may represent the conference organization.

c) Designated officers or members shall represent the conference organization on the various agencies, councils, commissions, and committees of the annual conference as the constitutions, bylaws, and rules of such agencies provide.

d) The conference organization shall encourage men to participate in the total life and work of the Church and shall encourage them to assume positions of responsibility and leadership as part of their discipleship.

Article 8. *Finances*—The conference United Methodist Men shall secure funds for the fulfillment of its purpose. All funds from whatever source secured by the conference United Methodist Men belong to the organization and shall be disbursed only in accordance with its constitution and/or by-laws and by its order.

a) Conference United Methodist Men may have their own bank accounts.

b) It is recommended that there be an annual financial audit.

Article 9. *Amendments*—Proposed amendments to this constitution may be sent to the recording secretary of ~~the General Commission on~~ United Methodist Men prior to the last annual meeting of ~~the commission~~ United Methodist Men in the third year of the quadrennium.

Article 10. *Connectional Reporting and Accountability—a)* Each annual conference United Methodist Men shall have on file a current copy of their constitution and bylaws with ~~the General Commission on~~ United Methodist Men.

b) Each annual conference shall submit an annual report to ~~the General Commission on~~ United Methodist Men. This report will be presented by the conference president at the spring meeting of the National Association of Conference Presidents and shall include but not be restricted to:

1. Annual goals and progress towards those goals in the last 12 months.
2. A review of the work in evangelism, mission and spiritual growth within the annual conference or beyond.
3. A listing of training events conducted at a conference, district and local church level to expand men's ministry in the all levels of the church.
4. An assessment of ~~the General Commission on~~ United Methodist Men to include the annual conference UMM's appraisal of ~~the commission's~~ United Methodist Men's goals and ~~the commission's~~ United Methodist Men's progress toward those goals in the last 12 months.
5. A report of the significant challenges to men's ministry and the significant successes of men's ministry to be shared with other conference organizations of UMM.

These reports will become part of the internal review process of ~~the General Commission on~~ United Methodist

Men and each conference report shall be shared with the annual conference leadership by the Conference President.

Amend ¶ 671 as follows:

¶ 671. *United Methodist Men—Constitution of United Methodist Men in the District—Article* 1. *Name*—In each district there shall be a district organization named United Methodist Men, auxiliary to the conference organization of United Methodist Men and ~~the general commission on~~ United Methodist Men (¶ 2301).

Article 2. *Responsibilities*—The responsibilities of the district organization of United Methodist Men shall be to work with local units of United Methodist Men in developing resources to meet the needs and interests of men and the responsibilities of discipleship; to empower personal witness and evangelism; to enable outreach in individual and group mission and ministry; to encourage and support spiritual growth and faith development; and to promote the objectives and responsibilities of the conference organization and ~~the general commission on~~ United Methodist Men. The district organization shall also encourage and promote the chartering and annual recertification of local units through ~~the general commission on~~ United Methodist Men (¶¶ 2302 and 256.6).

Article 3. *Authority*—Each district organization of United Methodist Men shall have the authority to promote its work in accordance with the plans, responsibilities, and policies of the conference organization and ~~the general commission on~~ United Methodist Men.

Article 4. *Membership*—All men and clergy of local churches or charges (chartered and unchartered) of the district shall be considered members of the district organization.

Article 5. *Officers and Committees—a)* The district organization shall elect a president, at least one vice president, a secretary, and a treasurer.

b) Additional officers (including civic youth-serving agencies/scouting coordinator) and committees shall be elected or appointed in accordance with the guidelines of ~~the general commission on~~ United Methodist Men and/or the bylaws of the district organization of United Methodist Men.

c) The district superintendent shall be a member of the district organization and of its executive committee.

d) The district lay leader (or designated representative) shall be a member of the district organization and of its executive committee.

Article 6. *Meetings and Elections*—There shall be an annual meeting of the district organization of United Methodist Men, at which time there shall be presented an annual report as well as a program plan designed to meet the needs of the men of the district. Officers and committees shall be elected in accordance with the requirements of the organization's bylaws.

Article 7. *Relationships—a)* Designated officers or members shall represent the district organization of United Methodist Men on the various boards, councils, commissions, and committees of the district as the constitutions, bylaws and rules of such agencies provide.

b) The district president shall be a member of the conference executive committee.

c) The district organization shall encourage men to participate in the total life and work of the Church and shall encourage them to assume positions of leadership as part of their discipleship.

Article 8. *Finances*—The district United Methodist Men shall secure funds for the fulfillment of its purpose. All funds from whatever source secured by the district United Methodist Men belong to the organization and shall be disbursed only in accordance with its constitution and/or by-laws and by its order.

a) District United Methodist Men may have their own bank accounts.

b) It is recommended that there be an annual financial audit.

Article 9. *Amendments*—Proposed amendments to this constitution may be sent to the recording secretary of ~~the general commission on~~ United Methodist Men prior to the last annual meeting of the ~~commission~~ United Methodist Men in the third year of the quadrennium.

Article 10. *Connectional Reporting—a)* Each district shall file a current copy of their constitution with the conference organization of United Methodist Men.

b) Each district shall submit an annual report to the conference organization of United Methodist Men prior to its annual meeting.

Amend ¶ 705.3.*e)* as follows:

¶ 705.3.*e)* The membership of ~~the General Commission on~~ United Methodist Men shall be elected in accordance with ¶ 537 and ¶ 2303.3. Other paragraphs of the *Discipline* notwithstanding, members of the ~~Commission~~ United Methodist Men holding membership by virtue of office may serve a maximum of three consecutive terms.

Amend ¶¶ 2301-2303 as follows:

¶ 2301. There shall be ~~a General Commission on~~ United Methodist Men in The United Methodist Church, and it shall be a general agency of the Church.

~~The general commission~~ United Methodist Men shall be amenable to the General Conference of The United Methodist Church. ~~Between sessions of the General Conference, the general commission shall be accountable to the Connectional Table by reporting and interpreting activities in its purpose (¶ 702.3).~~

¶ 2302. *Purpose*—~~The General Commission on~~ United Methodist Men shall have primary ~~oversight~~ responsibility for the coordination and resourcing of men's ministry within The United Methodist Church.

1. United Methodist Men exists to declare the centrality of Christ in every man's life. Men's ministry leads to the spiritual growth of men and effective discipleship. This purpose is served as men are called to model the servant leadership of Jesus Christ.

2. Individual and group strategies form the foundation of UMMen ministry:

a) enhance Evangelism, Mission, and Spiritual Life (EMS), as men become servant leaders.

b) advocate programs that train men within local churches to promote specific ministries including prayer, missions, stewardship, and civic/youth serving ministries.

c) forge pastoral partnerships by men committed to the effective support and service of clergy and local congregations.

d) enhance organizational strength by effective leadership, resources, membership growth, and financial accountability.

e) assist men in their ever-changing relationships, roles and responsibilities in their family setting, workplace, and society.

f) cultivate leadership among men for a policy of no tolerance of sexual harassment in family, church, workplace and society

g) understand the organization, doctrines, and beliefs of The United Methodist Church.

h) fulfill the membership vows through commitment to prayer, presence, gifts, and service in congregational life.

i) fulfill the Great Commission with and through The United Methodist Church as one part of the body of Christ.

3. To provide support services to promote the ministry and growth of United Methodist Men:

a) provide specific and optional models for men in the local church, district, annual conference, and jurisdiction;

b) maintain effective communications and cooperation with the National Association of Conference Presidents of United Methodist Men and other national organizations representing the central conferences and other worldwide Methodist liaisons;

c) promote the annual certification of local church men's ministry and the chartering/annual renewal of local church men's units (¶ 256.6) with ~~the General Commission on~~ United Methodist Men.

. . .

5. ~~The General Commission~~ United Methodist Men will provide resources and support for the office of Civic Youth-Serving Agencies/Scouting Ministries:

. . .

¶ 2303. *Membership*—1. ~~The commission~~ United Methodist Men shall consist of twenty-three (2~~0~~3) voting members as defined in ¶ 705.3.f in the General Provisions and ¶ 537. Other paragraphs of the *Discipline* notwithstanding, members of ~~the Commission~~ United Methodist Men holding membership by office or organization, may serve a maximum of three consecutive terms. The membership shall be composed of:

a) three bishops, including ~~at least~~ one from the central conferences, named by the Council of Bishops;

b) the five (5) jurisdictional presidents of United Methodist Men ~~and the national president~~;

c) two central conference members, who are not bishops, named by the Council of Bishops;

d) six members at large elected by United Methodist Men for inclusiveness, expertise, and balance, which should include one young person under the age of 30, the national president of United Methodist Men, the president of the United Methodist Men Foundation, and at least two members of the national organization from the previous quadrennium;

e) ~~eight (8) members at large elected by the Commission for inclusiveness, expertise, and balance, which should include at least one young person under the age of 30 and at least two members of the Commission from the previous quadrennium;~~ Each jurisdictional committee on United Methodist Men (¶ 537) shall elect, from among the United Methodist Men of the jurisdiction, members, including the jurisdictional presidents as specified in subparagraph *b)* above, according to the following formula:

North Central—2; Northeastern—2; South Central—3; Southeastern—4; Western—1.

~~f) The Commission may include one representative from a men's ministry from a Pan-Methodist Church.~~

2. *Vacancies*—~~Vacancies in the general commission membership shall be filled by procedures defined in ¶ 712 of the General Provisions.~~ Vacancies in membership shall be filled by United Methodist Men in a manner that preserves the representational requirements of the membership provisions herein specified, by a process to be defined by United Methodist Men, other provisions of the *Book of Discipline* notwithstanding.

3. *Officers*—~~The General Commission on~~ United Methodist Men shall elect as its officers a president, vice president, secretary, treasurer, and other such officers as it shall deem necessary. In addition, the president of the National Association of Conference Presidents of United Methodist Men shall also be considered an officer.

4. *Staff*—~~The General Commission on~~ United Methodist Men shall elect annually by ballot its general sec-

retary, who shall provide executive, administrative, and programmatic leadership (¶ 713). ~~The Commission~~ United Methodist Men shall elect such other staff members as needs require within the General Conference mandates and the authority vested in ~~the Commission~~ United Methodist Men to develop policies and programs directed toward the realization of its purpose.

5. *Meetings*—~~The general commission~~ United Methodist Men shall meet annually, with such additional meetings as needs demand.

6. *Funding*—The General Council on Finance and Administration shall make provision for the necessary support of the work of ~~the commission~~ United Methodist Men by providing World Service Funds to complement the direct revenue and contributions from United Methodist Men. This shall include meeting and related expenses for central conference representatives.

7. *Advisory Panel*—~~The Commission~~ United Methodist Men may create an advisory panel consisting of representatives of affiliated organizations.

For purposes of promoting cooperation in the promotion and awarding of higher education scholarship programs among the agencies of the Church, the following action is taken:

This legislation, or any portion of it approved by General Conference, shall take effect at the close of General Conference 2016.

Rationale:

Plan UMC, adopted by GC12 with a favorable margin of 59.6%, received overwhelming approval of its concepts. The Judicial Council ruled it to be unconstitutional, and despite the Council's statement that it was unsalvageable, its ruling was narrowly based on two points. Both have been corrected in this revision.

¶2302.5.

Petition Number: 60156-IC-¶2302.5; Kumar, A. Moses Rathan - Nashville, TN, USA for General Council on Finance and Administration.

Scouting Ministries

Amend ¶ 2302.5b as follows:

to provide advocacy, cooperation, and relationship in partnership with ~~the National (USA) Association of United Methodist Scouters, the General Board of Discipleship, the Council of Bishops, and~~ the civic youth-serving agencies (Boy Scouts of America, Girl Scouts of the USA, Camp Fire USA, 4-H, Big Brothers Big Sisters and such appropriate organizations with the Central Conferences) for the promotion of youth-serving/scouting ministries within every level of The United Methodist Church;

Rationale:

NAUMS has not been an affiliate of the GCUMM since December 16, 2013, and this revised wording reflects current practice.

¶2302.5b.

Petition Number: 60268-IC-¶2302.5b-G; Hanke, Gilbert C. - Nashville, TN, USA for General Commission on United Methodist Men.

Youth-Serving Agencies

Amend ¶ 2302.5 b) of *The Book of Discipline* as follows:

¶ 2302.5b) to ~~provide advocacy, cooperation, and relationship in partnership with the National (USA) Association of United Methodist Scouters, the General Board of Discipleship, the Council of Bishops, and the civic-youth-serving agencies (Boy Scouts of America, Girl Scouts of the USA, Camp Fire USA, 4-H, Big Brothers, Big Sisters, and other appropriate organizations within the central conferences for the promotion of~~ promote and counsel with youth-serving organizations selected at the discretion of the commission. ~~/scouting ministries within The United Methodist Church;~~

Rationale:

1. The commission selects youth agencies and it works closely with them to ensure their practices and goals are in harmony with the goals and practices of The United Methodist Church.

2. The organizations may change so there is no reason to list them.

3. Current lists of endorsed organizations . . .

¶2303.1.

Petition Number: 60271-IC-¶2303.1; Hanke, Gilbert C. - Nashville, TN, USA for General Commission on United Methodist Men.

Clarify Membership

Amend ¶ 2303.1 of *The Book of Discipline* as follows:

¶ 2303.1b) the five (5) jurisdictional presidents of United Methodist Men ~~and the national president;~~

Add a new subparagraph

c) the president of the National Association of Conference Presidents of United Methodist Men

Reletter following paragraphs
c) becomes d);
e) becomes f);
f) becomes g)

Rationale:

The current wording is confusing- some think the national president is included in the five.

¶2400.

Petition Number: 60880-IC-¶2400-!-G; Weber, Donn Ann - Atlanta, GA, USA for North Georgia Annual Conference.

Create General Commission on Elimination of Violence

Amend Chapter Five, Administrative Order by insertion of a new section XVIII, and ¶ 2402:

Section XVIII, ¶ 2402 – General Commission on Elimination of Violence

The United Methodist Church shall develop, establish and implement a General Commission on Elimination of Violence, in collaboration and consultation from the appropriate boards, agencies, and local churches, which include, but is not limited to the: General Board of Church and Society; General Board of Discipleship; General Board of Global Ministries; General Board of Higher Education and Ministry; General Commission of Religion and Race; General Commission on Status and Role of Women; United Methodist Communications; and The Connectional Table. This commission shall be established as a Missional Priority.

The Mission of this Commission shall be:

• To implement, execute, and monitor the foregoing established recommendations from the listed violence-related resolutions, and all other resolutions and statements of The United Methodist Church related to violence;

• to develop resources, curriculum, and advocacy strategies that will seek to provide creative avenues to address the elimination of conflict and violence in all of our communities;

• to call upon the Church to affirm its faith through vigorous efforts to curb and eliminate all forms of violence;

• to urge and support the denomination to use legislative and non-legislative means at federal and state levels to reduce violence in our society, especially among the young, and to teach our young people conflict-resolution strategies as an alternative to violence;

• to illuminate causes of injustice and inter-group tension, engage in advocacy for peace and justice, provide training for conflict resolution, and become instruments of peace;

• to seek and assess root causes of domestic strife, interpersonal violence and abuse, civil conflict, ethnic and racial clashes—all of which prevent us from achieving God's shalom;

• to call upon boards and agencies to incorporate violence-eliminating initiatives into their regular programs and budgets;

• to develop, publish, and distribute Christian education material on the biblical basis of violence and restorative justice, and ways in which children, youth, and adults can be peacemakers and seekers of justice; and to publish devotional material for peacemakers, and those who are both victims of and responders to violence;

• to serve as public policy advocate for actions that promote peace and oppose war, to provide resources on peacemaking and violence support to annual conferences and local congregations, and to facilitate training for nonviolence that applies Jesus' teaching in the Sermon on the Mount;

• to work with United Methodist seminaries and Africa University for encouragement of research, teaching, and publications on the theology of peace and methods of peacemaking and peace building with justice.

• to teach the theology of peace to students, clergy, and laity and provide training for peacemaking and responses to violent activity;

The United Methodist Church shall establish a committed, passionate, proactive, and accountable commission to target the elimination of violence in our communities.

Membership on the commission shall include representatives from the following groups without budget support requirements: the Connectional Table; Communities of Shalom; Restorative Justice Ministries Committees; United Methodist Men; United Methodist Women; the Council of Bishops; Representative member(s) from each of the racial ethnic caucuses as elected by the Connectional Table upon nomination from: Black Methodists for Church Renewal; Methodists Associated to Represent Hispanic Americans; Native American International Caucus; National Federation of Asian American United Methodists; Pacific Islanders National Caucus United Methodists.

APPENDIX

Anticipated Financials for a Commission on Elimination of Violence

The anticipated financials (i.e., a proposed budget) for the establishment of the Commission on Elimination

of Violence will require a .025 percent resource funding amount from the World Service budget for each of the general boards and program agencies in the matrix below. This budget is predicated on the presumption that the resolutions cited in this Petition (#3421, #3422, #3423, #3424, #3425, #3426) provided the initial authority for each of these boards and agencies to provide resources and to accomplish the tasks of each resolution.

Commission on The Elimination of Violence

General Board/Agencies	**2016 Budget**	**Petition Budget Funding at .025%**
General Board of Church and Society	$2,794,678.00	$69,866.95
General Board of Discipleship	$8,874,347.00	$221,858.68
General Board of Global Ministries	$28,025,146.00	$700,628.65
General Board of Higher Education and Ministry	$6,878,177.00	$171,954.43
General Commission on Religion and Race	$1,750,000.00	$43,750.00
General Commission on Status and Role of Women	$996,152.00	$24,903.80
United Methodist Communications	$18,035,373.00	$450,884.33
Contingency Reserve	$116,000.00	$2,900.00
	$67,469,873.00	**$1,686,746.83**

Rationale:

The United Methodist Church has historically enacted very powerful, well-intentioned statements to address violence in God's world. This petition calls on the 2016 General Conference of The United Methodist Church to establish a commission to proactively execute, implement, manage, and monitor violence initiatives throughout the Church and God's world.

Proposed Resolutions

R2045.

Petition Number: 60166-IC-R2045-G; Hare, Dawn Wiggins - Chicago, IL, USA for General Commission on the Status and Role of Women.

Eradication of Sexual Harassment in The UMC and Society

Amend #5 under heading "A Vision of God's Hospitable Community" as follows:

5. The General Commission on the Status and Role of Women continue to monitor and assess the Church's progress in eradicating sexual harassment and will seek ways to report its findings to the Church ~~report to the 2012 General Conference~~ on the specific areas to be strengthened within the life of the Church including policy development, prevention, education, and training;

R3062.

Petition Number: 60034-IC-R3062; Travis, Carol L. - Madison, NJ, USA for African American Methodist Heritage Center.

African American Methodist Heritage Center

Delete current resolution 3062 and replace with the following:

3062. THE AFRICAN AMERICAN METHODIST HERITAGE CENTER (AAMHC)

The history, heritage and hopes of United Methodists of African American descent are inextricably intertwined with the history, heritage, and hopes of John Wesley's Methodism since its beginnings in North America. Yet, the whole church has been slow to celebrate that linkage, perhaps due to a lack of knowledge and understanding of the story of trials and triumphs.

It is not widely known that:

- In 1760 the first person of African heritage to be converted to Methodism was Peter Denis;

- In 1765 when Robert Strawbridge preached in Baltimore one of the speakers was a man of African heritage, Caleb Hyland, who later became a member of Sharp Street Methodist Church, one of Methodism's oldest African American Churches;

- The first Methodist class meeting in New York City included a Black woman named Betty, a servant of Barbara Heck;

- John Wesley himself chided a group at Fells Point in Baltimore for failing to include a group of Black persons as full participants; and

- Black Harry Hosier was a great preacher and colleague of Francis Asbury and, along with Richard Allen, was among the attendees at the Christmas Conference of 1784 when the Methodist Church in North American was organized.

The full and rich history of African Americans in Methodism is still unfolding. It is the vision of the African American Methodist Heritage Center to facilitate the revelation of that history so that it informs the present and builds hope for the future. Through the Heritage Center, African American United Methodists are seeking to recover and preserve the stories and the artifacts of the celebrations and the calamities, the accomplishments and the adversities, the connection and separation, and the whole gamut of experiences encountered over the nearly three hundred years of the church's journey in America. Methodism, as well as the American society in general, struggled with the sin of racism and segregation. African American Methodists as well as non-African American Methodists dared to be proactive in the long pursuit of justice and equality and full personhood under God.

Failure to remember the full story of the depths from which the journey started will doom those who fail to remember to the fate of not recognizing that history oft repeats itself. Even in the twenty-first century vestiges of racial bigotry overshadow the claims of some persons that racism is in the past and is not impacting the dream that we can be "one people under God".

The American Poet, Langston Hughes raised the question in his poem "Harlem," " . . . What happens to a dream deferred? Does it dry up like a raisin in the sun? . . . or does it just explode?" The question is very relevant to the ministry of the African American Methodist Heritage Center should there not be adequate support from the total denomination to implement the dream and to maintain the Heritage Center.

We know that God "Makes a way out of no way," and reality out of dreams. An African American Methodist Heritage Center that is affirmed, supported, and sustained by ALL of United Methodism, is a living testimony to how those who were victimized and those who caused their victimization have been able, with God's help, to make of trials and tribulations, everlasting triumph! The Heritage Center is telling the story of the rocky road Methodism has travelled, and it also is an expression of how a people who believed and trusted when there was no reason to be-

lieve and trust sustained themselves and made visible the "Amazing Grace" of God.

As people with a memory and as people of hope, the General Conference of The United Methodist Church affirms the need to remember the past and to live through the present into a future that is richer and stronger because of our journey together. Therefore:

WHEREAS, Black Methodists for Church Renewal (BMCR) and other interested United Methodists had the vision that there be an African American Methodist Heritage Center to recover, preserve, and share the rich history and invaluable contributions of African Americans in The United Methodist Church and its predecessor denominations; and

WHEREAS, the initiative was taken to create a Board of Trustees that established the African American Methodist Heritage Center, which is properly organized and incorporated as a not-for-profit organization under the law of the state of New Jersey and approved as a 501(c) (3) tax exempt organization by the Internal Revenue Service; and

WHEREAS, the 2004 General Conference of The United Methodist Church approved a resolution, "African American Methodist Heritage Center" [#71, *The Book of Resolutions, 2004*], that affirmed the concept of the Heritage Center and authorized the Board of Trustees to pursue funding through the United Methodist Development Fund (now The United Methodist Development Center); and

WHEREAS, the General Commission on Archives and History has partnered with the board of trustees in the development and ministry of the African American Methodist Heritage Center by officially accepting the Heritage Center to be housed in the Archives Building where the collection is protected by proper scientifically controlled systems for the preservation, cataloguing and maintenance by staff to enable research into the story of African Americans in Methodism; and

WHEREAS, the Heritage Center has implemented many aspects of its Strategic Plan for Ministry, that include providing workshops and some resources; and

WHEREAS, The United Methodist Church in its entirety, desires more effective fulfillment of the ministry of the Heritage Center; and

WHEREAS, the fund-raising efforts to date have yielded limited resources for adequately addressing the resource and information needs expressed by the constituency;

Therefore, be it resolved, that permission is continued for fund raising by the African American Methodist Heritage Center and for the continued development of an endowment through The United Methodist Church Foundation; and

Be it further resolved, that the General Conference recognize that Discipleship Ministries, Higher Education and Ministry, Global Ministries, the General Commission on Archives and History, and the General Commission on Religion and Race have cooperated in the undergirding of the ministry of the Heritage Center and encourage all of the general agencies to determine ways and means whereby they too, can support this ministry; and

Be it further resolved, that the Heritage Center will be intentional in reaching out to the Pan-Methodist Commission membership to encourage the identification, preservation and sharing of artifacts and memorabilia of our common Methodist heritage that will benefit the seven individual denominations, and Methodism as a whole, in telling the full story of Methodism in regard to the African American experience (The African Methodist Episcopal Church, The African American Methodist Episcopal Zion Church, The Christian Methodist Episcopal Church, The Union American Methodist Episcopal Church, The American Union Methodist Protestant Church, The Free Methodist Church).

Be it further resolved, that all United Methodists work, study, support and pray for the recovery, preservation and sharing of the unique story of African Americans in Methodism, recognizing that to do so is embracing and remembering the WHOLE story of Methodism.

R3374.

Petition Number: 60124-IC-R3374; Hawkins, Erin M. - Washington, DC, USA for General Commission on Religion and Race. 1 Similar Petition

Responsibilities for Eradication of Racism in the U.S.

Amend Resolution 3374 as follows:

WHEREAS, conferences, districts, and local congregations . . .

Therefore, be it resolved, that every annual conference, district, and local church within the ~~US~~ United States develop and implement ~~have~~ a strategy and program to ~~which~~ educate~~s~~ and support~~s~~ systemic and personal changes to end racism and work multi-culturally, and

Be it further resolved, that an educational program . . .

Be it further resolved, that ~~between 2008 and 2012 the Women's Division of the General Board of Global Ministries~~ the United Methodist Women and the General Commission on Religion and Race continue to make available to annual conferences, districts, and local ~~congregations~~ churches resources such as the Charter for Racial ~~Justice Policies and the Reflection and Action Planning Resource~~ to assist them in their efforts, and

Be it further resolved, that the General Commission on Religion and Race include as part of its review process the adherence of annual conferences, districts, and local congregations in equipping and supporting leadership to eradicate racism and work multi-culturally, and that as annual conferences . . .

Rationale:

This revised resolution focuses on the United Methodist Women and the General Commission on Religion and Race resourcing and supporting annual conferences, districts, and local churches within the United States in developing and implementing a strategy to educate and support systemic and personal changes to end racism.

R3441.

Petition Number: 60255-IC-R3441-G; Olson, Harriett Jane - New York, NY, USA for United Methodist Women.

Celebration of 150 Years of United Methodist Women

Amend and Readopt Resolution 3441

3441. Celebration of 150 Years of ~~Affirmation for~~ United Methodist Women

WHEREAS, the United Methodist Women's national organization is charged by ~~the~~ *The Book of Discipline of The United Methodist Church, 2012* to "support ministry with and advocate for the oppressed and dispossessed with special attention to the needs of women, children, and youth; ~~shall work~~ to build a supportive community among women; and ~~shall~~ engage in activities that foster growth in the Christian faith, mission education, and Christian social involvement throughout the organization" (¶ 1319); and

WHEREAS, the United Methodist Women's national organization continues its ~~educational~~ education ministries, its outreach in the name of Christ, its work for justice, peace, human community, and its compassionate service with women, children, and youth; and

WHEREAS, the outreach and service of United Methodist Women members in their local communities, districts, and conferences are a vital component of the church's public witness to God's love for all; and

WHEREAS, for over 145~~135~~ years, ~~the~~ United Methodist Women ~~Women's national organization~~ and its predecessors have persistently followed ~~never wavered from their total commitment to~~ the mandates ~~gospel~~ of ~~Jesus Christ~~ its vision and mission in serving women, youth, and children ~~with~~ through mission education, opportunities for spiritual growth, opportunities for Christian social involvement, and financial support for mission at home and around the world; and

WHEREAS, ~~the~~ United Methodist Women ~~Women's national organization~~ continues to stand in solidarity with women, youth, and children by addressing issues such as violence, ~~rape, incest, terrorism,~~ exploitation, and all levels of discrimination and work with other ~~Christian~~ groups to address and eliminate poverty and hunger as the gospel of Jesus Christ requires; and

WHEREAS, ~~the~~ United Methodist Women will celebrate its 150th anniversary in 2019 and ~~Women's national organization~~ continues to be at the heart of the denomination's mission ~~missionary~~ movement by working with Bible Women, regional ~~women,~~ missionaries, ~~and~~ deaconesses/home missioners, and local churches;

WHEREAS, United Methodist Women is building onto its rich legacy of compassionate dedication for the next 150 years of service in God's mission on behalf of women, children, and youth in local and global communities:

Therefore, be it resolved, that the General Conference affirms the powerful witness of ~~the~~ United Methodist Women ~~Women's national organization~~ in our church and our world; and celebrates the forthcoming 150th anniversary and the organization's commitment to continued ~~135 years of~~ faithful service to Christ and the church.~~, its current commitment to mission;~~

~~*Be it further resolved*, that the General Conference affirms the powerful witness of the United Methodist Women's national organization in our church and our world;~~

~~*Be it further resolved*, that the General Conference upholds the current structure of the United Methodist Women's national organization.~~

ADOPTED 2004

READOPTED 2008

RESOLUTION #3441, 2008 *Book of Resolutions*

RESOLUTION #19, 2004 *Book of Resolutions*

See Social Principles, ¶ 161 <https://www.umofficialresources.com/reader/9781426766213/>.

R3442.

Petition Number: 60168-IC-R3442-G; Hare, Dawn Wiggins - Chicago, IL, USA for General Commission on the Status and Role of Women.

Every Barrier Down

Amend the following sentences:

• ~~one in four~~ twenty-seven percent of United Methodist pastors in local churches today are women, compared with less than one in 100 in 1972;

• of the ~~63~~ 66 active United Methodist bishops around the world, ~~16~~ 13 are women; 11 in the U.S. and 2 in Central Conferences. Of the U.S. women bishops, nine are white and two are Latina. No other U.S. racial-ethnic group is represented among women bishops. In 2012 the first woman bishop was elected to serve in Africa;

• The United Methodist Church gave to the world the first African American (Leontine T.C. Kelly, 1984) and first Latina (Minerva Carcaño, 2004)bishops in mainline Christendom. Since 2012 there has been no black U.S. woman among the active United Methodist U.S. bishops;

• ~~According to a Wesley Theological Seminary survey, women under 35 comprise less than 2 percent of elders in our denomination~~ According to the most recent "Clergy Age Trends in The United Methodist Church 2014" report from the Lewis Center, the number of female elders under the age of 35 has increased from 38 percent in 2013 to 39 percent in 2014;

• women comprise ~~57~~ 54 percent of total members of our denomination, yet account for less than ~~20~~ 30 percent of ordained ministers, and only ~~22~~ 27 percent of the top-paying offices in U.S. annual conferences;

• of ~~30~~ 20 active bishops who oversee the work of the church in Europe, Africa, and the Philippines, only ~~one is~~ two are women.

Delete final sentence in Resolution #3442: ~~The Commission will report its findings to the 2012 General Conference, along with recommendations for further improvements.~~

R8016

Petition Number: 60110-IC-R8016-G; Krause, Daniel - Nashville, TN, USA for UM Communications.

Readopt Resolution

Readopt Resolution 8016 - Proper Use of Information Communication Technologies - with no changes.

Rationale:

Information Communications Technologies are transforming communications throughout the world, especially within underdeveloped communities that have been most cut off from technological advances. These technologies are used to encourage leaders to preach and teach about the impact of media and advocate for technologies that promote peace.

R8019.

Petition Number: 60267-IC-R8019; Hanke, Gilbert C. - Nashville, TN, USA for General Commission on United Methodist Men.

Add Class Meetings

Amend by addition:

8019 Expanding Outreach to Men and Youth

WHEREAS, membership . . .

Therefore, be it resolved, that churches . . .

Be it further resolved, that local churches . . .

Be it further resolved, that the one of the most effective means of making disciples takes place when men meet in weekly groups, using the "Class Meeting" model of Wesley as described in the book by Dr. Kevin Watson with the same title. These meetings can either face to face or in an e-meeting format. Here men don't talk about a "historical" relationship with Jesus, but answer transformational questions as to where they have intersected with Christ in the last week.

Rationale:

This addition reflects a current major goal of the General Commission on United Methodist Men.

R9999.

Petition Number: 60165-IC-R9999-G; Hare, Dawn Wiggins - Chicago, IL, USA for General Commission on the Status and Role of Women.

Functions of AC COSROW

Add new resolution

Functions of an Annual Conference COSROW or Related Committee

Focusing on a general call to make disciples of all people, annual conferences fulfill the responsibilities of the *Book of Discipline* ¶ 644 through various creative structures and forms of institutional support. When it comes to advocating for the full participation of women in the total life of the Church, some annual conferences maintain an independent Conference Commission on the Status and Role of Women, while others include this work within other structures established to address interrelated concerns. Such an adaptive and flexible model provides an opportunity for identifying how each annual conference will participate in the work of ensuring that disciple making at all levels of the Church is gender sensitive and inclusive, encouraging cooperation between all people with respect for the unique gifts of each person.

Conferences with active and effective existing ministries should continue these programs and regularly relate to the General Commission on the Status and Role

of Women around their work and the status of women in the annual conference. The below recommended actions are not intended to replace already existing programs or effective ministries but to guide in planning regardless of the particular conference structure.

(1) Host annual gatherings for the support of women and education about pertinent issues including but not limited to work-life balance, domestic violence, pay equity, leadership development, cooperative leadership, maternity and paternity leave, education, and other relevant topics.

(2) Discuss and encourage attention to issues of sexual ethics. Find out if the annual conference has policies and procedures in place to address instances of sexual misconduct, including practices to care for victims and affected communities (e.g., through the use of response teams). Using the General Commission on the Status and Role of Women and umsexualethics.org <http://umsexualethics.org> as resources, sponsor education and training events and work to establish and strengthen policies aimed at fair process, healing and reconciliation.

(3) Arrange meetings with conference leadership, e.g., conference lay leader, board of laity, committee on nominations, board of ordained ministry, cabinet, and bishop. The purpose of these meetings may include recommending any strategies, programs, or resources for the continued effort to improve the full participation of women in the life of the church with awareness of the unique gifts and struggles brought on by race, ethnicity, age, ability, and status.

(4) Send at least two participants to leadership development events sponsored by the General Commission on the Status and Role of Women including Do No Harm sexual ethics summit. Annual conferences are advised to provide as much support as possible to assist with travel costs and registration.

(5) Recruit and identify women for recommendation to the annual conference board of laity, committee on nominations and other leadership. This may take place by requesting recommendations from all local church lay leaders, district lay leaders, United Methodist Women and United Methodist Men district offices, and other persons in local leadership.

(6) Provide at least one monitoring, research, or other report on the status of women to the annual conference. Highlight areas of progress and concern to guide strategic planning and future ministry development. The methods and goal of such reports should be established in consultation with conference leadership, General Commission on the Status and Role of Women staff, and women lay and clergy leaders of the conference.

(7) Use the General Commission on the Status and Role of Women as a regular resource.

The General Commission on the Status and Role of Women will provide resources and recommendations for trainings for conference-wide events. Toolkits for meetings with conference leadership, fact sheets about women's issues, the most recent research, and information about the General Commission on the Status and Role of Women leadership convocation will be made available at gcsrw.org.

Proposed Amendments to the *Book of Discipline*

¶55.

Petition Number: 60212-JA-¶55-C-$-G; Ryder, Jack E. - LaGrange Park, IL, USA for Northern Illinois Annual Conference. Wolover, Amber - Sun Prairie, WI, USA for Wisconsin Annual Conference.

Global Church Structure - Judiciary

Amend paragraph 55 as follows:

¶ 55. *Article I.*—There shall be a Judicial Council. The ~~General Conference~~ Global Connectional Conference shall determine the number and qualifications of its members, their terms of office, and the method of election and the filling of vacancies.

AND

Amend paragraph 56 as follows:

¶ 56. *Article II.*—The Judicial Council shall have authority:

1. To determine the constitutionality of any act of the ~~General Conference~~ Global Connectional Conference upon an appeal of a majority of the Council of Bishops or one-fifth of the members of the ~~General Conference~~ Global Connectional Conference and to determine the constitutionality or legality under the global *Book of Discipline* of any act of a ~~jurisdictional or central conference~~ connectional or regional conference upon an appeal of a majority of the bishops of that ~~jurisdictional or central conference~~ connectional or regional conference or upon the appeal of one-fifth of the members of that ~~jurisdictional or central conference~~ connectional or regional conference.

2. To hear and determine any appeal from a bishop's decision on a question of global law made in the annual conference when said appeal has been made by one-fifth of that conference present and voting.

~~3. To pass upon decisions of law made by bishops in annual conferences.~~

3. To hear and determine the legality of any action taken therein by any ~~General Conference~~ Global Connectional Conference board, ~~or jurisdictional or central conference board or body~~ upon appeal by one-third of the members thereof, or upon request of the Council of Bishops or a majority of the bishops of a ~~jurisdictional or a central conference~~ connectional or regional conference.

4. To review, on its own motion and at its own discretion, any ruling by a connectional judicial committee if it is believed that said ruling has such global import as to make this necessary, including when a case had unrecognized implications for constitutional or global church law.

4.5. To have such other duties and powers as may be conferred upon it by the ~~General Conference~~ Global Connectional Conference.

~~5~~. 6. To provide its own methods of organization and procedure.

Insert new paragraph between ¶¶ 56 and 57 as follows:

¶ 57. *Article III.*—There shall be connectional judicial committees in each connectional conference. Connectional Judicial Committees shall have five members who shall be elected by the respective connectional conferences. The respective connectional conferences shall determine the qualifications of their respective connectional judicial committee's members, their terms of office, and the method of election by the connectional conference and the filling of vacancies.

The Connectional Judicial Committees shall have authority to review matters of connectional church law as follows:

1. To determine the legality of any act of their respective connectional conferences upon an appeal of a majority of the respective connectional College of Bishops or one-fifth of the members of the Connectional Conference in accordance with their connectional disciplinary law, and to determine the legality of any act of one of their regional conferences upon an appeal of a majority of the bishops of that regional conference or upon the appeal of one-fifth of the members of that regional conference in accordance with their connectional disciplinary law.

2. To hear and determine any appeal from a bishop's decision on a question of connectional disciplinary law made in the annual conference when said appeal has been made by one-fifth of that conference present and voting.

3. To pass upon decisions of connectional disciplinary law made by bishops in annual conferences.

4. To hear and determine the legality under connectional law of any action taken therein by any connectional

conference board or regional board or body, upon appeal by one-third of the members thereof, or upon request of the connectional college of bishops or a majority of the bishops of a regional college of bishops.

5. To have such other duties and powers as may be conferred upon it by its respective connectional conference.

6. To provide its own methods of organization and procedure.

AND

Insert new paragraph before ¶ 57 as follows:

¶ 58 *Article IV.*—Connectional Judicial Committees shall not have authority to review matters of constitutional and/or global church law. Questions that include such points, including when they include points of connectional and constitutional and/or global church law, shall be referred to the Judicial Council.

AND

Amend paragraph 57 as follows:

¶ 59 *Article V.*—All decisions of the Judicial Council shall be final. When the Judicial Council shall declare unconstitutional any act of the ~~General Conference~~ Global Connectional Conference then in session, that decision shall be reported back to that ~~General Conference~~ Global Connectional Conference immediately.

AND

Amend paragraph 58 as follows:

¶ 60. *Article VI.*—The ~~General Conference~~ Global Connectional Conference shall establish for the Church a judicial system that shall guarantee to our clergy a right to trial by a committee and an appeal, and to our members a right to trial before the Church, or by a committee, and an appeal. This right shall also be respected by the connectional conferences.

Budget Implications: estimated between US$300,000 and US$1,000,000.

There will probably be some additional costs related to connectional conferences, committees, etc., but these costs may be offset by a possible reduction in costs related to the meeting of the Global Connection. If the business of the North America connection is removed from the agenda of the Global Connectional Conference, the duration of that meeting will be less than the current General Conference, perhaps by three or four days, resulting in a reduction in costs for that meeting.

The most significant increase in costs will probably involve the meetings of the connectional conferences. This proposal would require each connectional conference to meet quadrennially, prior to the Global Connectional Conference. Depending upon when and where the connectional conferences meet, the incremental cost of these meetings is estimated to be between US$300,000 and US$1,000,000. GCFA will be asked to develop more accurate cost projections.

Any incremental cost increases will also need to be examined in the context of the overall budget for the 2016 General Conference budget of over US$10 million.

*Additional Budget Implications will be provided by the NEJ Structure Task Force.

Rationale:

This resolution provides enabling changes to the *Book of Discipline* for the larger proposal that creates an equitable Global Structure.

The new structure shall consist of a Global Connection, which would meet at the Global Connectional Conference quadrennially to address global matters pertaining to The United Methodist Church. New "United . . .

¶55.

Petition Number: 60988-JA-¶55-C-!-G; Merrick, Tracy R. - Wexford, PA, USA for NEJ Global Structure Task Force.

Global Connectional Conference - Judiciary

Amend paragraph 55 as follows:

¶ 55. ***Article I.***—There shall be a Judicial Council. The ~~General Conference~~ Global Connectional Conference shall determine the number and qualifications of its members, their terms of office, and the method of election and the filling of vacancies.

Amend paragraph 56 as follows:

¶ 56. ***Article II.***—The Judicial Council shall have authority:

1. To determine the constitutionality of any act of the ~~General Conference~~ Global Connectional Conference upon an appeal of a majority of the Council of Bishops or one-fifth of the members of the ~~General Conference~~ Global Connectional Conference and to determine the constitutionality or legality under the global *Book of Discipline* of any act of a ~~jurisdictional or central conference~~ connectional or regional conference upon an appeal of a majority of the bishops of that ~~jurisdictional or central conference~~ connectional or regional conference or upon the appeal of one-fifth of the members of that ~~jurisdictional or central conference~~ connectional or regional conference.

2. To hear and determine any appeal from a bishop's decision on a question of global law made in the annual conference when said appeal has been made by one-fifth of that conference present and voting.

~~3. To pass upon decisions of law made by bishops in annual conferences.~~

~~4.~~ 3. To hear and determine the legality of any action taken therein by any ~~General Conference~~ Global Connectional Conference board ~~or jurisdictional or central conference board or body,~~ upon appeal by one-third of the members thereof, or upon request of the Council of Bishops or a majority of the bishops of a ~~jurisdictional or a central conference~~ connectional or regional conference.

4. To review, on its own motion and at its own discretion, any ruling by a connectional judicial committee if it is believed that said ruling has such global import as to make this necessary, including when a case had unrecognized implications for constitutional or global church law.

5. To have such other duties and powers as may be conferred upon it by the ~~General Conference~~ Global Connectional Conference.

6. To provide its own methods of organization and procedure.

Insert new paragraph between ¶¶ 56 and 57 as follows:

¶ 57. ***Article III***.—There shall be connectional judicial committees in each connectional conference. Connectional judicial committees shall have five members who shall be elected by the respective connectional conferences. The respective connectional conferences shall determine the qualifications of their respective connectional judicial committee's members, their terms of office, and the method of election by the connectional conference and the filling of vacancies.

The connectional judicial committees shall have authority to review matters of connectional church law as follows:

1. To determine the legality of any act of their respective connectional conferences upon an appeal of a majority of the respective connectional College of Bishops or one-fifth of the members of the connectional conference in accordance with their connectional Disciplinary law, and to determine the legality of any act of one of their regional conferences upon an appeal of a majority of the bishops of that regional conference or upon the appeal of one-fifth of the members of that regional conference in accordance with their connectional Disciplinary law.

2. To hear and determine any appeal from a bishop's decision on a question of connectional Disciplinary law made in the annual conference when said appeal has been made by one-fifth of that conference present and voting.

3. To pass upon decisions of connectional Disciplinary law made by bishops in annual conferences.

4. To hear and determine the legality under connectional law of any action taken therein by any connectional conference board or regional board or body, upon appeal by one-third of the members thereof, or upon request of the connectional college of bishops or a majority of the bishops of a regional college of bishops.

5. To have such other duties and powers as may be conferred upon it by its respective connectional conference.

6. To provide its own methods of organization and procedure.

Insert new paragraph before ¶ 57 as follows:

¶ 58. ***Article IV.*****—**Connectional judicial committees shall not have authority to review matters of constitutional and/or global church law. Questions that include such points, including when they include points of connectional and constitutional and/or global church law, shall be referred to the Judicial Council.

Amend paragraph 57 as follows:

~~¶ 57 *Article III*~~ **¶ 59.** ***Article V.*****—**All decisions of the Judicial Council shall be final. When the Judicial Council shall declare unconstitutional any act of the ~~General Conference~~ Global Connectional Conference then in session, that decision shall be reported back to that ~~General Conference~~ Global Connectional Conference immediately.

Amend paragraph 58 as follows:

~~¶ 58. *Article IV*~~ **¶ 60.** ***Article VI.*****—**The ~~General Conference~~ Global Connectional Conference shall establish for the Church a judicial system that shall guarantee to our clergy a right to trial by a committee and an appeal, and to our members a right to trial before the Church, or by a committee, and an appeal. This right shall also be respected by the connectional conferences.

FINANCIAL IMPLICATIONS:

The actual incremental costs of this proposal will be dependent upon the global structure finally adopted by General Conference.

There will probably be some additional costs related to connectional conferences, committees, etc., but these costs may be offset by a possible reduction in costs related to the meeting of the Global Connection. If the business of the North America connection is removed from the agenda of the Global Connectional Conference, the duration of that meeting will be less than the current General Conference, perhaps by three or four days, resulting in a reduction in costs for that meeting.

The most significant increase in costs will probably involve the meetings of the connectional conferences. This proposal would require each connectional conference to meet quadrennially, prior to the Global Connectional Conference. Depending upon when and where the connectional conferences meet, the incremental cost of these meetings is estimated to be between US$300,000 and US$1,000,000. GCFA will be asked to develop more accurate cost projections.

Any incremental cost increases will also need to be examined in the context of the overall budget for the 2016 General Conference budget of over US$10 million.

Rationale:

These constitutional amendments are a component of the The Proposal to Restructure the Global UMC. The amendments in this petition retain the Judicial Council, establish a connectional judicial committee in each connection, and define the responsibilities for these bodies.

¶500.

Petition Number: 61014-JA-¶500; Ritter, Chris - Geneseo, IL, USA.

Organic Jurisdictional Solution – Jurisdictional Judicial Courts

Add New Paragraph:

¶539 *Jurisdictional Judicial Court*—A jurisdictional conference that adapts and edits the *Discipline* as provided in amended ¶ 27.7 shall establish a judicial court, which in addition to other duties that the jurisdiction may assign to it shall hear and determine the legality of any action of the jurisdiction taken under the adopted portions of the *Discipline* or of a decision of law by the presiding bishop of the jurisdictional conference pertaining to the adapted portions of the *Discipline*, upon appeal by the presiding bishop or by one-fifth of the members of the jurisdictional conference. Further, the judicial court shall hear and determine the legality of any action of an annual conference taken under the adapted portions of the *Discipline* or of a decision of law by the presiding bishop of the annual conference pertaining to the adapted portion of the *Discipline*, upon appeal of the presiding bishop or of such percentage of the members of the annual conference as may be determined by the jurisdictional conference concerned.

Rationale:

This is one piece of a larger legislative agenda to achieve amicable unity in The UMC through the "Organic Jurisdictional Solution." Because jurisdictions will be allowed to make adaptations to the BOD like central conferences do, they may elect a court to interpret these adaptations. See jurisdictionalsolution.org.

¶636.

Petition Number: 60389-JA-¶636-G; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Administrative Review Committee – Fair Process with Unresolved Medical Issues

Amend ¶ 636

. . . Its only purpose shall be to ensure that the Disciplinary procedures for discontinuance of provisional membership (¶ 327.6), involuntary leave of absence (¶ 355), involuntary retirement (¶ 358.3), or administrative location (¶ 360) are properly followed. Additionally, if in the event of unresolved issues related to medical leave (¶ 357.4) a fair process hearing occurs, the Administrative Review Committee shall ensure that fair process was followed. The entire administrative process leading . . .

Rationale:

¶ 357.4 dictates fair process for clergy when there are unresolved issues. The Administrative Review Committee is the committee responsible for ensuring fair process, so in the event of a fair process hearing the ARC is responsible for reviewing and ensuring fair process.

¶2609.

Petition Number: 60169-JA-¶2609-G; Pritchard, Llewelyn G. - Seattle, WA, USA for UMC Conference Chancellors Association. Erbele, W. Terence - Ketchikan, AK, USA for Alaska UM Conference.

Prohibit Award of Legal Fees

Amend ¶¶ 2609, 2701, 2706, 2708, 2711, and 2716 as indicated:

¶ 2609.11) The Judicial Council shall not award attorney's fees to any party to an appeal under any circumstances.

¶ 2701.1.c) Right to Be Accompanied—The complainant shall have the right to be accompanied by another person to any interview or hearing to which they are subject. The person accompanying the complainant may be an attorney, but shall not have the right to voice. In no instance and under no circumstances shall the complainant be entitled to receive an award of compensation for or reimbursement of any expenses or fees associated with the complainant's use of an attorney.

¶ 2701.2.c) Right to Be Accompanied—The respondent shall have a right to be accompanied by a clergyperson in full connection pursuant toll ¶ 2706.2. The clergyperson accompanying the respondent shall have the right of advocacy. The respondent shall be entitled to choose one assistant counsel without voice who may be an attorney. In no instance and under no circumstances shall the respondent be entitled to receive an award

of compensation for or reimbursement of any expenses or fees associated with the respondent's use of an attorney.

¶ 2706.2.c) When respondent is a bishop or a diaconal minister—A respondent who is a bishop or a diaconal minister shall be entitled to select a clergyperson in full connection to serve as respondent's counsel. A respondent shall be entitled to choose one assistant counsel without voice who may be an attorney. In no instance and under no circumstances shall the respondent be entitled to receive an award of compensation for or reimbursement of any expenses or fees associated with the respondent's use of an attorney.

¶ 2706.2.d) Investigation of a respondent who is a layperson—A lay respondent shall be entitled to select a lay member or clergyperson to serve as respondent's counsel. A respondent shall be entitled to choose one assistant counsel without voice who may be an attorney. In no instance and under no circumstances shall the respondent be entitled to receive an award of compensation for or reimbursement of any expenses or fees associated with the respondent's use of an attorney.

¶ 2708.7 . . . The counsel for the Church and for the respondent each shall be entitled to choose one assistant counsel, who may be an attorney, without voice. "Without voice"- means without the ability to speak to or within the hearing of the trial court. In no instance and under no circumstances shall the respondent be entitled to receive an award of compensation for or reimbursement of any expenses or fees associated with the respondent's use of an attorney.

¶ 2711.3 . . . The penalty fixed by the trial court shall take effect immediately unless otherwise indicated by the trial court. Should any penalty fixed by a trial court be altered or reduced as a result of the appellate process, the respondent shall be restored and/or compensated as appropriate, provided that in no instance and under no circumstances shall the respondent be entitled to receive an award of compensation for or reimbursement of any expenses or fees associated with the respondent's use of an attorney.

¶ 2716.4 . . . Expenses for counsel for the Church shall be paid by the annual conference. Such expenses for counsel for the respondent shall be paid by the respondent ~~, unless in the interest of fairness, the committee on appeals orders the annual conference to reimburse the respondent~~.

Rationale:

The Petition reflects the American Rule regarding attorney fees. Parties cannot expect anyone else to reimburse attorney fees if the party prevails. In the polity of the UMC, there is a consistent thread that attorneys are not involved in the ecclesiastical process. This petition strengthens and clarifies that polity.

¶2609.2.

Petition Number: 60521-JA-¶2609.2-G; Brooks, Lonnie D. - Anchorage, AK, USA.

AACLL Authority to Request Decision

Amend ¶ 2609 as indicated following:

¶ 2609. Jurisdiction and Powers—. . .

2. The Judicial Council shall have jurisdiction to determine the constitutionality of any proposed legislation when such declaratory decision is requested by the General Conference, the Association of Annual Conference Lay Leaders, or by the Council of Bishops.

Rationale:

Currently other than the General Conference, itself, which meets for less than 2 weeks every four years, only the Council of Bishops, a body made up entirely of clergy, may request a constitutionality decision on proposed legislation. This will empower the AACLL with that authority.

¶2609.8d.

Petition Number: 60592-JA-¶2609.8d-G; Fisher, Christopher L. - Schuylkill Haven, PA, USA.

Availability of Records in Appeal

Amend ¶ 2609.8 (d) as follows:

d) All opinions . . . These decisions shall be made available to those who are involved in trials and appeals when needed and for those preparing for trial or appeal, and not otherwise.

Rationale:

The Judicial Council is charged with resolving possible conflicts between decisions of different jurisdictional or central conference committees on appeal. Those preparing to argue the issues in a possible conflict, such as counsel for the Church or counsel for the appellant, need to have access to the records of such . . .

¶2610.2.

Petition Number: 60527-JA-¶2610.2-G; Erbele, W. Terence - Ketchikan, AK, USA for Alaska UM Conference.

Annual Conference Declaratory Decision Requests

Amend paragraph ¶ 2610.2. as indicated following:

¶ 2610. Declaratory Decisions— . . .

2. The following bodies in The United Methodist Church are hereby authorized to make such petitions to the Judicial Council for declaratory decisions: (a) the General Conference; (b) . . . and (j) any annual conference ~~on matters relating to annual conferences or the work therein~~.

Rationale:

If the annual conference is the basic body of the Church, annual conferences should be able to petition for a decision on Church law without demonstrating such a law directly relates to the work of annual conferences or pertains to something at a session of the conference.

¶2701.5.

Petition Number: 60027-JA-¶2701.5-G; Love, Julie - Crestwood, KY, USA for Kentucky Annual Conference. Harper, Trey - Forest, MS, USA for Mississippi Annual Conference. 1 Similar Petition

Complainant as Party to Just Resolution

Amend ¶¶ 363.1(c), 413.3(c), 2701.5, and 2706.5(c)3 by adding the same sentence to all four as follows: No matter where in the process a just resolution is achieved, the complainant(s) shall be a party to the resolution process and shall agree to the resolution before it may take effect. Also add ,the complainant, in ¶¶ 2701.5 and 2706.5(c)3.

¶ **363.** *Complaint Procedures*—1. Ordination and membership in an annual conference in The United Methodist Church is a sacred trust. . .

. . .

c) Just Resolution—The supervisory response may include a process that seeks a just resolution in which the parties are assisted by a trained, impartial third party facilitator(s) or mediator(s), in reaching an agreement satisfactory to all parties.[69] If the bishop chooses to initiate a mediated attempt to produce a just resolution, then the bishop, the person filing the complaint, the respondent, and other appropriate persons shall enter into a written agreement outlining the process, including any agreements on confidentiality. A process seeking a just resolution may begin at any time in the supervisory, complaint, or trial process. No matter where in the process a just resolution is achieved, the complainant(s) shall be a party to the resolution process and shall agree to the resolution before it may take effect. If resolution is achieved, a written statement of resolution, including any terms and conditions, shall be signed by the parties and the parties shall agree on any matters to be disclosed to third parties. A just resolution agreed to by all parties shall be a final disposition of the related complaint.

¶ **413.** *Complaints Against Bishops*

. . .

3. After receiving a complaint as provided in ¶ 413.2, . . .

. . .

c) The supervisory response may include a process seeking a just resolution in which the parties are assisted by a trained, impartial third party facilitator(s) or mediator(s) in reaching an agreement satisfactory to all parties. (See ¶ 363.1*b*, *c*.) The appropriate persons, including the president of the College of Bishops, or the secretary if the complaint concerns the president, should enter into a written agreement outlining such process, including an agreement as to confidentiality. No matter where in the process a just resolution is achieved, the complainant(s) shall be a party to the resolution process and shall agree to the resolution before it may take effect. If resolution is achieved, a written statement of resolution, including terms and conditions, shall be signed by the parties and the parties shall agree on any matters to be disclosed to third parties. Such written statement of resolution shall be given to the person in charge of that stage of the process for further action consistent with the agreement.

¶ **2701.5**. *A Just Resolution in Judicial Proceedings*—A just resolution is one that focuses on repairing any harm to people and communities, achieving real accountability by making things right in so far as possible and bringing healing to all the parties. Special attention should be given to ensuring that cultural, racial, ethnic, age and gender contexts are valued throughout the process in terms of their understandings of fairness, justice, and restoration. During the just resolution process, the parties may be assisted by a trained, impartial third party facilitator(s) or mediator(s), in reaching an agreement satisfactory to all parties. Processes that seek a just resolution are encouraged at any time, including through the judicial proceedings. After the referral of a matter as a judicial complaint from counsel for the church to the committee on investigation, if a process seeking a just resolution is used, the appropriate persons, including the counsel for the Church, the complainant, and the counsel for the respondent, should enter into a written agreement outlining such process, including any agreement on confidentiality. No matter where in the process a just resolution is achieved, the complainant(s) shall be a party to the resolution process and shall agree to the resolution before it may take effect. If resolution is achieved, a written statement of

resolution, including terms and conditions, shall be signed by the same persons who signed the written agreement outlining the process, and they shall agree on any matters to be disclosed to third parties. If the resolution results in a change of ministerial status, the disclosure agreement shall not prevent the disciplinary disclosures required for possible readmission.

¶ **2706.5.** *Bill of Charges and Specifications, Deliberations, Vote, and Referral*

c) Findings other than reasonable grounds by committee or other actions

(1) If the committee on investigation determines . . .

(2) If the committee on investigation determines . . .

(3) Upon recommendation of the counsel for the Church and the counsel for the respondent, the committee may refer the matter to the resident bishop as deemed appropriate for a process seeking a just resolution. The bishop shall institute such a process and may use the assistance of a trained, impartial third party facilitator(s) or mediator(s). Such referral will not constitute a dismissal or double jeopardy under ¶ 2701.5. The appropriate persons, including the counsel for the Church, the complainant, and counsel for the respondent, should enter into a written agreement outlining the process, including any agreements on confidentiality. No matter where in the process a just resolution is achieved, the complainant(s) shall be a party to the resolution process and shall agree to the resolution before it may take effect. If resolution is achieved, a written statement, affirming such resolution, including any terms and conditions, shall be signed by the same persons who signed the written agreement outlining the process, and they shall agree on any matters to be disclosed to third parties. If the resolution results in a change of ministerial status, the disclosure agreement shall not prevent the Disciplinary disclosures required for readmission. The written statement affirming such resolution shall be given to the bishop for further action(s) to implement the agreement, if any. If the process does not result in resolution, the matter shall be returned to the committee.

Rationale:

The current practice of allowing the counsel for the church to enter into a just resolution with the respondent without the participation or agreement of the complainant is unjust and circumvents the goal of restoration of relationship. In order for justice to be done and healing to take place, the . . .

¶2701.5.

Petition Number: 60028-JA-¶2701.5-G; Love, Julie - Crestwood, KY, USA for Kentucky Annual Conference.
1 Similar Petition

Definition of Just Resolution

Amend ¶¶ 363.1 and 2701.5 as follows:

¶ **363.** *Complaint Procedures*—1. Ordination and membership in an annual conference in The United Methodist Church . . .

This review shall have as its primary purpose . . .

A just resolution is one that focuses on repairing any harm to people and communities, achieving real accountability by making things right in so far as possible and bringing healing to all the parties. In cases where the respondent acknowledges action(s) that are a clear violation of the provisions of the *Discipline*, a just resolution shall include (but not be limited to) an apology by the respondent to the appropriate person(s) or body(ies) and a commitment not to repeat the action(s) that were a violation. In appropriate situations, processes seeking a just resolution as defined in ¶ 363.1(*c*) may be pursued. Special attention should be given to ensuring that cultural, racial, ethnic and gender contexts are valued throughout the process in terms of their understandings of fairness, justice and restoration.

A complaint is a written and signed statement . . .

Section II. Investigations, Trials, and Appeals

FAIR PROCESS IN JUDICIAL PROCEEDINGS

¶ **2701.** *Preamble and Purpose*—The judicial proceedings . . .

5. *A Just Resolution in Judicial Proceedings*—A just resolution is one that focuses on repairing any harm to people and communities, achieving real accountability by making things right in so far as possible and bringing healing to all the parties. In cases where the respondent acknowledges action(s) that are a clear violation of the provisions of the *Discipline*, a just resolution shall include (but not be limited to) an apology by the respondent to the appropriate person(s) or body(ies) and a commitment not to repeat the action(s) that were a violation. Special attention should be given to ensuring that . . .

Rationale:

A just resolution must include an apology and a commitment to changed behavior in order to bring about healing and reconciliation. This language gives a minimum benchmark for honoring the complainant as well as the *Discipline's* requirements.

¶2701.5.

Petition Number: 60029-JA-¶2701.5-G; Love, Julie - Crestwood, KY, USA for Kentucky Annual Conference.

Revision of Episcopal Complaint Process

Amend ¶¶ 413, 512, 2701.5, 2703.1, 2704.1, 2706.5, and 2712 as follows:

¶ **413.** *Complaints Against Bishops*—1. Episcopal leadership . . .

2. Any complaint concerning the effectiveness, competence, or one or more of the offenses listed in ¶ 2702 shall be submitted to the president of the ~~College~~ Council of Bishops ~~in that jurisdictional or central conference~~. If the complaint concerns the president, it shall be submitted to the secretary of the ~~College~~ Council of Bishops. A complaint is a written statement claiming misconduct, unsatisfactory performance of ministerial duties, or one or more of the offenses listed in ¶ 2702.[9]

3. After receiving a complaint as provided in ¶ 413.2, the president ~~and the secretary~~ of the ~~College~~ Council of Bishops, or the secretary ~~and another member~~ of the ~~college~~ council if the complaint concerns the president ~~(or the president and another member of the college if the complaint concerns the secretary)~~, shall, within 10 days, consult the chair of the ~~jurisdictional or central conference committee on episcopacy~~ Interjurisdictional Committee on Episcopacy (ICE)~~who shall appoint from the committee one professing member and one clergy member who are not from the same episcopal area; who are not from the episcopal area that the bishop under complaint was elected from or has been assigned to; and who are not of the same gender~~, who shall convene the executive committee of the ICE to carry out the supervisory process (¶ 413.3b-d).[10] In addition, the council president or secretary shall notify the appropriate jurisdictional or central conference committee on episcopacy.

a) When deemed appropriate to protect the well-being of the complainant, the Church and/or bishop, the ~~College~~ executive committee of the Council of Bishops, in consultation with the jurisdictional or central conference committee on episcopacy, may suspend the bishop from all episcopal responsibilities for a period not to exceed sixty days. During the suspension, salary, housing and benefits will continue.

b) The supervisory response is pastoral and administrative and shall be directed toward a just resolution. It is not a part of any judicial process. The supervisory response should be carried out in a confidential manner and should be completed within 120 days. There may be an extension of 120 days if ~~the supervising bishop and the two jurisdictional or central conference episcopacy committee members appointed to the supervisory process~~ the executive committee of the ICE and the respondent shall determine that an extension will be productive. ~~There may be a second extension of 120 days by the mutual written consent of the supervisory bishop, members of the jurisdictional or central conference episcopacy committee appointed to the supervisory process, the complainant and the bishop under complaint.~~

The ~~supervising bishop~~ ICE executive committee chair shall regularly advise all parties of the status of the process and shall notify all parties within 7 days after a determination is made that the supervisory response will not lead to a resolution of the matter.

No verbatim record shall be made and legal counsel shall not be present, although the bishop against whom the complaint was made and the complainant both may choose another person to accompany him or her, with the right to voice. At the determination of the ~~president (secretary)~~ICE chair, persons with qualifications and experience in assessment, intervention, or healing may be selected to assist in the supervisory responses. Others may be consulted as well.

c) The supervisory response may include a process seeking a just resolution in which the parties are assisted by a trained, impartial third party facilitator(s) or mediator(s) in reaching an agreement satisfactory to all parties. (See ¶ 363.1*b*, *c*.) The appropriate persons, including the ~~president of the College of Bishops, or the secretary if the complaint concerns the president~~ ICE executive committee members, complainant, and respondent, should enter into a written agreement outlining such assisted process, including an agreement as to what aspects of the process merit confidentiality. If resolution is achieved, a written statement of resolution, including terms and conditions, shall be signed by the parties and the parties shall agree on any matters to be disclosed to third parties. Such written statement of resolution shall be given to the ~~person in charge of that stage of the process~~ Interjurisdictional Committee on Episcopacy and the appropriate jurisdictional or central conference episcopacy committee for further action consistent with the agreement.

d) If the supervisory response results in the resolution of the matter, the ~~bishop in charge of the supervisory response~~ president (secretary) of the Council of Bishops and the ~~two episcopacy committee members appointed to the supervisory process (¶ 413.3)~~ ICE executive committee and the appropriate jurisdictional or central conference committee on episcopacy shall monitor the fulfillment of the terms of the resolution. If the supervisory response does not result in resolution of the matter, the president or secretary of the ~~College~~ Council of Bishops ~~may~~ shall refer the matter as an Administrative Complaint (¶ 413.3*e*) or a Judicial Complaint (¶ 2704.1).

e) Administrative Complaint—If the complaint is based on allegations of incompetence, ineffectiveness, or unwillingness or inability to perform episcopal duties, the

president ~~and~~ or secretary of the ~~College~~ Council of Bishops ~~(or the two members of the college who are handling the complaint)~~ shall refer the complaint to the jurisdictional or central conference committee on episcopacy.[11] The committee may recommend involuntary retirement (¶ 408.3), disability leave (¶ 410.4), remedial measures, other appropriate action, or it may dismiss the complaint. The provisions of ¶ 362.2 for fair process in administrative hearings shall apply to this administrative process.

f) Judicial Complaint—When ~~the jurisdictional or central conference committee on episcopacy deems the matter serious enough and when~~ one or more offenses listed in ¶ 2702 are involved, the ~~committee may refer the complaint back to the~~ president ~~and~~ or secretary of the ~~College~~ Council of Bishops ~~(or the two members of the college who are handling the complaint) for~~ shall ~~referral~~ refer it as a judicial complaint ~~to the jurisdictional or central conference committee on investigation~~ according to the provisions of ¶ 2704.1. ~~The provisions of ¶ 362.2 for fair process in administrative hearings shall apply to this administrative process.~~

4. Any actions of the Interjurisdictional Committee or jurisdictional or central conference committee taken on a complaint shall be reported to the next session of the jurisdictional or central conference.

5. Each jurisdiction or central conference shall develop a protocol for the caring of lay, clergy and staff determined to be affected by the processing of the complaint.

¶ **512.** *Interjurisdictional Committee on Episcopacy*—1. There shall be an Interjurisdictional Committee on Episcopacy elected by the General Conference consisting of one of the persons nominated by their annual conference delegations to serve on the several jurisdictional or central conference committees on episcopacy.[5] The committee shall meet not later than the fifth day of the conference session and at the time and place set for their convening by the president of the Council of Bishops and shall elect from their number a chairperson, vice chairperson, and secretary. The functions of this joint committee shall be to discuss the possibility of transfers of bishops across jurisdictional or central conference lines at the forthcoming jurisdictional or central conferences for residential and presidential responsibilities in the ensuing quadrennium; to administer by its executive committee the supervisory response to any complaints filed against bishops (¶ 413.3); and to review on the basis of missional needs an application from a jurisdiction which, by number of its church members as provided in ¶ 404, would experience a reduction in the number of its bishops, and recommend the number of bishops to which that jurisdiction should be entitled to the General Conference for determination by the General Conference. This provision regarding missional needs is enabling, and it is not constraining on the power of General Conference to act in the absence of a recommendation from the committee.

It shall elect an executive committee consisting of the officers named above and ~~two clergy and two laypersons from the nominees to each jurisdictional committee, elected by that committee to conduct consultations with bishops and others interested in possible episcopal transfers. One of the persons elected from each jurisdiction shall be~~ the chairperson, or the chairperson's designee, of ~~the~~ each jurisdictional or central conference committee. The executive committee shall meet at the call of the chairperson, and it shall have plenary power for the full committee between full committee sessions. It shall be responsible to the interjurisdictional committee, and in fulfillment of that responsibility and in the interest of continuity of the work of the committee, the outgoing chairperson, or the chairperson's designee, shall present a report to the newly seated committee on the previous quadrennium's work as well as recommendations on what the coming quadrennium's work might include.

The interjurisdictional committee or its executive committee may meet for any of its functions via video or phone conference or other electronic means.

A record of the proceedings of the committee . . .

2. A bishop may be transferred across jurisdictional or central conference lines only when that bishop has consented to such transfer and has served at least one quadrennium in or under assignment by the jurisdiction or central conference in which the bishop was elected. Such a transfer shall be concluded when the committee on episcopacy of each jurisdiction or central conference involved has approved the transfer(s) by a majority vote of those present and voting, insofar as the transfer(s) affects those jurisdictions or central conferences. (See ¶ 49, Article V.)[6]

3. The Interjurisdictional Committee on Episcopacy shall be recognized as the official body through which cross-jurisdictional and cross-central conference transfers shall be arranged. Should a bishop request transfer, the bishop has the option to identify the receiving jurisdiction or central conference. A jurisdiction or central conference may request that a specific bishop be transferred or may indicate a willingness to accept a bishop transferring from another jurisdiction or central conference. Request for transfer from either a bishop or jurisdictional or central conference committees on episcopacy shall be received by the Interjurisdictional Committee on Episcopacy by April 1 of the year preceding the year of jurisdictional or central conferences. The Interjurisdictional Committee on Episcopacy will arrange consultation between bishop(s) requesting transfer and the appropriate jurisdictional or central conference committee(s) on episcopacy by Janu-

ary 1 of the year of jurisdictional or central conference(s). Once the jurisdictional or central conference committee(s) on episcopacy has taken action, jurisdictional or central conference secretaries shall inform the Interjurisdictional Committee on Episcopacy not later than August 1 following jurisdictional or central conferences.[7]

4. The Interjurisdictional Committee on Episcopacy will . . .

¶ **2703.** *Composition of the Committee on Investigation*

1. *When respondent is a bishop*—There shall be a global committee on investigation. ~~elected by e~~Each jurisdictional or central conference episcopacy committee shall elect one of its members to serve on this committee. The committee shall be as nearly as possible one-half clergy and one-half lay, with the member from each conference alternating quadrennially between clergy and lay. The secretary of the Council of Bishops shall establish the clergy/lay rotation and notify each episcopacy committee. ~~Nominations shall be made by the College of Bishops in consultation with the jurisdictional episcopacy committee. Further nominations may be offered from the floor of the jurisdictional or central conference. The committee shall consist of seven clergy in full connection (with not more than one clergyperson from each annual conference, if possible), two lay observers, and six alternate members, five of whom shall be clergypersons in full connection (with not more than one clergyperson from each annual conference, if possible), and one of whom shall a layperson. If additional members or alternates are needed, they may be named by the College of Bishops.~~ Committee members shall be in good standing and should be deemed of good character. The committee should reflect racial, ethnic, and gender diversity. The committee shall be convened for its first meeting by the president of the Council of Bishops and shall elect a chairperson and organize ~~at the jurisdictional or central conference~~ during the month of January of the first year of the quadrennium. ~~Seven clergy or alternates seated as~~ Seventy-five percent of the members of the committee shall constitute a quorum. The global committee on investigation may meet for any of its functions via video or phone conference or other electronic means.

¶ **2704.** *Referral of Original Complaint to Counsel for the Church, Who Shall Prepare Judicial Complaint and Supporting Material for Consideration by Committee on Investigation*

1. *When respondent is a bishop*

a) Judicial Complaint—A complaint based on allegations that a bishop has committed one or more of the offenses listed in ¶ 2702 shall initially be served on the president ~~and secretary~~ of the ~~College~~ Council of Bishops (or secretary, if the complaint is against the president) (¶ 413.1-2). Upon receipt of the complaint the president of the ~~College~~ Council of Bishops shall forthwith deliver a copy of the complaint to the respondent bishop, notify active bishops of the existence and nature of the complaint, and refer the complaint to the chair of the Interjurisdictional Committee on Episcopacy (ICE) for the supervisory response (¶ 413.3). Upon notification from the ICE chair that a just resolution has not been reached, the president (secretary) shall refer the complaint to an elder in full connection within the same jurisdictional or central conference, who shall serve as counsel for the Church. Counsel for the Church shall represent the interests of the Church in pressing the claims of the person making the complaint. Counsel for the Church shall have the right to choose one assistant counsel without voice who may be an attorney. The counsel for the Church shall draft and sign the complaint as a judicial complaint, forward it to the ~~jurisdictional or central conference~~ global committee on investigation (¶ 270~~4~~3.1), and represent the Church in the judicial process. The fair process provisions in ¶ 2701 shall apply to this judicial process. The statute of limitations in ¶ 2702.4 should be considered prior to the referral of a judicial complaint.19

b) If a written complaint is made against a bishop . . .

c) If ~~five or more~~ two-thirds of the members of the committee on investigation present and voting so recommend, the jurisdictional committee on the episcopacy may suspend the respondent pending the conclusion of the trial process.

¶ **2706.** *Committee on Investigation—Procedures*

5. *Bill of Charges and Specifications, Deliberations, Vote, and Referral*

b) Finding of reasonable grounds by committee and referral of bill of charges and specifications for trial

(1) *When respondent is a bishop*—A vote to adopt any charge or specification shall require ~~five votes~~ a two-thirds majority of those present and voting. Any bill of charges and specifications adopted shall be sent to the bishop charged, to the secretary of the jurisdictional or central conference, to the president and secretary of the ~~College~~ Council of Bishops, to counsel for the Church, and to the chairperson of the jurisdictional committee on the episcopacy.

c) Findings other than reasonable grounds by committee or other actions

(1) If the committee on investigation determines that there are no reasonable grounds for charges, it may dismiss the judicial complaint. When deemed appropriate, it may also refer matters of concern to the proper referring Church official (to the president or secretary of the ~~College~~ Council of Bishops in the case of bishop, to the

resident bishop in the case of a diaconal minister, or to the pastor or co-pastors in the case of layperson) for administrative or other action. Notification of these actions, should be given to the respondent, the person making the original complaint, counsel for the Church and the proper referring Church officials.

(2) If the committee on investigation determines . . .

(3) Upon recommendation of the counsel for the Church and the counsel for the respondent, the committee may refer the matter to the resident bishop or the president of the Council of Bishops (if the respondent is a bishop) (or the secretary, if the respondent is the president) as deemed appropriate for a process seeking a just resolution. The bishop shall institute such a process and may use the assistance of a trained, impartial third party facilitator(s) or mediator(s). Such referral will not constitute a dismissal or double jeopardy under ¶ 2701.5. The appropriate persons, including the counsel for the Church and counsel for the respondent, should enter into a written agreement outlining the process, including any agreements on confidentiality. If resolution is achieved, a written statement, affirming such resolution, including any terms and conditions, shall be signed by the same persons who signed the written agreement outlining the process, and they shall agree on any matters to be disclosed to third parties. If the resolution results in a change of ministerial status, the disclosure agreement shall not prevent the Disciplinary disclosures required for readmission. The written statement affirming such resolution shall be given to the bishop for further action(s) to implement the agreement, if any (under ¶ 413.3c and 3d if the respondent is a bishop). If the process does not result in resolution, the matter shall be returned to the committee on investigation.

¶ **2712.** *Trial of a Bishop*

1. The president of the ~~College~~ Council of Bishops ~~of the jurisdictional or central conference~~—or in case the person charged is the president, the secretary of the ~~college~~ council—shall proceed to convene the court under the provisions of ¶ 2709.

2. The president of the ~~College~~ Council of Bishops (or in the case the person charged is the president, the secretary) may preside or designate another bishop to serve as presiding officer.

3. The trial shall be convened as provided in ¶ 2709 with the pool of thirty-five or more persons to consist of ~~clergy in full connection~~ district superintendents ~~named by the College of Bishops~~ whose names are drawn by lot by the president of the Council of Bishops (or secretary if the respondent is the president) from each jurisdictional or central conference in ~~approximately equal~~ numbers ~~from each episcopal area within the jurisdictional or central conference~~ proportional to the professing membership of each conference, with a minimum of one superintendent from each jurisdiction or central conference. ~~Special consideration should be given so that the pool includes persons representative of racial, age, ethnic, and gender diversity.~~

4. Counsel for the Church shall be a bishop or another clergy-person in full connection.

5. The secretary of the court shall at the conclusion . . .

6. A bishop suspended from office shall have claim . . .

Rationale:

These changes enhance the accountability of bishops and increase consistency by lodging the accountability function in the global church. They lodge all responsibility for handling complaints to clergy and laity who are not bishops, removing any conflicts of interest involved. The changes also add clarity and definition to the process.

¶2701.5.

Petition Number: 60391-JA-¶2701.5-G; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Just Resolution Before and After Referral to Counsel for the Church

Amend ¶ 363.1 c) and ¶ 2701.5

¶ 363.1 c) Just Resolution Prior to Referral of Complaint to Counsel for the Church

. . . If the bishop chooses to initiate ~~a mediated attempt to produce~~ a just resolution process prior to referral of the complaint to counsel for the Church, then the bishop, the person ~~filing~~ making the complaint, the respondent, and other appropriate persons as determined by the bishop, shall enter into a written agreement outlining the process, including any agreements on confidentiality. The person against whom the complaint was made may choose another person to accompany him or her with the right to voice; the person making the complaint shall have the right to choose a person to accompany him or her with the right to voice. No legal counsel shall be present. ~~A process seeking a j~~ Just resolution may begin at any time in the supervisory~~, complaint or trial~~ process. If resolution is achieved during the supervisory process, a written statement of resolution, including any terms and conditions, shall be signed by the parties and the parties shall agree on any matters to be disclosed to third parties. A just resolution agreed to by all parties, including the person making the complaint, shall be a final disposition of the related complaint.

~~A process seeking a just resolution may begin at any time in the supervisory or complaint process.~~ This is not an administrative or judicial proceeding; for just resolution during judicial proceedings, see ¶ 2701.5.

¶ 2701.5. ~~A Just~~ Resolution ~~in Judicial Proceedings~~ After Referral of Complaint to Counsel for the Church—

A ~~just~~ resolution is one that focuses on repairing any harm to people and communities, achieving real accountability by making things right in so far as possible and bringing healing to all the parties. Special attention should be given to ensuring that culture, racial, ethnic, age and gender context are valued throughout the process in terms of their understandings of fairness, justice, and restoration. During the ~~just~~ resolution process, the parties may be assisted by a trained, impartial third party facilitator(s) or mediator(s), in reaching an agreement satisfactory to all parties. Processes that seek a ~~just~~ resolution are encouraged at any time after referral to the counsel for the Church, including through the judicial proceedings. After the referral of a matter as a judicial complaint from to counsel for the Church ~~church to the committee on investigation~~, if a process seeking a ~~just~~ resolution is used, the appropriate persons, including, but not limited to, the counsel for the Church and the counsel for the respondent, should enter into a written agreement outlining such process, including any agreement on confidentiality. If resolution is achieved, a written statement of resolution, including terms and conditions, shall be signed by the same persons who signed the written agreement outlining the process, and they shall agree on any matters to be disclosed to third parties. The approval of the resolution agreement by the person filing the complaint shall not be required, but the parties to the process seeking a resolution shall provide an opportunity for the complainant to express his or her position on the proposed resolution before the written statement of resolution is signed by the parties to the resolution process. If the resolution proposes a change of ministerial status, the resolution shall not become binding or effective until the status change is approved by the clergy session of the annual conference. If the resolution results in a change of ministerial status, the disclosure agreement shall not prevent the disciplinary disclosures required for possible readmission.

Rationale:

This petition reconciles differences in the resolution process in ¶¶ 363.1c and 2701.5, including timeframe and the parties who participate in each process. The word "just" is removed from ¶ 2701.5 because once proceedings become judicial a resolution might occur that may, or may not be, agreed upon by all parties.

¶2701.5. [For Group Discernment Process (p. 1187)]

Petition Number: 60806-JA-¶2701.5-G; Dietz, Peter - Thornton, PA, USA for Bethlehem UMC Social Action Committee. 3 Similar Petitions

Just Resolution

Amend *Book of Discipline* ¶ 2701.5 as follows:

¶ 2701.5. *A Just Resolution in Judicial Proceedings*—A just resolution is one that focuses on repairing any harm to people and communities, achieving real accountability by making things right in so far as possible and bringing healing to all the parties. Special attention should be given to ensuring that cultural, racial, ethnic, age, and gender contexts are valued throughout the process in terms of their understandings of fairness, justice, and restoration. During the just resolution process, the parties may be assisted by a trained, impartial third party facilitator(s) or mediator(s), in reaching an agreement satisfactory to all parties. Processes that seek a just resolution are encouraged at any time, including through the judicial proceedings. After the referral of a matter as a judicial complaint from counsel for the church to the committee on investigation, if a process seeking a just resolution is used, the appropriate persons, including the counsel for the Church and the counsel for the respondent, should enter into a written agreement outlining such process, including any agreement on confidentiality. When the complaint is based upon allegation of the specific misconduct of a clergyperson having conducted a ceremony celebrating a homosexual union or having performed a same-sex wedding ceremony (¶ 2702.1[b]) within the statute of limitations, and the clergyperson against whom the complaint was made acknowledges to the supervising bishop, within the course of the process seeking a just resolution, that he or she did in fact conduct or perform the ceremony in question, then any just resolution of the complaint achieved at any stage of the process must include this clergyperson being suspended without pay, for no less than one full year, from all ministerial duties and functions, including membership, staff position, or formal leadership role in any district, annual conference, or general church board, agency, committee, commission, or office, for a period of prayerful reflection on his or her willingness to continue committing to his or her covenantal vows to God and to The United Methodist Church. If resolution is achieved, a written statement of resolution, including terms and conditions, shall be signed by the same persons who signed the written agreement outlining the process, and they shall agree on any matters to be disclosed to third parties. If the resolution results in a change of ministerial status, the disclosure agreement

shall not prevent the disciplinary disclosures required for possible readmission.

Rationale:

This is the only offense for which there has been a recent, widespread pattern of the "just resolution" process being abused to effectively allow for open breaking of our moral, biblical, compassionate Disciplinary standards with which some bishops personally disagree. Preserves clergy right to trial without needing trials for accountability.

¶2701.5.

Petition Number: 60923-JA-¶2701.5-G; Wilson, John R. - PA, USA for Western Pennsylvania Annual Conference.

Revision of the Episcopal Complaint Process

Make the following revisions to ¶ 2701.5.

Section II. Investigations, Trials, and Appeals

FAIR PROCESS IN JUDICIAL PROCEEDINGS

¶ **2701.** *Preamble and Purpose*—The judicial proceedings . . .

5. *A Just Resolution in Judicial Proceedings*—A just resolution is one that focuses on repairing any harm to people and communities, achieving real accountability by making things right in so far as possible and bringing healing to all the parties. Special attention should be given to ensuring that cultural, racial, ethnic, age and gender contexts are valued throughout the process in terms of their understandings of fairness, justice, and restoration. During the just resolution process, the parties may be assisted by a trained, impartial third party facilitator(s) or mediator(s), in reaching an agreement satisfactory to all parties. Processes that seek a just resolution are encouraged at any time, including through the judicial proceedings. After the referral of a matter as a judicial complaint from counsel for the church to the committee on investigation, if a process seeking a just resolution is used, the appropriate persons, including the complainant, the counsel for the Church and the counsel for the respondent, should enter into a written agreement outlining such process, including any agreement on confidentiality. The existence and status of a complaint and the specific allegation(s) (ineffectiveness, incompetence, inability to perform the work, or a specific chargeable offense) shall not be considered confidential information. The complainant shall be a party to this process and must agree to any proposed resolution. If resolution is achieved, a written statement of resolution, including terms and conditions, shall be signed by the same persons who signed the written agreement outlining the process, and they shall agree on any matters to be disclosed to third parties. If the respondent is a bishop, the general terms of the resolution shall be made public. If the resolution results in a change of ministerial status, the disclosure agreement shall not prevent the disciplinary disclosures required for possible readmission.

¶2702.

Petition Number: 60070-JA-¶2702-G; Harper, Trey - Forest, MS, USA for Mississippi Annual Conference.

Chargeable Offense

Amend ¶ 2702 by adding a new chargeable offense as follows:

¶ **2702.** 1. A bishop, clergy member of an annual conference (¶ 370), local pastor,[14] clergy on honorable or administrative location, or diaconal minister may be tried when charged (subject to the statute of limitations in ¶ 2702.4)* with one or more of the following offenses: (a) immorality including but not limited to, not being celibate in singleness or not faithful in a heterosexual marriage;** (b) practices declared by The United Methodist Church to be incompatible with Christian teachings,[15] including but not limited to: being a self-avowed practicing homosexual; or conducting ceremonies which celebrate homosexual unions; or performing same-sex wedding ceremonies;** (c) crime; (d) disobedience to the order and discipline of The United Methodist Church; (e) interfering with the General Conference or another United Methodist body or agency's ability to conduct business; (f) dissemination of doctrines contrary to the established standards of doctrine of The United Methodist Church; (~~f~~g) relationships and/or behavior that undermines the ministry of another pastor;[16] (~~g~~h) child abuse;*** (~~h~~i) sexual abuse;[17] (~~i~~j) sexual misconduct*** or (j~~k~~) harassment, including, but not limited to racial and/or sexual harassment; or (~~k~~l) racial or gender discrimination. . . .

3. A professing member of a local church may be charged with the following offenses, and, if so, may choose a trial: *(a)* immorality; *(b)* crime; *(c)* disobedience to the order and discipline of The United Methodist Church; *(d)* interfering with the General Conference or another United Methodist body or agency's ability to conduct business; *(e)* dissemination of doctrines contrary to the established standards of doctrine of The United Methodist Church; *(~~e~~f)* sexual abuse; *(f~~g~~)* sexual misconduct;* *(~~g~~h)* child abuse; *(~~h~~i)* harassment, including, but not limited to racial and/or sexual harassment; *(~~i~~j)* racial or gender discrimination; or *(j~~k~~)* relationships and/or behaviors that undermine the ministry of persons serving within an appointment.

Rationale:

Efforts by demonstrators to stop the General Conference and the Connectional Table prevent the church's work, waste valuable resources, and disrupt the democratic process of our conferencing. Such demonstrations cause fear in some delegates and observers and are the antithesis of a Christ-like process for addressing disagreements within the church.

¶2702.

Petition Number: 60160-JA-¶2702-G; Kumar, A. Moses Rathan - Nashville, TN, USA for General Council on Finance and Administration. Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Fiscal Malfeasance

Amend ¶ 2702.1 and ¶ 2702.3 as follows:

.1 . . . (j) harassment, including, but not limited to racial and/or sexual harassment; ~~or~~ (k) racial or gender discrimination; or (l) fiscal malfeasance.

.3 . . . ~~or~~ (j) relationships and/or behaviors that undermine the ministry of persons serving within an appointment; or (k) fiscal malfeasance.

Rationale:

Provides for a chargeable offense when fiscal malfeasance is committed whether or not the person has been convicted of crime.

¶2702. [For Group Discernment Process (p. 1187)]

Petition Number: 60766-JA-¶2702-G; Malone, Donald M. - Washington, DC, USA.

Chargeable Offenses

Amend ¶ **2702.**1.(b) as follows:

(b) practices declared by The United Methodist Church to be incompatible with Christian teachings, including but not limited to: being a self-avowed practicing homosexual who is not within a monogamous same-sex marriage; ~~or conducting ceremonies which celebrate homosexual unions; or performing same-sex wedding ceremonies;~~

Add a new subparagraph 2. after ¶ **2702.**1. as follows:

2. A clergy member of an annual conference, local pastor, clergy on honorable or administrative location, or diaconal minister may be the subject of an Administrative Fair Process proceeding (excluding ¶ **363**.1. *e)* (2)) when a complaint under ¶ **363** is filed with the person's bishop charging the person with (a) being a self-avowed practicing homosexual within a monogamous same-sex marriage; (b) conducting ceremonies that celebrate same-sex unions; or (c) performing same-sex wedding ceremonies. If the disposition of the complaint is consideration of an appointment to another charge, the charge's pastor-parish relations committee shall be informed of the complaint and consulted before there is a final decision to make the appointment.

Renumber the remaining subparagraphs of ¶ **2702.**

Amend the first sentence of the last textual paragraph of ¶ **363**.1. to read as follows:

A complaint is a written and signed statement claiming misconduct as defined in ¶ **2702.**1. or ¶ **2702**.2.

Rationale:

As explained at www.obeyjesusnow.com/analysis, <http://www.obeyjesusnow.com/analysis> our Church wrongfully opposes monogamous same-sex marriages between loving homosexuals. If the opposition continues, we should at least "stop the trials." This petition will substitute an existing supervisorial discipline, ending bad publicity from trials without eliminating provisions prohibiting performing of same-sex unions or weddings,

¶2702.

Petition Number: 60933-JA-¶2702-G; Brooks, Lonnie D. - Anchorage, AK, USA.

Define Fiscal Malfeasance

Amend ¶ 2702 as follows and define the new chargeable offense in a new ¶ 806.11, assigning responsibility to GCFA. Renumber remaining as necessary.

¶ 2702. 1. . . . ~~or~~ (k) racial or gender discrimination; or (j) fiscal malfeasance as defined by the Church (¶806.11).

. . .

3. … ~~or~~ (j) relationships and/or behaviors that undermine the ministry of persons serving within an appointment; or (k) fiscal malfeasance as defined by the Church (¶806.11) .

NEW ¶ 806.11 It shall initiate, or support other units of the Church in, the investigation and pursuit of allegations of fiscal malfeasance, which shall be defined as causing, permitting, or condoning the misuse, misdirection, or misappropriation of financial or physical assets of any unit of the Church when proper use has been prescribed by an authorized entity, such as, but not limited to, a donor (¶¶ 258.4.f) and 805.4.a), General Conference, a jurisdictional conference, a central conference, an annual conference, a district conference, a local church, or a general agency.

¶2702.1. [For Group Discernment Process (p. 1187)]

Petition Number: 60762-JA-¶2702.1-G; Jensen, Diane - Ft. Calhoun, NE, USA for Great Plains Annual Conference. Beard, Janet - Minneapolis, MN, USA for Minnesota Annual Conference. Buchner, Gregory L. - Grand Rapids, MI, USA for West Michigan Annual Conference. Nakanishi, Leanne - Pasadena, CA, USA for California-Pacific Annual Conference. Ryder, Jack E. - LaGrange Park, IL, USA for Northern Illinois Annual Conference. Sachen, Kristin L. - Nevada City, CA, USA for California-Nevada Annual Conference. 74 Similar Petitions

Removing Practice of Homosexuality From List of Chargeable Offenses

Amend ¶ 2702.1 as follows:

A bishop, clergy member of an annual conference (¶ 370), local pastor, clergy on honorable or administrative location, or diaconal minister may be tried when charged (subject to the statute of limitations in ¶ 2702.4) with one or more of the following offenses: (a) immorality including but not limited to, not being celibate in singleness or not faithful in ~~a heterosexual~~ marriage; ~~(b) practices declared by The United Methodist Church to be incompatible with Christian teachings, including but not limited to: being a self-avowed practicing homosexual; or conducting ceremonies which celebrate homosexual unions; or performing same-sex wedding ceremonies;~~ (c) crime; (d) disobedience . . .

Rationale:

Since 1972, The United Methodist Church has taken increasingly firmer positions opposing non-heterosexual orientations. Attempting to make all United Methodists conform to traditional beliefs has not decreased denominational tension. This petition attempts to relocate decision making to the appropriate level, i.e. annual conference and pastors, and ease tension.

¶2702.1. [For Group Discernment Process (p. 1187)]

Petition Number: 60763-JA-¶2702.1-G; Barker, Amy Valdez - Chicago, IL, USA for Connectional Table. 8 Similar Petitions

A Third Way - Chargeable Offenses

Amend ¶ 2702.1 as indicated following:

¶ 2702. 1. A bishop, clergy member of an annual conference (¶ 369), local pastor, clergy on honorable or administrative location, or diaconal minister may be tried when charged (subject to the statute of limitations in ¶ 2702.4) with one or more of the following offenses: (a) immorality including but not limited to, not being celibate in singleness or not faithful in a ~~heterosexual~~ marriage; (b) practices declared by The United Methodist Church to be incompatible with Christian teachings~~, including but not limited to: being a self-avowed practicing homosexual; or performing same-sex wedding ceremonies~~; (c) crime; (d) disobedience to the order . . .

. . .

Rationale:

This change ends Church trials over homosexuality, and it retains the authority of the annual conference to discern suitability for ordination. Bishops retain authority for appointments. Clergy and local churches will continue to have the right of consultation in appointment-making processes. Clergy will determine whom to marry to whom.

¶2702.1. [For Group Discernment Process (p. 1187)]

Petition Number: 60764-JA-¶2702.1-G; Cramer, Phil - Nashville, TN, USA for Belmont UMC. 999 Similar Petitions

Chargeable Offenses

Amend ¶ 2702.1 of the *Book of Discipline* as follows:

¶ 2702 Chargeable Offenses and the Statute of Limitations

1. A bishop, clergy member of an annual conference (¶ 370), local pastor,[14] clergy on honorable or administrative location, or diaconal minister may be tried when charged (subject to the statute of limitations in ¶ 2702.4)* with one or more of the following offenses: (a) immorality including but not limited to, not being celibate in singleness or not faithful in a marriage;** (b) practices declared by The United Methodist Church to be incompatible with Christian teachings,[15] ~~including but not limited to being a self-avowed practicing homosexual; or conducting ceremonies which celebrate homosexual unions; or performing same-sex wedding ceremonies;**~~ (c) crime; (d) disobedience to the order and discipline of The United Methodist Church, (e) dissemination of doctrines contrary to the established standards of doctrine of The United Methodist Church, (f) relationships and/or behavior that undermines the ministry of another pastor;[16] (g) child abuse,*** (h) sexual abuse;[17] (i) sexual misconduct*** or (j) harassment, including, but not limited to racial and/or sexual harassment; or (k) racial or gender discrimination. Notwithstanding the foregoing, a bishop, clergy member of an annual conference (¶ 370), local pastor,[14] clergy on honorable or administrative location, or diaconal minister

that refuses to perform a homosexual marriage shall not commit a chargeable offense.

Rationale:

Chargeable offenses of being a self-avowed practicing homosexual, conducting ceremonies that celebrate homosexual unions and performing same-sex wedding ceremonies contradict the Constitutional prohibition against excluding persons based on status and the Social Principles affirmation that all persons are individuals of sacred worth. Declining to perform homosexual marriage is not a . . .

¶2702.1. [For Group Discernment Process (p. 1187)]

Petition Number: 60765-JA-¶2702.1-G; Frech, Cheryl - Norman, OK, USA for St. Stephen's UMC Administrative Council.

Chargeable Offenses

Amend ¶ 2702.1:

A bishop, clergy member of an annual conference (¶ 369), local pastor, clergy on honorable or administrative location, or diaconal minister may be tried when charged (subject to the statute of limitations in ¶ 2702.4)* with one or more of the following offenses: (a) immorality ~~including but not limited to, not being celibate in singleness or not faithful in a heterosexual marriage;** (b) practices declared by The United Methodist Church to be incompatible with Christian teachings, including but not limited to: being a self-avowed practicing homosexual; or conducting ceremonies which celebrate homosexual unions; or performing same-sex wedding ceremonies~~;** (b) crime; (c) disobedience to the order and discipline of The United Methodist Church; (d) dissemination of doctrines contrary to the established standards of doctrine The United Methodist Church; (e) relationships and/or behavior that undermines the ministry of another pastor, (f) child abuse; ***(g) sexual abuse; (h) sexual misconduct*** or (i) harassment, including, but not limited to racial and/or sexual harassment, or (j) racial or gender discrimination.

Rationale:

The United Methodist Church affirms "that sexuality is God's good gift to all persons" (¶ 161F), yet requires clergy to discriminate against same-gender couples in loving and committed relationships seeking marriage in their church. This change makes ¶ 2702.1 compatible with ¶ 2702.3 and reduces discrimination.

¶2702.1. [For Group Discernment Process (p. 1187)]

Petition Number: 60904-JA-¶2702.1-G; Hodge, Jeff - Syracuse, NY, USA for Upper New York Annual Conference.

Chargeable Offenses

Amend ¶ 2702.1 as follows:

A bishop, clergy member of an annual conference (¶ 370), local pastor, clergy on honorable or administrative location, or diaconal minister may be tried when charged (subject to the statute of limitations in ¶ 2702.4)* with one or more of the following offenses: (a) immorality including but not limited to, not being celibate in singleness or not faithful in a ~~heterosexual marriage~~ covenantal relationship; ~~(b) practices declared by The United Methodist Church to be incompatible with Christian teachings, including but not limited to: being a self-avowed practicing homosexual; or conducting ceremonies which celebrate homosexual unions; or performing same-sex wedding ceremonies**; (c)~~ (b) crime; ~~(d)~~ (c) disobedience to the order and discipline of The United Methodist Church; ~~(e)~~ (d) dissemination of doctrines contrary to the established standards of doctrine of The United Methodist Church; ~~(f)~~ (e) relationships and/or behavior that undermines the ministry of another pastor; ~~(g)~~ (f) child abuse; ~~(h)~~ (g) sexual abuse; ~~(i)~~ (h) sexual misconduct or ~~(j)~~ (i) harassment, including, but not limited to racial and/or sexual harassment; or ~~(k)~~ (j) racial or gender discrimination."

¶2702.1b [For Group Discernment Process (p. 1187)]

Petition Number: 60767-JA-¶2702.1b-G; Hay, Kari S. - OsloNorway for Bjoelsen UMC Council. 2 Similar Petitions

Chargeable Offenses

Amend ¶ 2702.1:

A bishop, clergy member of an annual conference (¶ 369), local pastor, clergy on honorable or administrative location, or diaconal minister may be tried when charged (subject to the statute of limitations in ¶ 2702.4)* with one or more of the following offenses: (. . .)

(b) practices declared by The United Methodist Church to be incompatible with Christian teachings~~, including but not limited to: being a self-avowed practicing homosexual; or conducting ceremonies which celebrate homosexual unions; or performing same-sex wedding ceremonies;~~

. . .

Rationale:

Clergy are divided on ceremonies that celebrate homosexual unions. We want every clergy to have the freedom to act on his or her own faith, theological conviction, and conscience, without fearing negative consequences. We as a Church embrace diversity and respect different opinions, including clergy practicing differently.

¶2702.1b. [For Group Discernment Process (p. 1187)]

Petition Number: 60888-JA-¶2702.1b-G; Mumme, Michael C. - Austin, TX, USA for First UMC of Austin Administrative Board.

Chargeable Offenses

Amend ¶ 2702.1(b) by deleting and replacing the current text with:

(b) ~~practices declared by The United Methodist Church to be incompatible with Christian teachings,[15] including but not limited to: being a self-avowed practicing homosexual; or conducting ceremonies which celebrate homosexual unions; or performing same-sex wedding ceremonies;**~~ waging war;

¶2702.1b. [For Group Discernment Process (p. 1187)]

Petition Number: 60890-JA-¶2702.1b-G; Mumme, Michael C. - Austin, TX, USA for First UMC of Austin Administrative Board.

Chargeable Offenses

Amend ¶ 2702.1(b) by adding to the current text:

(b) practices declared by The United Methodist Church to be incompatible with Christian teachings,[15] including but not limited to: being a self-avowed practicing homosexual; or conducting ceremonies which celebrate homosexual unions; or performing same-sex wedding ceremonies;** or waging war;

¶2702.1b. [For Group Discernment Process (p. 1187)]

Petition Number: 60905-JA-¶2702.1b-G; Hodge, Jeff - Syracuse, NY, USA for Upper New York Annual Conference.

Chargeable Offenses

Amend ¶ 2702.1(b) as follows:

. . . practices declared by The United Methodist Church to be incompatible with Christian teachings, including but not limited to: being a self-avowed practicing homosexual; or conducting ceremonies which celebrate homosexual unions~~;~~ or performing same-sex wedding ceremonies in jurisdictions or central conferences that have not determined, pursuant to ¶ 341.6, that the celebration of homosexual unions and/or the performance of same-sex wedding ceremonies may be conducted by ministers and/or in churches in that jurisdiction or central conference; . . .

Rationale:

Deep divisions with respect to whether ministers should be permitted to conduct ceremonies that celebrate homosexual unions and same-sex weddings or whether such ceremonies should be permitted in church facilities are clearly demonstrated by the increasing number of incidents of ecclesial disobedience resulting in public trials and diversion of resources . . .

¶2702.1e.

Petition Number: 60593-JA-¶2702.1e-G; Young, Kevin - Lubbock, TX, USA. 7 Similar Petitions

Chargeable Offense

Amend ¶ 2702 as follows:

Chargeable Offenses and the Statute of Limitations

1. A bishop . . .

(d) disobedience to the order . . .

(e) dissemination of doctrines contrary to the established standards of doctrine of The United Methodist Church, including "believer's baptism."

(f) relationships . . .

Rationale:

¶**226** Because the redeeming love of God revealed in Jesus Christ extends to all persons, and because Jesus explicitly included the children in his kingdom, the pastor of each charge shall earnestly exhort all Christian parents or guardians to present their children to the Lord in baptism at an early . . .

¶2702.1k. [For Group Discernment Process (p. 1187)]

Petition Number: 60889-JA-¶2702.1k-G; Mumme, Michael C. - Austin, TX, USA for First UMC of Austin Administrative Board.

Chargeable Offenses

Amend ¶ 2702.1(k) by deletion and addition as follows:

(k) ~~racial or gender~~ discrimination based on race, gender, gender identity, or sexual orientation.

¶2703.

Petition Number: 60672-JA-¶2703-G; Griffith, Thomas - Temple City, CA, USA.

Consolidate Two Annual Conference Committees on Investigation

Delete ¶ 2703.2 of the 2008 *Book of Discipline* (declared in force by Judicial Council Decision No. 1296) and ¶ 2703.2 of the 2012 *Book of Discipline,* and replace with a new ¶ 2703.2 reading:

2. In each annual conference, there shall be a ***committee on investigation*** *to consider judicial complaints against clergy members of the annual conference, clergy members on honorable location or administrative location from that annual conference, local pastors, and diaconal ministers.* It shall consist of four clergy members in full connection, three professing members, three alternate clergy members in full connection, and six alternate lay members, three of whom shall be diaconal ministers. The committee shall be nominated by the presiding bishop in consultation with the Board of Ordained Ministry (for clergy members) and the conference board of laity (for professing members) and elected quadrennially by the annual conference. If additional members or alternates are needed, the annual conference may elect members to serve for the remainder of the quadrennium. Committee members shall be in good standing and shall be deemed of good character. The committee should reflect racial, ethnic, and gender diversity. The committee on investigation shall elect a chair and organize at the annual conference. None of the members or alternates shall be members of the Board of Ordained Ministry, the cabinet, or immediate family members of the above. Should a member of the committee on investigation have been a party to any of the prior proceedings in the case that finally comes before the committee, he or she shall be disqualified from sitting on the committee during its consideration of that case, and his or her place shall be taken by an alternate member. Seven members or alternates seated as members of the committee shall constitute a quorum.

a) In cases of complaints against clergy members of the annual conference, clergy members on honorable location from that annual conference, or local pastors, the committee shall consist of four clergy members and three professing members.

b) In cases of complaints against diaconal ministers, the committee shall consist of four clergy members and five professing members, two of whom shall be diaconal ministers.

Rationale:

This consolidates the committee on investigation for clergy and the committee on investigation for Diaconal Ministers, into one committee. Membership is structured to maintain a clergy majority for cases regarding clergy, and a professing membership majority for cases regarding Diaconal Ministers.

¶2703.1.

Petition Number: 60920-JA-¶2703.1-G; Wilson, John R. - PA, USA for Western Pennsylvania Annual Conference.

Revision of the Episcopal Complaint Process

Make the following revisions to ¶ 2703.1.

¶ **2703.** *Composition of the Committee on Investigation*

1. *When respondent is a bishop*—There shall be a global committee on investigation. ~~elected by e~~ Each jurisdictional or central conference episcopacy committee shall elect one of its members to serve on this committee. The committee shall be one-half clergy and one-half lay, with the member from each conference alternating quadrennially between clergy and lay. The secretary of the Council of Bishops shall establish the clergy/lay rotation and notify each episcopacy committee. ~~Nominations shall be made by the College of Bishops in consultation with the jurisdictional episcopacy committee. Further nominations may be offered from the floor of the jurisdictional or central conference. The committee shall consist of seven clergy in full connection (with not more than one clergyperson from each annual conference, if possible), two lay observers, and six alternate members, five of whom shall be clergypersons in full connection (with not more than one clergyperson from each annual conference, if possible), and one of whom shall a layperson. If additional members or alternates are needed, they may be named by the College of Bishops.~~ Committee members shall be in good standing and should be deemed of good character. The committee should reflect racial, ethnic, and gender diversity. The committee shall elect a chairperson and organize ~~at the jurisdictional or central conference~~ by January 1 of the first year of the quadrennium. Seven ~~clergy or alternates seated as~~ members of the committee shall constitute a quorum. The global committee on investigation may meet for any of its functions via video conference or other electronic means.

¶2703.1.

Petition Number: 61029-JA-¶2703.1-G; Dragonette, Karin - Reynoldsburg, OH, USA.

Revision of Episcopal Complaint Process

Make the following revisions to ¶ 2703.1.

¶ **2703.** *Composition of the Committee on Investigation*

1. *When respondent is a bishop*—There shall be a global committee on investigation. ~~elected by e~~Each jurisdictional or central conference episcopacy committee shall elect one of its members to serve on this committee. The committee shall be as nearly as possible one-half clergy and one-half lay, with the member from each conference alternating quadrennially between clergy and lay. The secretary of the Council of Bishops shall establish the clergy/lay rotation and notify each episcopacy committee. ~~Nominations shall be made by the College of Bishops in consultation with the jurisdictional episcopacy committee. Further nominations may be offered from the floor of the jurisdictional or central conference. The committee shall consist of seven clergy in full connection (with not more than one clergyperson from each annual conference, if possible), two lay observers, and six alternate members, five of whom shall be clergypersons in full connection (with not more than one clergyperson from each annual conference, if possible), and one of whom shall a layperson. If additional members or alternates are needed, they may be named by the College of Bishops.~~ Committee members shall be in good standing and should be deemed of good character. The committee should reflect racial, ethnic, and gender diversity. The committee shall be convened for its first meeting by the president of the Council of Bishops and shall elect a chairperson and organize ~~at the jurisdictional or central conference~~ during the month of January of the first year of the quadrennium. ~~Seven clergy or alternates seated as~~ Seventy-five percent of the members of the committee shall constitute a quorum. The global committee on investigation may meet for any of its functions via video or phone conference or other electronic means.

Rationale:

These changes enhance the accountability of bishops and increase consistency by lodging the accountability function in the global Church. They lodge all responsibility for handling complaints to clergy and laity who are not bishops, removing any conflicts of interest involved. The changes also add clarity and definition to the process.

¶2704.

Petition Number: 60595-JA-¶2704-G; LaCasse, Lisa - Spotsylvania, VA, USA for Wilderness Community UMC.

Commitment of Counsel for the Church

Amend ¶ 2704.1a, 2704.2a, 2704.3a, and 2704.4a by adding the same sentence to all four as follows: By agreeing to serve, counsel for the Church signifies his or her willingness to vigorously and with integrity uphold the requirements of church law and the *Discipline.*

¶ **2704.** *Referral of Original Complaint to Counsel for the Church, Who Shall Prepare Judicial Complaint and Supporting Material for Consideration by Committee on Investigation*

1. *When respondent is a bishop*

a) Judicial Complaint—A complaint based on allegations that a bishop has committed one or more of the offenses listed in ¶ 2702 shall initially be served on the president and secretary of the College of Bishops. Upon receipt of the complaint the president of the College of Bishops shall forthwith deliver a copy of the complaint to the respondent bishop, notify active bishops of the existence and nature of the complaint, and refer the complaint to an elder in full connection within the same jurisdictional or central conference, who shall serve as counsel for the Church. By agreeing to serve, counsel for the Church signifies his or her willingness to vigorously and with integrity uphold the requirements of church law and the *Discipline.* Counsel for the Church shall represent the interests of the Church in pressing the claims of the person making the complaint. Counsel for the Church shall have the right . . .

. . .

2. *When respondent is a clergy member of an annual conference, clergy on honorable or administrative location, or a local pastor*

a) Judicial Complaint—Pursuant to the provisions of ¶ 363, if the bishop determines that a written complaint is based on allegations of one or more offenses listed in ¶ 2702.1, the bishop shall refer the complaint to the counsel for the Church, who shall be appointed by the bishop. The counsel for the Church shall be a clergyperson in full connection and shall have the right to choose one assistant counsel without voice who may be an attorney. By agreeing to serve, counsel for the Church signifies his or her willingness to vigorously and with integrity uphold the requirements of church law and the *Discipline.* After being appointed by the bishop, the counsel for the Church shall review all of the alleged facts and events surrounding and related to one or more chargeable offenses. The counsel shall perform . . .

. . .

3. *When respondent is a diaconal minister*

a) If a written complaint is made against a diaconal minister for any of the offenses in ¶ 2702.1, the super-

visory response should be initiated and a just resolution process may be used. (See ¶ 363.1*c* for a discussion of a just resolution.) If the supervisory process does not result in resolution, the respondent's district superintendent may appoint a clergyperson in full connection or diaconal minister as counsel for the Church. By agreeing to serve, counsel for the Church signifies his or her willingness to vigorously and with integrity uphold the requirements of church law and the *Discipline.* Counsel for the Church shall prepare, sign, and refer the judicial complaint, with all relevant material, to the chairperson of the conference committee on investigation . . .

. . .

4. *When respondent is a layperson*

a) In all cases, the pastor or district superintendent should take pastoral steps to resolve any grievances or complaints. Such steps may include a just resolution process. See ¶ 363.1*c* for a discussion of a just resolution. If after such steps have been taken and have not resulted in a resolution and a written complaint is made against a layperson for any of the offenses in ¶ 2702.3, the pastor in charge or co-pastors (¶ 205.1) of the local church, in consultation with the district superintendent and the district lay leader, may appoint counsel for the Church, who shall be a United Methodist. By agreeing to serve, counsel for the Church signifies his or /her willingness to vigorously and with integrity uphold the requirements of church law and the *Discipline.* Counsel for the Church shall prepare, sign, and refer the judicial complaint, with all relevant material, to the chairperson of committee on investigation.

Rationale:

The counsel for the Church must energetically represent the church's requirements, since he/she is the only one in the judicial process able to do so. Recent examples of counsels for the Church who were on record opposing the provisions they were asked to enforce gave the appearance of a process . . .

¶2704.1.

Petition Number: 60921-JA-¶2704.1-G; Wilson, John R. - PA, USA for Western Pennsylvania Annual Conference.

Revision of the Episcopal Complaint Process

Make the following revisions to ¶ 2704.1.

¶ **2704.** *Referral of Original Complaint to Counsel for the Church, Who Shall Prepare Judicial Complaint and Supporting Material for Consideration by Committee on Investigation*

1. *When respondent is a bishop*

a) Judicial Complaint—A complaint based on allegations that a bishop has committed one or more of the offenses listed in ¶ 2702 shall initially be served on the president ~~and secretary~~ of the ~~College~~ Council of Bishops (or secretary, if the complaint is against the president) (¶ 413.1-2). Upon receipt of the complaint, the president of the College of Bishops shall forthwith deliver a copy of the complaint to the respondent bishop, notify active bishops of the existence and nature of the complaint, and refer the complaint to two members of the jurisdictional or central conference episcopacy committee for the supervisory response (¶ 413.3). Upon notification from the episcopacy committee members that a just resolution has not been reached, the president (secretary) shall refer the complaint to an elder in full connection within the same jurisdictional or central conference, who shall serve as counsel for the Church. Counsel for the Church shall represent the interests of the Church in pressing the claims of the person making the complaint. Counsel for the Church shall have the right to choose one assistant counsel without voice who may be an attorney. The counsel for the Church shall draft and sign the complaint as a judicial complaint, forward it to the ~~jurisdictional or central conference~~ global committee on investigation (¶ 270~~4~~3.1), and represent the Church in the judicial process. The fair process provisions in ¶ 2701 shall apply to this judicial process. The statute of limitations in ¶ 2702.4 should be considered prior to the referral of a judicial complaint.19

b) If a written complaint is made against a bishop . . .

c) If five or more members of the committee . . .

¶2704.1.

Petition Number: 61030-JA-¶2704.1-G; Dragonette, Karin - Reynoldsburg, OH, USA.

Revision of Episcopal Complaint Process

Make the following revisions to ¶ 2704.1.

¶ **2704.** *Referral of Original Complaint to Counsel for the Church, Who Shall Prepare Judicial Complaint and Supporting Material for Consideration by Committee on Investigation*

1. *When respondent is a bishop*

a) Judicial Complaint—A complaint based on allegations that a bishop has committed one or more of the offenses listed in ¶ 2702 shall initially be served on the president ~~and secretary~~ of the ~~College~~ Council of Bishops (or secretary, if the complaint is against the president) (¶ 413.1-2). Upon receipt of the complaint the president of the ~~College~~ Council of Bishops shall forthwith deliver a

copy of the complaint to the respondent bishop, notify active bishops of the existence and nature of the complaint, and refer the complaint to the chair of the Interjurisdictional Committee on Episcopacy (ICE) for the supervisory response (¶ 413.3). Upon notification from the ICE chair that a just resolution has not been reached, the president (secretary) shall refer the complaint to an elder in full connection within the same jurisdictional or central conference, who shall serve as counsel for the Church. Counsel for the Church shall represent the interests of the Church in pressing the claims of the person making the complaint. Counsel for the Church shall have the right to choose one assistant counsel without voice who may be an attorney. The counsel for the Church shall draft and sign the complaint as a judicial complaint, forward it to the ~~jurisdictional or central conference~~ global committee on investigation (¶ 270~~4~~3.1), and represent the Church in the judicial process. The fair process provisions in ¶ 2701 shall apply to this judicial process. The statute of limitations in ¶ 2702.4 should be considered prior to the referral of a judicial complaint.19

b) If a written complaint is made against a bishop . . .

c) If ~~five or more~~ two-thirds of the members of the committee on investigation present and voting so recommend, the jurisdictional committee on the episcopacy may suspend the respondent pending the conclusion of the trial process.

Rationale:

These changes enhance the accountability of bishops and increase consistency by lodging the accountability function in the global church. They lodge all responsibility for handling complaints to clergy and laity who are not bishops, removing any conflicts of interest involved. The changes also add clarity and definition to the process.

¶2704.2a.

Petition Number: 60170-JA-¶2704.2a-G; Pritchard, Llewelyn G. - Seattle, WA, USA for UMC Conference Chancellors Association.

Reconcile Compaint Process Apparent Conflict

Amend ¶¶ 363.1.e) and 2704.2.a) as follows:

¶ 363.1.e) ~~Referral of a Complaint~~ Referral or Dismissal of a Complaint– Upon receiving a written and signed complaint, the bishop shall, within 90 days, carry out the supervisory response process outlined above. If within 90 days after the receipt of the complaint resolution is not achieved, the bishop shall either:

(1) Dismiss the complaint with the consent of the cabinet giving the reasons therefore in writing, a copy of which shall be placed in the clergyperson's file; or

(2) Refer the matter to counsel for the church as a complaint.

All original time limitations may be extended for one 30-day period upon the consent of the complainant and the respondent.

…

¶ 2704.2. When respondent is a clergy member of an annual conference, clergy on honorable or administrative location or a local pastor

a) Judicial Complaint—If the complaint is not dismissed pursuant to the provisions of ¶ 363 and if the bishop determines that the complaint is based on allegations of one or more offenses listed in ¶ 2702.1, the bishop shall refer the complaint to the counsel for the Church, who shall be appointed by the bishop….

Rationale:

There is a perceived conflict between the authority provided in ¶363.1.e) regarding complaint dismissals and the judicial complaint process specifications in ¶2704.2.a). The potential discrepancy should be remedied and the two provisions harmonized.

¶2704.2a.

Petition Number: 60559-JA-¶2704.2a-G; Kreinop, Kim - Columbus, IN, USA for Ogilville UMC. 1 Similar Petition

Selecting Counsel

Amend ¶ 2704.2(*a*) by adding language as follows:

2. *When respondent is a clergy member of an annual conference, clergy on honorable or administrative location or a local pastor*

a) *Judicial Complaint*—Pursuant to the provisions of ¶ 363, if the bishop determines that a written complaint is based on allegations of one or more offenses listed in ¶ 2702.1, the bishop shall refer the complaint to the counsel for the Church, who shall be appointed by the bishop. The counsel for the Church shall be a clergyperson in full connection and shall have the right to choose one assistant counsel without voice who may be an attorney. A clergyperson may be appointed as counsel for the church only after affirming to the bishop and the complainant that she or he personally agrees that the final result of this complaint process should serve as a future deterrent against a clergyperson committing the chargeable offense with which the respondent is being charged. After being appointed by the bishop . . .

Rationale:

There have been multiple instances of bishops appointing counsels who openly disagree with the disciplinary standard in question and so have used their position to prevent effective, deterrent accountability. This deterrent principle is an important part of biblical, Wesleyan teaching (1 Timothy 5:20 and Methodist Articles of Religion #22).

¶2704.2a.

Petition Number: 60594-JA-¶2704.2a-G; McGrath, Marian - Thornton, PA, USA. 1 Similar Petition

Selecting Counsel

Amend ¶ 2704.2(*a*) as follows:

2. *When respondent is a clergy member of an annual conference, clergy on honorable or administrative location or a local pastor* a) *Judicial Complaint*—Pursuant to the provisions of ¶ 363, if the bishop determines that a written complaint is based on allegations of one or more offenses listed in ¶ 2702.1, the bishop shall refer the complaint to the counsel for the Church, who shall be appointed by the bishop. The counsel for the Church shall be a clergyperson in full connection who is in personal agreement with the Disciplinary standard(s) that the respondent is accused of violating and shall have the right to choose one assistant counsel without voice who may be an attorney. In selecting an individual to serve as counsel for the church, the bishop shall consult with the complainant about possible choices. Clergy shall have the right to refuse appointment as counsel for the Church in a particular case as a matter of conscience, with no punishment for making such a choice of refusal. In cases in which it becomes extraordinarily difficult to find an appropriate individual willing to serve, the bishop may appoint as counsel for the Church a clergy member in full connection of another annual conference, provided that written consent is obtained from both this individual's bishop and the complainant. In such cases, all travel expenses for the counsel for the Church shall be paid for by the conference in which the complaint was filed. After being appointed by the bishop . . .

Rationale:

It is reasonable at least to talk to complainants about who may ultimately represent their concerns as counsel for the Church. The rest would maintain the bishop's central responsibilities, give bishops flexibility when needed, and protect clergy from being coerced into pursuing causes with which they personally disagree.

¶2706.5.

Petition Number: 60922-JA-¶2706.5-G; Wilson, John R. - PA, USA for Western Pennsylvania Annual Conference.

Revision of the Episcopal Complaint Process

Make the following revisions to ¶ 2706.5(b)1 and 2706.5(c)1 and 2706.5(c)3.

¶ **2706.** *Committee on Investigation—Procedures*

5. *Bill of Charges and Specifications, Deliberations, Vote, and Referral*

b) Finding of reasonable grounds by committee and referral of bill of charges and specifications for trial

(1) *When respondent is a bishop*—A vote to adopt any charge or specification shall require ~~five~~ a two-thirds majority votes. Any bill of charges and specifications adopted shall be sent to the bishop charged, to the secretary of the jurisdictional or central conference, to the president and secretary of the ~~College~~ Council of Bishops, to counsel for the Church, and to the chairperson of the jurisdictional committee on the episcopacy.

c) Findings other than reasonable grounds by committee or other actions

(1) If the committee on investigation determines that there are no reasonable grounds for charges, it may dismiss the judicial complaint. When deemed appropriate, it may also refer matters of concern to the proper referring Church official (to the president or secretary of the ~~College~~ Council of Bishops in the case of bishop, to the resident bishop in the case of a diaconal minister, or to the pastor or co-pastors in the case of layperson) for administrative or other action. Notification of these actions, should be given to the respondent, the person making the original complaint, counsel for the Church and the proper referring Church officials.

(2) If the committee on investigation determines . . .

(3) Upon recommendation of the counsel for the Church and the counsel for the respondent, the committee may refer the matter to the resident bishop or the president (secretary) of the Council of Bishops (if the respondent is a bishop) as deemed appropriate for a process seeking a just resolution. The bishop shall institute such a process and may use the assistance of a trained, impartial third party facilitator(s) or mediator(s). Such referral will not constitute a dismissal or double jeopardy under ¶ 2701.5. The appropriate persons, including the complainant, the counsel for the Church and counsel for the respondent, should enter into a written agreement outlining the process, including any agreements on confidentiality. The existence and status of a complaint and the specific allegation(s) (ineffectiveness, incompetence, inability to perform the work, or a specific chargeable offense) shall not

be considered confidential information. The complainant shall be a party to this process and must agree to any proposed resolution. If resolution is achieved, a written statement, affirming such resolution, including any terms and conditions, shall be signed by the same persons who signed the written agreement outlining the process, and they shall agree on any matters to be disclosed to third parties. If the respondent is a bishop, the general terms of the resolution shall be made public. If the resolution results in a change of ministerial status, the disclosure agreement shall not prevent the Disciplinary disclosures required for readmission. The written statement affirming such resolution shall be given to the bishop for further action(s) to implement the agreement, if any (under ¶ 413.3c and 3d if the respondent is a bishop). If the process does not result in resolution, the matter shall be returned to the committee on investigation.

¶2706.5.

Petition Number: 61031-JA-¶2706.5-G; Dragonette, Karin - Reynoldsburg, OH, USA.

Revision of Episcopal Complaint Process

Make the following revisions to ¶ 2706.5(*b*)1 and 2706.5(*c*)1 and 2706.5(*c*)3.

¶ **2706.** *Committee on Investigation—Procedures*

5. *Bill of Charges and Specifications, Deliberations, Vote, and Referral*

b) Finding of reasonable grounds by committee and referral of bill of charges and specifications for trial

(1) *When respondent is a bishop*—A vote to adopt any charge or specification shall require ~~five votes~~ a two-thirds majority of those present and voting. Any bill of charges and specifications adopted shall be sent to the bishop charged, to the secretary of the jurisdictional or central conference, to the president and secretary of the ~~College~~ Council of Bishops, to counsel for the Church, and to the chairperson of the jurisdictional committee on the episcopacy.

c) Findings other than reasonable grounds by committee or other actions

(1) If the committee on investigation determines that there are no reasonable grounds for charges, it may dismiss the judicial complaint. When deemed appropriate, it may also refer matters of concern to the proper referring Church official (to the president or secretary of the ~~College~~ Council of Bishops in the case of bishop, to the resident bishop in the case of a diaconal minister, or to the pastor or co-pastors in the case of layperson) for administrative or other action. Notification of these actions, should be given to the respondent, the person making the original complaint, counsel for the Church and the proper referring Church officials.

(2) If the committee on investigation determines . . .

(3) Upon recommendation of the counsel for the Church and the counsel for the respondent, the committee may refer the matter to the resident bishop or the president of the Council of Bishops (if the respondent is a bishop) (or the secretary, if the respondent is the president) as deemed appropriate for a process seeking a just resolution. The bishop shall institute such a process and may use the assistance of a trained, impartial third party facilitator(s) or mediator(s). Such referral will not constitute a dismissal or double jeopardy under ¶ 2701.5. The appropriate persons, including the counsel for the Church and counsel for the respondent, should enter into a written agreement outlining the process, including any agreements on confidentiality. If resolution is achieved, a written statement, affirming such resolution, including any terms and conditions, shall be signed by the same persons who signed the written agreement outlining the process, and they shall agree on any matters to be disclosed to third parties. If the resolution results in a change of ministerial status, the disclosure agreement shall not prevent the Disciplinary disclosures required for readmission. The written statement affirming such resolution shall be given to the bishop for further action(s) to implement the agreement, if any (under ¶ 413.3*c* and 3*d* if the respondent is a bishop). If the process does not result in resolution, the matter shall be returned to the committee on investigation.

Rationale:

These changes enhance the accountability of bishops and increase consistency by lodging the accountability function in the global Church. They lodge all responsibility for handling complaints to clergy and laity who are not bishops, removing any conflicts of interest involved. The changes also add clarity and definition to the process.

¶2706.5c. [For Group Discernment Process (p. 1187)]

Petition Number: 60808-JA-¶2706.5c-G; Dorsey, Mason - Pembroke Pines, FL, USA.

Consequences

Add new paragraph:

¶ 2706.5.c.4

In cases where the respondent is charged with conducting a ceremony that celebrates a homosexual union or where the respondent is charged with performing a same-

sex wedding the following consequences shall be applied following a process for just resolution:

a) if the respondent is a bishop, that clergyperson will return to his or her annual conference from which he or she was elected bishop for appointment upon completion of a 6-month suspension with all access to salary, continuing education funds, reimbursement funds, health insurance, and pension payments withheld. Furthermore, should this former bishop conduct future celebrations of homosexual unions or perform same-sex wedding ceremonies and be found guilty of such either by a just resolution process or church trial, the following consequences will be given:

First offense—six (6) months suspension from ministerial duties, suspension of salary for six (6) months, withholding reimbursement account and continuing education fund access during that six (6) months, but the clergyperson may receive the benefits of parsonage/housing allowance, health insurance payment by the church, and pension payments by the Church

Second offense—immediate surrender of elder's orders to the resident bishop and termination of affiliation with the annual conference. If appropriate the clergyperson may receive a settlement of pension benefits but not payment of retiree health insurance nor conference-provided housing offered to retirees in good standing.

b) if the respondent is an elder, deacon, or commissioned elder or commissioned deacon: First offense—sixty (60) days suspension from ministerial duties, suspension of salary for sixty (60) days, withholding reimbursement account and continuing education fund access during that sixty (60) days, but the clergyperson may receive the benefits of parsonage/housing allowance, health insurance payment by the church, and pension payments by the church

Second offense—six (6) months suspension from ministerial duties, suspension of salary for six (6) months, withholding reimbursement account and continuing education fund access during that six (6) months, but the clergyperson may receive the benefits of parsonage/housing allowance, health insurance payment by the church, and pension payments by the church

Third offense—immediate surrender of elder's orders to the clergyperson's district superintendent and termination of affiliation with the annual conference. If appropriate the clergyperson may receive a settlement of pension benefits but not payment of retiree health insurance nor conference provided housing offered to retirees in good standing.

c) Should the resident bishop fail to uphold the courses of punishment for a respondent found guilty of celebrating homosexual unions or performing a same-sex marriage, that clergyperson shall be referred to the president or secretary of the College of Bishops for either a just resolution process or a church trial. Should the resident bishop be found guilty of not upholding the consequences for a respondent who conducts a ceremony that celebrates a homosexual union or a respondent who performs a same-sex marriage, that bishop will be removed from office and will return to his or her annual conference for appointment.

Rationale:

The process for just resolution is vaguely understood in the General Church and is very undefined. Since great conflict arises every time there is a just resolution of a complaint involving a clergyperson leading a ceremony involving a homosexual couple, this would provide a uniform policy across the church . . .

¶2706.5c3.

Petition Number: 60673-JA-¶2706.5c3-G; Griffith, Thomas - Temple City, CA, USA.

Management of Judicial Just Resolution Agreements and Decisions

Amend ¶ 2706.5c(3) as follows:

(3) Upon recommendation . . . If the resolution results in a change of ministerial status, the disclosure agreement shall not prevent the Disciplinary disclosures required for readmission. ~~The written statement affirming such resolution shall be given to the bishop for further action(s) to implement the agreement, if any.~~ The committee on investigation shall retain jurisdiction for the period of time stated for the implementation of the resolution agreement. The committee shall periodically monitor the progress of the completion of the terms and conditions of the resolution agreement, and shall certify when the terms and conditions of the agreement are completed. When the terms and conditions of the agreement are completed, the committee on investigation shall report its certification, and the status of the respondent as a result of completing the terms and conditions of the resolution agreement, to the resident bishop. If the process does not result in resolution, the matter shall be returned to the committee for further consideration. Also, decision(s) of a trial court that call for certification as to the completion of terms and conditions of the trial court's decision(s) after the end of a trial are to be assigned to the committee on investigation for monitoring and certification of completion of the decision. If the respondent fails to complete the terms and conditions of a trial court decision, the committee shall notify the

presiding officer of the trial, who may reconvene the trial court for its further consideration.

Rationale:

This will keep management of judicial just resolution agreements and post-trial certification of completion of a trial court's verdicts within a constitutional judicial structure of the church. This will help avoid problems that have occurred when non-judicial structures try to manage or certify judicial resolution agreements or verdicts.

¶2706.5c3. [For Group Discernment Process (p. 1187)]

Petition Number: 60807-JA-¶2706.5c3-G; Dietz, Peter - Thornton, PA, USA for Bethlehem UMC Social Action Committee. 3 Similar Petitions

Just Resolution

Amend the *Book of Discipline* ¶ 2706.5*c*(3) as follows:

(3) Upon recommendation of the counsel for the Church and the counsel for the respondent, the committee may refer the matter to the resident bishop as deemed appropriate for a process seeking a just resolution. The bishop shall institute such a process and may use the assistance of a trained, impartial third party facilitator(s) or mediator(s). Such referral will not constitute a dismissal or double jeopardy under ¶ 2701.5. The appropriate persons, including the counsel for the Church and counsel for the respondent, should enter into a written agreement outlining the process, including any agreements on confidentiality. When the complaint is based upon allegation of the specific misconduct of a clergyperson having conducted a ceremony celebrating a homosexual union or having performed a same-sex wedding ceremony (¶ 2702.1[b]) within the statute of limitations, and the clergyperson against whom the complaint was made acknowledges to the bishop, within the course of the process seeking a just resolution, that he or she did in fact conduct or perform the ceremony in question, then any final just resolution of the complaint must include this clergyperson being suspended without pay, for no less than one full year, from all ministerial duties and functions, including membership, staff position, or formal leadership role in any district, annual conference, or general church board, agency, committee, commission, council, or office, for a period of prayerful reflection on his or her willingness to continue committing to his or her covenantal vows to God and to The United Methodist Church. If resolution is achieved, a written statement, affirming such resolution, including any terms and conditions, shall be signed by the same persons who signed the written agreement outlining the process, and they shall agree on any matters to be disclosed to third parties. If the resolution results in a change of ministerial status, the disclosure agreement shall not prevent the Disciplinary disclosures required for readmission. The written statement affirming such resolution shall be given to the bishop for further action(s) to implement the agreement, if any. If the process does not result in resolution, the matter shall be returned to the committee.

Rationale:

This is the only offense for which there has been a recent, widespread pattern of the "just resolution" process being abused to effectively allow for open breaking of our moral, biblical, compassionate Disciplinary standards with which some bishops personally disagree. Preserves clergy right to trial without needing trials for accountability.

¶2711.3.

Petition Number: 60596-JA-¶2711.3-G; Fisher, Christopher L. - Schuylkill Haven, PA, USA.

Penalties

Amend ¶ 2711.3 as follows:

¶ 2711.3) *Penalties—If the Trial Results in Conviction*. Further testimony may be heard and arguments by counsel presented regarding what the penalty should be. The trial court shall determine the penalty, which shall require a vote of at least seven members. The trial court shall have the power to remove the respondent from professing membership, terminate the conference membership and revoke the credentials of conference membership, commissioning, ordination, or consecration of the respondent, suspend the respondent from the exercise of the functions of office, and/or to fix a lesser penalty.

The trial court shall also have power to impose conditions for restoration, including, but not limited to, requiring restitution and/or renewing membership or ordination vows. When a penalty includes conditions, the trial court shall indicate the nature and timing of the conditions and which administrative body of the Church shall administer those conditions at the conclusion of the trial. That administrative body shall not alter or change the penalty conditions; it may inquire of the trial court for clarification, since the trial court is considered a continuing body until the final disposition of a charge (¶ 2711.1). Multiple penalties may be applied to a guilty verdict, including, but not limited to, a suspension that converts to additional penalties if conditions for restoration are not met.

The penalty fixed . . .

Rationale:

The current directions have no clear clause for restitution or restorative justice. The hard work of several trial courts has been undone on appeal by this omission (e.g., JCDs 240, 1270). These amendments give greater flexibility for complex cases and clarify the legality of conditional penalties needed for restorative justice.

¶2711.3. [For Group Discernment Process (p. 1187)]

Petition Number: 60809-JA-¶2711.3-G; Dorsey, Mason - Pembroke Pines, FL, USA.

Consequences

Add new paragraph:

¶ 2711.3.2

In cases where the respondent is charged with conducting a ceremony that celebrates a homosexual union or where the respondent is charged with performing a same-sex wedding the following consequences shall be applied following a church trial:

a) if the respondent is a bishop, that clergy person will return to his or her annual conference from which he or she was elected bishop for appointment upon completion of a six (6)-month suspension with all access to salary, continuing education funds, reimbursement funds, health insurance and pension payments withheld. Furthermore, should this former bishop conduct future celebrations of homosexual unions or perform same-sex wedding ceremonies and be found guilty of such either by a just resolution process or church trial, the following consequences will be given:

First offense—six (6) months suspension from ministerial duties, suspension of salary for six (6) months, withholding reimbursement account and continuing education fund access during that six (6) months, but the clergyperson may receive the benefits of parsonage/housing allowance, health insurance payment by the church, and pension payments by the church

Second offense—immediate surrender of elders' orders to the resident bishop and termination of affiliation with the annual conference. If appropriate the clergyperson may receive a settlement of pension benefits but not payment of retiree health insurance nor conference provided housing offered to retirees in good standing.

b) if the respondent is an elder, deacon or commissioned elder or commissioned deacon, First offense—sixty (60) days suspension from ministerial duties, suspension of salary for sixty (60) days, withholding reimbursement account and continuing education fund access during that sixty (60) days, but the clergyperson may receive the benefits of parsonage/housing allowance, health insurance payment by the church, and pension payments by the church

Second offense—six (6) months suspension from ministerial duties, suspension of salary for six (6) months, withholding reimbursement account and continuing education fund access during that 6 months, but the clergyperson may receive the benefits of parsonage/housing allowance, health insurance payment by the church, and pension payments by the church

Third offense—immediate surrender of elders' orders to the clergyperson's district superintendent and termination of affiliation with the annual conference. If appropriate the clergyperson may receive a settlement of pension benefits but not payment of retiree health insurance nor conference provided housing offered to retirees in good standing.

c) Should the resident bishop fail to uphold the courses of punishment for a respondent found guilty of celebrating homosexual unions or performing a same-sex marriage, that clergyperson shall be referred to the president or secretary of the College of Bishops for either a just resolution process or a church trial. Should the resident bishop be found guilty of not upholding the consequences for a respondent who conducts a ceremony that celebrates a homosexual union or a respondent who performs a same-sex marriage, that bishop will be removed from office and will return to his or her annual conference for appointment.

Rationale:

Since great conflict arises every time there is a church trial of a complaint involving a clergyperson leading a ceremony involving a homosexual couple, this would provide a uniform policy across the Church that is understood by all and adhered to by all thus minimizing this conflict. It also . . .

¶2711.3. [For Group Discernment Process (p. 1187)]

Petition Number: 60810-JA-¶2711.3-G; Dragonette, Karin - Reynoldsburg, OH, USA.

Mandatory Penalty

¶ 2711. *Power of the Trial Court*

3. *Penalties—If the Trial Results in Conviction.* Further testimony may be heard and arguments by counsel presented regarding what the penalty should be. The trial court shall determine the penalty, which shall require a vote of at least seven members. The trial court shall have the power to remove the respondent from professing

membership, terminate the conference membership and/or revoke the credentials of conference membership and/or ordination or consecration of the respondent, suspend the respondent from the exercise of the functions of office, or to fix a lesser penalty. Except, where the conviction is for conducting ceremonies that celebrate homosexual unions, or performing same-sex wedding ceremonies under ¶ 2702.1(b) or (d), the trial court does not have the power to and may not fix a penalty less than the following:

a) First (1st) offense—One (1) year's suspension without pay.

b) Second (2nd) offense—Not less than termination of conference membership and revocation of credentials of licensing, ordination, or consecration.

The penalty fixed by the trial court shall take effect immediately unless otherwise indicated by the trial court.

Rationale:

Assigning a penalty of less than a suspension for a first offense or less than termination of conference membership and/or revocation of conference membership and ordination or consecration in such circumstances encourages open defiance of the order and discipline of The United Methodist Church.

¶2712.

Petition Number: 60924-JA-¶2712-G; Wilson, John R. - PA, USA for Western Pennsylvania Annual Conference.

Revision of the Episcopal Complaint Process

Make the following revisions to ¶ 2712.

¶ **2712.** *Trial of a Bishop*

1. The president of the ~~College~~ Council of Bishops ~~of the jurisdictional or central conference—~~or in case the person charged is the president, the secretary of the ~~college~~ council—shall proceed to convene the court under the provisions of ¶ 2709.

2. The president of the ~~College~~ Council of Bishops (or in the case the person charged is the president, the secretary) may preside or designate another bishop to serve as presiding officer.

3. The trial shall be convened as provided in ¶ 2709 with the pool of thirty-five or more persons to consist of ~~clergy in full connection~~ district superintendents ~~named by the College of Bishops~~ whose names are drawn by lot by the president (secretary) of the Council of Bishops from each jurisdictional or central conference in ~~approximately equal~~ numbers ~~from each episcopal area within the jurisdictional or central conference~~ proportional to the professing membership of each conference, with a minimum of one superintendent from each jurisdictional or central conference. Special consideration should be given so that the pool includes persons representative of racial, age, ethnic, and gender diversity.

4. Counsel for the Church shall be a bishop or another clergy-person in full connection.

5. The secretary of the court shall at the conclusion …

6. A bishop suspended from office shall have claim …

¶2712.

Petition Number: 61032-JA-¶2712-G; Dragonette, Karin - Reynoldsburg, OH, USA.

Revision of Episcopal Complaint Process

Make the following revisions to ¶ 2712.

¶ **2712.** *Trial of a Bishop*

1. The president of the ~~College~~ Council of Bishops ~~of the jurisdictional or central conference—~~or in case the person charged is the president, the secretary of the ~~college~~ council—shall proceed to convene the court under the provisions of ¶ 2709.

2. The president of the ~~College~~ Council of Bishops (or in the case the person charged is the president, the secretary) may preside or designate another bishop to serve as presiding officer.

3. The trial shall be convened as provided in ¶ 2709 with the pool of thirty-five or more persons to consist of ~~clergy in full connection~~ district superintendents ~~named by the College of Bishops~~ whose names are drawn by lot by the president of the Council of Bishops (or secretary if the respondent is the president) from each jurisdictional or central conference in ~~approximately equal~~ numbers ~~from each episcopal area within the jurisdictional or central conference~~ proportional to the professing membership of each conference, with a minimum of one superintendent from each jurisdiction or central conference. ~~Special consideration should be given so that the pool includes persons representative of racial, age, ethnic, and gender diversity.~~

4. Counsel for the Church shall be a bishop or another clergy-person in full connection.

5. The secretary of the court shall at the conclusion . . .

6. A bishop suspended from office shall have claim . . .

Rationale:

These changes enhance the accountability of bishops and increase consistency by lodging the accountability

function in the global Church. They lodge all responsibility for handling complaints to clergy and laity who are not bishops, removing any conflicts of interest involved. The changes also add clarity and definition to the process.

¶2715.8.

Petition Number: 60597-JA-¶2715.8-G; Fisher, Christopher L. - Schuylkill Haven, PA, USA.

Clarify Appeals Committee Powers

Amend *Book of Discipline* ¶ 2715.8 as follows:

8. In all cases where an appeal is made and admitted by the appellate committee, after the charges, findings, and evidence have been read and the arguments conclude, the parties shall withdraw, and the appellate committee shall consider and decide the case. It may reverse in whole or in part the findings of the committee on investigation or the trial court, or it may remand the case for a new trial to determine verdict and/or penalty. It may determine what penalty, not higher than that affixed at the hearing or trial, may be imposed, provided that any newly fixed penalty is within the range of penalties the trial court had the right to impose. If it neither reverses in whole or in part the judgment of the trial court, nor remands the case for a new trial, nor modifies the penalty, that judgment shall stand. The appellate committee shall not reverse the judgment nor change the penalty nor remand the case for a new hearing or trial on account of errors plainly not affecting the result. All decisions of the appellate committee shall require a majority vote.

Rationale:

Needed clarification, given recent confusion over the limits to the penalties trials can impose, and over how broad a right the appeals committee has to substitute its own penalty. It is unfair to allow all the trial court's difficult work to be undone in the absence of relevant errors.

¶2715.10.

Petition Number: 60069-JA-¶2715.10-G; Harper, Trey - Forest, MS, USA for Mississippi Annual Conference.

Church Right to Appeal

Amend ¶ 2715.10 as follows:

¶ **2715. "***Appeal Procedures—General. . .*

10. The Church shall have no right of appeal from findings of fact of the trial court. The Church shall have a right of appeal to the committee on appeals and then to the Judicial Council from findings of the trial court based on egregious errors of Church law or administration that could reasonably have affected the findings of the trial court. When the committee on appeals or the Judicial Council shall find egregious errors of Church law or administration under this part, it may remand the case for a new trial, along with a statement of the grounds of its action. This is not to be double jeopardy. In regard to cases where there is an investigation under ¶ 2702, but no trial is held, egregious errors of Church law or administration may be appealed to the ~~jurisdictional~~ committee on appeals and then to the Judicial Council by counsel for the Church. The committee on investigation's decision not to certify a bill of charges does not alone constitute an egregious error of Church law or administration. When the committee on appeals or the Judicial Council shall find egregious errors of Church law or administration under this part, it may remand the case for a new hearing, in which event it shall return to the chair of the committee on investigation a statement of the grounds of its action. This is not to be double jeopardy.[24]

Rationale:

The Church/complainant and respondent must have equitable rights. The deletion of "jurisdictional" clarifies that all appeals are available both in jurisdictions and in central conferences. The addition of "and/or the Judicial Council" clarifies that the church may appeal a ruling by the committee on appeals.

¶2718.

Petition Number: 60911-JA-¶2718-G; Wilson, John R. - PA, USA for Western Pennsylvania Annual Conference.

Administrative Review Process

¶ 2718.3 The order of appeals on questions of procedures in an administrative process shall be as follows: from the decision of the relations committee to the administrative review committee who has original jurisdiction over the administrative matter, and from the administrative review committee to the central conference or jurisdictional appeals committee in which the appellant holds membership, and from the jurisdictional appeals committee to the Judicial Council.

¶ 2718.4 When an appeal is made on questions of procedure in an administrative process:

a) In all cases of appeal, the appellant shall within thirty days give written notice of appeal and at the same time furnish to the officer receiving such notice a written statement of the grounds of appeal, and the hearing in the

appellate body shall be limited to the grounds set forth in such statement.

b) The appellant body shall return to the convening officer of the administrative hearing and to the appellant a written statement of the grounds of its action.

c) An appeal shall not be allowed in any case in which the respondent has failed or refused to be present in person or by counsel during the administrative hearing. Appeals shall be heard by the proper appellate body unless it shall appear to the said body that the appellant has forfeited the right to appeal by misconduct; by withdrawal from the Church; by failure to appear in person or by counsel to prosecute the appeal; or, prior to the final decision on appeal by resorting to suit in the civil courts against any of the parties connected with the ecclesiastical administrative process.

d) The right to appeal, when once forfeited by neglect or otherwise, cannot be revived by any subsequent appellate body.

e) The right to prosecute an appeal shall not be affected by the death of the person entitled to such right. Heirs of legal representatives may prosecute such appeal as the appellant would be entitled to do if living.

f) The records and documents of the administrative process, including any evidence, and these only, shall be used in the hearing of any appeal.

g) The appellate body shall determine one question only: Were there such errors of Church law as to vitiate the recommendation and/or action of the administrative body? This question shall be determined by the records of the administrative process and the argument of the representative of the administrative body making the recommendation and/or action and for the respondent. The appellate body shall in no case hear witnesses. It may have legal counsel present for the sole purpose of providing advice to the appellate body.

h) If the appellate body determines that any error has occurred, it may recommend to the appropriate person or body that action be taken promptly to remedy the error, decide the error is harmless, or take other action. The appellate committee shall not reverse the judgment nor remand the case for a new hearing on account of error plainly not affecting the result. All decisions of the appellate committee shall require a majority vote.

i) In all cases, the right to present evidence shall be exhausted when the case has been heard once on its merits in the proper administrative hearing body, but questions on Church law may be carried on appeal, step by step, to the Judicial Council.

j) Questions of procedure may be raised with the presiding officer or secretary of the appellate body. Under no circumstances shall one part in the absence of the other party discuss substantive matters with members of any appellate body while the case is pending.

k) Contacts with members of any appellate body shall be limited to matters of procedure and shall be directed only to the presiding officer or secretary of the appellate body. Under no circumstance shall matters of substance be discussed.

Rationale:

Allow *Discipline* to comply with Judicial Decision 1276: "The Judicial Council acknowledges that although appeal step in judicial cases are clearly stated (¶¶ 2715-2717), the appeal process in administrative matters is less clearly delineated. However, the General Conference, not the Judicial Council, is the body to address this lack of clarity."

Proposed Resolutions

R9999. [For Group Discernment Process (p. 1187)]

Petition Number: 60796-JA-R9999-G; Lawrence, Jan - Oakton, VA, USA for Foundry UMC - Washington, D.C.

Support of LGBT Persons

Add Resolution to the *Book of Resolutions*:

WHEREAS, the Constitution of The United Methodist Church requires that at least some parts of The United Methodist Church are fully welcoming and affirming of God's love to all lesbians, gays, bisexual and transgendered (LGBT) persons so as to stop the use of Christianity as an excuse for bullying and violence toward gender and sexual minorities; and

WHEREAS, our United Methodist connection calls us to treat well-intentioned, well-reasoned differences of opinion with mutual respect (as this resolution proposes) rather than insisting upon a verdict or single position that rejects one side or the other; and

WHEREAS, the *Book of Discipline* reflects John Wesley's understanding that "everyone must follow the dictates of his own conscience; NOW

THEREFORE LET IT BE RESOLVED THAT THE MEMBERS OF THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH 2016, be strongly encouraged to:

1. Support LGBT lay members who marry and to consider refraining from filing complaints against pastors who perform marriages between gender and sexual minorities, and

2. Consider refraining from using United Methodist resources to investigate or enforce a ban on marriages between same gender and sexual minorities, or for church trials, or for otherwise disciplining clergy that perform same-sex marriages; and

3. Consider refraining from using United Methodist resources to investigate the gender or sexual orientation of a minister or candidate for ministry, and consider refraining from using United Methodist resources to enforce a ban on the certification of an LGBT candidate for ministry, or the ban on ordination of an LGBT minister; and

Be it further resolved that the GENERAL CONFERENCE 2016 implores all members of The United Methodist Church Connection to:

1. Be in ministry with all people, regardless of their economic status, race, age, ethnicity, gender, sexuality, disability, or immigration status.

2. Endorse proposed changes to the *Book of Discipline* and Social Principles that permit matters concerning LGBT persons to be discerned by individual members, congregations, pastors, bishops, committees and conferences through biblical obedience with the aid of the Holy Spirit and at the discretion of the individual members, pastors, congregations, bishops, conferences, and committees; and

3. Endorse proposed changes to the *Book of Discipline* and Social Principles that permit those that disagree with one another with respect to homosexuality and LGBT persons to remain inside The United Methodist Church connection, including, at a minimum, deletion of the excluding language in Social Principle ¶ 161.F; eliminating the ban on same-sex marriages, *Book of Discipline* ¶ 341.6; eliminating the restriction on expenditure of funds, *Book of Discipline* ¶ 613.9; eliminating performing same-gender weddings as a chargeable offense, *Book of Discipline* ¶ 2702.1; eliminating the definition of marriage as between a man and a woman, *Book of Discipline* ¶ 161.B; and eliminating the ban on ordination of homosexuals or LGBT persons, *Book of Discipline* ¶ 304.3.

Local Church

THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH

Volume 2 **Nashville, Tennessee**

Proposed Amendments to the *Book of Discipline*

¶205.4.

Petition Number: 60664-LC-¶205.4-G; Sterling, Jeffrey D. - Allison Park, PA, USA for Northeast Jurisdiction Committee on Ministry.

Hired Pulpit Supply

Amend ¶ 205.4 as follows:

When a pastoral charge is not able to be served by an ordained or licensed minister, the bishop, upon recommendation of the cabinet, may assign a qualified and trained layperson, lay minister, or lay missioner to do the work of ministry in that charge. The layperson is accountable to the district superintendent or another ordained or licensed minister appointed to oversee the charge, who will make provision for sacramental ministry ~~and provide guidance and mentoring to the layperson assigned~~. Upon the bishop's assignment, the layperson will be assigned an additional clergyperson as a guide to provide support in the assignment. If the assignment is to continue longer than one year, within that year, the layperson will begin the process of becoming either a certified lay minister or a certified candidate, thus coming under the care of the District Committee on Ministry. The layperson assigned is also accountable to the policies and procedures of the annual conference where assigned.

Rationale:

As the number of laypersons "hired by the superintendent" are on the rise, due to our smallest churches needing ministers to care for them, the NEJ COM is concerned that our conference Boards of Ordained Ministry and related DCOMs have no relationship with these persons, and that many of them . . .

¶212.

Petition Number: 60394-LC-¶212-G; Shaw, Nicholas - Newark, OH, USA.

Adapting to Transitional Community

Amend ¶ 212 as follows:

Section IV. Churches in Transitional Communities

¶ 212. Since many of the communities . . .

1. When the communities . . .

5. The ministry of the local church . . .

6. Every effort should be made to educate the congregation on the changes in the surrounding community. The local church has always been called 'to minister to persons in the community where the church is located' (¶ 202), so in times of transition the membership needs to understand that the Church's mission is the same.

Rationale:

When communities are in transition it can be natural for the church members to not notice the change and continue with their traditional programming. If they do not acknowledge that their community is changing and proactively work to integrate the life of the church into the life community a barrier . . .

¶214.

Petition Number: 60607-LC-¶214-G; Prage, Linda A. - Thorntown, IN, USA for Thorntown UMC Council.

Membership

Add the following language to the end of ¶ 214:

The decision about an individual's readiness to affirm the vows of membership and to become a professing member of The United Methodist Church rests with the pastor in charge of the congregation or charge in which that individual seeks membership. However, in the event that the pastor deems that an individual is not ready to affirm the vows of membership, that person may appeal the pastor's decision to the pastor-parish or staff-parish relations committee of the church or charge.

Rationale:

There may be times when, for reasons of safety or integrity, membership in a church is appropriately denied or deferred. The ability to appeal the decision protects against the abuse or capricious use of pastoral authority.

The right of appeal is enshrined in our Constitution (¶ 20). P/SPRC is the . . .

¶221.1.

Petition Number: 60071-LC-¶221.1-G; Stanovsky, Elaine - Greenwood Village, CO, USA for General Board of Discipleship.

Accountability

Amend ¶ 221.1 as follows:

1. All professing members ~~are to~~ shall be held accountable for faithfulness to ~~their covenant of baptism~~ the vows of baptism and professing membership.

Rationale:

The proposed change aligns this paragraph with previous changes made to our language for an understanding of professing membership and clarifies the mandatory nature of accountability as part of professing membership.

¶228.

Petition Number: 60021-LC-¶ 228-G; Fuller, Dan - Port Crane, NY, USA.

Accurate Membership Statistics

Amend *Discipline* ¶ 228 as follows:

¶ 228. 1. The local church . . .

2. *Care of Members-a*) The pastor . . .

b) While primary responsibility . . .

(1) If a professing member . . . If the member does not comply with any of the available alternatives over a period of two years, the member's name ~~may~~ shall be removed. (See § [4].)

(2) . . .

Rationale:

For the sake of effective and efficient planning of mission and ministry and the congregational, district, annual conference, and general church levels, it is important to have meaningful, updated membership statistics. This change helps make the accurate counting of our membership more firmly expected than a mere option.

¶228.

Petition Number: 60022-LC-¶228-G; Fuller, Dan - Port Crane, NY, USA.

Accurate Membership Statistics

Amend *Discipline* ¶ 228 as follows:

¶ 228. 1. The local church . . .

2. *Care of Members-a*) The pastor . . .

b) While primary responsibility . . .

(2) If a professing member whose address is known is residing outside the community and is not participating in the worship or activity of the church, the directives to encourage a transfer of the member shall be followed each year until that member joins another church or requests in writing that the name be removed from the roll of professing members; provided, however, that if after two years the council has not been able to relate that member to the church at the new place of residence, ~~the name may be removed from the roll of members by~~ the pastor, in consultation with the evangelism ministry chairperson, shall recommend that the name be removed from the roll of members according to the procedure of § (4) below.

Rationale:

There is too much congregational and regional variation in how often or even if membership rolls are thus updated. Making such removals more clearly mandatory helps ensure greater consistency across the connection in making our membership statistics, and consequent allocation of leadership positions, reflect our church's reality more accurately.

¶228.

Petition Number: 60023-LC-¶228-G; Fuller, Dan - Port Crane, NY, USA.

Accurate Membership Statistics

Amend *Discipline* ¶ 228 as follows:

¶ 228. 1. The local church . . .

2. *Care of Members-a*) The pastor . . .

b) While primary responsibility . . .

(1) If a professing . . .

(2) If a professing . . .

(3) If the address of a professing member is no longer known to the pastor, the membership secretary and the evangelism ministry group chairperson shall make every effort to locate the member. If the member can be located, the directives of either § (1) or § (2) above shall be followed, but if after two years of such efforts the address is still unknown, ~~the member's name may be removed from the roll of members by~~ the pastor shall recommend that the member's name be removed from the roll of members according to the procedure of § (4) below. . . .

Rationale:

Basic Christian honesty should drive us to tell the truth to ourselves and others of our numerical growths and declines, avoiding artificially padding our numbers. This language shift makes such practices to ensure membership-counting integrity more than merely permissible, as was suggested by the word "may."

¶244.

Petition Number: 60056-LC-¶244-G; Kenaston, Judi M. - Charleston, WV, USA for West Virginia Annual Conference.

PPRC for Charge

¶ 244: Organization: The basic organizational plan for the local church shall include provision for the following units: a charge conference, a church council, ~~a committee on pastor-parish relations~~, a board of trustees, a committee on finance . . .

Rationale:

While Paragraph 258.2 indicates that the committee on Pastor-Parish Relations shall represent the whole charge this paragraph states that each local church shall have such a committee. This petition, in relation to Paragraph 258.2, clarifies that the intention is for a charge-wide committee.

¶244.3.

Petition Number: 60713-LC-¶244.3-G; Case, Riley B. - Kokomo, IN, USA.

Church Council

Amend ¶ 244.3 as follows:

Members of the charge conference shall be persons of genuine Christian character who love the church, affirm its teachings as set forth in the doctrinal standards, are morally disciplined, are committed to the mandate of inclusiveness in the life of the church, are loyal to the ethical standards of The United Methodist Church as set forth in the Social Principles, and are competent to administer its affairs.

Rationale:

Doctrinal standards should get equal time with the Social Principles and inclusiveness.

¶247.

Petition Number: 60714-LC-¶247-G; Case, Riley B. - Kokomo, IN, USA.

Powers and Duties of the Charge Conference

Add a new ¶ 247.19 and renumber subsequent paragraphs:

247.19 The charge conference shall promote awareness of and concurrence with the Doctrinal Standards and the General Rules of The United Methodist Church (*Discipline*, Part II).

Rationale:

Makes this paragraph consistent with ¶ 247.20 by including doctrine with the social positions of the Church.

¶247.2.

Petition Number: 60515-LC-¶247.2-G; Furr, Steve - Jackson, AL, USA for Association of Annual Conference Lay Leaders.

Local Church Alternatively Conceived

Amend ¶ 247 as indicated.

¶ 247.2. The charge conference, the district superintendent, and the pastor, when a pastor has been appointed (see ¶ 205.4), shall organize and administer the pastoral charge and churches according to the policies and plans herein set forth. When the membership size, program scope, mission resources, or other circumstances so require, the charge conference may, in consultation with and upon the approval of the district superintendent, modify the organizational plans, provided that the provisions of ¶ 243 are observed. Such other circumstances may include, but not be limited to, alternative models for the conception of a local church, such as coffee house ministries, mall ministries, outdoor ministries, retirement home ministries, restaurant ministries, and other emergent ways in which people can gather in God's name to be the church.

Rationale:

The rigorous structural model of ¶ 244 as the "basic organizational plan for the local church" might not serve well in meeting the needs of people not attuned to historic ways in which the local church has been conceived. More innovative methods must be permitted for us to reach this demographic.

¶251.1.

Petition Number: 60609-LC-¶251.1-G; Backley, Carol R. - Mechanicsburg, PA, USA.

Chairperson of Administrative Council

Amend ¶ 251 to include:

Duties of Leaders and Members—1. Out of the professing membership of each local church (¶ 126), there shall be elected by the charge conference a lay leader who shall function as the primary lay representative of the laity in that local church ~~and~~. In order to secure experience and stability, the lay leader shall be elected for a six-year term and be a certified lay servant or in the process of working on that certificate. The lay leader shall have the following responsibilities:

Rationale:

Titus 1:7-9 lists the qualities of an overseer as "God's steward . . . blameless—not arrogant, not quick tempered, not given to drunkenness, not greedy for gain, must be hospitable, a lover of goodness, prudent, upright, devout, and self-controlled . . . must have a firm grasp of the word that is trustworthy in accordance . . .

¶251.3.

Petition Number: 60608-LC-¶251.3-G; Backley, Carol R. - Mechanicsburg, PA, USA.

Chairperson of Administrative Council

Amend ¶ 251.3:

~~3. The church council chairperson shall be elected by the charge conference and shall have the following responsibilities:~~

3. Out of the professing membership of each local church (¶126), there shall be elected by the charge conference a church council chairperson. In order to secure experience and stability, the church council chairperson shall be elected for a six-year term. The church council chairperson shall have the following responsibilities:

Rationale:

1 Timothy 3:1-7 lists the qualities of an overseer as one who is "above reproach . . . temperate, sensible, self-controlled, respectable, hospitable, an apt teacher, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money . . . He/(She) must not be a recent convert, . . . (and) must be well thought of . . .

¶251.3.

Petition Number: 60610-LC-¶251.3-G; Morrissey, Edward - Ocala, FL, USA.

Council Chair Attendance at SPRC

Amend the final paragraph of ¶ 251.3 as follows:

g) . . .

The church council chairperson shall be entitled to attend meetings of all boards and committees of the church unless specifically limited by the *Book of Discipline*. This entitlement includes attendance at meetings of the committee on staff-parish relations; however, the church council chairperson shall have no vote. The chairperson is encouraged to attend annual conference.

Rationale:

A policy that chairpersons of Church Council may not attend meetings of the Committee on Staff-Parish Relations, is clearly in opposition to the *Book of Discipline*. Paragraph 251.3 states in part: "Church Council chairpersons are entitled to attend meetings of all boards and committees . . . unless specifically limited by . . .

¶253.

Petition Number: 60072-LC-¶253-G; Stanovsky, Elaine - Greenwood Village, CO, USA for General Board of Discipleship.

Camp & Retreat Ministry Coordinator

Amend ¶ 253 as follows:

¶ 253. Age-Level, Family, and Specialized-Ministries Coordinators (see also ¶ 252)—The charge conference may elect annually a coordinator of children's ministries, a coordinator of youth ministries, a coordinator of adult ministries, and a coordinator of family ministries. Where young adult and specific age-level ministries would be enhanced, coordinators of young adult and/ or older adult ministries may be elected. Where camps and retreats are part of faith formation across the age span, a coordinator of camp and retreat ministries may be elected. Where there are civic . . .

Rationale:

The United Methodist Church is blessed with one of the most expansive and vital camp and retreat ministries of any denomination. Camps and retreats sponsored by local churches or done connectionally with UM Camp and Retreat centers provide significant opportunities to grow in faith and discipleship.

¶256.

Petition Number: 60614-LC-¶256-G; Key, Kris - Augusta, GA, USA. 1 Similar Petition

Supplemental Ministries

Amend ¶ 256 by adding a sub-point 7 as follows:

¶ **256.** *Program Ministries*—The ministries of the local church are offered so that people encounter God's redeeming love . . .

7. *Supplemental Ministries*—In view of the fact that the needs of women and men are complex, dynamic, and unique in every congregation, local churches are encouraged to develop a variety of supplemental ministry programs for women and men, in addition to United Methodist Women and United Methodist Men.

Rationale:

Studies show that a variety of women's and men's ministry programs is the most effective means of engaging women and men in discipleship and mission. Some congregations have been discouraged from providing additional gender-based ministries out of deference to UMW and UMM. All ministry types are needed in local churches.

¶256.1.

Petition Number: 60073-LC-¶256.1-G; Stanovsky, Elaine - Greenwood Village, CO, USA for General Board of Discipleship. 1 Similar Petition

Safety

Amend ¶ 256.1 as follows:

1. Local churches or charges ~~are encouraged to~~ shall develop ~~a policy~~ policies and procedures to provide for the safety of the infants, children, ~~and~~ youth, and vulnerable adults entrusted to their care.

Rationale:

The proposed change aligns the language with current expectations of our responsibility to provide safe environments for the most vulnerable in our communities of faith.

¶256.3.

Petition Number: 60093-LC-¶256.3-G; Stanovsky, Elaine - Greenwood Village, CO, USA for General Board of Discipleship.

Young People's Ministries

Amend ¶ 256.3 as follows:

3. Young People's Ministries – The term young people is inclusive of all persons from approximately twelve through thirty years of age in the United States and thirty-five in the Central Conferences. The term encompasses both youth and young-adult ministries and allows for age flexibility given the different age definitions for young people in various cultures around the world. The term youth ministry is an inclusive title, encompassing all the concerns of the Church and all activities by, with, and for youth. The Youth ministry of The United Methodist Church shall include all persons from approximately twelve through eighteen years of age in the United States and up to twenty-four in the Central Conferences, ~~(generally persons in the seventh grade through the twelfth grade,~~ taking into account the grouping of youth in the public schools~~)~~, who are currently or potentially associated with the church or any of its activities. Youth who are professing members of the church have all rights and responsibilities of church membership except voting on matters prohibited by state law (see P 226.5). The term young-adult ministry is an inclusive title, encompassing all the concerns of the Church and all activities by, with, and for young adults. The young-adult ministry of The United Methodist Church shall include all persons from approximately eighteen through thirty in the United States and twenty-four through thirty-five in the Central Conferences who are currently or potentially associated with the church or any of its activities. Young adults who are professing members of the church have all rights and responsibilities of church membership.

a) the Coordinator/staff for ~~of~~ youth ministries and the youth leadership team, program emphases, and settings for youth. The coordinator/staff and the council shall use available resources and means to inform youth concerning the Youth Service Fund and shall cultivate its support, provided that prior to this cultivation or as a part of it, the youth shall have been challenged to assume their financial responsibilities in connection with the total program and budget of the local church.

b) the local church may ~~designate one of its settings as the United Methodist Youth Fellowship~~ organize settings for ministries with young people as appropriate in their ministry context

c) in each charge conference where there are at least 5 youth, there ~~may~~ shall be a youth ~~council~~ leadership team.

(1) the ~~Council~~ leadership team shall be made up of no less than ~~¾~~ ½ youth. Nominations for members of the ~~council~~ leadership team (both youth and adults) ~~shall~~ may come from the youth group (or related structure). The nominations will then be sent to the committee on nominations and leadership development for approval and then to the charge conference approval.

~~(a) at least one young adult.~~

~~(b)~~ (a) the coordinator/staff for ~~of~~ youth ministries ~~(or~~

~~related position)~~ and other related ~~staff~~ leaders as ex officio members with voice but not vote.

~~(c)~~ (b) any youth serving on a district, conference, jurisdictional, or general Church board or agency.

~~(d)~~ (c) any adult serving on a district, conference, jurisdictional, or general Church ~~youth council or~~ organization on youth ministry.

(2) ~~all offices of this council shall be held by youth. No member shall serve for more than 4 consecutive years.~~ There shall be Co-Chairs with one adult and one youth to lead the meetings. Other officers may be a mix of adults and youth depending on the skills, gifts, and needs of the leadership team.

(3) The ~~Council~~ leadership team shall meet at least semiannually. It may meet additionally at the request of the pastor, coordinator/staff for ~~of~~ youth ministries ~~(or related person),~~ or ~~an officer~~ any member of the committee.

Responsibilities:

(a) To assist the coordinator/staff for ~~of~~ youth ministry ~~(or related position)~~ and other related ~~staff~~ leaders in planning and developing activities, program emphases, and settings for youth in the local church.

~~(b) It is strongly recommended that the council~~ To develop a program budget for the~~ir~~ youth ministry.

(c) To assist the coordinator/staff for ~~of~~ youth ministry ~~(or related position)~~ in finding and encouraging qualified adults and interns to work with youth in the local church.

(d) To develop a covenant for all adult volunteer youth workers.

(e) To encourage and facilitate the furthering of education for the coordinator/staff for ~~of~~ youth ministries ~~(or related position)~~ and ~~related staff~~ others in leadership with youth.

(f) To be informed of and follow the conference child safety policies, procedures, and requirements to be followed by the local church.

(g) To encourage and educate youth on possible careers in professional ministry and how to consider any vocational calling and opportunity to serve.

(h) To be a resource for other churches interested in starting or revitalizing youth ministry within their own local churches.

(i) To further educate youth and adults on The United Methodist Church as a connectional church by encouraging and supporting the participation of youth and adults in district, annual, jurisdictional, and central conferences, and other general Church ministries.

(j) To promote and educate persons about the Youth Service Fund.

(k) To promote the camping and retreat ministries within the local church.

(l) To promote, introduce, and encourage youth and young adults to become active in United Methodist campus ministry when they attend a college or university.

~~(m) It is strongly recommended that the council develop a program budget for their ministry.~~

(n)(m) To empower youth to be full participants and active leaders in The United Methodist Church

~~(o)~~(n) To consult with the pastor/staff parish relations committee in: 1) developing written job descriptions; 2) nominating; 3) evaluating the job performance of the coordinator/staff for ~~of~~ youth ministries ~~(or related position)~~ and any other volunteer and paid staff related to youth ministry in the local church.

d) the coordinator/staff for young-adult ministries and the young ~~adult council~~ leadership team, when organized, shall be responsible for recommending to the church council the activities, program emphases, and settings for young adults, gather the names and address of all college students to send to the campus minister or chaplain of the college or university the students are attending, encourage college students to participate in United Methodist Campus ministry, and recommend opportunities for the congregation to support and participate with annual conference campus ministries and annual conference related colleges and universities.

Rationale:

These changes clarify the role of and further empower young people for ministry in the local church. The changes also give the local church flexibility in how it organizes its young people's ministries.

¶256.4.

Petition Number: 60269-LC-¶256.4; Hanke, Gilbert C. - Nashville, TN, USA for General Commission on United Methodist Men.

Delete Names

Amend ¶ 256.4 of *The Book of Discipline* as follows:

¶ 256.4) Scouting ministry through civic youth-serving agencies ~~Civic youth-serving agencies and scouting ministries~~ offer another setting for ministry to children, youth, their leaders, and their families. ~~These opportunities would include the Boy Scouts of America, Girl Scouts of the USA, Camp Fire USA, 4-H, or other appropriate organizations in the central conferences.~~ The Programs of Religious Activities with Youth (P.R.A.Y.) award program ~~may be~~ is available to all appropriate age-level participants of the local church education program including

the church school, youth ministry and scouting ~~ministries~~ ministry.

Rationale:

1. There are many other organizations to which we relate, that are not listed anywhere in the *Discipline*
2. Each of these organizations as well as the GCUMM can end this relationship with a letter
3. Current lists of endorsed organizations and affiliate organizations will be added to the GCUMM.

¶258.2.

Petition Number: 60055-LC-¶258.2-G; Kenaston, Judi M. - Charleston, WV, USA for West Virginia Annual Conference.

PPRC Membership on Multiple-Point Charges

Amend ¶ 258.2 by deletion as follows:

There shall be elected annually by the charge conference ~~in each local church~~ a committee on pastor-parish relations . . .

Rationale:

Paragraph 258.2 contradicts itself, stating in one place that the Committee on Pastor-Parish Relations is a charge committee representing each local church (2C) and in another that the committee is to be elected "in each local church." This petition seeks to make clear that this is a charge committee.

¶258.2a.

Petition Number: 60210-LC-¶258.2a-G; Ryder, Jack E. - LaGrange Park, IL, USA for Northern Illinois Annual Conference.

PPRC Membership

Amend ¶258 as follows:

¶ **258.** 2. There shall be elected annually by the charge conference in each local church a committee on pastor-parish relations . . .

a) The committee shall be composed of not fewer than five nor more than nine persons representative of the total charge. One of the members shall be a young adult and one member may be a youth. In addition to the five to nine elected members, the lay leader and a lay member of the annual conference shall be members. No staff member . . .

Rationale:

This clarifies the membership of the pastor-parish relations committee, by specifying that the lay leader and a lay member of the annual conference are in addition to those elected.

¶258.2g12.

Petition Number: 60839-LC-¶258.2g12-G; Schoeni, Elizabeth A. - Prairie Village, KS, USA. 20 Similar Petitions

Responsibilities of S/PPRC

Amend ¶ 258.2g12 as follows:

(12) To recommend to the church council, after consultation with the pastor, the professional, and other staff positions (whether employee or contract) needed to carry out the work of the church or charge. The committee and the pastor shall recommend to the church council a written statement of policy and procedures regarding the process for hiring, contracting, evaluating, promoting, retiring, and dismissing staff personnel who are not subject to episcopal appointment as ordained clergy. ~~Until such a policy has been adopted, the committee and the pastor shall have the authority to hire, contract, evaluate, promote, retire, and dismiss nonappointed personnel.~~ Employment policies for nonappointed personnel shall prohibit discrimination in hiring, contracting, evaluating, promoting, retiring, and dismissing lay staff based on age, race, gender, gender identity, sexual orientation, or marital status. When persons are hired or contracted . . .

Rationale:

Discrimination against lay employees on the basis of age, race, gender, gender identity, sexual orientation, or marital status diminishes the witness of the Church and harms the applicant and/or employee.

¶258.4.

Petition Number: 60057-LC-¶258.4-G; Kenaston, Judi M. - Charleston, WV, USA for West Virginia Annual Conference.

Financial Leadership Restriction for Clergy Family Members

Amend ¶ 258.4 by addition:

. . . The positions of treasurer and financial secretary should not be combined and held by one person, and the persons holding these two positions should not be immediate family members.

No immediate family members of any appointed clergy may serve as treasurer, finance chair, financial sec-

retary, counter, nor serve in any paid or unpaid position under the responsibilities of the committee on finance, as described herein. These restrictions would apply only to the church or charge where the clergy serves.

The committee on finance shall give . . .

Rationale:

This helps to protect the church and the appointed clergy from even an appearance of impropriety and is similar to the prohibition of family members of appointed clergy serving on the Staff/Pastor Parish Relations Committee (2012 *Discipline*, 258.2a).

¶258.4.

Petition Number: 60125-LC-¶258.4-G; Kumar, A. Moses Rathan - Nashville, TN, USA for General Council on Finance and Administration.

Access to Records

Add the following sentence to the end of the third paragraph of ¶ 258.4:

All members of the committee, including the pastor(s), shall have access to the local church's financial records, including giving records.

Rationale:

Paragraph 340.2*c*(2)(f) requires elders and licensed pastors to "care for all church records and financial obligations" and to "certify the accuracy of all financial . . . reports submitted by the local church to the annual conference." Those who serve as pastors of local churches cannot meet these obligations without having access . . .

¶258.4.

Petition Number: 60611-LC-¶258.4-G; Marden, Bonnie - Chelmsford, MA, USA.

Financial Accountability

Amend the third paragraph of ¶ 258.4 as follows:

. . . to meet the budget adopted by the Church Council. To ensure stewardship of donors and relationships with ministry partners, the financial secretary shall review giving records with the pastor, and the trustees shall report all building use agreements to the finance committee for budget development. It shall administer . . .

Rationale:

Giving is part of our membership covenant and healthy planning requires good information and data. Congregational vitality, mission capacity and pastoral care for all members and constituents improves significantly when congregations include the pastor in stewardship of donor relationships and document financial agreements that impact congregational resources.

¶260.

Petition Number: 61009-LC-¶260; Ritter, Chris - Geneseo, IL, USA.

Organic Jurisdictional Solution – Transfer Procedures for Churches

Amend ¶ 260: ~~A local church may be transferred from one annual conference to another in which it is geographically located by a two-thirds vote of the professing members who are present and voting in each of the following: (1) the charge conference, (2) a congregational meeting of the local church, and (3) each of the two annual conferences involved. Upon announcement of the required majorities by the bishop or bishops involved, the transfer shall immediately be effective. The vote required may originate in the local church or either of the annual conferences involved and shall be effective regardless of the order in which taken. In each case a two-thirds vote of those present and voting shall remain effective unless and until rescinded prior to the completion of the transfer by a vote of a majority of those present and voting.~~ The following provisions are in effect for any local church in the United States of America:

1. Other Disciplinary provisions notwithstanding, a local church may transfer from one annual conference to another by a two-thirds majority vote of the professing members who are present and voting at a church conference under the provisions and limitations elsewhere set forth in this paragraph.

2. A district superintendent shall not refuse the request of a church conference by a for the purpose of considering a new conference affiliation if the following conditions are met:

a) the request is made by the church council (or equivalent body) or 10 percent of the professing membership of the local church, and

b) the request for a church conference is made no less than 48 months from any previous church conference vote on annual conference affiliation, and

c) the cabinet of the annual conference the congregation is seeking to join has indicated by 2/3 majority vote, verified in writing, that they are willing and able to receive and supervise the congregation.

3. The following rules shall be in place for congregations transferring from one annual conference to another:

a) The transfer shall be effective on July 1 of the year following the vote, unless another date is consented upon by the bishop and cabinet of the conference being exited.

b) The local congregation shall continue to pay apportionments to their conference of origin for no less than 18 months following the completion of the transfer, minus apportionments that may directly support benefits paid to for clergy. The congregation shall continue to pay these apportionments for as long as the lead pastor serving at the time of the vote remains appointed to the church. If the apportionments assessed to the local church represent over five percent of the annual budget of the annual conference of origin, the church shall continue to pay apportionments to that conference for an additional 12 months for every full percent over five percent of the annual conference budget that their apportionments represented at the time of their transfer. Congregations, however, must begin paying any clergy benefit support assessed by their new conference from the date of transfer.

c) Annual conferences may forego or decrease the amount of apportionments owed by a transferring church by request from the congregation and a majority affirmative vote of the annual conference session.

d) Annual conferences may assess a share of the liabilities of the conference to exiting churches as long as these liabilities are offset by the assets of the conference calculated by the same proportional formula.

e) The local congregation shall not begin paying apportionments to their new conference until all apportionments owed to their conference of origin from the time of transfer are fully paid, except for apportionment categories that directly support the benefits owed to the clergy.

f) Lay members of annual conference shall be entitled to attend and vote at the session of the annual conference they are exiting while transfer is pending but shall not be eligible for election as a delegate from that annual conference to either jurisdictional conference or General Conference.

Rationale:

This is one piece of a larger legislative agenda to achieve amicable unity in The UMC through the "Organic Jurisdictional Solution." This item defines a fair process whereby congregations may transfer to a new annual conference. Transfers may be necessary to avoid violations of conscience. See jurisdictionalsolution.org.

¶2500. [For Group Discernment Process (p. 1187)]

Petition Number: 60811-LC-¶2500-G; Dragonette, Karin - Reynoldsburg, OH, USA. 1 Similar Petition

Disaffiliation

Add new paragraph

¶ 2548. *Surrender of Charter of Local Church and Disaffiliation For Reasons Of Conscience*—A local church may surrender its charter from The United Methodist Church and disaffiliate based on the local church's declaration that it is in irreconcilable conflict for reasons of conscience with the provisions of *The Book of Discipline of The United Methodist Church* on the practice of homosexuality and the blessing of homosexual unions. Such disaffiliation shall require:

a) A minimum of ninety (90) days of study and discernment by the congregation

b) The affirmative vote of two-thirds (66.7 percent) of the church's professing members present and voting at a duly called church conference

c) Other provisions of the *Book of Discipline* shall not be a bar to such disaffiliation

Upon such surrender and disaffiliation, the local church shall be released from the provisions of ¶ 2501 and shall retain full rights to its property and funds, provided that any debts upon such property and any other debts payable by that local church are assumed by that local church. In the event of such proposed action, the bishop, the cabinet, annual conference board of trustees, and other appropriate individuals of The United Methodist Church shall facilitate the orderly and timely administration of this process.

[Renumber following paragraphs from existing ¶¶ 2548-2551.]

Rationale:

A covenant enforced only by legal strictures cannot have the moral force or spiritual cohesiveness required for true unity in Christ or the church. Our covenant must not be enforced only trust clauses and pension programs, but by a willingness to walk together and live by the covenant in agreement . . .

¶2500. [For Group Discernment Process (p. 1187)]

Petition Number: 60812-LC-¶2500-G; Graves, Russ - Melbourne, FL, USA. 9 Similar Petitions

Disaffiliation

Add new ¶ 2548 as follows:

¶ 2548. *Surrender of Charter of Local Church and Disaffiliation for Reasons of Conscience*—Because of the current deep conflict over the church's position on the practice of homosexuality and the blessing of homosexual unions, a local church may surrender its charter from The

United Methodist Church and disaffiliate based upon the local church's declaration that for reasons of conscience, witness, or mission it can better serve Christ and his kingdom by not being affiliated with The United Methodist Church and its annual conference. Such disaffiliation shall require:

a) A minimum of ninety (90) days of study and discernment by the congregation

b) The affirmative vote of two-thirds (66.7 percent) of the church's professing members present and voting at a duly called church conference

c) Repayment to the annual conference any money invested by the conference in that local church through grants or loans during the previous five (5) years. The amount to be repaid shall include any payments made to the local church's clergy by the annual conference, such as salary support, but shall not include subsidies to provide health insurance.

d) Payment to the annual conference of its current year's apportionments in full and an additional sum equal to two times the current year's apportionments

e) Other provisions of the *Book of Discipline* shall not be a bar to such disaffiliation.

Upon such surrender and disaffiliation, the local church shall be released from the provisions of ¶ 2501 and shall retain full rights to its property and funds, provided that any debts upon such property and any other debts payable by that local church are assumed by that local church. In the event of such proposed disaffiliation, the bishop, the cabinet, annual conference board of trustees, and other appropriate individuals of The United Methodist Church shall facilitate the orderly and timely administration of this process.

[Renumber following paragraphs from existing ¶¶ 2548-2551.]

Rationale:

Despite efforts to preserve unity in the Church, irreconcilable differences persist regarding the practice of homosexuality. The Church needs to value the consciences of our people and provide an honorable way for those whose consciences are violated to disaffiliate without the loss of property and in a ministry-affirming way. For . . .

¶2533.2.

Petition Number: 60158-LC-¶2533.2; Kumar, A. Moses Rathan - Nashville, TN, USA for General Council on Finance and Administration.

Adequate Insurance Coverage

Amend ¶ 2533.2 as follows:

The board of trustees shall ~~review~~ annually compare the existence and adequacy of the ~~property, liability, and crime~~ church's insurance coverages to an insurance schedule annually published by the General Council on Finance and Administration~~on church-owned property, buildings, and equipment. The board of trustees shall also review annually the adequacy of personnel insurance~~. The purpose of ~~these~~ this reviews is to ensure that the church, its properties, and its personnel are properly protected against risks. The board shall include in its report to the charge conference (¶ 2550.7) the results of its review and ~~any~~ recommendations needed to timely bring the church into compliance with the published schedule~~it deems necessary~~.

Rationale:

This change provides guidance and empowerment to local church boards of trustees in ensuring that the assets of the denomination are protected by adequate insurance coverages.

¶2533.6.

Petition Number: 60739-LC-¶2533.6-G; McCart, Sharon Rae - Irvine, CA, USA for DisAbility Ministries Committee of The UMC - Global Health - GBGM.

Accessibility Audits

Amend *Discipline* ¶ 2533.6

The board of trustees~~, in cooperation with the health and welfare ministries representative,~~ shall conduct or cause to be conducted an annual accessibility audit of their buildings, grounds, and facilities to discover and identify what physical, architectural, and communication barriers exist that impede the full participation of people with disabilities and shall make plans and determine priorities for the elimination of all such barriers. It is highly encouraged that members of the congregation or from the community who have disabilities, who are family members of persons with disabilities, and who are builders or architects or rehabilitation professionals be involved in conducting the audit. The Accessibility Audit for churches shall be used in filling out the annual church and/or charge conference reports. A copy of the audit will be submitted to the conference disability concerns committee or other conference entity having the responsibility for disability concerns.

Rationale:

Including people familiar with accessibility requirements and individual needs makes an audit much more effective. Submitting the audit to the disability concerns

committee enables tracking and allows the committee to offer assistance (financial or otherwise) where needed.

¶2549.

Petition Number: 60004-LC-¶2549-G; Paige, Peggy - Ingalls, MI, USA for UM Rural Advocates.

Disposition of Closed Local Church Property

Delete ¶ 2549 and replace with the following:

¶ 2549. *Disposition of Property of a Closed Local Church*—1. Except as provided in ¶ 2548.3, the district superintendent may, pursuant to this paragraph, recommend the closure of a local church, upon a finding that:

a) The local church no longer serves the purpose for which it was organized or incorporated (¶¶ 201-204); or

b) The local church property is no longer used, kept, or maintained by its membership as a place of divine worship of The United Methodist Church.

2. *Procedure—a)* Prior to a recommendation to close a local church, the district superintendent shall:

(1) Guide the congregation in an assessment of its potential as outlined in ¶ 213, in consultation with the appropriate agency assigned the responsibility of the conference parish and community development strategy;

(2) Obtain and consider an opinion of legal counsel as to the existence of any reversion, possibility of reverter, right of reacquisition, or similar restrictions to the benefit of any party;

(3) Develop, in consultation with the appropriate district board of church location and building, a plan for the future use of all the real and personal, tangible and intangible property of the local church; and

(4) Develop a plan for the transfer of the membership of the local church (¶ 229).

b) Upon a recommendation by the district superintendent, and with the consent of the presiding bishop, a majority of the district superintendents, and the appropriate district board of church location and building, the annual conference may declare a local church closed. If the annual conference closes a local church, title to all the real and personal, tangible and intangible property of the local church shall immediately vest in the annual conference board of trustees, who shall hold said property in trust for the benefit of the annual conference.

c) The annual conference board of trustees may retain, sell, lease, or otherwise dispose of the property of a closed local church in accordance with the direction of the annual conference, if any. It shall be the duty of the annual conference board of trustees to remove, insofar as reasonably practicable or necessary, all Christian and United Methodist insignia and symbols from such property. In the event of loss, damage to, or destruction of such local church property, the annual conference board of trustees, as the duly and legally authorized representative of such local church, is authorized to make a claim for, and collect on, any applicable insurance policies. If the annual conference board of trustees sells or leases the property, consideration should be given to selling or leasing the property to one of the other denominations represented in the Commission on Pan-Methodist Cooperation and Union.

d) If the annual conference closes any local church, the failure to complete any of the prior steps will not invalidate such closure.

3. *Ad Interim* Procedures—*a)* At any time between sessions of annual conference, a local church may voluntarily transfer title to all its real and personal, tangible and intangible property to the annual conference board of trustees following the procedures set forth in ¶ 2540 or ¶ 2541. In such case, the annual conference board of trustees shall hold or dispose of such property in its sole discretion, subject to any standing rule of the annual conference. When it next meets, the annual conference shall decide whether to formally close the local church.

b) At any time between sessions of annual conference, if the presiding bishop, the majority of the district superintendents, and the appropriate district board of church location and building all consent, they may, in their sole discretion, declare that exigent circumstances exist that require immediate protection of the local church's property, for the benefit of the denomination. In such case, title to all the real and personal, tangible and intangible property of the local church shall immediately vest in the annual conference board of trustees who may hold or dispose of such property in its sole discretion, subject to any standing rule of the annual conference. Exigent circumstances include, but are not limited to, situations where a local church no longer serves the purpose for which it was organized or incorporated (¶¶ 201-204) or where the local church property is no longer used, kept, or maintained by its membership as a place of divine worship of The United Methodist Church. When it next meets, the annual conference shall decide whether to formally close the local church.

4. All the deeds, records, and other official and legal papers, including the contents of the cornerstone, of a closed local church shall be collected by the district superintendent and shall be deposited for permanent safekeeping with the annual conference commission on archives and history.

5. The annual conference board of trustees shall review all gifts held in trust, assets of any endowment funds, and assets of any foundation of the closed local church.

The annual conference board of trustees shall dispose of the property in its discretion, unless otherwise directed by the annual conference or as required by law.

6. Any gift, legacy, devise, annuity, or other benefit that accrues to a closed local church shall become the property of the annual conference board of trustees. The annual conference board of trustees shall dispose of the property in its discretion, unless otherwise directed by the annual conference or as required by law.

7. If a local church in an urban center with more than 50,000 population is closed, any proceeds of the sale of its property must be used for new and/or existing ministries within urban transitional communities, as described in ¶ 212, and consistent with the annual conference's urban ministry strategic plan.

8. Upon the discontinuance or abandonment of a local church, the gift of said property may be made to an organization that is a nonprofit and has values consistent with The United Methodist Church's values and consistent with our Wesleyan heritage, theology, and United Methodist polity that will begin, enhance, or continue the work and vision of ministry with the poor in that community.

Rationale:

This rewrite removes confusing language and terminology, more clearly outlines the steps that must be taken to close a local church, and describes how to manage the closed church's property. It also gives an option for the gift of the property to enhance the ministry with the poor in rural . . .

¶2549.

Petition Number: 60104-LC-¶2549-G; Stanovsky, Elaine - Greenwood Village, CO, USA for General Board of Discipleship.

Disposition of Local Church Property

Amend ¶ 2549 as follows:

Discontinuation or Abandonment of Local Church Property — 1. Prior to a recommendation by a district superintendent to discontinue the use of church property as a local church pursuant to ¶ 2549.2 hereof, or before any action by the annual conference trustees with regard to the assumption of any local church property considered to be abandoned pursuant to ¶ 2549.3, the district superintendent should obtain and consider an opinion of legal counsel as to the existence of any reversion, possibility of reverter, right of reacquisition, or similar restrictions to the benefit of any party.

2. *Discontinuation* — a) Prior to a recommendation of the district superintendent, in consultation with the appropriate agency assigned the responsibility of the conference ~~parish and community~~ congregational development strategy, that a local church be discontinued, the district superintendent shall guide the congregation in an assessment of its potential as outlined in ¶ 213. A recommendation of discontinuance shall include recommendation~~s~~ as to ~~the future use of the property and~~ where the membership (¶ 229) ~~and the title to all the real and personal, tangible and intangible property~~ of the local church shall be transferred. On such recommendation that a local church no longer serves the purpose for which it was organized and incorporated (¶¶ 201-204), with the consent of the presiding bishop and of a majority of the district superintendents and the district board of church location and building of the district in which the action is contemplated, the annual conference may declare any local church within its bounds discontinued.

~~b) If a church has been discontinued by the annual conference without direction concerning the disposition of the property, the real and personal, tangible and intangible property shall be disposed of as if it were abandoned local church property (¶2549.3).~~

~~c~~ b) If the annual conference declares any local church discontinued, the failure to complete any of the prior steps will not invalidate such discontinuance.

3. *Abandonment* — When a local church property is no longer used, kept, or maintained by its membership as a place of divine worship, the property shall be considered abandoned, and when a local church no longer serves the purpose for which it was organized and incorporated (¶¶ 201-204), with the consent of the presiding bishop, a majority of the district superintendents, and of the district board of church location and building, the annual conference trustees may assume control of the real and personal, tangible and intangible property. If circumstances make immediate action necessary, the conference trustees should give first option to the other denominations represented in the Commission on Pan-Methodist Cooperation and Union. The conference trustees may proceed to sell or lease said property, retain the proceeds in an interest-bearing account, and ~~recommend the disposition of the proceeds in keeping with annual conference policy.~~ utilize the proceeds in keeping with ¶ 2549.5. It shall be the duty of the annual conference trustees to remove, insofar as reasonably possible, all Christian and church insignia and symbols from such property. In the event of loss, damage to, or destruction of such local church property, the trustees of the annual conference are authorized to collect and receipt for any insurance payable on account thereof

as the duly and legally authorized representative of such local church.[10]

4. All the deeds, records, and other official and legal papers, including the contents of the cornerstone, of a church that is so declared to be abandoned or otherwise discontinued shall be collected by the district superintendent in whose district said church was located and shall be deposited for permanent safekeeping with the commission on archives and history of the annual conference.

5. ~~All gifts held in trust, assets of any endowment funds, and assets of any foundation of the church, shall be reviewed as part of assets of any foundation of the church, shall be reviewed as part of the discontinuance or abandonment. All such assets shall pass as directed by the annual conference, unless otherwise directed by operation of law.~~ The annual conference board of trustees are encouraged to use the net proceeds (sale price less all expenses incurred and including, but not limited to, insurance, taxes, or the maintenance, repair, management, marketing or sale of the property) resulting from the sale of real estate, including land, church buildings, and parsonages, as the result the closing and sale of a discontinued or abandoned church property, to provide land and buildings for new churches, new faith communities, new missional ministries, relocating churches, and churches building multi-campus facilities for the purpose of evangelistic church extension. The funds, including any accrued interest or dividend, are encouraged to be used wherever in the annual conference they are most needed, without regard to district boundaries, except as restricted in ¶ 2549.7. The bishop and cabinet are encouraged to consult with the annual conference staff person and/or the conference agency responsible for new church development to determine the best use of the funds. The Bishop and Cabinet are encouraged to make final determination of the disbursement of such funds.

6. ~~Any gifts, legacy, devise, annuity, or other benefit to a pastoral charge or local church~~ Other property and assets, including tangible and intangible property, gifts held in trust, assets of any endowment funds, assets of any foundation of the church, and any similar asset that accrues or becomes available after a church has been discontinued or abandoned ~~, may be utilized by the conference board of trustees in accordance with annual conference policy. It is recommended that preference~~ are encouraged to be given to purposes and programs aimed at starting new churches, new faith communities, new missional ministries, relocating churches, and churches building multi-campus facilities for the purpose of evangelistic church extension, when determining how these assets of discontinued or abandoned churches are used.

Rationale:

The proposed change provides a consistent funding source within an Annual Conference for the purpose of evangelistic church extensions through starting new churches and new faith communities.

¶2549.

Petition Number: 60159-LC-¶2549-G; Kumar, A. Moses Rathan - Nashville, TN, USA for General Council on Finance and Administration. 1 Similar Petition

Property of Closed Churches

Delete ¶ 2549 and replace with the following:

¶ 2549. *Disposition of Property of a Closed Local Church*—1. Except as provided in ¶ 2549.3, the district superintendent may, pursuant to this paragraph, recommend the closure of a local church, upon a finding that:

a) The local church no longer serves the purpose for which it was organized or incorporated (¶¶ 201-204); or

b) The local church property is no longer used, kept, or maintained by its membership as a place of divine worship of The United Methodist Church.

2. *Procedure—a)* Prior to a recommendation to close a local church, the district superintendent shall:

(1) Guide the congregation in an assessment of its potential as outlined in ¶ 213, in consultation with the appropriate agency assigned the responsibility of the conference parish and community development strategy;

(2) Obtain and consider an opinion of legal counsel as to the existence of any reversion, possibility of reverter, right of reacquisition, or similar restrictions to the benefit of any party;

(3) Develop, in consultation with the appropriate district board of church location and building, a plan for the future use of all the real and personal, tangible and intangible property of the local church; and

(4) Develop a plan for the transfer of the membership of the local church (¶ 229).

b) Upon a recommendation by the district superintendent, and with the consent of the presiding bishop, a majority of the district superintendents, and the appropriate district board of church location and building, the annual conference may declare a local church closed. If the annual conference closes a local church, title to all the real and personal, tangible and intangible property of the local church shall immediately vest in the annual conference board of trustees, who shall hold said property in trust for the benefit of the annual conference.

c) The annual conference board of trustees may retain, sell, lease, or otherwise dispose of the property of a

closed local church in accordance with the direction of the annual conference, if any. It shall be the duty of the annual conference board of trustees to remove, insofar as reasonably practicable or necessary, all Christian and United Methodist insignia and symbols from such property. In the event of loss, damage to, or destruction of such local church property, the annual conference board of trustees, as the duly and legally authorized representative of such local church, is authorized to make a claim for, and collect on, any applicable insurance policies. If the annual conference board of trustees sells or leases the property, consideration should be given to selling or leasing the property to one of the other denominations represented in the Commission on Pan-Methodist Cooperation and Union.

d) If the annual conference closes any local church, the failure to complete any of the prior steps will not invalidate such closure.

3. *Ad Interim* Procedures—*a)* At any time between sessions of annual conference, a local church may voluntarily transfer title to all its real and personal, tangible and intangible property to the annual conference board of trustees following the procedures set forth in ¶ 2540 or ¶ 2541. In such case, the annual conference board of trustees shall hold or dispose of such property in its sole discretion, subject to any standing rule of the annual conference. When it next meets, the annual conference shall decide whether to formally close the local church.

b) At any time between sessions of annual conference, if the presiding bishop, the majority of the district superintendents, and the appropriate district board of church location and building all consent, they may, in their sole discretion, declare that exigent circumstances exist that require immediate protection of the local church's property, for the benefit of the denomination. In such case, title to all the real and personal, tangible and intangible property of the local church shall immediately vest in the annual conference board of trustees who may hold or dispose of such property in its sole discretion, subject to any standing rule of the annual conference. Exigent circumstances include, but are not limited to, situations where a local church no longer serves the purpose for which it was organized or incorporated (¶¶ 201-204) or where the local church property is no longer used, kept, or maintained by its membership as a place of divine worship of The United Methodist Church. When it next meets, the annual conference shall decide whether to formally close the local church.

4. All the deeds, records, and other official and legal papers, including the contents of the cornerstone, of a closed local church shall be collected by the district superintendent and shall be deposited for permanent safekeeping with the annual conference commission on archives and history.

5. The annual conference board of trustees shall review all gifts held in trust, assets of any endowment funds, and assets of any foundation of the closed local church. The annual conference board of trustees shall dispose of the property in its discretion, unless otherwise directed by the annual conference or as required by law.

6. Any gift, legacy, devise, annuity, or other benefit that accrues to a closed local church shall become the property of the annual conference board of trustees. The annual conference board of trustees shall dispose of the property in its discretion, unless otherwise directed by the annual conference or as required by law.

7. If a local church in an urban center with more than 50,000 population is closed, any proceeds of the sale of its property must be used for new and/or existing ministries within urban transitional communities, as described in ¶ 212, and consistent with the annual conference's urban ministry strategic plan.

Rationale:

This rewrite removes confusing language and terminology, more clearly outlines the steps that must be taken to close a local church, and describes how to manage the closed church's property.

¶2551.

Petition Number: 60873-LC-¶2551; Galvan, Elias - USA for Methodists Associated Representing the Cause of Hispanic Latino Americans.

Covenant Relationships in Multi-Ethnic and Multi-Language Settings

¶ 2551. *Covenant Relationships in Multi-Ethnic and Multi-Language Settings*—Ministry in the UMC tradition is about partnership and mission. In situations where a local church or churches share a building with a congregation or with another group performing ministries in different languages and/or with different racial and ethnic groups; it shall be in accordance with ¶¶ 202, 206, and 212. The district superintendent must consent to any such action before implementation. The district board of church location and building must be informed of such action.

1. If the congregations are United Methodist, the following shall apply:

a) By action of the charge conference(s) involved, a covenant relationship shall be mutually agreed upon in written form and shall include a statement of purpose for

sharing the facility and shall state whether the agreement is seen as temporary, long-term, or permanent. The covenant of relationship may provide for mutual representation on such bodies as church council and other committees and work groups. The board of trustees of the church that holds title to the property may form a property committee composed of representatives of each congregation. The purpose of this arrangement is to enhance communication between the two or more congregations, to coordinate schedules and building usage, to involve the congregations in building maintenance and care under supervision of the board of trustees, and to coordinate cooperative programs.

b) The covenant relationship shall not require that a United Methodist congregation pay rent to another United Methodist church, or a United Methodist community of faith or a social ministry. ~~However, each congregation should be expected to pay a mutually agreed share of building expenses.~~ The financial relationship established in the covenant is neither intended to generate profit nor to support the general budget (other than utilities) of the receiving local church or any other entity involved in the sharing of the facilities.

Rationale:

There are an increased number of new United Methodist ministries emerging as a result of outreaching racial ethnic people who need to share facilities with existing congregations. The covenant relationship between United Methodist groups needs to be done in a spirit of collaboration and connectionalism between the groups involved.

Proposed Resolutions

R9999.

Petition Number: 60844-LC-R9999-G; Kiser, Kathryn - Carrollton, TX, USA. 1 Similar Petition

Women's Ministry

WHEREAS, the Call to Action Project, adopted by the Council of Bishops and the Connectional Table, concludes that congregational vitality must be the first priority over the next decade for The United Methodist Church to be effective in its mission and change the path of membership decline;

WHEREAS, the report (Call to Action Final Report, p. 20) proposes that intense concentration be given to building effective practices in local churches using the drivers of Vital Congregations, and that attention and resources should be directed toward enriching and extending high-quality ministries in and through congregations as the primary arenas for making disciples (CTA, p. 20), (also see ¶¶ 201 and 202, 2012 *Book of Discipline*);

WHEREAS, "multiple small groups and programs have been determined to be a key driver of Vital Congregations" (CTA, p. 21);

WHEREAS, the report recommends that the church should demonstrate "profound respect for and then encourage and celebrate diversity in the ways churches apply the drivers of vitality that fit their local contexts" (CTA, p. 21);

WHEREAS, the report states emphatically that "rule-bound structures inhibit innovation, continuous renewal, and viability, a key responsibility of leaders is to suspend rules in order to test and assess the efficacy of new, worthy ideas" (CTA, p. 21);

WHEREAS, women make up 57 percent of The United Methodist Church and approximately 12 percent of those women participate in the only official women's ministry of the UMC through United Methodist Women (statistics derives from General Commission on Finance and Administration 2013 annual report);

WHEREAS, the needs of women today are complex, dynamic, and unique in every congregation and studies show that a variety of women's ministry programs is the most effective means of enabling and encouraging women to grow deeper in their relationship with Jesus Christ, to serve effectively in their local church, and to serve passionately in mission outreach to a lost and hurting world.

Therefore, be it resolved, that the 2016 General Conference of The United Methodist Church encourages the local church to provide supplemental women's ministry programs, in addition to United Methodist Women, that fit the unique needs of the women in the church.

Ministry and Higher Education/Superintendency

THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH

Volume 2 **Nashville, Tennessee**

Summary Report of the General Board of Higher Education and Ministry

Preparing Leaders for a Vital Worldwide Church

The General Board of Higher Education and Ministry (GBHEM) invites, equips, and supports faithful and effective clergy and lay leaders for congregations and the world. In partnership with other agencies, higher education institutions, and church leaders, GBHEM has **shaped a new understanding of how to support emerging leaders discerning God's call** in The United Methodist Church (UMC).

Access to Education

Clergy and lay leaders are formed in the United Methodist (UM) tradition through our network of institutions around the world. In **Africa,** we support hundreds of schools, 16 theological seminaries and 18 institutions of higher education. In **Asia,** our schools, colleges, and theological seminaries in Cambodia, Philippines, and Vietnam are part of the thriving Asia-Pacific Association of Methodist-related Educational Institutions. In **Europe,** nearly 20 theological seminaries are connected to GBHEM through the Methodist-related Theological Schools in Europe. In **Latin America,** we work closely with the Latin American Association of Methodist Educational Institutions. In the **United States,** there are **13 United Methodist theological schools.** Our **97 UM-related schools, colleges, and universities in the U.S. and 520 collegiate ministries** expand the denomination's diversity and prepare the next generation of leaders from and for the worldwide community.

In collaboration with Discipleship Ministries, GBHEM launched the **E-Reader Project** to offer affordable, reliable access to textbooks, reference books, the Bible and Wesleyan resources in English, French, and Portuguese to faculty and students of 22 UM-related theological institutions in Africa and Asia and 4 seminaries in the Philippines. Visit www.umcereader.org.

The **Office of Loans & Scholarships** administers over 90 loan and scholarship programs and awards $5 million in financial assistance annually to UM undergraduate and theological students. Since 2013, $11.5 million (including $4 million to 1,895 seminarians and $680,000 to 285 international students) in scholarships has been awarded to 7,622 students enrolled in higher education institutions in the U.S. Overall, **40 percent of scholarships were awarded to students who identified as racial-ethnic.**

The **Ministerial Education Fund** (MEF) supports the 13 UM theological schools in the U.S. and the Course of Study theological education programs for elders, deacons, and local pastors. MEF also supports continuing education for clergy, funds Boards of Ordained Ministry in clergy recruitment and education initiatives, and underwrites GBHEM ministry programming.

Creating a "Culture of Call"

Almost every United Methodist—lay and clergy—can name a church member who inspired, influenced, and encouraged them at some point in their journey, to consider a particular vocation or to pursue a gift. **Congregational vitality begins in local churches, where faith is formed and nurtured in people of all ages, especially the young.**

GBHEM leads a multiagency collaboration on a new resource—*Called: One Word, Many Ways*—that equips congregations to speak the language of call and move disciples of all ages to discover and nurture vocations. Focused attention to call will contribute to the health and vitality of the individual's faith, the community, and the Church. Visit www.explorecalling.org/called.

Supporting Clergy Leaders

The **Effective Ministry Assessment** is a new GBHEM resource resulting from over a decade of broad, deep research across the Church. Through covenant-building, the pastor and congregational leaders assess the pastor's performance based on needs of their particular

ministry context. This assessment fosters effectiveness, support, and accountability for clergy and congregational lay leaders by providing the structure for a healthy, constructive conversation among the pastor, Staff-Parish Relations Committee, and district superintendent.

The **United Methodist Candidate and Record Entry System (UMCARES)** launched in February 2015. UMCARES tracks psychological assessments, reference forms, and completed candidacy tasks for each candidate, with more than 5,000 users annually including Boards of Ordained Ministry officers, district superintendents, and candidates. UMCARES is instrumental in determining qualifications for scholarships and MEF distribution to UM theological schools.

Pastors who serve in a specialized environment benefit from **Module III Workshops,** a part of the National Plan for Hispanic/Latino Ministry and other programs. GBHEM supports four U.S. **Ethnic Centers**—Pacific/Asian American, Hispanic/Latino, Multi-Ethnic, and Native American—that recruit and prepare ethnic UM men and women for leadership positions in the Church.

The **UMC Cyber Campus** is an online gateway for Wesleyan-based theological and higher education for lay and clergy. The website provides a single entry point to free and affordable high quality, church-related leadership resources in a worldwide, multilingual Christian learning space. Visit www.umccybercampus.com.

The **United Methodist Endorsing Agency (UMEA)** validates credentials, advocates for and supports endorsed clergy in ministry beyond church walls. Currently, 1,670 clergy are in relationship with UMEA (1,263 endorsed; 407 ecclesiastically approved). Collaborating with The UMC's ecumenical officer and other church leaders, UMEA has worked to establish new ways to endorse and support the work of chaplains through a covenant established with Pan-Methodist denominations.

Strengthening Higher Education in the UM Tradition

The **Africa University Fund supports the critical mission of Africa University.** Currently, 1,475 students are enrolled full-time at the campus near Mutare, Zimbabwe. With the installation in March 2015 of Professor Munashe Furusa as the university's fourth vice chancellor, the institution is focused on increasing its relevance and impact. **More than 6,000 graduates** are participating in Africa's transformation and serving in significant leadership roles across Africa. Faithful connectional support has built a permanent endowment of more than $64 million, and the university is currently in a campaign to increase that total by $50 million.

The **University Senate** is charged "to provide an effective review process to ensure UM-related schools, colleges, universities, and theological schools listed by the University Senate and qualifying for Church support have institutional integrity, well-structured programs, sound management and clearly defined Church relationships" (*Book of Discipline,* ¶ 1415.3). The Senate has updated its Guidelines and procedures to more faithfully carry out its consultative, collegial role with institutions by transitioning from a regulatory to a capacity-building agency focused more on church-relatedness and less on areas evaluated by regional accrediting bodies.

The **International Association of Methodist Schools, Colleges, and Universities (IAMSCU)** develops cooperative and supportive relationships among the approximately 800 educational institutions in the Methodist tradition worldwide so institutions can learn from and strengthen each other while sharing resources (e.g., student and faculty exchange). IAMSCU promotes the development of quality, value-centered education and increases the availability of educational opportunities throughout the world. IAMSCU's 2014 triennial meeting in Hiroshima, Japan, focused on "Peace, Reconciliation, and Human Rights" with record attendance from nearly 50 countries.

The **Methodist Global Education Fund for Leadership Development (MGEFLD)** offers technical assistance, scholarships, and fundraising training. MGEFLD has established five regional hubs in **Africa, Asia, Europe, Latin America,** and **North America** to share expertise and assistance. Visit methodistglobaleducation.org.

The **National Association of Schools and Colleges of The UMC,** a 75-year-old network of presidents and deans of Methodist-related educational institutions in the U.S., gathers biannually to strengthen their institutions' UM ties. At the February 2015 meeting, attendees unanimously adopted a resolution to "give leadership on behalf of social justice and human dignity by developing new patterns and practices of communication and by attending to questions of justice within [their] institutions."

The **Black College Fund** supports 11 UM-related historically black colleges and universities and demon-

strates the Church's continued commitment to access and empowerment through higher education. Church support allows these institutions to advance research, maintain facilities, and create a nurturing environment for over 15,000 students (many, the first in their families to attend college).

Integration of Sustainable Environmental Practices

GBHEM has implemented e-filing for the Loans and Scholarships, Clergy Lifelong Learning, and Candidacy offices. GBHEM has increased the use of online seminars to reduce travel. The agency requires recycling in offices and meeting rooms.

Initiatives Established by General Conference 2012

Find full reports on these initiatives at www.gbhem.org/gc16.

If current trends continue, The UMC will face a shortage of trained ordained elders to serve local congregations by 2032. The $7 million **Young Clergy Initiative Fund,** administered by GBHEM and designed to "increase the number of young clergy among the jurisdictional conferences," awarded 76 grant recipients and doubled the investment in the 2013-2016 quadrennium by encouraging grant recipients to secure additional funding.

Administered by GBHEM, the **Central Conference Theological Education Fund** is overseen by a commission named by the Council of Bishops. The commission met annually to review grant proposals aimed at bolstering the work of theological education in central conferences and awarded $1 million each year of the 2013-2016 quadrennium.

The **Seminary Indebtedness Task Force,** charged with creating a denominational plan to reduce and eliminate seminary debt for ordained ministry candidates, presented a report to the Council of Bishops and Connectional Table in 2015.

Summary Report of the Young Clergy Initiative Fund

General Conference 2012 created the Young Clergy Initiative (YCI) Fund, as follows:

> There shall be a Young Clergy Initiative Fund which provides support to increase the number of young clergy among the jurisdictional conferences. This begins a three-quadrennium effort to enable The United Methodist Church to focus efforts on encouraging young adults who wish to respond to the call to ordained ministry to receive a strong theological education in the United Methodist tradition in preparation for ordination. This initiative is in addition to the funds that the church already has budgeted for discernment, recruitment, nurturing, education, and support of young clergy leaders.
>
> The agencies, in collaboration with Boards of Ordained Ministry, seminaries, bishops, and cabinets will determine the most effective use of the Young Clergy Initiative Fund in response to the need for young clergy leaders to reach their own generation and those younger generations. With measured success, it is hoped that the next General Conference will increase this investment. The General Board of Higher Education and Ministry will administer this designated fund.

In August 2012, the General Board of Higher Education and Ministry (GBHEM) hosted a Young Clergy Summit with young adult candidates, clergy, and annual conference representatives to define the triumphs and challenges faced by young adults during the ordination process and establish goals to guide the fund's use.

GBHEM organized an advisory team to develop a grant program for supporting projects that promote systemic denominational change. Grant applications were evaluated on the project's potential to: **prepare** young people to hear God's call to ordained ministry; **assist** young people in responding to God's call to ordained ministry; **develop** young people in spiritual and theological formation; and **nurture** young clergy for lifelong transformational ministry.

Two rounds of grants were awarded in May 2014 and October 2014, with up to $100,000 available per application. In total, YCI received 164 applications and awarded 78 projects.

The jurisdictional distribution for awards was as follows:

Jurisdiction	Number Awarded	Percent of applications awarded
North Central	13	60%
Northeastern	8	42%
South Central	16	40%
Southeastern	32	48%
Western	9	60%

Awards fell into six main categories:

- Covenant groups with peers;
- Call exploration events;
- Internships;
- Intentional communities;
- Mentoring experiences;
- Missional immersion experiences.

A full list of YCI grant recipients can be found at www.explorecalling.org/yci/awards.

Three projects are highlighted here:

Project Transformation

Project Transformation (PT) invites young adults discerning a vocational call to ministry to serve with children experiencing poverty and at-risk for lower educational accomplishments. The grant enabled PT to expand from a regional to a national ministry. In 2014, there were 183 young adults in ministry to more than 2,000 children. Participant Justin Mayo said, "In finding community, in sharing my story, in serving others at PT—I am being transformed. I'm now finishing my sophomore year at college, where I've gotten more involved with my campus ministry at the Wesley Foundation. I have switched my major to

Social Work. I now sing in a gospel choir at my church. I feel more at peace. While my relationship with God isn't perfect, I'm trying to be open to God's path for me."

The Raices Latinas Institute

The Boston University School of Theology organized the Raices Latinas Institute to help Hispanic/Latino students better discern God's call to ordained ministry. During its first year, the institute engaged 48 master's-level students and facilitated space to nurture new generations of Hispanic/Latino religious leaders. One participant, Cesar Esteves, reported, "I was encouraged to think about the implications of my spiritual beliefs while helping me realize this is a constant process I must engage in, especially through dialogue with my community."

Called: One Word, Many Ways

Similar project requests from three annual conferences were combined to plan and launch a new churchwide vocational discernment resource. This resource, *Called: One Word, Many Ways,* was a collaboration among GBHEM, Discipleship Ministries, United Methodist Communications, and the Forum for Theological Exploration. Contributors represented a broad diversity among age, gender, nationality, and race; location of ministry; deacons; and elders. Resources include sermon starters, graphics, liturgical resources, videos, retreat plans and educational material for children, youth, and other small groups. *Called* will be updated annually and available for free download at www.explorecalling.org/called.

Distribution of Funds

Nonprofit Organizations

Grants were awarded to nonprofit organizations related to an annual conference, church, college, university, or theological school.

Matching Support and Additional Funding

Grant recipients were encouraged to seek additional project support from other sources. Grant leaders secured supplemental funds from annual conference initiatives, special collections within local churches, districts, colleges, universities, theological schools, endowments, and more. By seeking additional funding, projects could increase the scope of their work and expand the impact of the YCI awards. **In total, grant recipients raised an additional $6.8 million, nearly doubling the General Conference's investment in ministry discernment and young clergy development.**

Direct Scholarships and Debt Relief

Much consideration was given to using the fund for direct scholarship support and debt relief for candidates and clergy. In considering the most strategic and far-reaching ways to utilize the fund, the leadership team discerned that direct support for individuals would not allow the fund to reach its potential for systemic denominational change.

The number of people the fund would be able to directly support was drastically fewer than the number of those who could benefit from the diversity of projects that were ultimately awarded.

Given the fund's $7 million allocation and the average amount of seminarian debt accumulated by graduation ($66,367.45), direct support could assist only 105 of the 2,162 young adult candidates and clergy in the Church. Even if the YCI Fund awarded $10,000 grants to individuals, the fund would be able to assist about 700 people. While direct support initially appeared promising, the fund's size could not help a substantial percentage of young adult candidates and clergy if awarded to individuals. Additionally, direct support would not lay the groundwork for systemic change in the recruitment and development of young clergy.

YCI Evaluation

One of the challenges in evaluating the fund's success is seeing immediate change in its primary desired outcome—to "increase the number of young clergy among the jurisdictional conferences." New projects may not produce young clergy for many years given the time it takes to be ordained; therefore, evaluation currently is gauged by measuring behaviors and intentions as early success indicators. Each project's timeline and context varies. Reports are collected and posted as each project begins and concludes at www.explorecalling.org/yci.

Key learnings are also being complied. Highlights include:

- Changing Church culture requires time and involvement from a broad array of influencers including bishops, cabinets, boards of ordained ministries, and others;
- A more proactive and selective fund distribution process may yield more desired results;
- Personal relationships are the most effective way to guide a person in vocational discernment. Means

for establishing and maintaining those relationships vary by culture and context;
- Youth feel called into Christian work but do not discern that call to be into ordained leadership;
- Youth seek and need opportunities to be in conversation with other youth who are discerning similar calls;
- Churches that regularly engage children and youth in conversation around vocational discernment tend to discover more children and youth who are interested in ordained ministry than churches that do not;
- General vocational discernment resources, such as *Called: One Word, Many Ways*, are helpful in framing conversations with children and youth and in creating a congregational culture of call.

Hopes for the 2017-2020 Quadrennium

YCI is a three-quadrennium emphasis (2013-2024), and 2016 marks the conclusion of its first quadrennium. While much has been learned, more will be discovered as projects evolve and new projects begin.

Some areas identified for future focus include:

- Seminary debt relief;
- Young clergy financial wellness;
- Ethnic/minority recruitment and early ministry support;
- More frequent best practice sharing;
- Discernment/recruitment issues outside of the jurisdictional conferences;
- Continued development of vocational discernment resources;
- Support for hiring vocational discernment coordinators in each annual conference.

Funding Request

GBHEM requests an additional $7 million for the YCI for the 2017-2020 quadrennium. In the diversity of grants awarded and by encouraging grant recipients to secure additional funding, the YCI has been able to double the Church's investment in youth and young adults who are discerning a call to ordained ministry. The Fund's renewal will enable the Church to continue its investment into the next quadrennium and find new, innovative ways to increase the number of young adult clergy for The United Methodist Church.

Report of the Association of United Methodist Theological Schools

The Ministerial Education Fund insures the health of the investment in our 13 schools of theology where the majority of our clergy are prepared. In turn, these schools use those funds, and raise much more, to give preferential scholarships to United Methodist students, to insure a majority of the faculty are active United Methodists, and to support sister schools in global theological education.

Our theological faculty is a team of disciples rooted in the tradition, animated by a vision of making disciples of all nations, and formed by the character of the Lord they have followed. They respond to Jesus' commission by informing and forming the mind of the church. They trust the One who promised to be with us will empower and sustain their work.

These are our schools:

Boston University School of Theology seeks to prepare students for compassionate, bold, and prophetic leadership in faith communities and public service, offering them a diverse learning community that is academically rigorous, spiritually vibrant, and deeply engaged with communities outside its door and across the globe.

Candler School of Theology at Emory University blends rigorous intellectual preparation and practical ministry experience, offering our students extensive contextual learning opportunities so they graduate ready to lead the church.

Located in the Pacific Rim in the most diverse part of the U.S., **Claremont School of Theology** trains lay and clergy leaders through its interreligious theological education focus to navigate such a complex world and to work for transformation in faith communities and society through collaboration with leaders of other religious communities.

Drew Theological School, rooted in the Methodist tradition of innovative and bold interpretations of Christian theology and spiritual practices, empowers creative thought and courageous action to advance justice, peace, and love of God, neighbor, and the earth.

Duke Divinity School seeks to form scriptural imagination for the sake of renewal of the church, to bring the Christian tradition into lively dialogue with the world of the research university, and to articulate a Christian witness about crucial issues of our time.

Gammon Theological Seminary, a historically African American institution, is a unique and diverse community that seeks to educate and equip called individuals to become prophetic leaders who will commit to and practice a liberating and transforming spirituality that is deeply rooted in the African American religious experience.

Garrett-Evangelical Theological Seminary founded in 1853 and located on the campus of Northwestern University, serves the church and the world through preparing public theologians and scholars who are equipped to proclaim the good news of the gospel, to foster deep spirituality in the lives of others, to serve with cultural competence and commitment to racial equity, and to lead transformative change for the well-being of all persons and creation.

Iliff School of Theology situates itself in the world and deliberately and critically operates out of the complexities of the world to educate and develop leaders with courageous theological imaginations to serve the world, the church, and the academy as pastors, activists, and academics and, because of its United Methodist heritage and relationships, is committed to social justice, inclusiveness, and religious diversity.

Methodist Theological School in Ohio prepares Christian leaders for lives of lasting significance in service to the church and the world. It is a learning community united by shared commitments to social justice and the care of God's creation.

Uniquely positioned in the southwestern United States, **Perkins School of Theology/Southern Methodist University** prepares women and men for faithful leadership in Christian ministry through the integration of rigorous theological reflection on theory and practices across disciplines—within a culturally and theologically diverse community of faculty and students—and practical experience gained during the Perkins Internship.

Centered in Christ and rooted in the Wesleyan tradition, **Saint Paul School of Theology** is a seminary of collaborations committed to forming people for ministry

through rigorous academics and radically diverse contextual experiences.

Spirit-led and steeped in the historic Christian faith, **United Theological Seminary** recruits and educates faithful leaders for pastoral ministry, worship, mission, and renewal in the local and global church.

Seated in the nation's capital and centered in the Christian tradition, **Wesley Theological Seminary** equips exemplary teachers, preachers, and leaders to be prophetic voices in the church and the world.

Summary Report of the 2013-2016 Commission for the Study of Ministry

The Charge to the 2013-2016 Commission for the Study of Ministry

The 2012 General Conference authorized the 2013-2016 Commission for the Study of Ministry to undertake its work based on guidelines stated in Petition 20868-MH-Non-Dis, which assigned the following tasks to the Commission:

"The scope of the work will be to provide future research and recommendations on any ministry issue lacking clarity from the 2012 General Conference. Secondly, the work of the Focus Team will be constructive and futuristic, examining the following issues that continue to need work:

1. **The nature and grounding of the elder;**
2. **The nature and grounding of the variety of lay ministries;**
3. **Course of Study and education for local pastors;**
4. **The status of associate membership;**
5. **The education of clergy in terms of seminary reform, relevant curriculum, global theological education, funding, and debt of seminary graduates; and**
6. **The present accountability structure of United Methodist theological schools including the University Senate and Commission on Theological Education."**

The commission is pleased to offer this report, including legislative proposals for the 2016 General Conference.

Observations and Analysis

***Note: Unless preceded by "ADCA," all Disciplinary references are to* The Book of Discipline of The United Methodist Church, 2012.**

I. The Mission of the Church and Its Challenges

The United Methodist Church is clear about its stated mission, to make disciples of Jesus Christ for the transformation of the world (¶ 120), and is challenged today to make significant changes in order to fulfill that mission better. Our challenge is an adaptive one, as technical solutions are inadequate, and defining the problem itself requires new learning (Heifetz). Our challenge is also generative. The Church must create networks for formation and support to advance and develop for future generations.

To fulfill our Church's mission and thrive in the twenty-first century, we must find new settings and structures to adapt its heritage and practices in order to generate a living church for our time. In particular, we must prioritize Wesleyan understandings of service, word, sacrament, order, compassion, and justice to articulate a compelling vision of ordination that engages leaders in lifelong formation.

Recommendations

II. Increasing Flexibility in Leadership Preparation

Our discussions have led us to conclude that The United Methodist Church needs to provide more entry points for Church leadership and be more flexible in how we define and prepare for the leadership we need. Our proposals for achieving those goals are as follows:

1. **Remove the minimum age restriction for local pastors** to apply for provisional membership **(see *ADCA,* ¶ 324.6).**
2. Charge the General Board of Higher Education and Ministry with continued conferencing on theological education.
3. Engage United Methodist seminaries to strengthen Course of Study.
4. Allow candidates to complete the required United Methodist courses in history, doctrine, and polity through approved online offerings.
5. Advanced degrees (beyond the bachelor's degree) combined with basic graduate theological studies could be considered by Boards of Ordained Ministry as educational preparation for ordained ministry. The issues here require further study and we commend this question to the next commission **(see *ADCA,* Non-Disciplinary Resolution to renew commission).**

III. Leadership and the Nature of Ordination

1. **Deepening the theology of ordination:** We have proposed legislation clarifying our ordination theology, especially in the introductory paragraphs of

each section **(see *ADCA,* ¶¶ 301.1, 301.2, 302, 305, and NEW Section VI Introduction).**

2. **Clarifying the relationship between ordination and the sacraments (see *ADCA,* ¶¶ 316, 328, 340).**
   a. *All ministry, including the ministry of the laity, deacons, elders, and local pastors, is grounded in the sacraments of baptism and Holy Communion, with baptism as the fundamental initiation into the body of Christ, and called into a life of discipleship.*
   b. *While ministry is born out of baptism, it is sustained in the Eucharistic meal initiated by Jesus Christ's breaking bread with his disciples and giving his own ministry and life for the healing of the world.*
   c. *Administration of the sacraments is an act of receiving God's Spirit to preside at the celebration of God's sacraments.*
3. **Reshaping the ordination process:** We propose that the 2016 General Conference reshape the entry process into ordained ministry, such that persons may be ordained and elected to provisional membership after completing all educational requirements, followed by a residency period, then eligibility for election into full membership **(see *ADCA,* NEW Section VI).**
4. Increasing flexibility for deacons to preside at the celebration of the sacraments **(see *ADCA,* ¶ 328).**

IV. Leadership Support and Development Through Pathways for Thriving in Ordained Ministry

1. **Strengthen the requirement for lifelong learning and coaching:** Change the word "should" in the first sentence of ¶ 351.2 to "shall" **(see *ADCA,* ¶ 351.2).**
2. **Covenant groups for clergy:** All candidates and clergy shall participate in covenant groups for mutual support and growth across their lifetime of ministry.
   a. ***Add group mentoring during the period between certification of candidacy and provisional membership* (see *ADCA*, ¶ 349.1a).**
   b. ***Add group mentoring for local pastors* (see *ADCA*, ¶ 349.3).**
   c. ***Continue*** and strengthen mentoring groups for certified candidates (¶ 349.1a), covenant groups for provisional members (¶ 326), deacons (¶ 328), and elders (¶ 332).
   d. ***Emphasize*** the importance of all deacons and elders participating in covenant with members of their respective order and local pastors participating in their fellowship (¶¶ 323, 328, 332).
3. **Periodic clergy assessments:** Clergy shall regularly participate in two forms of periodic reviews of their ministries.
   a. ***Ongoing evaluation:*** We propose clearer guidance for ongoing evaluation of full connection members and local pastors and we recommend that cabinets and Boards of Ordained Ministry partner with the General Board of Higher Education and Ministry to use the agency's Effective Ministry Assessment process.
   b. ***Periodic, more in-depth assessment:*** Every eight years, each clergyperson shall engage in an extensive personal and professional assessment and development process **(see *ADCA,* ¶ 350.3).**

V. Enhance Preparation of and Support for Local Pastors

1. **Education and training (see *ADCA* ¶¶ 319.4, 322.1(3), 324.6c), 1421.3d):**
   a. *Create an undergraduate degree program that meets Course of Study requirements.*
   b. *Remove the phrase "five-year" everywhere the* Book of Discipline *references Course of Study to create flexibility for these alternatives.*
2. **Support and accountability:** Local pastors are accountable for ministry through their local churches, district superintendents (¶ 350), and the district Committees on Ordained Ministry. Local churches are encouraged to support local pastors as they meet the commitments of ministry and education.

   Each annual conference has a Fellowship of Local Pastors and Associate Members to provide mutual support for its members for the sake of the life and mission of the Church. Local pastors are encouraged to nurture collegial relationships through participation in lectionary groups, covenant peer groups, etc.

   Annual conferences are encouraged to include the blessing and sending forth of newly licensed local pastors during the annual conference session.
3. **Associate membership:** The commission discussed the role and status of associate members as a part of conversations related to licensing, education, and ongoing support of local pastors and associate members. At this time, the commission does not recommend changes to "Section V. Associate Membership," *Book of Discipline*.

VI. Leadership for Very Small Congregations

The commission studied the use of certified lay ministers serving in pastoral roles within very small congregations. After considering legislative options to create new possibilities for churches transitioning toward closing, the commission determined that conferences could better handle such work in less formal ways. Adding to the *Book of Discipline* would be more complicated than helpful.

VII. Clarifying the Status of the Certified Lay Minister

Different conferences utilize certified lay ministers (¶ 271) in a variety of ways. The district Committee on Lay Servant Ministries (¶ 668) should be charged to *review* certified lay ministry candidates. The dCOM should not be the body to vet the candidate for certified lay ministry and make a recommendation unless the Board of Laity is unable to do so **(see *ADCA,* ¶ 666.10 and NEW ¶ 668.4).**

VIII. Conclusion

Focused and sustained study of ministry continues to require attention and responsiveness to cultural needs and church-wide expectations. The 2013-2016 Commission for the Study of Ministry requests renewal for the 2017-2020 quadrennium. The resolution to renew the commission for the 2017-2020 quadrennium lists details related to the commission's structure, the questions to address, and funding **(see *ADCA,* Ministry and Higher Education/ Superintendency – Non-Disciplinary Resolution).**

Works Cited

Heifetz, Ronald A. *Leadership Without Easy Answers*. Cambridge, Mass.: Belknap of Harvard UP, 1994.

Report of the 2013-2016 Commission for the Study of Ministry

The Charge to the 2013-2016 Commission for the Study of Ministry

The 2012 General Conference authorized the 2013-2016 Commission for the Study of Ministry to undertake its work based on guidelines stated in Petition 20868-MH-Non-Dis, which assigned the following tasks to the commission:

"The scope of the work will be to provide future research and recommendations on any ministry issue lacking clarity from the 2012 General Conference. Secondly, the work of the Focus Team will be constructive and futuristic, examining the following issues that continue to need work:

1. **The nature and grounding of the elder;**
2. **The nature and grounding of the variety of lay ministries;**
3. **Course of Study and education for local pastors;**
4. **The status of associate membership;**
5. **The education of clergy in terms of seminary reform, relevant curriculum, global theological education, funding, and debt of seminary graduates; and**
6. **The present accountability structure of United Methodist theological schools including the University Senate and Commission on Theological Education."**

Organized by the 2012 resolution and pursuing this charge, the commission is pleased to offer this report, including legislative proposals for the 2016 General Conference.

Observations and Analysis

***Note: Unless preceded by "*ADCA,*" all Disciplinary references are to* The Book of Discipline of The United Methodist Church 2012.**

I. The Mission of the Church and Its Challenges

The United Methodist Church is clear about its stated mission, to make disciples of Jesus Christ for the transformation of the world (¶ 120), and is challenged today to make significant changes in order to fulfill that mission better. The Call to Action Report (www.umc.org/who-we-are/call-to-action), which served as a backdrop to restructuring proposals at the 2012 General Conference, grew out of a sense that we were not adequately fulfilling our mission as a denomination. Our challenge is an adaptive one, as technical solutions are inadequate, and defining the problem itself requires new learning (Heifetz). While we must always listen for the Spirit, this is a particularly important time to attune our ears to the Spirit, who will guide us "into all the truth" (John 16:13 NRSV).

Our challenge is also generative. The United Methodist Church's heritage as a spiritual growth movement within a sacramental church is particularly suited to "emerging"/ "emergent church" interests in liturgy, sacrament, spiritual discipline, and incarnational theology that views nature, body, mind, and soul wholistically. The Church must create networks for formation and support to advance and develop these interests for future generations.

In addition, The United Methodist Church needs to cultivate a "learning organization" culture, continuously engaging living Wesleyan theology and contemporary ministry practices. Bishops, deacons, elders, and local pastors must have avenues for constant learning and growth, enriching and fulfilling their ministries as teachers. This does not mean imposing views on church members; rather, the culture of a learning organization is a mutual, collaborative process between lay and clergy that seeks insight into how our living tradition connects with contemporary contexts and issues.

To fulfill our Church's mission and thrive in the twenty-first century, we must find new settings and structures to adapt its heritage and practices in order to generate a living Church for our time. In particular, we must prioritize Wesleyan understandings of service, word, sacrament, order, compassion, and justice to articulate a compelling vision of ordination that engages leaders in lifelong formation. We must engage in generative work, drawing on the United Methodist way of being church as a creative resource to stir new imagination and design for today's mission.

The 2012 General Conference charged the Commission for the Study of Ministry to lead the Church in facing these adaptive and generative challenges and resolving issues that hinder the ministry and mission of the Church. We have wrestled with the challenges in conversation with

groups and constituents who have helped to shape our observations and recommendations.

II. The Contemporary Context for Ministry and Leadership Formation

If transforming the world is part of the mission to which God calls us in Jesus Christ, what does this world look like? Where do we begin the work of transformation?

The acronym *VUCA* provides a shorthand way to describe our world. We live in a world that is ***v****olatile,* ***u****ncertain,* ***c****omplex,* and ***a****mbiguous* (Johansen). Global climate change; economic growth and income inequality; political polarization and instability; flourishing racial-ethnic and religious diversity; and the constant onslaught of information reflect a new day. This is a challenging world, but the challenges also bring opportunities.

If this is the world in which we live and serve, what kind of leadership does the Church need? How will our context for ministry shape our visions for ministry? If our description centers on decline and demise, then our ministry may focus on recapturing what has been lost. If our description centers on volatility, uncertainty, complexity, and ambiguity in an age of religious change and new information, then our ministry may focus on discerning the winds of the Spirit amidst the winds of change. To discern God's way, we need to draw upon our rich theological and spiritual resources.

Yet, the future cannot be a simple return to the past. Ministry occurs in contexts—historical, social, and cultural. Jesus told stories and used images that connected with first-century listeners. When we ask questions about the nature and ordering of ministry, formation for ministry, and effectiveness in ministry, we need to consider the fullness of our contexts and God's movements in our Church and world, past and present.

III. The Leadership We Need

What kind of leadership does The United Methodist Church seek in the twenty-first century? What leadership qualities would help us in our adaptive and generative work? Many voices contributed to this conversation. Qualities might include:

- Spiritual depth, a vibrant relationship with God through Jesus Christ, and a sense of call into licensed or ordained ministry that grows out of that relationship;
- Intellectual grounding in Scripture, historical theology, systematic theology, and practical theology;
- Intellectual openness to God's revelation in many times and places, including an understanding of history, other religious traditions, literature, and sciences;
- Social and emotional intelligence;
- Strong basic ministry skills, especially good communication skills; and
- Adaptive leadership skills, such as conflict transformation and vision to lead change.

We risk reaching for a technical solution to answer questions of leadership. If we understand leaders as "outcomes" with a set of features, we might easily conclude that we can determine a clear path or process for developing leaders. Such linear, product-driven, technical thinking may not honor the organic, messy, and contextual reality of how God calls and deploys leaders for the Church. Scripture suggests that leaders are less a product of a linear process than a gift of God to the faith community, called for a particular time to serve God—even with their shortcomings—and to shape, guide, develop, and lead.

A variety of sources and influences develop and deepen the leaders described in Scripture. Cooperating with God's vision for creation, transformed leaders and transformed communities—not theological schools or learning systems—reshape the Church and society through leading the work and witness of social justice, compassion, mission, and ministry.

The following are guiding questions as we consider leadership for the Church in the twenty-first century:

- What are the fruits of someone called to and gifted for licensed or ordained ministry?
- What formative experiences and curricula transform individuals for vibrant ministry? What is needed in academic degrees, mentoring, apprenticeships, and core teachings?
- How might we accommodate each leader's unique gifts? How might the needs of a first-career young adult be different from a third-career, middle-aged adult? How might curricula adapt to accommodate differences?
- What contextual learning must occur to transform the community where one serves? What core skills are needed regardless of context?
- What strategies are needed for ongoing transformation of the leader in a culture of shifting tensions and ever-changing contexts?

IV. Formation for Leadership

Given the complexity of our world and the challenges we face, the education and formation of clergy and pastoral leaders is more complicated and challenging than ever before. Currently, four components—often understood implicitly as stages—mark the trajectory of vocation into ordained and/or set-apart ministry: vocational discernment, spiritual/intellectual formation, practice and placement, and mentoring.

These components are often assumed to focus on individuals. However, this individual-focused, linear picture does not account for the complexity that envelops our ecclesial and broader cultures. Thus, we need to identify places where systemic integration and collaboration occur in forming persons for set-apart ministry.

First, United Methodist seminaries collaborate with local churches and judicatory bodies (e.g., bishops, cabinets, Boards of Ordained Ministry). Learning from these collaborations and providing incentives to replicate and expand collaborations will strengthen United Methodist theological education and formation. Though there is disagreement about the current structure of theological education and the amount of direct input the Church should have in seminary curriculum, collaborations between the Church and seminaries can open both to the world's changing dynamics and promising resources. As Bishop Grant Hagiya says, ". . . [T]he academy must work more directly with the needs of the church and . . . the church must reduce its huge expectations of the seminary" (45).

Collaborations might include:

1. Assessing and deploying technology to enhance the intentionality and accessibility of education and formation for pastoral leaders;
2. Learning from vital congregations and their leaders in the global south; and
3. Working in partnership with immigrant communities within our neighborhoods to develop leadership formation.

Numerous opportunities wait for us in the midst of challenges and complexity.

Second, The United Methodist Church must examine how to use our financial resources most effectively for ministry formation. Many socioeconomic factors impinge on education for ministry, among them the costs of higher education. By requiring graduate education for ordination, for instance, we are asking persons to invest significant resources; often seminary graduates accumulate debt, and then serve in positions with a compensation rate that makes repaying that debt difficult (Early). We are grateful that the General Board of Higher Education and Ministry's Seminary Indebtedness Task Force is studying educational debt in the Church and that several United Methodist seminaries are developing programs to address the problem. The task force's report is printed in the *Advance Daily Christian Advocate* and posted at *www.gbhem.org/gc16*.

Recommendations

V. Increasing Flexibility in Leadership Preparation

Recommendations in Section V address points 3, 5, and 6 as outlined above in the commission's task.

Our discussions have led us to conclude that The United Methodist Church needs to provide more entry points for Church leadership and be more flexible in how we define and prepare for the leadership we need. Our proposals for achieving those goals are as follows:

1. **Remove the minimum age restriction for local pastors to apply for provisional membership:** The current requirement for local pastors to have reached forty years of age before applying for provisional membership is no longer relevant or useful. Its removal broadens another pathway into ordained ministry. This proposal pairs with efforts to strengthen Course of Study **(see *ADCA,* ¶ 324.6).**

2. **Charge the General Board of Higher Education and Ministry with continued conferencing on theological education:** Theological education should be a continuous topic of exploration through venues created and sponsored by the General Board of Higher Education and Ministry. Such conversations should include seminaries, educational institutions, bishops, and annual conference leadership.

3. **Engage United Methodist seminaries to strengthen Course of Study:** We propose that the General Board of Higher Education and Ministry draw on the resources of United Methodist seminaries and educational institutions continuously to improve Course of Study.

4. **Online Study of United Methodist courses:** Allow candidates to complete the required United Method-

ist courses in history, doctrine, and polity through approved online offerings. This proposal pairs with the strengthened mentoring and formation structures discussed in Section VII below.

5. **Alternative advanced degrees:** Advanced degrees (beyond the bachelor's degree) combined with basic graduate theological studies could be considered by Boards of Ordained Ministry as educational preparation for ordained ministry. Should Boards of Ordained Ministry have flexibility to investigate and accept advanced degrees in fields relevant to ministry, when integrated with basic graduate theological studies in an approved seminary, revising ¶ 335(3)(b)? The issues here require further study and we commend this question to the next commission **(see *ADCA,* Non-Disciplinary Resolution to renew commission).**

VI. Leadership and the Nature of Ordination

Recommendations in Section VI address points 1 and 2 as outlined above in the commission's task.

A major theme of this commission's work has been to study the theology of ministry and the nature and theology of ordination in The United Methodist Church. This prompted two major inquiries: (a) the relationship between ordination and the sacraments and (b) the relationship of licensing and ordination to conference membership.

Regarding the first inquiry, United Methodists often describe sacramental leadership as "sacramental authority," stationed in the Order of Elder. This language and its underlying assumptions are misleading. Our theology and practices of ministry in the Wesleyan tradition do not give rise to "sacramental authority," as if we are the givers of God's grace. Rather, the commission recognizes that sacraments are God's gift to the Church, binding together all laity and clergy in ministry. As gifts, sacraments need to be received and administered so all people may participate with openness to God's Triune presence. The elder's authority "to administer the sacraments" emerges from the Holy Spirit's gift and power. As such, in the Laying on of Hands and Prayer for Elders during the ordination service, the church first invokes the Spirit and then authorizes elders to carry out the work that God empowers.

We have complicated this understanding of ordination and the sacraments by ordering ministry in such a way that regularly *depends upon* non-ordained persons to preside at the celebration of the sacraments. Both licensed local pastors and commissioned ministers in preparation for ordination as elders are authorized and expected to celebrate baptism and Holy Communion, although this responsibility has been reserved to the ordained in most church bodies through Christian history. Under our present system, we have normalized this historical and theological anomaly, and unnecessarily so. While the missional urgency for ministry has extended the responsibility for celebrating the sacraments to local pastors, the exception has increasingly become the rule.

Regarding the relationship of licensing and ordination to conference membership, the Church faithfully deploys its clergy into the world for the sake of Christ's gospel, yet we have created practices of licensing and ordination that are not deeply grounded in a robust theological understanding of Christian ministry and ordination. The theology and practice of commissioning is not fully understood, thus creating a sense of liminality for persons in the roles of commissioned ministers during the time of provisional conference membership. Further, the current attachment of ordination to full conference membership subordinates the primacy of the Church's mission to the Church's structure. Instead of deploying ordained persons to do the work of the ordained, we delay ordination until the completion of the provisional period; instead of ensuring that the church receives ordained persons to meet urgent missional needs, we emphasize the rights and responsibilities associated with conference membership and postpone ordination.

This commission focused on the church's vitality and the promise of new leadership to continue building this vitality. We sought to develop a process that is true to our Wesleyan traditions, resonant with the ecumenical church, and open to new clergy seeking ordination and authorization to lead the church's full ministry, even as provisional members. We have proposed a reshaping that is more coherent, clear, and congruent with the larger Christian tradition.

Thus, we propose the following legislative initiatives:

1. **Deepening the theology of ordination:** We have proposed legislation clarifying our ordination theology, especially in the introductory paragraphs of each section. Ministry, in all of its forms, is a gift of the Holy Spirit, exemplified in the language proposed for ¶ 301.2: "Individuals discern God's call as they relate with God and their communities, and the Church guides and confirms those callings. Calls—

and the discernment and confirmation of them—are gifts of the Holy Spirit" **(see *ADCA,* ¶¶ 301.1, 301.2, 302, 305, and NEW Section VI Introduction).**

2. **Clarifying the relationship between ordination and the sacraments:** Our exploration led to the following theological convictions, which undergird the proposed legislation and require reflection on all forms of ministry throughout the Church **(see *ADCA,* ¶¶ 316, 328, 340).**

   a. ***All ministry, including the ministry of the laity, deacons, elders, and local pastors, is grounded in the sacraments of baptism and Holy Communion, with baptism as the fundamental initiation into the body of Christ and call into a life of discipleship.*** The baptized are called to follow Jesus Christ and to serve God with their whole lives. Their baptismal call sends them out to participate in God's work in creation. Within the body of Christ, some are called, equipped, and set apart to lead the Body so the whole may flourish. Those called to the ministry of deacon are called to witness to the Word in their words and actions and to lead the community's service in the world for the sake of enacting God's compassion and justice. Those called to the ministry of elder are called to preach and teach the Word, administer the sacraments, and order the life of the Church so it can be faithful. Those called to the ministry of local pastor are called to preach and teach the Word, preside at the celebration of the sacraments, and order the life of the local congregations in which they serve. The ministry of all Christians is to live every day, in every aspect of their lives, as Christ's disciples in the world, and to embody God's call to serve; to love God with all their heart, mind, soul, and strength; and to love their neighbors as themselves. Each of these ministries is vital to Christ's church and its service in the world.

   b. ***While ministry is born out of baptism, it is sustained in the Eucharistic meal initiated by Jesus Christ's breaking bread with his disciples, and giving his own ministry and life for the healing of the world.*** This meal is a thanksgiving for God's good gifts, for Jesus' life, and for the continuing work of the Spirit. The meal is a renewing call to the body of Christ—beckoning the community back to its calling into discipleship and nourishing the body with food to strengthen its commitment and service. Within the Body, the deacon is called to set the table, to receive and serve the bread and cup, and to send the community back into the world to serve—and, with the permission of the bishop, to preside at Holy Communion "for the sake of extending the mission and ministry of the church" (¶ 328). The elder is called to administer the sacrament of Holy Communion, leading the people in the feast of celebration and ensuring that all of God's people have opportunity to receive Holy Communion (¶ 340). The local pastor is called to preside at the celebration of Holy Communion within a particular appointment (¶ 316). All of the gathered community actively receive and participate in God's grace as conveyed in Holy Communion, opening themselves to God's action in their lives and to the transformative power of God's Spirit, then going forth to be God's presence in the world.

   c. ***Administration of the sacraments is an act of receiving God's Spirit to preside at the celebration of God's sacraments.*** The Christian tradition celebrates the origins of all life in God's Spirit. In the beginning, God's Spirit moved over the waters (Genesis 1:1-2) and bestowed the breath of life upon every living being—*nephesh hayah* (1:20, 27). All people of God are gifted and sustained by God's Spirit, and the gifts of life and calling of God continue to be poured out irrevocably (Romans 11:29). The language we have for the Spirit's action in baptism, Holy Communion, and ordination is the same: "pour out your Spirit upon [this person], that [this person] may be. . . ." With these words, we seek the Spirit to make us new.

   This means that "sacramental authority" is not adequate to describe ministry. "Sacramental authority" suggests a power that certain people hold, rather than a gift bestowed by God. For example, "take thou authority as an elder," as spoken in the service of elder ordination, reminds us that elders *receive* that authority, and that they are called to trust the Spirit's outpouring of life as they administer the sacraments. To administer is to preside and also to give leadership that ensures the offering of baptism and Holy Communion to all of God's people. Similarly—but in more circumscribed ways—local pastors (¶ 316)

and those deacons granted authority by the bishops "to extend the mission and ministry of the church" (¶ 328) are being called to preside at the celebration of the sacraments within their designated settings.

3. **Reshaping the ordination process:** We propose that the 2016 General Conference reshape the entry process into ordained ministry, such that persons may be ordained and elected to provisional membership after completing all educational requirements, followed by a residency period, then eligibility for election into full membership. The Wesleyan tradition has always emphasized the lifelong process of growing in faith, recognizing God's movement in young lives through prevenient grace, and continually offered to people as they grow in relationship to God through justification and sanctification. The tradition also emphasizes a life of growing in ministry, initiated at baptism and followed by confirmation and professing church membership. Similarly, ordination is a process, and begins with inquiry, discernment, and several levels of preparation, followed by ordination and ongoing formation under supervision until the person and the church discern a readiness for full membership.

   This proposal would authorize the Church, guided by the Holy Spirit, to ordain persons and elect them into provisional membership when they have completed all candidacy and educational requirements. Additionally, the Church would reserve full membership to a later action, after the ordained provisional member completes a residency period and after the church further discerns that provisional member's readiness for full and lifelong responsibility in and for the connection. Ordination is a lifelong relationship with God and the Church, effected by the pouring out of the Holy Spirit. The *authorization to perform ministerial functions* depends upon conference relationship. This authorization begins with ordination and provisional membership.

   The United Methodist Church has already established practices to require the surrender of such authorization by those ordained clergy who exit the ministry or The United Methodist Church (¶¶ 359-361). The exit procedures for ordained persons who are not elected into full membership would be parallel. This movement through stages of relationship finds its parallels in ecumenical practice and in other professions, such as medicine. It is also attuned to the traditions of The United Methodist Church and its antecedent denominations, which have taken different forms over nearly three hundred years but have been marked by movements, or stages, in ordained ministry and conference relationships **(see *ADCA,* NEW Section VI).**

4. **Increasing flexibility for deacons to preside at the celebration of the sacraments:** We propose that bishops be empowered to authorize deacons to preside at the celebration of the sacraments. This authority is grounded in the Church's mission in a particular context, but need not be limited to the particular place of appointment or to circumstances in which an elder is not present. This proposal, as those offered above, is clearer and more congruent with the larger Christian tradition and bears promise for extending and deepening the ministry of Christ's church in the world **(see *ADCA,* ¶ 328).**

VII. Leadership Support and Development Through Pathways for Thriving in Ordained Ministry

Recommendations in Section VII address points 1, 3, and 5 as outlined above in the commission's task.

The commission studied vocation and the development of The United Methodist Church's leadership to address issues of support, accountability, learning and growth opportunities, and security of appointment. The discussions have led our group to affirm the need for the Church to:

- Build relationships that foster effective mentoring during candidacy and provisional periods and focus on leadership formation;
- Require lifelong mentoring, learning, and coaching, and provide a range of models to guide conferences in designing and implementing approaches that best fit their unique needs;
- Promote effectiveness through the use of the General Board of Higher Education and Ministry's *Effective Ministry Assessment* process;
- Collaborate with the General Board of Higher Education and Ministry to support annual conference boards and cabinets in their work of holding clergy accountable to effective ministry.

Based on these needs, the commission brings forward three proposals:

1. **Strengthen the requirement for lifelong learning and coaching:** Change the word "should" in the first sentence of ¶ 351.2 to "shall." This ensures that clergy actively engage in lifelong learning and coaching. The revised paragraph would read: "A clergy member's continuing education and spiritual growth program *shall* include such leaves at least one week each year and at least one month during one year of every quadrennium" (emphasis added).

   Further, the Wesleyan Movement has always emphasized the importance of group mentoring to promote fellowship and accountability in spiritual and educational growth. Thus, this petition would make the new ¶ 351.2 consistent with ¶ 351.1 in the 2012 *Book of Discipline*: "Throughout their careers, clergy shall engage in continuing education for ministry, professional development, and spiritual formation and growth in order to lead the church in fulfilling the mission of making disciples for Jesus Christ. This shall include carefully developed personal programs of study augmented periodically by involvement in organized educational and spiritual growth activities" (emphasis added) **(see *ADCA*, ¶ 351.2).**

2. **Covenant groups for clergy:** All candidates and clergy shall participate in covenant groups for mutual support and growth across their lifetime of ministry. The 2012 General Conference enacted the previous commission's legislation for ministry candidates to participate in candidacy mentoring groups (¶ 349.1a). The response has been very positive. We now propose that similar groups be developed and continued throughout the active ministry of every clergyperson:

   a. ***Add group mentoring during the period between certification of candidacy and provisional membership.*** When candidates are outside of the bounds of the annual conference, such as in seminaries, they shall be assigned to courtesy mentoring groups **(see *ADCA*, ¶ 349.1a).**

   b. ***Add group mentoring for local pastors.*** Assign local pastors to a mentoring group, wherever possible. While there are some challenges to group mentoring (geographical distance, new pastoral appointments, schedules, participants' resistance, time frame of 5-12 years), the group process nonetheless has proven beneficial. As mentors are identified and groups form, we recommend that Boards of Ordained Ministry train mentors to communicate expectations and provide for consistency among groups. The General Board of Higher Education and Ministry will train annual conferences in developing and implementing clergy group mentoring **(see *ADCA*, ¶ 349.3).**

   c. ***Continue*** and strengthen mentoring groups for certified candidates (¶ 349.1a), covenant groups for provisional members (¶ 326), deacons (¶ 328), and elders (¶ 332).

   d. ***Emphasize*** the importance of all deacons and elders participating in covenant with members of their respective order and local pastors participating in their fellowship, which may include covenant groups for spiritual growth, ministry coaching, and other forms of spiritual enrichment and training (¶¶ 323, 328, 332).

3. **Periodic clergy assessments:** Clergy shall regularly participate in two forms of periodic reviews of their ministries. In order to support clergy and hold them accountable to reflect seriously on the meaning and fruitfulness of their ministries, annual conferences shall organize two kinds of periodic reviews of clergy on a regular rotation.

   a. ***Ongoing evaluation:*** We propose clearer guidance for ongoing evaluation of full connection members and local pastors. It is essential for each cabinet and Board of Ordained Ministry to follow the mandate to develop clear "criteria, processes, and training" that will provide the basis for evaluation (¶ 350.1). The criteria for self-evaluation should include self-assessment and appropriate metrics, and we recommend that cabinets and Boards of Ordained Ministry partner with the General Board of Higher Education and Ministry to use the agency's *Effective Ministry Assessment process.*

   b. ***Periodic, more in-depth assessment:*** Every eight years, each clergyperson shall engage in an extensive personal and professional assessment and development process. Cabinets and Boards of Ordained Ministry, in consultation with the chairs of the orders and fellowship, will design and implement this process. It shall include both a formal review and an in-depth renewal opportunity comprised of a combination of elements, such as:

- Time apart for prayer and reflection,
- Reflection with a covenant group,
- Meetings with a coach,
- Celebration of ministry milestones, and
- Discernment of future ministry challenges and opportunities.

In addition, the review shall include personal and professional self-assessment, objective measures, observations of trends from the previous eight years, and some form of peer review. Each district superintendent shall receive the initial report of the eighth-year effectiveness review. When deemed important to the evaluation process, the cabinet or Board of Ordained Ministry may request psychological assessments. When recommended by the district superintendent, clergy under review may meet with the bishop and members of the cabinet to assess the review and establish next steps **(see *ADCA,* ¶ 350.3).**

VIII. Enhance Preparation of and Support for Local Pastors

Recommendations in Section VIII address points 3, 4, and 5 as outlined above in the commission's task.

1. **Education and training:** While some local pastors will have a master of divinity, most continue theological education through Course of Study (¶ 319.1). The commission recognizes the desire for an alternative to the traditional five-year (or 20-course) program, and the opportunity to earn a degree at Course of Study's completion.

   a. Create an undergraduate degree program that meets Course of Study requirements: Authorize the General Board of Higher Education and Ministry to partner with United Methodist-related colleges and universities to develop a degree program that would also meet the requirements of the Course of Study.

   b. Remove the phrase "five-year" everywhere the* Book of Discipline *references Course of Study to create flexibility for these alternatives.

   These proposed changes would increase educational access and provide well-rounded liberal arts and theological education for local pastors via an undergraduate institution (**see *ADCA ¶¶ 319.4, 322.1(3), 324.6c), 1421.3d).***

2. **Support and accountability:** Local pastors are accountable for ministry through their local churches, district superintendents (¶ 350), and the district Committees on Ordained Ministry (dCOM). The local pastor meets annually with the dCOM to be recommended for continuance of a license and the opportunity to serve (¶ 319.2). The dCOM is encouraged to have a robust set of information each year to evaluate the ministry of the local pastor, which may include:

   - Clergy annual assessment/evaluation,
   - Educational progress/Course of Study transcripts,
   - Mentor report,
   - Continuing education report for local pastors who have finished educational requirements, and
   - Written materials submitted in advance for review concerning theology, preaching, leadership, practice of ministry, etc.

   Local churches are encouraged to support local pastors as they meet the commitments of ministry and education. This can include supporting the clergy family while the local pastor is away for Course of Study, providing financial support for Course of Study and other training, and communicating to the congregation the expectations and benefits of being part of the United Methodist connection.

   Each annual conference has a Fellowship of Local Pastors and Associate Members to provide mutual support for its members for the sake of the life and mission of the Church. The fellowships are encouraged to provide regular gatherings for continuing formation; promote study; develop a bond of unity and commitment to the mission and ministry of The United Methodist Church and the annual conference; and, enable relationships that offer mutual support and trust (¶ 323). Annual conferences, Boards of Ordained Ministry, and bishops are responsible for supporting and funding the fellowship.

   Local pastors are encouraged to nurture collegial relationships through participation in lectionary groups, covenant peer groups, etc. All clergy shall engage in continuing education for ministry, professional development, and spiritual formation and growth in order to lead the Church in fulfilling the mission of making disciples for Jesus Christ

(¶ 351.1). It is expected that all annual conferences make available and encourage the use of spiritual guides, life coaches, pastoral counselors, or vocational mentors for all clergy—and that clergy utilize these support systems throughout their careers (¶ 349).

Annual conferences are encouraged to include the blessing and sending forth of newly licensed local pastors during the annual conference session.

3. **Associate membership:** The commission discussed the role and status of associate members as a part of conversations related to licensing, education, and ongoing support of local pastors and associate members. At this time, the commission does not recommend changes to "Section V. Associate Membership," *Book of Discipline.*

IX. Leadership for Very Small Congregations

Recommendations in Section IX address point 2 as outlined above in the commission's task.

The commission studied the use of certified lay ministers serving in pastoral roles within very small congregations and heard many stories of congregations with fifteen or fewer active members. We gratefully give witness to the important role that many such congregations have had historically in their communities. We recognize the reasons for their decline are many and various. Nonetheless, we join with others in the growing concern over the amount of energy and resources spent to deploy clergy and laity to very small, single-generation churches. The need to address these concerns continues to increase.

The commission strongly encourages conferences to share and adopt best practices that enable congregations to finish their work well and "pass the baton" to other congregations, new church starts, or community ministries where resources might be used most effectively for future disciple-making. This allows a congregation to leave a legacy for the future. Such congregations might continue to meet in the tradition of a Wesleyan Class Meeting, where they can enjoy fellowship, prayer, study, and accountability for the purpose of discipleship without the burdens of local church structure.

After considering legislative options to create new possibilities for churches transitioning toward closing, the commission determined that conferences could better handle such work in less formal ways. Adding to the *Book of Discipline* would be more complicated than helpful.

X. Clarifying the Status of the Certified Lay Minister

Recommendations in Section X address point 2 as outlined above in the commission's task.

Different conferences utilize certified lay ministers (¶ 271) in a variety of ways. The commission understands that Discipleship Ministries is proposing legislation to clarify the role and purpose of the certified lay minister. We support that effort. In our study, we have concluded that the certified lay minister is not intended to be used as a lay supply pastor and to serve a church in the same way as clergy.

1. **The district Committee on Lay Servant Ministries (¶ 668) should be charged to *review* certified lay ministry candidates.** The dCOM should not be the body to vet the candidate for certified lay ministry and make a recommendation unless the Board of Laity is unable to do so. This process confuses the nature of the dCOM, which is an extension of the Board of Ordained Ministry. The Board of Ordained Ministry relates to clergy, and the dCOM recommends candidates, local pastors, provisional members, and associate members to the Board of Ordained Ministry and clergy session for licensing and ordination. The certified lay minister is a layperson and relates to the Board of Laity. Thus, having the dCOM recommend a certified lay minister is confusing and might lead one to misunderstand the certified lay minister's role **(see *ADCA*, ¶ 666.10 and NEW ¶ 668.4).**

XI. Conclusion

Focused and sustained study of ministry continues to require attention and responsiveness to cultural needs and church-wide expectations. The 2013-2016 Commission for the Study of Ministry recommends and requests renewal for the 2017-2020 quadrennium. The resolution to renew the commission for the 2017-2020 quadrennium lists details related to the commission's structure, the questions to address, and funding **(see *ADCA,* Ministry and Higher Education/Superintendency – Non-Disciplinary Resolution).**

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Summary Report of the Seminary Indebtedness Task Force

Since 2012, the General Board of Higher Education and Ministry (GBHEM) has collected debt-related data through the Seminary Indebtedness Task Force to better understand the obstacles facing certified candidates for ordained ministry in The United Methodist Church. The Seminary Indebtedness Task Force was charged by the 2012 General Conference with creating a denominational plan to reduce and eliminate seminarian debt (Petition 20868):

Clergy Indebtedness Task Force (20868-MH-Non-Dis)

The Church Systems Task Force recommends that the General Board of Higher Education and Ministry convene a task force to address financial assistance and seminary indebtedness for seminary students by:

- addressing both Resolution 218 (Financial Help for Seminary Students) and Resolution 233 (Seminary Student Indebtedness) from General Conference 2004;
- developing a denominational plan to reduce or eliminate seminary debt for certified candidates intending to enter ordained ministry;
- including persons with diverse backgrounds and expertise to develop funding sources;
- preparing a report and recommendations for presentation to the Connectional Table and Council of Bishops no later than 2015; and
- submitting the report to General Conference 2016.

The Denominational Plan

The task force created the following plan, divided into four focus areas, to promote awareness, assistance, maintenance, and prevention to the burden of educational debt among United Methodist clergy.

I. **Research:** Understanding the current educational debt reality for United Methodist candidates for ministry, provisional members, elders, and deacons through GBHEM research.
II. **Collaboration:** Engaging denominational constituents in conversations who are directly involved in the ecology of call for a pastor.
III. **Intervention:** Identifying assistance opportunities for clergy in need of current debt relief.
IV. **Prevention:** Identifying proactive assistance to prevent future unmanageable debt burdens for clergy.

I. Research

The following summarizes the Seminary Indebtedness Task Force's work over the past quadrennium in data collection and analysis. A detailed report of this data is available in the full report at www.gbhem.org/GC16.

In a 2014 survey conducted by GBHEM, clergy and candidates for ordination aged thirty-five and under most commonly identified finances as a barrier to ordination or other professional goals in ministry. In the 2013-14 academic year, the thirteen United Methodist theological schools reported providing over $32 million in institutional scholarships and grants to students. That same academic year, these institutions disbursed over $42 million in total Stafford loans, private non-Federal Loans and Perkins loans.

GBHEM received undergraduate and graduate-level educational debt information from eleven of the thirteen United Methodist seminaries in the U.S. for each United Methodist Master of Divinity graduate in the 2013-2014 academic year. Of the students, 28.7 percent reported graduating with no debt. Graduates who borrowed averaged $22,048.29 in undergraduate debt and $44,319.16 in graduate-level debt, **for a total average debt of $66,367.45.**

For all active, full-time provisional elders and deacons with two years or less of service, the **median total annual compensation is $49,742.** This includes a median annual base salary of $38,000 plus housing allowance or parsonage. Using this median income and standard interest rates of a ten-year payment plan, a new provisional member can reasonably afford a monthly debt payment of up to $409. This equates to a **financial aid critical debt level of $35,500**—a figure the average debt load of a United Methodist seminarian graduate well surpasses. Many individuals reported student debt at more than double this critical level.

GBHEM is working to improve existing data collection with theological schools and developing a systematic way for annual conferences to annually report ordinand seminary information and local pastor Course of Study information. The agency is also analyzing data from Ministerial Education Fund distributions and the Office of Loans and Scholarships, specifically as it relates to clergy finance and debt.

II. Collaboration

GBHEM has facilitated, led, and partnered with intentional ongoing meetings over the past quadrennium among United Methodist theological schools, annual conferences, foundations, local churches, and other entities to collaborate in data collection and analysis that will help identify specific student needs. Such conversations took place at the annual meetings of the National Association of Financial Aid Administrators, Association of United Methodist Theological Schools, and National Association of United Methodist Foundations. Other joint meetings included the Boards of Ordained Ministry Staff Network, deans and financial aid officers of the thirteen United Methodist theological schools, and other leaders in United Methodist theological education across the U.S.

In February 2015, the General Board of Pension and Health Benefits, in partnership with GBHEM and the Texas Methodist Foundation, were awarded a $50,000 planning grant by Lilly Endowment, Inc., to help the Church improve financial literacy of pastoral leaders and their overall financial well-being, as part of the *National Initiative to Address Economic Challenges Facing Pastoral Leaders.* In August 2015, the three organizations submitted a collaborative implementation grant proposal for this initiative. This grant will allow for evaluation of proposed programming and continued monitoring of finance-related data over the next quadrennium.

III. Intervention

The average cost of tuition, books, and fees to attend one year of seminary is $20,000. Adding $19,000 for cost-of-living expenses, **the total cost of attendance for one year of seminary averages $39,000.**

Educational assistance is available at all levels of the Church for candidates in ministry. Students may inquire about these opportunities from their local church, theological school, and annual conference, as well as from the general agencies and foundations of the Church. A partial list of United Methodist scholarships, loans, and grants available to students and young clergy can be found in the full report at www.gbhem.org/GC16.

Federal student loan service providers also offer student borrowers government-approved repayment options. These programs include income-based reduced payment plans, extended repayment periods, and a public service loan forgiveness program to assist the borrower.

Annual conferences and foundations of the Church continue to develop additional creative intervention strategies to alleviate clergy debt and educate candidates, provisional members, and clergy on refinancing, reducing, and eliminating existing student loans. Existing programs include the **Foundation for Alabama-West Florida Annual Conference "Stegall Seminary Scholarship,"** the **Florida Annual Conference Board of Pension and Health Benefits' "Passing the Torch"** program, the **Oklahoma United Methodist Foundation's "Oklahoma United Methodist Pastor Education Fund,"** the **New England Preachers Aid Society's Higher Education Loan Program,** and the **Texas Annual Conference Emerging Leaders Initiative**'s grant program for young, gifted, diverse clergy.

In 2014, the Young Clergy Initiative Fund (YCI) awarded grants to three annual conferences focused on assisting young clergy to prevent debt and become models of faithful stewardship: the **Florida Annual Conference,** the **Texas Annual Conference Emerging Leaders Initiative,** and the **Inve$t YC** program in the **Western North Carolina Annual Conference.** A full list of YCI grant recipients can be found at www.explorecalling.org /yci/awards.

IV. Prevention

The Seminary Indebtedness Task Force identifies prevention goals as: (1) to change the culture in the Church so there is no shame around financial debt; (2) to provide financial literacy and education throughout the candidacy process; and (3) to make the realities of educational debt transparent throughout the Church.

In 2013 and 2014, Lilly Endowment, Inc., awarded grants of up to $250,000 to 67 theological schools across the nation as part of the *Theological School Initiative to Address Economic Issues Facing Future Ministers.* This initiative made awards to seven United Methodist theological schools: Boston University School of Theology; Emory, Candler School of Theology; Duke University Divinity School; Iliff School of Theology; Southern Methodist University, Perkins School of Theology; United Theological Seminary; and Wesley Theological Seminary. A summary of how each of the seven Lilly-awarded United Methodist theological schools are uniquely implementing the grants can be found in the full report at www.gbhem.org/GC16.

GBHEM continues to learn and share best practices from YCI grant recipients' progress described above and

other Lilly Endowment grant recipients within the Church, including the Indiana Foundation Rejuvenate Program, the Missouri United Methodist Foundation, and the seven United Methodist theological schools. Additionally, a new chapter on financial health and educational debt will appear in the revised handbook for certified candidates, published by GBHEM.

Plans continue to develop a financial form to equip district Committees on Ordained Ministry and Boards of Ordained Ministry when assisting candidates in the interview process to evaluate their financial health. The agency plans to expand the Academy of Faith and Money training event and offer sessions regionally in the U.S. to equip young clergy and provisional members with knowledge about church finances and stewardship.

Find the full report of Seminary Indebtedness Task Force at www.gbhem.org/GC16.

Summary Report of Africa University

Africa University is embracing a new era in the evolution of its mission as a connectional ministry of The United Methodist Church. The generous investment and prayerful affirmation of United Methodist congregations, agencies, and individuals, as well as the contributions of charitable organizations and development partners around the world, have resulted in a ministry effective in making and equipping disciples of Jesus Christ.

For twenty-three years, Africa University has delivered groundbreaking and significant instruction, research, and community service programs. These labors are the foundation for a United Methodist-related, pan-African higher education experience that develops principled leaders with the networks, skills, values, and personal attributes to serve and transform their communities.

Faithful connectional support from The United Methodist Church has built first-rate campus infrastructure comprised of forty-five buildings—all debt-free—and a permanent endowment of more than $64 million, due to significant contributions from the Africa University Development Office and investments in the Africa University Fund apportionment and World Service Special Gifts. Through Africa University, the denomination holds true to its Wesleyan values and tradition and is actively reaching out to love God's people in word and deed.

Annual full-time enrollment at Africa University stands at fifteen hundred students. Students choose among undergraduate and graduate degree programs in theology, agriculture and natural resources, education, health sciences, humanities and social sciences, and management and administration. These areas reflect crucial skills gaps in the worldwide church, as well as in the public and business sectors of students' home countries.

With the installation in March 2015 of Professor Munashe Furusa as the university's fourth vice chancellor, the institution is focused on increasing its relevance and impact. The Africa University Board of Directors continues its strong leadership role, and the directors with Furusa's guidance intend to champion key institutional priorities in the 2017-2020 quadrennium. These include enhancing student quality of life; instituting robust academic program review and development; increasing fiscal accountability to incorporate cost-cutting/right-sizing; and increasing the focus on African donors for resource mobilization.

The peace, education, and leadership formation initiatives of Africa University's flagship Institute of Peace, Leadership, and Governance are recognized as important contributions to social stability in sub-Saharan Africa. As graduates return home or serve elsewhere, African nations thrive as graduates contribute to the achievement of education, food security, public health, poverty alleviation, and governance goals.

Africa University's alumni now number more than 6,200. Graduates are at work in at least twenty-nine African countries, Australia, Asia, Europe, Latin America, and North America. Many serve The United Methodist Church and their nations in senior and strategic roles within and beyond Africa. Africa University increasingly functions as an essential feeder institution, nurturing and sending forth leaders for new institutions and initiatives that expand the mission of our denomination in Africa. Africa University alumni include:

- A Liberian graduate, **Alfred Zigbuo,** is a Global Ministries-supported missionary and administrator in the East Congo Episcopal Area. He brings experience as the country director of Operation Classroom and expertise in post-conflict healing/institution building in Liberia to his new mission field, a recently formed and conflict-ravaged annual conference.
- **Clare Paidamoyo Katiyo,** a young mother who earned a degree in health services management with United Methodist scholarship support, is now the district administrator overseeing a network of four large hospitals and thirty-seven health centers in rural Zimbabwe. Her skills and commitment put her on the front line of an ongoing national effort to improve health and save lives.
- **Ilda Guambe** was born in a remote rural village in Mozambique. She is the first woman in a family of nine to earn a degree. Her 2014 speech to the U.S. Africa Summit in Washington, D.C., was a powerful and moving invitation for African and American leaders to work together in reducing the number of early marriages and improving access to education for African girls. She continues to mentor and inspire young people in her country to stay in school to realize their God-given potential and their dreams.
- In the Democratic Republic of Congo, **Pastor Mujinga Mwamba Kora** serves as a lecturer and reg-

istrar of Kabongo Methodist University, while the **Rev. Dr. Kimba Evariste Kyakutala** is the president of Kabongo Methodist University and also lectures at Kamina Methodist University. They are both two-time graduates of Africa University and represent a growing number of alumni who lead United Methodist higher education institutions on the continent of Africa.

The United Methodist Church benefits greatly from the leadership of Africa University graduates at the general Church level and within the General Conference delegations from the African central conferences. These leaders include:

- The **Rev. Manuel João André** of West Angola and the **Rev. Daniel Mhone** of Malawi, who serve as board members of the United Methodist boards of Church and Society and Global Ministries, respectively; the **Rev. Dr. Laishi Bwalya** of the Congo Central Conference, who serves on the Connectional Table; and the **Rev. Dr. Kimba Evariste Kyakutala** of North Katanga, who is the secretary of the Standing Committee on Central Conference Matters.
- In the wider Methodist fellowship, the **Rev. Olga Choto Ranchaze** of Mozambique, serves on the World Methodist Council's Standing Committee on Education.

Increased and steadfast support for the Africa University Fund apportionment and investment through World Service Special Gifts over the next quadrennium are vital to Africa University's development and sustainability.

Together with The United Methodist Church, Africa University celebrates its progress as a world-class university for ethical and transformational leadership development. Africa University is changing Africa in exciting ways as its students and graduates learn here, live here, lead here, and serve God, all the time and everywhere.

Summary Report of the Commission on Central Conference Theological Education

General Conference 2012 established the Central Conference Theological Education Fund and charged the Council of Bishops to elect a commission that would administer the fund and set policies and procedures.

General Conference 2012 set these priorities for funding submissions to the Central Conference Theological Education Fund:

- Development of theological schools;
- Development of Courses of Study;
- Development of libraries and contextually developed resources;
- Scholarships and faculty development;
- Support for associations and networks of faculty and schools;
- Support for new and innovative approaches to theological education.

Guided by these priorities, the newly formed commission gathered in August 2013, in Haslev, Denmark, to begin its work. The commission set four general priorities for funding:

- Capacity building;
- Development of contextual education;
- New and innovative initiatives;
- Sustainability.

The commission also established guidelines for who may apply for these funds:

- Institutions in central conferences that are related to The United Methodist Church;
- Boards of Ordained Ministry;
- Organizations that are integrally related to ministry in The United Methodist Church and theological education.

The commission further stipulated that "no individual applications will be accepted for scholarships. Scholarships would be requested via institutions for faculty or students as they expand the capacity of the school in particular fields, or by Boards of Ordained Ministry to strengthen the ministerial outreach for a particular context for ministry."

In February 2014, the commission met in Atlanta, Georgia, USA, to review applications and award the first grants. Fifty-seven grants totaling more than $1 million were awarded for theological education in eleven countries in Africa, Asia, and Europe. Projects funded in 2014 included curriculum development, training of local pastors, continuing education for clergy, faculty development, provision of e-readers and even $50,000 for the solar electrification of the Banyam Theological Seminary in Nigeria.

The commission placed a high priority on fair distribution of the funds. To do so, the commission relied on regional screening committees from each central conference to ensure as many qualified recipients as possible received some funding.

While General Conference 2012 approved $5 million for the fund, the General Council on Finance and Administration expected the World Service Apportionment Fund to pay out at 85 percent; therefore, the commission initially planned to award $4.2 million, or about $1 million a year for each year of the 2013-2016 quadrennium. The World Service Apportionment Fund came in at a higher rate than expected in 2013, so the commission had an extra $13,000 to award that year above the forecasted $1 million.

Under the leadership of Bishop John Innis, the commission met in December 2014 in Dallas, Texas, USA, to review and award the 2015 grant applicants. In this second round, seventy-three grants totaling $1 million were awarded for theological education in twenty-two countries in Africa, Asia, and Europe. Again, funded projects included the training of local pastors, development of faculty, provision of e-readers, curriculum development, development of libraries, and more.

At the conclusion of its December 2014 meeting, the commission agreed that the combined efforts of Central Conference Theological Education Fund-awarded projects would make a tremendous, positive impact on the development of theological education throughout the central conferences. With that confidence, the commission resolved to petition General Conference 2016 to renew its approval of $5 million for the Central Conference Theological Education Fund, through the World Service Apportionment Fund.

In May 2015, the commission initiated the application process for a third round of grants to be awarded in 2016. A final round of grants for the 2013-2016 quadrennium will be awarded later in 2016 for distribution in 2017.

Proposed Amendments to the *Book of Discipline*

¶20. [For Group Discernment Process (p. 1187)]

Petition Number: 60802-MH-¶20-C-G; Lomperis, John S.A. - Valparaiso, IN, USA.

Automatic Penalties

Amend *Book of Discipline* ¶ 20 as follows:

¶ 20. Article IV.—The General Conference shall not do away with the privileges of our clergy of right to trial by a committee and of an appeal; neither shall it do away with the privileges of our members of right to trial before the church, or by a committee, and of an appeal.14 This shall not apply to cases of clergy who admit to their bishop, or to the bishop supervising a directly relevant complaint against them, of having conducted a ceremony celebrating a homosexual union or performed a same-sex wedding ceremony. In such cases, automatic penalties shall be imposed.

Rationale:

Currently, a small minority of covenant-breaking clergy have been abusing our lengthy accountability system to use the threat of the costs of church trials to avoid serious accountability for this one offense. This would allow for a more effective, efficient, and ultimately less painful process than trials.

¶45.

Petition Number: 60518-MH-¶45-C-G; Furr, Steve - Jackson, AL, USA for Association of Annual Conference Lay Leaders.

Delete Historical Material

Amend ¶ 45 as indicated following:

¶ 45. ***Article I.***—There ~~shall be a continuance of an episcopacy in The United Methodist Church of like plan, powers, privileges, and duties as now exist in The Methodist Church and in The Evangelical United Brethren Church in all those matters in which they agree and may be considered identical; and the differences between these historic episcopacies are deemed to be reconciled and harmonized by and in this Plan of Union and Constitution of The United Methodist Church and actions taken pursuant thereto so that a unified superintendency and episcopacy is hereby created and established of, in, and by those who now are and~~ shall be episcopal leadership and supervision through bishops of The United Methodist Church~~; and the said episcopacy shall further~~ ,who shall have such powers, privileges, and duties as are herein set forth.

Rationale:

The material proposed for deletion is of historical significance but has no function in the life of the Church. No person who was a bishop of The Methodist Church or The Evangelical United Brethren Church is currently an effective bishop of The United Methodist Church.

¶46.

Petition Number: 60213-MH-¶46-C-$-G; Ryder, Jack E. - LaGrange Park, IL, USA for Northern Illinois Annual Conference. Wolover, Amber - Sun Prairie, WI, USA for Wisconsin Annual Conference.

Global Church Structure - Episcopacy

Amend paragraph 46 as follows:

¶ 46. ***Article II.***—The bishops shall be elected by the respective ~~jurisdictional and central conferences~~ regional conferences and consecrated in the historic manner at such time and place as may be fixed ~~by the General Conference for those elected by the jurisdictions and by each central conference for those elected by such central conference~~ by each connectional conference.

AND

Amend paragraph 47 as follows:

¶ 47. ***Article III.***—There shall be a Council of Bishops composed of all the bishops of The United Methodist Church. The council shall meet at least once a year and plan for the general oversight and promotion of the temporal and spiritual interests of the entire Church and for carrying into effect the rules, regulations, and responsibilities prescribed and enjoined by the ~~General Conference~~ Global Connectional Conference and in accord with the provisions set forth in this Plan of Union.

AND

Insert new paragraph between ¶¶ 47, 48 as follows:

¶ 48. ***Article IV.***—The bishops of each connectional conference shall constitute a connectional College of Bishops. Such connectional College of Bishops may meet according to its needs in order to plan for the general oversight and promotion of the temporal and spiritual interests of the connection.

AND

Amend paragraph 48 as follows:

¶ 49. ***Article V.***—The bishops of each ~~jurisdictional~~

~~and central conference~~ regional conference shall constitute a regional College of Bishops, and such College of Bishops shall arrange the plan of episcopal supervision of the annual conferences, missionary conferences, and missions within their respective territories.

AND

Amend paragraph 49 as follows:

¶ **50.** ***Article VI.***—The bishops shall have residential presidential supervision in the ~~jurisdictional or central conferences~~ regional conferences in which they are elected or to which they are transferred. Bishops may be transferred from one ~~jurisdiction~~ region to another ~~jurisdiction~~ region for presidential and residential supervision under the following conditions: (1) The transfer of bishops may be on either of two bases: *(a)* a ~~jurisdiction~~ region that receives a bishop by transfer from another ~~jurisdiction~~ region may transfer to that ~~jurisdiction~~ region or to a third ~~jurisdiction~~ region one of its own bishops eligible for transfer, so that the number transferred in by each ~~jurisdiction~~ region shall be balanced by the number transferred out; or *(b)* a ~~jurisdiction~~ region may receive a bishop from another ~~jurisdiction~~ region and not transfer out a member of its own College of Bishops. (2) No bishop shall be transferred unless that bishop shall have specifically consented. (3) No bishop shall be eligible for transfer unless the bishop shall have served one quadrennium in the ~~jurisdiction~~ region that elected the bishop to the episcopacy. (4) All such transfers shall require the approval by a majority vote of the members present and voting of the ~~jurisdictional~~ regional committees on episcopacy of the ~~jurisdictions~~ regions that are involved. After the above procedures have been followed, the transferring bishop shall become a member of the receiving College of Bishops and shall be subject to residential assignment by that ~~jurisdictional~~ regional conference.

A bishop may be assigned by the Council of Bishops for presidential service or other temporary service in another ~~jurisdiction~~ region than that which elected the bishop, provided that the request is made by a majority of the bishops in the ~~jurisdiction~~ region of the proposed service.

In the case of an emergency in any ~~jurisdiction or central conference~~ region through the death or disability of a bishop or other cause, the ~~Council of Bishops~~ respective connectional College of Bishops may assign a bishop from another ~~jurisdiction or central conference~~ region to the work of the said ~~jurisdiction or central conference~~ region, with the consent of a majority of the bishops of that ~~jurisdiction or central conference~~ region.

AND

Amend paragraph 50 as follows:

¶ **51.** ***Article VII.***— ~~¶ **50.** ***Article VI.*** —The bishops, both active and retired, of The Evangelical United Brethren Church and of The Methodist Church at the time union is consummated shall be bishops of The United Methodist Church.~~

~~The bishops of The Methodist Church elected by the jurisdictions, the active bishops of The Evangelical United Brethren Church at the time of union, and bishops elected by the jurisdictions of The United Methodist Church shall have life tenure. Each bishop elected by a central conference of The Methodist Church shall have such tenure as the central conference electing him shall have determined~~.

Each bishop shall have such tenure as has been determined by the connectional conference within which said bishop has been elected.

The ~~jurisdictional conference~~ regional conference shall elect a standing committee on episcopacy to consist of one clergy and one lay delegate from each annual conference, on nomination of the annual conference delegation. The committee shall review the work of the bishops, pass on their character and official administration, and report to the ~~jurisdictional conference~~ regional conference its findings for such action as the conference may deem appropriate within its constitutional warrant of power. The committee shall recommend the assignments of the bishops to their respective residences for final action by the ~~jurisdictional conference~~ regional conference.

AND

Amend paragraph 51 as follows:

¶ 52. ***Article VIII.***—A bishop presiding over an annual, ~~central, or jurisdictional~~, connectional, or regional conference shall decide all questions of law combing before the bishop in the regular business of a session, provided that such questions be presented in writing and that the decisions be recorded in the journal of the conference . . .

AND

Amend paragraph 52 as follows:

¶ 53. ***Article IX.***—The bishops of the several ~~jurisdictional and central~~ connectional and regional conferences shall preside in the session of their respective conferences.

AND

Amend paragraph 53 as follows:

¶ 54. ***Article X.***—In each annual conference there shall be one or more district superintendents who shall assist the bishop in the administration of the annual conference and shall have such responsibilities and term of office as the ~~General Conference~~ respective connectional conferences shall prescribe.

AND

Amend paragraph 54 as follows:

¶ 55. ***Article XI.***—The bishops shall appoint, after consultation with the district superintendents, ministers to the charges; and they shall have such responsibilities

and authorities as the ~~General Conference~~ Global Connectional Conference and connectional conferences shall prescribe.

Budget Implications: estimated between US$300,000 and US$1,000,000.

There will probably be some additional costs related to connectional conferences, committees, etc., but these costs may be offset by a possible reduction in costs related to the meeting of the Global Connection. If the business of the North America connection is removed from the agenda of the Global Connectional Conference, the duration of that meeting will be less than the current General Conference, perhaps by three or four days, resulting in a reduction in costs for that meeting.

The most significant increase in costs will probably involve the meetings of the connectional conferences. This proposal would require each connectional conference to meet quadrennially, prior to the Global Connectional Conference. Depending upon when and where the connectional conferences meet, the incremental cost of these meetings is estimated to be between US$300,000 and US$1,000,000. GCFA will be asked to develop more accurate cost projections.

Any incremental cost increases will also need to be examined in the context of the overall budget for the 2016 General Conference budget of over US$10 million.

*Additional Budget Implications will be provided by the NEJ Structure Task Force.

Rationale:

This resolution provides enabling changes to the *Book of Discipline* for the larger proposal that creates an equitable Global Structure.

The new structure shall consist of a Global Connection, which would meet at the Global Connectional Conference quadrennially to address global matters pertaining to The United Methodist Church. New "United . . .

¶46.

Petition Number: 60525-MH-¶46-C-G; Brooks, Lonnie D. - Anchorage, AK, USA.

Election of CC Bishops

Amend ¶¶ 46 and 542.2 as follows:

¶ 46. ***Article II.***—The bishops shall be elected by the respective jurisdictional and central conferences and consecrated in the historic manner at such time and place as may be fixed by the General Conference for those elected by the jurisdictions and by each central conference for those elected by such central conference, provided that episcopal elections in central conferences shall be held at a regular, not an extra, session of the central conference, except in the case where an unexpected vacancy must be filled.

. . .

¶ 542.2. Each central conference shall meet within the year succeeding the session of the General Conference at such time and place as the central conference itself or its bishops may determine~~,~~ for the purpose of electing bishops when vacancies occur and for attending to other matters as required. ~~with the~~ The central conference has the right to hold such adjourned sessions as it may determine. The sessions of said conference shall be presided over by the bishops. In case no bishop is present, the conference shall elect a temporary president from among its own members. The bishops resident in a central conference or a majority of them, with the concurrence of the executive committee or other authorized committee, shall have the authority to call an extra session of the central conference to be held at the time and place designated by them.

. . .

Include the following provision in the adoption of the proposed changes:

The changes in ¶ 542 shall be effective if and when the proposed changes in ¶ 46 have been certified by the Council of Bishops.

Rationale:

As is the case for the jurisdictions, episcopal elections in the central conferences should be held in the regular sessions of those conferences, except when unexpected vacancies occur because of the death or early retirement of one or more bishops.

¶46.

Petition Number: 60987-MH-¶46-C-!-G; Merrick, Tracy R. - Wexford, PA, USA for NEJ Global Structure Task Force.

Global Connectional Conference - Episcopacy

Amend ¶ 46 as follows:

¶ 46. ***Article II.***—The bishops shall be elected by the respective ~~jurisdictional and central conferences~~ regional conferences and consecrated in the historic manner at such time and place as may be fixed ~~by the General Conference for those elected by the jurisdictions and by each central conference for those elected by such central conference~~ by each connectional conference.

Amend ¶ 47 as follows:

¶ 47. ***Article III.***—There shall be a Council of Bishops composed of all the bishops of The United Methodist

Church. The council shall meet at least once a year and plan for the general oversight and promotion of the temporal and spiritual interests of the entire Church and for carrying into effect the rules, regulations, and responsibilities prescribed and enjoined by the ~~General Conference~~ Global Connectional Conference and in accord with the provisions set forth in this Plan of Union.

Insert new paragraph between ¶¶ 47, 48 as follows:

¶ 48. ***Article IV.***—The bishops of each connectional conference shall constitute a connectional College of Bishops. Such connectional College of Bishops may meet according to its needs in order to plan for the general oversight and promotion of the temporal and spiritual interests of the connection.

Amend ¶ 48 as follows:

~~¶ 48 *Article III*~~ **¶ 49.** ***Article V.***—The bishops of each ~~jurisdictional and central conference~~ regional conference shall constitute a regional College of Bishops, and such College of Bishops shall arrange the plan of episcopal supervision of the annual conferences, missionary conferences, and missions within their respective territories.

Amend paragraph 49 as follows:

~~¶ 49 *Article V*~~ **¶ 50.** ***Article VI.***—The bishops shall have residential presidential supervision in the ~~jurisdictional or central conferences~~ regional conferences in which they are elected or to which they are transferred. Bishops may be transferred from one ~~jurisdiction~~ region to another ~~jurisdiction~~ region for presidential and residential supervision under the following conditions: (1) The transfer of bishops may be on either of two bases: *(a)* a ~~jurisdiction~~ region that receives a bishop by transfer from another ~~jurisdiction~~ region may transfer to that ~~jurisdiction~~ region or to a third ~~jurisdiction~~ region one of its own bishops eligible for transfer, so that the number transferred in by each ~~jurisdiction~~ region shall be balanced by the number transferred out; or *(b)* a ~~jurisdiction~~ region may receive a bishop from another ~~jurisdiction~~ region and not transfer out a member of its own College of Bishops. (2) No bishop shall be transferred unless that bishop shall have specifically consented. (3) No bishop shall be eligible for transfer unless the bishop shall have served one quadrennium in the ~~jurisdiction~~ region that elected the bishop to the episcopacy. (4) All such transfers shall require the approval by a majority vote of the members present and voting of the ~~jurisdictional~~ regional committees on episcopacy of the ~~jurisdictions~~ regions that are involved. After the above procedures have been followed, the transferring bishop shall become a member of the receiving College of Bishops and shall be subject to residential assignment by that ~~jurisdictional~~ regional conference.

A bishop may be assigned by the Council of Bishops for presidential service or other temporary service in another ~~jurisdiction~~ region than that which elected the bishop, provided that the request is made by a majority of the bishops in the ~~jurisdiction~~ region of the proposed service.

In the case of an emergency in any ~~jurisdiction or central conference~~ region through the death or disability of a bishop or other cause, the ~~Council of Bishops~~ respective connectional College of Bishops may assign a bishop from another ~~jurisdiction or central conference~~ region to the work of the said ~~jurisdiction or central conference~~ region, with the consent of a majority of the bishops of that ~~jurisdiction or central conference~~ region.

Amend paragraph 50 as follows:

~~¶ 50 *Article VI*~~ **¶ 51.** ***Article VII.***— ~~The bishops, both active and retired, of The Evangelical United Brethren Church and of The Methodist Church at the time union is consummated shall be bishops of The United Methodist Church.~~

~~The bishops of The Methodist Church elected by the jurisdictions, active bishops of The Evangelical United Brethren Church at the time of union, and bishops elected by the jurisdictions of The United Methodist Church shall have life tenure. Each bishop elected by a central conference of The Methodist Church shall have such tenure as the central conference electing him shall have determined.~~ Each bishop shall have such tenure as has been determined by the connectional conference within which said bishop has been elected.

The ~~jurisdictional conference~~ regional conference shall elect a standing committee on episcopacy to consist of one clergy and one lay delegate from each annual conference, on nomination of the annual conference delegation. The committee shall review the work of the bishops, pass on their character and official administration, and report to the ~~jurisdictional conference~~ regional conference its findings for such action as the conference may deem appropriate within its constitutional warrant of power. The committee shall recommend the assignments of the bishops to their respective residences for final action by the ~~jurisdictional conference~~ regional conference.

Amend paragraph 51 as follows:

~~¶51 *Article VII*~~ **¶ 52.** ***Article VIII.***—A bishop presiding over an annual, ~~central, or jurisdictional~~ connectional or regional conference shall decide all questions of law combing before the bishop in the regular business of a session, provided that such questions be presented in writing and that the decisions be recorded in the journal of the conference . . .

Amend paragraph 52 as follows:

¶ ~~52 *Article VIII*~~ ¶ **53.** ***Article IX.***—The bishops of the several ~~jurisdictional and central~~ connectional and regional conferences shall preside in the session of their respective conferences.

Amend paragraph 53 as follows:

¶ ~~53 *Article IX*~~ ¶ **54.** ***Article X.***—In each annual conference there shall be one or more district superintendents who shall assist the bishop in the administration of the annual conference and shall have such responsibilities and term of office as the ~~General Conference~~ respective connectional conferences shall prescribe.

Amend paragraph 54 as follows:

¶ ~~54 *Article X*~~ ¶ **55.** ***Article XI.***—The bishops shall appoint, after consultation with the district superintendents, ministers to the charges; and they shall have such responsibilities and authorities as the ~~General Conference~~ Global Connectional Conference and connectional conferences shall prescribe.

FINANCIAL IMPLICATIONS:

The actual incremental costs of this proposal will be dependent upon the global structure finally adopted by General Conference.

There will probably be some additional costs related to connectional conferences, committees, etc., but these costs may be offset by a possible reduction in costs related to the meeting of the Global Connection. If the business of the North America connection is removed from the agenda of the Global Connectional Conference, the duration of that meeting will be less than the current General Conference, perhaps by three or four days, resulting in a reduction in costs for that meeting.

The most significant increase in costs will probably involve the meetings of the connectional conferences. This proposal would require each connectional conference to meet quadrennially, prior to the Global Connectional Conference. Depending upon when and where the connectional conferences meet, the incremental cost of these meetings is estimated to be between US$300,000 and US$1,000,000. GCFA will be asked to develop more accurate cost projections.

Any incremental cost increases will also need to be examined in the context of the overall budget for the 2016 General Conference budget of over US$10 million.

Rationale:

These constitutional amendments are a component of the Proposal to Restructure the Global UMC. The amendments in this petition indicate that bishops will be elected by regional conferences, retain the Council of Bishops, establish connectional and regional colleges of bishops, and give connections an option to designate episcopal tenure.

¶47.

Petition Number: 60066-MH-¶47-C-G; Harper, Trey - Forest, MS, USA for Mississippi Annual Conference.

Tenure of Bishops

Amend ¶¶ 47, 48, and 50 as follows:

¶ 47. There shall be a Council of Bishops composed of all active bishops of The United Methodist Church. Upon completing active service in the office of bishop, membership in the Council of Bishops shall cease.

¶ 48. The active bishops of each jurisdiction and central conference shall constitute a College of Bishops, and such College of Bishops shall arrange the plan of episcopal supervision of the annual conferences, missionary conferences, and missions within their respective territories. Upon completing active service in the office of bishop, membership in the College of Bishops shall cease.

¶ 50. The bishops, both active and retired . . .

The bishops of The Methodist Church elected by the jurisdictions, the active bishops of The Evangelical United Brethren Church at the time of union, and bishops elected by the jurisdictions of The United Methodist Church before 2020 shall have life tenure. Beginning with jurisdictional conferences in 2020, bishops elected by the jurisdictions of The United Methodist Church shall have a tenure of two quadrennia. If a bishop is elected to complete the term of a bishop who vacated his or her office, this shall not count toward the limit of two quadrennia. Those holding the office of bishop shall retain membership in their home annual conferences while serving as bishop and may return to serve as an elder in their home annual conference after completing their term as an active bishop. Each bishop elected by a central conference shall have such tenure as the central conference electing him shall have determined . . .

Rationale:

The United Methodist Church does not grant unlimited tenure to bishops anywhere in the world except in the US, where lifetime tenure in such a powerful position inevitably invites abuse of power and creates a mistrust with the local churches that hinders the ministry of the Kingdom.

¶47.

Petition Number: 60510-MH-¶47-C-G; Furr, Steve - Jackson, AL, USA for Association of Annual Conference Lay Leaders.

Tenure of Bishops

Amend ¶¶ 47, 48, and 50 as indicated following:

¶ 47. ***Article III.***—There shall be a Council of Bishops composed of all the residential bishops of The United Methodist Church. The council shall meet at least once a year and plan for the general oversight and promotion of the temporal and spiritual interests of the entire Church and for carrying into effect the rules, regulations, and responsibilities prescribed and enjoined by the General Conference and in accord with the provisions set forth in this Plan of Union. The word *residential* shall be understood to indicate those bishops who have not retired and whose terms of office have not expired.

¶ 48. ***Article IV.***—The residential bishops of each jurisdictional and central conference shall constitute a College of Bishops, and such College of Bishops shall arrange the plan of episcopal supervision of the annual conferences, missionary conferences, and missions within their respective territories.

¶ 50. ***Article VI.***—~~The bishops, both active and retired, of The Evangelical United Brethren Church and of The Methodist Church at the time union is consummated shall be bishops of The United Methodist Church.~~

~~The bishops of The Methodist Church elected by the jurisdictions, the active bishops of The Evangelical United Brethren Church at the time of union, and b~~ Bishops elected by the jurisdictions and central conferences of The United Methodist Church shall have ~~life tenure~~ a term of office as determined by the General Conference, provided that the term established shall be the same for all bishops. ~~Each bishop elected by a central conference of The Methodist Church shall have such tenure as the central conference electing him shall have determined.~~

Any bishop who retires while in residential status as a bishop will continue to be a bishop. However such a bishop will have membership in an annual conference of his or her choosing with the consent of the presiding bishop and will no longer have membership in a College of Bishops or in the Council of Bishops. A retired bishop will have all the powers, duties, and privileges of any other retired elder as long as he or she remains in good standing.

Insert new paragraph ¶ 406 and amend existing ¶ 409 as indicated. Renumber all paragraphs as appropriate.

¶406.—*Term of Office*—Bishops elected by the jurisdictions and central conferences shall have a term of office of eight years, and a bishop may be reelected for one additional eight-year term. If a bishop is elected as provided in ¶ 407 because of an unanticipated vacancy in the office, then the bishop's term and limits thereto will be as follows, where for this purpose the quadrennium begins on 01 September of the year in which General Conference is held:

1. If at least twenty-four months remain in the quadrennium at the time of election, then the bishop's term of office shall be four years plus the amount of time served in the quadrennium of election.

2. If less time than twenty-four months remains in the quadrennium at the time of election, then the bishop's term of office shall be eight years plus the amount of time served in the quadrennium of election.

3. In the case of a bishop subject either to §1. or 2., the bishop shall be eligible for election to one additional eight-year term. However, no elder who has served at least fourteen years as a bishop shall be eligible for reelection as a bishop.

¶ 409. ***Status of Retired Bishops***—~~A retired bishop is a bishop of the Church in every respect and continues to function as a member of the Council of Bishops in accordance with the Constitution and other provisions of the Discipline.~~Retired bishops shall become members of an annual conference of their choosing with the consent of the presiding bishop.

1. Retired bishops ~~may participate in the Council of Bishops and its committees, but without vote. They~~ may preside over sessions of an annual conference, provisional annual conference, or mission if requested to do so by the bishop assigned to that conference, or in the event of that bishop's incapacity, by the president of the College of Bishops to which the conference is related. Retired bishops elected by the Council of Bishops may serve as the executive secretary and the ecumenical officer of the Council. In emergency situations, where the resident bishop is unable to preside, the College of Bishops shall assign an effective or retired bishop to preside over the sessions of the annual conference (¶ 48). They may not make appointments or preside at the jurisdiction or central conference. However, when a retired bishop is appointed by the Council of Bishops to a vacant episcopal area or parts of an area under the provisions of ¶¶ 409.3, 410.1, or 410.3, that bishop may function as a residential bishop in the effective relationship.

These implementing changes will be effective if and when the Council of Bishops certifies the enactment of the enabling changes in the Constitution.

Rationale:

Life tenure is inconsistent with realities of human development and interaction. Accountability to the Church and changes for bishops demand election be for limited terms. Moreover, membership of retired bishops should revert to the annual conference. And all bishops of the Church should have the same term of office.

¶49.

Petition Number: 61008-MH-¶49-C-G; Ritter, Chris - Geneseo, IL, USA.

Organic Jurisdictional Solution – Assignment of Excess Bishops

Amend ¶49: Add the words at the end of the paragraph: Bishops without episcopal assignment due to dissolution or downsizing of their jurisdiction may be received into another jurisdiction by a majority vote of the members present and voting of the jurisdictional committee on episcopacy and by consent of a majority of the bishops of that same jurisdiction. These bishops may alternately be assigned duties by the Council of Bishops as elsewhere set forth.

Rationale:

This is one piece of a larger legislative agenda to achieve amicable unity in The UMC through the "Organic Jurisdictional Solution." This item defines the options available to surplus bishops whose jurisdiction may have dissolved or downsized due to due to annual conferences exercising right of jurisdictional transfer. See jurisdictionalsolution.org.

¶50.

Petition Number: 60548-MH-¶50-C-G; Fordham, Rita R. - Dalton, GA, USA for Abundant Life Sunday School Class - Dalton First UMC. 5 Similar Petitions

Episcopal Term Limits

Amend ¶ 50 as follows:

¶ 50. ***Article VI.***—The bishops . . .

The bishops of The Methodist Church elected by the jurisdictions, the active bishops of The Evangelical United Brethren Church at the time of union, and bishops elected by the jurisdictions of The United Methodist Church prior to 2020 shall have life tenure. Beginning in 2020, all new elections for bishop in the jurisdictions and central conferences of The United Methodist Church shall be to elect elders for a single term of no longer than sixteen (16) years or until they reached the age the General Conference has specified for mandatory retirement (whichever comes sooner) to the office of bishop. This term may not be extended. No individual who has previously served as bishop may be re-elected to the office. All bishops serving terms to which they were elected before 2020 shall fully enjoy all the rights and privileges afforded to them by the 2012 edition of the *Book of Discipline* for the duration of this term. ~~Each bishop elected by a central conference of The Methodist Church shall have tenure as the central conference electing him shall have determined.~~[98]

The jurisdictional conference . . . by the jurisdictional conference.

~~98.-See Judicial Council Decisions 4, 303, 361, 799.~~

Rationale:

This would enhance accountability and better reflect our tradition's foundational belief that elders and bishops are the same order. 16 years would allow bishops time to itinerate as needed, while making more room for the best new leadership available. Episcopal re-elections can unhelpfully politicize and compromise bishops' leadership.

¶50.

Petition Number: 60600-MH-¶50-C-G; Wilson, Peggy - Marshall, TX, USA for Summit UMC - Marshall, TX.

Office of Bishop

Amend Division Three, Episcopal Supervision ¶ 50, Article VI of the Constitution

Resolution Concerning the Office of Bishop

¶50. ~~Bishops elected by the jurisdictions of The United Methodist Church shall have life tenure. Each bishop elected by a central conference of the Methodist Church shall have such tenure as the central conference electing him shall have determined.~~

A bishop in The United Methodist Church shall serve the office for eight years total and eight years of consecutive service in one annual conference. Such limitation does not preclude one from maintaining the full ministry of ordained elder with appointments to the local church or to extended ministry until the mandatory age of retirement.

Rationale:

Whereas the position of bishop shares in the full ministry as ordained elders, ¶ 404, and

Whereas the task of superintending in The United Methodist Church extends from the office of bishop to the district superintendent, ¶ 401, a shared task although differing in assigned responsibilities, and

Whereas the office of district . . .

¶50.

Petition Number: 60658-MH-¶50-C-G; Dumont, Christine M. - Murfreesboro, TN, USA.

Inclusive Language

Amend ¶ 50. Article VI, as follows:

¶ 50. ***Article VI.***—The bishops . . .

The bishops of The Methodist Church elected by the jurisdictions, the active bishops of The Evangelical United Brethren Church at the time of union, and bishops elected by the jurisdictions of The United Methodist Church shall have life tenure. Each bishop elected by a central conference of The Methodist Church shall have such tenure as the central conference electing said bishop ~~him~~ shall have determined.

Rationale:

Reference to "him" should be deleted since it implies that women are excluded from the right to be consecrated as bishops.

¶50.

Petition Number: 60909-MH-¶50-C-G; Wilson, John R. - PA, USA for Western Pennsylvania Annual Conference.

Term Episcopacy

Amend to read:

. . . ~~The bishops of The Methodist Church, elected by the jurisdictions, the active bishops of The Evangelical United Brethren Church at the time of union, and bishops elected by The United Methodist Church shall have life tenure. Each bishop elected by a central conference of The Methodist Church shall have such tenure as the central conference electing him shall have determined~~ . . .

Incumbent bishops in The United Methodist Church shall be entitled to the term of service for which they were last elected. Bishops shall be elected quadrennially. Newly elected bishops shall serve for an initial term not to exceed eight years, with the possibility of additional quadrennial elections. A standard maximum tenure for episcopal service may be set by any central conference for its elected bishops. Bishops shall retain the status of ordained elder throughout their time of service within or outside their episcopal role. The honorary title of "bishop" may be retained among those who have served in this office.

Rationale:

A singular core standard will serve us better than the present double standard favoring instant life tenure reserved for U.S. jurisdictions. Quadrennial reelection allows flexibility for changing leadership needs in the church and vocational renewal for incumbent bishops. Parity of influence and accountability among bishops internationally and bishops among their . . .

¶50.

Petition Number: 60912-MH-¶50-C-G; Wilson, John R. - PA, USA for Western Pennsylvania Annual Conference.

Council of Bishops to Have Accountability Authority

¶ 50 of the Constitution to add language after the last paragraph:

These provisions shall not preclude that adoption by the General Conference of provisions for the Council of Bishops to hold its individual members accountable for their work, both as general superintendents and as presidents and residents in episcopal areas.

Rationale:

Judicial Decision 475 ruled unconstitutional the Council of Bishops holding its individual members accountable for their work, referencing ¶ 50 of the Constitution. This legislation follows Judicial Decision 1275 requirement of a legislative resolution from General Conference so the Council of Bishops may provide oversight of one of its members.

¶54

Petition Number: 60511-MH-¶54-C-G; Furr, Steve - Jackson, AL, USA for Association of Annual Conference Lay Leaders.

No Guarantee of Appointment

Amend ¶ 54 as indicated following:

¶ 54. ***Article X.***—The bishops shall appoint, after consultation with the district superintendents, ministers to the charges; and they shall have such responsibilities and authorities as the General Conference shall prescribe. A presiding bishop has the authority, but not the obligation, to appoint any minister to any charge within the annual conference where the minister has membership and where the charge is located within the conference over which the bishop presides. This provision is not a guarantee of appointment of any minister. Moreover, the guarantee of a right to trial prescribed in Restrictive Rule 4, ¶ 20, of this Constitution is not a guarantee of appointment or a guarantee of lifetime employment for any minister. General Conference may provide for the bishops to make other appointments of ministers and other persons in representative service in the Church.

Rationale:

This change in the Constitution will remove the obstacles to ending guaranteed appointment that were identified by the Judicial Council in Decision 1226.

¶54.

Petition Number: 60523-MH-¶54-C-G; Brooks, Lonnie D. - Anchorage, AK, USA.

Consultation

Amend ¶ 54 as follows:

¶ 54. ***Article X.***—The bishops shall appoint, after consultation with the district superintendents and others as designated by the General Conference or selected by the bishop, ministers to the charges; and they shall have such responsibilities and authorities as the General Conference shall prescribe.

Rationale:

The specific reference to district superintendents in ¶ 54 was never intended to limit the consultation process to superintendents. This change will clarify that, enabling such processes as are defined in ¶ 426.

¶271.

Petition Number: 60099-MH-¶271-G; Stanovsky, Elaine - Greenwood Village, CO, USA for General Board of Discipleship.

Clarification of Role of Certified Lay Minister

Delete current ¶ 271 as part of reorganization of Lay Ministries.

Rationale:

Reformatting provides consistency, reduces confusion, and makes functions both broader and more specific so that Certified Lay Ministers might be utilized beyond pastoral leadership in small membership churches, emphasizing "team ministry" under clergy supervision. This change also clearly separates the CLM from the role of licensed local pastor.

¶271.

Petition Number: 60480-MH-¶271-G; Hagiya, Grant J. - Des Moines, WA, USA for Study of Ministry Commission.

Study of Ministry – District Committee on Lay Servant Ministries to Review Certified Lay Ministry Candidates

Amend ¶ 271.2-5

2. A certified lay servant or a person with equivalent training as defined by his or her district or conference may be certified as a lay minister by the District Committee on Ordained Ministry or the District Committee on Lay Servant Ministries after he or she has: . . .

e) Made application in writing to the District Committee on Ordained Ministry or the District Committee on Lay Servant Ministries.

f) Appeared before the District Committee on Ordained Ministry or the District Committee on Lay Servant Ministries for review and approval.

3. The certified lay minister is to apply in writing for recertification biannually to the District Committee on Ordained Ministry or the District Committee on Lay Servant Ministries upon: . . .

4. The certified lay minister under assignment is to appear bi-annually before the District Committee on Ordained Ministry or the District Committee on Lay Servant Ministries for recertification after: . . .

5. Transfer of Certification by Certified Lay Ministers—A certified lay minister who moves may transfer certification to the new district upon receipt of a letter from the previous district's Committee on Ordained Ministry or District Committee on Lay Servant Ministries confirming current certification.

Rationale:

See Study of Ministry Report, Section X – Clarifying the Status of the Certified Lay Minister, Number 1 – The district Committee on Lay Servant Ministries (¶ 668) should be charged to review certified lay ministry candidates.

¶305.

Petition Number: 60484-MH-¶305-G; Hagiya, Grant J. - Des Moines, WA, USA for Study of Ministry Commission.

Study of Ministry – Deepening the Theology of Ordination

Amend ¶ 305

¶ 305. *Orders in Relation to the Ministry of All Christians—*

. . . Within the people of God, some persons are called to the ministry of deacon. . . . This ministry exemplifies and leads the Church in the servanthood every Christian is called to live both in the church and the world. ~~The deacon embodies the interrelationship between worship in the gathered community and service to God in the world.~~ Those called to the ministry of deacon are called to witness to the Word in their words and actions, and to embody and lead the community's service in the world for the sake of enacting God's compassion and justice.

Within the people of God, other persons are called to the ministry of elder . . . assisted the bishop in leading the gathered community in the celebration of sacraments and the guidance and care of its communal life. ~~The ministry of elder exemplifies and leads the Church in service to God in the world, in remembering and celebrating the gifts of God and living faithfully in response to God's grace.~~ Those called to the ministry of elder are called to bear authority and responsibility to preach and teach the Word, to administer the sacraments, and to order the life of the church so it can be faithful in making disciples of Jesus Christ for the transformation of the world.

Rationale:

See Study of Ministry Report, Section VI – Leadership and the Nature of Ordination, Number 1 – Deepening the theology of ordination.

¶310.

Petition Number: 61033-MH-¶310-G; Nakanishi, Leanne - Pasadena, CA, USA for California-Pacific Annual Conference. Beard, Janet - Minneapolis, MN, USA for Minnesota Annual Conference. 2 Similar Petitions

Amend Footnote

Amend the *Book of Discipline* ¶ 310.2 *(d)* Footnote 3 (On Page 226) as follows:

~~BOD 2012 footnote 3 ¶310.2(d) The General Conference, in response to expressions throughout the Church regarding homosexuality and ordination, reaffirms the present language of the Discipline regarding the character and commitment of persons seeking ordination and affirms its high standards.~~

Rationale:

The Christian Church must continue to work toward inclusion and justice for all God's people. Clergy are required to uphold the highest standards of holy living in the church and world, and the same expectations of Christian conduct apply regardless of sexual orientation or gender identity of the clergyperson.

¶310.

Petition Number: 61034-MH-¶310-G; Nakanishi, Leanne - Pasadena, CA, USA for California-Pacific Annual Conference. Ryder, Jack E. - LaGrange Park, IL, USA for Northern Illinois Annual Conference. 2 Similar Petitions

Amend Footnote

Amend the *Book of Discipline* ¶ 310.2 (*d*), footnote 3 (located on page 228) as follows:

The General Conference has made it clear in the "Doctrinal Standards and Our Theological Task" (Part II of the *Discipline*) that Scripture, tradition, experience, and reason are our guidelines. "United Methodists share with other Christians the conviction that Scripture is the primary source and criterion for Christian doctrine.

~~In the Social Principles, the General Conference has said that "we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching.~~" ~~Furthermore, the~~ The Social Principles state that "we affirm the sanctity of the marriage covenant that is expressed in love, mutual support, personal commitment, and shared fidelity between two persons ~~a man and a woman~~. We believe that God's blessing rests upon such marriage, whether or not there are children of the union. We reject social norms that assume different standards for women than for men in marriage." Also, "we affirm the integrity of single persons, and we reject all social practices that discriminate or social attitudes that are prejudicial against persons because they are single."

Rationale:

The Christian church must continue to work toward inclusion and justice for all God's people. Clergy are required to uphold the highest standards of holy living in the church and world, and the same expectations of Christian conduct apply regardless of sexual orientation or gender identity of the clergyperson.

¶310.

Petition Number: 61035-MH-¶310-G; Barker, Amy Valdez - Chicago, IL, USA for Connectional Table. Buchner, Gregory L. - Grand Rapids, MI, USA for West Michigan Annual Conference. Sachen, Kristin L. - Nevada City, CA, USA for California-Nevada Annual Conference. 7 Similar Petitions

A Third Way - Amend Footnote

Amend ¶ 310.2.*d*), the footnote referenced therein, footnote 3, beginning on page 225 as follows:

¶310.2.*d*), Footnote 3. …

~~The General Conference, in response to expressions throughout the Church regarding homosexuality and ordination, reaffirms the present language of the Discipline regarding the character and commitment of person seeking ordination and affirms its high standards.~~

For more than 200 years candidates for ordination have been asked Wesley's Questions . . .

. . .

In the Social Principles, the General Conference has said that ~~"we do not condone the practice of homosexual-~~

~~ity and consider this practice incompatible with Christian teaching." Furthermore, the Principles state that~~ "we affirm the sanctity of the marriage covenant that is expressed in love, mutual support, personal commitment, and shared fidelity between two people who are married to each other ~~a man and a woman~~. We believe that God's blessing rests upon such marriage, which is traditionally between one man and one woman, whether or not there are children of the union. We reject social norms that assume different standards for women than for men in marriage." Also, "we affirm the integrity of single persons, and we reject all social practices that discriminate or social attitudes that are prejudicial against persons because they are single."

. . .

Rationale:

This change ends Church trials over homosexuality, and it retains the authority of the annual conference to discern suitability for ordination. Bishops retain authority for appointments. Clergy and local churches will continue to have the right of consultation in appointment making processes. Clergy will determine whom to marry to whom.

¶310.

Petition Number: 61037-MH-¶310-G; Frech, Cheryl - Norman, OK, USA.

Amend Footnote

Delete ¶ 310.2(*d*) footnote 3 (found in the third paragraph of the footnote on page 226 of the 2012 *BOD* and tenth paragraph of the footnote on page 228):

~~The General Conference, in response to expressions throughout the Church regarding homosexuality and ordination, reaffirms the present language of the Discipline regarding the character and commitment of persons seeking ordination and affirms its high standards.~~

Amend Footnote 3 of ¶ 310.2 (*d*) (found in the tenth paragraph of the footnote, on p. 228 of the 2012 *BOD*):

The General Conference has made it clear in the "Doctrinal Standards and Our Theological Task" (Part II of the *Discipline*) that Scripture, tradition, experience, and reason are our guidelines. "United Methodists share with other Christians the conviction that Scripture is the primary source and criterion for Christian doctrine."

~~In the Social Principles, the General Conference has said that "we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching." Furthermore, the Principles state that "we affirm the sanctity of the marriage covenant that is expressed in love, mutual support, personal commitment, and shared fidelity between a man and a woman. We believe that God's blessing rests upon such marriage, whether or not there are children of the union. We reject social norms that assume different standards for women than for men in marriage." Also, "we affirm the integrity of single persons, and we reject all social practices that discriminate or social attitudes that are prejudicial against persons because they are single."~~

Rationale:

Ordination requirements and processes requiring Christian conduct should be the same for all.

¶310.

Petition Number: 61038-MH-¶310-G; Mumme, Michael C. - Austin, TX, USA for First UMC of Austin Administrative Board.

Amend Footnote

Amend footnote 3 of ¶ 310.2(*d*), by deletion and addition as indicated:

The General Conference, ~~in response to expressions throughout the Church regarding homosexuality and ordination,~~ reaffirms the present language of the *Discipline* regarding the character and commitment of persons seeking ordination and affirms its high standards.

. . .

~~In the Social Principles, the General Conference has said that we "do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching." Furthermore, the Principles~~ The Social Principles state that "we affirm the sanctity of the marriage covenant that is expressed in love, mutual support, personal commitment, and shared fidelity." ~~between a man and a woman~~. And that, "We believe that God's blessing rests upon such marriage, whether or not there are children of the union. We reject social norms that assume different standards for women than for men in marriage." Also, "we affirm the integrity of single persons, and we reject all social practices that discriminate or social attitudes that are prejudicial against persons because they are single."

Rationale:

The *Book of Discipline*'s rules prohibiting ordination and continued service of all non-celibate homosexual persons are unreasonable, discriminatory, and contrary to our commitment to all persons in the name of Christ. Accordingly, we encourage General Conference to amend this paragraph.

¶310.

Petition Number: 61040-MH-¶310-G; Jensen, Diane - Ft. Calhoun, NE, USA for Great Plains Annual Conference.

Amend Footnote

Amend ¶ 310.2(*d*) footnote 3 by deleting from "In adopting the statements. . . ." to "affirms its high standards" and from "The General Conference has made it clear" to "because they are single" as follows:

3. ~~In adopting the statements in ¶¶ 304.2 and 310.2d on the moral and social responsibility of ordained ministers, the General Conference seeks to elevate the standards by calling for a more thoroughgoing moral commitment by the candidate and for a more careful and thorough examination of candidates by district committees and boards of the ministry. The legislation in no way implies that the use of tobacco is a morally indifferent question. In the light of the developing evidence against the use of tobacco, the burden of proof would be upon all users to show that their use of it is consistent with the highest ideals of the Christian life. Similarly, regarding beverage alcohol, the burden of proof would be upon users to show that their action is consistent with the ideals of excellence of mind, purity of body, and responsible social behavior.~~

~~Therefore, the changes here do not relax the traditional view concerning the use of tobacco and beverage alcohol by ordained ministers in The United Methodist Church. Rather they call for higher standards of self-discipline and habit formation in all personal and social relationships. They call for dimensions of moral commitment that go far beyond any specific practices which might be listed. (See Judicial Council Decision 318.)~~

~~The General Conference, in response to expressions throughout the Church regarding homosexuality and ordination, reaffirms the present language of the *Discipline* regarding the character and commitment of persons seeking ordination and affirms its high standards.~~

For more than 200 years candidates for ordination have been asked Wesley's Questions, including " . . . Have they a clear, sound understanding; a right judgment in the things of God; a just conception of salvation by faith? . . ." (¶ 310). All candidates agree to make a complete dedication of themselves to the highest ideals of the Christian life and to this end agree "to exercise responsible self-control, by personal habits conducive to bodily health, mental and emotional maturity, integrity in all personal relationships, fidelity in marriage and celibacy in singleness, social responsibility, and growth in grace and the knowledge and love of God" (¶ 304.2).

The character and commitment of candidates for the ordained ministry is described or examined in six places in the *Book of Discipline* (¶¶ 304, 310.2, 324, 330, 333, and 335). These say in part: "Only those shall be elected to full membership who are of unquestionable moral character and genuine piety, sound in the fundamental doctrines of Christianity, and faithful in the discharge of their duties" (¶ 333).

The statement on ordination (¶ 304.2) states: "*The Church expects those who seek ordination to make a complete dedication of themselves to the highest ideals of the Christian life . . . [and to] agree to exercise responsible self-control by personal habits. . . .*"

There are eight crucial steps in the examination of candidates. They are:

(1) The self-examination of the individual seeking ordination as he or she responds to God's call in personal commitment to Christ and his church.

(2) The decision of the committee on pastor-parish relations, which makes the first recommendation to the charge conference when a member seeks to become a candidate for ordained ministry.

(3) The decision of the charge conference, which must recommend the candidate.

(4) The decision of the district committee on ordained ministry, which must recommend the candidate to the conference Board of Ordained Ministry and, where applicable, the decision of the district conference.

(5) The decision of the Board of Ordained Ministry, which must recommend deacon's ordination and provisional membership. See Judicial Council Decisions 513, 536, 542.

(6) The decision of the clergy members of the annual conference, who must elect candidates to provisional membership.

(7) The recommendation of the Board of Ordained Ministry for deacon's or elder's ordination and full membership.

(8) The election to deacon's or elder's ordination and full membership by the clergy members of the annual conference.

All clergy members of the annual conference are accountable as to character and effectiveness to the annual conference throughout their entire ministry.

~~The General Conference has made it clear in the "Doctrinal Standards and Our Theological Task" (Part II of the *Discipline*) that Scripture, tradition, experience, and reason are our guidelines. "United Methodists share with other Christians the conviction that Scripture is the primary source and criterion for Christian doctrine."~~

~~In the Social Principles, the General Conference has said that we "do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching." Furthermore, the Principles state that "we~~

~~affirm the sanctity of the marriage covenant that is expressed in love, mutual support, personal commitment, and shared fidelity between a man and a woman. We believe that God's blessing rests upon such marriage, whether or not there are children of the union. We reject social norms that assume different standards for women than for men in marriage." Also, "we affirm the integrity of single persons, and we reject all social practices that discriminate or social attitudes that are prejudicial against persons because they are single."~~

The General Conference affirms the wisdom of our heritage expressed in the disciplinary provisions relating to the character and commitment of ordained ministers. The United Methodist Church has moved away from prohibitions of specific acts, for such prohibitions can be endless. We affirm our trust in the covenant community and the process by which we ordain ministers.

In our covenant we are called to trust one another as we recommend, examine, and elect candidates for the ordained ministry and conference membership. *See* Judicial Council Decision 480.

Rationale:

Since 1972 The United Methodist Church has taken increasingly firmer positions opposing non-heterosexual orientations. Attempting to make all United Methodists conform to traditional beliefs has not decreased denominational tension. This petition attempts to relocate decision making to the appropriate level, i.e., annual conference and pastors, and ease tension.

¶310.2b2.

Petition Number: 60354-MH-¶310.2b2; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Translation and Cultural Accommodation for Candidates

Amend ¶ 310.2b)(2) and ¶ 666

¶ 310.2b)(2)

(2) a notarized statement . . . sexual misconduct, or child abuse.

The district committee on ordained ministry through the Board of Ordained Ministry shall seek ways to consider cultural and ethnic/racial realities and language translations as candidates ~~in meeting~~ meet these requirements, including interviews, psychological assessments, criminal background, and credit checks.

¶ 666. Add after current ¶ 666.3 and renumber following sub-points.

4. The committee, through the Board of Ordained Ministry, shall seek ways to make reasonable accommodations for cultural and ethnic/racial realities and language translations as candidates meet the requirements for candidacy, including interviews, psychological assessments, criminal background, and credit checks.

Rationale:

To honor the language and cultural realities of candidates who do not speak English as their first language and respond to the need for some candidates to need translation or other accommodation to successfully complete certain candidacy requirements.

¶310.2d.

Petition Number: 60625-MH-¶310.2d-G; Amerson, Philip A. - La Porte, IN, USA.

Candidacy and Certification for Licensed and Ordained Ministry

Amend ¶ 310.2.d*:*

¶ 303.2.d *Candidacy and Certification for Licensed and Ordained Ministry*

d) agree for the sake . . . and growth in grace and the knowledge and love of God.3 ~~Where possible, t~~ The local church is encouraged to assist candidates with the expenses of candidacy;

Rationale:

Educational debt burdens too many clergy as they begin ministry. Every local church recommending candidates should commit to supporting those it recommends, no matter the circumstance. Prayers, encouragement and financial support should be unconditional, if the congregation truly supports candidates for ministry. The Dollars For Scholars (U. M. Higher Education . . .

¶310.2d.

Petition Number: 61043-MH-¶310.2d-G; Hodge, Jeff - Syracuse, NY, USA for Upper New York Annual Conference.

Candidacy

Amend ¶ 310.2(*d*) as follows:

. . . agree for the sake of the mission of Jesus Christ in the world and the most effective witness of the gospel, and in consideration of their influence as clergy, to make a complete dedication of themselves to the highest ideals of the Christian life as set forth in ¶¶ 103-105; 160-166.

To this end they shall agree to exercise responsible self-control by personal habits conducive to bodily health, mental and emotional maturity, fidelity in ~~marriage~~ covenantal relationship and celibacy in singleness, social responsibility, and growth in grace and the knowledge and love of God3. Where possible, the local church is encouraged to assist candidates with the expenses of candidacy;

¶313.2.

Petition Number: 60626-MH-¶313.2-G; Amerson, Philip A. - La Porte, IN, USA.

Continuation of Candidacy

Amend *Discipline ¶* 313.2 :

¶ **313.** *Continuation of Candidacy*—The progress . . .

1. The candidate . . .

2. The candidate is making satisfactory progress in his or her studies. A candidate preparing for ordained ministry who is enrolled as a student in a school, college, university, or school of theology recognized by the University Senate shall present annually to the district committee on ordained ministry an official transcript from the school the person is attending and provide a report as to whether his or her local church is supporting them spiritually and financially (see ¶ 246.8).

The transcript shall be considered by the district committee on ordained ministry as part of the evidence of his or her progress. The report of local church financial support may be used by the district superintendent to express gratitude for this support or encourage a local congregation improve its basic care for those it recommends.

Rationale:

Educational debt burdens too many clergy as they begin ministry. Every local church recommending candidates should commit to supporting those it recommends, no matter the circumstance. During early candidacy and ministerial education it is the District Committee that has a responsibility to support and encourage these candidates. The prayers, encouragement . . .

¶315.

Petition Number: 60184-MH-¶315-G; Epler, Neil C. - Montgomery, AL, USA for Alabama - West Florida Annual Conference.

License for Pastoral Ministry

Amend ¶¶ 315.2c and 315.5

¶ 315.2c The studies for the license as a local pastor as prescribed and supervised by the ~~Division of Ordained Ministry~~ Conference Board of Ordained Ministry or one-third of their work for a Master of Divinity degree at a school of theology ~~listed by the University Senate~~ approved by the Conference Board of Ordained Ministry.

¶ 315.5 Licensed or ordained clergy from other denominations who have training equivalent to the studies for license as a local pastor prescribed by the ~~Division of Ordained Ministry~~ Conference Board of Ordained Ministry, but do not meet the educational requirements for provisional membership in the annual conference.

Rationale:

The petition would allow for the Conference Board of Ministry to prescribe and supervise the studies for those seeking to be licensed for pastoral ministry in the respective annual conferences. The change would allow for a contextual approach to ministry, providing each annual conference with flexibility as it relates to . . .

¶315.

Petition Number: 60355-MH-¶315-G; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Three-Fourths Majority Vote – Licensing

Amend ¶ 315

¶ 315. *License for Pastoral Ministry*— . . . The Board of Ordained Ministry (¶ 635.2h) may recommend to the ~~executive~~ clergy session of the annual conference the licensing of those person who are: . . .

2.d) Been examined and recommended by a three-fourths majority vote of the district committee on ordained ministry (¶666.8); or . . .

…

6. In every case, those who are licensed shall have: . . .

b) Been approved by a three-fourths majority vote of the Board of Ordained Ministry (¶ 635.h); . . .

d) Received approval by a three-fourths majority vote of the clergy session.

Rationale:

To require a consistent three-fourths voting approval from the dCOM, BOM, and clergy session for the "milestone" candidacy, licensing, provisional membership, and full membership votes. Related ¶¶'s include 315; 322.1; 324; 330; and 335.

¶315.6c.

Petition Number: 60627-MH-¶315.6c-G; Girrell, Rebecca - Lebanon, NH, USA.

Reduce Inappropriate Medical Disclosure and Discrimination – Licensed Ministry

Amend the *Book of Discipline* ¶ 315.6.c (License for Pastoral Ministry) as follows:

c) Provided the board with a satisfactory letter from a physician stating the individual's good health and listing any medical restrictions or modifications as applicable. Disabilities and diagnoses are not to be construed as unfavorable health factors when a person with a disability or diagnosis is capable of meeting the professional standards and is able to render effective service as one licensed for pastoral ministry ~~certificate of good health on a prescribed form from a physician approved by that board~~.

Rationale:

Replaces the health form with a letter from a physician, eliminating the high potential for confidential information to be disclosed in violation of the candidate's privacy. Adds that disabilities / diagnoses are not grounds for lack of fitness for ministry, making the policy consistent with that for provisional members.

¶316.1.

Petition Number: 60485-MH-¶316.1-G; Hagiya, Grant J. - Des Moines, WA, USA for Study of Ministry Commission.

Study of Ministry – Clarifying the Relation between Ordination and the Sacraments

Amend ¶ 316.1

¶ 316.1

. . . local pastors approved annually by the district committee on ordained ministry may be licensed by the bishop to perform all the duties of a pastor (¶ 340), including the presiding at celebration of the sacraments of baptism and Holy Communion . . . while appointed to a particular charge or extension ministry. Presiding at the celebration of the sacraments involves taking responsibility to lead the gathered community in celebrating baptism and Holy Communion. For the purpose of these paragraphs . . .

Rationale:

See Study of Ministry Report, Section VI – Leadership and the Nature of Ordination, Number 2 – Clarifying the Relation between Ordination and the Sacraments.

¶316.1.

Petition Number: 60628-MH-¶316.1-G; Lawton, George W. - Lakeside, MI, USA.

Duties of Pastor

Amend ¶ 316.1 by deleting the word "burial," to read as follows:

¶ 316.1 Provisional elders approved annually by the Board of Ordained Ministry and local pastors approved annually by the district committee on ordained ministry may be licensed by the bishop to perform all the duties of a pastor (¶ 340), including the sacraments of baptism and Holy Communion as well as the service of marriage (where state laws allow), ~~burial,~~ confirmation, and membership reception . . . [The remaining words being unchanged.]

Rationale:

The requirement that Provisional Elders and licensed local pastors limit their officiating at funerals and memorial services for persons "people within or related to the community or ministry setting being served" (¶ 316.1) is unrealistic. Funerals and memorial services are an important way to maintain contact between the church and persons . . .

¶316.1.

Petition Number: 60651-MH-¶316.1-G; Miles, Rebekah L. - Dallas, TX, USA.

Appointments to Academic Settings

Amend ¶ 316.1 by adding two new sentences at the end of the existing 316.1:

. . . when approved by the bishop and the Board of Ordained Ministry. These extension ministries may include appointments as students in research doctoral programs that may lead to appointments in academic settings as instructors or professors in colleges, universities, and theological schools affiliated with The United Methodist Church. These extension ministries may also include actual appointments as instructors or professors or administrators in colleges, universities, and theological schools affiliated with The United Methodist Church.

Rationale:

This petition would encourage the strengthening of relationships between The United Methodist Church and the various schools, colleges, universities, and theological schools that are affiliated with the church as stipulated in the *Discipline* (Par. 1414.1). It would also bring ¶ 316.1

into conformity with ¶¶ 343.1, 343.3, and 344.1 regarding appointments.

¶318.

Petition Number: 60185-MH-¶318-G; Epler, Neil C. - Montgomery, AL, USA for Alabama - West Florida Annual Conference.

Categories of Local Pastor

Amend ¶¶ 318.1c (i), 318.1c (ii), 318.1c (iii), 318.2d (i), 318.2d (ii), 318.2d (iii), 318.3, 318.4

¶ 318.1 (c) who, unless they have completed Course of Study or other approved theological education, shall (i) ~~complete four courses per year in a Course of Study school, or (ii) shall~~ have made progress in the correspondence curriculum prescribed by the ~~General Board of Higher Education and Ministry~~ Conference Board of Ordained Ministry or ~~(iii)~~ (ii) be enrolled as a pre-theological or theological student in a college, university, or school of theology approved by the ~~University Senate~~ Conference Board of Ordained Ministry; (d)who, when they have completed the Course of Study, are involved in continuing education (¶ 351); (e) who shall not be enrolled as a full-time student in any school.

318.2d shall (i) ~~complete two courses per year in a Course of Study school, or (ii)~~ have made progress in the correspondence curriculum prescribed by the ~~General Board of Higher Education and Ministry~~ Conference Board of Ordained Ministry or ~~(iii)~~ (ii) be enrolled as a pre-theological or theological student in a college, university, or school of theology approved by the ~~University Senate~~ Conference Board of Ordained Ministry.

Rationale:

The petition would allow for the Conference Board of Ministry to prescribe and supervise the studies for those seeking to be licensed for pastoral ministry in the respective annual conferences. The change would allow for a contextual approach to ministry, providing each annual conference with flexibility as it relates to . . .

¶318.1d.

Petition Number: 60486-MH-¶318.1d-G; Hagiya, Grant J. - Des Moines, WA, USA for Study of Ministry Commission.

Study of Ministry – Recognize the Completion of a Master of Divinity as Education for Local Pastors

Amend ¶ 318.1(d)

(d) who, when they have completed the Course of Study or a Master of Divinity degree from a seminary listed by the University Senate, are involved in continuing education (¶ 351);

Rationale:

See Study of Ministry Report, Section VIII – Enhance Preparation of and Support for Local Pastors, Number 1 – Education and Training. Recognizes that some local pastors have completed a Master of Divinity degree instead of Course of Study.

¶318.2.

Petition Number: 60629-MH-¶318.2-G; Nollman, Richard - Robards, KY, USA.

Definition of Part-Time Local Pastor

Amend ¶ 318.2

Part-Time Local Pastors—Those eligible to be appointed as part-time local pastors are persons (a) who have met the provisions of 315; (b) who do not devote their entire time to the charge to which they are appointed; ~~or (c) do not receive in cash support per annum from all Church sources a sum equal to or larger than the minimum base compensation established by the annual conference for full-time local pastors;~~ and (c) ~~(d)~~ who, unless they have completed . . .

Rationale:

¶ 318.2 is used to establish a maximum pay for part-time local pastors. That is an incorrect understanding of the paragraph. It suffices to say that these pastors "do not devote their entire time to the charge." This would create an accurate definition without the need for a monetary description . . .

¶318.5.

Petition Number: 60630-MH-¶318.5-G; Bi, Yiwen - Brentwood, TN, USA.

Local Pastor Voting Rights in Ordination Committee and Board

Amend ¶ 318.5

Local pastors may serve on any board, commission, or committee with voice and vote, except on matters of clergy character, qualifications, status, and ordination. However, local pastors who have completed the Course of Study may serve on the district Committee on Ordained Ministry with voice ~~and vote~~. Full-time local pastors who

have completed the Course of Study may serve on the Board of Ordained Ministry with voice ~~and vote~~.

This amendment calls for the amendment of ¶ 602.1.d to make them consistent with each another.

Amend ¶ 602.1.d

Full-time and part-time local pastors under appointment to a pastoral charge shall have the right to vote in the annual conference on all matters except constitutional amendments; election of delegates to the General and jurisdictional or central conferences and matters of ordination, character, and conference relations of clergy. When local pastors are members of the conference Board of Ordained Ministry, they have the right to ~~vote~~ voice at clergy session on matters of ordination, character, and conference relation of clergy (¶ 634.1).

Rationale:

Local pastors on the rise is the trend of The United Methodist Church today and local pastors want to pursue larger voices and more rights. However, local pastors are not ordained and they have not gone through the ordination process. Only those who finish the ordination and truly understand the whole . . .

¶319.4.

Petition Number: 60487-MH-¶319.4-G; Hagiya, Grant J. - Des Moines, WA, USA for Study of Ministry Commission.

Study of Ministry – Remove "Five-Year" from Course of Study Description

Amend ¶ 319.4; ¶ 322.1(3); ¶ 324.6c); ¶ 1421.3d)

¶ 319.4. A local pastor may choose to remain in a local relationship with the annual conference upon having completed the ~~five-year~~ Course of Study.

¶ 322.1(3) completed the ~~five-year~~ Course of Study ~~for ordained ministry~~ in addition to the studies for license . . .

¶ 324.6c) completed the ~~five-year~~ Course of Study ~~for ordained ministry~~, of which no more . . .

¶ 1421.3d) Prescribe a Course of Study for local pastors that include the studies for license for pastoral ministry and the ~~five-year~~ Course of Study curriculum . . .

Rationale:

See Study of Ministry Report, Section VIII – Enhance Preparation of and Support for Local Pastors, Number 1b – Remove the phrase "five-year" everywhere the *Book of Discipline* references Course of Study to create flexibility for these alternatives.

¶320.1.

Petition Number: 60631-MH-¶320.1-G; Smith, David - Lexington, OH, USA.

Retired Local Pastors

Amend ¶ 320.1 as follows:

1. *Discontinuance of Local Pastors*—Whenever a local pastor retires ~~or~~, they shall retain their license for pastoral ministry for service in the local church and maintain their relationship as retired clergy members of the annual conference. Whenever a local pastor is no longer approved for appointment by the annual conference as required in ¶ 318, . . .

Rationale:

Currently upon retirement, a local pastor does not retain their license for pastoral ministry for service in the local church and their relationship with annual conference changes.

After serving The United Methodist Church faithfully a local pastor should be able to retain their license for pastoral ministry for service in . . .

¶322.1.

Petition Number: 60356-MH-¶322.1-G; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Three-fourths Majority Vote – Associate Membership

Amend ¶ 322.1

¶ 322. *Requirements for Election as Associate Members*—1. Local pastors may be elected to associate membership by a three-fourths majority vote of the clergy session ~~members in full connection, upon recommendation of the Board of Ordained Ministry,~~ when they have met the following conditions. They shall have: (1) been recommended to the clergy session based on a three-fourths majority vote of the conference Board of Ordained Ministry; . . .

Rationale:

To require a consistent three-fourths voting approval from the dCOM, BOM, and clergy session for the "milestone" candidacy, licensing, provisional membership, and full membership votes. Related ¶¶'s include 315; 322.1; 324; 330; and 335.

¶322.1.

Petition Number: 60357-MH-¶322.1; Cape, Kim - Nash-

ville, TN, USA for General Board of Higher Education and Ministry.

Associate Membership – Educational Requirements

Amend ¶ 322.1 (3)

¶ 322. *Requirements for Election as Associate Members—*

. . . (3) completed the five-year Course of Study ~~for ordained ministry~~ in addition to the studies for license as a local pastor, . . .

or received a Master of Divinity degree that includes the basic graduate theological studies from a school of theology listed by the University Senate; (4) completed a minimum of sixty semester hours toward the Bachelor of Arts or an equivalent degree in a college or university ~~listed~~ recognized by the University Senate; . . .

Rationale:

Adds the option for the Master of Divinity to satisfy some of the educational requirements for Associate Membership. Clarifies that the University Senate does not list undergraduate institutions for approval but does recognize certain accredited undergraduate institutions.

¶322.1.

Petition Number: 60715-MH-¶322.1-G; Miles, John - Jonesboro, AR, USA.

Delete Age Restrictions

Amend ¶ 322 as follows:

322. *Requirements for Election as Associate Members*—1. Local pastors may be elected to associate membership by vote of the clergy members in full connection, upon recommendation of the Board of Ordained Ministry, when they have met the following conditions. They shall have: (1) ~~reached age forty; (2)~~ served four years as full time local pastors . . .

[The remaining items would be renumbered 2, 3, 4, etc.]

Rationale:

Some young people, for cultural/ethnic, financial, or family reasons, cannot relocate for seminary. Some innovative, entrepreneurial young people simply will not go through the elder/deacon tracks. Current age restrictions are arbitrary and limit our pastors and our church's mission. Election to Associate Membership shouldn't be limited by age.

¶322.4.

Petition Number: 60186-MH-¶322.4-G; Epler, Neil C. - Montgomery, AL, USA for Alabama - West Florida Annual Conference.

Associate Members

Amend ¶ 322.4

¶ 322.4 complete a minimum of sixty semester hours toward the Bachelor of Arts or an equivalent degree in a college or university ~~listed by the University Senate~~ approved by the Conference Board of Ministry.

Rationale:

The petition would allow for the Conference Board of Ministry to make a determination of whether to approve undergraduate coursework for those seeking election as Associate Members. The change would allow for a contextual approach to ministry, providing each annual conference with flexibility as it relates to the training and . . .

¶323.

Petition Number: 60020-MH-¶323-G; Lawton, George W. - Three Oaks, MI, USA.

Fellowship of Local Pastors and Associate Members

Delete ¶ 323 and substitute the following:

¶ 323. *Fellowship of Local Pastors and Associate Members –*

1. In each annual conference in which local pastors and/or associate members are under appointment there shall be a Fellowship of Local Pastors and Associate Members. All licensed local pastors and associate members shall be members of and participate in the Fellowship. The Fellowship is a covenant community within the church to provide mutual support, care for, and hold accountable its members for the sake of the life and mission of the church.

2. Purpose of the Fellowship –

a) To promote regular gatherings of its membership for continuing formation in relationship to Jesus Christ with a goal of encouraging the members to become the best pastors they can be.

b) To encourage continued study beyond the Course of Study.

c) To develop bonds of unity and common commitment to the mission and ministry of The United Methodist Church and the annual conference.

d) To enable the creation of inter-personal relationships which allow mutual support and trust.

3. Organization of a Fellowship –

a) The bishop shall convene and organize the Fellowship, with the support and assistance of the Board of Ordained Ministry.

b) Prior to each annual conference the Board of Ordained Ministry shall determine that there is a functioning Fellowship of Local Pastors and Associate Members by reviewing the following items:

(1) The bylaws of the Fellowship.

(2) The names and contact information of the elected officers.

(3) A report, if available, from the chair of the Fellowship detailing the Fellowship's activities in meeting the goals outlined above.

(4) The Fellowship's financial needs so that the annual conference can provide necessary financial support through the Board of Ordained Ministry's budget.

c) If it is determined that there is not an active Fellowship of Local Pastors and Associate Members in the annual conference, the registrar for local pastors or another person appointed by the Board of Ordained Ministry shall call a meeting of all local pastors and associate members at the annual conference session for the purpose of establishing the Fellowship in the conference.

d) It is the responsibility of the local pastors and associate members to establish and maintain the Fellowship by approving such bylaws as are needed, electing such officers as are called for in the bylaws and participating in such activities as the Fellowship may offer.

4. The chair of the Fellowship shall serve as a member of the Board of Ordained Ministry and its executive committee.

5. If the General Conference adopts legislation calling for some form of ordination for Licensed Local Pastors and Associate Members, the title of this section and all references to the Fellowship shall be changed to "Order of Local Pastors and Associate Members."

Rationale:

The organization and effectiveness of Annual Conference Fellowships of Local Pastors and Associate Members varies across the connection. Some conferences have vibrant, effective Fellowships and some have no effective Fellowship at all. The existing language in ¶ 323 is ineffective in providing sufficient oversight of this group. Though the bishop is . . .

¶323.

Petition Number: 60564-MH-¶323-G; Herring, Tom - Lynnville, TN, USA for National Fellowship of Associate Members and Local Pastors.

Fellowship of Local Pastors and Associate Members

Amend ¶ 323. 1b and 2 as follows:

¶ 323.1 The specific and limited function is to:

a) . . .

b) encourage local pastors and associate members in continued study beyond the Course of Study and Advanced Course of Study;

c) . . .

2. The bishop shall convene the fellowship and the Board of Ordained Ministry shall coordinate its life and work . . . The board shall nominate from within the Fellowship membership and the Fellowship shall elect quadrennially a chairperson of the Fellowship during a gathered meeting of the annual session of the Fellowship conference who, in cooperation with and under the guidance of the bishop, will provide continuing leadership for the Fellowship. The elected Fellowship chairperson, full-time or part-time, shall be a member of the Board of Ordained Ministry and its executive committee as specified in ¶ 635.1a.

Activity . . .

Rationale:

Encourages Associate Members to continue education. Provides direction to Fellowship to convene for election of chairperson. Provides clarity between General Board of Higher Education and conferences as the GBHEM accepts part-time local pastors who have completed the Course of Study, to be chairperson of the Fellowship and serve on the . . .

¶324.

Petition Number: 60187-MH-¶324-G; Epler, Neil C. - Montgomery, AL, USA for Alabama - West Florida Annual Conference.

Provisional Membership

Amend ¶ 324

¶ 324. Qualifications for Election to Provisional Membership – A person shall be eligible for election to provisional membership in the annual conference by vote of the clergy session on recommendation of its Board of Ministry after meeting the following qualifications.

1. Candidacy Requirement: Each candidate shall have been a certified candidate for provisional membership for at least one year and no more than twelve years.

2. Service Requirements: Each candidate shall have demonstrated his or her gifts for ministries of service and leadership to the satisfaction of the district committee on

ordained ministry as a condition for provisional membership.

3. ~~Undergraduate~~ Educational Requirements: A candidate for provisional membership shall have completed a bachelor's degree from a college or university recognized by the ~~University Senate~~ Conference Board of Ordained Ministry. Exceptions to the undergraduate degree requirements may be made by the Conference Board of Ordained Ministry in consultation with the General Board of Higher Education and Ministry. ~~in some instances, for missional purposes, for persons who have a minimum of sixty semester hours of Bachelor of Arts credit and~~

~~(a) have been prevented from pursuit of the normal course of baccalaureate education,~~

~~(b) are members of a group whose cultural practices and training enhance insight and skills for effective ministry not available through conventional formal education, or~~

~~(c) have graduated with a bachelor's degree or its equivalent from a college not recognized by the University Senate and have completed one half of the studies of the Master of Divinity or equivalent first professional degree in a school of theology listed by the University Senate.~~

~~4. Graduate Requirements~~ Educational Recommendations

a) Candidates for deacon or elder ~~shall~~ are recommended to have completed one-half of the basic graduate theological studies in the Christian faith. These courses may be included within or in addition to a seminary degree. These basic graduate theological studies ~~must~~ are recommended to include courses in Old Testament; New Testament; theology; church history; mission of the church in the world; evangelism; worship/liturgy; and United Methodist doctrine, polity and history.

b) a candidate for ordination as an elder ~~shall~~ are recommended to have completed one half of the studies toward a Master of Divinity degree or its equivalent, including one half of the basic graduate theological studies from a seminary ~~listed by the University Senate~~ approved by the Conference Board of Ministry.

c) a candidate for ordination as a deacon ~~shall~~ are recommended to have:

1) completed one half of the studies of a master's degree from a United Methodist seminary or ~~one listed by the University Senate~~ one approved by the Conference Board of Ministry, or

2) received a master's degree in the area of the specialized ministry in which the candidate will serve

3) completed one half of the basic graduate theological studies , in a context which will provide formation as a United Methodist deacon in full connection within a cohesive program ~~developed by the seminary and approved by the General Board of Higher Education and Ministry, documented by a record of completion from that school~~. approved by the Conference Board of Ministry.

~~5. In some instances a candidate who is pursuing ordination to serve as a deacon in full connection may fulfill the academic requirements through the following professional certification alternate route:~~

~~a) shall have reached thirty-five years of age at the time to become a certified candidate;~~

~~b) completed a bachelor's degree, received professional certification or license in the area of ministry in which the candidate will serve, have completed a minimum of eight semester hours of graduate credit or equivalent quarter hours in the area of specialization, and have been recommended by the conference Board of Ordained Ministry;~~

~~c) have completed one-half of the basic graduate theological studies in the Christian faith. These courses may be included within or in addition to a seminary degree. These basic graduate theological studies must include courses in Old Testament; New Testament; theology; church history; mission of the church in the world; evangelism; worship/liturgy; and United Methodist doctrine, polity and history, in a context which will provide a cohesive program developed by the seminary and approved by the General Board of Higher Education and Ministry, documented by a record of completion from that school.~~

6. Local pastors may fulfill the requirements for provisional membership when they have:

~~a) reached forty years of age;~~

~~b) satisfied all requirements of Sections 1-3 and 7-14 of this paragraph.~~

c) completed the ~~five year~~ Course of Study for ordained ministry, of which no more than one-half may be taken by correspondence or Internet; up to one-half of Course of Study may be online courses; and

d) an Advance Course of Study ~~consisting of thirty-two semester hours of graduate theological study offered by a seminary recognized by the University Senate or its equivalent as determined by the General Board of Higher Education and Ministry Conference Board of Ordained Ministry that shall include United Methodist history, doctrine and polity.~~

7. The Board of Ordained Ministry shall require an official transcript of credits from each school before recognizing any of the applicant's educational claims. ~~In cases of doubt, the board may submit a transcript to the General Board of Higher Education and Ministry.~~

8. Conference Boards of Ordained Ministry are encouraged to be in consultation with the General Board of Higher Education and Ministry.

Rationale:

The petition would allow for the Conference Board of Ministry to determine the requirements for election to provisional membership in the respective annual conferences. The change would allow for a contextual approach to ministry, providing each annual conference with flexibility as it relates to the training and credentialing of their . . .

¶324.

Petition Number: 60358-MH-¶324-G; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Three-fourths Majority Vote – Provisional Membership

Amend ¶ 324

¶ 324. *Qualifications for Election to Provisional Membership*—A person shall be eligible for election to provisional membership in the annual conference by a three-fourths majority vote of the clergy session on recommendation of its Board of Ordained Ministry after meeting the following qualifications . . .

Rationale:

To require a consistent three-fourths voting approval from the dCOM, BOM, and clergy session for the "milestone" candidacy, licensing, provisional membership, and full membership votes. Related ¶¶'s include 315; 322.1; 324; 330; and 335.

¶324.

Petition Number: 60360-MH-¶324; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Provisional Membership – Educational Requirements

Amend ¶ 324.4 and 324.5

¶ 324. *Qualifications for Election to Provisional Membership*

. . . 4. *Graduate Requirement:*

a) Candidates for deacon or elder shall have completed a minimum of one-half of the 27 semester hours of basic graduate theological studies in the Christian faith. . . .

5. In some instances a candidate who is pursuing ordination to serve as deacon in full connection may fulfill the academic requirements through the following professional certification alternate route: . . .

c) have completed a minimum of one half of the ~~minimum of twenty-four~~ twenty-seven semester hours of the basic graduate theological studies of the Christian faith. . . .

Rationale:

Clarifies that the required Basic Graduate Theological Studies are a minimum of 27 semester credit hours.

¶324.

Petition Number: 60507-MH-¶324-G; Hagiya, Grant J. - Des Moines, WA, USA for Study of Ministry Commission.

Study of Ministry – Reshaping Ordination Process

Delete current ¶¶ 324, 325, 326, 327, 330, 333, 335, 336 and replace with this NEW Section VI.

~~Section VI. Provisional Membership~~

~~¶ 324. Qualifications for Election to Provisional Membership— A person shall be eligible for election to provisional membership in the annual conference by vote of the clergy session on recommendation of its Board of Ordained Ministry after meeting the following qualifications.~~

~~1. Candidacy Requirement: Each candidate shall have been a certified candidate for provisional membership for at least one year and no more than twelve years.~~

~~2. Service Requirement: Each candidate shall have demonstrated his or her gifts for ministries of service and leadership to the satisfaction of the district committee on ordained ministry as a condition for provisional membership.~~

~~3. Undergraduate Requirement: A candidate for provisional membership shall have completed a bachelor's degree from a college or university recognized by the University Senate. Exceptions to the undergraduate degree requirements may be made in consultation with the General Board of Higher Education and Ministry in some instances, for missional purposes, for persons who have a minimum of sixty semester hours of Bachelor of Arts credit and:~~

~~a) have been prevented from pursuit of the normal course of baccalaureate education,~~

~~b) are members of a group whose cultural practices and training enhance insight and skills for effective ministry not available through conventional formal education, or~~

~~c) have graduated with a bachelor's degree or its equivalent from a college not recognized by the University~~

Senate and have completed one half of the studies of the Master of Divinity or equivalent first professional degree in a school of theology listed by the University Senate.

4. Graduate Requirement:

a) Candidates for deacon or elder shall have completed one-half of the basic graduate theological studies in the Christian faith. These courses may be included within or in addition to a seminary degree. These basic graduate theological studies must include courses in Old Testament; New Testament; theology; church history; mission of the church in the world; evangelism; worship/ liturgy; and United Methodist doctrine, polity and history.

b) a candidate for ordination as an elder shall have completed one half of the studies toward a Master of Divinity degree or its equivalent, including one half of the basic graduate theological studies from a seminary listed by the University Senate.

c) a candidate for ordination as a deacon shall have:

(1) completed one half of the studies of a master's degree from a United Methodist seminary or one listed by the University Senate, or

(2) received a master's degree in the area of the specialized ministry in which the candidate will serve

(3) completed one half of the basic graduate theological studies, in a context which will provide formation as a United Methodist deacon in full connection within a cohesive program developed by the seminary and approved by the General Board of Higher Education and Ministry, documented by a record of completion from that school. 5. In some instances a candidate who is pursuing ordination to serve as deacon in full connection may fulfill the academic requirements through the following professional certification alternate route:

a) shall have reached thirty-five years of age at the time to become a certified candidate;

b) completed a bachelor's degree, received professional certification or license in the area of ministry in which the candidate will serve, have completed a minimum of eight semester hours of graduate credit or equivalent quarter hours in the area of specialization, and have been recommended by the conference Board of Ordained Ministry;

c) have completed one half of the minimum of twenty-four semester hours of the basic graduate theological studies of the Christian faith including the areas of: Old Testament; New Testament; theology; church history; mission of the church in the world; evangelism; worship/ liturgy; and United Methodist doctrine, polity, and history, in a context which will provide a cohesive program and formation as a United Methodist deacon in full connection within a cohesive program developed by the seminary and approved by the General Board of Higher Education and Ministry, documented by a record of completion from that school.

6. Local pastors may fulfill the requirements for provisional membership when they have:

a) reached forty years of age;

b) satisfied all requirements of Sections 1-3 and 7-14 of this paragraph.

c) completed the five-year Course of Study for ordained ministry, of which no more than one-half may be taken by correspondence or Internet; up to one-half of Course of Study may be online courses; and

d) an Advanced Course of Study consisting of thirty-two semester hours of graduate theological study offered by a seminary recognized by the University Senate or its equivalent as determined by the General Board of Higher Education and Ministry that shall include United Methodist history, doctrine, and polity.

7. The Board of Ordained Ministry shall require an official transcript of credits from each school before recognizing any of the applicant's educational claims. In case of doubt, the board may submit a transcript to the General Board of Higher Education and Ministry.

8. Each candidate shall present a satisfactory certificate of good health by a physician on the prescribed form. Disabilities are not to be construed as unfavorable health factors when a person with disability is capable of meeting the professional standards and is able to render effective service as a provisional member.

9. Each candidate shall respond to a written and oral doctrinal examination administered by the conference Board of Ordained Ministry. The examination shall cover the following:

a) Describe your personal experience of God and the understanding of God you derive from biblical, theological, and historical sources.

b) What is your understanding of evil as it exists in the world?

c) What is your understanding of humanity, and the human need for divine grace?

d) How do you interpret the statement Jesus Christ is Lord?

e) What is your conception of the activity of the Holy Spirit in personal faith, in the community of believers, and in responsible living in the world?

f) What is your understanding of the kingdom of God; the Resurrection; eternal life?

g) How do you intend to affirm, teach, and apply Part III of the Discipline (Doctrinal Standards and Our Theological Task) in your work in the ministry to which you have been called?

h) The United Methodist Church holds that the living core of the Christian faith was revealed in Scripture, illu-

mined by tradition, vivified in personal experience, and confirmed by reason. What is your understanding of this theological position of the Church?

i) Describe the nature and mission of the Church. What are its primary tasks today?

j) Discuss your understanding of the primary characteristics of United Methodist polity.

k) How do you perceive yourself, your gifts, your motives, your role, and your commitment as a provisional member and commissioned minister in The United Methodist Church?

l) Describe your understanding of diakonia, the servant ministry of the church, and the servant ministry of the provisional member.

m) What is the meaning of ordination in the context of the general ministry of the Church?

n) Describe your understanding of an inclusive church and ministry.

o) You have agreed as a candidate for the sake of the mission of Jesus Christ in the world and the most effective witness of the gospel, and in consideration of their influence as ministers, to make a complete dedication of yourself to the highest ideals of the Christian life, and to this end agree to exercise responsible self-control by personal habits conducive to bodily health, mental and emotional maturity, integrity in all personal relationships, fidelity in marriage and celibacy in singleness, social responsibility, and growth in grace and the knowledge and love of God. What is your understanding of this agreement?

p) Explain the role and significance of the sacraments in the ministry to which you have been called.

10. Each candidate shall have been recommended in writing to the conference Board of Ordained Ministry, based on a three-fourths majority vote of the district committee on ordained ministry.

11. Each candidate shall have a personal interview with the conference Board of Ordained Ministry to complete his or her candidacy.

12. Each candidate shall submit on a form provided by the Board of Ordained Ministry a notarized statement detailing any convictions for felony, or misdemeanor, or written accusations and its disposition of sexual misconduct or child abuse; or certifying that this candidate has not been convicted of a felony or misdemeanor or accused in writing of sexual misconduct or child abuse. The candidate also shall release required psychological reports, criminal background, credit checks and reports of child abuse.

13. Each candidate shall file with the board a written, concise, autobiographical statement (in duplicate on a prescribed form) regarding age, health, family status, Christian experience, call to ministry, educational record, formative Christian experiences, and plans for service in the Church.

14. Each candidate shall have been recommended in writing to the clergy session based on at least a two-thirds majority vote of the conference Board of Ordained Ministry.

¶ 325. Commissioning— Commissioning is the act of the church that publicly acknowledges God's call and the response, talents, gifts and training of the candidate. The church invokes the Holy Spirit as the candidate is commissioned to be a faithful servant leader among the people, to lead the church in service, to proclaim the Word of God and to equip others for ministry. Through commissioning, the church sends persons in leadership and service in the name of Jesus Christ and marks their entrance into a time of provisional membership as they prepare for ordination. Commissioned ministers are provisional clergy members of the annual conference and are accountable to the bishop and the clergy session for the conduct of their ministry. During the residency program the clergy session discerns their fitness for ordination and their effectiveness in ministry. After fulfilling all candidacy requirements and upon recommendation of the conference Board of Ordained Ministry, the clergy session shall vote on the provisional membership and commissioning of the candidates. The bishop and secretary of the conference shall provide credentials as a provisional member and a commissioned minister in the annual conference. The period of commissioned ministry is concluded when the provisional members are received as full members of the annual conference and ordained as either deacon or elder, or a decision is made not to proceed toward ordination and provisional membership is ended.

¶ 326. Service of Provisional Members— All persons who are provisional members shall be appointed by a bishop (¶ 425) and serve as a provisional member of the annual conference for a minimum of two years following the completion of education requirements for full connection. During the provisional period, arrangements shall be offered by the Board of Ordained Ministry for all provisional members to be involved in a residency curriculum that extends theological education by using covenant groups and mentoring to support the practice and work of their ministry as servant leaders, to contemplate the grounding of ordained ministry, and to understand covenant ministry in the life of the conference. Provisional members may be appointed to attend school, to extension ministry, or in appointments beyond the local church. Wherever they are appointed, the service of provisional members shall be evaluated by the district superintendent and the Board of Ordained Ministry in terms of the provisional member's ability to express and give leadership in servant ministry.

1. Provisional members planning to give their lives as deacons in full connection shall be in ministries of Word, Service, Compassion, and Justice in the local church or in an approved appointment beyond the local church. A provisional member preparing for ordination as a deacon shall be licensed for the practice of ministry during provisional membership to perform the duties of the ministry of the deacon as stated in ¶ 328 and be granted support as stated in ¶ 331.10.

2. Provisional members planning to give their lives as elders in full connection shall be in ministries of Word, Sacrament, Order, and Service in the local church or in an approved extension ministry. A provisional member preparing for ordination as an elder shall be licensed for pastoral ministry (¶ 315).

3. Provisional members who are serving in extension ministries, enrolled in graduate degree programs, or appointments beyond the local church shall be accountable to the district superintendent and the Board of Ordained Ministry for the conduct of ministry, and for demonstrating their effectiveness in the ministry of the order to which they seek to be ordained. In all cases, they will also demonstrate their effectiveness in servant leadership in the local church to the satisfaction of the Board of Ordained Ministry.

4. Provisional members seeking to change their ordination track shall:

a) Write to the Board of Ordained Ministry and inform the district superintendent and bishop of their intention.

b) Interview with the Board of Ordained Ministry to articulate and clarify their call.

c) Fulfill academic and service requirements. Upon the recommendation of the Board of Ordained Ministry and by vote of the clergy session the person may be received into full connection with the annual conference and be ordained into the order to which they are transitioning.

¶ 327. Eligibility and Rights of Provisional Membership— Provisional members are on trial in preparation for membership in full connection in the annual conference as deacons or elders. They are on probation as to character, servant leadership, and effectiveness in ministry. The annual conference, through the clergy session, has jurisdiction over provisional members. Annually, the Board of Ordained Ministry shall review and evaluate their relationship and make recommendation to the clergy members in full connection regarding their continuance. No member shall be continued on provisional membership beyond the eighth regular session following their admission to provisional membership.

1. Provisional members who are preparing for deacon's or elder's orders may be ordained deacons or elders when they qualify for membership in full connection in the annual conference.

2. Provisional members shall have the right to vote in the annual conference on all matters except the following:

a) constitutional amendments;

b) election of delegates to the General and jurisdictional or central conferences

c) all matters of ordination, character, and conference relations of clergy. Provisional clergy members who have completed all of their educational requirements may vote to elect clergy delegates to General and jurisdictional or central conferences (see Judicial Council Decision 1181 and ¶ 35, Article IV).

3. Provisional members may serve on any board, commission, or committee of the annual conference except the Board of Ordained Ministry (¶ 635.1). They shall not be eligible for election as delegates to the General, central, or jurisdictional conferences.

4. Provisional members shall be amenable to the annual conference in the performance of their ministry and are subject to the provisions of the Book of Discipline in the performance of their duties. They shall be supervised by the district superintendent under whom they are appointed. They shall also be assigned a deacon or elder as mentor by the Board of Ordained Ministry. Provisional members preparing to become elders shall be eligible for appointment by meeting disciplinary provisions (¶ 315).

5. Provisional members in appointments beyond the local church shall relate themselves to the district superintendent in the area where their work is done. The district superintendent shall give them supervision and report annually to their Board of Ordained Ministry.

6. Discontinuance from Provisional Membership— Provisional members may request discontinuance of this relationship or may be discontinued by the clergy session upon recommendation of the Board of Ordained Ministry. When provisional members in good standing withdraw to unite with another denomination or to terminate their membership in The United Methodist Church, their action shall be considered a request for discontinuance of their relationship and their credentials shall be surrendered to a district superintendent. In the case of discontinuation without consent, prior to any final recommendation, a provisional member will be advised of the right to a fair process hearing before the committee on conference relations of the Board of Ordained Ministry. A report of the action will be made to the full board for final action. The provisions of fair process (¶ 362.2) shall be observed and there shall be a review by the administrative review committee under ¶ 636 prior to hearing by the annual conference. When this relationship is discontinued, they shall no longer be permitted to exercise ministerial functions and

shall return their credentials to the district superintendent for deposit with the secretary of the conference, and their membership shall be transferred by the district superintendent to the local church they designate after consultation with the pastor. The Board of Ordained Ministry shall file with the resident bishop and the secretary of the conference a permanent record of the circumstances relating to discontinuance as a provisional member as required in ¶ 635.3d. After discontinuance, provisional members may be classified and approved as local pastors in accordance with the provision of ¶ 316.

7. Provisional members may not be retired under the provisions of ¶ 358. Provisional members who have reached the mandatory retirement age shall be automatically discontinued. Provisional elders may be classified as retired local pastors under the provisions of ¶ 320.5.

¶ 330. Requirements for Ordination as Deacon and Admission to Full Connection— Provisional members who are applying for admission into full connection and who have been provisional members for at least two years following the completion of the educational requirements for ordination as a deacon specified in .3 below may be admitted into membership in full connection in an annual conference by two-thirds vote of the clergy members in full connection of the annual conference, upon recommendation by two-thirds vote of the Board of Ordained Ministry, after they have qualified as follows:

1. They shall have served under episcopal appointment in a ministry of service for at least two full annual conference years. Upon recommendation of the Board of Ordained Ministry, the annual conference may equate less than fulltime or nonsalaried service as meeting this qualification. Such equivalence is to be determined in light of the years of service involved, the quality of that service, the maturity of the applicant, and other relevant factors determined by the board. Supervision is to be:

(a) by the district superintendent, and

(b) by the Board of Ordained Ministry. The applicant's service must be evaluated by the Board of Ordained Ministry as effective according to written guidelines developed by the board and adopted by the clergy members in full connection. Laypersons directly involved in the applicant's servant ministry shall be involved by the board in the annual evaluation.

2. They shall have been previously elected as a provisional member.

3. They shall have met the following educational requirements:

(a) graduation with a Bachelor of Arts or equivalent degree from a college or university listed by the University Senate or its equivalent as determined by the General Board of Higher Education and Ministry;

(b) graduation with a Master of Divinity degree or a master's degree from a graduate theological school recognized by the University Senate, or a master's degree in an area of specialized ministry;

(c) or are candidates over the age of 35 with professional certification or license in their area of ministry including a minimum of eight semester hours of graduate academic credit. Educational requirements in every case shall include the basic graduate theological studies of the Christian faith, as outlined in ¶ 324.4(a).

4. They shall have responded to a written or oral doctrinal examination administered by the Board of Ordained Ministry. The candidate shall have

(1) demonstrated the ability to communicate clearly in both oral and written form;

(2) satisfied the board regarding physical, mental, and emotional health;

(3) prepared and preached at least one written sermon on a biblical passage specified by the Board of Ordained Ministry or another act of proclamation of the Word appropriate to the candidate's ministry setting;

(4) presented a detailed plan and outline for teaching a Bible study;

(5) presented a project that demonstrates fruitfulness in carrying out the church's mission of "Making Disciples of Jesus Christ for the Transformation of the World." The candidate's reflections and the board's response shall be informed by the insights and guidelines of Part III of the Book of Discipline. The examination shall also focus upon the covenantal relationship of the applicant to God, to the Church, and to the Order of Deacon, as well as the understanding of diakonia, servant leadership, and the interrelatedness of the Church and the world. The applicant shall be able to articulate the call of God to the order of deacon and to relate that call to leadership within the ministry of all Christians, through the setting of their service, the local church, and the annual conference.

5. The following questions are guidelines for the preparation of the examination:

a) Theology

(1) Give examples of how the practice of ministry has affected your experience and understanding of:

(a) God

(b) Humanity

(c) The need for divine grace

(d) The Lordship of Jesus Christ

(e) The work of the Holy Spirit

(f) The meaning and significance of the Sacraments

(g) The kingdom of God

(h) Resurrection and eternal life

(2) How do you understand the following traditional evangelical doctrines: (a) repentance; (b) justification; (c)

regeneration; (d) sanctification? What are the marks of the Christian life?

(3) How has the practice of ministry informed your understanding of the nature and mission of the Church? What are its primary challenges today?

(4) The United Methodist Church holds that Scripture, tradition, experience, and reason are sources and norms for belief and practice, but that the Bible is primary among them. What is your understanding of this theological position of the Church, and how has your practice of ministry been affected by this understanding?

(5) How has the practice of ministry enriched your understanding of the meaning and significance of the sacraments?

b) Vocation

(1) How has the experience of ministry shaped your understanding of your vocation as an ordained deacon?

c) The Practice of Ministry

(1) Do you offer yourself to be appointed by the bishop to a service ministry?

(2) Describe and evaluate your personal gifts for ministry and how they have resulted in fruitful ministry. What would be your areas of strength and areas in which you need to be strengthened in order to be more fruitful in ministry?

(3) For the sake of the mission of Jesus Christ in the world and the most effective witness to the Christian gospel, and in consideration of your influence as an ordained minister, are you willing to make a complete dedication of yourself to the highest ideals of the Christian life; and to this end will you agree to exercise responsible self-control by personal habits conducive to physical health, intentional intellectual development, fidelity in marriage and celibacy in singleness, integrity in all personal relationships, social responsibility, and growth in grace and the knowledge of the love of God?

(4) Provide evidence of your willingness to relate yourself in ministry to all persons without regard to race, color, ethnicity, national origin, social status, gender, sexual orientation, age, economic condition, or disability.

(5) Will your regard all pastoral conversations of a confessional nature as a trust between the person concerned and God?

(6) Provide evidence of experience in peace and justice ministries.

d) Historic Examination for Admission into Full Connection and Ordination as Deacon— The bishop as chief pastor shall engage those seeking to be admitted in serious self-searching and prayer to prepare them for their examination before the conference. At the time of the examination, the bishop shall also explain to the conference the historic nature of the following questions and seek to interpret their spirit and intent. The questions are these and any others which may be thought necessary:

(1) Have you faith in Christ?

(2) Are you going on to perfection?

(3) Do you expect to be made perfect in love in this life?

(4) Are you earnestly striving after perfection in love?

(5) Are you resolved to devote yourself wholly to God and God's work?

(6) Do you know the General Rules of our Church?

(7) Will you keep the General Rules of our Church?

(8) Have you studied the doctrines of The United Methodist Church?

(9) After full examination do you believe that our doctrines are in harmony with the Holy Scriptures?

(10) Have you studied our form of Church discipline and polity?

(11) Do you approve our Church government and polity?

(12) Will you support and maintain them?

(13) Will you exercise the ministry of compassion?

(14) Will you diligently instruct the children in every place?

(15) Will you visit from house to house?

(16) Will you recommend fasting or abstinence, both by precept and example?

(17) Are you determined to employ all your time in the work of God?

(18) Are you in debt so as to embarrass you in your work?

(19) Will you observe the following directions?

(a) Be diligent. Never be unemployed. Never be triflingly employed. Never trifle away time; neither spend any more time at any one place than is strictly necessary. (b) Be punctual. Do everything exactly at the time. And do not mend our rules, but keep them; not for wrath, but for conscience' sake.

6. A provisional member of the annual conference who has completed the requirements for deacon's orders and admission into full membership shall be eligible for election to full membership and ordination as deacon by a bishop. Following election, the bishop and secretary of the conference shall provide a certificate of full membership in the annual conference, and following ordination, a certificate of ordination.

7. A deacon shall be ordained by a bishop by the laying on of hands, employing the Order of Service for the Ordination of Deacons (see ¶ 415.6). The bishops shall be assisted by other deacons and may include laity designated by the bishop representing the Church community. Bishops in other communions may join the ordaining bishop in laying hands on the head of the candidate, while

participating deacons and laity may lay hands on the back or shoulders of the candidate.

¶ 333. Elders in Full Connection— 1. Elders in full connection with an annual conference by virtue of their election and ordination are bound in special covenant with all the ordained elders of the annual conference. In the keeping of this covenant they perform the ministerial duties and maintain the ministerial standards established by those in the covenant. They offer themselves without reserve to be appointed and to serve, after consultation, as the appointive authority may determine. They live with all other ordained ministers in mutual trust and concern and seek with them the sanctification of the fellowship. By entering into the covenant, they accept and subject themselves to the process of clergy discipline, including serving on committees on investigation, trial courts, or appellate committees. Only those shall be elected to full membership who are of unquestionable moral character and genuine piety, sound in the fundamental doctrines of Christianity, and faithful in the discharge of their duties.

2. A provisional member of the annual conference who has completed the requirements for Elder's Orders and admission into full membership shall be eligible for election to full membership and ordination as elder by a bishop. Following election, the bishop and secretary of the conference shall provide a certificate of full membership in the annual conference, and following ordination, a certificate of ordination.

3. An elder shall be ordained by a bishop by the laying on of hands, employing the Order of Service for the Ordination of Elders (see ¶ 415.6). The bishop shall be assisted by other elders and may include laity designated by the bishop representing the Church community. Bishops in other communions may join the ordaining bishop in laying hands on the head of the candidate, while participating elders and laity may lay hands on the back or shoulders of the candidate.

¶ 335. Requirements for Admission to Full Connection and Ordination as Elder— Provisional members who are candidates for full connection and ordination as elders and have been provisional members for at least two years may be admitted into membership in full connection in an annual conference and approved for elder's ordination by two-thirds vote of the clergy members in full connection of the annual conference, upon recommendation by two-thirds vote of the Board of Ordained Ministry, after they have qualified as follows. They shall have:

(1) served full-time under episcopal appointment for at least two full annual conference years following the completion of the educational requirements specified in (3)(b) below. Years of service in any ministry setting requiring the regular proclamation of the word, the administration of the sacraments, and the short or long-term ordering of the life of the community of faith may count toward the fulfillment of this requirement. Such ministry settings may include campus ministry, college and university chaplaincy, hospital and prison chaplaincy, military chaplaincy, overseas/ mission work and other ministries so recognized by the Division of Ordained Ministry of the General Board of Higher Education and Ministry. Upon recommendation of the Board of Ordained Ministry, an annual conference may equate less than full-time to the requirement of full-time service. Such equivalence is to be determined in light of the years of service involved, the quality of that service, the maturity of the applicant, and other relevant factors. Supervision is to be (a) personally assumed or delegated by the district superintendent, and (b) assumed by a mentor assigned by the Board of Ordained Ministry. Their service shall be evaluated by the Board of Ordained Ministry as effective according to written guidelines developed by the board and adopted by the clergy members in full connection. 16 In rare cases, the Board of Ordained Ministry may, by a two-thirds vote, approve years of service in an autonomous Methodist church as meeting this requirement if adequate supervision has been provided;

(2) been previously elected as provisional members;

(3) met the following educational requirements: (a) graduation with a Bachelor of Arts or equivalent degree from a college or university listed by the University Senate, or demonstrated competency equivalence through a process designed in consultation with the General Board of Higher Education and Ministry; (b) graduation with a Master of Divinity degree from a school of theology listed by the University Senate, or its equivalent as determined by the General Board of Higher Education and Ministry; or (c) met the education requirements of ¶ 324.6 for local pastors; (d) educational requirements in every case shall include a minimum of two semester or three quarter hours in each of the fields of United Methodist history, doctrine, and polity, provided that a candidate may meet the requirements by undertaking an independent study program provided and administered by the General Board of Higher Education and Ministry (see ¶ 1421.3d);

(4) satisfied the board regarding physical, mental, and emotional health;

(5) prepared and preached at least one written sermon on a biblical passage specified by the Board of Ordained Ministry;

(6) presented a detailed plan and outline for teaching a Bible study;

(7) presented a project that demonstrates fruitfulness in carrying out the church's mission of "Making Disciples of Jesus Christ for the Transformation of the World";

(8) responded to a written or oral doctrinal examination administered by the Board of Ordained Ministry. The candidate should demonstrate the ability to communicate clearly in both oral and written form. The candidate's reflections and the board's response should be informed by the insights and guidelines of Part III of the Discipline. The following questions are guidelines for the preparation of the examination:

a) Theology.

(1) Give examples of how the practice of ministry has affected your experience and understanding of:

(a) God

(b) Humanity

(c) The need for divine grace

(d) The Lordship of Jesus Christ

(e) The work of the Holy Spirit

(f) The meaning and significance of the sacraments

(g) The kingdom of God

(h) Resurrection and eternal life

(2) How do you understand the following traditional evangelical doctrines: (a) repentance; (b) justification; (c) regeneration; (d) sanctification? What are the marks of the Christian life?

(3) How has the practice of ministry informed your understanding of the nature and mission of the Church? What are its primary challenges today?

(4) The United Methodist Church holds that Scripture, tradition, experience, and reason are sources and norms for belief and practice, but that the Bible is primary among them. What is your understanding of this theological position of the Church, and how has your practice of ministry been affected by this understanding?

(5) How has the practice of ministry enriched your understanding of the meaning and significance of the sacraments?

b) Vocation

(1) How has the experience of ministry shaped your understanding of your vocation as an ordained elder?

c) The Practice of Ministry

(1) How has the practice of ministry affected your understanding of the expectations and obligations of the itinerant system? Do you offer yourself without reserve to be appointed and to serve as the appointive authority may determine?

(2) Describe and evaluate your personal gifts for ministry and how they have resulted in fruitful ministry. What would be your areas of strength and areas in which you need to be strengthened in order to be more fruitful in ministry?

(3) For the sake of the mission of Jesus Christ in the world and the most effective witness to the Christian gospel and in consideration of your influence as an ordained minister, are you willing to make a complete dedication of yourself to the highest ideals of the Christian life; and to this end will you agree to exercise responsible self-control by personal habits conducive to physical health, intentional intellectual development, fidelity in marriage and celibacy in singleness, integrity in all personal relationships, social responsibility, and growth in grace and the knowledge and love of God?

(4) Provide evidence of your willingness to relate yourself in ministry to all persons without regard to race, color, ethnicity, national origin, social status, gender, sexual orientation, age, economic condition, or disability.

(5) Will you regard all pastoral conversations of a confessional nature as a trust between the person concerned and God?

(6) Provide evidence of experience in peace and justice ministries.

ADMISSION AND CONTINUANCE OF FULL MEMBERSHIP IN THE ANNUAL CONFERENCE

¶ 336. Historic Examination for Admission into Full Connection— The bishop as chief pastor shall engage those seeking to be admitted in serious self-searching and prayer to prepare them for their examination before the conference. At the time of the examination the bishop shall also explain to the conference the historic nature of the following questions and seek to interpret their spirit and intent. The questions are these and any others that may be thought necessary:

1. Have you faith in Christ?

2. Are you going on to perfection?

3. Do you expect to be made perfect in love in this life?

4. Are you earnestly striving after it?

5. Are you resolved to devote yourself wholly to God and his work?

6. Do you know the General Rules of our Church?

7. Will you keep them?

8. Have you studied the doctrines of The United Methodist Church?

9. After full examination, do you believe that our doctrines are in harmony with the Holy Scriptures?

10. Will you preach and maintain them?

11. Have you studied our form of Church discipline and polity?

12. Do you approve our Church government and polity?

13. Will you support and maintain them?

14. Will you diligently instruct the children in every place?

15. Will you visit from house to house?

16. Will you recommend fasting or abstinence, both by precept and example?

~~17. Are you determined to employ all your time in the work of God?~~

~~18. Are you in debt so as to embarrass you in your work?~~

~~19. Will you observe the following directions?~~

~~a) Be diligent. Never be unemployed. Never be triflingly employed. Never trifle away time; neither spend any more time at any one place than is strictly necessary.~~

~~b) Be punctual. Do everything exactly at the time. And do not mend our rules, but keep them; not for wrath, but for conscience' sake.~~

NEW Section VI. Ordination, Provisional, and Full Membership

NEW ¶ 324. Ordination is the empowering of the Holy Spirit for the ministry of deacon or elder and the authorization by the Church to carry out these ministries of service and leadership to advance the mission of the church. The United Methodist Church holds ordained deacons and elders accountable through provisional or full conference membership, participation in the work of their orders, and supervision and evaluation. Provisional members engage in a residency period of intentional formation and examination to prepare them for a lifelong commitment embodied in full membership.

The following paragraphs outline the processes by which United Methodist certified candidates or United Methodist local pastors are elected to provisional membership and ordained, and how the period of provisional membership may lead to full membership. For those transferring to The United Methodist Church from other Christian denominations, see ¶ 347.

¶ NEW 325. *Qualifications for Election to Provisional Membership and Ordination*—A person shall be eligible for election to provisional membership in the annual conference by vote of the clergy session upon recommendation of the Board of Ordained Ministry after meeting the following qualifications.

1. District Committee on Ordained Ministry Requirements:

a. Candidacy Requirement: Each candidate shall be certified for at least one year and no more than twelve years.

b. Service Requirement: Each candidate shall demonstrate gifts for ministries of service and leadership to the satisfaction of the district committee on ordained ministry.

c. District Committee on Ordained Ministry Approval: Each candidate shall be recommended in writing to the Board of Ordained Ministry, upon a three-fourths majority vote of the district committee on ordained ministry.

2. Required Application Forms

a. Each candidate shall file with the Board of Ordained Ministry a written, concise, autobiographical form that includes information regarding age, health, family status, Christian experience, call to ministry, educational record, formative Christian experiences, and plans for service in the Church.

b. Each candidate shall submit on a form provided by the Board of Ordained Ministry a notarized statement detailing any convictions for felony, or misdemeanor, or written accusations and its disposition of sexual misconduct or child abuse; or certifying that this candidate has not been convicted of a felony or misdemeanor or accused in writing of sexual misconduct or child abuse. The candidate also shall release required psychological reports, criminal background check, credit checks, and reports of child abuse.

c. Each candidate shall present a satisfactory certificate of good health by a physician on the prescribed form. Disabilities are not to be construed as unfavorable health factors when a person with a disability is capable of meeting the professional standards and is able to render effective service.

3. Undergraduate Requirement: Each candidate shall have completed a bachelor's degree from a college or university recognized by the University Senate. Exceptions to the undergraduate degree requirements may be made in consultation with the General Board of Higher Education and Ministry in some instances, for missional purposes, for persons who have a minimum of 60 semester hours of Bachelor of Arts credit and:

a. have been prevented from pursuit of the normal course of baccalaureate education,

b. are members of a group whose cultural practices and training enhance insight and skills for effective ministry not available through conventional formal education, or

4. Graduate Requirement:

a. Each candidate for ordination shall have completed the basic graduate theological studies in the Christian faith from a seminary listed by the University Senate. These courses may be included within or in addition to a seminary degree. These basic graduate theological studies shall include a minimum of 27 semester hours of courses in Old Testament; New Testament; theology; church history; mission of the church in the world; evangelism; worship/liturgy; and United Methodist history, doctrine, and polity.

b. Each candidate for ordination as an elder shall also have completed a Master of Divinity degree or its equivalent, including the basic graduate theological studies from a seminary listed by the University Senate.

c. Each candidate for ordination as a deacon shall also have:

1) completed a master's degree from a seminary listed by the University Senate, or

2) completed a master's degree in the area of the specialized ministry in which the candidate will serve, and

3) completed the basic graduate theological studies, in a context which will provide formation as a United Methodist deacon within a cohesive program developed by the seminary and approved by the General Board of Higher Education and Ministry, documented by a record of completion from that school.

5. In some instances a candidate who is pursuing ordination as a deacon may have fulfilled the academic requirements through the following professional certification alternate route:

a. completed a bachelor's degree, and received professional certification or license in the area of ministry in which the candidate will serve, plus a minimum of eight semester hours of graduate credit or equivalent quarter hours in the area of specialization, and be recommended by the Board of Ordained Ministry; and

b. completed the minimum of 27 semester hours of basic graduate theological studies (¶ 324.4a) in a seminary that is listed by the University Senate and provides a cohesive program for formation as a United Methodist deacon. This program must be approved by the General Board of Higher Education and Ministry, and documented by a record of completion from that school.

6. Local pastors may fulfill the requirements for provisional membership when they have:

a. satisfied all the requirements of Sections 1-3, 7-11, and 13 of this paragraph.

b. completed the Course of Study, of which no more than one-half may be taken by correspondence or Internet; up to one-half of Course of Study courses may be online; and

c. completed an Advanced Course of Study consisting of 32 semester hours of graduate theological study offered by a seminary listed by the University Senate or its equivalent as determined by the General Board of Higher Education and Ministry that shall include United Methodist history, doctrine, and polity.

7. Each candidate shall provide an official transcript of credits from each school before any of the applicant's educational claims are recognized. The Board of Ordained Ministry may submit a transcript to the General Board of Higher Education and Ministry for consultation.

8. Each candidate shall respond to a written and oral doctrinal examination administered by the Board of Ordained Ministry. The examination shall cover the following:

a. Describe your personal experience of God and the understanding of God you derive from biblical, theological, and historical sources.

b. What is your understanding of evil as it exists in the world?

c. What is your understanding of humanity, and the human need for divine grace?

d. How do you interpret the statement Jesus Christ is Lord?

e. What is your conception of the activity of the Holy Spirit in personal faith, in the community of believers, and in responsible living in the world?

f. What is your understanding of the kingdom of God; the Resurrection; eternal life?

g. How do you intend to affirm, teach, and apply Part III of the *Discipline* (Doctrinal Standards and Our Theological Task) in your work in the ministry to which you have been called?

h. The United Methodist Church holds that the living core of the Christian faith was revealed in Scripture, illumined by tradition, vivified in personal experience, and confirmed by reason. What is your understanding of this theological position of the Church?

i. Describe the nature and mission of the Church. What are its primary tasks today?

j. Discuss your understanding of the primary characteristics of United Methodist polity.

k. How do you perceive yourself, your gifts, your motives, your role, and your commitment as a provisional member and ordained minister in The United Methodist Church?

l. Describe your understanding of *diakonia*, the servant ministry of the church, and the servant ministry of the provisional member.

m. What is the meaning of ordination in the context of the general ministry of the Church?

n. Describe your understanding of an inclusive church and ministry.

o. You have agreed as a candidate for the sake of the mission of Jesus Christ in the world and the most effective witness of the gospel, and in consideration of their influence as ministers, to make a complete dedication of yourself to the highest ideals of the Christian life, and to this end agree to exercise responsible self-control by personal habits conducive to bodily health, mental and emotional maturity, integrity in all personal relationship, fidelity in marriage and celibacy in singleness, social responsibility, and growth in grace and the knowledge and love of God. What is your understanding of this agreement?

p. Explain the role and significance of the sacraments in the ministry to which you have been called.

9. Each candidate shall have a personal interview with the Board of Ordained Ministry to complete candidacy.

10. Each candidate shall be recommended in writing by the Board of Ordained Ministry to the clergy session after a two-thirds majority vote of the board.

11. Each candidate recommend by the Board of Ordained Ministry shall be eligible for election to provisional membership and approval for ordination by a two-thirds majority vote of the clergy session.

12. A deacon shall be ordained by a bishop by the laying on of hands, employing the Order of Service for the Ordination of Deacons (¶ 415.6). The bishop shall be assisted by other deacons and may include laity designated by the bishop representing the Church community. Bishops in other communions may join the ordaining bishop in laying hands on the head of the candidate, while participating deacons and laity may lay hands on the back or shoulders of the candidate.

13. An elder shall be ordained by a bishop by the laying on of hands, employing the Order of Service for the Ordination of Elders (¶ 415.6). The bishop shall be assisted by other elders and may include laity designated by the bishop representing the Church community. Bishops in others communions may join the ordaining bishop in laying hands on the head of the candidate, while participating elders and laity may lay hands on the back or shoulders of the candidate.

14. Following election, the bishop and secretary of the conference shall provide a certificate of provisional membership in the annual conference, and following ordination, a certificate of ordination.

¶ NEW 326. *Residency*—When candidates are ordained and elected into provisional membership, they enter a residency period developed by the Board of Ordained Ministry in consultation with the bishop and the General Board of Higher Education and Ministry. Throughout the residency, the church sends person in leadership and service in the name of Jesus Christ. Provisional members are accountable to the bishops and the clergy session for the conduct of their ministry.

During the residency period the clergy session discerns each provisional member's effectiveness in ministry and readiness for full membership. After fulfilling all residency requirements and upon a two-thirds majority recommendation of the Board of Ordained Ministry, the clergy session shall vote on the full membership of deacons and elders in provisional membership.

The period of resident ministry is concluded when the provisional members are received as full members of the annual conference by a two-thirds majority vote of the clergy session, or a decision is made not to proceed toward full membership.

¶NEW 327. *Service of Provisional Members*—All provisional members shall be appointed by a bishop (¶ 425) and serve as a provisional members for a minimum of two years. During the provisional period, arrangements shall be offered by the Board of Ordained Ministry for all provisional members to be involved in a residency program that extends theological education by using covenant groups and mentoring to support the practice and work of their ministry as servant leaders, to contemplate the grounding of their ordained ministry, and to understand covenant ministry in the life of the conference. Provisional members may be appointed to attend school, to extension ministry, or to appointments beyond the local church. Wherever they are appointed, the service of provisional members shall be evaluated by the district superintendent and the Board of Ordained Ministry in terms of the provisional member's ability to express and give leadership in servant ministry.

1. Deacons in provisional membership shall be in ministries of Word, Service, Compassion, and Justice in the local church or in an approved appointment beyond the local church.

2. Elders in provisional membership shall be in ministries of Word, Sacrament, Order, and Service in the local church or in an approved extension ministry.

3. Provisional members serving in extension ministries or appointments beyond the local church, or enrolled in graduate degree programs shall be accountable to the district superintendent and the Board of Ordained Ministry of the conference in which their membership resides and to a district superintendent in the annual conference where they serve, if different. They will be evaluated on the conduct of ministry and for their effectiveness in the ministry of the order in which they seek full membership. The district superintendent will provide an annual report to the Board of Ordained Ministry.

4. Provisional members seeking to change orders may do so following the provisions of ¶ 309.2.

¶ NEW 328. *Rights of Provisional Membership*

1. Provisional members shall have the right to vote in the annual conference on all matters except the following:

a. Constitutional amendments; and

b. all matters of ordination, character, and conference relations of clergy.

2. Provisional members may vote to elect clergy delegates to General and jurisdictional or central conference (Judicial Council Decision 1181). They shall not be eligible for election as delegates to General, central, or jurisdictional conferences.

3. Provisional members may serve on any board, commission, or committee of the annual conference ex-

cept the Board of Ordained Ministry or a district committee on ordained ministry.

4. Provisional members shall be assigned a clergy mentor who is a deacon or elder in full connection by the Board of Ordained Ministry.

¶ NEW 329. *Discontinuance from Provisional Membership—*

1. Provisional members may request discontinuance or may be discontinued by the clergy session upon recommendation of the Board of Ordained Ministry.

2. *Voluntary Discontinuance to Unite with Another Denomination*—When provisional members in good standing withdraw to unite with another denomination or to terminate their membership in The United Methodist Church, their certificate of provisional membership, and their written request to withdraw shall be deposited with the conference secretary.

3. *Voluntary Discontinuance from the Ordained Ministerial Office*—Ordained provisional members in good standing who desire to leave their ministerial office and withdraw from the conference may be allowed to do so by the annual conference at its session. The member's certificates of ordination and provisional membership and their written request to withdraw shall be given to the district superintendent for deposit with the conference secretary. His or her membership may be transferred to a church which he or she designates, after consultation with the pastor.

4. *Involuntary Discontinuance*—In the case of discontinuation without consent, prior to any final recommendation, a provisional member will be advised of the right to a fair process hearing before the committee on conference relations of the Board of Ordained Ministry. A report of the action will be made to the full board for final action. The provisions of fair process (¶ 362.2) shall be observed and there shall be a review by the administrative review committee under ¶ 636 prior to hearing by the annual conference. When this relationship is discontinued, they shall no longer be permitted to exercise ministerial functions. Involuntarily discontinued provisional members shall surrender both their certificate of provisional membership and their certificate of ordination to the district superintendent for deposit with the secretary of the conference. Involuntary discontinuance shall be written on the face of the credentials. The Board of Ordained Ministry shall file with the resident bishop and the secretary of the conference a permanent record of the circumstances relating to discontinuance as a provisional member (¶ 635.3d).

5. No member shall be continued in provisional membership beyond the eighth regular annual conference session following their admission to provisional membership.

6. After discontinuance, provisional membership shall be transferred by the district superintendent to the charge conference the provisional member designates after consultation with the pastor. Provisional members may be classified and approved as local pastors in accordance with the provisions of ¶ 316.

7. Provisional members may not be retired under the provisions of ¶ 358. Provisional members who have reached the mandatory retirement age shall be automatically discontinued and provisional elders or provisional deacons may be classified as retired local pastors under the provisions of ¶ 320.5.

¶ NEW 330. *Requirements for Admission to Full Connection*—Provisional members who are applying for admission into full connection and who have been provisional members for at least two years may be admitted into membership in full connection in an annual conference after they have been recommended by the Board of Ordained Ministry and elected by the clergy session. This process shall be informed by guidelines in Part III of the *Book of Discipline* and shall focus upon the covenantal ministry of all Christians and the particular ministry to which the person has been ordained. Qualification requirements are:

1. Membership requirement: Each candidate for full membership shall have been previously elected as a provisional member for at least two years and no more than eight years before election to full membership.

2. Service requirements:

a. Deacons—They shall have served under episcopal appointment in a ministry of service for at least two full annual conference years. Upon recommendation of the Board of Ordained Ministry, the annual conference may equate less than fulltime or non-salaried service as meeting this qualification. Such equivalence is to be determined in light of the years of service involved, the quality of that service, the maturity of the applicant, and other relevant factors determined by the board. Supervision is to be: (a) by the district superintendent, and (b) by the Board of Ordained Ministry. The applicant's service shall be evaluated by the Board of Ordained Ministry as effective according to written guidelines developed by the board and adopted by the clergy members in full connection. Laypersons directly involved in the applicant's servant ministry shall be involved by the board in the annual evaluation.

b. Elders—They shall have served full-time under episcopal appointment for at least two full annual conference years. Years of service in any ministry setting requiring the regular proclamation of the Word, the administration of the sacraments, and the short or long-term ordering of the life of the community of faith may count toward the

fulfillment of this requirement. Such ministry settings may include collegiate ministry, college and university chaplaincy, hospital and prison chaplaincy, military chaplaincy, overseas/mission work and other ministries so recognized by the Division of Ordained Ministry. An annual conference may equate less than full-time to the requirement of full-time service. Such equivalence is to be determined in light of the years of service involved, the quality of that service, the maturity of the applicant, and other relevant factors. Supervision is to be (a) by the district superintendent, and (b) by the Board of Ordained Ministry. Their service shall be evaluated by the Board of Ordained Ministry as effective according to written guidelines developed by the board and adopted by the clergy members in full connection (Judicial Council Decision 555 and 719). In rare cases, the Board of Ordained Ministry may, by a two-thirds vote, approve years of service in an autonomous Methodist church as meeting this requirement if adequate supervision has been provided.

3. Educational Requirements: Prior to ordination and election to provisional membership, deacons and elders shall have already completed the educational requirements listed in ¶ 324.3-5. Local pastor candidates for ordination as elder and provisional membership shall have completed the requirements of ¶ 324.6. The educational requirements for election to full membership shall also include the successful completion of the residency formation requirements of the conference.

4. Effectiveness Requirements: The provisional member shall

a. demonstrate the ability to communicate clearly in both oral and written forms;

b. satisfy the board regarding physical, mental, and emotional health;

c. prepare and preach at least one written sermon on a biblical passage specified by the Board of Ordained Ministry or another act of proclamation of the Word appropriate to the candidate's ministry setting;

d. present a detailed plan and outline for teaching a Bible study.

5. Doctrinal Examination: Each provisional member, in preparation for election to full membership, shall respond to a written or oral doctrinal examination administered by the Board of Ordained Ministry. The following questions are guidelines for the preparation of the examination:

a. Theology

1) Give examples of how the practice of ministry has affected your experience and understanding of: (a) God; (b) Humanity; (c) The need for divine grace; (d) The Lordship of Jesus Christ; (e) The work of the Holy Spirit; (f) The meaning and significance of the Sacraments; (g) The kingdom of God; (h) Resurrection and eternal life.

2) How do you understand the following traditional evangelical doctrines: (a) Repentance; (b) Justification; (c) Regeneration; (d) Sanctification? What are the marks of the Christian life?

3) How has the practice of ministry informed your understanding of the nature and mission of the Church? What are its primary challenges today?

4) The United Methodist Church holds that Scripture, tradition, experience, and reason are sources and norms for belief and practice, but that the Bible is primary among them. What is your understanding of this theological position of the Church, and how has your practice of ministry been affected by this understanding?

5) How has the practice of ministry enriched your understanding of the meaning and significance of the sacraments?

b. Vocation: How has the experience of ministry shaped your understanding of your vocation as an ordained deacon or ordained elder?

c. The Practice of Ministry

1) Deacons: Do you offer yourself to be appointed by the bishop to a service ministry?

2) Elders: How has the practice of ministry affected your understanding of the expectations and obligations of the itinerant system? Do you offer yourself without reserve to be appointed and to serve as the appointive authority may determine?

3) Describe and evaluate your personal gifts for ministry and how they have resulted in fruitful ministry. What would be your areas of strength and areas in which you need to be strengthened in order to be more fruitful in ministry?

4) For the sake of the mission of Jesus Christ in the world and the most effective witness to the Christian gospel, and in consideration of your influence as an ordained minister, are you willing to make a complete dedication of yourself to the highest ideals of the Christian life; and to this end will you agree to exercise responsible self-control by personal habits conducive to physical health, intentional intellectual development, fidelity in marriage and celibacy in singleness, integrity in all personal relationship, social responsibility, and growth in grace and the knowledge of the love of God? (Judicial Council Decision 542)

5) Provide evidence of your willingness to relate yourself in ministry to all persons without regard to race, color, ethnicity, national origin, social status, gender, sexual orientation, age, economic condition, or disability.

6) Will you regard all pastoral conversations of a confessional nature as a trust between the person concerned and God?

7) Provide evidence of experience in peace and justice ministries.

6. A provisional member who has completed the requirements for admission into full membership and been recommended by a two-thirds majority vote of the Board of Ordained Ministry may be elected into membership in full connection by a two-thirds majority vote of the clergy session. Following election, the bishop and secretary of the conference shall provide a certificate of full membership in the annual conference.

¶ NEW 331. *Historic Examination for Admission into Full Connection*—The bishop as chief pastor shall engage those seeking to be admitted in serious self-searching and prayer to prepare them for their examination before the conference. At the time of the examination the bishop shall also explain to the conference the historic nature of the following questions and seek to interpret their spirit and intent. The questions are these and any others that may be thought necessary:

1. Have you faith in Christ?

2. Are you going on to perfection?

3. Do you expect to be made perfect in love in this life?

4. Are you earnestly striving after it?

5. Are you resolved to devote yourself wholly to God and his work?

6. Do you know the General Rules of our Church?

7. Will you keep them?

8. Have you studied the doctrines of The United Methodist Church?

9. After full examination, do you believe that our doctrines are in harmony with the Holy Scriptures?

10. Will you preach and maintain them?

11. Have you studied our form of Church discipline and polity?

12. Do you approve our Church government and polity?

13. Will you support and maintain them?

14. Will you diligently instruct the children in every place?

15. Will you visit from house to house?

16. Will you recommend fasting or abstinence, both by precept and example?

17. Are you determined to employ all your time in the work of God?

18. Are you in debt so as to embarrass you in your work?

19. Will you observe the following directions?

a) Be diligent. Never be unemployed. Never be triflingly employed. Never trifle away time; neither spend any more time at any one place than is strictly necessary.

b) Be punctual. Do everything exactly at the time. And do not mend our rules, but keep them; not for wrath, but for conscience' sake.

(Footnote: These are the questions that every Methodist preacher from the beginning has been required to answer upon becoming a full member of an annual conference. These questions were formulated by John Wesley and have been little changed throughout the years.)

Rationale:

Study of Ministry, Section VI – Leadership and Nature of Ordination, Number 3 – Reshaping Ordination Process. Note: The large number of paragraphs have been struck and reordered because showing amended text would be too confusing. Showing the text in full provides a clearer explanation of the proposed provisional, full membership process

¶324.

Petition Number: 60542-MH-¶324-G; Land, Robert A. - Huntington, IN, USA.

Affirmation of Core Christian Doctrine

Amend *Discipline* ¶ 324 by adding a new sub-section #10 after current sub-section #9 and renumbering subsequent sub-sections accordingly:

¶ 324. *Qualifications for Election to Provisional Membership— . . .*

10. Each candidate shall be asked directly, in writing or in an oral interview, if he or she personally believes in the factual truth of the following teachings of historic, ecumenical Christianity and of our United Methodist doctrinal standards (¶ 104):

• There is one God, eternally existent in three Persons;

• Jesus truly died on the cross as the perfect and all-sufficient sacrifice for the sins of the whole world;

• Subsequent to his death, Jesus truly, physically, bodily rose again from the dead;

• We are justified only through the merit of the Lord, Jesus Christ, and not through any righteousness of our own;

• The canonical books of the Old and New Testaments are the uniquely true rule and guide for our faith and practice; and

• True Christian discipleship means submitting to the lordship of Jesus Christ in every area of my life.

Opportunity shall be given for the candidate or evaluating members of the Board of Ordained Ministry to ask

clarifying questions as either has need. But no candidate shall be eligible for election to provisional membership until the Board of Ordained Ministry has certified that this candidate has responded affirmatively to each of the teachings above.

Rationale:

Before our church entrusts individuals with such clergy status, eligibility for full ordination, and the perception that they represent our church, it is important to make sure that they not only can articulate their own personal theology, but that they are in agreement with at least some of the most . . .

¶324.

Petition Number: 60632-MH-¶324-G; Haworth, Glen - Fountain Valley, CA, USA.

Agreement with Doctrinal Standards

Amend *Discipline* ¶ 324 by adding a new sub-section #10 after current sub-section #9 and renumbering subsequent sub-sections accordingly:

¶ 324. *Qualifications for Election to Provisional Membership*— . . .

10. Each candidate shall be asked directly if there is any article of the Articles of Religion of The Methodist Church or of the Confession of Faith of The Evangelical United Brethren Church (¶ 104) that they cannot honestly affirm as their own personal belief.

Rationale:

If we are to have integrity in following our own church's doctrinal standards and improve trust in our denomination, it is important to ensure that candidates who seek the privilege of provisional membership be asked directly about their agreement with the historic, core doctrine they are entrusted to uphold.

¶324.

Petition Number: 60634-MH-¶324-G; Stephens, Darryl W. - Lancaster, PA, USA.

Enable Adaptive Challenge in Theological Education

Amend:

¶ 324. *Qualifications for Election to Provisional Membership*—A person shall be eligible for election to provisional membership in the annual conference by vote of the clergy session on recommendation of its Board of Ordained Ministry after meeting the following qualifications.

. . .

4. Graduate Requirement:

a) Candidates for deacon or elder shall have completed one-half of the minimum of twenty-four semester hours of the basic graduate theological studies in the Christian faith. ~~These courses may be included within or in addition to a seminary degree~~. These basic graduate theological studies may be included within or in addition to a seminary degree and ~~must~~shall include ~~courses in~~ Old Testament; New Testament; theology; church history; mission of the church in the world; evangelism; worship/liturgy; professional ethics for ministry; and United Methodist doctrine, polity and history. Seminaries may offer each of these areas of study in stand-alone courses or, in consultation with the University Senate, shall be allowed the flexibility to design cross-disciplinary curricular offerings covering the stated objectives, learning goals, and content areas of each area of study, as determined and communicated by the General Board of Higher Education and Ministry.

b) a candidate for ordination as an elder . . .

5. In some instances a candidate . . .

a) shall have reached thirty-five years of age at the time to become a certified candidate;

b) completed a bachelor's degree, . . .

c) have completed one half ~~of the minimum of twenty-four semester hours~~ of the basic graduate theological studies of the Christian faith (¶ 324a) ~~including the areas of: Old Testament; New Testament; theology; church history; mission of the church in the world; evangelism; worship/liturgy; and United Methodist doctrine, polity, and history,~~ in a context which will provide a cohesive program and formation as a United Methodist deacon in full connection within a cohesive program developed by the seminary and approved by the General Board of Higher Education and Ministry, documented by a record of completion from that school.

. . .

Rationale:

To meet the ministry challenges of a rapidly changing missional landscape, seminaries must be allowed to create cross-disciplinary course offerings. This petition retains the required minimum of 24 semester hours in the basic graduate theological studies while allowing flexibility for innovative curricular design. It also requires study of ministerial ethics . . .

¶324.

Petition Number: 60635-MH-¶324-G; Teague, Walter Ray - La Grange, NC, USA.

Ordination Path for Associate Members

Add new sub-paragraph after ¶ 324.6 and renumber following sub-paragraphs.

Associate members may fulfill the requirements for provisional membership when they have:

a) reached forty-five years of age;

b) have held the position of associate member for a minimum of three consecutive years. This would also include those who are associate members before the 2016 *Discipline.*

c) satisfied all requirements of Sections 3, 7, 8 and 10-14 of this paragraph.

d) completed an Advanced Course of Study consisting of thirty-two semester hours of graduate theological study that shall include United Methodist history, doctrine, and polity offered by a seminary recognized by the University Senate or its equivalent as determined by the General Board of Higher Education and Ministry.

Rationale:

This new paragraph adds a path to ordained ministry that honors our Wesleyan traditions that people are called to ordained ministry at different times of their lives and by different paths. The election of associate members to provisional membership will provide ordination for more men and women.

The advantages for . . .

¶324.1.

Petition Number: 60359-MH-¶324.1; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Provisional Membership – Candidacy Requirement

Amend ¶ 324.1

¶ 324. *Qualifications for Election to Provisional Membership*

. . . 1. Candidacy Requirement: Each candidate shall have been a certified candidate ~~for provisional membership~~ for at least one year ~~and no more than twelve years~~. Those appointed as local pastors are clergy members of the annual conference and are no longer certified candidates (¶ 311) . . .

Rationale:

Clarifies that local pastors are clergy members of the annual conference and do not need to become a provisional member in fewer than 12 years. Twelve-year limit for certified candidacy is retained in ¶ 313.5.

¶324.5.

Petition Number: 60716-MH-¶324.5-G; Miles, John - Jonesboro, AR, USA.

Delete Age Restrictions for Deacons

Amend ¶ 324.5 as follows:

324.5 In some instances a candidate who is pursuing ordination to serve as deacon in full connection may fulfill the academic requirements through the following professional certification alternate route:

a) ~~shall have reached thirty-five years of age at the time to become a certified candidate;~~

~~b)~~ completed a bachelor's degree . . .

~~c)~~ b) have completed one half of the minimum . . .

Rationale:

The professional certification alternate route is a good option for candidates for deacons' ordination regardless of age. The current age restrictions are arbitrary and limit our pastors and the fulfillment of our church's mission. The professional certification alternative shouldn't be limited by age.

¶324.6.

Petition Number: 60361-MH-¶324.6; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Local Pastor Election to Provisional Membership – Educational Requirements

Amend ¶ 324.6

¶ 324. *Qualifications for Election to Provisional Membership*

. . . 6. Local pastors may fulfill the requirements for provisional membership as elders when they have . . .

d) completed an Advanced Course of Study consisting of thirty-two semester hours of graduate theological study offered by a seminary recognized by the University Senate or its equivalent as determined by the General Board of Higher Education and Ministry. The Advanced Course of Study ~~that~~ shall include the basic graduate theological studies (¶ 324.4a). ~~United Methodist history, doctrine, and polity~~.

Rationale:

Requires completion of an Advanced Course of Study

that includes completion of the Basic Graduate Theological Studies in order for local pastors to be elected to provisional membership.

¶324.6a.

Petition Number: 60488-MH-¶324.6a-G; Hagiya, Grant J. - Des Moines, WA, USA for Study of Ministry Commission.1 Similar Petition

Study of Ministry – Minimum Age for Local Pastor to Apply for Provisional Membership

Delete ¶ 324.6a) and renumber following sub-points accordingly

¶ 324.6. Local pastors may fulfill the requirements for provisional membership when they have:

~~*a)* Reached forty years of age;~~ . . .

Rationale:

See Study of Ministry Report, Section V – Increasing Flexibility in Leadership Preparation, Number 1 – Remove the minimum age restriction for local pastors to apply for provisional membership.

¶324.6c.

Petition Number: 60362-MH-¶324.6c-G; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry. 1 Similar Petition

Expand Course of Study Education

Amend ¶ 324.6c

6. Local pastors may fulfill the requirements for provisional membership when they have . . .

c) completed the ~~five-year~~ Course of Study for ordained ministry~~,~~. Course of Study requirements may be fulfilled as determined by GBHEM (¶ 1421.3d) by:

1. Completion of Course of Study of which no more than one-half may be taken by correspondence or Internet; up to one-half of Course of Study may be online courses; and

2. Completion of an equivalent program of study embedded in an undergraduate degree at a UM-related college or university.

Rationale:

Increases accessibility to Course of Study (COS) for local pastors to complete educational requirements toward provisional membership. Encourages partnership between COS and United Methodist-related colleges/universities. Allows for simultaneous completion of COS and a bachelor degree as a part of completing educational requirements for local pastors seeking provisional membership.

¶324.6d.

Petition Number: 60001-MH-¶324.6d-G; Paige, Peggy - Ingalls, MI, USA for UM Rural Advocates.

Advanced Course of Study

Amend ¶324.6d by addition as follows:

¶ 324.6 Local pastors may fulfill the requirements for provisional membership and commissioning when they have:

a) . . . b) . . .

c) completed the five-year Course of Study for ordained ministry; . . . and

d) begun an Advanced Course of Study consisting of thirty-two semester hours of graduate theological study or its equivalent as determined by the General Board of Higher Education . . . .

Rationale:

This change recognizes the service local pastors have already given to the church and allows them to begin their provisional time as they begin the next phase of the Advanced Course of Study. It would shorten the current 13 year process to a more equitable timeframe.

¶324.8.

Petition Number: 60016-MH-¶324.8-G; Yates, Leo Jr. - Severn, MD, USA for Commission on Disability Concerns of the Baltimore-Washington Annual Conference. Harper, Trey - Forest, MS, USA for Mississippi Annual Conference. Hodge, Jeff - Syracuse, NY, USA for Upper New York Annual Conference. Howe, Margaret - New Paltz, NY, USA for New York Annual Conference. Nakanishi, Leanne - Pasadena, CA, USA for California-Pacific Annual Conference. 1 Similar Petition

Candidates with Disabilities

Amend ¶324.8 as follows:

Each candidate shall present a satisfactory certificate of good health by a physician on the prescribed form. If a provisional candidate has one or more irremovable disabilities, those conditions shall have no bearing on the question of endorsing the candidate as an ordained elder in The United Methodist Church, with the decision based solely on the candidate having met the professional standards and is effective as a provisional member in ministry. Disabilities are not . . .

Rationale:

The current clause opens the door to prejudging disabled provisional members as unfit for ministry. The health examination includes matters irrelevant to effective ministry. Jesus upheld disabled persons as "clean." John Wesley designed Methodism as an inclusive, not exclusive body of Christ with all and for all; so must we.

¶324.8.

Petition Number: 60208-MH-¶324.8-G; DeLarme, Shirley - Port Orchard, WA, USA for Pacific Northwest Annual Conference. Ryder, Jack E. - LaGrange Park, IL, USA for Northern Illinois Annual Conference.

Candidates with Disabilities

Amend ¶324.8

Each candidate shall present a satisfactory certificate of good health by a physician on the prescribed form. ~~Disabilities are not to be construed as unfavorable health factors when a person with disability~~ If a provisional candidate has one or more disabilities, those conditions shall have no bearing on the question of endorsing the candidate as an ordained elder or deacon in The United Methodist Church, with the decision based solely on whether the candidate is capable of meeting the professional standards and is able to render effective service as a provisional member.

Rationale:

The current clause opens the door to prejudging disabled provisional members as unfit for ministry. The health examination includes matters irrelevant to effective ministry. Jesus upheld disabled persons as "clean." John Wesley designed Methodism as an inclusive, not exclusive body of Christ with all and for all; so must we.

¶324.8.

Petition Number: 60633-MH-¶324.8-G; Girrell, Rebecca - Lebanon, NH, USA.

Reduce Inappropriate Medical Disclosure and Discrimination – Provisional Membership

Amend the *Book of Discipline* ¶ 324.8 (Provisional Membership) as follows:

8. Each candidate shall present a satisfactory letter from a physician stating the individual's good health and listing any medical restrictions or modifications as applicable ~~certificate of good health by a physician on the prescribed form~~. Disabilities and diagnoses are not to be construed as unfavorable health factors when a person with a disability or diagnosis is capable of meeting the professional standards and is able to render effective service as a provisional member.

Rationale:

Replaces the detailed health form with a letter from a physician, eliminating the high potential for confidential information on the health form to be disclosed in violation of the candidate's privacy. This also clarifies that both disabilities and diagnoses are not grounds for lack of fitness for ministry.

¶324.9k.

Petition Number: 60363-MH-¶324.9k-G; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Provisional Membership – Doctrinal Exam

Amend ¶ 324.9 k)

k) Explain your understanding of the distinctive vocations of the order of elder and the order of deacon. How do you perceive yourself, your gifts, your motives, your role, and your commitment as a ~~provisional member and commissioned minister~~ provisional deacon or provisional elder in The United Methodist Church?

Rationale:

Strengthens this question by requiring all provisional member applicants to demonstrate they understand the difference between the orders of deacon and elder. Asks applicants to talk about their ministry in light of their understanding of the different orders and how they are called to serve in ordained ministry.

¶326.

Petition Number: 60188-MH-¶326-G; Epler, Neil C. - Montgomery, AL, USA for Alabama - West Florida Annual Conference.

Service of Provisional Members

Amend ¶ 326

¶ 326 Service of Provisional Members—All persons who are provisional members shall be appointed by a bishop (¶ 425) and serve as a provisional member of the annual conference ~~for a minimum of two years following~~

~~the completion of education requirements for full connection~~ until they complete residency requirements of the Conference Board of Ordained Ministry and apply for full connection.

Rationale:

The petition would allow for provisional members to apply for full connection upon completion of requirements prescribed by the Conference Board of Ministry with no minimum service requirement.

¶326.

Petition Number: 60364-MH-¶326; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Provisional Membership – Annual Renewal of License

Amend ¶ 326.1 and 326.2 by addition

¶ 326.1 . . . and be granted support as stated in ¶ 331.10. Such authorization granted by the license may be renewed annually by the clergy session upon recommendation of the Board of Ordained Ministry.

¶ 326.2 . . . shall be licensed for pastoral ministry (¶ 315). Such authorization granted by the license may be renewed annually by the clergy session upon recommendation of the Board of Ordained Ministry.

Rationale:

Clarifies that the BOM and clergy session have the authority to make a recommendation and decision regarding the annual renewal of licensing for provisional members.

¶326.

Petition Number: 60652-MH-¶326-G; Miles, Rebekah L. - Dallas, TX, USA.

Appointments to Academic Settings

Amend ¶ 326 by addition as follows:

. . . Provisional members may be appointed to attend school, to extension ministry, or in appointments beyond the local church. Extension ministries may include appointments as students in research doctoral programs that may lead to appointments in academic settings as instructors or professors in colleges, universities, and theological schools affiliated with The United Methodist Church. These extension ministries may also include actual appointments as instructors or professors or administrators in colleges, universities, and theological schools affiliated with The United Methodist Church. Wherever they are appointed . . .

Rationale:

This petition would encourage the strengthening of relationships between The United Methodist Church and the various schools, colleges, universities, and theological schools that are affiliated with the church as stipulated in the *Discipline* (Par. 1414.1). It would also bring ¶ 326 into conformity with ¶¶ 343.1, 343.3, and 344.1 regarding appointments.

¶328.

Petition Number: 60489-MH-¶328-G; Hagiya, Grant J. - Des Moines, WA, USA for Study of Ministry Commission.

Study of Ministry - Clarifying the Relation between Ordination and the Sacraments

Amend ¶ 328

¶ 328. *The Ministry of a Deacon*—From among the baptized, deacons are called by God to a lifetime of servant leadership, authorized by the Church, and ordained by a bishop. From the earliest days of the church, deacons were called and set apart for the ministry of love, justice, and service and for connecting the church with the most needy, neglected, and marginalized among the children of God. This ministry grows out of the Wesleyan passion for social holiness and ministry among the poor. It is the deacons, in both person and function, whose distinctive ministry is to embody, articulate, and lead the whole people of God in its servant ministry. Deacons fulfill servant ministry in the world and lead the Church in relating the gathered life of Christians to their ministries in the world, interrelating worship in the gathered community with service to God in the world. Deacons give leadership in the Church's life: in teaching and proclaiming the Word; in contributing to worship, ~~and~~ in assisting the elders in administering the sacraments of baptism and ~~the Lord's Supper~~ Holy Communion, or in presiding at the celebration of the sacraments when contextually appropriate and duly authorized; in forming and nurturing disciples; in conducting marriages and burying the dead; in embodying the church's mission to the world; and in leading congregations in interpreting the needs, concerns, and hopes of the world. For the sake of extending the mission and ministry of the Church, ~~a pastor-in-charge or district superintendent may request that~~ the bishop may grant local sacramental

authority to the deacon to ~~administer~~ preside at the celebration of the sacraments. Presiding at the celebration of the sacraments involves taking responsibility to lead the gathered community in celebrating baptism and Holy Communion. As members of the Order of Deacon, all deacons are in covenant with all other deacons in the annual conference and shall participate in the life of their order. ~~in the absence of an elder, within a deacon's primary appointment. It is the deacons, in both person and function, whose distinctive ministry is to embody, articulate, and lead the whole people of God in its servant ministry. From the earliest days of the church, deacons were called and set apart for the ministry of love, justice, and service; of connecting the church with the most needy, neglected, and marginalized among the children of God. This ministry grows out of the Wesleyan passion for social holiness and ministry among the poor.~~

Deacons lead the congregation in its servant ministry . . .

Rationale:

See Study of Ministry Report, Section VI – Leadership and the Nature of Ordination, Number 2 – Clarifying the Relation between ordination and the sacraments and Number 4 – Increasing flexibility for deacons to preside at the celebration of the sacraments.

¶328.

Petition Number: 60508-MH-¶328-G; Hagiya, Grant J. - Des Moines, WA, USA for Study of Ministry Commission.

Study of Ministry – Reshaping Ordination Process - Deacons

Amend Section VII title before ¶ 328.

Section VII. The Ordained Deacon ~~in Full Connection~~

Rationale:

See Study of Ministry Report, Section VI – Leadership and the Nature of Ordination, Number 3 – Reshaping the Ordination Process. Removes the differences related to the ministries and responsibilities of ordained deacons in full connection or provisional connection.

¶328.

Petition Number: 60636-MH-¶328-G; Casperson, April - Delaware, OH, USA for West Ohio Annual Conference Order of Deacons.4 Similar Petitions

Deacon & Sacraments

Amend ¶ 328

. . . Deacons give leadership . . . and in assisting the elders in administering the sacraments of baptism and the Lord's Supper; in forming and nurturing disciples; in conducting marriages and burying the dead' in embodying the church's mission to the world; and in leading congregations in interpreting the needs, concerns, and hopes of the world. For the sake of extending the mission and ministry of the church, ~~a pastor in charge or district superintendent may request that the bishop grant local sacramental authority to~~ the deacon may ~~to~~ administer the sacraments ~~in the absence of an elder~~, within a deacon's primary and secondary appointment. It is the deacons, in both person and function, whose distinctive ministry is to embody, articulate, and lead the whole people of God in its servant ministry. . . .

Rationale:

Deacons lead the church in Word, Service, Compassion, and Justice and are ordained, theologically trained, and approved by Boards of Ordained Ministry. Therefore, by granting deacons sacramental authority within their primary appointment, the church extends the means of grace and its missional presence to both the community and the world.

¶328.

Petition Number: 60637-MH-¶328-G; Williams, George - Huntington, WV, USA.

Sacramental Authority of Deacons

Amend ¶ 328 as follows:

¶ 328. *The Ministry of a Deacon*—From among the baptized, deacons are called . . .

For the sake of extending the mission and ministry of the church, ~~a pastor-in-charge~~ an elder-in-charge or district superintendent may request that the bishop grant local sacramental authority to the deacon to administer the sacraments ~~in the absence of an elder, within a deacon's primary appointment.~~ within a deacon's primary appointment, or if the primary appointment is to a local church, in the absence of the elder-in-charge.

It is the deacons, in both person and function . . .

Rationale:

Deacons often lead worship in the absence of an elder in their primary appointments, or in the event of full-time appointment to a local church, in the absence of the

pastor-in-charge, particularly non-traditional worship for missional purposes with unchurched groups. As part of this deacon-lead worship, deacons should have limited . . .

¶328.

Petition Number: 60638-MH-¶328-G; Marshall, Linda - Denver, CO, USA for Rocky Mountain Annual Conference Order of Deacons. 1 Similar Petition

Deacon & Sacraments

Amend ¶ 328, first paragraph:

. . . and in assisting the elders in administering the sacraments of baptism and the Lord's Supper; in forming and nurturing disciples; in conducting marriages and burying the dead; in embodying the church's mission to the world; and in leading congregations in interpreting the needs, concerns, and hopes of the world. For the sake of extending the mission and ministry of the church, ~~a pastor in charge or district superintendent may request that the bishop grant local sacramental authority to~~ the deacon may ~~to~~ administer the sacraments in the absence of an elder, within a deacon's primary appointment. It is the deacons, in both person and function, whose distinctive ministry is to embody, articulate, and lead the whole people of God in its servant ministry.

Rationale:

Deacons are theologically trained, approved by Boards of Ordained Ministry, and ordained to lead the Church in ministries of Word, Service, Compassion, and Justice. By granting deacons sacramental authority within their primary appointment, the Church extends the means of grace and its missional presence to the community and the world.

¶329.3.

Petition Number: 60497-MH-¶329.3-G; Hagiya, Grant J. - Des Moines, WA, USA for Study of Ministry Commission.

Study of Ministry – Reshaping Ordination Process – Deacons in Provisional Connection

Amend ¶ 329

¶ 329. Ministry, Authority, and Responsibilities of Deacons –

1. . . .

2. . . .

~~3. As members of the Order of Deacons, all deacons in full connection are in covenant with all other such deacons in the annual conference and shall participate in the life of their order.~~

3. The deacon in provisional connection shall have the rights of provisional membership as described in ¶ 327.

Rationale:

Study of Ministry, Section VI – Leadership and Nature of Ordination, Number 3 – Reshaping Ordination Process. Clarifies the membership rights for ordained deacons in provisional connection.

¶330.

Petition Number: 60189-MH-¶330-G; Epler, Neil C. - Montgomery, AL, USA for Alabama - West Florida Annual Conference.

Requirements for Deacons

Amend ¶¶ 330.1, 330.3 and 330.4

¶ 330.1 They shall have served under episcopal appointment in a ministry area of service~~. for at least two full annual conference years~~. Upon recommendation of the Board of Ordained Ministry, the annual conference may equate less than fulltime or nonsalaried service as meeting this qualification. Such equivalence is to be determined in light of the years of service involved, the quality of that service, the maturity of the applicant, and other relevant factors determined by the board. Supervision is to be: (a) by the district superintendent, and (b) by the Board of Ordained Ministry. The applicant's service must be evaluated by the Board of Ordained Ministry as effective according to written guidelines developed by the board and adopted by the clergy members in full connection. Laypersons directly involved in the applicant's servant ministry ~~shall~~ may be involved by the board in the annual evaluation.

¶ 330.3 They shall have met the following educational requirements: (a) graduation with a Bachelor of Arts or equivalent degree from a college or university listed ~~by the University Senate or its equivalent as determined by the General Board of Higher Education and Ministry~~ approved by the Conference Board of Ordained Ministry. In unusual circumstances, exceptions to this requirement may be granted by the Conference Board of Ordained Ministry.; ~~(b) graduation with a Master of Divinity degree or a master's degree from a graduate theological school recognized by the University Senate, or a master's degree in an area of specialized ministry; (c) or are candidates over the age of 35 with professional certification or license in their area of ministry including a minimum of~~

~~eight semester hours of graduate academic credit. Educational requirements in every case shall include the basic graduate theological studies of the Christian faith, as outlined in ¶324.4(a).~~

Rationale:

The petition would allow for the Conference Board of Ministry to determine the requirements for ordination as a deacon and for election to full connection in the respective annual conferences. The change would allow for a contextual approach to ministry, providing each annual conference with flexibility as it relates to . . .

¶330.

Petition Number: 60366-MH-¶330-G; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Three-Fourths Majority Vote – Full Membership Deacons

Amend ¶ 330

¶ 330. *Requirements for Ordination as Deacon and Admission to Full Connection*—Provisional members who are applying for admission into full connection . . . may be admitted into membership in full connection in an annual conference by ~~two-thirds~~ three-fourths majority vote of the clergy members in full connection of the annual conference, upon ~~two-thirds~~ three-fourths majority vote of the Board of Ordained Ministry, after they have qualified as follows: . . .

Rationale:

To require a consistent three-fourths voting approval from the dCOM, BOM, and clergy session for the "milestone" candidacy, licensing, provisional membership, and full membership votes. Related ¶¶'s include 315; 322.1; 324; 330; and 335.

¶330.3.

Petition Number: 60365-MH-¶330.3; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Educational Requirements for Deacons' Ordination

Amend ¶ 330.3

¶ 330.3 Educational requirements in every case shall include the completion of the basic graduate theological studies of the Christian faith, as outlined in ¶ 324.4a.

Rationale:

Clarifies that the all of the basic graduate theological studies must be completed before a provisional member may be ordained. This is parallel to the petition for elders in ¶ 335 that clarifies that educational requirements must be completed before ordination and admission to full membership.

¶330.4.

Petition Number: 60367-MH-¶330.4-G; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Ordination Requirements – Deacons

Amend ¶ 330.4

¶ 330.4. ~~They shall have responded to a written or oral doctrinal examination administered by the Board of Ordained Ministry~~. The candidate shall have (1) ~~demonstrated the ability to communicate clearly in both oral and written form; (2)~~ satisfied the board regarding physical, mental, and emotional health; (~~3~~2) prepared and preached at least one written sermon on a biblical passage specified by the Board of Ordained Ministry or another act of proclamation of the Word appropriate to the candidate's ministry setting; (~~4~~3) presented a detailed plan and outline for teaching a Bible study; (~~5~~4) presented a project that demonstrates fruitfulness in carrying out the church's mission of "Making Disciples of Jesus Christ for the Transformation of the World~~.~~;" (~~6~~5) responded to a written or oral doctrinal examination administered by the Board of Ordained Ministry. The candidate shall demonstrate the ability to communicate clearly in both oral and written form.

(Insert Paragraph Break) The candidate's reflections and the board's response shall be informed by the insights and guidelines of Part III of the *Book of Discipline* . . .

Rationale:

Rewording to avoid implication that the phrase "The candidate's reflections and the board's response . . . the *Book of Discipline*" relates specifically to "presented a project that demonstrates fruitfulness. . . . for the Transformation of the World." – a reading suggested by the current syntax. Rewording also makes ¶ 330.4 appropriately parallel to related ¶ 335.

¶330.5a

Petition Number: 60368-MH-¶330.5a-G; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Questions for Ordination Exam - Deacons

Delete ¶ 330.5 a) (5)

¶ 330.5 a) Theology . . .

(4) . . . been affected by this understanding? ~~(5) How has the practice of ministry enriched your understanding of the meaning and significance of the sacraments?~~

b) Vocation . . .

Rationale:

Question ¶ 330.5 a) (5) is redundant with ¶ 330.5 a) (f), so should be removed. Retain ¶ 330.05 a) (f).

¶330.5c4.

Petition Number: 60717-MH-¶330.5c4-G; McCart, Sharon Rae - Irvine, CA, USA for DisAbility Ministries Committee of The UMC - Global Health - GBGM.

Being in Ministry "with," not Ministry "to"

Amend *Discipline* ¶ 330.5.c)(4)

Provide evidence of your willingness to relate yourself in ministry ~~to~~ with all persons without regard to race, color, ethnicity, national origin, social status, gender, sexual orientation, age, economic condition, or disability.

Rationale:

This petition proposes simply to change the word "to" to "with," reflecting that clergy members are partners in ministry with laypeople from all marginalized groups.

¶330.7.

Petition Number: 60232-MH-¶330.7-G; McKinney, Sarah E.H. - Summerfield, NC, USA for Office of Christian Unity and Interreligious Relationships - Council of Bishops.

Ecumenical Participation in Ordination Services for Deacons

Amend ¶ 330.7 as follows:

7. A deacon shall be ordained by a bishop by the laying on of hands, employing the Order of Service for the Ordination of Deacons (see ¶ 415.6). The bishops shall be assisted by other deacons and may include laity designated by the bishop representing the Church community. ~~Bishops in other communions~~ Judicatory leaders from full communion partners and other communions shall participate in the ordination service and may join the ordaining bishop in laying hands on the head of the candidate, while participating deacons and laity may lay hands on the back or shoulders of the candidate.

Rationale:

Sharing in significant rituals of the church with full communion partners and other churches makes plain our commitment to seek to embody Jesus' prayer "that they all may be one."

¶331.

Petition Number: 60498-MH-¶331-G; Hagiya, Grant J. - Des Moines, WA, USA for Study of Ministry Commission.

Study of Ministry – Reshaping Ordination Process - Deacons

Amend ¶ 331.

Delete the heading for Section VIII. Appointments of Deacons and Provisional Deacons to Various Ministries and move ¶ 331 to Section VII. The Ordained Deacon. Delete the phrase "provisional deacon" wherever it appears.

~~Section VIII. Appointments of Deacons and Provisional Deacons to Various Ministries~~

¶ 331. Appointment of Deacons and ~~Provisional Deacons~~ to Various Ministries—

1. Deacons ~~and provisional deacons~~ may be appointed to serve in the following settings:

. . .

2. Deacons ~~and provisional deacons~~ may be appointed to attend school.

3. Deacons ~~and provisional deacons~~ shall be appointed to settings that allow fulfillment of their call . . .

4. Deacons ~~and Provisional Deacons~~ Appointed Beyond the Local Church.

a) Deacons ~~and provisional deacons~~ may be appointed to settings not connected . . . b) Deacons ~~and provisional deacons~~ are amenable to the annual conference . . . When deacons ~~or provisional deacons~~ are appointed to a setting beyond the local church . . .

c) Deacons ~~and provisional deacons~~ appointed to settings beyond the local church shall submit annually . . . Deacons ~~and provisional deacons~~ appointed to settings outside the annual conference in which they hold membership . . .

d) . . .

5. When deacons ~~and provisional deacons~~ serve in an agency or setting beyond the local church, the bishop, after consultation with the deacon ~~or provisional deacon~~ and the pastor in charge, shall appoint the deacon ~~or provisional deacon~~ to a local congregation . . . In this ministry the deacons ~~and provisional deacons~~ shall be accountable . . .

6. The appointment of deacons ~~and provisional deacons~~ shall be made by the bishop. a) It may be initiated by the bishop or the district superintendent, the individual deacon ~~or provisional deacon~~, or the agency requesting the service of the deacon ~~or provisional deacon~~.

b) It shall be clarified . . . the work for which deacons ~~and provisional deacons~~ are appropriately prepared and authorized.

c) . . . In such event, the bishop shall consult with the deacon ~~or provisional deacon~~ and the Board of Ordained Ministry. The deacon ~~or provisional deacon~~ shall then seek another appointment, . . .

d) Deacons ~~and provisional deacons~~ at their own request or with their consent may be appointed to a nonsalaried position. . . . In such cases, the bishop will carefully review plans for expressing this appointed ministry and will consult with the deacon ~~or provisional deacon~~ about the well-being ….

7. At the request of the deacon ~~or provisional deacon~~ and with the consent of the bishop and cabinet where conference membership is held, the deacon ~~or provisional deacon~~ may receive a less than full-time appointment under the following conditions:

a) The deacon ~~or provisional deacon~~ shall present a written request . . .

b) Reappointment to less than full-time service shall be requested annually of the bishop by the deacon ~~or provisional deacon~~.

c) The bishop may make an interim appointment to less than full-time service upon request of a deacon ~~or provisional deacon~~, . . .

8. Deacons ~~and provisional deacons~~, with the approval . . .

9. Charge Conference Membership of Deacons ~~and Provisional Deacons~~.

a) Deacons ~~and provisional deacons~~ who are appointed . . .

b) Deacons ~~and provisional deacons~~ who are appointed to settings beyond the local church shall, . . . Deacons ~~and provisional deacons~~ serving in appointments outside the conference in which they hold membership shall, . . .

10. Support for deacons ~~and provisional deacons~~ appointed by a bishop.

a) Deacons ~~and provisional deacons~~ shall receive their support . . .

b) Deacons who are appointed to a local congregation, charge, or cooperative parish, . . . ~~Provisional deacons~~ Deacons in provisional membership who are appointed to a local congregation, charge, or cooperative parish shall receive a salary from the local church, charge, or cooperative parish (¶ 625.2, .4) not less than the minimum established for ~~provisional~~ elders in provisional membership. When deacons ~~or provisional deacons~~ are appointed to less than full-time ministry in a local congregation, charge or cooperative parish they shall receive a salary that is no less than the minimum salary for elders or ~~provisional~~ elders in provisional membership, prorated in one-quarter time increments (see ¶ 331.6d).

c) Deacons ~~and provisional deacons~~ shall participate . . .

d) The above (§ 10 [a-c]) does not apply to a deacon ~~or provisional deacon~~ appointed by a bishop to a nonsalaried position (§ 6 [d]).

e) Since deacons ~~and provisional deacons~~ are not guaranteed a place of employment in the Church, . . . Deacons ~~or provisional deacons~~ shall not be dismissed from a local church appointment without prior consultation between the deacon ~~or provisional deacon~~ and the Staff-Parish Relations Committee, . . .

Rationale:

Study of Ministry, Section VI – Leadership and Nature of Ordination, Number 3 – Reshaping Ordination Process. Clarifies that provisional and full membership deacons are all deacons and are afforded the same rights and responsibilities regarding appointments.

¶331.1.

Petition Number: 60653-MH-¶331.1-G; Miles, Rebekah L. - Dallas, TX, USA.

Appointments to Academic Settings

Amend ¶ 331.1 by addition as follows:

d) As students in research doctoral programs that may lead to appointments in academic settings as instructors or professors in colleges, universities, and theological schools affiliated with The United Methodist Church;

e) As instructors or professors or administrators in colleges, universities, and theological schools affiliated with The United Methodist Church.

Rationale:

This petition would encourage the strengthening of relationships between The United Methodist Church and the various schools, colleges, universities, and theological schools that are affiliated with the church as stipulated in the *Discipline* (¶ 1414.1). It would also bring ¶ 331.1 into conformity with ¶¶ 343.1, 343.3, and 344.1

¶331.4.

Petition Number: 60369-MH-¶331.4; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Endorsement for Deacons

Insert new sub-section b) after ¶ 331.4a) and renumber current b) – d)

¶ 331.4. b) Deacons or provisional deacons who are appointed beyond the local church may pursue endorsement by the General Board of Higher Education and Ministry. The General Board of Higher Education and Ministry shall annually request the deacon or provisional deacon's bishop in the conference of membership to verify the appropriate employment of persons under its endorsement and request the bishop to reappoint.

Rationale:

The United Methodist Endorsing Agency is concerned that deacons and bishops are not aware that deacons may pursue ecclesiastical endorsement. This is one way to address that. This language is copied and adapted to follow the language related to extension ministries in ¶ 344.1b.

¶331.4d.

Petition Number: 60190-MH-¶331.4d-G; Epler, Neil C. - Montgomery, AL, USA for Alabama - West Florida Annual Conference.

Deacons and Provisional Deacons Appointed Beyond the Local Church

Amend ¶ 331.4(d)

~~(d)~~ If requested, The General Board of Higher Education and Ministry and the Division of Ordained Ministry, ~~in order to assist the Board of Ordained Ministry and cabinets, will provide guidelines for validating the appropriateness of appointment settings beyond the local church,~~ will be available for consultation with bishops, cabinets, and Boards of Ordained Ministry to assist in validating the appropriateness of appointment settings beyond the local church.

Rationale:

The petition allows for the Conference Board of Ordained Ministry, bishops, and cabinets to be able to consult with The General Board of Higher Education and Ministry and the Division of Ordained Ministry should the appropriateness of a ministry setting beyond the local church need to be validated.

¶332.

Petition Number: 60499-MH-¶332-G; Hagiya, Grant J. - Des Moines, WA, USA for Study of Ministry Commission.

Study of Ministry – Reshaping Ordination Process – Elders

Amend ¶ 332

Section IX. The Ordained Elder ~~in Full Connection~~

¶ 332. *Ministry of an Elder—*

1. Elders are ordained ministers who, by God's grace, have completed their formal preparation and have been ~~commissioned and served as a provisional member, have been~~ found by the Church to be of sound learning~~, of~~ and Christian character, possessing the necessary gifts and evidence of God's grace~~, and whose call by God to ordination has been confirmed by the Church. Elders are ordained to a lifetime ministry of Word, Sacrament, Order, and Service.~~ for offering themselves in a ministry of Word, Sacrament, Order, and Service. They offer themselves without reserve to be appointed and to serve, after consultation, as the appointive authority may determine.

2. By ~~the authority given in~~ their ordination and election to provisional membership, elders ~~they~~ are authorized to preach and teach the Word of God, to provide pastoral care and counsel, to administer the sacraments of baptism and Holy Communion, and to order the life of the Church for service in mission and ministry within the bounds of their appointment. After completing the residency period and being elected into full membership, they are authorized to offer these ministries throughout the worldwide United Methodist connection. Elders in full connection also undertake and subject themselves to the process of clergy discipline, including serving on committees on investigation, trial courts, or appellate committees.

3. The sacramental leadership of the elder is to administer the sacraments. The sacraments and their administration are gifts of God's spirit. Administering the sacraments includes presiding and preparing the community for full participation in the sacraments, both ritually and in their daily live. Administering the sacraments also includes the responsibility to ensure the availability of the sacraments to all people.

4. The servant leadership of the elder, in both parish and extension ministries, is expressed by leading the people of God in worship and prayer, by leading persons to faith in Jesus Christ, by exercising pastoral supervision, and by ordering the Church in mission in the world.

5. As members of the Order of Elder, all elders are in covenant with all other elders in the annual conference and shall participate in the life of their order.

Rationale:

See Study of Ministry Report, Section VI – Leadership and the Nature of Ordination, Number 3 – Reshaping the Ordination Process. This petition outlines the ministry of an elder – whether that person is in provisional or full connection to the annual conference and clarifies the definition of administering the sacraments.

¶333.3.

Petition Number: 60233-MH-¶333.3-G; McKinney, Sarah E.H. - Summerfield, NC, USA for Office of Christian Unity and Interreligious Relationships - Council of Bishops.

Ecumenical Participation in Ordination Services for Elders

Amend ¶ 333.3 as follows:

3. An elder shall be ordained by a bishop by the laying on of hands, employing the Order of Service for the Ordination of Elders (see ¶ 415.6). The bishop shall be assisted by other elders and may include laity designated by the bishop representing the Church community. ~~Bishops in other communions~~ Judicatory leaders from full communion partners and other communions shall participate in the ordination service and may join the ordaining bishop in laying hands on the head of the candidate, while participating elders and laity may lay hands on the back or shoulders of the candidate.

Rationale:

Sharing in significant rituals of the church with full communion partners and other churches makes plain our commitment to seek to embody Jesus' prayer "that they all may be one."

¶334.

Petition Number: 60500-MH-¶334-G; Hagiya, Grant J. - Des Moines, WA, USA for Study of Ministry Commission.

Study of Ministry – Reshaping Ordination Process – Authority of Elders

Amend ¶ 334

¶ 334. Ministry, Authority, and Responsibilities of an Elder in Full Connection—An elder in full connection is authorized to give spiritual and temporal servant leadership in the Church in the following manner:

1. Elders in full connection shall have the rights of voice and ~~to~~ vote on all matters in the annual conference where membership is held except in the election of lay delegates to the general and jurisdictional or central conferences (¶ 602.1a). Elders and deacons ~~and shall share with deacons~~ in full connection share responsibility for all matters of ordination, character, and conference relations of clergy. This responsibility shall not be limited by the recommendation or lack of recommendation by the Board of Ordained Ministry, notwithstanding provisions which grant to the Board of Ordained Ministry the right of recommendation.

2. Elders in full connection ~~They~~ shall be eligible to hold office in the annual conference and to be elected delegates to the general and jurisdictional or central conferences under the provision of the Constitution (¶ 35, Article IV).

3. Every effective elder in full connection who is in good standing shall be continued under appointment by the bishop provided that if the elder is appointed to serve in an affiliated relationship in a missionary conference (¶ 586) and that appointment is terminated by the bishop who presides in the missionary conference, then the responsibility for meeting this obligation rests with the bishop of the conference of which the elder is a member.

~~2~~ 4. ~~There are professional responsibilities (¶ 340) that elders are expected to fulfill and that represent a fundamental part of their accountability and a primary basis of their continued eligibility for annual appointment. These shall include:~~ Elders shall fulfill the following professional responsibilities (¶340) as a fundamental part of their accountability and a primary basis of their continued eligibility for good standing in the annual conference, and therefore, for annual appointment.

a) Continuing availability for appointment.

b) Annual participation in a process of evaluation with committees on pastor-parish relations or comparable authority as well as annual participation in a process of evaluation with the district superintendent or comparable authority.

c) Evidence of continuing effectiveness reflected in annual evaluations by the pastor-parish relations committee and by the district superintendent or comparable authorities

d) Growth in professional competence and effectiveness through continuing education and formation. The Board of Ordained Ministry may set the minimum standards and specific guidelines for continuing education and formation for conference members;

e) Willingness to assume supervisory and mentoring responsibilities within the connection.

~~3~~ 5. When ~~an elder's effectiveness~~ the effectiveness of an elder in full connection is in question, the bishop shall complete the following procedure:

a) Identify the concerns. These can include an elder's failed professional responsibilities or vocational ineffectiveness.

b) Hold supervisory conversations with the elder in full connection to ~~that identifies~~ identify the concerns, and collaboratively design~~s collaboratively~~ —with the elder—a corrective plan of action including benchmarks and timelines for evaluation.

c) Upon evaluation, determine that the plan of action has not been carried out or produced fruit that gives a realistic expectation of future effectiveness.

~~4.~~ d) If an elder fails to demonstrate vocational competence or effectiveness (¶ 340) as defined by the annual conference through the Board of Ordained Ministry and cabinet, then the bishop may begin the administrative location process as outlined in ¶ 360.

~~5~~ 6. ~~Clergy~~ Elders in full connection who are retired, on medical leave, or on sabbatical leave may at their own initiative apply to the conference Board of Ordained Ministry for affiliate membership in the annual conference where they reside. By a two-thirds vote of the executive session, such ~~clergy~~ elders may be received with rights and privileges, including service on conference boards, agencies, task forces, and committees, with voice but without vote. Voting membership shall be retained in the ~~clergy member's~~ elder's home annual conference for the duration of affiliate member relationship. Such persons may serve on the board, agency, task force or committee of only one annual conference at any one time.

7. The elder in provisional connection shall have the rights of provisional membership as described in ¶ 327.

Rationale:

See Study of Ministry Report, Section VI – Leadership and Nature of Ordination, Number 3 – Reshaping Ordination Process. This petition focuses on the rights and responsibilities of elders in full connection.

¶334.1

Petition Number: 60524-MH-¶334.1-G; Brooks, Lonnie D. - Anchorage, AK, USA.

End Guaranteed Appointment for Elders

Amend ¶¶ 334.1 and 337.1 as follows:

¶ 334.1. . . . Every effective elder in full connection who is in good standing ~~shall~~ may be continued under appointment by the bishop as determined by the bishop under the consultation provisions of ¶ 426, provided that if the elder is appointed to serve in an affiliated relationship in a missionary conference (¶ 586) and that appointment is terminated by the bishop who presides in the missionary conference, then the responsibility for meeting ~~this~~ any obligation that might obtain under this provision rests with the bishop of the conference of which the elder is a member.

. . .

¶ 337. General Provisions—1. All elders in full connection who are in good standing in an annual conference ~~shall~~ may be continued under appointment by the bishop as determined by the bishop under the consultation provisions of ¶ 426, unless they are granted a sabbatical leave, a medical leave (¶ 357), family leave, a leave of absence, retirement, or have failed to meet the requirements for continued eligibility (¶ 334.2, .3), provided that if the elder is appointed to serve in an affiliated relationship in a missionary conference (¶ 586.4.b) and that appointment is terminated by the bishop who presides in the missionary conference, then the responsibility for meeting ~~this~~ any obligation that might obtain under this provision rests with the bishop of the conference of which the elder is a member.

. . .

Include the following provision in the adoption of the proposed changes:

These changes will be effective if and when the Council of Bishops certifies the adoption of the amendment of the Constitution as proposed by the Association of Annual Conference Lay Leaders in its petition entitled "Security of Appointment in the Constitution."

Rationale:

A more complex proposal to end guaranteed appointment for elders was approved on a Consent Calendar at General Conference 2012, but was declared unconstitutional. If General Conference 2016 approves the AACLL petition to change the Constitution, that obstacle will be removed and this proposal may move forward.

¶334.1.

Petition Number: 60865-MH-¶334.1-G; Mhone, Daniel - Blantyre, Malawi.

Delete Good Standing

Amend ¶ 334.1 as follows:

1. Elders in full connection shall have the right to vote on all matters in the annual conference except in the election of lay delegates to the General and jurisdictional or central conferences (¶ 602.1 a) and shall share with deacons in full connection responsibility for all matters of ordination, character, and conference relations of clergy. This responsibility shall be limited by recommendation or lack of recommendation by the Board of Ordained

Ministry, notwithstanding provisions which grant to the Board of Ordained Ministry the right of recommendation.[13] They shall be eligible to hold office in the annual conference and to be elected delegates to the general and jurisdictional or central conferences under the provision of the constitution (¶ 35, Article IV). Every effective elder in full connection ~~who is in good standing~~ shall be continued under appointment by the bishop provided that if the elder is appointed to serve in an affiliated relationship in a Missionary Conference (Paragraph 586) and the appointment is terminated by the Bishop who presides in the missionary conference, then the responsibility for meeting this obligation rests with the bishop of the conference of which the elder is a member.[14]

Rationale:

This deletion will allow continued bishops appointment to be based on the effectiveness of an elder in The United Methodist Church and not on good standing, which is a phrase that is vague and does not spell out what "good standing" means. At the same time the phrase is analogous

¶335.

Petition Number: 60191-MH-¶335-G; Epler, Neil C. - Montgomery, AL, USA for Alabama - West Florida Annual Conference.

Requirements for Admission to Full Connection and Ordination as an Elder

Amend ¶ 335

Provisional members who are candidates for full connection and ordination as elders have been provisional members ~~for at least two years~~ may be admitted into membership in full connection in an annual conference and approved for elder's ordination by two-thirds vote of the clergy members in full connection of the annual conference, upon recommendation by two-thirds vote of the Board of Ordained Ministry, after they have qualified as follows. They shall have: (1) served full-time under episcopal appointment ~~for at least two full annual conference years~~ following the completion of the educational requirements specified in (3) (b) below. Years of service in any ministry setting requiring the regular proclamation of the word, the administration of the sacraments, and the short or long-term ordering of the life of the community of faith may count toward fulfillment of this requirement. Such ministry settings may include campus ministry, college and university chaplaincy, overseas/mission work and other ministries so recognized by the ~~Division of Ordained Ministry of the General Board of Higher Education and Ministry~~ Conference Board of Ordained Ministry. Upon recommendation of the Board of Ordained Ministry, an annual conference may equate less than full-time to the requirement of full-time service.

~~Such equivalence is to be determined in light of the years of service involved, the quality of that service, the maturity of the applicant, and other relevant factors.~~ Supervision is to be (a) personally assumed or delegated by the district superintendent, and (b) assumed by a mentor assigned by the Board of Ordained Ministry. Their service shall be evaluated by the Board of Ordained Ministry as effective ~~according to written guidelines developed by the board and adopted by the clergy members in full connection. In rare cases, the~~ The Board of Ordained Ministry may, by a two-thirds vote, approve years of service in an autonomous Methodist church as meeting this requirement if adequate supervision has been provided; (2) been previously elected as provisional members; (3) met the following educational requirements ~~(a) graduation with a Bachelor of Arts or equivalent degree from a college or university listed by the University Senate, or demonstrated competency equivalence through a process designed in consultation with the General Board of Higher Education and Ministry; (b) graduation with a Master of Divinity degree from a school of theology listed by the University Senate, or its equivalent as determined by the General Board of Higher Education and Ministry; or (c) met the education requirements of ¶324.6 for local pastors, (d) educational requirements in every case shall include a minimum of two semester or three quarter hours in each of the fields of United Methodist history, doctrine, and polity, provided that a candidate may meet the requirements by undertaking an independent study program provided and administered by the General Board of Higher Education and Ministry(see ¶1421.3d);~~ as specified by the Conference Board of Ordained Ministry, (4) satisfied the board regarding physical, mental, and emotional health; (5) prepared and preached at least one written sermon on a biblical passage specified by the Board of Ordained Ministry; (6) presented a detailed plan and outline for teaching a Bible study; (7) presented a project that demonstrates fruitfulness in carrying out the church's mission of "Making Disciples of Jesus Christ for the Transformation of the World"; (8) responded to a written or oral doctrinal examination administered by the Board of Ordained Ministry. The candidate should demonstrate the ability to communicate clearly in both oral and written form . . .

Rationale:

The petition would allow for the Conference Board of Ministry to determine the requirements for ordination

as an elder and for election to full connection in the respective annual conferences. The change would allow for a contextual approach to ministry, providing each annual conference with flexibility as it relates to . . .

¶335.

Petition Number: 60370-MH-¶335-G; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Three-Fourths Majority Vote – Full Membership Elders

Amend ¶ 335

¶ 335. *Requirements for Admission to Full Connection and Ordination as Elder*—Provisional members who are candidates for full connection and ordination as elders . . . approved for elder's ordination by ~~two-thirds~~ three-fourths majority vote of the clergy members in full connection of the annual conference, upon recommendation by ~~two-thirds~~ three-fourths majority vote of the Board of Ordained Ministry, after they have qualified as follows: . . .

Rationale:

To require a consistent three-fourths voting approval from the dCOM, BOM, and clergy session for the "milestone" candidacy, licensing, provisional membership, and full membership votes. Related ¶¶'s include 315; 322.1; 324; 330; and 335.

¶335.

Petition Number: 60650-MH-¶335-G; Hardt, Philip F. - Glendale, NY, USA. 1 Similar Petition

Ability to Teach the Faith

Amend *Discipline* ¶ 335, *Requirements for Admission to Full Connection and Ordination as Elder*, by adding new language as follows:

¶335. . . . (8) responded to a written or oral doctrinal examination administered by the Board of Ordained Ministry. The candidate should demonstrate the ability to communicate clearly in both oral and written form. The candidate's reflections and the board's response should be informed by the insights and guidelines of Part III of the *Discipline*. The board shall evaluate the candidate's examination on the basis of the candidate's ability to articulately teach our Church's doctrine, affirm it as his or her own, and refute common objections to our doctrine. The following questions are guidelines for the preparation of the examination:

) Theology.

. . .

(6) Identify and respond to objections some may have to the following parts of our church's doctrinal standards (¶ 104):

(a) the existence of God;

(b) the eternal divinity of Jesus Christ;

(c) original sin;

(d) the impossibility of us being justified before God on account of our own righteousness;

(e) the sufficiency of Christ's sacrifice on the cross for our sins;

Rationale:

Before we ordain individuals to a lifetime ministry involving teaching the word and administering the sacraments, it is important to go beyond asking about their subjective experiences or personal beliefs and carefully examine how well they can affirm, teach, and defend our Church's faith.

¶335.3b.

Petition Number: 60203-MH-¶335.3b-G; Hall, Russell - Tomball, TX, USA for Texas Annual Conference.

Educational Requirements for Elders

Amend ¶ 335.3.b

graduation with a Master of Divinity degree from a school of theology listed by the University Senate, or its equivalent as determined by the General Board of Higher Education and Ministry, or an annual conference Board of Ordained Ministry.

Rationale:

The addition allows annual conference boards' flexibility to approve seminaries which are not currently on the University Senate list, respecting local needs and conditions, particularly with respect to minority candidates or those whose formal education may have been outside of the United States.

¶335.8c4.

Petition Number: 60718-MH-¶335.8c4-G; McCart, Sharon Rae - Irvine, CA, USA for DisAbility Ministries Committee of The UMC - Global Health - GBGM.

Being in Ministry "with," not Ministry "to"

Amend *Discipline* ¶ 335.8.c)(4)

Provide evidence of your willingness to relate yourself in ministry ~~to~~ with all persons without regard to race,

color, ethnicity, national origin, social status, gender, sexual orientation, age, economic condition, or disability.

Rationale:

This petition proposes simply to change the word "to" to "with," reflecting that clergy members are partners in ministry with laypeople from all marginalized groups.

¶335.a.

Petition Number: 60371-MH-¶335.a-G; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Questions for Ordination Exam - Elders

Delete ¶ 335 a) (5)

¶ 335 a) Theology . . .

(4) . . . been affected by this understanding?

~~(5) How has the practice of ministry enriched your understanding of the meaning and significance of the sacraments?~~

b) Vocation . . .

Rationale:

Question ¶ 335 a) (5) is redundant with ¶ 335 a) (1) (f), so should be removed. Retain ¶ 335 a) (1) (f).

¶335.d.

Petition Number: 60372-MH-¶335.d; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Educational Requirements for Elders' Ordination

Amend ¶ 335 (d)

¶ 335. *Requirements for Admission to Full Connection and Ordination as Elder—*

. . . (d) educational requirements in every case shall include completion of the basic graduate theological studies of the Christian faith as outlined in ¶ 324.4 (a). ~~a minimum of two semester or three quarter hours in each of the fields of United Methodist history, doctrine, and polity, provided that a A candidate may meet the requirements~~ of United Methodist history, doctrine, and polity ~~by undertaking an independent study program provided and administered by the General Board of Higher Education and Ministry (see ¶1421.3d~~); satisfied the board . . .

Rationale:

Clarifies that candidates for elders' orders must complete the basic graduate theological studies as a part of their educational requirements for ordination and that United Methodist history, doctrine and polity classes may be taken in addition to degree work.

¶337.3.

Petition Number: 60373-MH-¶337.3-G; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Remove Deacons from Description of Extension Ministry

Amend ¶ 337.3 and 337.3b)

¶ 337. 3. Elders ~~and deacons~~, associate members, provisional ~~members~~ elders, and persons licensed for pastoral ministry may be appointed . . .

~~b) Deacons in provisional membership and full connection may be appointed to appointments beyond the local church that extend the witness and service of Christ's love and justice in a ministry to both the community and the church. This ministry connects community and church and equips all Christians to fulfill their own calls to Christian service. See ¶ ¶ 326, 328, 329, 331 for specific information about these ministries.~~

Rationale:

¶337.3 relates to appointments of elders, not deacons. ¶331, is the distinct paragraph for appointments of deacons, and that paragraph includes appointments beyond the local church.

¶337.3.

Petition Number: 60654-MH-¶337.3-G; Miles, Rebekah L. - Dallas, TX, USA.

Appointments to Academic Settings

Amend ¶ 337.3 by addition

[The new language would be inserted between the current 337.3b and the current 337.3c to become a new 337.3c, with the current 337.3c renumbered to become 337.3d.]

c) Elders may be appointed to extension ministries that include appointments as students in research doctoral programs that may lead to appointments in academic settings as instructors or professors in colleges, universities, and theological schools affiliated with The United Methodist Church. Elders may also be appointed to extension ministries, including service as instructors or professors or administrators in colleges, universities, and theological schools affiliated with The United Methodist Church.

~~c)~~ d) All persons in such appointments . . .

Rationale:

This petition would encourage the strengthening of relationships between The United Methodist Church and the various schools, colleges, universities, and theological schools that are affiliated with the Church as stipulated in the *Discipline* (¶ 1414.1). It would also bring ¶ 337.3 into conformity with ¶¶ 343.1, 343.3, and 344.1

¶338.2.

Petition Number: 60126-MH-¶338.2-G; Kumar, A. Moses Rathan - Nashville, TN, USA for General Council on Finance and Administration.

Self-imposed Itineracy Limits

Amend ¶ 338.2 as follows:

At the initiative of the bishop and cabinet ~~or,~~ at his or her request, or when he or she has declared in writing that itineracy is limited due to temporary family constraints, an elder, provisional elder, or associate member may receive a less than full-time appointment under the conditions stipulated in this paragraph . . .

Rationale:

Clergy sometimes place limits on their availability for itineracy due to a spouse's employment, the need to keep children in a certain school, or similar family considerations. When the clergyperson declares that such family constraints limit his or her availability to itinerate, this amendment would allow the bishop to . . .

¶338.2.

Petition Number: 60374-MH-¶338.2-G; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Less than Full-time Appointment

Amend ¶ 338.2

¶ 338.2. *Less Than Full-Time Service*—On occasion, less than full-time service is requested by or required of an elder, provisional elder, or associate member. A clergy member may be appointed in one-quarter, one-half, or three-quarter time increments by the bishop to less than full-time service without loss of essential rights or membership in the annual conference. Division of Ordained Ministry-endorsed appointments beyond the local church may be for less than full-time service. ~~At the initiative of the bishop and cabinet, or at his or her request, an elder, provisional elder, or associate member, may receive a less than full-time appointment under the conditions stipulated in this paragraph.21 Less than full-time service shall mean that a specified amount of time less than full-time agreed upon by the bishop and the cabinet, the clergy member, and the annual conference Board of Ordained Ministry is devoted to the work of ministry in the field of labor to which the person is appointed by the bishop. At the initiative of the bishop and cabinet or at his or her own initiative, a clergy member may be appointed in one-quarter, one-half, or three-quarter time increments by the bishop to less than full-time service without loss of essential rights or membership in the annual conference. Division of Ordained Ministry-endorsed appointments beyond the local church may be for less than full-time service.~~

a) Appointment to less than full-time service is not a guarantee, but may be made by the bishop~~, provided that the following conditions are met~~ under the following circumstances:

(1) *Limited Itineracy*—Less than full-time service may be granted—but is not guaranteed—when the elder, provisional elder, or associate member has declared in writing that itineracy is limited due to temporary constraints. The clergy member shall present that written declaration to the bishop and the chairperson of the Board of Ordained Ministry prior to the annual conference session at which the appointment is made.

(2) *Self-Initiated*—~~a)~~ The ~~ordained~~ elder, provisional elder, or associate member seeking less than full-time service ~~should~~ shall present a written request to the bishop and the chairperson of the Board of Ordained Ministry at least 90 days prior to the annual conference session at which the appointment is made. Exceptions to the 90-day deadline shall be approved by the cabinet and the executive committee of the Board of Ordained Ministry.

(3) *Bishop-Initiated*—~~b)~~ For missional purposes, ~~T~~the bishop may appoint an ~~ordained~~ elder, provisional ~~member~~ elder, or an associate member to less than full-time service. The clergyperson shall be notified at least 90 days prior to ~~the annual conference at which the appointment shall be made~~ final termination of the current appointment. Special attention shall be given to ensure that the values of open itineracy are preserved.

b) *Provisions for Less Than Full-Time Appointment*

(1) Following appropriate consultation, as established in ¶¶ 338 and 425-429, and upon joint recommendation of the cabinet and the Board of Ordained Ministry, the less than full-time category shall be confirmed by a two-thirds vote of the clergy members in full connection of the annual conference.

~~d)~~ (2) Reappointment to less than full-time service shall be ~~requested by the ordained elder, provisional elder, or associate member and~~ approved annually by the

bishop and cabinet and shall not be granted for more than a total of eight years, except by a three-fourths vote of the clergy members in full connection of the annual conference.

~~c)~~ (3) ~~Ordained elders~~ Elders. provisional elders, and associate members who receive appointment at less than full-time service remain within the itineracy and, as such, remain available, upon consultation with the bishop and cabinet, for appointment to full-time service. A written request to return to full-time appointment shall be made to the bishop and cabinet at least six months prior to the annual conference session at which the appointment is to be made.

~~f)~~ (4) The bishop may make *ad interim* appointments at less than full-time service upon request of the ~~ordained~~ elder, provisional elder, or associate member following consultation as specified in ¶¶ 424-428 and upon recommendation of the cabinet and executive committee of the Board of Ordained Ministry, the same to be acted upon by the next regular session of the annual conference.[22]

Rationale:

Provides an option for limited itineracy due to temporary constraints of the clergy. Additionally, allows for flexibility in appoint-making due to missional circumstances.

¶338.4.

Petition Number: 60192-MH-¶338.4-G; Epler, Neil C. - Montgomery, AL, USA for Alabama - West Florida Annual Conference.

The Itinerant System

Amend ¶ 338.4

Associate members, provisional members, or full members may be appointed to attend any school, college, or theological seminary ~~listed by the University Senate~~ approved by the Conference Board of Ministry, or participate in a program of clinical pastoral education in a setting accredited by the Association for Clinical Pastoral Education or another accrediting agency approved by ~~GBHEM~~ the Conference Board of Ministry.

Rationale:

The petition would allow for the Conference Board of Ministry to approve appointments to attend any school, college, or theological seminary or any program of clinical pastoral education. The change would allow for a contextual approach to ministry, providing each annual conference with flexibility as it relates to the training . . .

¶339.

Petition Number: 60375-MH-¶339-G; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Categories and Definition of Pastor

Amend ¶ 339

¶ 339. Definition of a Pastor—A pastor is an ordained elder, ~~provisional~~ probationary deacon (according to 1992 *Book of Discipline*), associate member, provisional elder, or ~~licensed person~~ local pastor approved by vote of the clergy session ~~members in full connection~~ . . .

Rationale:

Clarifies the categories of ministry that serve as pastors and are defined that way by the church. Broadens definition to include associate members and provisional elders. Deletes redundant words regarding the clergy session (¶ 605.7) and clarifies this is a vote of the clergy session.

¶340.

Petition Number: 60490-MH-¶340-G; Hagiya, Grant J. - Des Moines, WA, USA for Study of Ministry Commission.

Study of Ministry – Clarifying the Relation between Ordination and the Sacraments

Amend ¶ 340

¶ 340. *Responsibilities and Duties of Elders and Licensed Pastors—*

1. General Responsibilities and Duties: The responsibilities of elders are derived from the authority given in ordination. Elders have a fourfold ministry of Word, Sacrament, Order, and Service. Licensed pastors share with the elders the responsibilities and duties of a pastor for this fourfold ministry, within the context of their appointment. ~~and thus serve in the local church and in extension ministries in witness and service of Christ's love and justice. Elders~~ Both are authorized to preach and teach the Word, to provide pastoral care and counsel, ~~to administer the sacraments,~~ and to order the life of the church ~~for service in mission and ministry as pastors, superintendents, and bishops~~. They serve in the local church, in extension ministries, and other settings in witness and service of Christ's love and justice.

a. Authority in ministries of the Word—Elders in provisional membership and licensed pastors are authorized to offer ministries of the Word within the bounds of their appointment. Elders in full connection are authorized to

offer ministries of the Word across the worldwide United Methodist connection.

b. Authority to administer and preside at the celebration of the sacraments—Elders are authorized to administer the sacraments (¶ 332.3). Licensed pastors are authorized to preside at the celebration of the sacraments within the context of their appointments.

c. Authority to order the life of the church—Elders are authorized to order the life of the church for service in mission and ministry. Licensed pastors are authorized to order the life of the church within the bounds of their appointments and, as the *Discipline* provides, in roles of servant leadership within the annual conference. Elders in full connection are also authorized to order the life of the church by serving as superintendents or bishops.

2. ~~Licensed pastors share with the elders the responsibilities and duties of a pastor for this fourfold ministry, within the context of their appointment.~~ Specific Responsibilities and Duties—

. . .

b) Sacrament: (1) To administer or preside at the celebration of the sacraments of baptism and ~~the Supper of the Lord~~ Holy Communion according to Christ's ordinance.

. . .

b) (e) To work with deacons to select and train ~~deacons and~~ lay members to serve the consecrated communion elements to persons absent from worship when Communion is celebrated.

b) (2) To encourage the private and congregational use of the other means of grace, including but not limited to those specified by the Wesleys in the General Rules: The public worship of God, the ministry of the Word whether read or expounded, family and private prayer, searching the Scriptures, and fasting or abstinence.

. . .

Rationale:

See Study of Ministry Report, Section VI – Leadership and the Nature of Ordination, Number 2 – Clarifying the Relation between Ordination and the Sacraments.

¶340.2a3a.

Petition Number: 60639-MH-¶340.2a3a-G; Wofford, James C. - Henderson, KY, USA.2 Similar Petitions

Marriage Within the UMC

Amend ¶ 340.2.a.(3)(*a*) as follows:

To perform the marriage ceremony after due counsel with the parties involved and in accordance with ~~the laws of the state and~~ the rules of The United Methodist Church. The decision to perform the ceremony shall be the right and responsibility of the pastor. The pastor will not serve as a legal signatory of a state marriage license; rather the pastor of The United Methodist Church would issue a Church Covenant of Marriage Certificate and enter the marriage information into the local church data base for posterity.

Rationale:

We affirm that marriage in The United Methodist Church should mirror the relationship between Christ and the Church. With the definition of marriage in question among various state and federal laws as well as governmental entities, the Church needs to clarify its spiritual authority regarding the covenant of marriage. With . . .

¶340.2c.

Petition Number: 60640-MH-¶340.2c-G; Marden, Bonnie - Chelmsford, MA, USA.

Financial Accountability

Amend ¶ 340.2.c.(2)(c):

To provide leadership for the funding ministry of the congregation. To ensure membership care including compliance with charitable giving documentation requirements and to provide appropriate pastoral care, the pastor, in cooperation with the financial secretary, shall have access to and responsibility for professional stewardship of congregational giving records.

Rationale:

Giving is part of our membership covenant with God and the Church, which deserves careful stewardship by pastors and financial secretaries. Pastoral leadership for member care, congregational vitality, and mission capacity improves significantly when congregations include the pastor in stewardship of donor relationships and share knowledge about congregational resources.

¶341.6. [For Group Discernment Process (p. 1187)]

Petition Number: 60787-MH-¶341.6-G; Nakanishi, Leanne - Pasadena, CA, USA for California-Pacific Annual Conference. Beard, Janet - Minneapolis, MN, USA for Minnesota Annual Conference. Jensen, Diane - Ft. Calhoun, NE, USA for Great Plains Annual Conference. Ryder, Jack E. - LaGrange Park, IL, USA for Northern Illinois Annual Conference. 999 Similar Petitions

Deletion

Delete ¶341.6.

~~Ceremonies that celebrate homosexual unions shall~~

~~not be conducted by our ministers and shall not be conducted in our churches.~~

Rationale:

UM clergy should not be required, but authorized to officiate services of Christian marriage for all prepared couples, regardless of sexual orientation. Current prohibition places some UM clergy in positions of violating their ministerial integrity, Christian conscience, pastoral calling, denying same gender couples opportunities to be married in their churches.

¶341.6. [For Group Discernment Process (p. 1187)]

Petition Number: 60788-MH-¶341.6-G; Barker, Amy Valdez - Chicago, IL, USA for Connectional Table. Buchner, Gregory L. - Grand Rapids, MI, USA for West Michigan Annual Conference. Sachen, Kristin L. - Nevada City, CA, USA for California-Nevada Annual Conference. 7 Similar Petitions

A Third Way - Remove Prohibition

Amend ¶ 341.6 as indicated following:

¶341.6. Ceremonies that celebrate ~~homosexual unions shall not be conducted by our ministers and shall not be conducted in our churches~~ marriages between two persons committed to one another as provided in ¶ 161.B may be conducted by United Methodist pastors and other persons authorized in the *Book of Discipline* only upon following the process provided in ¶ 340.2.a)(3)(a).

Rationale:

This change ends Church trials over homosexuality, and it retains the authority of the annual conference to discern suitability for ordination. Bishops retain authority for appointments. Clergy and local churches will continue to have the right of consultation in appointment-making processes. Clergy will determine whom to marry to whom.

¶341.6. [For Group Discernment Process (p. 1187)]

Petition Number: 60789-MH-¶341.6-G; Perez, Lyssette N. - Rockaway, NJ, USA for UMC of the Rockaways Reconciling Ministries Team.

Unauthorized Conduct

¶341.6. ~~Ceremonies that celebrate homosexual unions shall not be conducted by our ministers and shall not be conducted in our churches.~~ In those locations where same-sex marriage is legal, pastors and local churches are authorized to conduct such ceremonies consistent with their conscience and stated beliefs. No pastor can be forced to conduct such ceremonies against her/his conscience and beliefs. And no local church can be forced to conduct such ceremonies if against their stated beliefs as officially approved by the appropriate governing body.

¶341.6. [For Group Discernment Process (p. 1187)]

Petition Number: 60790-MH-¶341.6-G; Beard, Janet - Minneapolis, MN, USA for Minnesota Annual Conference.

Unauthorized Conduct

Amend ¶341.6 of the *Book of Discipline* by adding to the existing text as follows:

¶341.6. Ceremonies that celebrate homosexual unions shall not be conducted by our ministers and shall not be conducted in our churches, except where authorized by vote of the annual conference where the clergyperson is appointed or the church is located; or by a two-thirds vote of the church conference where the clergyperson is appointed.

Rationale:

Our *Social Principles* implore us "not to reject or condemn lesbian and gay members and friends" and commit us "to be in ministry for and with all persons." Many pastors and congregations believe that such ministry includes offering blessings of committed same-sex relationships, and where legal, same-sex marriage.

¶341.6. [For Group Discernment Process (p. 1187)]

Petition Number: 60791-MH-¶341.6-G; Barker, Jill - Washington, DC, USA.

Unauthorized Conduct

Amend ¶ 341.6:

¶341.6 *Unauthorized Conduct*Ceremonies that celebrate homosexual unions shall not be conducted by our ministers and shall not be conducted in our churches. Notwithstanding the foregoing, in those civil jurisdictions where homosexual couples have been granted the right to marriage or civil union, ceremonies celebrating those marriages or unions may be conducted in our churches and by our ministers, the decision being the right and responsibility of the pastor.

Rationale:

In a democratic society civil authorities define the civil rights of citizens. We are a global church and rec-

ognize that secular laws regarding marriage differ. These differences impact our church. This moderate approach allows pastors the option to perform ceremonies where it is legal should they choose to do so.

¶341.6. [For Group Discernment Process (p. 1187)]

Petition Number: 60792-MH-¶341.6-G; Tyler, Linda S. - Conway, AR, USA.4 Similar Petitions

Unauthorized Conduct

Amend ¶ 341.6:

~~Ceremonies that celebrate homosexual unions shall not be conducted by our ministers and shall not be conducted in our churches.~~ A clergyperson may, but is not required to, perform a wedding ceremony or civil union ceremony for same-gender persons whose marriage or civil union is allowed by law in the secular jurisdiction where the ceremony is conducted.

Rationale:

This amendment deletes the language of the current ¶ 341.6 and replaces it with language that permits a clergyperson to perform a same-gender wedding ceremony if the marriage or civil union is permitted in the jurisdiction where the ceremony is conducted.

¶341.6. [For Group Discernment Process (p. 1187)]

Petition Number: 60906-MH-¶341.6-G; Hodge, Jeff - Syracuse, NY, USA for Upper New York Annual Conference.

Unauthorized Conduct

Amend ¶ 341.6 as follows:

Ceremonies that celebrate homosexual unions shall not be conducted by our ministers and shall not be conducted in our churches~~.~~ except in jurisdictions or central conferences that have determined that the celebration of homosexual unions and/or performance of same-sex wedding ceremonies may be conducted by ministers in that jurisdiction or central conference and/or may occur in churches within that jurisdiction or central conference.

Notwithstanding the foregoing, an individual minister shall not be required to celebrate homosexual unions or perform same-sex wedding ceremonies merely because the minister is serving a church located in a jurisdiction or central conference that has permitted the celebration of homosexual unions or the performance of same-sex wedding ceremonies by ministers within that jurisdiction or central conference.

Rationale:

Deep divisions with respect to whether ministers should be permitted to conduct ceremonies that celebrate homosexual unions and same-sex weddings or whether such ceremonies should be permitted in church facilities are clearly demonstrated by the increasing number of incidents of ecclesial disobedience resulting in public trials and diversion of resources . . .

¶341.7.

Petition Number: 60649-MH-¶341.7-G; Case, Riley B. - Kokomo, IN, USA.

Re-baptism

Delete the first sentence of ¶ 341.7

7. ~~No pastor shall re-baptize.~~ The practice of re-baptism does not . . .

Rationale:

As stated a pastor is liable to charges for "re-baptizing." There are too many gray areas as to what constitutes a valid baptism to begin with. Best to live with ambiguity.

¶342.

Petition Number: 60501-MH-¶342-G; Hagiya, Grant J. - Des Moines, WA, USA for Study of Ministry Commission.

Study of Ministry – Reshaping Ordination Process – Support for Elders

Amend ¶ 342

¶ 342. *Support for Elders ~~in Full Connection~~ Appointed to Pastoral Charges*—~~To strengthen the effectiveness of the connectional system, assumption of the obligations of the itinerant ministry required upon admission to the traveling connection places upon the Church a counter obligation to provide adequate support for the entire ministry of the Church~~The Church has an obligation to support the itinerant ministry as a means of strengthening the effectiveness of our connectional system (¶ 620). The Church shall provide, and the ordained minister is entitled to receive, not less than the equitable compensation established by the annual conference for clergy members according to provisions of ¶ 625.3.

1. *Support for Elders ~~in Full Connection~~ Appointed to Pastoral Charges Who Render Full-Time Service*—Each elder ~~in full connection of an annual conference~~ who is in good standing and who is appointed to full-time service under the provision of ¶ 338.1 shall have a claim upon the

conference Equitable Compensation Fund and a right to receive not less than base compensation established by the annual conference for persons in full-time service.

2. *Support for ~~Ordained~~ Elders Appointed to Pastoral Charges Who Render Less than Full-Time Service*—Each elder ~~in full connection~~ who is in good standing and who is appointed by the bishop to less than full-time service under the provisions of ¶ 338.2 shall have a claim upon the conference Equitable Compensation Fund in one-quarter increments according to the guidelines established by the annual conference commission on equitable compensation.

3. Notwithstanding anything herein to the contrary, the benefits provided to ~~ordained ministers~~ elders, in addition to the cash compensation, under the benefit programs administered by the General Board of Pension and Health Benefits may be different for ~~ordained ministers~~ elders serving full-time as pastors to local charges and for ~~ordained ministers~~ elders serving other types of appointments.

4. No pastor shall be entitled to any claim for unpaid base compensation against any church or charge served after pastoral connection with the church or charge has ceased.

Rationale:

See Study of Ministry Report, Section VI – Leadership and Nature of Ordination, Number 3 – Reshaping Ordination Process. This petition focuses on the support for elders.

¶344.1.

Petition Number: 60641-MH-¶344.1-G; Baumgardner, Karl - Fountain Valley, CA, USA.

Campus Ministry

Amend *Discipline* ¶ 344.1 by adding a new sub-section *e*) as follows:

¶ 344. *Provisions for Appointment to Extension Ministries*— . . .

1. Categories of Appointment— . . .

a) . . .

b) . . .

c) . . .

d) . . .

e) All clergy newly appointed to positions primarily focused on campus ministry shall affirm to their bishop that during their service in campus ministry, they will teach students that celibacy in singleness and fidelity in marriage are God's good boundaries for sexual behavior.

Rationale:

The focus here is NOT on homosexuality. With the media, peer pressure, culture, and the flesh ridiculing and opposing our Christian values, if not even our ministers will encourage our students to appreciate and follow God's good standards for sexual self-control, who else will do so?

¶346.1.

Petition Number: 60655-MH-¶346.1-G; Bartlett, Laura Jaquith - Eagle Creek, OR, USA.

Add Affiliate Charge Conference Requirement in Home Annual Conference

Amend ¶ 346.1 by adding a sentence as follows:

1. *Ordained Clergy or Provisional Members from Other Annual Conferences and Other Methodist Denominations*—With approval and consent . . . Such appointments are renewable annually. Clergy in such appointments shall maintain an affiliate charge conference relationship with a local church in their home annual conference. Furthermore, it shall be the responsibility . . .

Rationale:

Clergy appointed to other annual conferences often lose a sense of connection and accountability with their home annual conference. Maintaining an affiliate charge conference relationship helps provide clear lines of accountability and communication with the annual conference where the clergy person remains amenable for his/her ministerial conduct, membership, and ordination.

¶347.

Petition Number: 60376-MH-¶347-G; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Alignment of Transfer Process from Other Denominations

Amend ¶ 347 by inserting current ¶ 348.2 after current ¶ 347.5 and then deleting ¶ 348

¶ 347. . . .

. . . 6. After the orders of an ordained minister of another church shall have been duly recognized, and the minister has been approved for full membership, the certificates of ordination by said church shall be returned to the minister with the following inscription written plainly on the back:

These orders are recognized by the _____ Annual Conference of The United Methodist Church, this _____ day of _____, _____ [year].

_____,

_____, President

_____, Secretary

The ordained minister also will be furnished with a certificate of recognition of orders signed by the bishop.

~~¶ 348. *Recognition of Orders of Clergy from Other Denomination* —1. Clergy from other denominations may have their orders recognized by the clergy members in full connection of the annual conference after examination of their credentials by the bishop and Board of Ordained Ministry. Prior to admission to membership in the annual conference , such recognition of orders may be given upon recommendation of the bishop and Board of Ordained Ministry.~~

~~2. When the orders of an ordained minister of another church shall have been duly recognized, the certificates of ordination by said church shall be returned to the minister with the following inscription written plainly on the back:~~

~~*These orders are recognized by the _____ Annual Conference of The United Methodist Church, this _____ day of _____, _____ [year].*~~

~~*_____, President*~~

~~*_____, Secretary*~~

~~The ordained minister also will be furnished with a certificate of recognition of orders signed by the bishop.~~

Rationale:

Recognition of orders indicates a clergyperson has transferred membership to the UMC. Clergy who aren't transferring serve under ¶ 346 without having orders recognized. This petition clarifies that due process is followed by making recognition of orders the last step in the transfer process as outlined in ¶ 347.

¶347.1.

Petition Number: 60193-MH-¶347.1-G; Epler, Neil C. - Montgomery, AL, USA for Alabama - West Florida Annual Conference.

Transfers

Amend ¶ 347.1

1. From Other Annual Conferences – Ordained clergy or provisional members from other annual conferences of The United Methodist Church may be received by transfer into provisional or full membership with the consent of the bishops involved. ~~Consultation with the chairperson or executive committee of the Board of Ordained Ministry shall be held prior to the transfer.~~ Recommendation by the executive committee of the Board of Ministry and approval of the clergy session shall take place prior to the transfer.

Rationale:

The petition requires approval of the request to transfer a clergyperson from another annual conference into provisional or full membership by the Executive Committee of the Conference Board of Ministry and the clergy session of the annual conference, keeping in line with ¶ 33 Article II of the 2012 *Book* . . .

¶347.1.

Petition Number: 61010-MH-¶347.1-G; Ritter, Chris - Geneseo, IL, USA.

Organic Jurisdictional Solution – Transfer of Clergy

Amend: ¶ 347. *Transfers—1. From Other Annual Conferences*—Ordained clergy or provisional members from other annual conferences of The United Methodist Church may be received by transfer into provisional or full membership with the consent of the bishops involved. If an ordained clergy or provisional member registers a moral objection to the clergy standards of the jurisdictional conference of which their annual conference of membership is a part, consent of the supervising bishop shall not be required for transfer to an annual conference of another jurisdiction, provided that this moral objection is registered in writing within six months of the close of the jurisdictional conference. Consultation with the chairperson or executive committee of the Board of Ordained Ministry shall be held prior to the transfer.

Rationale:

This is one piece of a larger legislative agenda to achieve amicable unity in The UMC through the "Organic Jurisdictional Solution." This item allows clergy to transfer to a conference of another jurisdiction without interference should a violation of conscience exist with the clergy standards of their jurisdiction. See jurisdictionalsolution.org.

¶347.3a.

Petition Number: 60642-MH-¶347.3a-G; Girrell, Rebecca - Lebanon, NH, USA.

Reduce Inappropriate Medical Disclosure and Discrimination – Transfers

Amend the *Book of Discipline* ¶ 347.3.a (Transfers From Other Denominations) as follows:

3. *From Other Denominations—a)* On recommendation of the Board of Ordained Ministry, the clergy members in full connection may recognize the orders of ordained clergy from other denominations and receive them as provisional members or local pastors. They shall present their credentials for examination by the bishop and Board of Ordained Ministry and give assurance of their Christian faith and experience. They shall give evidence of their agreement with and willingness to support and maintain United Methodist doctrine, discipline, and polity and present a satisfactory letter from a physician, as described in ¶ 324.8 ~~certificate of good health on the prescribed form from a physician approved by the Board of Ordained Ministry~~.

Rationale:

Replaces the health form with a letter from a physician, eliminating the high potential for confidential information to be disclosed in violation of the individual's privacy. Refers back to disability/diagnosis non-discrimination for those seeking provisional membership, making the policy more consistent.

¶347.5.

Petition Number: 60719-MH-¶347.5-G; Smith, Jeremy - Portland, OR, USA.

Retention of AC Authority in Recognizing Ordination

Amend ¶ 347.5 as follows:

Transfers from Other Denominations.

5. Ordained clergy seeking admission into an annual conference on credentials from another denomination who have previously withdrawn from membership in the effective relation in an annual conference of The United Methodist Church or one of its legal predecessors shall not be admitted or readmitted without ~~the consent of~~ receiving a recommendation from the annual conference from which they withdrew or its legal successor, or the annual conference of which the major portion of their former conference is a part, such ~~consent~~ recommendation to be ~~granted upon recommendation of~~ sent from its Board of Ordained Ministry within 180 days of the request.

Rationale:

Annual conferences have sole authority on ordination. The entirety of Section XII prescribes authority to the annual conference and presiding bishop. To require cross-conference approval for ordination negates that authority. Changing "consent" to "recommendation" retains both annual conference authority and prudent investigation.

¶349.

Petition Number: 60492-MH-¶349-G; Hagiya, Grant J. - Des Moines, WA, USA for Study of Ministry Commission.

Study of Ministry – Add Group Mentoring for Local Pastors

Amend ¶ 349.3 and 4

¶ 349.3. ~~The conference Board of Ordained Ministry may assign one mentor to work either with one individual or with a group of local pastors and/or provisional members.~~ Local pastors and provisional members will be assigned to a clergy mentoring group, wherever possible, or to a clergy mentor by the Board of Ordained Ministry. Persons transferring from other denominations will also be assigned a clergy mentor (¶ 347.3.b).

4. Clergy mentoring begins when a person receives an appointment as a local pastor or as a ~~commissioned minister entering provisional service~~ provisional member.

Rationale:

See Study of Ministry Report, Section VII – Leadership Support and Development Through Pathways for Thriving in Ordained Ministry, Number 2b – Add group mentoring for local pastors.

¶349.1.

Petition Number: 60491-MH-¶349.1-G; Hagiya, Grant J. - Des Moines, WA, USA for Study of Ministry Commission.

Study of Ministry – Add Group Mentoring between Certification of Candidacy and Provisional Membership

Amend ¶ 349.1

¶ 349.1a) . . . with the vocational discernment coordinator (wherever named) and the district superintendent (¶ 310). ~~Candidacy mentors will work with the candidate until that candidate begins serving in an appointive ministry as a local pastor or a commissioned minister.~~ Candidates will be assigned to a candidacy mentor or mentoring groups to meet with until they begin serving as a local pastor or provisional member.

¶ 349.1b) Clergy mentors are clergy in full connection, associate members, or full-time local pastors who have completed the Course of Study trained to provide ongoing oversight and counsel with local pastors and with provisional members ~~pursuing ordained ministry~~.

Rationale:

Study of Ministry Report, Section VII – Leadership Support and Development Through Pathways for Thriving in Ordained Ministry, Number 2a – Add group mentoring during the period between certification of candidacy and provisional membership.

¶349.1b.

Petition Number: 60643-MH-¶349.1b-G; Gharky, Dale - Mogadore, OH, USA.

PTLP as Mentor

Amend ¶ 349.1b:

Clergy mentors are clergy in full connection, associate members, ~~or~~ full-time, or part-time local pastors who have completed the Course of Study . . .

Rationale:

Local pastors come from all walks of life, with a plethora of skills and educational backgrounds. The Call to Ministry for a part-time local pastor does not negate any secular training, and in most cases, while continuing to be bi-vocational, the part-time local pastor has a wealth of life experience . . .

¶350.

Petition Number: 60493-MH-¶350-G; Hagiya, Grant J. - Des Moines, WA, USA for Study of Ministry Commission.

Study of Ministry – Periodic Clergy Assessments

Amend ¶ 350

Section XIV. Evaluation for Continuing Formation for Full Members and Local Pastors

¶ 350. Evaluation—Evaluation is a continuous process for formation in servant ministry and servant leadership that must take place in a spirit of understanding and acceptance. Evaluation serves as a process for ~~pastors~~ clergy to assess their effectiveness in ministry and to discern God's call to continue in ordained ministry. 1. For clergy serving local churches, the ~~The~~ district superintendent, in consultation with the pastor-parish relations committee, will evaluate annually ~~the pastors'~~ each clergy's effectiveness for ministry (¶¶ 334.2c, 419, 635.2o, r), using criteria, processes, and training developed by the cabinet and the Board of Ordained Ministry. The ~~pastors~~ clergy in local churches shall participate annually in an evaluation with the committee on pastor-parish relations ~~for use in~~ to enhance an ongoing effective ministry and ~~for~~ to identify~~ing~~ continuing education needs and plans (¶ 258.2g[5]), using criteria, processes, and training developed by the Board of Ordained Ministry and the cabinet. The process of evaluation shall include self-assessment and appropriate metrics, and the General Board of Higher Education and Ministry will offer models to guide cabinets and Board of Ordained Ministry in the evaluation process.

2. Deacons in appointments beyond the local church and elders and local pastors ~~Clergy serving~~ in appointments to extension ministries will undergo annual evaluation by their immediate supervisors, engage in annual self-evaluation, and include copies of these evaluations in the annual report submitted to their bishop, district superintendent, and the Board of Ordained Ministry (¶ 344.2a). ~~When possible, they~~ They shall have ~~a~~ an annual conversation with their district superintendent about their ministry.

3. Every clergyperson shall also engage in a six-month process of personal and professional assessment and development every eight years. The process will be designed and implemented by the cabinet and Board of Ordained Ministry for each annual conference in consultation with the Chairs of the Orders of Deacon and Elders and Fellowship of Local Pastors and Associate Members. The process shall include both a formal review and an in-depth renewal opportunity, such as a retreat or series of coaching and mentoring sessions.

a. The formal review shall include a self-evaluation, metrics appropriate to the ministry settings to which clergy are appointed, observations of trends from the previous eight years, and reviews or interviews with people close to the ministry of the clergy being reviewed.

b. The in-depth renewal opportunity shall be designed by the cabinet and Board of Ordained Ministry in a form appropriate to the conference. The renewal opportunities shall include a combination of elements, such as: time apart for prayer and reflection, reflection with a covenant group, meetings with a coach, celebration of ministry milestones, and discernment of future ministry challenges and opportunities. When deemed important to help in the evaluation process, psychological assessments may be requested by the cabinet or Board of Ordained Ministry.

c. The district superintendent shall review the portfolio and provide the initial report of the eighth year review

of effectiveness. When recommended by the district superintendent, a meeting with the bishop and members of the cabinet may be held.

d. Each annual conference shall develop and initiate a plan for such assessment by January 1, 2020.

Rationale:

See Study of Ministry Report, Section VII – Leadership Support and Development Through Pathways for Thriving in Ordained Ministry, Number 3 – Periodic clergy assessments.

¶351.

Petition Number: 60494-MH-¶351-G; Hagiya, Grant J. - Des Moines, WA, USA for Study of Ministry Commission.

Study of Ministry – Strengthen the Requirement for Lifelong Learning and Coaching

Amend ¶ 351.1, 2, 4, and 6

¶ 351.1. . . . This shall include carefully developed personal programs of study augmented periodically by involvement in organized educational and spiritual growth activities. These practices embody the Wesleyan emphasis on lifelong growth in faith, fostered by personal spiritual practices and participation in covenant communities. Each annual conference, through the Chairs of the Clergy Orders and Fellowship or other leaders designated by the bishop, shall provide spiritual enrichment opportunities and covenant groups for deacons, elders, and local pastors.

2. A clergy member's continuing education and spiritual growth program ~~should~~ shall include ~~such~~ professional formation leaves at least one week each year and at least one month during one year of every quadrennium . . .

3. . . .

4. . . . (e) for others in extension ministries or appointments beyond the local church, with the appropriate persons in their agency.

5. . . .

6. Clergy in extension ministries and appointments beyond the local church shall give evidence . . .

Rationale:

See Study of Ministry Report, Section VII – Leadership Support and Development Through Pathways for Thriving in Ordained Ministry, Number 1 – Strengthen the requirement for lifelong learning and coaching.

¶351.3.

Petition Number: 60720-MH-¶351.3-G; Dice, Nelson-Clarke - Ocean City, NJ, USA.

Continuing Education and Spiritual Growth for Clergy

Amend ¶ 351.3

A clergy member may request a formational and spiritual growth leave of up to six months while continuing to hold an appointment in the local church. Such leaves are available to clergy members who have held full-time appointments for at least six years. Such a leave shall be with the approval of the committee on pastor-parish relations, the church council, and the district superintendent. Annual conferences are encouraged to assist with pulpit supply and temporary support for such leaves.

At least one clergy member annually within a district shall be granted a formational and spiritual growth leave of up to one year while continuing to hold an appointment in the local church. Such leaves are available to associate members or clergy members who have held full-time appointments for at least six years, or in a less than full-time appointment equivalent for six consecutive full-time years. Such a leave shall be with the approval of the charge conference, the committee on pastor-parish relations, the church council, and the district director of lay servant ministries, the district superintendent, and the bishop. Annual conferences, district lay servant ministries, and clergy members shall assist with pulpit supply and temporary support for such leaves.

Rationale:

If a clergy member would benefit from a leave while under appointment, the proposed addition directs a district superintendent to choose at least one clergy member to honor the Sabbath year rest annually without the loss of clergy housing, pay or benefits; and adds only minimal cost to the local . . .

¶354.

Petition Number: 60377-MH-¶354; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Renewal of Transitional Leave

Amend ¶ 354.2 and 354.3

¶ 354. 2. A voluntary leave of absence may be taken for a variety of reasons: . . .

c) *Transitional Leave . . .*

(2) A provisional ~~member~~ or full member elder, or an associate member, ~~or full member elder~~ needs to transition from an extension ministry to another appointment, or from a local church appointment to an extension ministry appointment.

During transitional leave, the clergyperson . . .

3. Written request . . . ~~This relationship~~ Personal leave and family leave shall be approved annually upon written request of the clergy member and personal or family leave shall not be granted for more than five years in succession, except by a two-thirds vote of the clergy members in full connection. Transitional leave shall not be renewed beyond a twelve-month period. ~~The~~ Voluntary leave shall be counted as a part of the eight-year limit for provisional members (¶ 327).

Rationale:

Transitional leave is a temporary voluntary leave of absence that allows for elders, provisional elders, or associate members to transition between extension ministries and/or local church ministries.

¶354.

Petition Number: 60379-MH-¶354-G; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Provisions for Administrative Location During Voluntary Leave of Absence

Amend ¶ 354.9 and 354.12

¶ 354.9. Those on voluntary leave of absence shall be held amenable to the annual conference for their conduct and the performance of their ministry. In case of failure to report to the Board of Ordained Ministry, the ~~complaint procedures may be invoked (¶ 363).~~ provisions for administrative location (¶ 360) may be invoked.

¶ 354.12. When clergy members on voluntary leave of absence . . . the provisions of administrative location ~~(¶359)43~~ (¶ 360) ~~or the complaint procedures of ¶ 363~~ may be invoked.

Rationale:

Voluntary Leave of Absence is a choice and not the result of a complaint process. This petition changes the possible steps available from a complaint process to an administrative process when clergy on Voluntary Leave of Absence fail to report or request an extension of leave.

¶354.3.

Petition Number: 60644-MH-¶354.3-G; Marks, Chamberlyn K. - Wake Forest, NC, USA.

Family Leave

Amend ¶ 354.3 as follows:

¶354.3 . . . The leave shall not be counted as a part of the eight-year limit for provisional members (¶ 327) on family leave but shall be counted for provisional members on personal and transitional leave.

Rationale:

Family Leave (¶ 354) and Maternity or Paternity Leave (¶ 356) demonstrate the church's commitment to supporting clergy families, and the creation of the Young Clergy Initiative in 2012 shows the church's need for young clergy. This change would allow young clergy to care for their ordination. The . . .

¶354.4.

Petition Number: 60378-MH-¶354.4-G; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Process for an *ad interim* Voluntary Leave of Absence

Amend ¶ 354.4

¶ 354.4. Between sessions of the annual conference, voluntary leave of absence may be granted or terminated by the executive committee of the Board of Ordained Ministry after consultation with and approval by the bishop and district superintendents. ~~, with the approval of the bishop and district superintendents, by the executive committee of the Board of Ordained Ministry.~~ This interim action shall be subject to the approval of the clergy session of ~~members in full connection with~~ the annual conference at its next session.

Rationale:

Clarifies that the authority for granting an *ad interim* status change resides with the executive committee of the BOM after they have consulted with the bishop and cabinet.

¶355.

Petition Number: 60380-MH-¶355-G; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Involuntary Leave of Absence

Amend ¶ 355

¶ 355. *Involuntary Leave of Absence—*

. . . 2. a) A written ~~or~~ and signed complaint is not resolved through the supervisory (¶ 363.1b, c), complaint (¶ 363.1e), or trial process . . .

3. ~~c)~~ Should there be complaints or charges pending at the time of a request for involuntary leave of absence, . . .

~~3~~ 4. Involuntary leave of absence shall be approved . . .

~~4~~ 5. Between sessions of the annual conference, the bishop and cabinet may request that an involuntary leave of absence may be granted or terminated (¶ 364)~~, with the approval of the bishop and cabinet,~~ by the executive committee of the Board of Ordained Ministry. . . .

Rationale:

Aligns definition of complaint with ¶363. Clarifies process for *ad interim* beginning or termination of Involuntary Leave of Absence.

¶357.

Petition Number: 60656-MH-¶357-G; Bartlett, Laura Jaquith - Eagle Creek, OR, USA.

Add Charge Conference Requirement for Medical Leave

¶357. *Medical leave Due to Medical and Disabling Conditions that Prevent Performance of Ministerial Duties.*

Create a new Point 3; renumber the current Points 3, 4, and 5 to become 4, 5, and 6. The new Point 3 would read:

3. After consultation and with the written consent of the pastor in charge, and with the approval of the district superintendent and the staff-parish relations committee of a local church, clergy members on medical leave shall designate a charge conference within the bounds of the annual conference in which they hold membership, to which they shall relate and submit an annual report. Clergy members on medical leave remain amenable to the annual conference for their conduct and ordination.

Rationale:

This is the only clergy status that doesn't require a charge conference relationship. Although annual conferences can require such a relationship, it is difficult to enforce without Disciplinary authority. A system of accountability and connection is especially crucial for these clergy on medical leave, who often feel useless and abandoned.

¶358.6.

Petition Number: 60502-MH-¶358.6-G; Hagiya, Grant J. - Des Moines, WA, USA for Study of Ministry Commission.

Study of Ministry – Reshaping Ordination Process – Appointments in Retirement

Amend ¶ 358.6

6. *Appointment of Retired ~~Ordained Ministers~~ Deacon or Elder in Full Connection*—~~A~~rRetired ~~ordained minister~~ deacons or elders in full connection shall be eligible to receive an appointment when requested by the bishop and cabinet. ~~A retired ordained minister~~ When appointed to a pastoral charge they shall have neither a claim upon minimum compensation from the Commission on Equitable Compensation or similar conference agency, nor further pension credit . . .

Rationale:

See Study of Ministry Report, Section VI – Leadership and Nature of Ordination, Number 3 – Reshaping Ordination Process. This petition focuses on appointments in retirement.

¶358.7.

Petition Number: 60645-MH-¶358.7-G; Girrell, Rebecca - Lebanon, NH, USA.

Reduce Inappropriate Medical Disclosure and Discrimination – Retirement Reinstatement

Amend the *Book of Discipline* ¶ 358.7.2 (Return to Effective Relationship [from Retirement]) as follows:

(2) a satisfactory letter from a physician, as described in ¶ 324.8 ~~certificate of good health on the prescribed form from a physician approved by the Board of Ordained Ministry~~. . .

. . .

Rationale:

Replaces the health form with a letter from a physician, eliminating the high potential for confidential information to be disclosed in violation of the individual's privacy. Refers back to disability/diagnosis non-discrimination for those seeking provisional membership, making the policy more consistent.

¶359.3.

Petition Number: 60503-MH-¶359.3-G; Hagiya, Grant J. - Des Moines, WA, USA for Study of Ministry Commission.

Study of Ministry – Reshaping Ordination Process – Honorable Location

Amend ¶ 359.3

3. ~~Ordained ministers~~ Those on honorable location may request the annual conference to grant them the status of honorable location-retired . . .

Rationale:

See Study of Ministry Report, Section VI – Leadership and Nature of Ordination, Number 3 – Reshaping Ordination Process.

¶360.4.

Petition Number: 60504-MH-¶360.4-G; Hagiya, Grant J. - Des Moines, WA, USA for Study of Ministry Commission.

Study of Ministry – Reshaping Ordination Process – Administrative Location

Amend ¶ 360.4

4. ~~Ordained ministers~~ Those on administrative location may request the annual conference to grant them the status of administrative location-retired.

Rationale:

See Study of Ministry Report, Section VI – Leadership and Nature of Ordination, Number 3 – Reshaping Ordination Process.

¶361.

Petition Number: 60505-MH-¶361-G; Hagiya, Grant J. - Des Moines, WA, USA for Study of Ministry Commission.

Study of Ministry – Reshaping Ordination Process – Withdrawal of Members in Full Connection

Amend ¶ 361

¶ 361. *Withdrawal—*

1. Withdrawal to Unite with Another Denomination— When ordained members in good standing who are in full connection withdraw to unite with another denomination or to terminate their membership in the denomination, . . .

2. *Withdrawal from the Ordained Ministerial Office—*~~Ordained m~~Members in full connection of an annual conference who are in good standing ~~who~~ and desire to leave their ministerial office and withdraw from the conference may be allowed to do so by the annual conference at its session. The ~~ordained minister's~~ member's certifications of ordination and conference membership, and their written request to withdraw, . . .

Rationale:

See Study of Ministry Report, Section VI – Leadership and Nature of Ordination, Number 3 – Reshaping Ordination Process.

¶361.

Petition Number: 60648-MH-¶361-G; Dragonette, Karin - Reynoldsburg, OH, USA. 10 Similar Petitions

Clergy Pension Preserved

Add new subparagraph to ¶ 361:

¶ 361.5. *Pension Status—*When an ordained member withdraws from the ordained office or from the denomination for any reason, the withdrawing clergyperson shall be entitled to the full pension credit they have earned up to the time of withdrawal, including all years of service and all funds deposited in their name, whether personal contributions or funds contributed by a salary-paying unit, and including all past and future earnings and appreciation.

Rationale:

A covenant enforced only by legal strictures cannot have the moral force or spiritual cohesiveness required for true unity in Christ or the church. Our covenant must not be enforced only by trust clauses and pension programs, but by a willingness to walk together and live by the covenant in agreement . . .

¶362.1.

Petition Number: 60657-MH-¶362.1-G; Griffith, Thomas - Temple City, CA, USA.

Management of Just Resolution Agreements of Administrative Complaints

Amend ¶ 362.1 as follows:

362.1 *Conference Relations Committee—*Each annual conference Board of Ordained Ministry shall establish a conference relations committee of at least three persons to hear requests for discontinuance of provisional members, involuntary leave of absence, administrative location, involuntary retirement, proposed ratification of administrative just resolution agreements (¶ 363.1c), or other such matters as may be referred to them by the Board of Or-

dained Ministry (¶ 635), district superintendents and former district superintendents shall not serve on the conference relations committee.

Rationale:

Assigns primary responsibility for consideration of Just Resolution Agreements of Administrative Complaints to the Conference Relations Committee, resolving confusion on how such Agreements are to be processed within the Board of Ordained Ministry. Asks that members of this committee be persons who have never been involved in clergy personnel management.

¶363.1.

Petition Number: 60381-MH-¶363.1; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Thirty-Day Extension Applies Throughout Complaint Procedures

Amend ¶ 363.1 and 363.1e)

¶ 363.1 . . .

When and if the stage changes, those persons will continue to be informed in writing of the new process in a timely fashion. All original time limitations in the process outlined in this paragraph, except suspension, may be extended for one 30-day period upon the consent of the complainant and the respondent.

a) Supervision . . .

e) *Referral of a Complaint* . . .

(2) Refer the matter to the counsel for the church as a complaint.

~~All original time limitations may be extended for on 30-day period upon the consent of the complainant and the respondent.~~

Rationale:

Moves to statement about a 30-day extension to the introduction of this paragraph in order to clarify that a 30-day extension can be applied throughout the process and not simply during the referral of complaint stage.

¶363.1. [For Group Discernment Process (p. 1187)]

Petition Number: 60803-MH-¶363.1-G; Lomperis, John S.A. - Valparaiso, IN, USA.

Automatic Penalties

Amend *Book of Discipline* ¶ 363.1 by adding after ¶ 363.1*a* a new section, ¶ 363.1*b*, and relettering the following sections accordingly:

b) Automatic Penalty for Acknowledged Same-Sex Unions—other provisions of the *Book of Discipline* notwithstanding, when the complaint is based upon allegation of the specific misconduct of a clergyperson having conducted a ceremony celebrating a homosexual union or having performed a same-sex wedding ceremony (¶ 2702.1*b*) within the preceding six years, this separate process shall be followed:

(1) Upon receiving the formal complaint, the bishop or the bishop's designee shall, within a timely manner, directly request the person against whom the complaint was made for a brief written statement simply confirming or denying if he or she did in fact conduct or perform the Disciplinarily prohibited ceremony in question. In any meetings related to this process, both the person against whom the complaint and the person making the complaint may choose another person to accompany him or her with the right to voice.

(2) Throughout this process, the complaint shall be treated as an allegation or allegations until the person against whom the complaint was made delivers written confirmation of having conducted or performed the alleged prohibited ceremony or until thirty days have passed since he or she received the bishop's request for confirmation or denial, and has chosen to give no answer.

(3) If the person against whom the complaint was made provides a written response to the bishop's initial request other than confirming having committing the chargeable offense in question, then the ordinary supervisory response as outlined beginning in ¶363.1*c* below shall be followed as outlined below.

(4) If the clergyperson against whom the complaint was made either admits to have conducted or performed the Disciplinarily prohibited ceremony in question, or chooses not to deliver a response within thirty days of receiving the request for confirmation or denial of the offense, then he or she shall be considered guilty of having broken covenant with The United Methodist Church.

(5) If the clergyperson's file indicates that that he or she has previously been penalized according to this process, then the penalty the bishop imposes shall be termination of the conference membership and revocation of the credentials of conference membership, commissioning, ordination, or consecration of the clergyperson. Otherwise, the bishop shall suspend the guilty party from all ministerial functions, and from any appointment to a local church, general agency, or cabinet-level position, without salary, for a period of no less than one year.

(6) The precise length of this suspension shall be at the bishop's discretion, provided that it shall not be less than one full year and not more than three full years. There shall be no right to appeal such a penalty. A re-

cord of this penalty shall be placed in the clergyperson's file.

(7) Sixty days before the conclusion of such a suspension, the bishop shall contact the suspended clergyperson, either directly or through a designee, to request a written statement promising to not conduct or perform any such ceremonies in the future as long as doing so remains a chargeable offense under our Church's communal covenant as expressed in our *Book of Discipline*. If the suspended clergyperson fails to make such a written promise, the bishop shall at the conclusion of the suspension period permanently terminate his or her clergy status.

(5) All of the process as outlined above shall be carried out in a timely manner, with attention to communication to all parties in the process. At the determination of the bishop, persons with qualifications and experience in assessment, intervention, or healing may be selected to assist in this process. The bishop also may consult with the committee on pastor-parish relations for pastors, the district committee on superintendency for district superintendents, appropriate personnel committee, or other persons who may be helpful.

(6) When this special process for the specific offense of conducting a ceremony celebrating a homosexual union or performing a same-sex wedding ceremony is initiated, the bishop shall notify the chairperson of the Board of Ordained Ministry that a complaint has been filed, of the clergyperson named, of the general nature of the complaint, of each response of the person against whom the complaint was made to the requests noted above, and with a summary the bishop's own subsequent actions in implementing this process.

Rationale:

This efficiently lessens our reliance on trials for covenant accountability. It prevents a single minister from holding an entire conference hostage with a needless, costly trial. There is only one chargeable offense for which there is such a disruptive minority movement to shatter the integrity of our connectional covenant.

¶363.1a.

Petition Number: 60382-MH-¶363.1a-G; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Definition of Complaint

Amend ¶ 363.1a)

¶ 363. *Complaint Procedures*—1. . . .

a) *Supervision*—In the course of the ordinary fulfillment of the superintending role, the bishop or district superintendent may receive or initiate complaints about the ~~performance~~ conduct or character of a clergyperson (¶ 2702.1). ~~A complaint is a written and signed statement claiming misconduct or unsatisfactory performance of ministerial duties~~.

Rationale:

Clarifies that complaints are based on specific conduct of a clergyperson and not on general ineffective job performance. Removes the definition of complaint from sub-paragraph a) since the correct definition is written and retained in ¶ 363.1.

¶363.1c. [For Group Discernment Process (p. 1187)]

Petition Number: 60804-MH-¶363.1c-G; Dietz, Peter - Thornton, PA, USA for Bethlehem UMC Social Action Committee. 3 Similar Petitions

Just Resolution

Amend *Book of Discipline* ¶ 363.1(*c*) as follows:

c) Just Resolution—The supervisory response may include a process that seeks a just resolution in which the parties are assisted by a trained, impartial third party facilitator(s) or mediator(s), in reaching an agreement satisfactory to all parties.69 If the bishop chooses to initiate a mediated attempt to produce a just resolution, then the bishop, the person filing the complaint, the respondent, and other appropriate persons shall enter into a written agreement outlining the process, including any agreements on confidentiality. A process seeking a just resolution may begin at any time in the supervisory, complaint, or trial process. When the complaint is based upon allegation of the specific misconduct of a clergyperson having conducted a ceremony celebrating a homosexual union or having performed a same-sex wedding ceremony (¶ 2702.1[b]) within the statute of limitations, and the clergyperson against whom the complaint was made acknowledges to the bishop, within the course of the process seeking a just resolution, that he or she did in fact conduct or perform the ceremony in question, then any final just resolution of the complaint must include this clergyperson being suspended without pay, for no less than one full year, from all ministerial duties and functions, including membership, staff position, or formal leadership role in any district, annual conference, or general church board, agency, committee, commission, council, or office, for a period of prayerful reflection on his or her willingness to continue committing to his or her covenantal vows to God and to The United Methodist Church. If resolution

is achieved, a written statement of resolution, including any terms and conditions, shall be signed by the parties and the parties shall agree on any matters to be disclosed to third parties. A just resolution agreed to by all parties shall be a final disposition of the related complaint.

Rationale:

This is the only offense for which there has been a recent, widespread pattern of the "just resolution" process being abused to effectively allow for open breaking of our moral, biblical, compassionate Disciplinary standards with which some bishops personally disagree. Preserves clergy right to trial without needing trials for accountability.

¶363.1d.

Petition Number: 60383-MH-¶363.1d; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Provision for Thirty-Day Extension of Suspension

Amend ¶ 363.1 d)

d) Suspension—

. . . may suspend the person from all clergy responsibilities, but not from an appointment, for a period not to exceed ninety days. With the agreement of the executive committee of the Board of Ordained Ministry, the bishop may extend the suspension for only one additional period not to exceed thirty days. . . .

Rationale:

At times additional days are needed in order to resolve a complaint, move a complaint forward, or complete fair process procedures for a requested status change. This extension allows for some flexibility while still requiring timely processing of a complaint.

¶363.1e.

Petition Number: 60547-MH-¶363.1e-G; Fordham, Rita R. - Dalton, GA, USA for Abundant Life Sunday School Class - Dalton First UMC. 1 Similar Petition

Limit Dismissal of Complaints

Amend *Book of Discipline* ¶ 363.1(*e*) as follows:

e) *Referral of a Complaint*—Upon receiving a written and signed complaint, the bishop shall, within 90 days, carry out the supervisory response process. If within 90 days after the receipt of the complaint resolution is not achieved: the bishop shall either:

(1) Dismiss the complaint with the consent of the cabinet giving the reasons therefore in writing, a copy of which shall be placed in the clergyperson's file, and another copy of which shall be sent to the complainant; or

(2) Refer the matter to the counsel for the church as a complaint.

The bishop may not dismiss the complaint without the consent of the complainant if the complainant has presented the bishop with credible evidence that a chargeable offense (¶ 2702.1) has actually been committed, within the time period covered by the statute of limitations (¶ 2702.4), by the person against whom the complaint was made, except in cases in which a previously filed complaint for the same specific alleged offense(s) has already been or is currently being properly processed, and the complainant has presented no credible evidence that this chargeable offense has been repeated. All original time limitations may be extended for one 30-day period upon the consent of the complainant and the respondent.

Rationale:

It is manifestly unjust and an affront to our members to dismiss a complaint when there has been a clear violation of a General Conference ruling. This petition provides an avenue of justice for possible victims of clergy wrongdoing without removing any protections for the rights of the accused.

¶365.

Petition Number: 60506-MH-¶365-G; Hagiya, Grant J. - Des Moines, WA, USA for Study of Ministry Commission.

Study of Ministry – Reshaping Ordination Process – Readmission to Provisional Membership

Amend ¶ 365

¶ 365. *Readmission to Provisional Membership*—Persons who have been discontinued as provisional members under the provisions of ¶ 327.6 from an annual conference of The United Methodist Church or one of its legal predecessors may be readmitted by the annual conference in which they held previously such membership. . . . When reinstated by vote of the clergy members in full connection, their provisional membership in the conference shall be restored, they shall serve a minimum of two years of provisional membership according to ¶ 326 prior to ~~ordination, and they shall be authorized by licensing and/ or commissioning to perform those ministerial functions for~~

~~which they are qualified~~ being received as members in full connection.

Rationale:

See Study of Ministry Report, Section VI – Leadership and Nature of Ordination, Number 3 – Reshaping Ordination Process.

¶366.3.

Petition Number: 60384-MH-¶366.3; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Readmission after Honorable or Administrative Location

Amend ¶ 366.3

¶ 366. *Readmission after Honorable or Administrative Location . . .*

3. A satisfactory certificate of good health on the prescribed form from a physician approved by the Board of Ordained Ministry. The Board of Ordained Ministry ~~should~~ shall require psychological evaluation.

Rationale:

Changes the psychological evaluation from a suggestion to a requirement when a clergy person is applying for readmission after Honorable or Administrative Location.

¶366.3.

Petition Number: 60646-MH-¶366.3-G; Girrell, Rebecca - Lebanon, NH, USA.

Reduce Inappropriate Medical Disclosure and Discrimination – Honorable/ Administrative Location

Amend the *Book of Discipline* ¶ 366.3 (Readmission after Honorable or Administrative Location) as follows:

3. A satisfactory letter from a physician, as described in ¶ 324.8 ~~certificate of good health on the prescribed form from a physician approved by the Board of Ordained Ministry~~. The Board of Ordained Ministry should require psychological evaluation.

Rationale:

Replaces the health form with a letter from a physician, eliminating the high potential for confidential information to be disclosed in violation of the individual's privacy. Refers back to disability/diagnosis non-discrimination for those seeking provisional membership, making the policy more consistent.

¶369.5.

Petition Number: 60647-MH-¶369.5-G; Girrell, Rebecca - Lebanon, NH, USA.

Reduce Inappropriate Medical Disclosure and Discrimination – Involuntary Retirement

Amend the *Book of Discipline* ¶ 369.5 (Readmission after Involuntary Retirement) as follows:

5. Presentation of satisfactory letter from a physician, as described in ¶ 324.8 ~~certificate of good health on the prescribed form from a physician approved by the Board of Ordained Ministry~~. . .

Rationale:

Replaces the health form with a letter from a physician, eliminating the high potential for confidential information to be disclosed in violation of the individual's privacy. Refers back to disability/diagnosis non-discrimination for those seeking provisional membership, making the policy more consistent.

¶370.1.

Petition Number: 60385-MH-¶370.1-G; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Remove "Under Appointment" from Local Pastor Description

Amend ¶ 370.1

¶ 370. 1. The annual conference is the basic body of The United Methodist Church. The clergy membership of an annual conference shall consist of deacons and elders in full connection (¶¶ 329, 333), provisional members (¶ 327), associate members, affiliate members (¶¶ 344.4, 586.4), and local pastors ~~under fulltime and part-time appointment to a pastoral charge~~ (¶ 317) . . .

[The same change is necessary in ¶¶2, 142, and 602.1. Petitions are submitted for each of these changes.]

Rationale:

"under appointment" is redundant because one must be under appointment in order to be categorized as a local pastor.

¶400.

Petition Number: 60623-MH-¶400-G; Littlefield, Clarence L. - Shiner, TX, USA.

Requests to Reconsider Pending Pastoral Appointments

Amend the *Book of Discipline* by adding a new paragraph, ¶ 430, after current *Discipline* ¶ 429 and renumbering subsequent paragraphs accordingly:

¶ 430. *Requests for Reconsideration*—If both a pastor currently appointed to a charge and a two-thirds vote of the committee on pastor-parish relations for this charge, as well as the pastor in charge (if the appointee in question is not the pastor in charge), are in agreement that the pending appointment of the pastor away from the charge is not in the best interests of the congregation(s), they may jointly file a written request for reconsideration with the bishop. The request may note any perceived deficiencies in administering the process of consultation and appointment making (¶¶ 426-428); the *Discipline*'s direction to "work toward longer tenures in order to facilitate more effective ministry" (¶ 429); or any other factors that lead them to believe that the pastor's renewed appointment in his or her present pastoral charge is in the best interests of the mission and ministry of the charge and the conference. The written request and any supporting documentation should be presented to the bishop within twenty-one (21) days after the announcement of the appointment decision (¶ 428.10), and the initially announced appointment will not become final until the bishop responds in writing to the pastor and the committee(s) on pastor-parish relations. In the response, the bishop should either grant the request or provide a written explanation of the reasons the request is being denied. In reaching a decision on the request, the bishop and/or members of the cabinet may meet with the pastor and committee on pastor-parish relations as needed. The bishop and the cabinet should take the possibility of such requests for reconsideration as well as the possibility of their being granted into account when scheduling the initial appointment announcements.

Rationale:

Sometimes the appointment process does not work well, but there is currently no official recourse for a pastor and congregation in mutual agreement on continuing their association. Adding an appeal procedure, even one likely to be used sparingly, also provides an incentive to do the process well initially.

¶404.

Petition Number: 60556-MH-¶404-G; Kilpatrick, Joe W. - Tucker, GA, USA for Open Door Sunday School Class - Tucker First UMC.

Standing Committee Report

Amend ¶ 404 by the addition of a sub-paragraph 1.(c) as follows:

¶ **404.** *Provisions for Episcopal Areas—*

1. In central conferences, the number of bishops shall be determined on the basis of missional potential . . .

c) File a report of a quadrennial analysis of the number of central conference bishops with each General Conference and with the Council of Bishops, allowing for responses from the bishops in the central conferences. The report shall include an explanation of any significant variations in the number of bishops in central conferences from the formula for jurisdictions established in ¶ 404.2.

Rationale:

This is a justice issue. Major variations exist. Let's keep the reasons for such variations before leadership to ensure consistent treatment and fair expectations of all. In the USA, a formula strictly applies church membership, while the number of bishops in the central conferences applies subjective judgements.

There are huge . . .

¶404.

Petition Number: 60619-MH-¶404-G; Marden, Bonnie - Chelmsford, MA, USA.

Provisions for Episcopal Areas

Amend ¶ 404 as follows:

¶ 404.1 ~~In central conferences,~~ The number of bishops shall be determined on the basis of missional potential, as approved by the General Conference on recommendation of the ~~Standing Committee on Central Conference Matters~~ appropriate College of Bishops. Before recommending changes in the number of episcopal areas, the ~~Standing Committee on Central Conference Matters~~ College of Bishops shall . . .

Add ¶ 404.1. a, (4) and missional capacity of the episcopal areas to support the mission work, administrative functions and financial responsibilities of the episcopal area.

Delete 404.2 a-c.

Rationale:

Each part of our global connection needs leadership systems appropriate to their region. Colleges have disciplinary authority to set area boundaries and fiduciary responsibility to ensure missional and financial capacity. Denominational growth is occurring in areas without this formula, membership by itself is not an indicator of missional capacity.

¶404.

Petition Number: 60620-MH-¶404-G; Marden, Bonnie - Chelmsford, MA, USA.

Provisions for Episcopal Areas

Amend ¶ 404 as follows:

¶ 404.1 ~~In central conferences,~~ The number of bishops shall be determined on the basis of missional potential, as approved by the General Conference on recommendation of the ~~Standing Committee on Central Conference Matters~~ Central or Jurisdictional Conference. Before recommending changes in the number of episcopal areas, the ~~Standing Committee on Central Conference Matters~~ central or jurisdictional conference shall . . .

Add ¶ 404.1. a, (4) and missional capacity of the episcopal areas to support the mission work, administrative functions and financial responsibilities of the episcopal area.

Delete 404.2 a-c.

Rationale:

Transitioning to a global church, each part of our connection needs leadership systems appropriate to their region. Jurisdictions have Disciplinary authority to set area boundaries based on Constitutional ¶ 40, pending review for constitutionality.

¶404.2.

Petition Number: 60043-MH-¶404.2; Hopkins, John - North Canton, OH, USA for North Central Jurisdiction.

Jurisdictional Membership Count

To amend by addition Par. 404.2 (a) and (b) to read: In the jurisdictions, the number of bishops shall be determined by the number of chartered church members and members of unchartered new faith communities on the following basis: a) Each jurisdiction having 300,000 church members or fewer shall be entitled to five bishops and each jurisdiction having more than 300,000 church members shall be entitled to one additional bishop for each additional 300,000 church members or major fraction thereof.

b) If the number of chartered church members and members of unchartered new faith communities in a jurisdiction shall have decreased by at least ten percent below the number of church members which had previously entitled the jurisdiction to its number of bishops, then the number of bishops to which it shall be entitled shall be determined on the basis of missional needs, as approved by the General Conference on the recommendation of the Interjurisdictional Committee on Episcopacy . . .

¶404.2.

Petition Number: 60616-MH-¶404.2-G; Prage, Linda A. - Thorntown, IN, USA for Thorntown UMC Council.

Number of Bishops

Amend ¶ 404.2 as follows:

¶ **404.** *Provisions for Episcopal Areas—*

1. In central conferences, the number of bishops . . .

2. In the jurisdictions, the number of bishops shall be determined on the following basis:

a) ~~Each jurisdiction having 300,000 church members or fewer shall be entitled to five bishops and each jurisdiction having more than 300,000 church members shall be entitled to one additional bishop for each additional 300,000 church members or major fraction thereof.~~ Each annual conference having at least 90,000 professing members shall be entitled to its own resident bishop, while smaller annual conferences shall share a bishop. The maximum number of bishops in a jurisdiction shall be determined by this formula, also considering the missional needs and financial resources of the jurisdiction, upon the recommendation of the Interjurisdictional committee on episcopacy and the final approval of General Conference. (The changes to this paragraph would take effect for the 2020 General and jurisdictional conferences.)

~~*b)* If the number of church members in a jurisdiction shall have decreased by at least ten percent below the number of church members which had previously entitled the jurisdiction to its number of bishops, then the number of bishops to which it shall be entitled shall be determined on the basis of missional needs, as approved by the General Conference on the recommendation of the Interjurisdictional Committee on Episcopacy, provided however that said jurisdiction shall be entitled to no less than the number of bishops to which it would be entitled under subparagraph *a)* above. It shall be the responsibility of the affected jurisdiction, through its Committee on Episcopacy, to request consideration of its missional need for an exception, and in the absence of such a request, there shall be no obligation on the part of the Interjurisdictional Committee on Episcopacy to consider such an exception nor to make any report on such an exception to General Conference. In no case shall there be any constraint on General Conference's power to act in the absence of such a recommendation or to reject any recommendation that might be received. (Effective at the close of General Conference 2012)~~

~~*c*~~ *b)* If a jurisdiction, as a result of the provisions of this paragraph, shall have the number of bishops to which it had previously been entitled reduced, then the reduction in the number of bishops to which it is entitled shall be

effective as of September 1 of the calendar year in which said reduction has been determined by the General Conference.

Rationale:

There is a wide disparity in the number of members and churches served by each bishop. The numbers currently range from 36,000 to 365,000 served by one bishop in the U.S. This minimum requirement will narrow that disparity and provide a clearer formula for determining the number of bishops.

¶404.2.

Petition Number: 60617-MH-¶404.2-G; Marden, Bonnie - Chelmsford, MA, USA.

Provisions for Episcopal Areas

Delete current ¶ 404.2a-c and replace with the following:

The number of bishops shall be determined on a new formula of metrics that shall be determined by the Connectional Table for presentation to the 2020 General Conference. It is suggested that such new metrics would consider more than official membership statistics, but could include vital congregations, worship attendance, new faith communities, and financial metrics such as payment of general Church apportionments. Until these new metrics are created, there will be no changes in the number of episcopal areas in any jurisdiction.

Rationale:

Focusing U.S. leadership on membership creates unhealthy competition and fear, further reducing capacity and vision. Leadership assignments should be correlated with other criteria (see ¶ 404.1) Since there are a number of new metrics available from the Vital Congregations study, these should be used to determine episcopal areas in a jurisdiction.

¶404.2a.

Petition Number: 60546-MH-¶404.2a-G; Fordham, Rita R. - Dalton, GA, USA for Abundant Life Sunday School Class - Dalton First UMC. 4 Similar Petitions

Formula for Distribution of Bishops

Amend ¶ 404.2a) as follows:

¶ 404. Provisions for Episcopal Areas-

2. In the jurisdictions, the number of bishops shall be determined on the following basis:

a) ~~Each jurisdiction having 300,000 church members or fewer shall be entitled to five bishops and each jurisdiction having more than 300,000 church members shall be entitled to one additional bishop for each additional 300,000 church members or major fraction thereof.~~

The General Conference may make changes to the number of bishops in each jurisdiction, considering the respective missional needs and financial resources of the jurisdictions as well as the episcopal needs of the whole Church. No jurisdiction shall be entitled to more bishops than a maximum of one bishop for every whole multiple of 70,000 church members or fewer bishops than a minimum of one bishop for every whole multiple of 210,000 church members. It is recommended that any financial savings from a reduction in the number of jurisdictional bishops be used to support additional bishops if needed in the central conferences. Beginning on September 1, 2016, the following shall be the distribution of jurisdictional bishops to remain in place until an adjustment is mandated by General Conference action or by the provisions of this paragraph: North Central—9, Northeastern—8, South Central—10, Southeastern—13, and Western—4.

Rationale:

As a basic matter of justice and good financial stewardship, this would partially correct the current dramatic imbalances in the distribution of bishops. But it still allows for great flexibility and adjustments in allocating bishops for missional needs. The vast majority of US conferences have more than 70,000 members.

¶404.2a.

Petition Number: 60554-MH-¶404.2a-G; Kilpatrick, Joe W. - Tucker, GA, USA for Open Door Sunday School Class - Tucker First UMC.

Formula for Bishops

Amend ¶ 404.2*a*) as follows:

¶ **404.** *Provisions for Episcopal Areas—*

. . .

2. In the jurisdictions, the number of bishops shall be determined on the following basis:

a) Each jurisdiction having ~~300,000~~ 250,000 church members or fewer shall be entitled to ~~five~~ four bishops and each jurisdiction having more than ~~300,000~~ 250,000 church members shall be entitled to one additional bishop for each additional ~~300,000~~ 250,000 church members or major fraction thereof. Any jurisdiction may have fewer than the number of bishops to which it is entitled under

this formula, if so recommended by that jurisdiction's Committee on Episcopacy.

Rationale:

The current formula creates vast differences in the amount of proportionate episcopal leadership to which different jurisdictions are allotted. This revision would make the formula significantly fairer and more financially responsible, without imposing dramatic changes.

¶404.2b.

Petition Number: 60044-MH-¶404.2b; Hopkins, John - North Canton, OH, USA for North Central Jurisdiction.

Timing of GCFA Report to Jurisdictions

To amend by addition: Par. 404.2b) If the number of church members in a jurisdiction shall have decreased by at least ten percent below the number of church members which had previously entitled the jurisdiction to its number of bishops, GCFA will report to the jurisdiction no later than two years before General Conference. ~~Then~~ The number of bishops to which it shall be entitled shall be determined on the basis of missional needs, as approved by the General Conference on the recommendation of the Interjurisdictional Committee on Episcopacy . . .

¶404.2c.

Petition Number: 60618-MH-¶404.2c-G; Marden, Bonnie - Chelmsford, MA, USA.

Provisions for Episcopal Areas

Amend ¶ 404.2c as follows:

. . . Sept 1 of the ~~calendar year in which said reduction has been determined by the General Conference~~ first year of the next quadrennium.

Rationale:

While the shorter time frame may seek to reduce costs, reactive change is costly and undermines vision and mission capacity. Change management is vital to healthy transitions which requires time for spiritual, relational and organizational adjustments.

¶405.2.

Petition Number: 60179-MH-¶405.2-G; Jensen, Diane - Ft. Calhoun, NE, USA for Great Plains Annual Conference.

Holy Conferencing for Episcopal Election

Amend ¶ 405.2 by addition of a new subparagraph without deleting any existing text in the current paragraph as follows:

Prior to casting an episcopal ballot for more than one candidate, the presiding bishop is to remind the delegates, "In the Wesleyan tradition of Holy Conferencing, please do not intentionally vote for non-candidates for strategic purposes."

Rationale:

This petition encourages Holy Conferencing over political strategy in the election of bishops. The last 3 quadrennia have seen a significant change in climate in the South Central Jurisdictional Conference with these important elections.

¶405.2.

Petition Number: 60180-MH-¶405.2; Jensen, Diane - Ft. Calhoun, NE, USA for Great Plains Annual Conference.

Limit of Bishops from One AC

Amend ¶ 405.2 by the addition of a new subparagraph without deleting any existing text in the paragraph as follows:

There shall be no more than 2 active bishops elected from any one annual conference serving in a jurisdiction at any given time.

Rationale:

There need to be checks and balances to prevent the majority of bishops in a Jurisdiction from being elected from only a few annual conferences, as is the case currently in the South Central Jurisdiction.

¶405.2a.

Petition Number: 60178-MH-¶405.2a-G; Jensen, Diane - Ft. Calhoun, NE, USA for Great Plains Annual Conference.

Geographical & Cultural Values for Episcopal Election

Amend ¶ 405.2 (a) as follows:

Jurisdictional and central conference delegates, in electing bishops, shall give due consideration to the inclusiveness of The United Methodist Church with respect to sex, race, geography, cultural values, and national origin. In addition . . .

Rationale:

In addition to consideration for sex and gender diversity, there needs to be consideration for geographic and cultural diversity in the election of bishops.

¶406.

Petition Number: 60519-MH-¶406-G; Furr, Steve - Jackson, AL, USA for Association of Annual Conference Lay Leaders.

Remove Episcopal Term Restriction

Amend ¶ 406 as indicated following:

¶ 406. Assignment Process—1. Jurisdictional Committee on Episcopacy—The jurisdictional committee on episcopacy, after consultation with the College of Bishops, shall recommend the assignment of the bishops to their respective residences for final action by the jurisdictional conference; it shall not reach any conclusion concerning residential assignments until all elections of bishops for that session are completed and all bishops have been consulted. A bishop may be recommended for reassignment to the same residence ~~for a third quadrennium~~.

Rationale:

Current language is interpreted as restrictive, but the jurisdictional committee on episcopacy should be free to recommend assignments of bishops based upon missional priorities, conference needs, and needs of the bishops. If the committee determines that a bishop is providing effective leadership, a change shouldn't be forced by *Discipline* restriction.

¶408.1.

Petition Number: 60127-MH-¶408.1-$-G; Kumar, A. Moses Rathan - Nashville, TN, USA for General Council on Finance and Administration.

Special Assignments

Amend ¶ 408.1*d* as follows:

If, however, the retired bishop accepts any one of the following assignments of churchwide responsibility, the General Council on Finance and Administration, after consultation with the Council of Bishops, shall set a level of compensation not to exceed a maximum determined by the General Conference on recommendation of the General Council on Finance and Administration, with the compensation cost borne by the Episcopal Fund: (1) assignment of a special nature with direct relationship and accountability to the Council of Bishops, or (2) assignment to a general agency or United Methodist Church-related institution of higher education. ~~Only the difference between the compensation as established and the continuing pension shall be paid from the Episcopal Fund.~~ Assignment of retired bishops to United Methodist Church-related institutions of higher education must be at the initiative of the institutions, with service not to exceed the mandatory retirement ages of the institutions.

If a bishop is assigned to a general agency or United Methodist Church-related institution of higher education, that agency or United Methodist Church-related institution of higher education ~~shall participate by payment of~~ will pay 50 percent of the ~~difference between the~~ compensation ~~herein~~ established by GCFA for the position ~~by GCFA and the pension of the bishop~~.

Rationale:

Offsetting compensation in the situation described by this paragraph by pension amounts unfairly penalizes bishops with long service to The United Methodist, by reducing compensation for a current assignment for benefits already earned for past service to the connection. Making these revisions ensures that unreasonably low compensation for the assignment . . .

¶408.1.

Petition Number: 60531-MH-¶408.1-G; Erbele, W. Terence - Ketchikan, AK, USA for Alaska UM Conference.

Episcopal Retirement Age

Amend ¶ 408.1 as follows:

¶ 408.1. Mandatory Retirement—a) A bishop shall be retired on August 31 next following the regular session of the jurisdictional conference if the bishop's sixty-~~eighth~~ ninth birthday has been reached on or before July 1 of the year in which the jurisdictional conference is held.

b) A bishop in a central conference shall be retired at a date no later than one year following the adjournment of General Conference, if the bishop's sixty-~~eighth~~ ninth birthday is reached on or before the opening day of his or her scheduled conference ~~effective on January 1, 2016~~. These changes shall be effective at the close of General Conference 2016.

Rationale:

Medical advances coupled with improvements in our understanding of health, wellness, and fitness maintenance programs have extended life expectancy along with the time one can expect to be effective in ministry

and mission. This should be recognized by increasing the age of retirement for bishops. This removes the arbitrary nature . . .

¶408.1b.

Petition Number: 60974-MH-¶408.1b-G; 'Owan, Kasap Tshibang - Mulungwishi, Democratic Republic of Congo.

Mandatory Retirement of CC Bishops

Amend ¶ 408.1b as follows:

. . . at a date no later than ~~one year~~ three months following the adjournment of General Conference 2016, if the bishop's . . .

Rationale:

This ¶ 408, b, does not help the Central Conferences, particularly that of the Congo as well as all of Africa, because it is not clear and it is confusing saying: "A bishop of the Conference will be retired 'at a date no later than one year following the adjournment . . ."

¶408.3.

Petition Number: 60915-MH-¶408.3-G; Wilson, John R. - PA, USA for Western Pennsylvania Annual Conference.

Jurisdictional Administrative Process

¶ 408.3 *Involuntary Retirement*--a) A bishop may be placed in the retired relation regardless of age by a two-thirds vote of the jurisdictional or central conference committee on episcopacy if, after not less than a thirty-day notice in writing is given to the affected bishop and hearing held, such a relationship is found by said committee to be in the best interest of the bishop and/or the Church. This action may or may not be taken because of the performance of the bishop, and the reason for the action must be clearly stated in the report of the committee. (Effective at the close of General Conference 2012.) ~~Appeal from this action may be made to the Judicial Council with the notice provisions being applicable as set forth in ¶2716.~~ The provisions of ¶ 362.2 for fair process in administrative hearings shall apply to this administrative process. Written notice also should be given to the chairperson of the jurisdictional/central conference administrative review committee (¶ 538/543.22).

¶408.3.

Petition Number: 60916-MH-¶408.3-G; Wilson, John R. - PA, USA for Western Pennsylvania Annual Conference.

Jurisdictional Administrative Process

And upon adoption of changes to ¶ 50 (Petition 60912) apply the following implementing Disciplinary changes:

¶ 408.3 c) By a two-thirds vote of those present and voting, the members of the Council of Bishops may place any bishop in the retired relation with or without their consent and irrespective of their age if such a relation is recommended by the council relations committee. The procedures for fair process in administrative hearings shall be followed in any involuntary retirement procedure (¶ 422.5). Written notice also should be given to the chairperson of the administrative review committee (¶ 422.6).

Rationale:

Judicial Decision 1230 makes use of ¶ 408.3.a impractical as it gives practically a near judicial standard to an administrative process. This legislation brings this administrative process in line with other administrative processes in the *Book of Discipline* and provides jurisdictional oversight prior to an administrative appeal to the Judicial Council.

¶410.

Petition Number: 60913-MH-¶410-G; Wilson, John R. - PA, USA for Western Pennsylvania Annual Conference.

Jurisdictional Administrative Process

Upon adoption of changes to ¶ 50 (Petition 60912) apply the following implementing Disciplinary changes:

¶ 410.5 *Involuntary Leave of Absence—a*) By a two-thirds vote of those present and voting, the members of the Council of Bishops may place any bishop in an involuntary leave status if such a relation is recommended by the council relations committee. The procedures for fair process in administrative hearings shall be followed in any involuntary retirement procedure (¶ 422.5). Written notice also should be given to the chairperson of the administrative review committee (¶ 422.6).

b) Involuntary leave of absence shall be approved annually by the Council of Bishops after review and recommendation of the council relations committee.

c) During the period for which the leave is granted, the bishop shall be released from all episcopal responsibilities, and another bishop chosen by the executive committee of the Council of Bishops shall preside in the episcopal area. Salary and other benefits shall be continued through the Episcopal Fund.

¶410.4.

Petition Number: 60128-MH-¶410.4-$-G; Kumar, A. Moses Rathan - Nashville, TN, USA for General Council on Finance and Administration.

Medical Leave

Amend ¶ 410.4 as follows:

Bishops who by reason of impaired health are temporarily unable to perform full work ~~may be released by the jurisdictional or central conference committee on episcopacy from the obligation to travel through the connection at large~~ may be granted a leave of absence for a justifiable reason for not more than six months in consultation with the area committee on episcopacy and with the approval of the College of Bishops, the jurisdictional or central conference committee on episcopacy, and the executive committee of the Council of Bishops. During the period for which the leave is granted, the bishop shall be released from all episcopal responsibilities, and another bishop chosen by the executive committee of the Council of Bishops shall preside in the episcopal area. ~~They may choose a place of residence, and the Council of Bishops shall be at liberty to assign them to such work as they may be able to perform.~~ Salary and other benefits shall be continued through the Episcopal Fund. If after the six-month time period is over the bishop is still unable to perform full work due to impaired health, disability benefits through the benefit program provided to the bishop should be applied for.

Rationale:

¶410.4 uses outdated language that was applicable during a time when a bishop traveled throughout the connection at large. Now that an effective bishop has an assignment to a specific episcopal area it is necessary to make provisions under ¶410 to indicate how the episcopal area is to be cared . . .

¶413.

Petition Number: 60129-MH-¶413-G; Kumar, A. Moses Rathan - Nashville, TN, USA for General Council on Finance and Administration.

Immunity from Prosecution

Add a new subparagraph to ¶ 413 as follows:

6. Immunity from Prosecution – In order to preserve the integrity of the Church's complaint process and ensure full participation in it at all times, the college of bishops, the supervisory response team, the jurisdictional committee on episcopacy, witnesses, advocates, and all others who participate in the complaint process regarding a bishop shall have immunity from prosecution of complaints brought against them related to their role in a particular complaint process, unless they have committed a chargeable offense in conscious and knowing bad faith. The complainant/plaintiff in any proceeding against any such person relating to their role in a particular complaint process shall have the burden of proving, by clear and convincing evidence, that such person's actions constituted a chargeable offense committed knowingly in bad faith. The immunity set forth in this provision shall extend to civil court proceedings, to the fullest extent permissible by the civil laws.

Rationale:

The paragraph does not expressly provide for immunity of those involved in the process similar to ¶¶ 362.3 and 2701.4d.

¶413.

Petition Number: 60919-MH-¶413-G; Wilson, John R. - PA, USA for Western Pennsylvania Annual Conference.

Revision of the Episcopal Complaint Process

Make the following revisions to ¶ 413.

¶ **413.** *Complaints Against Bishops*—1. Episcopal leadership . . .

2. Any complaint concerning the effectiveness, competence, or one or more of the offenses listed in ¶ 2702 shall be submitted to the president of the ~~College~~ Council of Bishops ~~in that jurisdictional or central conference~~. If the complaint concerns the president, it shall be submitted to the secretary of the ~~College~~ Council of Bishops. A complaint is a written statement claiming misconduct, unsatisfactory performance of ministerial duties, or one or more of the offenses listed in ¶ 2702.9

3. After receiving a complaint as provided in ¶ 413.2, the president ~~and the secretary~~ of the ~~College~~ Council of Bishops, or the secretary ~~and another member~~ of the ~~college~~ council if the complaint concerns the president ~~(or the president and another member of the college if the complaint concerns the secretary)~~, shall, within ten days, consult the chair of the jurisdictional or central conference committee on episcopacy who shall appoint from the committee one professing member and one clergy member who are not from the same episcopal area; who are not from the episcopal area that the bishop under complaint was elected from or has been assigned to; and who are not of the same gender, to carry out the supervisory process (¶ 413.3b-d).[10]

a) When deemed appropriate to protect the well-being of the complainant, the Church and/or bishop, the ~~College~~ executive committee of the Council of Bishops, in consultation with the jurisdictional or central conference committee on episcopacy, may suspend the bishop from all episcopal responsibilities for a period not to exceed sixty days. During the suspension, salary, housing, and benefits will continue.

b) The supervisory response is pastoral and administrative and shall be directed toward a just resolution. It is not a part of any judicial process. The supervisory response should be carried out in a confidential manner and should be completed within 120 days. There may be an extension of 120 days if ~~the supervising bishop and~~ the two jurisdictional or central conference episcopacy committee members appointed to the supervisory process shall determine that an extension will be productive. ~~There may be a second extension of 120 days by the mutual written consent of the supervisory bishop, members of the jurisdictional or central conference episcopacy committee appointed to the supervisory process, the complainant and the bishop under complaint.~~

The ~~supervising bishop~~ episcopacy committee members shall regularly advise all parties of the status of the process and shall notify all parties within seven days after a determination is made that the supervisory response will not lead to a resolution of the matter.

No verbatim record shall be made and legal counsel shall not be present, although the bishop against whom the complaint was made and the complainant both may choose another person to accompany him or her, with the right to voice. At the determination of the president (secretary), persons with qualifications and experience in assessment, intervention, or healing may be selected to assist in the supervisory responses. Others may be consulted as well.

c) The supervisory response may include a process seeking a just resolution in which the parties are assisted by a trained, impartial third party facilitator(s) or mediator(s) in reaching an agreement satisfactory to all parties. (See ¶ 363.1*b*, *c*.) The appropriate persons, including the ~~president of the College of Bishops, or the secretary if the complaint concerns the president~~ episcopacy committee members, complainant, and respondent, should enter into a written agreement outlining such assisted process, including an agreement as to what aspects of the process merit confidentiality. If resolution is achieved, a written statement of resolution, including terms and conditions, shall be signed by the parties and the parties shall agree on any matters to be disclosed to third parties. The existence and status of a complaint and the specific allegation(s) (ineffectiveness, incompetence, inability to perform the work, or a specific chargeable offense) shall not be considered confidential information. Because bishops have enhanced responsibilities and power as leaders, the general terms of the resolution shall be made public. Such written statement of resolution shall be given to the ~~person in charge of that stage of the process~~ jurisdictional or central conference episcopacy committee for further action consistent with the agreement.

d) If the supervisory response results in the resolution of the matter, the ~~bishop in charge of the supervisory response~~ president (secretary) of the Council of Bishops and the two episcopacy committee members appointed to the supervisory process (¶ 413.3) shall monitor the fulfillment of the terms of the resolution. If the supervisory response does not result in resolution of the matter, the president or secretary of the ~~College~~ Council of Bishops ~~may~~ shall refer the matter as an Administrative Complaint (¶ 413.3*e*) or a Judicial Complaint (¶ 2704.1).

e) Administrative Complaint—If the complaint is based on allegations of incompetence, ineffectiveness, or unwillingness or inability to perform episcopal duties, the president ~~and~~ or secretary of the ~~College~~ Council of Bishops ~~(or the two members of the college who are handling the complaint)~~ shall refer the complaint to the jurisdictional or central conference committee on episcopacy.[11] The committee may recommend involuntary retirement (¶ 408.3), disability leave (¶ 410.4), remedial measures, other appropriate action, or it may dismiss the complaint. The provisions of ¶ 362.2 for fair process in administrative hearings shall apply to this administrative process.

f) Judicial Complaint—When ~~the jurisdictional or central conference committee on episcopacy deems the matter serious enough and when~~ one or more offenses listed in ¶ 2702 are involved, the ~~committee may refer the complaint back to the~~ president ~~and~~ or secretary of the ~~College~~ Council of Bishops ~~(or the two members of the college who are handling the complaint) for~~ shall ~~referral~~ refer it as a judicial complaint ~~to the jurisdictional or central conference committee on investigation~~ according to the provisions of ¶ 2704.1. ~~The provisions of ¶ 362.2 for fair process in administrative hearings shall apply to this administrative process.~~

4. Any actions of the jurisdictional . . .

5. Each jurisdiction shall develop . . .

Rationale:

This legislation brings harmony and clarity called for in Judicial Decision 1275. In summary, the Judicial Council notes that there are portions of ¶ 413 that lack clarity and which, in fact, give contradictory processes. . . . There would be value if a future General Conference harmonized this paragraph.

¶413.

Petition Number: 61027-MH-¶413-G; Dragonette, Karin - Reynoldsburg, OH, USA.

Revision of Episcopal Complaint Process

Make the following revisions to ¶ 413.

¶ **413.** *Complaints Against Bishops*—1. Episcopal leadership . . .

2. Any complaint concerning the effectiveness, competence, or one or more of the offenses listed in ¶ 2702 shall be submitted to the president of the ~~College~~ Council of Bishops ~~in that jurisdictional or central conference~~. If the complaint concerns the president, it shall be submitted to the secretary of the ~~College~~ Council of Bishops. A complaint is a written statement claiming misconduct, unsatisfactory performance of ministerial duties, or one or more of the offenses listed in ¶ 2702.[9]

3. After receiving a complaint as provided in ¶ 413.2, the president ~~and the secretary~~ of the ~~College~~ Council of Bishops, or the secretary ~~and another member~~ of the ~~college~~ council if the complaint concerns the president ~~(or the president and another member of the college if the complaint concerns the secretary)~~, shall, within 10 days, consult the chair of the ~~jurisdictional or central conference committee on episcopacy~~ Interjurisdictional Committee on Episcopacy (ICE)~~who shall appoint from the committee one professing member and one clergy member who are not from the same episcopal area; who are not from the episcopal area that the bishop under complaint was elected from or has been assigned to; and who are not of the same gender~~, who shall convene the executive committee of the ICE to carry out the supervisory process (¶ 413.3b-d).[10] In addition, the council president or secretary shall notify the appropriate jurisdictional or central conference committee on episcopacy.

a) When deemed appropriate to protect the well-being of the complainant, the Church and/or bishop, the ~~College~~ executive committee of the Council of Bishops, in consultation with the jurisdictional or central conference committee on episcopacy, may suspend the bishop from all episcopal responsibilities for a period not to exceed sixty days. During the suspension, salary, housing and benefits will continue.

b) The supervisory response is pastoral and administrative and shall be directed toward a just resolution. It is not a part of any judicial process. The supervisory response should be carried out in a confidential manner and should be completed within 120 days. There may be an extension of 120 days if ~~the supervising bishop and the two jurisdictional or central conference episcopacy committee members appointed to the supervisory process~~ the executive committee of the ICE and the respondent shall determine that an extension will be productive. ~~There may be a second extension of 120 days by the mutual written consent of the supervisory bishop, members of the jurisdictional or central conference episcopacy committee appointed to the supervisory process, the complainant and the bishop under complaint.~~

The ~~supervising bishop~~ ICE executive committee chair shall regularly advise all parties of the status of the process and shall notify all parties within 7 days after a determination is made that the supervisory response will not lead to a resolution of the matter.

No verbatim record shall be made and legal counsel shall not be present, although the bishop against whom the complaint was made and the complainant both may choose another person to accompany him or her, with the right to voice. At the determination of the ~~president (secretary)~~ICE chair, persons with qualifications and experience in assessment, intervention, or healing may be selected to assist in the supervisory responses. Others may be consulted as well.

c) The supervisory response may include a process seeking a just resolution in which the parties are assisted by a trained, impartial third party facilitator(s) or mediator(s) in reaching an agreement satisfactory to all parties. (See ¶ 363.1*b*, *c*.) The appropriate persons, including the ~~president of the College of Bishops, or the secretary if the complaint concerns the president~~ ICE executive committee members, complainant, and respondent, should enter into a written agreement outlining such assisted process, including an agreement as to what aspects of the process merit confidentiality. If resolution is achieved, a written statement of resolution, including terms and conditions, shall be signed by the parties and the parties shall agree on any matters to be disclosed to third parties. Such written statement of resolution shall be given to the ~~person in charge of that stage of the process~~ Interjurisdictional Committee on Episcopacy and the appropriate jurisdictional or central conference episcopacy committee for further action consistent with the agreement.

d) If the supervisory response results in the resolution of the matter, the ~~bishop in charge of the supervisory response~~ president (secretary) of the Council of Bishops and the ~~two episcopacy committee members appointed to the supervisory process (¶ 413.3)~~ ICE executive committee and the appropriate jurisdictional or central conference committee on episcopacy shall monitor the fulfillment of the terms of the resolution. If the supervisory response does not result in resolution of the matter, the president or secretary of the ~~College~~ Council of Bishops ~~may~~ shall refer the matter as an Administrative Complaint (¶ 413.3*e*) or a Judicial Complaint (¶ 2704.1).

e) Administrative Complaint—If the complaint is based on allegations of incompetence, ineffectiveness, or unwillingness or inability to perform episcopal duties, the president ~~and~~ or secretary of the ~~College~~ Council of Bishops ~~(or the two members of the college who are handling the complaint)~~ shall refer the complaint to the jurisdictional or central conference committee on episcopacy.[11] The committee may recommend involuntary retirement (¶ 408.3), disability leave (¶ 410.4), remedial measures, other appropriate action, or it may dismiss the complaint. The provisions of ¶ 362.2 for fair process in administrative hearings shall apply to this administrative process.

f) Judicial Complaint—When ~~the jurisdictional or central conference committee on episcopacy deems the matter serious enough and when~~ one or more offenses listed in ¶ 2702 are involved, the ~~committee may refer the complaint back to the~~ president ~~and~~ or secretary of the ~~College~~ Council of Bishops ~~(or the two members of the college who are handling the complaint) for~~ shall ~~referral~~ refer it as a judicial complaint ~~to the jurisdictional or central conference committee on investigation~~ according to the provisions of ¶ 2704.1. ~~The provisions of ¶ 362.2 for fair process in administrative hearings shall apply to this administrative process.~~

4. Any actions of the Interjurisdictional Committee or jurisdictional or central conference committee taken on a complaint shall be reported to the next session of the jurisdictional or central conference.

5. Each jurisdiction or central conference shall develop a protocol for the caring of lay, clergy and staff determined to be affected by the processing of the complaint.

Rationale:

These changes enhance the accountability of bishops and increase consistency by lodging the accountability function in the global Church. They lodge all responsibility for handling complaints to clergy and laity who are not bishops, removing any conflicts of interest involved. The changes also add clarity and definition to the process.

¶413.3.

Petition Number: 60130-MH-¶413.3-$-G; Kumar, A. Moses Rathan - Nashville, TN, USA for General Council on Finance and Administration.

Complaints Against Bishops

Amend ¶ 413.3*d* as follows:

(i) If the supervisory response results in the resolution of the matter, the bishop in charge of the supervisory response and the two episcopacy committee members appointed to the supervisory process (¶ 413.3) shall monitor the fulfillment of the terms of the resolution. If the supervisory response does not result in resolution of the matter, the president or secretary of the College of Bishops may either dismiss the complaint with the consent of the College of Bishops and the committee on episcopacy, giving the reasons therefore in writing, a copy of which shall be placed in the bishop's file, refer the matter to the committee on episcopacy as an administrative complaint pursuant to ¶ 413.3e, or refer the matter to counsel for the Church pursuant to ¶ 2704.1 to prepare a complaint to forward to the committee on investigation~~refer the matter as an Administrative Complaint (¶ 413.3e) or a Judicial Complaint (¶ 2704.1)~~.

(ii) If within 180 days of the receipt of the complaint by the president or secretary of the College of Bishops (as specified in ¶ 413.2), the supervisory response does not result in the resolution of the matter, and the president or secretary of the College of Bishops has not referred the matter as either an administrative or judicial complaint, then the matter will move to:

(1) In the case of a bishop from one of the central conferences, a panel of three bishops, one from each continent, as selected by the Council of Bishops, or

(2) In the case of a bishop from one of the jurisdictional conferences, a panel of five bishops, one from each jurisdictional conference, as selected by the Council of Bishops,

who shall then continue the supervisory response process and, within 180 days, either dismiss or refer the complaint, as required above.

(iii) All costs associated with actions taken pursuant to paragraph (ii), above, will be paid by the Episcopal Fund.

Rationale:

This change ensures timely processing of complaints against bishops, in a manner that is consistent with established review processes and that minimizes extra costs.

¶413.3c. [For Group Discernment Process (p. 1187)]

Petition Number: 60805-MH-¶413.3c-G; Dietz, Peter - Thornton, PA, USA for Bethlehem UMC Social Action Committee. 3 Similar Petitions

Complaints Against Bishops

Amend *Book of Discipline* ¶ 413.3*c*) as follows:

¶ 413. *Complaints Against Bishops*

. . .

3. The supervisory response may include a process seeking a just resolution in which the parties are assisted by a trained, impartial third party facilitator(s) or mediator(s) in reaching an agreement satisfactory to all parties. (See ¶ 363.1*b*, *c*.) The appropriate persons, including the president of the College of Bishops, or the secretary if the complaint concerns the president, should enter into a written agreement outlining such process, including an agreement as to confidentiality. If resolution is achieved, a written statement of resolution, including terms and conditions, shall be signed by the parties and the parties shall agree on any matters to be disclosed to third parties. Such written statement of resolution shall be given to the person in charge of that stage of the process for further action consistent with the agreement. When the complaint is based upon allegation of the specific misconduct of a bishop having conducted a ceremony celebrating a homosexual union or having performed a same-sex wedding ceremony (¶ 2702.1[b]) within the statute of limitations, and the bishop against whom the complaint was made acknowledges to the supervising bishop, within the course of the process seeking a just resolution, that he or she did in fact conduct or perform the ceremony in question, then any final just resolution of the complaint must include this bishop being suspended without salary, for no less than one full year, from all episcopal and ministerial duties and functions, including membership or formal leadership role in any general church board, agency, committee, or commission, for a period of prayerful reflection on his or her willingness to continue committing to his or her covenantal vows to God and to The United Methodist Church.

Rationale:

This is the only offense for which there has been a recent, widespread pattern of the "just resolution" process being abused to effectively allow for open breaking of our moral, biblical, compassionate Disciplinary standards with which some bishops personally disagree. Preserves clergy right to trial without needing trials for accountability.

¶413.3d.

Petition Number: 60520-MH-¶413.3d-G; Furr, Steve - Jackson, AL, USA for Association of Annual Conference Lay Leaders.

COB to Process Complaints

Amend ¶ 413.3.d) as indicated.

¶ 413.3.d) If the supervisory response results in the resolution of the matter, the bishop in charge of the supervisory response and the two episcopacy committee members appointed to the supervisory process (¶ 413.3) shall monitor the fulfillment of the terms of the resolution. If the supervisory response does not result in resolution of the matter, the president or secretary of the College of Bishops may refer the matter as an Administrative Complaint (¶ 413.3[e]) or a Judicial Complaint (¶ 2704.1). If within 180 days of the receipt of the complaint by the president of the College of Bishops, or the secretary and one other bishop as provided in ¶ 413.2, the supervisory response does not result in resolution of the matter, and the president or secretary of the College of Bishops has not referred the matter as either an Administrative Complaint or a Judicial Complaint, then the matter will move to the Council of Bishops where the president of the Council of Bishops, or the secretary of the Council of Bishops if the president is the respondent, will pursue the matter following the process herein provided for jurisdictional and central conference Colleges of Bishops.

Rationale:

If a jurisdictional or central conference College of Bishops is unable to process to completion a complaint against one of its bishops, then the matter ought to move to the Council of Bishops for processing.

¶414.2.

Petition Number: 60621-MH-¶414.2-G; Curtis, J. Torrey - Weatherford, OK, USA for First UMC Council - Weatherford, OK.

Spiritual Directors for Bishops

Amend ¶ 414.2 *Leadership —Spiritual and Temporal* as follows:

2. To strengthen the local church, giving spiritual leadership to both laity and clergy; and to build relationships with people of local congregations of the area. As witness to his or her own need for continuing growth and guidance in the life of the Spirit, each effective bishop shall have a spiritual director of his or her own choosing with the cost for this director borne by the bishop's annual conference(s). Every active bishop is expected to meet with his or her spiritual director at least four times a year and is strongly encouraged to meet monthly. The bishop shall report annually to the episcopacy committee of the annual conference(s) the number of meetings held with his or her spiritual director, but the content of the meetings is to be held confidential and inviolable.

Add a new subparagraph (h) to ¶ 637.3 as follows:

3. The functions of the conference committee on episcopacy shall be . . .

h) To receive the bishop's annual report of the number of meetings with the bishop's spiritual director.

Rationale:

Since the Day of Pentecost the Church has been formed and informed by the Spirit. From very early times followers of Jesus have sought support and guidance from recognized spiritually perceptive persons. Spiritual direction is a continuous tradition in the Anglican communion from which Methodism sprang. The leader of the . . .

¶415.4.

Petition Number: 60529-MH-¶415.4-G; Erbele, W. Terence - Ketchikan, AK, USA for Alaska UM Conference.

Mission District

Amend paragraph ¶ 415.4 as indicated following:

¶ 415.4. To form the districts after consultation with the district superintendents and after the number of the same has been determined by vote of the annual conference. Any district may be designated to be a mission district, and the district superintendent of that district, or his or her designee, shall be the agent in charge of the mission status, nature, and goals of the district. If there is a district missionary organization, or if funds for the district are anticipated from a conference organization, those bodies shall also be asked to approve the method of organization for a mission district. A mission district may be designated when any of the following conditions exist: 1) Membership opportunities and resources are limited and not likely to result in regular status for an extended period of time. 2) A strategic demographic, cultural, or language opportunity for serving a limited population is present. 3) It is expected that long-term sustaining funding from sources outside the district will be necessary to enable the district to exist. 4) The district is geographically located in a remote location from other districts of the annual conference. When any of these conditions exist, the bishop, in consultation with the congregational development area of the annual conference, may designate any district a mission district. The mission district may be organized in the same manner and have the same rights and powers as any district.

Rationale:

In some jurisdictions—Southeastern and Western—there are missionary conferences that might better be organized as districts; this change will make that possible without removing the mission status of such entities. What the full implication is of being a mission district would be left to the annual conferences to determine.

¶415.6.

Petition Number: 60386-MH-¶415.6-G; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Remove Consecration of Diaconal Ministers

Amend ¶ 415.6 by deletion

¶ 415. *Presidential Duties*—6. To consecrate bishops~~,~~; to ordain elders and deacons~~,~~; ~~to consecrate diaconal ministers~~, to commission deaconesses, home missioners and missionaries~~,~~; . . .

Rationale:

The United Methodist Church no longer consecrates diaconal ministers.

¶416.5.

Petition Number: 60194-MH-¶416.5-G; Epler, Neil C. - Montgomery, AL, USA for Alabama - West Florida Annual Conference.

Transfers

Add the following to ¶ 416.5

5. To transfer, upon the request of the receiving bishop, with the recommendation of the Executive Committee of the Conference Board of Ministry and an affirmative vote of the clergy session, clergy member(s) of one annual conference to another, provided said member(s) agree to said transfer . . .

Rationale:

The petition requires approval of the request to transfer a clergyperson from another annual conference into provisional or full membership by the Executive Committee of the Conference Board of Ministry and the clergy session of the annual conference, keeping in line with ¶ 33 Article II of the 2012 *Book* . . .

¶416.6.

Petition Number: 60197-MH-¶416.6-G; Epler, Neil C. - Montgomery, AL, USA for Alabama - West Florida Annual Conference.

AC BOM Approves Education

Amend ¶ 416.6

6. To appoint associate members, provisional members, or full members to attend any school, college, or theological seminary ~~listed by the University Senate~~ approved by the Conference Board of Ministry, or to participate in a program of clinical pastoral education in a setting accredited by the Association for Clinical Pastoral Education or another accrediting agency ~~approved by GBHEM~~. Such appointments are not to be considered as extension ministry appointments.

Rationale:

The petition would allow for the Conference Board of Ministry to approve appointments to attend any school, college, or theological seminary or any program of clinical pastoral education. The change would allow for a contextual approach to ministry, providing each annual conference with flexibility as it relates to the training . . .

¶416.7.

Petition Number: 60060-MH-¶416.7-G; Patterson, Cynthia - Cuyahoga Falls, OH, USA for East Ohio Annual Conference.

Supervisory Files

ADD the following sentence to ¶ 416.7:

¶ **416.** *Working with Ordained, Licensed, Consecrated, and Commissioned Personnel*

7. To keep and maintain appropriate supervisory records on all district superintendents and other records on ministerial personnel as determined by the bishop or required by the *Discipline* or action of the annual conference. When a district superintendent is no longer appointed to the cabinet, the bishop shall give that person's supervisory file to the superintendent of record. Supervisory records shall be kept under guidelines approved by the General Council on Finance and Administration. The supervisory records maintained by the bishop are not the personnel records of the annual conference. Clergy shall have the right to review their Supervisory File annually, so that clergy will have total knowledge of its contents. Clergy shall have the right to include written challenges to the file's contents and address issues requiring professional growth.

Rationale:

Currently files are maintained without the contents being revealed to the clergy until an issue of supervision requires the intervention of the Bishop, District Superintendent, or Board of Ordained Ministry. An annual review of the clergy person's Supervisory File will assist in identifying issues requiring attention prior to the need . . .

¶418.

Petition Number: 60622-MH-¶418-G; Pridgeon, Jeremy - Wetumpka, AL, USA.

Deletion

Delete ¶ 418.

Rationale:

Artificial and arbitrary time limits imposed by the *Discipline* impede superintendents developing the relationships necessary to affect systemic change in a large organization or area, such as a district. Eliminating the term limit ensures effective superintendents continue to serve an area to help fulfill the mission of the church.

¶422.

Petition Number: 60914-MH-¶422-G; Wilson, John R. - PA, USA for Western Pennsylvania Annual Conference.

Jurisdictional Administrative Process

Upon adoption of changes to ¶ 50 (Petition 60912) apply the following implementing disciplinary changes:

¶ 422.2. The Council of Bishops is thus the collegial and corporate expression of episcopal leadership in the Church and through the Church into the world. The Church expects the Council of Bishops to speak to the Church and from the Church to the world and to give leadership in the quest for Christian unity and interreligious relationships. The Council of Bishops is also a body in which its individual members are held accountable for their work, both as general superintendents and as presidents and residents in episcopal areas.

¶ 422.5. The Council of Bishops shall establish from its membership a Council Relations Committee of at least three persons to hear requests for involuntary leave of absence, involuntary retirement, or other such matters as may be referred to it by the Council of Bishops.

a) When there is a recommendation for an involuntary status change or other matter to be referred to the Council Relations Committee, the Council Relations Committee shall conduct an administrative hearing following the provisions of fair process. The Council of Bishops shall designate the person to present the recommendation to the committee. The respondent shall be given an opportunity to address the recommendation in person, in writing, and

with the assistance of a clergyperson in full connection, and who shall have voice. Once the committee has heard the person designated to represent the recommendation, the respondent, and others as determined by the chairperson of the committee, it shall report its decision to the Council of Bishops. The Council of Bishops may affirm or reverse the decision of the committee.

b) Fair Process Hearings--As a part of the holy covenant that exists within the membership and organization of The United Methodist Church, the following procedures are presented for the protection of the rights of individuals and for the protection of the Church in administrative headings. The process set forth in this paragraph shall be followed whenever the Council Relations Committee meets to process an administrative request by the Council of Bishops.

1) In any administrative proceeding the representative of the Council of Bishops and the respondent (the person against whom involuntary action is directed) shall have a right to be heard before any final action is taken.

2) Notice of any hearing shall advise the respondent of the reason for the proposed procedures with sufficient detail to allow the respondent to prepare a response. Notice shall be given not less than twenty days prior to the hearing.

3) The respondent shall have a right to be accompanied to any hearing by a clergyperson in full connections, in accordance with the appropriate disciplinary provisions. The clergyperson accompanying the respondent shall have the right to voice.

4) In any administrative hearing, under no circumstances shall one party, in the absence of the other party, discuss substantive issues with members of the pending hearing body. Questions of procedure may be raised with the presiding officer of the hearing body.

5) The respondent shall have access, at least seven days prior to the hearing, all records relied upon in the determination of the outcome of the administrative process.

6) In the event that a respondent fails to appear for supervisory interviews, refuses mail, refuses to communicate personally with the bishop, or otherwise fails to respond to supervisory requests or requests from official administrative committees, such actions or inactions shall not be used as an excuse to avoid or delay any Church processes, and such processes may continue without the participation of such individual.

¶ 422.6 The Council of Bishops shall establish from its membership an Administrative Review Committee of at least three persons who are not members of the executive committee or the council relations committee. Its only purpose shall be to ensure that the disciplinary procedures for any involuntary action recommended by the council relations committee are properly followed. The entire administrative process leading to the action for change of status of the bishop shall be reviewed by the administrative review committee, and it shall report its findings to the Council of Bishops prior to any action by the Council of Bishops. The administrative review committee shall notify the parties of the review process. The administrative fair process hearing procedures (¶ 422.5) should be followed by the administrative review committee. Prior to its report, if the committee determines that any error has occurred, it may recommend to the appropriate person or body that action be taken promptly to remedy the error, decide the error is harmless, or take other action.

¶431.1.

Petition Number: 60234-MH-¶431.1-G; McKinney, Sarah E.H. - Summerfield, NC, USA for Office of Christian Unity and Interreligious Relationships - Council of Bishops.

Full Communion Relationships

Delete current ¶ 431.1 and replace with the following:

¶ 431.1. *Full Communion Relationships*

a) The Council of Bishops shall have the authority to enter into ecumenical agreements with other Christian bodies. However, all proposed denominational level agreements of formal "full communion" relationships and permanent membership in ecumenical organizations must be approved and ratified by General Conference, before coming into effect.

b) A formal "full communion" relationship is one that exists between two or more Christian churches that: (1) recognize each other as constituent members of the one, holy, catholic and apostolic church, the body of Christ, as described in the Holy Scriptures and confessed in the church's historic creeds; (2) recognize the authenticity of each other's sacraments and welcome one another to partake in the Eucharist, (3) affirm the authenticity of each church's Christian ministry, and (4) recognize the validity of each other's offices of ministry.

c) A formal "full communion" relationship commits the churches to working together as partners in mission toward fuller visible unity.

d) A formal "full communion" relationship is entered into in order to: (1) actively commit the participants to working together as partners in mission and co-laborers in the ministry of Christ Jesus, and (2) as a visible witness to the unity of Christians in sharing the love of God among all peoples and throughout Creation.

e) A formal "full communion" relationship does not mean there are no differences or distinctions between

churches; but does mean that these differences are not church dividing.

f) It is understood and affirmed that informal relationships exist with other Christians at all levels throughout the church; these relationships are manifested in creative and dynamic ways and the Body of Christ is enriched by the initiative and leadership that takes place at many levels. Formal "full communion" relationships entered into by General Conference build upon the faithful unity of Christians in local communities and throughout God's Creation that bring the compassion, love, and witness into the lives of a multitude of persons. Formal and informal relationships among Christians are integral to authentic Christian ministry.

g) No membership in an ecumenical organization, statement or policy of an ecumenical organization of which The United Methodist Church is a part, or formal "full communion" agreement shall be construed as modifying, interpreting, or changing the doctrinal and disciplinary standards of The United Methodist Church.

h) When a "full communion" relationship has been approved by General Conference, it will remain in effect until an action by the General Conference is taken to change it.

Rationale:

Discussions with full communion partners makes clear the desire to affirm both formal relationships and the validity of informal relationships that broaden and deepen United Methodist ecumenical relations.

¶433.2.

Petition Number: 60235-MH-¶433.2-G; McKinney, Sarah E.H. - Summerfield, NC, USA for Office of Christian Unity and Interreligious Relationships - Council of Bishops.

Joint Committee on Pan Methodist Commission - Full Communion

Amend ¶ 433.2 as follows:

2. *Pan-Methodist Commission*—Given the relationship...

~~*a) To fulfill the vision of full communion among its member churches, there shall be a Joint Committee on Pan-Methodist Commission Full Communion. The committee shall serve the following functions:*~~

~~(1) Coordinate the implementation of action taken by the six churches to achieve full communion;~~

~~(2) Assist joint planning for mission;~~

~~(3) Facilitate consultation and common decision making through appropriate channels in fundamental matters that the churches may face together in the future;~~

~~(4) Report regularly and appropriately to each church~~

~~*b) The United Methodist membership of this committee shall be the ecumenical officer of the Council of Bishops, the president of OCUIR, if the president is not also the ecumenical officer, and one lay and one clergy member of OCUIR elected by OCUIR. If the president of OCUIR is also the ecumenical officer, then the vice president of OCUIR shall be a member of the committee.*~~

The commission may develop . . .

Rationale:

Since the Pan Methodist Commission (¶ 433.2) is coordinating the implementation of the provisions of the full communion agreement, there is no need for the Joint Committee described in ¶ 433.2a and ¶ 433.2b.

¶437.

Petition Number: 60236-MH-¶437-G; McKinney, Sarah E.H. - Summerfield, NC, USA for Office of Christian Unity and Interreligious Relationships - Council of Bishops.

OCUIR Purpose

Delete current ¶ 437 and replace with the following:

¶ 437 In pursuit of its responsibilities and in order to deepen and expand the ecumenical and interreligious ministries of The United Methodist Church, the Council of Bishops shall receive the input and support of the Office of Christian Unity and Interreligious Relationships.

Rationale:

Since the Office of Christian Unity and Interreligious Relations has been established, the original language calling for its creation is not needed.

¶437.

Petition Number: 60951-MH-¶437-G; Oliphint, Clayton - Richardson, TX, USA.

Plan UMC Revised - OCUIR

To adjust the format of OCUIR Amend ¶¶ 437 and 438 as follows:

¶ 437. In pursuit of its ecumenical and interreligious responsibilities the Council of Bishops shall create an Office of Christian Unity and Interreligious Relationships (OCUIR) effective upon adjournment of General Conference 201~~2~~6 .The purpose of the OCUIR will be to deepen and expand the ecumenical and interreligious ministries of The United Methodist Church.

¶ 438. *Membership*—Members of the OCUIR shall be elected by the Council of Bishops as follows:

1. The OCUIR shall be composed of ~~two~~ episcopal members as determined by the Council of Bishops, ~~including~~ and it shall be chaired by the ecumenical officer of the Council of Bishops. ~~One of the episcopal members shall be from a central conference~~

2. ~~One person from each jurisdiction, one person from the central conferences in Africa, one person from the central conferences in Europe, and one person from the central conference in The Philippines. The bishop who is not the ecumenical officer shall be counted as one of these eight persons. Each jurisdictional or central conference will nominate two candidates and the Council of Bishops will elect seven members from this pool of nominees.~~

3. ~~It is recommended that the Council of Bishops ensure that the United Methodist membership persons be inclusive of ethnic representation, youth, young adults, and women, with a goal of 50 percent% laity.~~

4. ~~Two members with voice and vote from our Full Communion Ecumenical Partners~~ In addition the following twenty-one (21) persons shall be members of the OCUIR: *a)* Members from each jurisdiction, based on the following formula: North Central—2, Northeastern—2, South Central—3, Southeastern—5, and Western—1. Each jurisdictional conference will nominate three times the number candidates as it has members allocated, and the Council of Bishops will elect these members from this pool of candidates.

b) Seven (7) members who are not bishops from the central conferences. Europe and the Philippines shall together be allocated one (1) member that shall alternate between the two areas from quadrennium to quadrennium with the remainder of six (6) members to be allocated among the three (3) African central conferences on a rotating basis as determined by the Council of Bishops.

c) One (1) member from one of the other churches in Churches Uniting in Christ.

d) At least 50 percent of the members of OCUIR who are not bishops shall be lay, and other recommendations for inclusivity as provided in ¶ 705.3.d) shall apply to the selection of members.

This legislation, or any portion of it approved by General Conference, shall take effect at the close of General Conference 2016.

Rationale:

Plan UMC, adopted by GC12 with a favorable margin of 59.6%, received overwhelming approval of its concepts. The Judicial Council ruled it to be unconstitutional, and despite the Council's statement that it was unsalvageable, its ruling was narrowly based on two points. Both have been corrected in this revision.

¶438.

Petition Number: 60237-MH-¶438-G; McKinney, Sarah E.H. - Summerfield, NC, USA for Office of Christian Unity and Interreligious Relationships - Council of Bishops.

OCUIR Membership

Amend ¶ 438 as follows:

¶ **438.** *Membership*—Members of the OCUIR Steering Committee shall be elected by the Council of Bishops as follows:

1. The OCUIR . . .

2. One person . . . Each jurisdictional or central conference will nominate two candidates and the Council of Bishops will elect ~~seven~~ members from this pool of nominees.

3. It is recommended that the Council of Bishops ensure that the United Methodist membership persons be inclusive of ethnic representation, youth, young adults, and women, with a ~~goal of 50 percent~~ minimum of five laity.

4. Two members . . .

5. The chairperson and secretary of the Council of Bishops Leadership Team on Ecumenical and Interreligious Relations, or its successor group, shall be non-voting members of the OCUIR Steering Committee.

Rationale:

These changes will provide greater flexibility to the COB in selecting members of the Steering Committee and will strengthen the relationship between the COB and the Steering Committee.

¶440.

Petition Number: 60238-MH-¶440-G; McKinney, Sarah E.H. - Summerfield, NC, USA for Office of Christian Unity and Interreligious Relationships - Council of Bishops.

OCUIR Funding

Amend ¶ 440 as follows:

~~Beginning no later than January 1, 2017, f~~ Funding for the ecumenical and interreligious ministries of the Church shall be provided by the Council of Bishops in one or more clearly identified line items ~~of~~ in the Episcopal Fund ~~to be clearly identified in its~~ budget request to General Conference.

Rationale:

Since funding for the Office of Christian Unity and Interreligious Relations has already been provided by the Episcopal Fund this quadrennium, the provision stating an effective date is not needed.

¶442.

Petition Number: 60239-MH-¶442-G; McKinney, Sarah E.H. - Summerfield, NC, USA for Office of Christian Unity and Interreligious Relationships - Council of Bishops.

Deletion

Delete ¶ 442.

Rationale:

Instead of adding paragraphs to form implementation committees in the *Book of Discipline* each time a full communion relationship has been approved, future full communion resolutions will authorize the Council of Bishops to name an implementation committee in consultation with the leadership of the other full communion church(es).

¶500.

Petition Number: 60917-MH-¶500-G; Wilson, John R. - PA, USA for Western Pennsylvania Annual Conference.

Jurisdictional Administrative Process

Add a new paragraph following the existing ¶ 537:

¶ 538 *Administrative Review Committee*—The Jurisdictional Conference shall establish from its membership an Administrative Review Committee of at least three persons who are not members of the jurisdictional committee on episcopacy. Its only purpose shall be to ensure that the disciplinary procedures for any involuntary action recommended by the jurisdictional committee on episcopacy are properly followed. The entire administrative process leading to the action for change of status of the bishop shall be reviewed by the administrative review committee, and it shall report its findings to the jurisdictional committee on episcopacy and the jurisdictional conference prior to any action by those bodies. The administrative review committee shall notify the parties of the review process. The administrative fair process hearing procedures (¶ 362.2) should be followed by the administrative review committee. Prior to its report, if the committee determines that any error has occurred, it may recommend to the appropriate person or body that action be taken promptly to remedy the error, decide the error is harmless, or take other action.

¶535.

Petition Number: 61012-MH-¶535; Ritter, Chris - Geneseo, IL, USA.

Organic Jurisdictional Solution – Committee or Ordained Ministry

Amend: ¶ 535: *Committee on Ordained Ministry*—The duties of this committee may include: providing information on supply and demand and encouraging mobility across conference lines; to create a forum to deal with matters of enlistment and recruitment; to create dialogue with seminaries serving the jurisdiction; to enable ethnic ministries in the jurisdictions.– ; to recommend to the jurisdictional conference any changes and adaptations to ¶ 304.3, ¶ 341.6, ¶ 2702.(*a-b*) of the *Book of Discipline* in keeping with the special conditions and the mission of the church of that jurisdiction. Pursuant to ¶ 525, these recommendations must be adopted by a two-thirds majority of the jurisdictional conference and become effective January 1 following the session of jurisdictional conference unless otherwise specified.

Rationale:

This is one piece of a larger legislative agenda to achieve amicable unity in The UMC through the "Organic Jurisdictional Solution." This item charges the jurisdictional committee on ordained ministry with recommending adaptations of the clergy standards to the jurisdictional conference. See jurisdictionalsolution.org.

¶600.

Petition Number: 60582-MH-¶600-G; Wofford, James C. - Henderson, KY, USA. 2 Similar Petitions

District Committee on Marital Covenants

Add a new paragraph after ¶ 672 as follows:

District Committee on Marital Covenants—There shall be a District Committee on Marital Covenants.

1. *Membership*—The committee shall be composed of no less than eight members, composed of no less than four laypersons and four clergy, including the district superintendent. There shall be at least two laywomen and two laymen. Attention needs to be given to including racial and ethnic diversity.

2. *Selection*—The members shall be selected in such a manner as may be determined by the district conference or, where there is no district conference, by the district

superintendent and district lay leader. The district committee shall be authorized to co-opt persons as advisory members who have expertise in areas of special need.

3. *Purpose*—The purpose of the district committee on marital covenants is to provide resources for pastors and churches regarding marriage covenant wellness.

a) The committee may provide resources for premarital preparation aimed at training persons on both the relational dynamics and covenant responsibilities of Christian marriage.

b) The committee may provide resources that seek to strengthen existing marriages.

c) The committee shall provide a process for those whose marriages have been blessed and recognized by The United Methodist Church but are seeking to dissolve the marital covenant.

(1) The primary goal of the process will be to encourage reconciliation in order to honor the covenant vows and provide healing for the relationship.

(2) In the regrettable circumstance where reconciliation is not deemed possible, the committee or its duly appointed representatives may examine the circumstances and grant a certificate of divorce that dissolves the recognized union by The United Methodist Church. The divorce will be recorded in the local church where the marriage was officially recognized. The committee will bear no responsibility in determining the legal division of property or parental rights. Persons who have received a certificate of divorce and no longer hold a legal status of marriage by the state or any other religious body may be remarried within The United Methodist Church.

Rationale:

This petition is contingent upon passage of the petition: *Covenant of Marriage within The United Methodist Church* (amending ¶340.2.a.3.a). Offering an official *Church Covenant of Marriage Certificate* would necessitate an official means, when necessary, to dissolve such covenants. The committee's primary goal, however, would be to reconcile and strengthen marriages.

¶634.

Petition Number: 60965-MH-¶634-G; Furr, Steve - Jackson, AL, USA for Association of Annual Conference Lay Leaders.

Permissiveness in AC Structure - CBHECM

For the purpose of empowering the annual conferences to determine their own agenda and structure amend ¶ 634 as follows:

¶ 634. *Conference Board of Higher Education and Campus Ministry*—1. There ~~shall~~ may be in each annual conference a board of higher education and campus ministry or other structure to provide for these functions and maintain the connectional relationships. The number of members shall be determined by the annual conference, including representation from appropriate constituencies.

¶635.2.

Petition Number: 60183-MH-¶635.2-G; Bartlett, Laura Jaquith - Eagle Creek, OR, USA for Oregon-Idaho Annual Conference.

Changes to Board of Ordained Ministry

Throughout the text of the entire 2012 *Book of Discipline*, replace the title "Board of Ordained Ministry" with "Board of Ministerial Leadership."

Throughout the text of the entire 2012 *Book of Discipline*, replace the title "District Committee on Ordained Ministry" with "District Committee on Ministerial Leadership."

Amend Paragraph 635 as follows:

¶ 635.2 (a) To assume the primary responsibility for the enlistment and recruitment of ~~ordained clergy~~ ministerial leadership for our churches and other ministry settings by working in consultation with the cabinet and the General Board of Higher Education and Ministry to study and interpret the ~~clergy~~ ordained, licensed, certified, and assigned ministerial leadership needs and resources of the annual conference, with due regard to the inclusive nature of the Church. It shall, with the assistance of the local church committee on pastor-parish relations, conference agencies, and every ordained, ~~minister~~ licensed, certified, and assigned leader of the conference, enlist women and men of all races and ethnic origins for ~~the ordained~~ ministry as a vocation and guide those persons in the process of education, training, ~~and ordination~~ and discernment of the most appropriate path for their ministry, recommending colleges and schools of theology listed by the University Senate, licensing school, and other approved educational opportunities. Persons recruited should have an understanding of and appreciation for persons of different racial and ethnic heritages.

¶ 635.2 (o) To provide support services for all those in ministerial leadership, including ordained, licensed, certified, and assigned, to provide ~~the ordained minister's~~ career development, including personal and career counseling, continuing education, formation in servant leadership and continuing spiritual growth in Christ, assistance in preparation for retirement, and all matters pertaining

to clergy morale. In providing such support, the board in cooperation with the cabinet, shall give training and guidance to each local committee on pastor-parish relations regarding its work and role.

¶ 635.2 (p) To work with and support the Order of Deacon**,** ~~and~~ the Order of Elder, and the Fellowship of Local Pastors and Associate Members (see ¶ 323), including receiving reports, offering financial support, and coordinating ~~the Orders'~~ these groups' activities ~~activity~~ with the continuing formation offerings of the board. The board may delegate continuing formation responsibility of the ~~Orders~~ groups by mutual agreement, with final approval, evaluation, and budgeting remaining with the board.

~~635.2 (q) (p. 462) To work with and Support the Fellowship of Local Pastors and Associate Members (see ¶ 323), including receiving reports, offering financial support, and coordinating their continuing formation.~~

635.2 (r) To provide a means of evaluating the effectiveness of ~~ordained ministers~~ ministerial leaders in the annual conference (¶¶ 604.4,350). Suggested guidelines will be provided by the General Board of Higher Education and Ministry, Division of Ordained Ministry. In cooperation with the cabinet, the board shall develop standards of effectiveness for ~~clergy~~ ministerial leaders, whether ordained, licensed, certified, or assigned, serving as pastors of congregations in that annual conference.

Rationale:

The Board of Ordained Ministry bears responsibility for ordained, licensed, and certified church leaders. As the nature of "church" changes and we seek new models for ministry in our communities, we need to be holistic in developing and deploying integrated and diverse "ministerial leadership" into our communities.

¶642.1.

Petition Number: 60967-MH-¶642.1-G; Furr, Steve - Jackson, AL, USA for Association of Annual Conference Lay Leaders.

Permissiveness in AC Structure - CCUIC

For the purpose of empowering the annual conferences to determine their own agenda and structure amend ¶ 642 as follows:

¶ 642. 1. Each annual conference ~~shall~~ may create appropriate structures related to Christian unity and interreligious relationships to provide for these functions and maintain the connectional relationships with the Council of Bishops The annual conference structure will report each year to the conference in such manner as the conference may direct. The responsibilities of this annual conference structure may be assigned to an existing or newly created multifunctional agency.

¶666.1.

Petition Number: 60390-MH-¶666.1-G; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

DS Role on DCOM

Amend ¶ 666.1

¶ 666—There shall be a district committee on ordained ministry . . .

1. . . .The committee shall be ~~comprised~~ composed of . . . ; the district superintendent, ~~who may serve as the executive secretary~~ who shall not be the chairperson and . . .

Rationale:

Makes clear that the district superintendent shall not serve as the chair of the district committee on ordained ministry.

¶666.10.

Petition Number: 60495-MH-¶666.10-G; Hagiya, Grant J. - Des Moines, WA, USA for Study of Ministry Commission.

Study of Ministry – District Committee on Lay Servant Ministries to Review Certified Lay Ministry Candidates

Amend ¶ 666.10

10. The committee or the district committee on lay servant ministries (¶ 668.4) shall examine all persons who apply in writing to be certified as lay ministers. When there is evidence that their gifts, evidence of God's grace and usefulness, warrant and that they are qualified under ¶ 271, and on recommendation of their charge conference, the committee shall recommend their certification or recertification. The district committee or the district committee on lay servant ministries shall report annually to the annual conference through the annual conference Board of Ordained Ministry a roster of all persons certified as lay ministers.

Rationale:

See Study of Ministry Report, Section X – Clarifying the Status of the Certified Lay Minister, Number 1 – The district Committee on Lay Servant Ministries (¶ 668) should be charged to review certified lay ministry candidates.

¶1408.2.

Petition Number: 60955-MH-¶1408.2-G; Oliphint, Clayton - Richardson, TX, USA.

Plan UMC Revised - Scholarships

For purposes of promoting cooperation in the promotion and awarding of higher education scholarship programs among the agencies of the Church, the following action is taken:

Modify existing ¶¶ 1110.3, 1313.1.d), 1408.2, and 1419 as follows:

¶ 1110.3. The board shall have authority to cooperate with other agencies of the Church, with defined organizations, and with ecumenical agencies to promote the ministry of Christian education. The agency shall collaborate with other United Methodist scholarship giving agencies and foundations to develop and maintain a common web portal that will include links to each agency and foundation scholarship program, with information about general criteria and guidelines for applications.

¶ 1313.1.*d)* Resourcing leadership training programs and administering scholarships, including the World Communion Scholarship Program. The agency shall collaborate with other United Methodist scholarship giving agencies and foundations to develop and maintain a common web portal that will include links to each agency and foundation scholarship program, with information about general criteria and guidelines for applications.

¶ 1408.2. *Offices*—The board, in implementing the objectives (¶¶ 1403, 1405), shall have authority to establish and maintain the following offices: (*a*) Interpretation; and (*b*) Loans and Scholarships. The agency shall collaborate with other United Methodist scholarship giving agencies and foundations to develop and maintain a common web portal that will include links to each agency and foundation scholarship program, with information about general criteria and guidelines for applications.

¶ 1419. The United Methodist Higher Education Foundation is incorporated in the State of Tennessee as a nonprofit, charitable organization with permanent ties to the Division of Higher Education, which elects its board of trustees. The general purpose of the foundation is to foster the growth and development of institutions of higher education by encouraging persons and corporations to provide financial support and by acting as a foundation for such support. The foundation is also authorized to serve as a trustee and administrator of gifts and bequests designated by donors to specific institutions. The foundation shall collaborate with other United Methodist scholarship giving agencies and foundations to develop and maintain a common web portal that will include links to each agency and foundation scholarship program, with information about general criteria and guidelines for applications.

This legislation, or any portion of it approved by General Conference, shall take effect at the close of General Conference 2016.

Rationale:

Plan UMC, adopted by GC12 with a favorable margin of 59.6%, received overwhelming approval of its concepts. The Judicial Council ruled it to be unconstitutional, and despite the Council's statement that it was unsalvageable, its ruling was narrowly based on two points. Both have been corrected in this revision.

¶1414.2.

Petition Number: 60228-MH-¶1414.2-G; Cook, Beth Ann - Columbus, IN, USA.

Membership of University Senate

AMEND ¶ 1414.2 by DELETING the entire section and ADDING the following in its place:

1414.2 The senate shall be composed of twenty-five voting members who, at the time of their election, shall be members of The United Methodist Church and who, by reason of professional background or education, are qualified for the work of evaluating educational institutions. Election is for the quadrennium, except in cases where conflict of interest arises as a result of change in employment. Of the twenty-five members, nine shall be nominated by the General Board of Higher Education and Ministry, eight shall be nominated by the Council of Bishops, and eight shall be nominated by the National Association of Schools and Colleges of The United Methodist Church. At the same daily session at which the above nominations are announced, additional nominations may be made from the floor but at no other time. The members shall be elected by the General Conference and by majority vote, with any replacement members made necessary by death or resignation being elected by the Council of Bishops from the remaining nominees. Of the members nominated by each group, and of the total elected by the General Conference, no more than one-third shall be professionally affiliated with a United Methodist-related educational institution. Care should be taken that women, racial and ethnic persons, and representatives from the United Methodist-related Black colleges and graduate theological seminaries are members of the Senate. The general secretary of the General Board of Higher Education and Ministry and the associate general secretaries of the Divisions of Higher Education and Ordained Ministry of that board shall serve as ex officio members of the senate, with voice but with-

out vote. There shall be one staff representative on the senate from the General Board of Global Ministries, with voice but without vote, named by the general secretary of the General Board of Global Ministries. The senate, at its originating meeting each quadrennium, shall elect as its president a member not professionally affiliated with a United Methodist-related educational institution

Rationale:

A current majority of the University Senate voting members are chief executives of United Methodist-related educational institutions. This gives at least the appearance of conflict of interest. It also benefits our Annual Conference to have as many approved quality, diverse theological schools as possible in our area.

¶1414.2.

Petition Number: 60669-MH-¶1414.2-G; Hardt, Philip F. - Glendale, NY, USA.

University Senate Support for Doctrinal Standards

Amend ¶ 1414.2 as follows:

UNIVERSITY SENATE

¶ 1414. *Organization and Membership*—1. The University Senate . . .

2. The senate shall be composed . . .

Members elected by the General Conference . . . named by the general secretary of the General Board of Global Ministries.

Before officially becoming a member of the University Senate, each individual elected or appointed to the University Senate must send a written statement to the general secretary of the General Board of Higher Education and Ministry affirming that they are in personal agreement with the Methodist Articles of Religion and the Confession of Faith of the Evangelical United Brethren Church (¶ 104). Those nominating persons for potential membership in the University Senate have a responsibility to make this requirement known to nominees. Any vacancy occurring as a result of this requirement shall be replaced for the interim period prior to the next General Conference by the Council of Bishops appointing an individual in the appropriate category, in compliance with other relevant disciplinary provisions.

3. The associate general secretary . . .

4. After consultation . . .

Rationale:

While we need not require that all University Senate members always be ordained clergy, it is important to make sure that those charged with oversight of UMC seminary education are themselves supportive of the core of our Church's doctrinal standards. Such minimal, common-sense accountability would improve trust within our Church.

¶1417.2.

Petition Number: 60731-MH-¶1417.2-G; Case, Riley B. - Kokomo, IN, USA.

AC Support for Non-United Methodist Seminaries

Add a second paragraph to ¶1417.2 as follows:

2. The senate shall also prepare annually a list of approved schools, colleges, universities, and graduate theological seminaries for use by annual conference boards of ordained ministry in determining candidate educational eligibility for admission into full connection.

In determining the list of approved seminaries, the senate shall recognize the input of annual conference boards of ordained ministry, bishops, and cabinets. Because some conferences have missional needs that are unique to them which can best be served by a relationship with local non-United Methodist seminaries, a resolution signed by the conference Board of Ordained Ministry, the bishop and the bishop's cabinet, for approval of a seminary within the bounds of the annual conference to train candidates related to the annual conference, shall qualify the seminary for the approved list for that conference only. Only seminaries with ATS accreditation shall be considered.

Rationale:

Conferences often have a history with local seminaries that a general Church committee does not have and should be free to offer conference approval for such seminaries for missional purposes.

¶1419.

Petition Number: 60530-MH-¶1419-G; Erbele, W. Terence - Ketchikan, AK, USA for Alaska UM Conference.

Scholarship Administration

Amend ¶ 1419 as indicated following:

¶ 1419. The United Methodist Higher Education Foundation is incorporated in the State of Tennessee as a nonprofit, charitable organization with permanent ties to the Division of Higher Education, which elects its board of trustees. The general purpose of the foundation is to

foster the growth and development of institutions of higher education by encouraging persons and corporations to provide financial support and by acting as a foundation for such support. The foundation is also authorized to serve as a trustee and administrator of gifts and bequests designated by donors to specific institutions, provided that any and all scholarships offered by or through the United Methodist Higher Education Foundation shall be administered by the Office of Loans and Scholarships of the General Board of Higher Education and Ministry (c.f. ¶ 1408.2).

Rationale:

The permanent ties of UMHEF to GBHEM ought to be extended to empowering the Office of Loans and Scholarships to administer UMHEF scholarships to eliminate redundancy of structure and effort as well as to facilitate access of applicants to United Methodist scholarships.

¶1421.3.

Petition Number: 60589-MH-¶1421.3-G; Pridgeon, Jeremy - Wetumpka, AL, USA.

Theological Education

Amend ¶ 1421.3 a) b) c) and d)

3. *Theological Education*—The Division shall:

a) develop and maintain ~~the~~ educational programs ~~and standards~~ for those who are ordained as deacons and elders, licensed as local pastors, and certified for specialized ministries in The United Methodist Church and shall disseminate the programs ~~approved courses and standards~~ to appropriate oversight bodies and boards.

b) Certify the course offerings in United Methodist history, doctrine, and polity as specified in ¶ 335.(3) and provide the University Senate and boards of ordained ministry with a list of the courses approved.

c) ~~Prescribe~~ Provide guides for a theological studies program ~~which will include basic graduate theological studies~~ for those preparing for ordination as a Deacon and Elder, an advanced course of studies program for local pastors preparing for ordination as an Elder, and a curriculum of studies for those seeking certification in areas of specialized ministry.

d) ~~Prescribe~~ Provide a Course of Study program for local pastors that includes the studies for license for pastoral ministry and the ~~five-year~~ Course of Study curriculum. ~~All work in the Course of Study shall be taken in programs approved by the Division of Ordained Ministry. Upon approval of the Conference Board of Ordained Ministry, a candidate may complete up to one-half of the work through online courses developed by the Division of Ordained Ministry.~~

Rationale:

The petition is submitted to harmonize with legislative proposals related to the 300 paragraphs of the *Book of Discipline* that were submitted by the 2015 session of the Alabama-West Florida Conference to the 2016 General Conference.

¶1421.3.

Petition Number: 60670-MH-¶1421.3-G; Case, Riley B. - Kokomo, IN, USA.

Duties and Responsibilities of the Division of Ordained Ministry

Add a new subparagraph 1421.3 (d) and renumber the succeeding subparagraphs:

¶ 1421.3 (d). Monitor the community life of the theological schools of The United Methodist Church to encourage theological diversity and openness of mind and spirit to the various perspectives that fall within the boundaries of Part II of the *Discipline.* This shall include but not be limited to the various forms of evangelical and charismatic perspectives.

¶1422.

Petition Number: 60024-MH-¶1422-G; Fuller, Dan - Port Crane, NY, USA.

Doctrinal Guidance for Seminarians

Amend Discipline ¶1422 by ADDING sentences as follows:

SCHOOLS OF THEOLOGY OF THE UNITED METHODIST CHURCH

¶ 1422. *Goals*—1. …

2. …

3. *Schools of Theology of The United Methodist Church Located in the U.S.A.—a*) . . .

b) . . .

c) In fulfilling their task of preparing persons for effective service for Christ and the church, The United Methodist schools of theology located in the USA shall acquaint students with the current polity, theology and programs of The United Methodist Church and shall offer practical experience in administration, evangelism, stewardship, and other areas which will prepare them for effective Christian ministry in a multicultural society. Each school of theology, in consultation with the General Board of Higher Education and Ministry, Division of Ordained Ministry, shall provide the courses in United Methodist history, doctrine, and polity specified in ¶ 335. (3)

and seek to form persons for ministry in the Wesleyan tradition. Such coursework in United Methodist history, doctrine, and polity shall include intentional safe space for students to honestly explore whether they are truly in personal agreement with the Doctrinal Standards of The United Methodist Church or if they would instead have more integrity by pursuing ministry in another church whose beliefs more closely match their own.

d) Any institution seeking affiliation with The United Methodist Church for the preparation of candidates for ordination must first present its plan to the General Board of Higher Education and Ministry, Division of Ordained Ministry for approval and recommendation to the University Senate, which alone can grant affiliation and listing as a United Methodist school of theology. A select number of non-United Methodist schools of theology may be granted approval for the preparation of candidates for ordination under the criteria of the University Senate. The University Senate shall review the curriculum offered by such non-United Methodist schools in United Methodist history, doctrine, and polity to ensure that it includes include intentional safe space for students to honestly explore whether they are truly in personal agreement with the Doctrinal Standards of The United Methodist Church (¶104) or if they would instead have more integrity by pursuing ministry in another church whose beliefs more closely match their own.

4. . . .

5. . . .

Rationale:

For many United Methodist seminarians, such courses are an especially significant time for their personally determining if they are really on board with our Wesleyan doctrine. It is most compassionate for all involved to help these important questions and decisions get addressed not too late in the ordination process.

¶1422.3

Petition Number: 60557-MH-¶1422.3-G; Kreinop, Kim - Columbus, IN, USA for Ogilville UMC.

Seminary Focus

Amend ¶ 1422.3 by adding a new sub-section *c* and re-lettering the subsequent subsections accordingly:

¶ 1422. *Goals*—1. . . .

2. . . .

3. *Schools of Theology of The United Methodist Church Located in the U.S.A.—a*) Schools of theology of The United Methodist Church located in the U.S.A. exist to serve The United Methodist Church, primarily in the United States, but with concern for the witness of the church around the world. In addition to their commitment to United Methodism, they also serve students of other denominations in witness to United Methodism's ecumenical relationships. …

b) . . .

c) As Christian institutions serving the ecumenical body of Christ in general and The United Methodist Church in particular, these schools of theology shall not shall offer any course work, degree program, or formal certificate explicitly designed for training religious leaders of non-Christian faith communities, if they are to remain eligible to receive financial support for their current operating expenses through the Ministerial Education Fund.

~~c~~ *d*) . . .

~~d~~ *e*) . . .

Rationale:

We seek good relations with our non-Christian neighbors. But it is counter-productive for our own seminaries, which we fund, to directly promote the spread of religions that reject the Gospel message. We do not demand that Islamic madrassahs offer Christian training for our clergy.

¶1422.3.

Petition Number: 60587-MH-¶1422.3-G; Watts, Joel L. - Charleston, WV, USA.

Doctrinal Commitment by Seminary Faculty

Amend ¶ 1422.3 by adding a new sub-section *d* and re-lettering the subsequent subsection accordingly:

¶ 1422. *Goals*—1. . . .

2. . . .

3. *Schools of Theology of The United Methodist Church Located in the U.S.A.—a*) . . .

b) . . .

c) . . .

d) All full-time faculty hired by any United Methodist school of theology in the U.S.A. must, before they can begin their responsibilities at the school, sign a statement affirming their personal agreement with and commitment to the basic, ecumenical Christian doctrine of Articles I, II, and IV of the Methodist Articles of Religion and/or of Articles I, II, and III of the Confession of Faith of The Evangelical United Brethren Church (¶104). Exceptions may be made for faculty members from Eastern Christian traditions who can affirm their agreement with and commitment to the aforementioned doctrine other than disputed language pertaining to the Holy Spirit's procession from the Son as well as the Father. United Methodist

schools of theology may waive this requirement for select faculty hires, provided that no more than three of its full-time faculty at any given time will have been hired under such a waiver. Beyond these two exceptions, a United Methodist school of theology may choose to exercise the option to not comply with this provision, in which case it must notify the University Senate and forfeit 25 percent of its Ministerial Education funding. In such cases, the forfeited funds shall be redistributed among the remaining eligible schools of theology on a basis proportional to how other Ministerial Education funding was allocated between these schools. The University Senate shall monitor compliance. (To provide ample time for preparation and compliance, this legislation shall take not take effect until two years from the closing date of the 2016 General Conference.)

~~d~~ e) . . .

4. . . .

5. . . .

Rationale:

In a world of spiritual confusion, it is vital for the sake of our mission, faithfulness, and stewardship to encourage our own seminaries to have firm commitments to historic Christianity. The doctrine cited is ecumenically unifying for Trinitarian Christians. This petition still provides ample flexibility and choice for implementation.

¶1422.3.

Petition Number: 60590-MH-¶1422.3-G; Land, Robert A. - Huntington, IN, USA.

Christian Faculty

Amend ¶ 1422.3 by adding a new sub-section *b* and re-lettering the subsequent subsections accordingly:

¶ 1422. *Goals*—1. . . .

2. . . .

3. *Schools of Theology of The United Methodist Church Located in the U.S.A.—a*) . . .

b) After January 1, 2018, all persons newly hired for full-time faculty or full-time staff positions at those of these schools of theology that are not part of a wider university shall be required, as a condition of being offered the position, to affirm that they are committed Christians who are part of a local Trinitarian Christian church, and that after beginning employment at the school they would remain committed to the historic Christian faith and to being part of a local Trinitarian Christian church. If a United Methodist school of theology believes it is important for its institutional mission to be granted an exception for a particular faculty position, then the school may petition the University Senate to be granted an exception. The University Senate shall respond to such requests within a reasonably prompt time period and shall not grant any such requests if it would result in more than 10 percent of the school's full-time faculty being individuals hired under this exception provision.

c) . . .

~~c~~ d) . . .

~~d~~ e) . . .

Rationale:

It is important for our seminaries to have clear identities as unapologetically Christian institutions, providing a spiritually supportive Christian environment for students. The late activation date would prevent this from affecting any current faculty or staff, or any search processes that have already started.

¶1422.3.

Petition Number: 60671-MH-¶1422.3-G; Abraham, William - Dallas, TX, USA.

UM Ethos in Schools of Theology

Amend ¶ 1422.3 with the addition of a new "d"

d) All search committees for new faculty members, deans, or presidents of United Methodist Schools of Theology will have in their membership the resident Bishop of the area or a representative appointed by the resident Bishop.

~~d)~~ e) Any institution seeking affiliation . . .

Rationale:

Fewer United Methodists are being hired at many United Methodist Schools of Theology. Thus, United Methodist schools are rapidly losing their identity, making it more difficult to shape pastors in a Wesleyan ethos. Moreover, there are now fewer schools where United Methodist scholars can be formed to further the intellectual . . .

¶1422.3c.

Petition Number: 60025-MH-¶1422.3c-G; Fuller, Dan - Port Crane, NY, USA.1 Similar Petition

Doctrinal Review of UM Seminaries

Amend Discipline ¶1422.3*c* by ADDING a sentence as follows:

SCHOOLS OF THEOLOGY OF THE UNITED METHODIST CHURCH

¶ 1422.

3. *Schools of Theology of The United Methodist Church Located in the U.S.A.—a*) . . .

b) . . .

c) In fulfilling their task of preparing persons for effective service for Christ and the church, The United Methodist schools of theology located in the USA shall acquaint students with the current polity, theology and programs of The United Methodist Church and shall offer practical experience in administration, evangelism, stewardship, and other areas which will prepare them for effective Christian ministry in a multicultural society. Each school of theology, in consultation with the General Board of Higher Education and Ministry, Division of Ordained Ministry, shall provide the courses in United Methodist history, doctrine, and polity specified in ¶ 335.(3) and seek to form persons for ministry in the Wesleyan tradition. The University Senate shall offer quadrennial evaluations of how well each United Methodist school of theology defends, promotes, and teaches the doctrinal standards of The United Methodist Church (¶104).

. . .

Rationale:

For us to maintain our valuable, distinctive Wesleyan identity and heritage, it is vital to examine how well our own schools of theology are doing in helping people understand our United Methodist theology and in training clergy to teach it to others.

¶1422.3d.

Petition Number: 60585-MH-¶1422.3d-G; Fisher, Christopher L. - Schuylkill Haven, PA, USA. 1 Similar Petition

UM Studies at Non-UM Seminaries

Amend ¶ 1422.3. (d) as follows:

¶ 1422.3.d) Any institution . . . A select number of non-United Methodist schools of theology may be granted approval for the preparation of candidates for ordination under the criteria of the University Senate. If approved, these schools may offer United Methodist denominational studies courses in history, doctrine, and polity specified in ¶ 335.(3)(d), provided they are taught by an ordained United Methodist elder who is approved to teach those courses by the annual conference Board of Ordained Ministry of the geographical region within which the school lies.

Rationale:

Current University Senate policy only allows official UM schools of theology to provide required UM Studies courses. This policy ignores the availability of well qualified UM elders with academic credentials living near approved non-UM seminaries, who may offer UM studies with integrity at those schools and provide ongoing mentoring relationships . . .

¶1422.3d.

Petition Number: 60586-MH-¶1422.3d-G; Fisher, Christopher L. - Schuylkill Haven, PA, USA. 1 Similar Petition

Online Course at Non-UM Seminaries

Amend ¶ 1422.3. d) as follows:

¶ 1422.3.d) Any institution seeking affiliation . . . A select number of non-United Methodist schools of theology may be granted approval for the preparation of candidates for ordination under the criteria of the University Senate. These schools of theology may offer their own online courses to candidates if approved by the standard academic credentialing bodies, subject to the same University Senate policy governing online courses at the official United Methodist schools of theology.

Rationale:

Online courses are rapidly becoming a standard teaching method at most academic institution in the United States. Current University Senate policy only recognizes as valid online courses offered at the official UM schools of theology. If a non-UM school has otherwise passed muster with the University Senate, and has also . . .

Proposed Non-Disciplinary Legislation

Petition 60509.

Petition Number: 60509-MH-NonDis-$-G; Hagiya, Grant J. - Des Moines, WA, USA for Study of Ministry Commission.

Create 2017-2020 Study of Ministry Commission

General Conference has endorsed a Study of Ministry Commission most quadrennia since the creation of The United Methodist Church in 1968. The Church needs focused study and recommendations on the nature and structure of ministry in the ever-changing context of our world that is volatile, uncertain, complex, and ambiguous. We propose that the Church continue its concentrated study on ministry for the worldwide Church during the 2017-2020 quadrennium.

We recommend a team of 15-18 members. The new commission should be broadly representative in ethnicity, age, geographic area, ministry orders, laity, and theological perspective, and its members should have specific experience and skill sets related to ministry (e.g. Boards of Ordained Ministry, Cabinets, theological education, agencies, and local churches). At least one-fourth—but no more than one-third—of the 2017-2020 commission will be members from the 2013-2016 Study of Ministry Commission. There shall also be at least one central conference member from Africa, one from Europe, and one from the Philippines. We advocate especially for the representation and inclusion of younger clergy. The Council of Bishops, in consultation with the General Board of Higher Education and Ministry, will select the commission's members and leadership. The General Board of Higher Education and Ministry and Discipleship Ministries will assign staff from their agencies to resource and carry out the Commission's work. These agencies will provide funding for their staff's participation.

The 2016 General Conference will appropriate funds sufficient for the Study of Ministry Commission to meet eight times during 2017-2020, with funding administered through the General Board of Higher Education and Ministry.

The commission's work will respond to the Church's needs, and will partner with key entities, such as the Council of Bishops, the Committee on Faith and Order, United Methodist seminaries, and Boards of Ordained Ministry. The commission should engage in deep reflection on the nature of ministry, explore innovations that further our Church's mission, and project possibilities of our future with a probing curiosity.

Given the uncertainty of legislation at General Conference, we propose that the commission have some flexibility to sort through changes made or not made at the 2016 General Conference in order to respond with clarity and coherence to the needs of the Church. This includes considering questions related to the authority of licensed and ordained clergy to determine for whom they will perform marriage services, as well as the ordination of persons in committed same-sex relationships or marriages.

We propose the following issues for continued exploration, grounded in the reports of this and previous commissions:

1. Articulate a theology of ordained ministry for The United Methodist Church in consultation with the Committee on Faith and Order;

2. Explore and clarify the relationship between the ministry structures in the 2016 *Book of Discipline* and a possible *General Book of Discipline*. The Commission for the Study of Ministry should provide guidance and language in the development of text for the *General Book of Discipline*, Chapter Two—"The Ministry of the Ordained"—and Chapter Three—"The Superintendency." Members of the Commission for the Study of the Ministry shall be on the writing committee for the *General Book of Discipline*;

3. Further examine the formation and education of clergy, working toward a systemic model that embraces both Master of Divinity and Course of Study work, and continues into provisional membership and the early years of ministry. The commission should also reflect on the possibility of allowing annual conference Boards of Ordained Ministry to consider persons for ordination who have completed advanced degrees (beyond the bachelor's degree) in fields relevant to ministry when those degrees are integrated with basic graduate theological studies at an approved seminary;

4. Examine funding sources and patterns for theological and ministry education and formation;

5. Explore student debt accumulated by United Methodist seminary graduates and ways to reduce costs.

Petition 60598.

Petition Number: 60598-MH-NonDis-G; Kersey, Betsy - Cleveland, TN, USA for Varnell-Day Sunday School Class - Broad St. UMC - Cleveland, TN. 1 Similar Petition

Ecumenical Funding

The 2016 General Conference of The United Methodist Church hereby instructs the Office of Christian Unity and Interreligious Relationships (OCUIR) to work in the next quadrennium to prevent apportioned general funds of The United Methodist Church from constituting a dramatically disproportionately large portion of the denominational income of the National Council of the Churches of Christ in the USA (NCCCUSA) in the future. The General Conference further instructs the OCUIR to take reasonable steps to ensure that in any given year, the percentage of the NCCCUSA's denominational income that comes from general funds of The United Methodist Church is never more than two times the percentage of American church members of NCCCUSA member communions who are United Methodists.

Rationale:

We value our ecumenical relations. But at times the UMC has given over one-third of this US body's denominational income, despite United Methodists making up a much smaller portion of American members of NCCCUSA communions. With many of our own congregational and conference budgets tightening, such fiscal responsibility is needed.

Petition 60863.

Petition Number: 60863-MH-NonDis-G; Jeter, Narcie - Gainesville, FL, USA for UM Campus Ministry Association.

Collegiate Ministry as Valid Appointment

Bishops and district superintendents will give full consideration and recognition of collegiate ministry settings and service as valid appointments for provisional members. (¶ 326.2)

Boards of Ordained Ministry will give full consideration and recognition of collegiate ministry appointments counting towards full connection and ordination as deacon or elder. (¶ 330, ¶ 335)

Rationale:

Collegiate ministry requires called, gifted, trained, equipped, and supported collegiate ministers, who order the life of these unique extension ministries. Ministries that provide opportunities for the regular proclamation of the word, the administration of the sacraments, and the ordering of the life of the community for service in mission and . . .

Petition 60872.

Petition Number: 60872-MH-NonDis; Galvan, Elias - USA for Methodists Associated Representing the Cause of Hispanic Latino Americans.

UM Hispanic Latino Scholarship Fund

The 2012 General Conference approved action for the "United Methodist Hispanic/Latino Scholarship Fund" will continue in the 2017-2020 quadrennium to permit the completion of the work underway with the National Plan for Hispanic/Latino Ministry (NPHLM), General Board of Higher Education and Ministry (GBHEM) and the Methodists Associated Representing the Cause of Hispanic American (MARCHA).

Rationale:

The 2012 General Conference authorized the National Plan for Hispanic/Latino Ministry (NPHLM)—in consultation with the General Board of Higher Education and Ministry (GBGHEM) and the Methodist Associated Representing the Cause of Hispanic/Latino American (MARCHA)—to develop a plan and raise funds for the creation of a "United Methodist Hispanic/Latino . . .

Petition 60934.

Petition Number: 60934-MH-NonDis-G; Furr, Steve - Jackson, AL, USA for Association of Annual Conference Lay Leaders.

Study of Number of UM Seminaries

The General Board of Higher Education and Ministry (GBHEM) is directed throughout the coming quadrennium to conduct a study of our thirteen official seminaries and University Senate approved schools of theology to determine what the best model is for serving the needs of the Church, particularly focusing on whether or not there is redundancy in the system that does not serve us well and whether or not the Church would be better served with fewer seminaries or if it would be beneficial for seminaries to be directed to merge. If GBHEM finds that there are more seminaries than are needed or desirable to fulfill the mission of the Church, then GBHEM is directed to recommend the manner in which the number of seminaries ought to be reduced or merged.

GBHEM is to conduct its study of the options for carrying out this mandate in cooperation with the thirteen UM seminaries, with the Association of United Methodist Theological Schools, the University Senate, and with the General Council on Finance and Administration. Other interested parties may be consulted and otherwise engaged in the study at the sole discretion of GBHEM.

GBHEM is directed to present to the 2020 General Conference a report on the results of its study, including recommendations for achieving elimination of any redundancies, with a special view toward whether or not there should be a discontinuance or merger of any of the existing thirteen seminaries.

Rationale:

It is highly probable that thirteen is not a sustainable number of UM seminaries. A study needs to be conducted to determine whether or not that is the case and, if so, which ones ought to be discontinued and in what manner.

Petition 60509.

Petition Number: 60976-MH-NonDis-G; ‘Owan, Kasap Tshibang - Mulungwishi, Democratic Republic of Congo.

Africa University Vice-Chancellor

. . . we suggest a rotation of the vice-chancellor just as of the chancellor, because Africa University is a university of the Church.

Rationale:

Given that Africa University is a university of The United Methodist Church;

Given that it is a university of all the African Central Conferences;

Given that it is financed by the General Conference of The United Methodist Church;

Given that it is a private university, not of the State . . .

Proposed Resolutions

R2001.

Petition Number: 60340-MH-R2001-G; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Christian Education

Amend and Readopt Resolution 2001 as follows:

WHEREAS, every elder . . .

WHEREAS, the early . . .

WHEREAS, question number fourteen of the Historic Examination for Admission into Full Connection is "Will you diligently instruct the children in every place?" (2012 *Discipline*, ¶ 336); ~~but yet, two-thirds of our baptized children leave the church because they are not rooted in the traditions of The United Methodist Church, as acknowledged by the Council of Bishops' Episcopal Initiative on Children and Poverty;~~ and

~~WHEREAS, the document "Our Shared Dream: The Beloved Community" emphasizes the bishops' vision of building Beloved Community, including a deep commitment to children, and their seven "Vision Pathways" includes reaching and transforming "the lives of new generations of children" and "teaching the Wesleyan model of reaching and forming disciples of Jesus Christ," and the "Provocative Propositions" of the general agencies and commissions includes preparing leadership for the church; and the bishops' Call to Action lists four ways to move forward on the vision, including to "Reach and Care for the Children" and to "Live the United Methodist Way";~~

WHEREAS, the *Social Principles* . . .

Therefore, be it resolved, that the ~~2008~~ 2016 General Conference affirm the imperative to engage in the work of Christian education and direct United Methodist seminaries and colleges, collegiate ministries, the General Board of Higher Education and Ministry, the General Board of Discipleship, The United Methodist Publishing House, annual conferences, and local churches to assess and expand how they advance the work of Christian education in the church. This includes promoting the professional, ~~and~~ para-professional, and undergraduate certification in camp/retreat ministry, children's ministry, Christian education, collegiate ministry, evangelism, ministry with the poor, ministry with people with disabilities, music ministry, ministry with older adults, spiritual formation, urban ministry, and youth ministry, and, where appropriate, monitoring all approved seminary M.Div. programs to ensure that future leaders are being trained in the ministries of Christian education.

ADOPTED 2008

RESOLUTION #2001, 2008 *Book of Resolutions*

See Social Principles, ¶¶ 161 and 162.

R2002.

Petition Number: 60341-MH-R2002-G; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Deletion

Delete Resolution 2002 - Faith Communities on Campus.

R2003.

Petition Number: 60342-MH-R2003-G; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Deletion

Delete Resolution 2003 - Support Campus Ministers.

R3103

Petition Number: 60005-MH-R3103-G; Paige, Peggy - Ingalls, MI, USA for UM Rural Advocates. 1 Similar Petition

Facilitation of Cooperative Ministry

Amend and readopt Resolution 3103 as follows:

3103. Facilitation of Cooperative Ministry Throughout the Church

WHEREAS, cooperative forms of ministry have proven to enhance the ministries of laity, certified lay ministers, and to provide greater support and peer accountability among clergy, and to further connectional awareness and increased resourcing from the connectional church; and

WHEREAS, cooperative ministry is an intentional style of team ministry that enables groups of congregations and their pastors and laity ~~in a defined geographic area, as United Methodists and ecumenically,~~ and networking groups of church and community persons focused around a common passionate missional interest

to work together in ~~ministries of~~ nurture, outreach, and witness for the purpose of ~~making disciples for the~~ transformation of the world ~~; working toward the elimination of poverty, and engaging congregations in missional outreach in the local and global community;~~

Therefore, be it resolved, that cooperative ministry be ~~supported by:~~ affirmed and undergirded by:

1. all boards and agencies of The United Methodist Church by collaborating around ~~issues concerning cooperative ministry, i.e. training, resourcing, and financial and technical assistance, etc.;~~ matters concerning cooperative ministries;

~~2. bishops and cabinets fulfilling the requirements of The Book of Discipline of The United Methodist Church regarding cooperative ministries, i.e., training, consultation, deployment of personnel, etc.~~

~~3~~ 2. bishops and cabinets giving priority to cooperative ministries in the appointment making process, including ecumenical~~ly~~ cooperative ministries;

~~4. seminaries including training and field experiences for students to learn skills of working in team settings;~~

~~5. courses of study for local pastors, including training and field experience;~~

~~6~~ 3. cabinets, conference staff, and other conference leaders ~~of congregational development, parish and community development, etc., to give~~ giving special attention to cooperative work in rural, urban, declining, growing, stable, racial/ethnic, multicultural, and both large and small membership charges and churches;

~~7. cabinets and other annual conference leaders encouraging cooperative projects, ministries and parishes as means of reaching out and starting new congregations in apartment complexes, mobile home parks, recreational areas, prisons, retirement homes, unincorporated sections of communities, etc.~~

Rationale:

Affirming cooperative parish ministry--church based, community-based and mission-based cooperatives--as proven viable and effective means of working at offering Christ and making disciples for the transformation of the world—would further energize those persons who are called to this cause. The responsibilities of the cabinet and conference leaders . . .

R3141.

Petition Number: 60242-MH-R3141-G; McKinney, Sarah E.H. - Summerfield, NC, USA for Office of Christian Unity and Interreligious Relationships - Council of Bishops.

Called to Be Neighbors and Witnesses: Guidelines for Interreligious Relationships

Delete current Resolution 3141 and replace with the following:

3141. Called to Be Neighbors and Witnesses: Guidelines for Interreligious Relationships

The emergence of religiously diverse societies and the new dynamics in old religious communities prompt many faith communities to reconsider how they relate to one another and to prevailing secular ideologies representing a great opportunity for learning and an enhanced understanding of our common concerns.

Called to Be Neighbors

The vision of a "worldwide community of communities" commends itself to many Christians as a way of being together with persons of different religious convictions in a pluralistic world. Ultimately, this is to shift the question from, "To which church do we belong?" to "Have we participated in promoting the work of the Holy Spirit?" That suggests that we United Methodist Christians, not just individually, but corporately, are called to be neighbors with other faith communities, and to work with them to create a human community, a set of relationships between people at once interdependent and free, in which there is love, mutual respect, and justice.

Called to Be Witnesses

Jesus issued his famous missionary mandate, "Therefore, go and make disciples of all nations." (Matthew 28:19) Thus, we are called to bridge geographic, sociological, racial, or cultural boundaries. We are to proclaim and witness to the God who has bound humanity together in care for one another, regardless of our differences.

As we reflect on our faith and in our witness to and encounter with our diverse neighbors, we rediscover that God is also Creator of all humankind, the "one God and Father of all, who is Lord of all, works through all, and is in all" (Ephesians 4:6 GNT).

Dialogue: A Way to Be Neighbors

Dialogue is the intentional engagement with persons who hold other faith perspectives for purposes of mutual understanding, cooperation, and transformation. A positive foundation from which to connect with persons in other faith communities is recognition of the gifts they bring. Engaging in dialogue with positive expectation offers the sharing of mutually beneficial spiritual gifts and overcoming past hostilities. Each religious community's faith offers a positive way to resolve conflict and offers resources for building community. Dialogue seeks to provide an environment allowing differences, affirms the positives, and brings a deeper relationship.

Dialogue: A Way to Witness

Dialogue can lead to a relationship of mutual acceptance, openness, and respect. True and effective dialogue requires Christians be truly open to persons of other faith communities about each other's convictions on life, truth, salvation and witness. Dialogue leads to the understanding and receiving of each other's wisdom.

Dialogue creates relationships of mutual understanding, openness, and respect. We leave to the Holy Spirit the outcome of our mutual openness. A large part of our task, and foundational to interreligious dialogue and cooperation, is to learn to discern the Spirit's work.

We must be obedient to our own call to witness and be loving and neighborly to persons of other faith communities. In dialogue, these deeply held truths encounter each other in witness and love, so that greater wisdom and understanding of truth may emerge that benefits all parties.

Neighbors and Witnesses: Into the New Millennium

The command to love one's neighbors and the call to witness to Jesus Christ to all people are inseparably linked. The profound challenge this represents for United Methodist Christians can be seen most sharply in the many diverse religious movements and to the religious nones.

The calling to be witnesses and neighbors to all people, is based on the biblical caution not to bear false witness (Matthew19:18) and the admonition to live at peace with all people (Hebrews 12:14). Love of neighbor and witness to Christ are the two primary attitudes United Methodist Christians must affirm in their relationship with persons of other faiths and those without a religion tradition.

United Methodist Christians enter a new millennium full of challenges and opportunities. We seek to learn how the Holy Spirit works among all peoples of the world, especially among those in other religious traditions and to those without a religious tradition.

Guidelines for Interreligious Relationships

These guidelines will assist United Methodists to be faithful to their call to witness and the call to be neighbors with persons of other faith communities.

1. Identify the various faith communities and familiarize your congregation with them.

2. Initiate dialogues with different faith communities, remaining sensitive to areas of historic tension. Be open to the possibilities for deepened understanding and new insight.

3. Work with persons of other faith communities to resolve economic, social, cultural and political problems in the community.

4. Plan community celebrations with an interreligious perspective together with persons of other faith traditions.

5. Develop new models of community building that strengthen relationships and allow people to dwell together in harmony while honoring the integrity of their differences.

Intent

The intent in developing interreligious relationships is not to amalgamate all faiths into one religion. In dialogue, we mutually seek insight into the wisdom of other traditions and we hope to overcome our fears and misapprehensions.

United Methodist Christians are neighbors with persons whose religious commitments are different from our own. We open ourselves to dialogue and engagement with persons of other faith communities and to other Christians whose understandings, cultures, and practices may be different from our own.

This interreligious engagement challenges United Methodist Christians to think in new ways about our place in the broader human community, about our mission, evangelism, and service. Our prayer is that the lives of all in each place will be enriched by the differences of others, that a new sense of community may emerge, and that others may receive the gift of God in Christ, while we receive the gifts which have been given them.

ADOPTED 1980
REVISED AND ADOPTED 2000
REVISED AND READOPTED 2008
RESOLUTION #3142, 2008 *Book of Resolutions*
RESOLUTION #89, 2004 *Book of Resolutions*
RESOLUTION #79, 2000 *Book of Resolutions*
See Social Principles, ¶162B

Rationale:

Resolution 3142 is scheduled to expire in 2016. Since it is still highly relevant, the resolution has been shortened and resubmitted to the 2016 General Conference. The essence of the original resolution has been preserved.

R3161.

Petition Number: 60343-MH-R3161-G; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Education: The Gift of Hope

Amend and Readopt Resolution 3161:

3161. Education: The Gift of Hope

WHEREAS, John Wesley . . .

WHEREAS, this commitment continues as United Methodist individuals, congregations, colleges, ~~campus~~

collegiate ministries, and other groups become involved in local education in their communities; and

WHEREAS, these efforts . . .

WHEREAS, United Methodists . . . resolve the threats to quality education; ~~and~~

~~WHEREAS, the 1996 General Conference of The United Methodist Church received Education: The Gift of Hope, a study of the historic and current United Methodist concern for education, and urged every local church to use the study to understand our historic educational concern and to become enlivened in educational partnerships in the local community; and~~

~~WHEREAS, the General Board of Higher Education and Ministry has revised Education: The Gift of Hope, to address concerns about drugs and violence in our schools and to further remind United Methodists of the Wesleyan challenge to become involved in local efforts in education;~~

Therefore, be it resolved, that every ~~local~~ United Methodist congregation ~~is encouraged to study Education: The Gift of Hope to learn of our heritage and concern; and~~

~~Be it further resolved, that each local congregation~~ develop a strategy for being in partnership with local United Methodist-related educational institutions and collegiate ministries, other educators, community leaders, and students in providing a positive, safe, helpful, and hopeful environment in which students can live and learn and grow into principled Christian leaders.

ADOPTED 1996
AMENDED AND READOPTED 2000
AMENDED AND READOPTED 2008
RESOLUTION #3161, 2008 *Book of Resolutions*
RESOLUTION #98, 2004 *Book of Resolutions*
RESOLUTION #87, 2000 *Book of Resolutions*
See Social Principles, ¶ 162 C, D.

R3394.

Petition Number: 60011-MH-R3394-G; Paige, Peggy - Ingalls, MI, USA for UM Rural Advocates.

Support for All Who Minister in Rural Settings

Amend and readopt Resolution 3394 as follows:

3394. Support for All Who Minister in Rural Settings

WHEREAS, rural churches and communities provide unique settings for ministry; and

WHEREAS, this uniqueness calls for specially gifted people, both laity and clergy, who desire to serve in rural communities;

Therefore, be it resolved, that The United Methodist Church is called upon to affirm the value and worth of all those who minister in rural settings, to celebrate their gifts and grace, and to recognize their witness within The United Methodist Church.

Further, be it ~~*R*~~*resolved*, that The United Methodist Church is called upon to give particular recognition to licensed local pastors, laypersons assigned, certified lay ministers, deacons, lay missioners, and church and community workers who have been appointed, assigned or have personally chosen to work in rural communities**.**

Further, be it resolved, that The United Methodist Church is called upon to support these persons in ways that promote more effective ministry.

Further, be it resolved, that annual conferences and districts are called upon to explore with these individuals their unique gifts as they relate to service in rural areas, to identify those with gifts particularly suited to rural ministry, and to encourage such uniquely gifted persons to pursue ministry in rural settings.

Finally, be it resolved, that annual conferences are called upon to establish support structures that provide for:

• enhancement of pastoral family life,

• resources for maintaining pastoral well-being, including adequate health care,

• structures and technology that encourage connectedness and accountability to the larger church, and

• creative ways to address geographic dynamics.

Rationale:

The United Methodist Church needs to continue to support all persons (laity and clergy) who have chosen to minister in rural settings.

R4033.

Petition Number: 60344-MH-R4033; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

The Black College Fund

Amend and Readopt Resolution 4033:

4033. The Black College Fund

WHEREAS, since 1866 when Rust College was established to address the educational needs of freed slaves, and over the next ~~142~~ 150 years, the mission to empower African Americans through education continued with the founding of Bennett College ~~for Women~~, Bethune-Cookman University . . .

Be it further resolved, that the General Conference reaffirms its commitment to the Black College Fund and expresses its intention to continue the Black College Fund

as an apportioned item for the ~~2009-2012~~ 2017-2020 and 2021-2024 ~~quadrennium~~ quadrennia.

ADOPTED 2008
RESOLUTION #4033, 2008 *Book of Resolutions*
See Social Principles, ¶ 163.

R6001.

Petition Number: 60348-MH-R6001-$-G; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Africa University

Amend and Readopt Resolution 6001:

6001. Africa University

WHEREAS, the Africa University . . .

WHEREAS, the official groundbreaking for the university occurred on site in Old Mutare in 1991, and Africa University opened in 1992 with two faculties (schools) and forty students representing six nations on the African continent; and

WHEREAS, Africa University's enrollment reached a significant milestone in ~~2006~~ 2014 with its student population reaching ~~1,123~~ 1,474 representing ~~22~~ 23 African nations; and

WHEREAS, Africa University is committed to the education of African women with young women comprising 53.5 percent of the student population in 2014; and

WHEREAS, the number of faculties has grown from the initial two in 1992 to ~~nine~~ now six, plus the Institute of Peace, Leadership, and Governance; ~~in 2006;~~ and

~~WHEREAS, in February 2003, Africa University launched its Institute of Peace, Leadership and Governance with an initial enrollment of 15 students, each of whom will earn a master's degree in Peace and Governance (MPG); and~~

WHEREAS, ~~2,317~~ more than 5,000 Africa University alumni have been deployed across the African continent in fulfillment of the University's mission to train new leaders for the nations of Africa—new leaders like Walter Manyangawirwa , who was in the first graduating class at Africa University and who is now ~~a leader in the field of study of fungi, viruses, bacteria, and other plant diseases~~ on the Africa University faculty and is one of Africa's few doctoral-level entomologists; and

~~WHEREAS, Africa University is the only private institution of higher learning on the African continent that may fly the international flag of the United Nations; and~~

~~WHEREAS, Africa University has been called "… one of the great success stories of Christian missions in the world today" by Millard Fuller, founder and president of Habitat for Humanity International; and~~

~~WHEREAS, in the year that The United Methodist Church is celebrating the 50th anniversary of the ordination of women, the gender ratio in the student body is 53 percent female and 47 percent male; and~~

~~WHEREAS, Bishop Daniel Wandabula of Uganda was elected to the episcopacy on 28 May 2006 during a meeting of the denomination's Africa Central Conference on the Africa University Campus in Zimbabwe; and~~

WHEREAS, the support and enthusiasm . . .

WHEREAS, ~~the South Carolina Annual Conference calls upon~~ each local church is called upon to pay the full Africa University apportioned line item and give generously to the Africa University Endowment Fund;

Therefore, be it resolved, that the General Conference affirms . . .

Be it further resolved, that the ~~2008~~ 2016 General Conference make Africa University a priority and allocate an apportionment of $10 million over a four-year period and an additional $10 million to be raised through World Service Special Gifts to continue development, construction, and endowment of Africa University as outlined in the planning process determined by the General Board of Higher Education and Ministry and the Africa University Board of Directors.

ADOPTED 2004
REVISED AND READOPTED 2008
RESOLUTION #6001, 2008 *Book of Resolutions*
RESOLUTION #304, 2004 *Book of Resolutions*
RESOLUTION #284, 2000 *Book of Resolutions*
See Social Principles, ¶ 165A.

R9999.

Petition Number: 60061-MH-R9999-G; McKinney, Sarah E.H. - Summerfield, NC, USA for Office of Christian Unity and Interreligious Relationships - Council of Bishops.

Full Communion Resolution - UMC & Uniting Church of Sweden

Add a new Resolution:

Resolution to Affirm and Implement a Full Communion Relationship between The Uniting Church of Sweden and The United Methodist Church

The Uniting Church of Sweden and The United Methodist Church agree that in their legislative bodies there shall be one vote to accept or reject, without separate amendment, the resolution that follows. If adopted by both churches, each church agrees to take the following measures to establish a relationship of full communion:

WHEREAS, Jesus Christ calls us to unity so that the world may believe; and

WHEREAS, The Uniting Church of Sweden and The United Methodist Church are united in the wish to deepen our witness and work together for the sharing of the love of Christ in the world and its communities,

Therefore, be it resolved that The Uniting Church of Sweden and The United Methodist Church hereby:

1. recognize each other as constituent members of the one, holy, catholic, and apostolic church, the body of Christ, as described in the Holy Scriptures and confessed in the church's historic creeds;

2. recognize the authenticity of each other's sacraments and welcome one another to partake in the Eucharist;

3. affirm the authenticity of each church's Christian ministry;

4. recognize the validity of each other's offices of ministry.

5. actively commit to working together as partners in mission and co-laborers in the ministry of Christ Jesus, and as a visible witness to the unity of Christians in sharing the love of God among all peoples and throughout Creation.

To facilitate growing into this relationship of full communion, the two churches will appoint a coordinating committee with members from the Uniting Church of Sweden and from the Northern Europe Central Conference.

This agreement will take effect upon an affirmative vote by the General Conference and a concurring vote by the Uniting Church of Sweden.

See Social Principles, ¶ 162.

Rationale:

This full communion relationship with The Uniting Church of Sweden will affirm the relationship with this newly formed denomination with churches that were formerly United Methodist congregations.

R9999.

Petition Number: 60229-MH-R9999-G; McKinney, Sarah E.H. - Summerfield, NC, USA for Office of Christian Unity and Interreligious Relationships - Council of Bishops.

UM Guiding Principles for Christian-Jewish Relations

add a new Resolution:

United Methodist Guiding Principles for Christian-Jewish Relations

In order to increase our understanding of and with peoples of other living faith traditions, of ourselves as followers of Jesus Christ, and of God and God's truth, The United Methodist Church encourages dialogue and experiences with those of other faiths. For important and unique reasons, including a treasury of shared Scripture and an ancient heritage that belong to us in common but that also contain our dividedness, we look particularly for such opportunities with Jews. United Methodist participation in Christian-Jewish dialogue and relationships is based on the following understandings:

1. There is one living God, in whom both Jews and Christians believe.

While the Jewish and Christian traditions understand and express their faith in the same God in significantly different ways, we believe with Paul that God, who was in Christ reconciling the world to God's own self (2 Corinthians 5:18-19), is none other than the God of Israel, maker of heaven and earth. Above all else, Christians and Jews are bonded in our joyful and faithful response to the one God, living our faith as each understands God's call.

2. Jesus was a devout Jew, as were many of his first followers.

We know that understanding our Christian faith begins by recognizing and appreciating this seminal fact. Neither the ministry of Jesus and his apostles nor the worship and thought of the early church can be understood apart from the Jewish tradition, culture, and worship of the first century. Further, we believe that God's revelation in Jesus Christ is unintelligible apart from the story of what God did in the life of the people of Israel.

Because Christianity is firmly rooted in biblical Judaism, we understand that knowledge of these roots is essential to our faith. As expressed in a statement from the Consultation on the Church and Jewish People of the World Council of Churches: "We give thanks to God for the spiritual treasure we share with the Jewish people: faith in the living God of Abraham, Isaac, and Jacob; knowledge of the name of God and of the commandments; the prophetic proclamation of judgment and grace; the Hebrew Scriptures; and the hope of the coming Kingdom. In all these, we find common roots in biblical revelation and see spiritual ties that bind us to the Jewish people."[5]

3. Judaism and Christianity are living and dynamic religious movements that have continued to evolve since the time of Jesus, often in interaction with each other and with God's continual self-disclosure in the world.

Christians often have little understanding of the history of Judaism as it has developed since the lifetime of Jesus. As a World Council of Churches publication points out: "Bible-reading and worshiping Christians often believe that they 'know Judaism' since they have the Old

Testament, the records of Jesus' debates with Jewish teachers and the early Christian reflections on the Judaism of their times. . . . This attitude is often reinforced by lack of knowledge about the history of Jewish life and thought through the 1,900 years since the parting of the ways of Judaism and Christianity."[6]

As Christians, it is important for us to recognize that Judaism has developed vital new traditions. This evolving tradition has given the Jewish people profound spiritual resources for creative life through the centuries. We increase our understanding when we learn about the rich variety of contemporary Jewish faith practice, theological interpretation, and worship, and discover directly through dialogue how Jews understand their own history, tradition, and faithful living.

4. Christians and Jews are bound to God though biblical covenants that are eternally valid.

As Christians, we stand firm in our belief that Jesus was sent by God as the Christ to redeem all people and that in Christ the biblical covenant has been made radically new. While church tradition has taught that Christianity superseded Judaism as the "new Israel," we do not believe that earlier covenantal relationships have been invalidated or that God has abandoned Jewish partners in covenant.

We believe that just as God is steadfastly faithful to the biblical covenant in Jesus Christ, likewise God is steadfastly faithful to the biblical covenant with the Jewish people, and no covenantal relationship is invalidated by the other. Further, we are mysteriously bound to one another through our covenantal relationships with the one God and Creator of us all. The covenant God established with the Jewish people through Abraham, Moses, and others continues because it is an eternal covenant. Paul proclaims that the gift and call of God to the Jews is irrevocable (Romans 11:29). Thus, we believe that the Jewish people continue in covenantal relationship with God.

5. As Christians, we are clearly called to witness to the gospel of Jesus Christ in every age and place. At the same time, we believe that God has continued, and continues today, to work through Judaism and the Jewish people.

Essential to the Christian faith is the call to proclaim the good news of Jesus Christ to all people. Through the announcement of the gospel in word and work comes the opportunity for others to glimpse the glory of God, which we have found through Jesus Christ. Yet we also understand that the issues of the evangelization of persons of other faiths, and of Jews in particular, are often sensitive and difficult.

We acknowledge that a lack of clarity on the meaning of evangelism in the context of Christian-Jewish relations is distressing to our Jewish neighbors. In the 1997 joint commentary on *Building New Bridges in Hope*, Jewish scholar Leon Klenicki said,

The question considered by this principle is very crucial in the relationship of Christians and Jews. It reminds us of the word 'evangelism' which brings great uneasiness to Jewish hearts. Through the centuries, evangelism has been a way by which Christians tried to convert and persecute Jews in the Western world. As Jews, we need to understand the exact meaning of evangelism.

We acknowledge that as United Methodist Christians our mission is to make disciples of Jesus Christ. This mission invites us to bear witness to Christ's light. In this context, The United Methodist Church neither makes the Jews a unique focus of our witness-bearing, nor excludes Jews from our longing that all persons may of their own volition believe in Jesus Christ our Savior and Lord. We affirm our responsibility to offer the gospel of Jesus Christ to all in witness that is respectful of the culture and religious convictions of others. Even as we offer our own faith, we remain open to learn from and be enriched by those who have faith experiences different from our own.

We bear our Christian witness in state of humility since we cannot know fully the way in which God's Spirit will work, nor can we know in whom the Spirit will be made manifest. We have always proclaimed that God spoke through the prophets of Israel and Judah and that Jesus spoke and acted in the tradition of those prophets. "God's grace is active everywhere, at all times, carrying out this purpose as revealed in the Bible. It is expressed in God's covenant with Abraham and Sarah, in the Exodus of Israel from Egypt, and in the ministry of the prophets" (*Book of Discipline* ¶ 121).

We believe that God has not abandoned God's covenant with the Jews. We are indebted to our Jewish forebearers through whom the Scriptures of the Old Testament have come to us and through whom the one true God has been revealed in the world. Therefore, we reject any and all forms of evangelism which are coercive in their nature, violent in their means, or anti-Semitic in their intent.

It is our belief that Jews and Christians are coworkers and companion pilgrims who have made the God of Israel known throughout the world. Through common service and action, we jointly proclaim the God we know. Together through study and prayer, we can learn how the God we believe to be the same God speaks and calls us continually into closer relationship with one another, as well as with God.

6. As Christians, we are called into dialogue with our Jewish neighbors.

Christians and Jews hold a great deal of Scripture, history, and culture in common. And yet, we also share

2,000 painful years of anti-Semitism and the persecution of Jews by Christians. These two apparently discordant facts move Christians to seek common experiences with Jews, and especially to invite them into dialogue to explore the meaning of our kinship and our differences. Our intention is to learn about the faith of one another and to build bridges of understanding.

While for Christians, dialogue will always include testimony to God's saving acts in Jesus Christ, it will include in equal measure listening to and respecting the understanding of Jews as they strive to live in obedience and faithfulness to God and as they understand the conditions of their faith.

Productive interfaith dialogue requires focused, sustained conversation based on willingness to recognize and probe genuine differences while also seeking that which is held in common. We are called to openness so that we may learn how God is speaking through our dialogue partners. As stated in the World Council of Churches' "Guidelines on Dialogue": "One of the functions of dialogue is to allow participants to describe and witness to their faith on their own terms. . . . Participants seek to hear each other in order to better understand each other's faith, hopes, insights, and concerns."[7] Fruitful and respectful dialogue is centered in a mutual spirit of humility, trust, openness to new understanding, and commitment to reconciliation and the healing of the painful wounds of our history.

7. As followers of Jesus Christ, we deeply repent of the complicity of the church and the participation of many Christians in the long history of persecution of the Jewish people.

The Christian church has a profound obligation to correct historical and theological teachings that have led to false and pejorative perceptions of Judaism and contributed to persecution and hatred of Jews. It is our responsibility as Christians to oppose anti-Semitism whenever and wherever it occurs.

We recognize with profound sorrow that repeatedly and often in the last 2,000 years, the worship, preaching, and teaching of the Christian church has allowed and sometimes even incited and directed persecution against Jews. The church today carries grave responsibility to counter the evil done by Christians to Jews in the Crusades, the Inquisition, the pogroms, and the Holocaust carried out often in the name of Jesus Christ.

Historically and today, both the selective use and the misuse of Scripture have fostered negative attitudes toward and actions against Jews. Use of New Testament passages that blame "the Jews" for the crucifixion of Jesus have throughout history been the basis of many acts of discrimination against Jews, frequently involving physical violence. There is no doubt that traditional and often officially sanctioned and promulgated Christian teachings, including the uncritical use of anti-Jewish New Testament writings, have caused untold misery and form the basis of modern anti-Semitism.

Misinterpretations and misunderstanding of historical and contemporary Judaism continue, including the mistaken belief that Judaism is a religion solely of law and judgment while Christianity is a religion of love and grace. The characterizations of God in the Hebrew Bible (called the Old Testament by Christians) are rich and diverse; strong images of a caring, compassionate, and loving deity are dominant for Jews as well as for Christians. Further, there are parallels between New Testament Christian understandings of the "spirit of the law" and contemporaneous theological developments in first-century Jewish theology.

The church has an obligation to correct erroneous and harmful past teachings and to ensure that the use of Scripture, as well as the preparation, selection, and use of liturgical and educational resources, does not perpetuate misleading interpretations and misunderstanding of Judaism.

Finally, it is essential for Christians to oppose forcefully anti-Jewish acts and rhetoric that persist in the present time in many places. We must be zealous in challenging overt and subtle anti-Semitic stereotypes and bigoted attitudes that ultimately made the Holocaust possible, and which stubbornly and insidiously continue today. These lingering patterns are a call to Christians for ever-new educational efforts and continued vigilance, so that we, remembering and honoring the cries of the tortured and the dead, can claim with Jews around the world to be faithful to the post-Holocaust cry of "Never Again."

8. As Christians, we share a call with Jews to work for justice, compassion, and peace in the world in anticipation of the fulfillment of God's reign.

Together, Jews and Christians honor the commandment to love God with all our heart, soul, and might. It is our task to join in common opposition to those forces—nation, race, power, money—that clamor for ultimate allegiance. Together, we honor the commandment to love neighbor as self. It is our task to work in common for those things that are part of God's work of reconciliation. Together, we affirm the sacredness of all persons and the obligation of stewardship for all God has created.

Jews still await the messianic reign of God foretold by the prophets. Christians proclaim the good news that in Jesus Christ, "the kingdom of God is at hand"; yet we, as Christians, also wait in hope for the consummation of God's redemptive work. Together, Jews and Christians long for and anticipate the fulfillment of God's reign. Together, we are "partners in waiting." In our waiting, we are called to witness and to work for God's reign together.

9. As United Methodist Christians, we are deeply affected by the anguish and suffering that continue for many people who live in the Middle East region that includes modern Israel.

We commit ourselves through prayer and advocacy to bring about justice and peace for those of every faith.

Within The United Methodist Church, we struggle with our understanding of the complexity and the painfulness of the controversies in which Christians, Jews, and Muslims are involved in the Middle East. The issues include disputed political questions of sovereignty and control, and concerns over human rights and justice. We recognize the theological significance of the Holy Land as central to the worship, historical traditions, hope, and identity of the Jewish people. We are mindful of this land's historic and contemporary importance for Christians and Muslims. We are committed to the security, safety, and well-being of Jews and Palestinians in the Middle East, to respect for the legitimacy of the state of Israel, to justice and sovereignty for the Palestinian people, and peace for all who live in the region.

As we join with others of many religious communities in wrestling with these issues and searching for solutions, we seek to work together with other Christians, Jews, and Muslims to honor the religious significance of this land and to bring about healthy, sustainable life, justice, and peace.

Conclusion

Using the foregoing foundation and principles, The United Methodist Church encourages dialogue with Jews at all levels of the church, including and especially local congregations. It is also hoped that there will be many other concrete expressions of Jewish-Christian relationships, such as participating in special occasions of interfaith observance, and joint acts of common service and programs of social transformation. These offer great opportunity to Christians and Jews to build relationships and together work for justice and peace (shalom) in our communities and in the world, serving humanity as God intends.

1. "The Churches and the Jewish People, Towards a New Understanding," adopted at Sigtuna, Sweden, by the Consultation on the Church and the Jewish People, sponsored by the World Council of Churches, 1988.

2. *Bridge in Hope, Jewish-Christian Dialogue*, adopted by the General Conference of The United Methodist Church, 1972.

3. *The Book of Discipline of The United Methodist Church, 2012*, Doctrinal Standards, Our Theological Task; page 88

4. Ibid

5. "The Churches and the Jewish people . . ."

6. "Ecumenical Considerations on Jewish-Christian Dialogue, 1993," World Council of Churches, paragraph 1.6.

7. "Guidelines on Dialogue," adopted at London Colney, England, by the Consultation on the Church and the Jewish People of the Unit on Dialogue and People of Living Faiths and Ideologies, World Council of Churches, 1981, paragraph 3.4.

Two previous resolutions blended together:
ADOPTED 1996
READOPTED 2004
RESOLUTION #3147, 2008 *Book of Resolutions*
RESOLUTION #88, 2004 *Book of Resolutions*
RESOLUTION #78, 2000 *Book of Resolutions*
ADOPTED 2008
RESOLUTION #3146, 2012 *Book of Resolutions*
RESOLUTIONn #3148, 2008 *Book of Resolutions*
See Social Principles, ¶ 162.

Rationale:

Previous resolutions which have expired have been blended together to form this highly relevant Resolution.

R9999.

Petition Number: 60230-MH-R9999-G; McKinney, Sarah E.H. - Summerfield, NC, USA for Office of Christian Unity and Interreligious Relationships - Council of Bishops.

Resolution to Affirm and Implement a Full Communion Relationship between with the Moravian Church (Northern and Southern Provinces) and The UMC

Add a new Resolution:

Resolution to Affirm and Implement a Full Communion Relationship between with the Moravian Church (Northern and Southern Provinces) and The United Methodist Church

The Moravian Church (Northern & Southern Provinces) and The United Methodist Church agree that in their legislative bodies there shall be one vote to accept or reject, without separate amendment, the resolution that follows. If adopted by these churches, each church agrees to take the following measures to establish a relationship of full communion:

WHEREAS, Jesus Christ calls us to unity so that the world may believe; and

WHEREAS, The Moravian Church (Northern and Southern Provinces) and The United Methodist Church find that we have deep historic ties and many parallels in the life and ministries of our two churches, and that we

are united in the wish to deepen our witness and work together for the sharing of the love of Christ in the world and its communities;

Therefore, be it resolved, that The Moravian Church (Northern and Southern Provinces) and The United Methodist Church hereby:

1. Affirm that a relationship of full communion exists between our churches and that we commit ourselves to working actively and faithfully together.

2. For the purposes of this relationship, full communion is understood to entail

2.1. recognizing and valuing the diverse gifts present in each church;

2.2. respecting each other as part of the one holy catholic and apostolic church as affirmed in the Apostles' Creed and the Nicene Creed;

2. 3. committing each church to cooperate in common ministries of evangelism, witness, and service;

2.4. recognizing the validity of each other's sacramental life and ministerial orders, allowing for the transfer of membership between churches as within each church and the orderly exchange of clergy (subject to the regulations of church order and practice of each church); and

2. 5. committing each church to continue to work for the unity of the church, recognizing that this relationship of full communion is but a step toward the unity to which we are called.

3. To facilitate growing into this relationship of full communion, the two churches appoint a coordinating committee consisting of no fewer than three representatives each (that is, three representatives of The United Methodist Church and three representatives of the Moravian Church (Northern and Southern Provinces)). This committee shall make policy recommendations to the two churches to aid in the reception of the relationship and shall explore opportunities for common ministries of evangelism, witness, and service. Both The United Methodist Church and the Moravian Church, Northern and Southern Provinces, commit to urging Central Conferences of The United Methodist Church and other provinces of the Unitas Fratrum to explore formal relationships of full communion, especially in Africa and Europe, where these do not already exist.

This agreement will take effect upon an affirmative vote by the General Conference and concurring votes of approval by the synods of the Northern and Southern Provinces of the Moravian Church.

See Social Principles, ¶ 162.

Rationale:

This full communion relationship with the Moravian Church, Northern and Southern Provinces, is the affirmation of a longstanding relationship between Methodist and Moravian traditions.

R9999.

Petition Number: 60350-MH-R9999-G; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Collegiate Ministry as Priority of the Church

Add New Resolution *Collegiate Ministry as Priority of the Church*.

WHEREAS, collegiate ministry is a term that fully includes campus ministries (Wesley Foundations and the like), college/university chaplains, ecumenical ministries, and church-based ministry with college students; and

WHEREAS, collegiate ministry is the missional expression of The UMC on the college and university campuses of the world; and

WHEREAS, these campuses, many of them cities unto themselves, require their own unique faith communities; and

WHEREAS, those communities require called, gifted, trained, equipped, and supported collegiate ministers, who order the life of these unique ministries; and

WHEREAS, collegiate ministries actively offer the good news of Jesus Christ and the opportunity to belong to an authentic Christian community on every university and college campus; and

WHEREAS, collegiate ministries provide substantive opportunities for students to become growing, serving, learning, and leading disciples of Jesus Christ in the United Methodist tradition; and

WHEREAS, collegiate ministries are communities that are intentionally and radically open, welcoming, and inclusive to all people, seeking to be communities that authentically reflect the diversity and unity of the kingdom of God; and

WHEREAS, collegiate ministries help all students hear God's call to serve and lead in the church and world, including both lay vocations and ordained ministry in the Church; and

WHEREAS, collegiate ministries are incubators for new and effective ways for doing ministry as United Methodists, particularly with young adults; and

WHEREAS, collegiate ministries embody hope for the future of The United Methodist Church, as we raise up a new generation of disciples of Jesus Christ, for the transformation of the world;

Therefore be it resolved, that every annual conference shall make collegiate ministry a priority; the bishops

and appointive cabinets take seriously the recruitment, appointment, and certification of missionally minded, called, gifted, trained, equipped, and supported collegiate ministers; and conferences develop necessary funding to ensure the effectiveness of these ministries;

And be it further resolved, that every annual conference have a fully functioning Board of Higher Education and Collegiate Ministry (¶ 634) that shall fulfill its role in supporting, funding, and evaluating the effectiveness of each collegiate ministry.

See Social Principles, ¶¶ 161 and 162.

R9999. [For Group Discernment Process (p. 1187)]

Petition Number: 60866-MH-R9999-G; Brooks, Lonnie D. - Anchorage, AK, USA.

Same Sex Marriage in United Methodist Churches

Insert into the *Book of Resolutions* a new resolution as follows:

ON DEALING WITH SAME SEX MARRIAGE IN UNITED METHODIST CHURCHES

WHEREAS, The Supreme Court of the United States of America has decided that same-sex marriages are to be permitted in all states and territories of the United States, and

WHEREAS, in officiating at weddings in the United States United Methodist clergy are serving in a dual role as agents of the state as well as representative ministers of the Church, and

WHEREAS, there will be instances in which a United Methodist cleric feels compelled by his or her conscientious commitment to principles of the gospel either to offer to officiate at such a wedding or to decline to do so, and

WHEREAS. in some of those instances the local church in which the cleric serves will not be in unanimous support of the position of the pastor, and

WHEREAS, authority in The United Methodist Church rests primarily with each pastor to decide which wedding to perform or not to perform, as provided in ¶ 340.2.a)(3)(a) of the 2012 *Book of Discipline*, which authority is neither compromised nor conditioned by the legal authority of any jurisdiction in the United States, including the Supreme Court (¶ 2506.1), and

WHEREAS, each pastor serves each United Methodist church under the appointment of a bishop (¶ 54), and

WHEREAS, the appointing bishop is required to enter into consultation with the pastor proposed for appointment and with the charge to which he or she is proposed to be appointed, which consultation is not merely notification (¶ 426);

Therefore, be it resolved, that The United Methodist Church encourages each United Methodist church and the clergy members who serve those churches to work together to resolve through holy conferencing any differences of opinion about whether same sex weddings or holy union ceremonies ought to be conducted in the church. Holy conferencing is to be understood as it has been described by Bishop Sally Dyck in her seminal work, Eight Principles of Holy Conferencing: A Study Guide for Churches and Groups (https://www.minnesotaumc.org/assets/uploads/documents/Holy_Conferencing_Study_Guide_2012.pdf, accessed on 08Jun15), and

Be it further resolved, that The United Methodist Church urges bishops and their cabinets to work with local church staff/parish relations committees so that together in the appointment process they may take into account the concerns of the served community, the parish, and the pastors in relationship to same-sex weddings and holy union ceremonies as is required for all other issues with which we must deal as members of the human family of God in matching the gifts, grace, and calling of the pastor to the needs, culture, and condition of the charge.

R9999.

Petition Number: 60926-MH-R9999-G; Lomperis, John S.A. - Valparaiso, IN, USA.

Confronting Twenty-First-Century Anti-Semitism

Add a new resolution to the *Book of Resolutions* as follows:

Confronting Twenty-First-Century Anti-Semitism

Anti-Semitism—the targeting persons of Jewish faith and/or heritage for hatred, violence, or mistreatment—is a continuing social evil that has been called one of the oldest forms of group hatred.

The United Methodist Church strongly opposes anti-Semitism and any other form of racism. In Resolution #3125: Holocaust Memorial Day (Yom HaShoah) and Resolution #3146: Strengthening Bridges in the 2012 *Book of Resolutions,* our Church has expressed its general goodwill toward our Jewish friends and neighbors.

Upsetting developments in recent years make it important for The United Methodist Church to again speak out at this time.

Theological Foundation

The United Methodist Church emphatically rejects

anti-Semitism and racism. At the basis of this stance is the truth that all women and men are lovingly created in the very image of God (Genesis 1:26-27), and that all people share a common, God-given ancestry and humanity (Acts 17:26). As Christians, we recognize the inescapable Jewish foundations of our faith, and affirm the continuing importance of the Hebrew Scriptures for our Church.

We also recognize with profound sadness the tragic history over the centuries of Christian violence, hatred, and mistreatment directed against Jewish people, and our ongoing collective responsibility to rebuild bridges of mutual trust, peace, and understanding with the Jewish community today.

Disturbing Developments

The United Methodist Church acknowledges and views with alarm outrageous incidents and disturbing trends of anti-Semitism in recent years.

In November 2014, speakers at a Berlin, Germany gathering of the Organization for Security and Co-operation in Europe (OSCE) reported that anti-Semitism is globally increasing, with spikes seen at times of greater conflict and tension in the Middle East. A recent survey conducted by the EU Fundamental Rights agency found that 25 percent of Jewish respondents in eight countries had been victims of an anti-Semitic incident within the past year (Lisa Palmieri-Billig, "OSCE Conference in Berlin announces increase in anti-Semitism," Vatican Insider, 17 November 2014; available from: <http://vaticaninsider.lastampa.it/en/world-news/detail/articolo/osce-berlino-berlin-berlin-37555/>; accessed 13 October 2015).

The April cover story of the respected American magazine, *The Atlantic*, provocatively asked "Is It Time for the Jews to Leave Europe?" citing anti-Semitic bullying and street harassment in parts of England, France, Sweden, and Hungary, widespread anti-Semitic sentiment in Greece, statistics showing Jews disproportionately being the victims of racism-driven assaults in multiple European countries, and open talk and action among Jewish people in various parts of Europe toward leaving the continent (Jeffrey Goldberg, "Is It Time for the Jews to Leave Europe?" *The Atlantic*, April 2015; available from: <http://www.theatlantic.com/magazine/archive/2015/04/is-it-time-for-the-jews-to-leave-europe/386279/>; accessed 13 October 2015).

Among the recent episodes of targeting Jewish people and institutions in Europe:

• On March 19, 2012, in Toulouse, France, a gunman murdered three children and a teacher at a Jewish School (David Chazan, "Toulouse school shootings traumatise French Jews," BBC News, 22 March 2012; available from: <http://www.bbc.com/news/world-europe-17456582>; accessed 13 October 2015).

• On May 24, 2014, a gunman opened fire in the Brussels Jewish Museum in Belgium, murdering four people, including an Israeli couple (Julia Fioretti, "Brussels Jewish Museum opens its doors four months after shooting," Reuters, 14 September 2014; available from: <http://www.reuters.com/article/2014/09/14/us-belgium-shooting-museum-idUSKBN0H90DP20140914>; accessed 13 October 2015).

• In France, anti-Semitic incidents in the summer of 2014 included the burning of a kosher grocery and a Jewish-owned pharmacy in Sarcelles, as well as a Paris synagogue being besieged by a mob that was heard chanting "Death to Jews" (Celestine Bohlen, "Gaza Conflict Seen as Providing Cover for Anti-Semitic Attacks in France," *The New York Times,* 28 July 2014; available from: <http://www.nytimes.com/2014/07/29/world/europe/gaza-conflict-seen-sparking-anti-semitic-attacks-in-france.html?_r=0>; accessed 13 October 2015)

• Rallies critical of Israel in the summer of 2014 in Germany and elsewhere featured such hateful slogans as "Death to Jews," and "Hamas, Hamas, Jews to the Gas" (Jeffrey Goldberg, "Does Human Rights Watch Understand the Nature of Prejudice?" *The Atlantic,* 21 September 2014; available from <http://www.theatlantic.com/international/archive/2014/09/does-human-rights-watchs-kenneth-roth-understand-the-nature-of-prejudice/380556/>; accessed 13 October 2015).

• In November 2014, a city council member affiliated with the "Die Rechte" political party, which has been described as neo-Nazi, requested a census and a list of the home addresses of all Jews in Dortmund, Germany, which for many eerily echoed that country's Nazi past (Allan Hall, "Nazis demand Jews' addresses: Extreme political party in Germany evoke chilling memories of people-hunting in 1930s," *Daily Mail,* 14 November 2014; available from: <http://www.dailymail.co.uk/news/article-2835488/Nazis-demand-Jews-addresses-Extreme-political-party-Germany-evoke-chilling-memories-people-hunting-1930s.html>; accessed 13 October 2015)

• On January 9, 2015, a gunman attacked a kosher supermarket in Paris, France taking hostages, four of whom were ultimately killed (Vivienne Walt, "Paris Jews Reel After Deadly Kosher-Supermarket Attack," *Time,* 11 January 2015; available from: <http://time.com/3663060/paris-terror-attack-jews-kosher-supermarket-siege/>; accessed 13 October 2015).

• In Denmark, a gunman went on a February 14-15, 2015 rampage that wounded several people and killed two, including a security guard at a Copenhagen synagogue (Griff Witte and Karla Adam, "Danish

attacks echo France," *Washington Post,* 16 February 2015; available from: <https://www.washingtonpost.com/world/danish-police-kill-copenhagen-shooting-suspect/2015/02/15/8bed7a70-b50a-11e4-9423-f3d0a1ec335c_story.html>; accessed 13 October 2015).

• Ugly anti-Semitic incidents have erupted around European professional soccer matches, some of which were caught on video, including some fans chanting such hateful slogans as "Hamas, Hamas, Jews to the gas" and "Kill, Kill the Jews" (Michael E. Miller, "Nazi chants at Dutch soccer game expose an ugly blot on 'the beautiful game,'" *Washington Post,* 10 April 2015; available from: <http://www.washingtonpost.com/news/morning-mix/wp/2015/04/10/nazi-chants-at-dutch-soccer-game-expose-an-ugly-blot-on-the-beautiful-game/>; accessed 13 October 2015);

But the problem is not limited to Europe.

In the United States, anti-Semitism is not nearly as much of a "thing of the past" as many Americans would like to believe. Senator Kirsten Gillibrand (D-New York) and the American Jewish Committee hosted a 2015 Capitol Hill briefing decrying "The Rise of Anti-Semitism in the United States and on College Campuses," at which speakers cited Federal Bureau of Investigation statistics showing that over 60 percent of victims of crimes driven by religious hatred were Jewish ("Senator Gillibrand, AJC Hold Congressional Briefing on Rising Anti-Semitism,: American Jewish Committee, 18 June 2015; available from: <http://www.ajc.org/site/apps/nlnet/content3.aspx?c=7oJILSPwFfJSG&b=9286319&ct=14736621&notoc=1>; accessed 13 October 2015). The Anti-Defamation League reported that anti-Semitic incidents (assault, vandalism, and harassment) increased by 21 percent in the United States in the year 2014 ("Audit: In 2014 Anti-Semitic Incidents Rose 21 Percent Across The U.S. In A 'Particularly Violent Year for Jews,'" Anti-Defamation League, 30 March 2015; available from <http://www.adl.org/press-center/press-releases/anti-semitism-usa/adl-audit-in-2014-anti-semitic-inicidents.html#.Vh2f8yt0uT8>; accessed 13 October 2015).

In South Africa, in early 2015, Durban University of Technology's Students Representative Council formally called for the expulsion of, in words attributed to its secretary, "Jewish students, especially those who do not support the Palestinian struggle"—a call thankfully rejected by the university administration (Mpathi Nxumalo, "DUT Jewish call outrage," *Daily News* [Durban, South Africa], 11 February 2015; available from: <http://www.iol.co.za/dailynews/news/dut-jewish-call-outrage-1.1816334>; accessed 13 October 2015).

In many majority-Muslim nations, Jews and other minorities face systemic discrimination and exclusion. A 2014 survey by the Anti-Defamation League of 100 nations, in which 85.9 percent of the world's population lives, found the Middle East and North Africa to be the world region with by far the widest prevalence of negative attitudes toward Jewish people, while finding much anti-Semitism in every major region of the globe ("ADL Global 100: An Index of Anti-Semitism," Anti-Defamation League; available from: <http://global100.adl.org/public/ADL-Global-100-Executive-Summary.pdf>; accessed 13 October 2015). On its website, www.palwatch.org <http://www.palwatch.org>, Palestinian Media Watch—whose work has been publicly appreciated by people of diverse political beliefs, including left-leaning U.S. political leader and prominent United Methodist laywoman Hillary Clinton ("What They're Saying About Us: Senator Hillary Clinton and PMW in joint press conference introducing report on Palestinian schoolbooks," Palestinian Media Watch, 8 February 2007; available from: <http://www.palwatch.org/main.aspx?fi=92&doc_id=101>; accessed 13 October 2015)—has documented numerous number of examples of Palestinian media sources going far beyond criticism of the Israeli government to very broadly direct hatred, dehumanization, and lethal violence against Jews.

The above represents a far from comprehensive overview of the hatred, violence, and marginalization directed against Jewish persons around the world today.

Relation to Middle East Conflict

It is important to be careful in how we talk about the relationship of anti-Semitism to the Arab-Israeli conflict. In seeking to understand root causes of any hatred or violence, we must take care to avoid blaming the victim or rationalizing the wrong decisions of perpetrators. We also reject oversimplifying rhetoric that calls all criticisms of actions of the Israeli government anti-Semitic. The Israeli government, like any other government in the world, is led by fallible human beings who need prophetic challenge at times. But it would also be morally irresponsible and intellectually dishonest to ignore the fact that some criticism of and opposition to Israel is truly anti-Semitic.

We believe it is helpful to consider the following as actions and rhetoric that cross the line from criticisms of Israeli government actions that are within the realm of legitimate disagreement to immoral anti-Semitism:

• Careless echoing of historic anti-Semitic rhetoric, stereotypes, or conspiracy theories in criticisms of Israelis;

• Singling out Israel, the world's lone Jewish state, for condemnation, isolation, punishment, or de-legitimization, according to a harsher standard than is used with other nations;

• Legitimizing, approving, or participating in indiscriminate violence against Jews and/or Israelis;

• Callous dismissal of Israeli concerns about the violence that claims and threatens Jewish lives; or

• Any sort of "collective punishment" or collective blame against all Jews or all Israelis.

The United Methodist Church's Response

In the face of such threats and attacks against our Jewish friends and neighbors, The United Methodist Church must not be silent. We call on our members to:

1. Express their sincere, deep solidarity to their Jewish friends and neighbors in the face of the evil of anti-Semitism;

2. Find and support the efforts of others in combating anti-Semitism in and beyond their communities.

3. Share copies of this resolution with members of their local churches.

We further call on the General Board of Church and Society, the General Board of Global Ministries, and the Office of Christian Unity and Inter-Religious Relationships to seek out appropriate opportunities to:

1. Support efforts of others who are actively fighting anti-Semitism around the world;

2. Promote education about the Holocaust (including encouraging visits to Holocaust museums), about Christianity's sad history of mistreating Jewish people, and about the ongoing problem of anti-Semitism today;

3. Respectfully challenge our ecumenical partners and others with whom we have cooperated if and when they have crossed a line in their political advocacy related to Middle East issues;

4. Share copies of this resolution with leading, representative Jewish organizations, and invite their advice for how The United Methodist Church can be a better ally against anti-Semitism.

Finally, we call on governments around the world to be proactive in working against anti-Semitism, and particularly to protect people from any threat of hateful violence.

Rationale:

At a time when much of the Jewish community is feeling threatened and under attack, it is important for our Church to speak out against these disturbing new developments and to assure our Jewish friends and neighbors that we stand strongly in solidarity with them against all anti-Semitism.

Petitions Identified for the Proposed Group Discernment Process

THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH

Volume 2 **Nashville, Tennessee**

These petitions have been identified for the Group Discernment Process under proposed Rule 44 by the Commission on the General Conference (ADCA Volume 1, pages 93-95). They also appear earlier in the ADCA among the petitions for their respective legislative committees, which would act on them if they were not identified for the Group Discernment Process (see ADCA Volume 2, Sections 1 and 2). They are printed here as a group in the order in which they occur earlier in the ADCA.

Proposed Amendments to the *Book of Discipline,* Resolutions, and Non-Disciplinary Legislation

¶165.D.

Petition Number: 60795-CA-¶165.D-G; Craig, J. Ann - New Paltz, NY, USA.

Justice and Law

Insert sub-paragraph in ¶165.D "Justice and Law" after the first sub-paragraph and before the sub-paragraph beginning "Believing that international justice requires . . . ":

As lesbian, gay, bisexual, and transgender people have worked for civil liberties around the world, awareness of persecution is growing. In more than 70 countries, homosexuality is punishable by prison or execution. Murders of transgender people in the United States are at an all-time high. All United Methodist general board and agencies, central conferences, annual conferences, and local churches are urged to speak out to stop violence against lesbian, gay, bisexual, and transgender people, and to work against laws that would silence, imprison, or execute people based on sexual orientation or gender identity, or based on their support of the rights and human dignity of sexual minorities.

Rationale:

In Acts 8:26-40, the Ethiopian eunuch was first to convert to Christianity. In Matthew 19:12, Jesus includes eunuchs in the kingdom. Today, in 70 countries, the Ethiopian eunuch could be jailed based on perceived sexual orientation or gender identity. Churches must defend the lives of LGBT persons like they are . . .

R5062.

Petition Number: 60895-CA-R5062-G; Mumme, Michael C. - Austin, TX, USA for First UMC of Austin Administrative Board.

Military Service Regardless of Sexual Orientation

Readopt Resolution 5062 with the following deletions:

. . .

~~The United States of America, a nation built on equal rights, presently denies the right of professing homosexuals to actively serve their country, forcing men and women who are gay, lesbian, bisexual, or transgender to assume a "don't ask, don't tell" position when enlisting into military service. This situation is discriminatory, unethical, and regrettable; therefore, we~~ We affirm the stance that ~~the US~~ military service should not exclude persons ~~from service~~ solely on the basis of sexual orientation or gender identity.

Rationale:

In light of the end of "Don't Ask, Don't Tell" in the U.S. armed forces, reaffirming Resolution 5062 with these changes directs our prayerful instruction beyond the United States to all countries.

¶161.B.

Petition Number: 60783-CB-¶161.B-G; Cramer, Phil - Nashville, TN, USA for Belmont UMC. 999 Similar Petitions

Definition of Marriage

Amend ¶ 161.B of the 2012 *Book of Discipline* as follows:

¶ 161 . . .

B) Marriage—We affirm the sanctity of the marriage covenant that is expressed in love, mutual support, personal commitment, and shared fidelity between two persons, who have traditionally been a man and a woman. We believe that God's blessing rests upon such marriage, whether or not there are children of the union. We reject social norms that assume different standards for different sexes ~~women than for men~~ in marriage. ~~We support laws in civil society that define marriage as the union of one man and one woman.~~

Rationale:

reference to marriage as being between a man and a woman should be deleted since it implies that those who are committed to other forms of a monogamous marriage are excluded because of their status and are not affirmed as persons of sacred worth.

¶161.B.

Petition Number: 60784-CB-¶161.B-G; Barker, Amy Valdez - Chicago, IL, USA for Connectional Table. Buchner, Gregory L. - Grand Rapids, MI, USA for West Michigan Annual Conference. Sachen, Kristin L. - Nevada City, CA, USA for California-Nevada Annual Conference. 7 Similar Petitions

A Third Way - Marriage

Amend ¶ 161.B as follows:

B) Marriage—We affirm the sanctity of the marriage covenant that is expressed in love, mutual support, personal commitment, and shared fidelity between <u>two people who are married to each other</u> ~~a man and a woman~~. We believe that God's blessing rests upon such marriage, <u>which is traditionally between one man and one woman</u>, whether or not there are children of the union. We reject social norms that assume different standards for women than for men in marriage. We support laws in civil society that define marriage as the union of one man and one woman.

Rationale:

This change ends Church trials over homosexuality, and it retains the authority of the annual conference to discern suitability for ordination. Bishops retain authority for appointments. Clergy and local churches will continue to have the right of consultation in appointment making processes. Clergy will determine whom to marry to whom.

¶161.B.

Petition Number: 60785-CB-¶161.B-G; Nakanishi, Leanne - Pasadena, CA, USA for California-Pacific Annual Conference. Ryder, Jack E. - LaGrange Park, IL, USA for Northern Illinois Annual Conference. 73 Similar Petitions

Marriage

Amend the *Book of Discipline ¶* 161 B as follows:

We affirm the sanctity of the marriage covenant that is expressed in love, mutual support, personal commitment, and shared fidelity between <u>two persons</u> ~~a man and a woman~~. We believe that God's blessing rests upon such marriage, whether or not there are children of the union. We reject social norms that assume different standards for women than for men in marriage. We support laws in civil society that define marriage as a union of <u>two persons</u>. ~~one man and one woman~~.

Rationale:

U.S. Supreme Court declared marriage equality legal in all 50 States. UM same-sex couples are driven from the church as they turn to other churches or secular ceremonies in local courthouses. All persons, regardless of age, gender, sexual orientation, are entitled to have their human and civil rights ensured.

¶161.B.

Petition Number: 60786-CB-¶161.B-G; Neely, Cindy - Lenexa, KS, USA. 15 Similar Petitions

Equality in Marriage

Amend ¶161.B as follows:

Marriage—We affirm the sanctity of the marriage covenant that is expressed in love, mutual support, personal commitment, and shared fidelity between <u>two persons</u> ~~a man and a woman~~. We believe that God's blessing rests upon such marriage, whether or not there are children of the union. <u>We affirm the equality and mutual responsibility of both partners within the marriage covenant, and</u> ~~We~~ reject social norms that assume different standards for women than for men. ~~in marriage.~~ We support laws in civil society that define marriage as a union of <u>two persons</u>. ~~one man and one woman~~.

Rationale:

The sanctity of marriage is rooted in love, mutual support, personal commitment, and shared fidelity. Sanctity of marriage is in no way tied to the sex of the marriage partners. All committed couples should have equal access

to services of Christian marriage officiated by their pastors, held in their sanctuaries.

¶161.E.

Petition Number: 60793-CB-¶161.E-G; Tooley, Mark - Alexandria, VA, USA.

Gender

Add to the end of ¶ 161.E:

We affirm God's gift of male and female and grieve the anguish leading to gender confusion and attempts at gender change. Loving and godly counsel should emphasize the sacredness of the human body.

¶161.E.

Petition Number: 60882-CB-¶161.E-G; Mumme, Michael C. - Austin, TX, USA for First UMC of Austin Administrative Board.

Sexual Orientation

Amend ¶ 161.E with the addition of the indicated text:

. . . We understand our gender diversity and sexual orientation to be a gift from God, intended to add to the rich variety of human experience and perspective; and we guard against attitudes and traditions that would use this good gift to leave members of one sex more vulnerable in relationships than members of another.

¶161.F.

Petition Number: 60818-CB-¶161.F-G; Messick, Debbie - Oldhams, VA, USA for Ebenezer UMC Council - Oldhams, VA. 71 Similar Petitions

Human Sexuality

Retain the language in ¶ 161.F as it is currently written in the *Book of Discipline* 2012.

Rationale:

We strongly support the current statement in our *Discipline* as it is in agreement with God's Scriptures, i.e., Leviticus 18:22, Deuteronomy 4:2, Hebrews 10:26. We believe in following all of God's word and strongly oppose making changes to accommodate the increasingly liberal views in society today.

¶161.F.

Petition Number: 60819-CB-¶161.F-G; Nakanishi, Leanne - Pasadena, CA, USA for California-Pacific Annual Conference. Ryder, Jack E. - LaGrange Park, IL, USA for Northern Illinois Annual Conference. 20 Similar Petitions

Human Sexuality

Amend the *Book of Discipline ¶* 161.F as follows:

We affirm that sexuality is God's good gift to all persons. We call everyone to responsible stewardship of this sacred gift.

Although all persons are sexual beings whether or not they are married, sexual relations are affirmed only with the covenant of monogamous~~, heterosexual~~ marriage.

We deplore all forms of the commercialization, abuse, and exploitation of sex. We call for strict global enforcement of laws prohibiting the sexual exploitation of children and for adequate protection, guidance, and counseling for abused children. All persons, regardless of age, gender, marital status, ~~or~~ sexual orientation, or gender identity are entitled to have their human and civil rights ensured and to be protected against violence. The Church should support the family in providing age-appropriate education regarding sexuality to children, youth, and adults.

We affirm that all persons are individuals of sacred worth, created in the image of God. All persons need the ministry of the Church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self. ~~The United Methodist Church does not condone the practice of homosexuality and considers this practice incompatible with Christian teaching.~~ We affirm that God's grace is available to all. We will seek to live together in Christian community, welcoming, forgiving, and loving one another, as Christ has loved and accepted us. We implore families and churches not to reject or condemn lesbian and gay members and friends. We commit ourselves to be in ministry for and with all persons.

Rationale:

A fully welcoming UMC is a testament to God's gift of persons of all sexual orientations and gender identities allowing all UM's to offer prayers, presence, gifts, service, witness to further Christ's mission. We welcome, know, love one another as Christ has accepted us, so God may be glorified.

¶161.F.

Petition Number: 60820-CB-¶161.F-G; Barker, Amy Valdez - Chicago, IL, USA for Connectional Table.

Buchner, Gregory L. - Grand Rapids, MI, USA for West Michigan Annual Conference. 9 Similar Petitions

A Third Way - Human Sexuality

Amend ¶ 161.F as follows:

¶ 161.F) *Human Sexuality*—We affirm that sexuality is God's good gift to all persons. We call everyone to responsible stewardship of this sacred gift.

Although all persons are sexual beings whether or not they are married, sexual relations are affirmed only with the covenant of monogamous~~, heterosexual~~ marriage.

We deplore all forms of the commercialization, abuse, and exploitation of sex. We call for strict global enforcement of laws prohibiting the sexual exploitation of children and for adequate protection, guidance, and counseling for abused children. All persons, regardless of age, gender, marital status, or sexual orientation, are entitled to have their human and civil rights ensured and to be protected against violence. The Church should support the family in providing age-appropriate education regarding sexuality to children, youth, and adults.

We affirm that all persons are individuals of sacred worth, created in the image of God. All persons need the ministry of the Church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self. The United Methodist Church historically has not condoned ~~does not condone~~ the practice of homosexuality and has considered ~~considers~~ this practice incompatible with Christian teaching. We affirm that God's grace is available to all. We will seek to live together in Christian community, welcoming, forgiving, and loving one another, as Christ has loved and accepted us. We implore families and churches not to reject or condemn lesbian and gay members and friends. We commit ourselves to be in ministry for and with all persons.

Rationale:

This change ends Church trials over homosexuality, and it retains the authority of the annual conference to discern suitability for ordination. Bishops retain authority for appointments. Clergy and local churches will continue to have the right of consultation in appointment-making processes. Clergy will determine whom to marry to whom.

¶161.F.

Petition Number: 60821-CB-¶161.F-G; Beard, Janet - Minneapolis, MN, USA for Minnesota Annual Conference. McVicker, Elizabeth - Cheyenne, WY, USA for Rocky Mountain Annual Conference. 73 Similar Petitions

Human Sexuality

Amend ¶ 161 F of the *Book of Discipline* as follows:

¶161 F) *Human Sexuality*—We affirm that sexuality is God's good gift to all persons. We call everyone to responsible stewardship of this sacred gift.

Although all persons are sexual beings whether or not they are married, sexual relations are affirmed only with the covenant of monogamous~~, heterosexual~~ marriage.

We deplore all forms of the commercialization, abuse, and exploitation of sex. We call for strict global enforcement of laws prohibiting the sexual exploitation of children and for adequate protection, guidance, and counseling for abused children. All persons, regardless of age, gender, marital status, or sexual orientation, are entitled to have their human and civil rights ensured and to be protected against violence. The Church should support the family in providing age-appropriate education regarding sexuality to children, youth, and adults.

We affirm that all persons are individuals of sacred worth, created in the image of God. All persons need the ministry of the Church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self. ~~The United Methodist Church does not condone the practice of homosexuality and consider this practice incompatible with Christian teaching.~~ We affirm that God's grace is available to all. We will seek to live together in Christian community, welcoming, forgiving, and loving one another, as Christ has loved and accepted us. We implore families and churches not to reject or condemn lesbian and gay members and friends. We commit ourselves to be in ministry for and with all persons.

Rationale:

The United Methodist Church has historically welcomed into membership "all persons without regard to race, color, national origin, status, or economic condition" per Article IV of the Constitution.

¶161.F.

Petition Number: 60822-CB-¶161.F-G; DiPaulo, Joseph - Radnor, PA, USA.

Human Sexuality

Amend the second paragraph of ¶ 161.F with an addition as follows:

. . .

Although all persons are sexual beings whether or not they are married, sexual relations are affirmed only with

the covenant of monogamous, heterosexual marriage. God's design for human sexuality is grounded in creation itself. This is well expressed in the UM marriage ritual: "The covenant of marriage was established by God, who created us male and female for each other." Scripture also depicts the marriage covenant as representing the relationship between Christ and "his bride," the church.

Rationale:

These changes reflect historic biblical teaching as affirmed by the ongoing tradition of the worldwide Christian Church for 2,000 years and provides a biblical foundation in the orders of creation for the "incompatibility" clause of the *Discipline*.

¶161.F.

Petition Number: 60823-CB-¶161.F-G; Lawrence, Jan - Oakton, VA, USA.

Human Sexuality

Amend ¶ 161.F :

¶ 161.F Human Sexuality

We affirm that sexuality is God's good gift to all persons. We call everyone to responsible stewardship of this sacred gift.

Although all persons are sexual beings whether or not they are married, sexual relations are affirmed only within the covenant of monogamous ~~heterosexual~~ marriage.

We deplore all forms of the commercialization, abuse, and exploitation of sex. We call for strict global enforcement of laws prohibiting the sexual exploitation of children and for adequate protection, guidance, and counseling for abused children. All persons, regardless of age, gender, marital status, or sexual orientation, are entitled to have their human and civil rights ensured and to be protected against violence. The Church should support the family in providing age-appropriate education regarding sexuality to children, youth, and adults.

We affirm that all persons are individuals of sacred worth, created in the image of God. All persons need the ministry of the Church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self. ~~The United Methodist Church does not condone the practice of homosexuality and considers this practice incompatible with Christian teaching.~~ We affirm that God's grace is available to all. We will seek to live together in Christian community, welcoming, forgiving, and loving one another, as Christ has loved and accepted us. People of all sexual orientations and gender identities are members of The United Methodist Church. We urge our churches to welcome them equally. We recognize the rights of families created by same-gender marriage as equal to the rights of all other families. We urge our churches to recognize the same-gender families who attend as equal to other families in the church and to be in ministry with and to those families. Children and youth from those families should be treated no differently than children and youth from heterosexual families. We encourage churches in conferences where homosexuality is a criminal offense to offer support to individuals and families impacted by those laws and to stand in opposition to persecution of individuals or those who love them. We implore families and churches not to reject or condemn lesbian and gay members and friends. We commit ourselves to be in ministry for and with all persons.

Rationale:

The definition of *family* has evolved over the history of humankind. Our role as the church is to nurture and support those families, even when some struggle to accept the evolving definition. This version deletes all language condemning homosexuality, creating equality for all families and individuals within the Methodist

¶161.F.

Petition Number: 60824-CB-¶161.F-G; Elrod, Laura - Little Rock, AR, USA for First UMC of Little Rock, AR.

Human Sexuality

Amend the *Book of Discipline*, 2012 ¶ 161.F Human Sexuality as follows:

BOD 2012 ¶ 161.F *Human Sexuality*—We affirm that sexuality is God's good gift to all persons. We call everyone to responsible stewardship of this sacred gift.

Although all persons are sexual beings whether or not they are married, sexual relations are affirmed only with the covenant of monogamous~~, heterosexual~~ marriage.

We deplore all forms of the commercialization, abuse, and exploitation of sex. We call for strict global enforcement of laws prohibiting the sexual exploitation of children and for adequate protection, guidance, and counseling for abused children. All persons, regardless of age, gender, marital status, ~~or~~ sexual orientation, or gender identity are entitled to have their human and civil rights ensured and to be protected against violence. The Church should support the family in providing age-appropriate education regarding sexuality to children, youth, and adults.

We affirm that all persons are individuals of sacred worth, created in the image of God. All persons need the ministry of the Church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self. ~~The United Methodist church does not condone the practice of homosexuality and considers this practice incompatible with Christian teaching.~~ Though faithful United Methodists remain in disagreement regarding our understanding of homosexuality, ~~We~~ we affirm that God's grace is available to all. We will seek to live together in Christian community, welcoming, forgiving, and loving one another, as Christ has loved and accepted us. We implore families and churches not to reject or condemn lesbian and gay members and friends. We commit ourselves to be in ministry for and with all persons.

Rationale:

Disagreements on human sexuality among United Methodists will continue as discussions continue. Removal of this inflammatory language will help facilitate removal of animus during holy conferencing and acknowledge that we "agree to disagree."

The current statement no longer reflects the beliefs of all United Methodists.

Since adoption of the current . . .

¶161.F.

Petition Number: 60825-CB-¶161.F-G; Cramer, Phil - Nashville, TN, USA for Belmont UMC. 999 Similar Petitions

Human Sexuality

Amend ¶ 161.F of the 2012 *Book of Discipline* as follows:

¶ 161

F) Human Sexuality—We affirm that sexuality is God's good gift to all persons. We call everyone to responsible stewardship of this sacred gift.

Although all persons are sexual beings whether or not they are married, sexual relations are affirmed only with the covenant of monogamous~~, heterosexual~~ marriage, which has traditionally been between a man and a woman . . .

Rationale:

Reference to "heterosexual" marriage should be deleted since it implies that persons committed to other forms of a monogamous marriage are excluded because of their status and are not affirmed as persons of sacred worth.

¶161.F.

Petition Number: 60826-CB-¶161.F-G; Hay, Kari S. - Oslo, Norway for Bjoelsen UMC Council. 2 Similar Petitions

Human Sexuality

Amend ¶ 161.F) Human sexuality:

We affirm that sexuality is God's good gift to all persons.

We call everyone to responsible stewardship of this sacred gift.

~~Although all persons are sexual beings whether or not they are married, sexual relations are affirmed only with the covenant of monogamous, heterosexual marriage.~~ We deplore all forms of the commercialization, abuse, and exploitation of sex. We call for strict global enforcement of laws prohibiting the sexual exploitation of children and for adequate protection, guidance, and counseling for abused children. All persons, regardless of age, gender, marital status, or sexual orientation, are entitled to have their human and civil rights ensured and to be protected against violence. The Church should support the family in providing age-appropriate education regarding sexuality to children, youth, and adults.

We affirm that all persons are individuals of sacred worth, created in the image of God. All persons need the ministry of the Church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self. ~~The United Methodist Church does not condone the practice of homosexuality and consider this practice incompatible with Christian teaching.~~ We affirm that God's grace is available to all. We will seek to live together in Christian community, welcoming, forgiving, and loving one another, as Christ has loved and accepted us. We implore families and churches not to reject or condemn lesbian and gay members and friends. We commit ourselves to be in ministry for and with all persons.

Rationale:

This change will allow, not force, official ceremonies which bless and celebrate homosexual unions. It will allow clergy to follow their theological conviction, faith, and conscience regarding the concept of love and righteousness for all human beings.

¶161.F.

Petition Number: 60827-CB-¶161.F-G; Miles, Rebekah L. - Dallas, TX, USA.

Human Sexuality

Amend ¶ 161.F as follows:

We affirm that sexuality is God's good gift to all persons. We call everyone to responsible stewardship of this sacred gift.

Although all persons are sexual beings whether or not they are married, most Christian churches through history have affirmed sexual relations ~~are affirmed~~ only within the covenant of monogamous, heterosexual marriage. A growing number of Christians affirm both monogamous heterosexual and monogamous same-sex marriage. We recognize that many faithful Christians disagree, and we commit to disagree with respect and love.

We deplore all forms of the commercialization, abuse, and exploitation of sex. We call for strict global enforcement of laws prohibiting the sexual exploitation of children and for adequate protection, guidance, and counseling for abused children. All persons, regardless of age, gender, marital status, or sexual orientation, are entitled to have their human and civil rights ensured and to be protected against violence. The Church should support the family in providing age-appropriate education regarding sexuality to children, youth, and adults.

We affirm that all persons are individuals of sacred worth, created in the image of God. All persons need the ministry of the Church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self. ~~The United Methodist Church does not condone the practice of homosexuality and considers this practice incompatible with Christian teaching.~~ We affirm that God's grace is available to all. We will seek to live together in Christian community, welcoming, forgiving, and loving one another, as Christ has loved and accepted us. We implore families and churches not to reject or condemn lesbian and gay members and friends. We commit ourselves to be in ministry for and with all persons.

Rationale:

The current language is unnecessarily harsh and narrow. It hinders our mission to make disciples for the transformation of the world and makes us sound like ogres. When the language was passed, a small fraction of the U.S. population supported same-sex marriage. Now support is pushing 60 percent including among Christians.

¶161.F.

Petition Number: 60828-CB-¶161.F-G; Jensen, Diane - Ft. Calhoun, NE, USA for Great Plains Annual Conference.

Human Sexuality

Amend the third paragraph of ¶ 161.F as follows:

. . .

We affirm that all persons are individuals of sacred worth, created in the image of God. All persons need the ministry of the Church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self. ~~The United Methodist Church does not condone the practice of homosexuality and considers this practice incompatible with Christian teaching.~~ While a significant majority of United Methodists continue to hold the long-standing belief that homosexual practice is incompatible with Christian teaching, we acknowledge and respect differences of opinion of human sexuality. We affirm that God's grace is available to all. We will seek to live together in Christian community, welcoming, forgiving, and loving one another, as Christ has loved and accepted us. We implore families and churches not to reject or condemn lesbian and gay members and friends. We commit ourselves to be in ministry for and with all persons.

Rationale:

Since 1972 The United Methodist Church has taken increasingly firmer positions opposing non-heterosexual orientations. Attempting to make all United Methodists conform to traditional beliefs has not decreased denominational tension. This petition attempts to relocate decision making to the appropriate level, i.e., annual conference and pastors, and ease tension.

¶161.F.

Petition Number: 60829-CB-¶161.F-G; Perez, Lyssette N. - Rockaway, NJ, USA for UMC of the Rockaways Reconciling Ministries Team.

Human Sexuality

Amend ¶ 161.F as follows:

F) Human Sexuality—We affirm that sexuality is God's good gift to all persons. We call everyone to responsible stewardship of this sacred gift.

Although all persons are sexual beings whether or not they are married, sexual relations are affirmed only with the covenant of monogamous~~, heterosexual~~ marriage.

We deplore all forms . . .

We affirm that all persons are individuals of sacred worth, created in the image of God. All persons need to ministry of the Church in their struggles for human fulfillment, as well as the spiritual and emotional care of fellowship that enables reconciling relationships with God, with others and with self. ~~The United Methodist Church does not condone the practice of homosexuality and considers this practice incompatible with Christian teaching.~~ United Methodists are of two minds when it comes to the practice of homosexuality, even as we continue in dialogue with each other. Some sincerely believe that this practice is incompatible with Christian teaching. Others equally sincerely believe that homosexuals, as well as heterosexuals, are children of God who have access to God's good gift of sexuality to all persons subject to the same criteria of love, loyalty, and faithfulness. With no firm consensus on this matter, United Methodists are urged, regardless of their position, to continue this dialogue, approaching it in earnest prayer and rigorous study as we are called to do regarding the issue of sexuality itself. In those locations where same-sex marriage is legal, pastors and local churches are free to conduct such ceremonies consistent with their conscience and stated beliefs. No pastor can be forced to conduct such ceremonies against her or his conscience and beliefs. And no local church can be forced to conduct such ceremonies if against their stated beliefs as officially approved by the appropriate governing body. We affirm that God's grace is available to all. We will seek to live together in Christian community, welcoming, forgiving, and loving one another, as Christ has loved and accepted us. We implore families and churches not to reject or condemn lesbian and gay members and friends. We commit ourselves to be in ministry for and with all persons.

¶161.F.

Petition Number: 60830-CB-¶161.F-G; Girrell, Rebecca - Lebanon, NH, USA.

Human Sexuality

Amend the *Book of Discipline* ¶ 161.F as follows:

F) *Human Sexuality*—We affirm that sexuality is God's good gift to all persons. We call everyone to responsible, healthy, and consensual stewardship of this sacred gift.

[DELETE the remainder of paragraph 161.F.]

Rationale:

A principle should be a statement of what we believe (not what we deplore), and something on which The UMC can largely agree. Rather than debate the remainder of the paragraph, this names what we can affirm. Additions of consent and health sum up the major remaining concerns.

¶161.F.

Petition Number: 60831-CB-¶161.F-G; Watts, Bill - Uniontown, OH, USA.

Human Sexuality

Amend the *Book of Discipline*, ¶ 161.F as follows:

F) *Human Sexuality*—We affirm that sexuality is God's good gift to all people ~~persons~~. We call everyone to responsible stewardship of this sacred gift.

Although all people ~~persons~~ are sexual beings whether or not they are married, sexual relations are affirmed only with the covenant of monogamous~~, heterosexual~~ marriage.

We deplore all forms of the commercialization, abuse, and exploitation of sex. We call for strict global enforcement of laws prohibiting the sexual exploitation of children and for adequate protection, guidance, and counseling for abused children. All people ~~persons~~, regardless of age, gender, marital status, or sexual orientation, are entitled to have their human and civil rights ensured and to be protected against violence. The Church should support the family in providing age-appropriate education regarding sexuality to children, youth, and adults.

We affirm that all people ~~persons~~ are individuals of sacred worth, created in the image of God. All people ~~persons~~ need the ministry of the Church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self. ~~The United Methodist Church does not condone the practice of homosexuality and consider this practice incompatible with Christian teaching.~~ We affirm that God's grace is available to all. We will seek to live together in Christian community, welcoming, forgiving, and loving one another, as Christ has loved and accepted us. We implore families and churches not to reject or condemn lesbian and gay members and friends. We commit ourselves to be in ministry for and with all people ~~persons.~~

Rationale:

The current position of The UMC is in direct opposition to a basic Wesleyan tenet that we are to "Do no harm" because individuals, families, and the Church have been hurt continuously by the current stance of The UMC. The current language in the *Book of Discipline* is judgmental, condemnatory . . .

¶161.F.

Petition Number: 60832-CB-¶161.F-G; Hallenbeck, Ralph - Honaker, VA, USA.

Human Sexuality

Amend ¶ **161 F** of *The Book of Discipline of The United Methodist Church* as follows:

We affirm that sexuality . . . education regarding sexuality to children, youth, and adults.

As The United Methodist Church we reject any effort within the educational system to normalize sexual lifestyles that are in contrast to the traditional teachings of the Church. For this reason, no student of a public or private institution of learning, who is likewise a member or participant of a United Methodist congregation, should be compelled by an instructor or school administrator, to be instructed in the teaching of homosexuality as moral, natural, good, and just way of life and that no student be compelled to read any book or publication of any kind portraying homosexuality as a moral, natural, good, and just way of life. We support an educational policy that requires parental notification and consent prior to any unit, lesson, or presentation in which the issue of homosexuality is presented in the classroom.

We affirm that all persons are individuals of sacred worth . . .

Rationale:

Whereas ¶ 613 and ¶ 806.9 of (2012) *Discipline* clearly state that The UMC funds shall not be used to promote the acceptance of homosexuality, it is therefore logically consistent that we would also disapprove of the indoctrination of students within the educational system. We ought to be concerned that children and youth . . .

¶161.F.

Petition Number: 60833-CB-¶161.F-G; Sims, Mary Jo - Deer Park, MD, USA for Baltimore-Washington Annual Conference. Hodge, Jeff - Syracuse, NY, USA for Upper New York Annual Conference. Reaves, Susan - King George, VA, USA for Virginia Annual Conference. 999 Similar Petitions

Human Sexuality

Amend ¶ 161.F as follows:

We affirm that all persons are individuals of sacred worth, created in the image of God. All persons need the ministry of the Church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self. ~~The United Methodist Church does not condone the practice of homosexuality and considers this practice incompatible with Christian teaching.~~ We affirm that God's grace is available to all . . .

¶161.F.

Petition Number: 60834-CB-¶161.F-G; Sachen, Kristin L. - Nevada City, CA, USA for California-Nevada Annual Conference.

Human Sexuality

Amend the *Book of Discipline* ¶ 161.F as follows:

¶ 161.F) Human Sexuality—We affirm . . .

Although all . . .

We deplore . . .

We affirm that all persons are individuals of sacred worth, created in the image of God. All persons need the ministry of the Church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self. The United Methodist Church historically has not condoned ~~does not condone~~ the practice of homosexuality and has considered ~~considers~~ this practice incompatible with Christian teaching. We affirm that God's grace is available to all . . .

Rationale:

This resolution supports a resolution that the Connectional Table intends to offer at the General Conference in 2016 as they work to provide a pragmatic alternative for the General Conference that reflects the importance of grace for our denomination and seeks to open up spaces where grace can abound. According . . .

¶161.F.

Petition Number: 60835-CB-¶161.F-G; Hall, Russell - Tomball, TX, USA for Texas Annual Conference.

Human Sexuality

Amend ¶ 161 F:

~~We affirm that sexuality is God's good gift to all persons. We call everyone to responsible stewardship of this sacred gift. Although all persons are sexual beings whether or not they are married, sexual relations are affirmed only with the covenant of monogamous, heterosexual marriage.~~

~~We deplore all forms of the commercialization, abuse, and exploitation of sex. We call for strict global enforcement of laws prohibiting the sexual exploitation of~~

~~children and for adequate protection, guidance, and counseling for abused children. All persons, regardless of age, gender, marital status, or sexual orientation, are entitled to have their human and civil rights ensured and to be protected against violence. The Church should support the family in providing age-appropriate education regarding sexuality to children, youth, and adults.~~

~~We affirm that all persons are individuals of sacred worth, created in the image of God. All persons need the ministry of the Church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self. The United Methodist Church does not condone the practice of homosexuality and considers this practice incompatible with Christian teaching. We affirm that God's grace is available to all. We will seek to live together in Christian community, welcoming, forgiving, and loving one another, as Christ has loved and accepted us. We implore families and churches not to reject or condemn lesbian and gay members and friends. We commit ourselves to be in ministry for and with all persons.~~

Substitute the following:

By the design of God, human sexuality is a gift intended to bless the lives of all those who are created in the image of God. The gift of our sexuality, however, is one that requires careful stewardship and exercise. In our historic understanding of the Scriptures, sexual relations are to be affirmed only when practiced within the legal and spiritual covenant of a loving and monogamous marriage between one man and one woman.

We reject all expressions of sexual behavior that do not recognize the sacred worth of each individual, or that seek to exploit, abuse, objectify, or degrade others, particularly any who may be unable to defend themselves. We similarly grieve at the destructive impact of promiscuity, infidelity, bigamy, multiple or serial marriages, pornography, human trafficking, and all attempts to commercialize the gift of human sexuality within our societies.

We affirm that God's grace is available to all and we commit ourselves to be in ministry for and with all persons. Toward that end, we similarly exhort those within our families and churches not to reject or condemn any individuals based upon their gender, sexual identity or orientation, and we call upon our congregations to be welcoming to every individual who stands in need of the grace of God.

Rationale:

The current statement from 1972 includes language some find abrasive, singling out one segment while failing to reflect broader issues around human sexuality. The revision maintains our position but is more gracious in tone. It recognizes the historic UMC stance, while acknowledging that people of faith may hold other views.

¶161.F.

Petition Number: 60836-CB-¶161.F-G; Lambrecht, Thomas A. - The Woodlands, TX, USA.

Human Sexuality

Amend ¶ 161 F as follows:

~~We affirm that sexuality is God's good gift to all persons. We call everyone to responsible stewardship of this sacred gift. Although all persons are sexual beings whether or not they are married, sexual relations are affirmed only with the covenant of monogamous, heterosexual marriage.~~

~~We deplore all forms of the commercialization, abuse, and exploitation of sex. We call for strict global enforcement of laws prohibiting the sexual exploitation of children and for adequate protection, guidance, and counseling for abused children. All persons, regardless of age, gender, marital status, or sexual orientation, are entitled to have their human and civil rights ensured and to be protected against violence. The Church should support the family in providing age-appropriate education regarding sexuality to children, youth, and adults.~~

~~We affirm that all persons are individuals of sacred worth, created in the image of God. All persons need the ministry of the Church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self. The United Methodist Church does not condone the practice of homosexuality and considers this practice incompatible with Christian teaching. We affirm that God's grace is available to all. We will seek to live together in Christian community, welcoming, forgiving, and loving one another, as Christ has loved and accepted us. We implore families and churches not to reject or condemn lesbian and gay members and friends. We commit ourselves to be in ministry for and with all persons.~~

By the design of God, human sexuality is a gift intended to bless the lives of all persons. The gift of our sexuality, however, is one that requires careful stewardship and exercise. In our historic understanding of the Scriptures, sexual relations are to be affirmed only when practiced within the legal and spiritual covenant of a loving and monogamous marriage between one man and one woman. Therefore, we believe that sex before marriage,

adultery, polygamy, and same-sex relations are contrary to God's design and do not lead to human flourishing.

We reject all expressions of sexual behavior that do not recognize the sacred worth of each individual, or that seek to exploit, abuse, objectify, or degrade others, particularly any who may be unable to defend themselves. We similarly grieve at the destructive impact of promiscuity, infidelity, bigamy, multiple or serial marriages, pornography, human trafficking, and all attempts to commercialize the gift of human sexuality within our societies.

We affirm that God's grace is available to all and we commit ourselves to be in ministry for and with all persons. Toward that end, we similarly exhort those within our families and churches not to reject or condemn any individuals based upon their gender, sexual identity or orientation, and we call upon our congregations to be welcoming to every individual, as all stand in need of the grace of God.

Rationale:

The current statement singles out one segment while failing to reflect broader issues around human sexuality. The revision maintains our position but is more gracious in tone. It clearly states the historic UMC stance, consistent with Scripture and tradition, while framing our teaching in a broader context.

¶161.F.

Petition Number: 60883-CB-¶161.F-G; Mumme, Michael C. - Austin, TX, USA for First UMC of Austin Administrative Board.

Human Sexuality

Amend ¶ 161.F by the deletion and addition of the indicated text:

~~We affirm that sexuality is God's good gift to all persons. We call everyone to responsible stewardship of this sacred gift.~~ We recognize that sexuality is a good gift of God, and we believe persons may be fully human only when that gift is acknowledged and affirmed by themselves, the Church, and society. We call all persons to disciplines that lead to the fulfillment of themselves, others, and society in the stewardship of this gift. Medical, theological, and humanistic disciplines should combine in a determined effort to understand human sexuality more completely.

Although all persons are sexual beings whether or not they are married, sexual relations are affirmed only with the covenant of monogamous~~, heterosexual~~ marriage.

We deplore all forms of the commercialization, abuse, and exploitation of sex. We call for strict global enforcement of laws prohibiting the sexual exploitation of children and for adequate protection, guidance, and counseling for abused children. All persons, regardless of age, gender, marital status, or sexual orientation, are entitled to have their human and civil rights ensured and to be protected against violence. The Church should support the family in providing age-appropriate education regarding sexuality to children, youth, and adults.

We affirm that all persons are individuals of sacred worth, created in the image of God. All persons need the ministry of the Church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self. ~~The United Methodist Church does not condone the practice of homosexuality and considers this practice incompatible with Christian teaching.~~ We affirm that God's grace is available to all. We will seek to live together in Christian community, welcoming, forgiving, and loving one another, as Christ has loved and accepted us. We implore families and churches not to reject or condemn lesbian and gay members and friends. We commit ourselves to be in ministry for and with all persons.

¶161.F.

Petition Number: 60903-CB-¶161.F-G; Hodge, Jeff - Syracuse, NY, USA for Upper New York Annual Conference.

Human Sexuality

Amend ¶ 161.F as follows:

~~*Human Sexuality* - We affirm that sexuality is God's good gift to all persons. We call everyone to responsible stewardship of this sacred gift.~~

~~Although all persons are sexual beings whether or not they are married, sexual relations are affirmed only with the covenant of monogamous, heterosexual marriage.~~

~~We deplore all forms of commercialization, abuse, and exploitation of sex. We call for strict global enforcement of laws prohibiting the sexual exploitation of children and for adequate protection, guidance, and counseling for abused children. All persons, regardless of age, gender, marital status, or sexual orientation, are entitled to have their human and civil rights ensured and to be protected against violence. The Church should support the family in providing age-appropriate education regarding sexuality to children, youth, and adults.~~

We affirm that all persons are individuals of sacred worth, created in the image of God. All persons need the ministry of the Church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self. ~~The United Methodist Church does not condone the practice of homosexuality and considers this practice incompatible with Christian teaching.~~ We affirm that God's grace is available to all.

Rationale:

Bring *The Book of Discipline of The United Methodist Church* into a greater consistency with God's love for us, as expressed in the Bible and experienced by our receipt of His grace; to help us in our struggle to love God with the completeness called for in the Bible;

¶161.F.

Petition Number: 60944-CB-¶161.F-G; Howe, Margaret - New Paltz, NY, USA for New York Annual Conference.

Human Sexuality

Amend ¶ 161.F) *Human Sexuality* as follows:

~~We affirm that sexuality is God's good gift to all persons. We call everyone to responsible stewardship of this sacred gift.~~

~~Although all persons are sexual beings whether or not they are married, sexual relations are affirmed only with the covenant of monogamous, heterosexual marriage.~~

~~We deplore all forms of the commercialization, abuse, and exploitation of sex. We call for strict global enforcement of laws prohibiting the sexual exploitation of children and for adequate protection, guidance, and counseling for abused children. All persons, regardless of age, gender, marital status, or sexual orientation, are entitled to have their human and civil rights ensured and to be protected against violence. The Church should support the family in providing age-appropriate education regarding sexuality to children, youth, and adults.~~

~~We affirm that all persons are individuals of sacred worth, created in the image of God. All persons need the ministry of the Church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self. The United Methodist Church does not condone the practice of homosexuality and consider this practice incompatible with Christian teaching. We affirm that God's grace is available to all. We will seek to live together in Christian community, welcoming, forgiving, and loving one another, as Christ has loved and accepted us. We implore families and churches not to reject or condemn lesbian and gay members and friends. We commit ourselves to be in ministry for and with all persons. (See Judicial Council Decision 702.)~~

As a part of the body of Christ, we affirm all people are individuals of sacred worth, created in the image of God. We affirm human sexuality as God's good gift to all persons. We affirm it as an intrinsic part of our personhood, and as a rich, complex element of human life.

Our faith tradition spells out the importance of a comprehensive approach to human sexuality that relies on an examination of scriptural principles, an application of the tenets of Wesleyan theology, and a prophetic witness to God's grace in a broken world. We believe that each of these sources mandates welcome to all God's people within the life of the church.

We call all people to responsible stewardship of this sacred gift of human sexuality. We reject all forms of commercialization, abuse, and exploitation of relationships merely for sexual gratification.

We commit our life together to the eradication of homophobia and heterosexism. We implore church members, clergy, and congregations not to reject or condemn lesbian and gay members or their families and friends.

All persons, regardless of age, gender, marital status, sexual orientation, gender identity, and gender expression are entitled to have their human and civil rights ensured and to be protected against violence and all forms of discrimination. We call for strict global enforcement of laws prohibiting the sexual exploitation of children and for effective protection, guidance, and counseling for abused children.

We commit ourselves to be in ministry for and with all persons. We are called to create safe spaces for people, young and old, to discuss concerns related to human sexuality and healthy human relationships. We support the provision of age-appropriate, comprehensive sexuality education for children, youths, and adults. All persons deserve the ministry of the Church in their struggle for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self.

Rationale:

We affirm all people are of sacred worth, created in the image of God. We affirm human sexuality as God's good gift to all persons. We commit ourselves to be in ministry for and with all persons.

¶161.F.

Petition Number: 60977-CB-¶161.F-G; Sterling, Jeffrey D. - Allison Park, PA, USA for Northeast Jurisdiction Committee on Ministry.

Human Sexuality

Amend ¶ 161.F as marked below:

F) Human Sexuality—We affirm . . .

Although all persons are sexual beings whether or not they are married, sexual relations are affirmed only with the covenant of monogamous ~~heterosexual~~ marriage.

We deplore all forms . . .

We affirm that all persons are individuals of sacred worth, created in the image of God. All persons need the ministry of the Church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self. ~~The United Methodist Church does not condone the practice of homosexuality and considers this practice incompatible with Christian teaching.~~ We affirm that God's grace is available to all. We will seek to live together in Christian community, welcoming, forgiving, and loving one another, as Christ has loved and accepted us. We implore families and churches not to reject or condemn lesbian and gay members and friends. We commit ourselves to be in ministry for and with all persons.

The United Methodist Church has understood the "practice" of homosexuality as "incompatible with Christian teachings," and has not permitted "self-avowed, practicing homosexuals" to be candidates for ministry, nor has it permitted its clergy to perform same-sex unions or churches to host these ceremonies.

During the same period, a significant portion of The United Methodist Church has questioned the official position of the church.

Because of this continuing theological and ethical conversation concerning homosexuality, The United Methodist Church allows freedom in the decisions of annual conferences regarding candidacy for ministry; freedom of clergy regarding the performance of same-sex unions; and freedom of local churches regarding hosting of same-sex marriages or unions.

Rationale:

This legislation enables ministry with LGBTQ persons, while allowing each clergyperson, church, and annual conference freedom to abide by decisions of conscience.

¶161.F

Petition Number: 61041-CB-¶161.F-G; Wiley, David E. III - Allendale, NJ, USA for Greater New Jersey Annual Conference.

Human Sexuality

BOD 2012 ¶ 161.F) *Human Sexuality*—We affirm that sexuality is God's good gift to all persons. We call everyone to responsible stewardship of this sacred gift.

Although all persons are sexual beings whether or not they are married, sexual relations are affirmed only with the covenant of monogamous~~, heterosexual~~ marriage.

We deplore all forms of the commercialization, abuse, and exploitation of sex. We call for strict global enforcement of laws prohibiting the sexual exploitation of children and for adequate protection, guidance, and counseling for abused children. All persons, regardless of age, gender, marital status, ~~or~~ sexual orientation, or gender identity are entitled to have their human and civil rights ensured and to be protected against violence. The Church should support the family in providing age-appropriate education regarding sexuality to children, youth, and adults.

We affirm that all persons are individuals of sacred worth, created in the image of God. All persons need the ministry of the Church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self. ~~The United Methodist Church does not condone the practice of homosexuality and considers this practice incompatible with Christian teaching.~~ We affirm that God's grace is available to all. We will seek to live together in Christian community, welcoming, forgiving, and loving one another, as Christ has loved and accepted us. We implore families and churches not to reject or condemn anyone and commit ourselves to be in ministry for and with all persons.

¶161.I

Petition Number: 60884-CB-¶161.I-G; Mumme, Michael C. - Austin, TX, USA for First UMC of Austin Administrative Board.

Sexual Harassment

Amend ¶ 161.I with the addition and deletion of the indicated text:

We believe human sexuality is God's good gift. One abuse of this good gift is sexual harassment. We define sexual harassment as any unwanted sexual comment, advance, or demand, either verbal or physical, that is reasonably perceived by the recipient as demeaning, intimidating, or coercive. Sexual harassment must be understood as an exploitation of a power relationship rather than as an exclusively sexual issue. Sexual harassment includes, but is not limited to, the creation of a hostile

or abusive working environment resulting from discrimination on the basis of gender, gender identity, or sexual orientation.

Contrary to the nurturing community, sexual harassment creates improper, coercive, and abusive conditions wherever it occurs in society. Sexual harassment undermines the social goal of equal opportunity and ~~the~~ a climate of mutual respect ~~between men and women~~. Unwanted sexual attention is wrong and discriminatory. Sexual harassment interferes with the moral mission of the Church.

¶161.L.

Petition Number: 60885-CB-¶161.L-G; Mumme, Michael C. - Austin, TX, USA for First UMC of Austin Administrative Board.

Adoption

Amend ¶ 161.L by the addition of the indicated text:

Children are a gift from God . . . We affirm and support the adoptive parent(s)' desire to rear an adopted child as they would a biological child, regardless of the sexual orientation of the adoptive parent(s). When circumstances warrant adoption . . .

¶161.N.

Petition Number: 60794-CB-¶161.N-G; Lawrence, Jan - Oakton, VA, USA.

Suicide

Amend ¶161.N:

¶161.N *Suicide*

We believe that suicide is not the way a human life should end. Often suicide is the result of untreated depression, or untreated pain and suffering. The church has an obligation to see that all persons have access to needed pastoral and medical care and therapy in those circumstances that lead to loss of self- worth**,** suicidal despair, and/or the desire to seek physician-assisted suicide.

The suicide rate among youth continues to grow, particularly among LGBT youth, who are five times more likely to attempt suicide. It is essential that the church minister to at-risk youth in our congregations and in our communities, providing the love, care, acceptance, and encouragement essential to health and well-being.

We encourage the church to provide education to address the biblical, theological, social, and ethical issues related to death and dying, including suicide. United Methodist theological seminary courses should also focus on issues of death and dying, including suicide.

Rationale:

Our role as the church is to love and nurture our youth into adulthood and beyond. Many LGBT youth consider suicide because of the struggle the church has in welcoming and accepting them. They feel ostracized and it can be particularly harmful for those with a solid foundation of growing

¶162.B.

Petition Number: 60853-CB-¶162.B-G; Tooley, Mark - Alexandria, VA, USA.

Protections for Religious Believers and Others

Add to end of ¶ 162.B: We also affirm the legal rights of religious believers and communities, with others in society, to espouse traditional marriage and chastity.

¶162.J.

Petition Number: 60777-CB-¶162.J-G; Bonner, Jane L. - Thornton, PA, USA. 1 Similar Petition

Equal Rights

Amend *Discipline* ¶162.*J* as follows:

J) Equal Rights Regardless of Sexual Orientation or Sexual Identity—Certain basic human rights and civil liberties are due all persons; no one should be denied them due to sexual orientation or sexual identity. ~~We are committed to supporting those rights and liberties for all persons, regardless of sexual orientation.~~ We see a clear issue of simple justice in protecting the rightful claims where people have shared material resources, pensions, guardian relationships, mutual powers of attorney, and other such lawful claims typically attendant to contractual relationships that involve shared contributions, responsibilities, and liabilities, and equal protection before the law. Moreover, we ~~support efforts to stop violence and other forms of coercion against all persons, regardless of sexual orientation~~ are committed to opposing and speaking out against any form of violence, coercion, ridicule, stigmatization or marginalization directed toward individuals who self-identify as either homosexual or former homosexual or as LGBT or ex-gay.

Rationale:

Society increasingly ignores and disdains individuals who leave a homosexual orientation or LGBT identity. The United Methodist Church should recognize their real life experiences and offer them encouragement and compassion in their discipleship. This can be done with-

out endorsing any particular program or organization or expressing antipathy toward anyone else.

¶162.J.

Petition Number: 60778-CB-¶162.J-G; Nakanishi, Leanne - Pasadena, CA, USA for California-Pacific Annual Conference. Ryder, Jack E. - LaGrange Park, IL, USA for Northern Illinois Annual Conference. 1 Similar Petition

Equal Rights

Amend the *Book of Discipline* ¶ 162.J as follows:

Certain basic human rights and civil liberties are due all persons. We are committed to supporting those rights and liberties for all persons, regardless of sexual orientation. We see a clear issue of simple justice in protecting the rightful claims where people have shared material resources, pensions, guardian relationships, mutual powers of attorney, civil marriage, civil unions, and other such lawful claims typically attendant to contractual relationships that involve shared contributions, responsibilities, and liabilities, and equal protection before the law. Moreover, we support efforts to stop violence and other forms of coercion against all persons, regardless of sexual orientation.

Rationale:

It is now time for The United Methodist Church to fully embrace and accept members of the denomination regardless of sexual orientation or gender identity.

¶162.J.

Petition Number: 60886-CB-¶162.J-G; Mumme, Michael C. - Austin, TX, USA for First UMC of Austin Administrative Board.

Criminalization of Homosexuality

Amend ¶ 162.J by the addition of the indicated text:

Certain basic human rights . . . Moreover, we support efforts to stop violence and other forms of coercion against all persons, regardless of sexual orientation. We reject laws that criminalize homosexuality.

¶162.J.

Petition Number: 60887-CB-¶162.J-G; Mumme, Michael C. - Austin, TX, USA for First UMC of Austin Administrative Board.

Right to Marry

Amend ¶ 162.J by the addition of the indicated text:

Certain basic human rights and civil liberties, including the right to marry, are due all persons.

R2021.

Petition Number: 60892-CB-R2021-G; Mumme, Michael C. - Austin, TX, USA for First UMC of Austin Administrative Board.

Adoption in a Global Context

Readopt Resolution 2021 with the following bullet point added:

• encourage adoptive parents . . .

• support regulations . . .

• support regulations and policies that enable all qualified persons, regardless of sexual orientation or marital status, to become adoptive parents;

• promote conditions . . .

R2041.

Petition Number: 60801-CB-R2041-G; Russell, Earlene - Palmerton, PA, USA.

Prohibit Homosexual Marriage

Amendment to be added after last paragraph of Resolution 2041

Whereas a sociological view on homosexuality sets human affectionate sexual love above the law of God; this is not in accordance with Jesus' teaching that love is the law. Jesus' teaching on love does not include what the Bible views as immoral sexual acts. To attempt to bring honor to any act that the Bible teaches is immoral would be to set the act against the law.

WHEREAS, in Matthew 22:37-40 Jesus taught that love sums up the law;

Whereas, in Matthew 5:17-20 Jesus assures he has not come to abolish the law or the prophets;

Whereas, in Matthew 5:17-19 Jesus asserts that every minute requirement of the law is valid and will be fulfilled, and that any violation of any one of the most insignificant of these requirements involves the infringement of the whole law;

Whereas, the apostles taught and preached against sexual acts that are against biblical law;

Whereas, in 2 Corinthians 11:1-15 Paul warns against false apostles infiltrating the church. He advises that leaders of the church not be deceived as Eve was by the ser-

pent's cunning, and not to let their minds be somehow led astray from sincere and pure devotion to Christ;

Therefore, be it resolved, that The United Methodist Church in its commitment to uphold biblical law shall not allow pastors to perform marriage ceremonies for homosexual couples, to do so would be condoning an act that is socially accepted as love but breaks God's law.

R2041.

Petition Number: 60891-CB-R2041-G; Mumme, Michael C. - Austin, TX, USA for First UMC of Austin Administrative Board.

Church to Be in Ministry to Persons of All Sexual Orientations

Readopt Resolution 2021 with the following addition:

. . . ("Teen Sexual Identity and Suicide Risk," 2004 and 2008 *Book of Resolutions*). Because ~~T~~the teachings and actions of Jesus demonstrated radical inclusion of those rejected by mainstream society, we are called to renew our commitment to become faithful witnesses to the gospel, not alone to the ends of the earth, but also the depths of our common life and work (Preamble to the Social Principles) . . .

R2041.

Petition Number: 60897-CB-R2041-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Church to Be in Ministry to Persons of All Sexual Orientations

Amend Resolution 2041.

Replace first paragraph:

We affirm our belief in the infinite worth and value of each individual because all are human beings created by God and loved through and by Jesus Christ, and we affirm all persons as equally valuable in the sight of God (Preamble to Social Principles). Baptism is God's gift of unmerited grace through the Holy Spirit and marks the entrance of persons into the church and its ministries of love, justice, and service (¶ 305, *Book of Discipline*) We affirm that through baptism God has made us members of one body of Christ so that all who follow Jesus have spiritual gifts to share for the common good (1 Corinthians 12:4-27). In addressing the nurturing function of Christian fellowship, our United Methodist Social Principles assert that human sexuality is a complex gift of which we have limited understanding (¶ 161F). "We affirm that all persons are individuals of sacred worth, created in the image of God, and that all persons need the ministry and guidance of the church in their struggles for human fulfillment, as well as the spiritual and emotional care of a fellowship that enables reconciling relationships with God, with others, and with self" (¶ 161F). "The inherent dignity of human beings is the foundation of all human rights. The Universal Declaration of Human Rights recognizes that 'all human beings are born free and equal in dignity and rights,' and 'governments are bound to protect them.' The declaration specifies that everyone is entitled to equal protection under the law, and that everyone has the right to security of the person and to protection against violence or bodily harm" ("Affirmation of Human Rights of All People," Statement by the Board of Directors of the General Board of Church and Society of The United Methodist Church, March 1, 2014).

Create new second paragraph with amendments:

Those seeking a deeper understanding of their ~~An individual confronting his or her~~ own ~~minority~~ sexual orientation and/or ~~that~~ of a ~~close~~ family member, friend, or ~~associate~~ other persons often experience~~s~~ isolation, confusion, ~~and~~ fear and violence at a time when they ~~he or she~~ need~~s~~ information, guidance, and support~~("Teens at Risk," 2000 Book of Resolutions)~~; and we recognize that teens dealing with questions about sexual orientation are at a greater risk for suicide and violence perpetrated against them~~("Teen Sexual Identity and Suicide Risk," 2004 and 2008 Book of Resolutions)~~. The teachings and actions of Jesus demonstrated radical inclusion of those rejected by mainstream society, we are called to renew our commitment to become faithful witnesses to the gospel, not alone to the ends of the earth, but also the depths of our common life and work (Preamble to the Social Principles).

Insert in last paragraph, second sentence:

Such ministry and openness may include: welcoming sexual minorities, their friends, and families into our churches and demonstrating our faith in a loving God; a willingness to listen and open our hearts to their stories and struggles in our churches, districts, annual conferences, and General Conference; encouraging study and dialogue around issues of sexuality; advocating for policies that protect the human rights of lesbian, gay, bisexual, and transgender persons; and praying for all those who are in pain and discord over our Christian response to this controversial issue.

Rationale:

Revisions enhance current language by strengthening theological foundation for study, prayer and advocacy.

R2042.

Petition Number: 60893-CB-R2042-G; Mumme, Mi-

chael C. - Austin, TX, USA for First UMC of Austin Administrative Board.

Readopt Resolution

Readopt Resolution 2042.

R2042.

Petition Number: 60899-CB-R2042-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Opposition to Homophobia and Heterosexism

Delete current Resolution 2042 and replace with the following:

Suggested new title: Opposition to Sexual Prejudice, Homophobia, and Heterosexism

The United Methodist Church affirms that "all persons are individuals of sacred worth, created in the image of God" (¶161F, Human Sexuality, *The Book of Discipline of The United Methodist Church, 2012*); and,

The United Methodist Church states, "Certain basic human rights and civil liberties are due all persons," and as a church is "committed to supporting those rights and liberties for all persons, regardless of sexual orientation" (¶ 162J, Equal Rights Regardless of Sexual Orientation, *The Book of Discipline of The United Methodist Church, 2012*); and,

The United Methodist Church is committed to the eradication of sexism (#3443, 2012 *Book of Resolutions*); and,

Sexual prejudice (Sexual prejudice, A commonly used definition from Spring Reference Online [2014]: "Sexual prejudice encompasses all negative attitudes and assumptions directed toward an individual or group based on sexual orientation.") is an attitude of negativity toward persons due to their sexual orientation, sexual identity, or gender expression; and,

Homophobia (Homophobia, A commonly used definition from the *American Heritage Dictionary* (1992): "Fear, hatred, or mistrust of lesbians and gay men.") is holding and maintaining prejudicial and fearful attitudes toward individuals perceived to be nonheterosexual, regardless of the victim's actual sexual orientation or sexual identity; or gender expression; and

Heterosexism (Heterosexism, A commonly used definition from the *American Heritage Dictionary* (2014): "Discrimination or prejudice against lesbians, gay men, or bisexuals by heterosexual people.") is a self-justifying system of attitudes and behavior based on sexual prejudice that:

1. perpetuates stereotypical categories of what is essentially "masculine" and what is essentially "feminine";

2. provides a privileged status for people who identify as culturally defined heterosexuals; and

3. discriminates against persons who, regardless of their sexual orientation, sexual identity, or gender expression do not appear to fit within the particular category defined as appropriate for their gender; and

Sexual prejudice homophobia and heterosexism are manifestations of sexism in general in that they foster stereotypes based on arbitrary distinctions of gender categories; and,

Actions rooted in sexual prejudice, homophobia, and heterosexism, including violence, threats, ridicule, humiliation, discrimination, isolation, rejection, and legislation break down the body of Christ and are damaging to persons of all sexual orientations and identities; and

The United Methodist Church is a worldwide faith community that has the unique opportunity to speak to matters of sexual prejudice, homophobia, and heterosexism globally.

Therefore, be it resolved, that The United Methodist Church strengthen its advocacy globally of the eradication of sexism by opposing all forms of violence or discrimination based on gender, gender identity and expression, or sexual orientation; and

Be it further resolved, that the General Board of Church and Society provide resources and materials aimed at educating members of the local churches about the reality, issues, and effects of sexual prejudice, homophobia and heterosexism and the need for a worldwide Christian witness against these facets of marginalization and rejection.

ADOPTED 2008

Resolution #2043, 2008 *Book of Resolutions*

Rationale:

Revisions enhance resolution with updated terminology and understanding of the manifestations of bias.

R9999.

Petition Number: 60841-CB-R9999-G; Schoeni, Elizabeth A. - Prairie Village, KS, USA. 28 Similar Petitions

Reducing Harm for LGBTQ Children and Youth

Add New Resolution as Follows:

WHEREAS, research indicates that gay, lesbian, bisexual, and transgender teens who experience high levels of rejection at home are more likely to attempt suicide, are

at higher risk for depression, are more likely to use illegal drugs, and are more likely to be at high risk for HIV and sexually transmitted diseases; and

WHEREAS, as many as 40 percent of homeless youth identify as lesbian, gay, bisexual, or transgender, many of whom are on the streets either because their families shut them out of their homes or because they feel unsafe and/or unwanted in their family home; and

WHEREAS, according to the Social Principles of The United Methodist Church, "We implore families and churches not to reject or condemn lesbian and gay members and friends. We commit ourselves to be in ministry for and with all persons"(¶ 161 F); and

WHEREAS, The United Methodist Church has affirmed its commitment to be in ministry to persons of all sexual orientations, and points out that "an individual confronting his or her own minority sexual orientation and/or that of a close family member, friend, or associate often experiences isolation, confusion, and fear when he or she needs information, guidance, and support, and we recognize that teens dealing with questions about sexual orientation are at a greater risk for suicide" (#2041, 2012 Book of Resolutions); and

WHEREAS, The United Methodist Church has also affirmed its opposition to homophobia and heterosexism, and its opposition to "all forms of violence or discrimination based on gender, gender identity, sexual practice, or sexual orientation" (#2042, 2012 *Book of Resolutions*); and

WHEREAS, while our church holds diverse opinions regarding sexual orientation, gender identity, and gender expression, we share a commitment to do no harm, to do all the good we can, and to love God; and

WHEREAS, it is not necessary for parents to agree with their children in order to demonstrate love,

THEREFORE, BE IT RESOLVED that The United Methodist Church seeks to educate families about how to respond with love to their youth whose sexual orientation, gender identity, or gender expression may not conform to their family's expectations. This response includes affirming the value and sacred worth of their youth, maintaining safe spaces and not severing ties with their youth, and demonstrating respect for their youth; and

BE IT FURTHER RESOLVED that, where possible, United Methodist Churches will work with local schools to encourage and support educational opportunities, best practices for creating safe spaces, policies for reducing bullying, and to support youth who identify as lesbian, gay, bisexual, or transgender, or who question their sexual orientation or gender identity.

Rationale:

Although there are diverse opinions about theology and polity in the UMC, notably regarding sexual orientation, gender identity, and gender expression, we are committed to doing no harm and doing all the good we can through reducing homelessness, risk, and harm to children and youth.

R9999.

Petition Number: 60845-CB-R9999-G; Tooley, Mark - Alexandria, VA, USA.

Holiness and the Human Body

The Christian Church, including Methodism, has always upheld the sacredness of the human body as the temple of the Holy Spirit, to be resurrected eternally. Methodism has been blessed with a particular focus on upholding the holiness of the human body, advocating spiritual disciplines faithful to that holiness in gratitude to God and in witness to the world.

In Romans 12:1-2, the apostle Paul offers this counsel:

"I urge you therefore, brothers, by the mercies of God, to offer your bodies as a living sacrifice, holy and pleasing to God, your spiritual worship. Do not conform yourself to this age but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect."

Modern secularism rejects the holiness of the human body and its ultimate ownership by God, instead commodifying the human body as merely the property of the autonomous individual subject to personal choice. This confusion over the divine purpose of the human body has tragically created much destructive confusion for persons outside and inside the church. As United Methodists, we should point to a better way, reminding a confused world of God's magnificent, loving intent for the human body.

Based on Creation and on the Incarnation and Resurrection of the Lord Jesus Christ, Christianity affirms the intrinsic goodness of the human body. God created our first parents as bodily beings. "Male and female he created them" (Genesis 1.27). The two sexes of male and female are wonderful gifts of God, blessed for distinct and complementary purposes.

God's purpose for human sexuality is for loving mutual giving and receiving in open self-surrender between husband and wife in lifelong commitment and openness to children. Other forms of sexual contact, outside natural marriage, while romanticized by the world, are outside God's caring and wise desire for loving lifelong marriage

between male and female. Chastity, which means fidelity in marriage and celibacy in singleness, emblemizes the goodness of God's creation and the integrity of unity among human mind, body, and heart.

Maleness and femaleness, realized through the human body, are particular gifts of God that cannot be reimagined or reconfigured through alternative identities or surgical procedures. In sexuality and other physical expressions, the human body reveals what is invisible in God's creation. It is a physical sign of each person's unique identity as an image of God and is a sacrament of how God acts. So the human body should never become an object of use for self-gratification or for the exploitation of others.

As the temple of God, the human body should not be exploited, manipulated, mutilated, or disfigured. Instead, it should be nurtured, protected, and honored, with modesty and gratitude. In pursuit of holiness of body and spirit, Methodists have traditionally abjured intoxicants and recreational narcotics, have encouraged exercise and healthy diet, have urged modest apparel that is not costly or showy, and have opposed salacious media and pornography, along with prostitution, as gross distortions of God's purposes for the human body.

Methodists have also traditionally encouraged policies in political life that honor and protect the human body for the common good. Public policies in society that undermine natural marriage, that mock chastity, that claim that gender is self-selected and that sex-change procedures should be publicly subsidized and acclaimed, that legalize and legitimate prostitution, that abet pornography, or encourage legalization and easy use of dangerous narcotics, are at variance with Methodism's historic and noble concern for social holiness and social justice.

The church's high regard for God's gift of the human body, if effectively modeled among its own members and transmitted effectively to wider society, will help contribute to human flourishing, strengthen marriages and families, protect children, empower the poor, contribute to public health, liberate victims of sexual trafficking, and break destructive addictions to alcohol, drugs, and pornography, among other benefits.

Methodism's unique legacy of emphasis on personal and social holiness ideally equip it to advocate renewed appreciation for the holiness of the human body amid a secular society that both deifies and exploits the human body. All outlets of United Methodism, from the local church to general agencies, are encouraged to provide resources on God's purposes for the human body, to equip church members with instruction on holy living, and to advocate public policies that protect the human body for the good of all.

R9999.

Petition Number: 60898-CB-R9999-G; Henry-Crowe, Susan - Washington, DC, USA for General Board of Church and Society.

Rights of All Persons

New Resolution - Rights of All Persons

The Social Principles of The United Methodist Church affirm: All persons, regardless of age, gender, marital status, or sexual orientation, are entitled to have their human and civil rights ensured and to be protected against violence (2012 *United Methodist Book of Discipline* ¶ 161F).

The Constitution of the Church declares that all persons are of sacred worth and goes on to specify that no person shall be excluded from the Church on the basis of "race, color, national origin, status, or economic condition" (Article IV).

It is particularly disturbing when religious values are used to justify persecution of select groups. Christians proclaim that all people are God's children deserving the protection of their human and civil rights. Around the world, however, political and religious institutions have targeted lesbian, gay, bisexual and transgender persons for discrimination in housing, employment, health care, and access to redress for such discrimination.

The rights and privileges a society bestows upon or withholds from those it comprises indicate the relative esteem in which that society holds particular persons and groups of persons. We affirm all persons as equally valuable in the sight of God. We therefore work toward societies in which each person's value is recognized, maintained, and strengthened (2012 *United Methodist Book of Discipline* ¶ 162).

Therefore, all United Methodists are called upon:

1. to refrain from signing petitions and to vote against measures that advocate the denial of basic human and civil rights to anyone;

2. to educate congregation and community alike about the position of the United Methodist *Discipline* on civil rights and its broad applications;

3. to stand against any political or physical acts that deny human and civil rights and the sacred worth of all persons;

4. to advocate for initiatives throughout the world that would prohibit job and housing discrimination based on sexual orientation and gender identity; and

5. to advocate for initiatives that provide for extra penalties for crimes expressly committed for the purpose of harming someone based solely on their age, race, color,

national origin, religion, sexual orientation, gender identity, gender, or disability.

Therefore, be it resolved, that the General Board of Church and Society develop education tools designed to provide for open and healthy dialogue and understanding of sexuality in the world with the specific goal of protecting the human and civil rights of lesbian, gay, bisexual, and transgender persons.

We do this as part of our Christian witness and ministry. Never let it be said that United Methodists were silent during this attack on the rights of all.

Rationale:

This resolution was originally adopted in 1996. It expired because it was not acted upon by 2012 General Conference.

¶16.

Petition Number: 60798-CO-¶16-C-G; Anthony, Tod - Lakin, KS, USA.

Uphold God's Word as Primary

A. Add a new sub-paragraph to Article IV after ¶ 16: 1. To uphold God's word as primary for salvation in faith and practice according to the Bible, our doctrinal standards, the restrictive rules, John Wesley's emphasis on the Bible, our candidacy requirements and the ordination vows. Therefore, any petition attempting to change our present stance on sexuality, homosexuality, or marriage is to be tabled indefinitely and the Council of Bishops is to determine the boundaries for all United Methodists to function accordingly.

B. Delete all the present numbers in ¶ 16 Article IV from ~~1~~ through ~~16~~ and increase their numerical value by one, so ~~1~~ becomes 2, ~~2~~ becomes 3, and so on until ~~16~~ becomes 17.

Rationale:

A. The U.S. Supreme Court recently expanded the definition of marriage to include homosexual couples based upon peoples' rights to liberty and the pursuit of happiness;

B. We United Methodists have been discerning, discussing, debating and deciding on issues of sexuality over the past thirty years at General Conference;

C. . . .

¶1101.

Petition Number: 60800-DI-¶1101-G; Tooley, Mark - Alexandria, VA, USA.

BOD Responsibilities

Add to the final paragraph:

¶ 1101. The General Board of Discipleship shall prioritize resources that strengthen marriage and families, including Christian teaching about marriage as the lifelong union of husband and wife, and sexual ethics, emphasizing fidelity and chastity.

Petition 60797.

Petition Number: 60797-DI-NonDis-!-G; Bonner, Jane L. - Thornton, PA, USA. 1 Similar Petition

Resources

The General Conference instructs The General Board of Discipleship to develop and share on its website a list of books and other recommended resources that clearly affirm our Church's moral standards for sexual behavior, as found in the *Social Principles* and other relevant sections of the *Book of Discipline.* These resources should offer helpful Christian guidance to pastors, congregations, campus ministries, and laypeople so they can effectively and compassionately minister to self-identified members of the LGBTQ community, persons who seek help for dealing with their unwanted same-sex attraction, individuals who do not understand or who do not personally follow our church's moral standards for sexual behavior, and teens at risk for suicide for any reason, including (but not limited to) reasons related to their sexuality. These recommended resources shall not promote approval of extra-marital sex, homosexual practice, or pornography. Rather, these recommended resources shall offer guidance for how to be in ministry with and for all people, within the boundaries of our church's theological, biblical, and moral commitments.

Rationale:

Our church has affirmed biblical standards for sexual behavior while also saying we want to be in ministry with our neighbors who are same-sex-attracted or who neither agree with nor follow our moral standards for sexual behavior. Guidance on how to balance these effectively, without sacrificing either, is urgently needed.

R2121.

Petition Number: 60894-DI-R2121-!-G; Mumme, Michael C. - Austin, TX, USA for First UMC of Austin Administrative Board.

Teen Sexual Identity and Suicide Risk

Readopt Resolution 2121 with the following additions and deletions:

~~In the year 2003 at least 700,000 high school students will attempt suicide-one in every 13 high school students in the United States. According to the US Centers for Disease Control and Prevention, suicide rates among adults have steadied or even declined over the past few decades but teenage suicide rates have tripled.~~

Suicide is the second leading cause of death among people ages 10 to 24.1 One out of six students nationwide (grades 9-12) seriously considered suicide in the past year.2 LGB youth are four times more likely, and questioning youth are three times more likely, to attempt suicide as their straight peers.3 A nationally representative study of adolescents in grades 7-12 found that lesbian, gay, and bisexual youth were more than twice as likely to have attempted suicide as their heterosexual peers.4 LGB youth who come from highly rejecting families are 8.4 times as likely to have attempted suicide as LGB peers who reported no or low levels of family rejection.5 Each episode of LGBT victimization, such as physical or verbal harassment or abuse, increases the likelihood of self-harming behavior by 2.5 times on average.6 Nearly half of transgender people have seriously thought about taking their lives, and one quarter report having made a serious attempt.7

A 2011~~1989~~ U.S. Department of Health and Human Services study found that teens dealing with issues of sexual identity are three ~~two~~ to four ~~three~~ times more likely to attempt suicide than are other youth.

The United Methodist Church, in Social Principles ¶ 162.JH ~~(2004)~~ (2012), states: Certain basic human rights and civil liberties are due all persons. We are committed to supporting those rights and liberties for ~~homosexual persons~~ all persons, regardless of sexual orientation.

The General Conference shall ~~will~~ establish and fund a task group which will:

• ~~1~~) Publish, in laypeople's terms, a summary of current research on ~~homosexual~~ youth at risk for suicide because of their sexual orientation or gender identity;

• ~~2~~) Work with organizations currently doing research on these issues;

• 3) Provide a directory of agencies working on issues of teen suicide among youth dealing with issues of sexual identity;

• ~~4) Publish a~~ The General Board of Discipleship shall maintain an online resource for congregations and families which provides accurate information, recommendations for programs, and pastoral guidance.

• ~~5~~) General Board of Discipleship, General Board of Church and Society, General Board of Higher Education and Ministry, and the United Methodist Women shall m~~M~~ake recommendations for legislative actions within The United Methodist Church to the 2020 General Conference;

• ~~6~~) Make recommendations for programs for youth through congregations, districts, conferences, mission agencies, United Methodist Women, United Methodist Men and other organizational bodies of The United Methodist Church.

• ~~7~~) The General Board of Discipleship shall r~~R~~eport to the ~~2008~~ 2020 General Conference on its findings and work.

Citations:

1 *CDC, NCIPC. Web-based Injury Statistics Query and Reporting System (WISQARS) [online]. (2010) {2013 Aug. 1}. Available from: www.cdc.gov/ncipc/wisqars.*

2 *CDC. (2011). Youth Risk Behavior Surveillance – United States, 2011. Atlanta, GA: U.S. Department of Health and Human Services.*

3 *CDC. (2011). Sexual Identity, Sex of Sexual Contacts, and Health-Risk Behaviors Among Students in Grades 9-12: Youth Risk Behavior Surveillance. Atlanta, GA: U.S. Department of Health and Human Services.*

4 Russell ST, Joyner K. Adolescent sexual orientation and suicide risk: Evidence from a national study. *American Journal of Public Health* 2001;91:1276–1281.

5 *Family Acceptance Project™. (2009). Family rejection as a predictor of negative health outcomes in white and Latino lesbian, gay, and bisexual young adults. Pediatrics. 123(1), 346-52.*

6 *IMPACT. (2010). Mental health disorders, psychological distress, and suicidality in a diverse sample of lesbian, gay, bisexual, and transgender youths. American Journal of Public Health. 100(12), 2426-32.*

7 *Grossman, A.H. & D'Augelli, A.R. (2007). Transgender Youth and Life-Threatening Behaviors. Suicide and Life-Threatening Behaviors.37(5), 527-37.*

Adopted 2004readopted 2008, 2016resolution #158, 2004 *Book of Resolutions*

See Social Principles, ¶¶ 161F and N.

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Supporting Material

corresponding to items in the numbered list in the resolution:

1) List of summary statements, primary and secondary research materials, and organizations engaged in researching this issue (such as Trevor Project and It Gets Better Project), published online with hyperlinks.

a. Budget estimate:

i. General Board of Discipleship, 10hrs of staff time, estimated cost $250.

b. Publication online locations:

i. General Board of Discipleship

ii. General Board of Church and Society

iii. Cokesbury.com – as a free resource

4) Develop a digital, downloadable, resource.

a. Budget estimate:

i. General Board of Discipleship

1. Initial development, $5,000.

2. Updating at six-month intervals for three years, $750

a. 6 updates × 5hrs staff time × $25/hr = $750

7) Report to the 2020 General Conference on its findings and work

a. Budget estimate:

i. General Board of Discipleship

1. $5,000

Total Amount Requested: $11,000.

R2121.

Petition Number: 60896-DI-R2121-G; Olson, Harriett Jane - New York, NY, USA for United Methodist Women.

Teen Sexual Identity and Suicide Risk

2121. Teen Sexual Identity and Suicide Risk

~~In the year 2003 at least 700,000 high school students will attempt suicide~~ Each year, one in ~~every 13~~ fifteen high school students in the United States attempts suicide. According to the United States Centers for Disease Control and Prevention, suicide ~~rates~~ is the third leading cause of death among young people. The World Health Organization estimates that ~~adults have steadied or even declined over the past few decades but teenage~~ suicide is the second leading cause of death among young people ages 15-29 globally. ~~rates have tripled.~~

A ~~1989~~ 2011 U.S. Department of Health and Human Services study found that teens dealing with issues of sexual identity are ~~two to three~~ far more likely to attempt suicide than other youth. Females are twice as likely to attempt suicide while males are up to six times more likely to attempt taking their lives. ~~suicide than are other youth.~~

The United Methodist Church, in Social Principles ¶ 162 <https://www.umofficialresources.com/reader/9781426766213/>~~*H*~~J (~~2004~~2012), states: "Certain basic human rights and civil liberties are due all persons. We are committed to supporting those rights and liberties for all ~~homosexual~~ persons, regardless of sexual orientation."

United Methodist Women and the Division on Ministries with Young People requests that the General Conference empower the Division on Ministries with Young People to:

~~The General Conference will establish and fund a task group which will:~~

• Publish, in laypeople's terms, a summary of current US and global research on ~~homosexual~~ lesbian, gay, bisexual, transgender, questioning (LGBTQ) youth who are at risk for suicide~~;~~.

• Work with organizations currently doing research on these issues~~;~~.

• Provide a directory of agencies working on issues of teen suicide among youth dealing with issues of sexual identity~~;~~.

• Expand resources ~~Publish a resource~~ for congregations and families which provides accurate information, recommendations for programs, and pastoral guidance.

• Make recommendations for legislative actions within The United Methodist Church~~;~~.

• Make recommendations for programs for youth through congregations, districts, conferences, mission agencies, United Methodist Women, United Methodist Men, and other organizational bodies of The United Methodist Church.

~~• Report to the 2008 General Conference on its findings and work.~~

ADOPTED 2004

READOPTED 2008

RESOLUTION #2122, 2008 *Book of Resolutions*

RESOLUTION #158, 2004 *Book of Resolutions*

See Social Principles, ¶ 161 <https://www.umofficialresources.com/reader/9781426766213/>*F*, *N*.

¶613.19.

Petition Number: 60774-FA-¶613.19-G; Nakanishi, Leanne - Pasadena, CA, USA for California-Pacific Annual Conference. Ryder, Jack E. - LaGrange Park, IL, USA for Northern Illinois Annual Conference. Wiley, David E. III - Allendale, NJ, USA for Greater New Jersey Annual Conference. 1 Similar Petition

Use of Church Funds

Amend the *Book of Discipline* ¶ 613.19 as follows:

To ensure that no annual conference board, agency, committee, commission, or council shall ~~give United Methodist funds to any gay caucus or group, or otherwise use such funds to promote the acceptance of homosexuality or~~ violate the expressed commitment of The UMC "not to reject or condemn lesbian and gay members and friends" (¶ 161.F). ~~The council shall have the right to stop such expenditures. This restriction shall not limit the Church's ministry in response to the HIV epidemic, nor shall it preclude funding for dialogs or educational events where the Church's official position is fairly and equally represented.~~

Rationale:

The United Methodist Church continues to work toward inclusion and justice for all God's people and Holy conferencing and education are valued processes for United Methodists to discuss current issues before the membership. Language in conflict with the life and teachings of Jesus Christ to be eliminated.

¶613.19.

Petition Number: 60776-FA-¶613.19-G; Jensen, Diane - Ft. Calhoun, NE, USA for Great Plains Annual Conference. Beard, Janet - Minneapolis, MN, USA for Minnesota Annual Conference. Hodge, Jeff - Syracuse, NY, USA for Upper New York Annual Conference. 999 Similar Petitions

Deletion

Delete ¶ 613.19.

~~To ensure that no annual conference board, agency, committee, commission, or council shall give United Methodist funds to any gay caucus or group, or otherwise use such funds to promote the acceptance of homosexuality or violate the expressed commitment of the UMC "not to reject or condemn lesbian and gay members and friends" (¶161.F). The council shall have the right to stop such expenditures. This restriction shall not limit the Church's ministry in response to the HIV epidemic, nor shall it preclude funding for dialogs or educational events where the Church's official position is fairly and equally represented~~.

Rationale:

Since 1972 The United Methodist Church has taken increasingly firmer positions opposing non-heterosexual orientations. Attempting to make all United Methodists conform to traditional beliefs has not decreased denominational tension. This petition attempts to relocate decision making to the appropriate level, i.e. annual conference and pastors, and ease tension.

¶806.9.

Petition Number: 60770-FA-¶806.9-G; Stanovsky, Elaine - Greenwood Village, CO, USA for General Board of Discipleship.

Continue Funding the Church's Response to the HIV Epidemic

Amend ¶ 806.9 as follows:

~~It shall be responsible for ensuring that no board, agency, committee, commission, or council shall give United Methodist funds to any gay caucus or group, or otherwise use such funds to promote the acceptance of homosexuality or violate the expressed commitment of The United Methodist Church "not to reject or condemn lesbian and gay members and friends" (¶ 161F). The council shall have the right to stop such expenditures.18~~ It shall not limit the Church's ministry in response to the HIV epidemic.

Rationale:

Releases fear/restraint to enter constructive conversations toward providing equal rights and justice for all United Methodists. The UMC can develop proactive theological responses to the LGBTQ community, preventing despair and hopelessness of those alienated by our theological stance on sexuality.

¶806.9.

Petition Number: 60771-FA-¶806.9-G; Beard, Janet - Minneapolis, MN, USA for Minnesota Annual Conference. 999 Similar Petitions

Remove Language

Delete ¶ 806.9.

¶ 806.~~9 It shall be responsible for ensuring that no board, agency, committee, commission, or council shall give United Methodist funds to any gay caucus or group, or otherwise use such funds to promote the acceptance of homosexuality or violate the expressed commitment of The United Methodist Church "not to reject or condemn lesbian and gay members and friends " (¶161.F). The council shall have the right to stop such expenditures. It shall not limit the Church's ministry in response to the HIV epidemic~~.

Rationale:

The United Methodist Church has historically welcomed into membership "all persons without regard to race, color, national origin, status, or economic condition" per Article IV of the Constitution.

¶806.9.

Petition Number: 60772-FA-¶806.9-G; Nakanishi, Leanne - Pasadena, CA, USA for California-Pacific Annual Conference. 71 Similar Petitions

Foster Holy Conferencing in UM Organizations

Amend the *Book of Discipline ¶* 806.9 as follows:

It shall be responsible for ensuring that no board,

agency, committee, commission, or council shall ~~give United Methodist funds to any gay caucus or group, or otherwise use such funds to promote the acceptance of homosexuality or~~ violate the expressed commitment of The United Methodist Church "not to reject or condemn lesbian and gay members and friends" (¶ 161.F). ~~The council shall have the right to stop such expenditures. It shall not limit the Church's ministry in response to the HIV epidemic.~~

Rationale:

The United Methodist Church continues to work toward inclusion and justice for all God's people. Holy conferencing and education are valued processes for United Methodists to discuss current issues before the membership.

¶806.9.

Petition Number: 60775-FA-¶806.9-G; Ryder, Jack E. - LaGrange Park, IL, USA for Northern Illinois Annual Conference. Wiley, David E. III - Allendale, NJ, USA for Greater New Jersey Annual Conference. 1 Similar Petition

Use of Church Funds

Amend ¶ 806.9 as follows:

9. It shall be responsible for ensuring that no board, agency, committee, commission, or council shall ~~give United Methodist funds to any gay caucus or group, or otherwise use such funds to promote the acceptance of homosexuality or~~ violate the expressed commitment of The United Methodist Church "not to reject or condemn lesbian and gay members and friends" (¶ 161.F). ~~The council shall have the right to stop such expenditures.~~ It shall not limit the Church's ministry in response to the HIV epidemic.

Rationale:

Holy conferencing and education are valued processes for United Methodists to discuss current issues before the membership. The requested deletion allows for, but does not require duly elected, employed, or appointed annual conference boards, agencies, commissions, and councils to resource the Church as is their charge.

¶304.3.

Petition Number: 60779-FO-¶304.3-G; Beard, Janet - Minneapolis, MN, USA for Minnesota Annual Conference. 999 Similar Petitions

Deletion

Delete ¶ 304.3.

¶ 304.3 ~~While persons set apart by the Church for ordained ministry are subject to all the frailties of the human condition and the pressures of society, they are required to maintain the highest standards of holy living in the world. The practice of homosexuality is incompatible with Christian teaching. Therefore self-avowed practicing homosexuals are not to be certified as candidates, ordained as ministers, or appointed to serve in The United Methodist Church.~~

Rationale:

The United Methodist Church has historically welcomed into membership "all persons without regard to race, color, national origin, status, or economic condition" per Article IV of the Constitution.

¶304.3.

Petition Number: 60780-FO-¶304.3-G; Nakanishi, Leanne - Pasadena, CA, USA for California-Pacific Annual Conference. Hodge, Jeff - Syracuse, NY, USA for Upper New York Annual Conference. Jensen, Diane - Ft. Calhoun, NE, USA for Great Plains Annual Conference. Ryder, Jack E. - LaGrange Park, IL, USA for Northern Illinois Annual Conference. 80 Similar Petitions

Qualifications for Ordination

Amend the *Book of Discipline* ¶ 304.3 as follows:

While persons set apart by the Church for ordained ministry are subject to all the frailties of the human condition and the pressures of society, they are required to maintain the highest standards of holy living in the world. ~~The practice of homosexuality is incompatible with Christian teaching. Therefore self-avowed practicing homosexuals are not to be certified as candidates, ordained as ministers, or appointed to serve in The United Methodist Church.~~

Rationale:

All clergy are called to maintain the highest standards of holy living. Individuals of all sexual orientations and gender identities are fully competent, possessing the gifts and graces necessary to carry out the duties of ordained ministry in the UMC. The UMC continues working toward inclusion and justice for all God's people.

¶304.3.

Petition Number: 60781-FO-¶304.3-G; Barker, Amy Valdez - Chicago, IL, USA for Connectional Table. Buchner, Gregory L. - Grand Rapids, MI, USA for West Michigan

Annual Conference. Sachen, Kristin L. - Nevada City, CA, USA for California-Nevada Annual Conference.
7 Similar Petitions

A Third Way - Qualifications for Ordination

Amend ¶ 304.3 as indicated following:

¶ 304.3. While persons set apart by the Church for ordained ministry are subject to all the frailties of the human condition and the pressures of society, they are required to maintain the highest standards of holy living in the world. The practice of homosexuality is considered by many to be incompatible with Christian teaching. ~~Therefore self-avowed practicing homosexuals are not to be certified as candidates, ordained as ministers, or appointed to serve in The United Methodist Church.~~ Therefore, authority for discerning suitability for ordination continues to rest with the annual conference as provided in ¶ 33 of the Constitution, following candidacy procedures as provided in the *Book of Discipline,* and authority for making appointments continues to rest with the bishop after a consultative process to determine the suitability of such an appointment.

. . .

Rationale:

This change ends Church trials over homosexuality, and it retains the authority of the annual conference to discern suitability for ordination. Bishops retain authority for appointments. Clergy and local churches will continue to have the right of consultation in appointment-making processes. Clergy will determine whom to marry to whom.

¶304.3.

Petition Number: 60799-FO-¶304.3-G; Liceaga, Carlos A. - Newport News, VA, USA.

Qualifications for Ordination

Amend ¶ 304. *Qualifications for Ordination—*

. . .

3. While persons set apart by the Church for ordained ministry are subject to all of the frailties of the human condition and the pressures of society, they are required to maintain the highest standards of holy living in the world. The practice of fornication, adultery, or homosexuality is incompatible with Christian teaching. Therefore fornicators, adulterers, or self-avowed practicing homosexuals are not to be certified as candidates, ordained as ministers, or appointed to serve in The United Methodist Church.

Rationale:

While the practice of homosexuality is a sin, so is fornication and adultery. They should be treated equally. Yet we seem to be elevating active homosexuality to a special sin category. Sin is sin, yet we often look the other way when we see people having sex outside of marriage.

¶304.3.

Petition Number: 60907-FO-¶304.3-G; Hodge, Jeff - Syracuse, NY, USA for Upper New York Annual Conference.

Qualifications for Ordination

Amend ¶ 304.3 as follows:

While persons set apart by the Church for ordained ministry are subject to all the frailties of the human condition and the pressures of society, they are required to maintain the highest standards of holy living in the world. ~~The practice of homosexuality is incompatible with Christian teaching. Therefore s~~ Self-avowed practicing homosexuals are not to be certified as candidates, ordained as ministers, or appointed to serve in The United Methodist Church~~.~~ except in jurisdictions or central conferences that have determined that self-avowed practicing homosexuals may be certified as candidates, ordained as ministers, or appointed to serve in The United Methodist Church.

¶304.3

Petition Number: 61042-FO-¶304.3-G; LaTurneau, Clayton - West Bloomfield, MI, USA.

Qualifications for Ordination

3. While persons set apart by the Church for ordained ministry are subject to all the frailties of the human condition and the pressures of society, they are required to maintain the highest standards of holy living in the world. The practice of homosexuality is a sin. It is incompatible with Christian teaching. Therefore self-avowed practicing homosexuals[1] are not to be certified as candidates, ordained as ministers, or appointed to serve in The United Methodist Church.[2]

¶4.

Petition Number: 60741-GA-¶4-C-G; Chumley, Madeline L. - Dallas, TX, USA for UM Young People's Legislative Assembly.

Inclusiveness of Gender and Sexual Orientation

Amend the *Book of Discipline* ¶ 4 as follows:

¶ 4. Article IV. Inclusiveness of the Church The

United Methodist Church is a part of the church universal, which is one Body in Christ. The United Methodist Church acknowledges that all persons are of sacred worth. All persons without regard to race, color, national origin, status,4 ~~or~~ economic condition, gender, or sexual orientation shall be eligible to attend its worship services, participate in its programs, receive the sacraments, upon baptism be admitted as baptized members, and upon taking vows declaring the Christian faith, become professing members in any local church in the connection.5 In The United Methodist Church no conference or other organizational unit of the Church shall be structured so as to exclude any member or any constituent body of the Church because of race, color, national origin, status ~~or~~ economic condition, gender, or sexual orientation.

Rationale:

As Christians and followers of God's word, it is our duty to love and accept all of God's children. Therefore, the official church stance should explicitly state that The United Methodist Church does not discriminate based on sexual orientation.

¶4.

Petition Number: 60742-GA-¶4-C-G; Cramer, Phil - Nashville, TN, USA for Belmont UMC. 999 Similar Petitions

Definition of Status

Amend ¶ 4 as follows:

¶ **4.** ***Article IV.*** *Inclusiveness of the Church*—The United Methodist Church is a part of the church universal, which is one body in Christ. The United Methodist Church acknowledges that all persons are of sacred worth. All persons without regard to race, color, national origin, status, or economic condition, shall be eligible to attend its worship services, participate in its programs, receive the sacraments, upon baptism be admitted as baptized members, and upon taking vows declaring the Christian faith, become professing members in any local church in the connection. In The United Methodist Church no conference or other organizational unit of the Church shall be structured so as to exclude any member or any constituent body of the Church because of race, color, national origin, status—including but not limited to, gender, marital status, sexual orientation, age, ability, or disability—or economic condition. (Footnotes omitted.)

Rationale:

The Judicial Council has held that only the General Conference may define the word "status" in ¶ 4 of the Constitution. The proposed amendment will provide a definition of status that encourages inclusiveness as envisioned by the General Conference when status was added to ¶ 4.

¶4.

Petition Number: 60881-GA-¶4-C-G; Mumme, Michael C. - Austin, TX, USA for First UMC of Austin Administrative Board.

Inclusiveness

Amend ¶ 4 by the addition of the indicated text:

The United Methodist Church is a part of the church universal, which is one Body in Christ. The United Methodist Church acknowledges that all persons are of sacred worth. All persons without regard to race, color, national origin, gender, gender identity, sexual orientation, disability, status,4 or economic condition, shall be eligible to attend its worship services, participate in its programs, receive the sacraments, upon baptism be admitted as baptized members, and upon taking vows declaring the Christian faith, become professing members in any local church in the connection.5 In The United Methodist Church no conference or other organizational unit of the Church shall be structured so as to exclude any member or any constituent body of the Church because of race, color, national origin, gender, gender identity, sexual orientation, disability, status or economic condition.6

¶4.

Petition Number: 60943-GA-¶4-C-G; Howe, Margaret - New Paltz, NY, USA for New York Annual Conference.

Inclusiveness

¶ 4. Article IV. *Inclusiveness of the Church*—The United Methodist Church is a part of the church universal, which is one body in Christ. The United Methodist Church acknowledges that all persons are of sacred worth. All persons without regard to race, color, national origin, status, ~~or~~ economic condition, sexual orientation, gender identity, or gender expression shall be eligible to attend its worship services, participate in its programs and ministries, receive the sacraments, and participate in the rites of the church, upon baptism be admitted as baptized members, ~~and~~ upon taking vows declaring the Christian faith, become professing members in any local church in the connection, and, upon recommendation of the appropriate body as defined by the *Discipline*, serve as appointed clergy. In The United Methodist Church no conference or

other organizational unit of the church shall be structured or act so as to exclude any member or constituent body of the church because of race, color, national origin, status, ~~or~~ economic condition, sexual orientation, gender identity, or gender expression.

Rationale:

Lesbians, gays, bisexuals, transgender, and intersex persons are not inherently immoral and their ministries within our communities of faith make us a vital and vibrant church. This Constitutional amendment to the *Discipline* will enable The United Methodist Church to truly live out the mission to make disciples of Jesus

¶2701.5.

Petition Number: 60806-JA-¶2701.5-G; Dietz, Peter - Thornton, PA, USA for Bethlehem UMC Social Action Committee. 3 Similar Petitions

Just Resolution

Amend *Book of Discipline* ¶ 2701.5 as follows:

¶ 2701.5. *A Just Resolution in Judicial Proceedings*—A just resolution is one that focuses on repairing any harm to people and communities, achieving real accountability by making things right in so far as possible and bringing healing to all the parties. Special attention should be given to ensuring that cultural, racial, ethnic, age, and gender contexts are valued throughout the process in terms of their understandings of fairness, justice, and restoration. During the just resolution process, the parties may be assisted by a trained, impartial third party facilitator(s) or mediator(s), in reaching an agreement satisfactory to all parties. Processes that seek a just resolution are encouraged at any time, including through the judicial proceedings. After the referral of a matter as a judicial complaint from counsel for the church to the committee on investigation, if a process seeking a just resolution is used, the appropriate persons, including the counsel for the Church and the counsel for the respondent, should enter into a written agreement outlining such process, including any agreement on confidentiality. When the complaint is based upon allegation of the specific misconduct of a clergyperson having conducted a ceremony celebrating a homosexual union or having performed a same-sex wedding ceremony (¶ 2702.1[b]) within the statute of limitations, and the clergyperson against whom the complaint was made acknowledges to the supervising bishop, within the course of the process seeking a just resolution, that he or she did in fact conduct or perform the ceremony in question, then any just resolution of the complaint achieved at any stage of the process must include this clergyperson being suspended without pay, for no less than one full year, from all ministerial duties and functions, including membership, staff position, or formal leadership role in any district, annual conference, or general church board, agency, committee, commission, or office, for a period of prayerful reflection on his or her willingness to continue committing to his or her covenantal vows to God and to The United Methodist Church. If resolution is achieved, a written statement of resolution, including terms and conditions, shall be signed by the same persons who signed the written agreement outlining the process, and they shall agree on any matters to be disclosed to third parties. If the resolution results in a change of ministerial status, the disclosure agreement shall not prevent the disciplinary disclosures required for possible readmission.

Rationale:

This is the only offense for which there has been a recent, widespread pattern of the "just resolution" process being abused to effectively allow for open breaking of our moral, biblical, compassionate Disciplinary standards with which some bishops personally disagree. Preserves clergy right to trial without needing trials for accountability.

¶2702.

Petition Number: 60766-JA-¶2702-G; Malone, Donald M. - Washington, DC, USA.

Chargeable Offenses

Amend ¶ **2702.**1.(b) as follows:

(b) practices declared by The United Methodist Church to be incompatible with Christian teachings, including but not limited to: being a self-avowed practicing homosexual who is not within a monogamous same-sex marriage; ~~or conducting ceremonies which celebrate homosexual unions; or performing same-sex wedding ceremonies;~~

Add a new subparagraph 2. after ¶ **2702.**1. as follows:

2. A clergy member of an annual conference, local pastor, clergy on honorable or administrative location, or diaconal minister may be the subject of an Administrative Fair Process proceeding (excluding ¶ **363**.1. *e)* (2)) when a complaint under ¶ **363** is filed with the person's bishop charging the person with (a) being a self-avowed practicing homosexual within a monogamous same-sex marriage; (b) conducting ceremonies that celebrate same-sex unions; or (c) performing same-sex wedding ceremonies.

If the disposition of the complaint is consideration of an appointment to another charge, the charge's pastor-parish relations committee shall be informed of the complaint and consulted before there is a final decision to make the appointment.

Renumber the remaining subparagraphs of ¶ **2702.**

Amend the first sentence of the last textual paragraph of ¶ **363**.1. to read as follows:

A complaint is a written and signed statement claiming misconduct as defined in ¶ **2702.**1. or ¶ **2702**.2.

Rationale:

As explained at www.obeyjesusnow.com/analysis, <http://www.obeyjesusnow.com/analysis> our Church wrongfully opposes monogamous same-sex marriages between loving homosexuals. If the opposition continues, we should at least "stop the trials." This petition will substitute an existing supervisorial discipline, ending bad publicity from trials without eliminating provisions prohibiting performing of same-sex unions or weddings,

¶2702.1.

Petition Number: 60762-JA-¶2702.1-G; Jensen, Diane - Ft. Calhoun, NE, USA for Great Plains Annual Conference. Beard, Janet - Minneapolis, MN, USA for Minnesota Annual Conference. Buchner, Gregory L. - Grand Rapids, MI, USA for West Michigan Annual Conference. Nakanishi, Leanne - Pasadena, CA, USA for California-Pacific Annual Conference. Ryder, Jack E. - LaGrange Park, IL, USA for Northern Illinois Annual Conference. Sachen, Kristin L. - Nevada City, CA, USA for California-Nevada Annual Conference. 74 Similar Petitions

Removing Practice of Homosexuality From List of Chargeable Offenses

Amend ¶ 2702.1 as follows:

A bishop, clergy member of an annual conference (¶ 370), local pastor, clergy on honorable or administrative location, or diaconal minister may be tried when charged (subject to the statute of limitations in ¶ 2702.4) with one or more of the following offenses: (a) immorality including but not limited to, not being celibate in singleness or not faithful in ~~a heterosexual~~ marriage; ~~(b) practices declared by The United Methodist Church to be incompatible with Christian teachings, including but not limited to: being a self-avowed practicing homosexual; or conducting ceremonies which celebrate homosexual unions; or performing same-sex wedding ceremonies;~~ (c) crime; (d) disobedience...

Rationale:

Since 1972, The United Methodist Church has taken increasingly firmer positions opposing non-heterosexual orientations. Attempting to make all United Methodists conform to traditional beliefs has not decreased denominational tension. This petition attempts to relocate decision making to the appropriate level, i.e. annual conference and pastors, and ease tension.

¶2702.1.

Petition Number: 60763-JA-¶2702.1-G; Barker, Amy Valdez - Chicago, IL, USA for Connectional Table. 8 Similar Petitions

A Third Way - Chargeable Offenses

Amend ¶ 2702.1 as indicated following:

¶ 2702. 1. A bishop, clergy member of an annual conference (¶ 369), local pastor, clergy on honorable or administrative location, or diaconal minister may be tried when charged (subject to the statute of limitations in ¶ 2702.4) with one or more of the following offenses: (a) immorality including but not limited to, not being celibate in singleness or not faithful in a ~~heterosexual~~ marriage; (b) practices declared by The United Methodist Church to be incompatible with Christian teachings~~, including but not limited to: being a self-avowed practicing homosexual; or performing same-sex wedding ceremonies~~; (c) crime; (d) disobedience to the order . . .

. . .

Rationale:

This change ends Church trials over homosexuality, and it retains the authority of the annual conference to discern suitability for ordination. Bishops retain authority for appointments. Clergy and local churches will continue to have the right of consultation in appointment-making processes. Clergy will determine whom to marry to whom.

¶2702.1.

Petition Number: 60764-JA-¶2702.1-G; Cramer, Phil - Nashville, TN, USA for Belmont UMC. 999 Similar Petitions

Chargeable Offenses

Amend ¶ 2702.1 of the *Book of Discipline* as follows:

¶ 2702 Chargeable Offenses and the Statute of Limitations

1. A bishop, clergy member of an annual conference (¶ 370), local pastor,14 clergy on honorable or adminis-

trative location, or diaconal minister may be tried when charged (subject to the statute of limitations in ¶ 2702.4)* with one or more of the following offenses: (a) immorality including but not limited to, not being celibate in singleness or not faithful in a marriage;** (b) practices declared by The United Methodist Church to be incompatible with Christian teachings,15 ~~including but not limited to being a self-avowed practicing homosexual; or conducting ceremonies which celebrate homosexual unions; or performing same-sex wedding ceremonies;**~~ (c) crime; (d) disobedience to the order and discipline of The United Methodist Church, (e) dissemination of doctrines contrary to the established standards of doctrine of The United Methodist Church, (f) relationships and/or behavior that undermines the ministry of another pastor;16 (g) child abuse,*** (h) sexual abuse;17 (i) sexual misconduct*** or (j) harassment, including, but not limited to racial and/or sexual harassment; or (k) racial or gender discrimination. Notwithstanding the foregoing, a bishop, clergy member of an annual conference (¶ 370), local pastor,14 clergy on honorable or administrative location, or diaconal minister that refuses to perform a homosexual marriage shall not commit a chargeable offense.

Rationale:

Chargeable offenses of being a self-avowed practicing homosexual, conducting ceremonies that celebrate homosexual unions and performing same-sex wedding ceremonies contradict the Constitutional prohibition against excluding persons based on status and the Social Principles affirmation that all persons are individuals of sacred worth. Declining to perform homosexual marriage is not a . . .

¶2702.1.

Petition Number: 60765-JA-¶2702.1-G; Frech, Cheryl - Norman, OK, USA for St. Stephen's UMC Administrative Council.

Chargeable Offenses

Amend ¶ 2702.1:

A bishop, clergy member of an annual conference (¶ 369), local pastor, clergy on honorable or administrative location, or diaconal minister may be tried when charged (subject to the statute of limitations in ¶ 2702.4)* with one or more of the following offenses: (a) immorality ~~including but not limited to, not being celibate in singleness or not faithful in a heterosexual marriage;** (b) practices declared by The United Methodist Church to be incompatible with Christian teachings, including but not limited to: being a self-avowed practicing homosexual; or conducting ceremonies which celebrate homosexual unions; or performing same-sex wedding ceremonies~~;** (b) crime; (c) disobedience to the order and discipline of The United Methodist Church; (d) dissemination of doctrines contrary to the established standards of doctrine The United Methodist Church; (e) relationships and/or behavior that undermines the ministry of another pastor, (f) child abuse; ***(g) sexual abuse; (h) sexual misconduct*** or (i) harassment, including, but not limited to racial and/or sexual harassment, or (j) racial or gender discrimination.

Rationale:

The United Methodist Church affirms "that sexuality is God's good gift to all persons" (¶ 161F), yet requires clergy to discriminate against same-gender couples in loving and committed relationships seeking marriage in their church. This change makes ¶ 2702.1 compatible with ¶ 2702.3 and reduces discrimination.

¶2702.1.

Petition Number: 60904-JA-¶2702.1-G; Hodge, Jeff - Syracuse, NY, USA for Upper New York Annual Conference.

Chargeable Offenses

Amend ¶ 2702.1 as follows:

A bishop, clergy member of an annual conference (¶ 370), local pastor, clergy on honorable or administrative location, or diaconal minister may be tried when charged (subject to the statute of limitations in ¶ 2702.4)* with one or more of the following offenses: (a) immorality including but not limited to, not being celibate in singleness or not faithful in a ~~heterosexual marriage~~ covenantal relationship; ~~(b) practices declared by The United Methodist Church to be incompatible with Christian teachings, including but not limited to: being a self-avowed practicing homosexual; or conducting ceremonies which celebrate homosexual unions; or performing same-sex wedding ceremonies**;~~ ~~(c)~~ (b) crime; ~~(d)~~ (c) disobedience to the order and discipline of The United Methodist Church; ~~(e)~~ (d) dissemination of doctrines contrary to the established standards of doctrine of The United Methodist Church; ~~(f)~~ (e) relationships and/or behavior that undermines the ministry of another pastor; ~~(g)~~ (f) child abuse; ~~(h)~~ (g) sexual abuse; ~~(i)~~ (h) sexual misconduct or ~~(j)~~ (i) harassment, including, but not limited to racial and/or sexual harassment; or ~~(k)~~ (j) racial or gender discrimination."

¶2702.1b.

Petition Number: 60767-JA-¶2702.1b-G; Hay, Kari S. - OsloNorway for Bjoelsen UMC Council. 2 Similar Petitions

Chargeable Offenses

Amend ¶ 2702.1:

A bishop, clergy member of an annual conference (¶ 369), local pastor, clergy on honorable or administrative location, or diaconal minister may be tried when charged (subject to the statute of limitations in ¶ 2702.4)* with one or more of the following offenses: (. . .)

(b) practices declared by The United Methodist Church to be incompatible with Christian teachings~~, including but not limited to: being a self-avowed practicing homosexual; or conducting ceremonies which celebrate homosexual unions; or performing same-sex wedding ceremonies;~~

...

Rationale:

Clergy are divided on ceremonies that celebrate homosexual unions. We want every clergy to have the freedom to act on his or her own faith, theological conviction, and conscience, without fearing negative consequences. We as a Church embrace diversity and respect different opinions, including clergy practicing differently.

¶2702.1b.

Petition Number: 60888-JA-¶2702.1b-G; Mumme, Michael C. - Austin, TX, USA for First UMC of Austin Administrative Board.

Chargeable Offenses

Amend ¶ 2702.1(b) by deleting and replacing the current text with:

(b) ~~practices declared by The United Methodist Church to be incompatible with Christian teachings,15 including but not limited to: being a self-avowed practicing homosexual; or conducting ceremonies which celebrate homosexual unions; or performing same-sex wedding ceremonies;**~~ waging war;

¶2702.1b.

Petition Number: 60890-JA-¶2702.1b-G; Mumme, Michael C. - Austin, TX, USA for First UMC of Austin Administrative Board.

Chargeable Offenses

Amend ¶ 2702.1(b) by adding to the current text:

(b) practices declared by The United Methodist Church to be incompatible with Christian teachings,[15] including but not limited to: being a self-avowed practicing homosexual; or conducting ceremonies which celebrate homosexual unions; or performing same-sex wedding ceremonies;** or waging war;

¶2702.1b.

Petition Number: 60905-JA-¶2702.1b-G; Hodge, Jeff - Syracuse, NY, USA for Upper New York Annual Conference.

Chargeable Offenses

Amend ¶ 2702.1(b) as follows:

. . . practices declared by The United Methodist Church to be incompatible with Christian teachings, including but not limited to: being a self-avowed practicing homosexual; or conducting ceremonies which celebrate homosexual unions~~;~~ or performing same-sex wedding ceremonies in jurisdictions or central conferences that have not determined, pursuant to ¶ 341.6, that the celebration of homosexual unions and/or the performance of same-sex wedding ceremonies may be conducted by ministers and/or in churches in that jurisdiction or central conference; . . .

Rationale:

Deep divisions with respect to whether ministers should be permitted to conduct ceremonies that celebrate homosexual unions and same-sex weddings or whether such ceremonies should be permitted in church facilities are clearly demonstrated by the increasing number of incidents of ecclesial disobedience resulting in public trials and diversion of resources . . .

¶2702.1k.

Petition Number: 60889-JA-¶2702.1k-G; Mumme, Michael C. - Austin, TX, USA for First UMC of Austin Administrative Board.

Chargeable Offenses

Amend ¶ 2702.1(k) by deletion and addition as follows:

(k) ~~racial or gender~~ discrimination based on race, gender, gender identity, or sexual orientation.

¶2706.5c.

Petition Number: 60808-JA-¶2706.5c-G; Dorsey, Mason - Pembroke Pines, FL, USA.

Consequences

Add new paragraph:

¶ 2706.5.c.4

In cases where the respondent is charged with conducting a ceremony that celebrates a homosexual union or where the respondent is charged with performing a same-sex wedding the following consequences shall be applied following a process for just resolution:

a) if the respondent is a bishop, that clergyperson will return to his or her annual conference from which he or she was elected bishop for appointment upon completion of a 6-month suspension with all access to salary, continuing education funds, reimbursement funds, health insurance, and pension payments withheld. Furthermore, should this former bishop conduct future celebrations of homosexual unions or perform same-sex wedding ceremonies and be found guilty of such either by a just resolution process or church trial, the following consequences will be given:

First offense—six (6) months suspension from ministerial duties, suspension of salary for six (6) months, withholding reimbursement account and continuing education fund access during that six (6) months, but the clergyperson may receive the benefits of parsonage/housing allowance, health insurance payment by the church, and pension payments by the Church

Second offense—immediate surrender of elder's orders to the resident bishop and termination of affiliation with the annual conference. If appropriate the clergyperson may receive a settlement of pension benefits but not payment of retiree health insurance nor conference-provided housing offered to retirees in good standing.

b) if the respondent is an elder, deacon, or commissioned elder or commissioned deacon: First offense—sixty (60) days suspension from ministerial duties, suspension of salary for sixty (60) days, withholding reimbursement account and continuing education fund access during that sixty (60) days, but the clergyperson may receive the benefits of parsonage/housing allowance, health insurance payment by the church, and pension payments by the church

Second offense—six (6) months suspension from ministerial duties, suspension of salary for six (6) months, withholding reimbursement account and continuing education fund access during that six (6) months, but the clergyperson may receive the benefits of parsonage/housing allowance, health insurance payment by the church, and pension payments by the church

Third offense—immediate surrender of elder's orders to the clergyperson's district superintendent and termination of affiliation with the annual conference. If appropriate the clergyperson may receive a settlement of pension benefits but not payment of retiree health insurance nor conference provided housing offered to retirees in good standing.

c) Should the resident bishop fail to uphold the courses of punishment for a respondent found guilty of celebrating homosexual unions or performing a same-sex marriage, that clergyperson shall be referred to the president or secretary of the College of Bishops for either a just resolution process or a church trial. Should the resident bishop be found guilty of not upholding the consequences for a respondent who conducts a ceremony that celebrates a homosexual union or a respondent who performs a same-sex marriage, that bishop will be removed from office and will return to his or her annual conference for appointment.

Rationale:

The process for just resolution is vaguely understood in the General Church and is very undefined. Since great conflict arises every time there is a just resolution of a complaint involving a clergyperson leading a ceremony involving a homosexual couple, this would provide a uniform policy across the church. . .

¶2706.5c3.

Petition Number: 60807-JA-¶2706.5c3-G; Dietz, Peter - Thornton, PA, USA for Bethlehem UMC Social Action Committee. 3 Similar Petitions

Just Resolution

Amend the *Book of Discipline* ¶ 2706.5*c*(3) as follows:

(3) Upon recommendation of the counsel for the Church and the counsel for the respondent, the committee may refer the matter to the resident bishop as deemed appropriate for a process seeking a just resolution. The bishop shall institute such a process and may use the assistance of a trained, impartial third party facilitator(s) or mediator(s). Such referral will not constitute a dismissal or double jeopardy under ¶ 2701.5. The appropriate persons, including the counsel for the Church and counsel for the respondent, should enter into a written agreement outlining the process, including any agreements on confidentiality. When the complaint is based upon allegation of the specific misconduct of a clergyperson having conducted a ceremony celebrating a homosexual union or having

performed a same-sex wedding ceremony (¶ 2702.1[b]) within the statute of limitations, and the clergyperson against whom the complaint was made acknowledges to the bishop, within the course of the process seeking a just resolution, that he or she did in fact conduct or perform the ceremony in question, then any final just resolution of the complaint must include this clergyperson being suspended without pay, for no less than one full year, from all ministerial duties and functions, including membership, staff position, or formal leadership role in any district, annual conference, or general church board, agency, committee, commission, council, or office, for a period of prayerful reflection on his or her willingness to continue committing to his or her covenantal vows to God and to The United Methodist Church. If resolution is achieved, a written statement, affirming such resolution, including any terms and conditions, shall be signed by the same persons who signed the written agreement outlining the process, and they shall agree on any matters to be disclosed to third parties. If the resolution results in a change of ministerial status, the disclosure agreement shall not prevent the Disciplinary disclosures required for readmission. The written statement affirming such resolution shall be given to the bishop for further action(s) to implement the agreement, if any. If the process does not result in resolution, the matter shall be returned to the committee.

Rationale:

This is the only offense for which there has been a recent, widespread pattern of the "just resolution" process being abused to effectively allow for open breaking of our moral, biblical, compassionate Disciplinary standards with which some bishops personally disagree. Preserves clergy right to trial without needing trials for accountability.

¶2711.3.

Petition Number: 60809-JA-¶2711.3-G; Dorsey, Mason - Pembroke Pines, FL, USA.

Consequences

Add new paragraph:

¶ 2711.3.2

In cases where the respondent is charged with conducting a ceremony that celebrates a homosexual union or where the respondent is charged with performing a same-sex wedding the following consequences shall be applied following a church trial:

a) if the respondent is a bishop, that clergy person will return to his or her annual conference from which he or she was elected bishop for appointment upon completion of a six (6)-month suspension with all access to salary, continuing education funds, reimbursement funds, health insurance and pension payments withheld. Furthermore, should this former bishop conduct future celebrations of homosexual unions or perform same-sex wedding ceremonies and be found guilty of such either by a just resolution process or church trial, the following consequences will be given:

First offense—six (6) months suspension from ministerial duties, suspension of salary for six (6) months, withholding reimbursement account and continuing education fund access during that six (6) months, but the clergyperson may receive the benefits of parsonage/housing allowance, health insurance payment by the church, and pension payments by the church

Second offense—immediate surrender of elders' orders to the resident bishop and termination of affiliation with the annual conference. If appropriate the clergyperson may receive a settlement of pension benefits but not payment of retiree health insurance nor conference provided housing offered to retirees in good standing.

b) if the respondent is an elder, deacon or commissioned elder or commissioned deacon, First offense—sixty (60) days suspension from ministerial duties, suspension of salary for sixty (60) days, withholding reimbursement account and continuing education fund access during that sixty (60) days, but the clergyperson may receive the benefits of parsonage/housing allowance, health insurance payment by the church, and pension payments by the church

Second offense—six (6) months suspension from ministerial duties, suspension of salary for six (6) months, withholding reimbursement account and continuing education fund access during that 6 months, but the clergyperson may receive the benefits of parsonage/housing allowance, health insurance payment by the church, and pension payments by the church

Third offense—immediate surrender of elders' orders to the clergy person's district superintendent and termination of affiliation with the annual conference. If appropriate the clergyperson may receive a settlement of pension benefits but not payment of retiree health insurance nor conference provided housing offered to retirees in good standing.

c) Should the resident bishop fail to uphold the courses of punishment for a respondent found guilty of celebrating homosexual unions or performing a same-sex marriage, that clergyperson shall be referred to the president or secretary of the College of Bishops for either a just resolution process or a church trial. Should the resident bishop be found guilty of not upholding the consequences

for a respondent who conducts a ceremony that celebrates a homosexual union or a respondent who performs a same-sex marriage, that bishop will be removed from office and will return to his or her annual conference for appointment.

Rationale:

Since great conflict arises every time there is a church trial of a complaint involving a clergyperson leading a ceremony involving a homosexual couple, this would provide a uniform policy across the Church that is understood by all and adhered to by all thus minimizing this conflict. It also . . .

¶27113.

Petition Number: 60810-JA-¶2711.3-G; Dragonette, Karin - Reynoldsburg, OH, USA.

Mandatory Penalty

¶ 2711. *Power of the Trial Court*

3. *Penalties—If the Trial Results in Conviction.* Further testimony may be heard and arguments by counsel presented regarding what the penalty should be. The trial court shall determine the penalty, which shall require a vote of at least seven members. The trial court shall have the power to remove the respondent from professing membership, terminate the conference membership and/or revoke the credentials of conference membership and/or ordination or consecration of the respondent, suspend the respondent from the exercise of the functions of office, or to fix a lesser penalty. Except, where the conviction is for conducting ceremonies that celebrate homosexual unions, or performing same-sex wedding ceremonies under ¶ 2702.1(b) or (d), the trial court does not have the power to and may not fix a penalty less than the following:

a) First (1st) offense—One (1) year's suspension without pay.

b) Second (2nd) offense—Not less than termination of conference membership and revocation of credentials of licensing, ordination, or consecration.

The penalty fixed by the trial court shall take effect immediately unless otherwise indicated by the trial court.

Rationale:

Assigning a penalty of less than a suspension for a first offense or less than termination of conference membership and/or revocation of conference membership and ordination or consecration in such circumstances encourages open defiance of the order and discipline of The United Methodist Church.

R9999.

Petition Number: 60796-JA-R9999-G; Lawrence, Jan - Oakton, VA, USA for Foundry UMC - Washington, D.C.

Support of LGBT Persons

Add Resolution to the *Book of Resolutions*:

WHEREAS, the Constitution of The United Methodist Church requires that at least some parts of The United Methodist Church are fully welcoming and affirming of God's love to all lesbians, gays, bisexual and transgendered (LGBT) persons so as to stop the use of Christianity as an excuse for bullying and violence toward gender and sexual minorities; and

WHEREAS, our United Methodist connection calls us to treat well-intentioned, well-reasoned differences of opinion with mutual respect (as this resolution proposes) rather than insisting upon a verdict or single position that rejects one side or the other; and

WHEREAS, the *Book of Discipline* reflects John Wesley's understanding that "everyone must follow the dictates of his own conscience; NOW

THEREFORE LET IT BE RESOLVED THAT THE MEMBERS OF THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH 2016, be strongly encouraged to:

1. Support LGBT lay members who marry and to consider refraining from filing complaints against pastors who perform marriages between gender and sexual minorities, and

2. Consider refraining from using United Methodist resources to investigate or enforce a ban on marriages between same gender and sexual minorities, or for church trials, or for otherwise disciplining clergy that perform same-sex marriages; and

3. Consider refraining from using United Methodist resources to investigate the gender or sexual orientation of a minister or candidate for ministry, and consider refraining from using United Methodist resources to enforce a ban on the certification of an LGBT candidate for ministry, or the ban on ordination of an LGBT minister; and

Be it further resolved that the GENERAL CONFERENCE 2016 implores all members of The United Methodist Church Connection to:

1. Be in ministry with all people, regardless of their economic status, race, age, ethnicity, gender, sexuality, disability, or immigration status.

2. Endorse proposed changes to the *Book of Discipline* and Social Principles that permit matters concerning LGBT persons to be discerned by individual members, congregations, pastors, bishops, committees and conferences through biblical obedience with the aid of the Holy

Spirit and at the discretion of the individual members, pastors, congregations, bishops, conferences, and committees; and

3. Endorse proposed changes to the *Book of Discipline* and Social Principles that permit those that disagree with one another with respect to homosexuality and LGBT persons to remain inside The United Methodist Church connection, including, at a minimum, deletion of the excluding language in Social Principle ¶161.F; eliminating the ban on same-sex marriages, *Book of Discipline* ¶341.6; eliminating the restriction on expenditure of funds, *Book of Discipline* ¶613.9; eliminating performing same-gender weddings as a chargeable offense, *Book of Discipline* ¶2702.1; eliminating the definition of marriage as between a man and a woman, *Book of Discipline* ¶161.B; and eliminating the ban on ordination of homosexuals or LGBT persons, *Book of Discipline* ¶304.3.

¶2500.

Petition Number: 60811-LC-¶2500-G; Dragonette, Karin - Reynoldsburg, OH, USA. 1 Similar Petition

Disaffiliation

Add new paragraph

¶ 2548. *Surrender of Charter of Local Church and Disaffiliation For Reasons Of Conscience*—A local church may surrender its charter from The United Methodist Church and disaffiliate based on the local church's declaration that it is in irreconcilable conflict for reasons of conscience with the provisions of *The Book of Discipline of The United Methodist Church* on the practice of homosexuality and the blessing of homosexual unions. Such disaffiliation shall require:

a) A minimum of ninety (90) days of study and discernment by the congregation

b) The affirmative vote of two-thirds (66.7 percent) of the church's professing members present and voting at a duly called church conference

c) Other provisions of the *Book of Discipline* shall not be a bar to such disaffiliation

Upon such surrender and disaffiliation, the local church shall be released from the provisions of ¶ 2501 and shall retain full rights to its property and funds, provided that any debts upon such property and any other debts payable by that local church are assumed by that local church. In the event of such proposed action, the bishop, the cabinet, annual conference board of trustees, and other appropriate individuals of The United Methodist Church shall facilitate the orderly and timely administration of this process.

[Renumber following paragraphs from existing ¶¶ 2548-2551.]

Rationale:

A covenant enforced only by legal strictures cannot have the moral force or spiritual cohesiveness required for true unity in Christ or the church. Our covenant must not be enforced only trust clauses and pension programs, but by a willingness to walk together and live by the covenant in agreement . . .

¶2500.

Petition Number: 60812-LC-¶2500-G; Graves, Russ - Melbourne, FL, USA. 9 Similar Petitions

Disaffiliation

Add new ¶ 2548 as follows:

¶ 2548. *Surrender of Charter of Local Church and Disaffiliation for Reasons of Conscience*—Because of the current deep conflict over the church's position on the practice of homosexuality and the blessing of homosexual unions, a local church may surrender its charter from The United Methodist Church and disaffiliate based upon the local church's declaration that for reasons of conscience, witness, or mission it can better serve Christ and his kingdom by not being affiliated with The United Methodist Church and its annual conference. Such disaffiliation shall require:

a) A minimum of ninety (90) days of study and discernment by the congregation

b) The affirmative vote of two-thirds (66.7 percent) of the church's professing members present and voting at a duly called church conference

c) Repayment to the annual conference any money invested by the conference in that local church through grants or loans during the previous five (5) years. The amount to be repaid shall include any payments made to the local church's clergy by the annual conference, such as salary support, but shall not include subsidies to provide health insurance.

d) Payment to the annual conference of its current year's apportionments in full and an additional sum equal to two times the current year's apportionments

e) Other provisions of the *Book of Discipline* shall not be a bar to such disaffiliation.

Upon such surrender and disaffiliation, the local church shall be released from the provisions of ¶ 2501 and shall retain full rights to its property and funds, provided that any debts upon such property and any other debts payable by that local church are assumed by that lo-

cal church. In the event of such proposed disaffiliation, the bishop, the cabinet, annual conference board of trustees, and other appropriate individuals of The United Methodist Church shall facilitate the orderly and timely administration of this process.

[Renumber following paragraphs from existing ¶¶ 2548-2551.]

Rationale:

Despite efforts to preserve unity in the Church, irreconcilable differences persist regarding the practice of homosexuality. The Church needs to value the consciences of our people and provide an honorable way for those whose consciences are violated to disaffiliate without the loss of property and in a ministry-affirming way. For . . .

¶20.

Petition Number: 60802-MH-¶20-C-G; Lomperis, John S.A. - Valparaiso, IN, USA.

Automatic Penalties

Amend *Book of Discipline* ¶ 20 as follows:

¶ 20. Article IV.—The General Conference shall not do away with the privileges of our clergy of right to trial by a committee and of an appeal; neither shall it do away with the privileges of our members of right to trial before the church, or by a committee, and of an appeal.14 This shall not apply to cases of clergy who admit to their bishop, or to the bishop supervising a directly relevant complaint against them, of having conducted a ceremony celebrating a homosexual union or performed a same-sex wedding ceremony. In such cases, automatic penalties shall be imposed.

Rationale:

Currently, a small minority of covenant-breaking clergy have been abusing our lengthy accountability system to use the threat of the costs of church trials to avoid serious accountability for this one offense. This would allow for a more effective, efficient, and ultimately less painful process than trials.

¶341.6.

Petition Number: 60787-MH-¶341.6-G; Beard, Janet - Minneapolis, MN, USA for Minnesota Annual Conference.Jensen, Diane - Ft. Calhoun, NE, USA for Great Plains Annual Conference.Nakanishi, Leanne - Pasadena, CA, USA for California-Pacific Annual Conference. Ryder, Jack E. - LaGrange Park, IL, USA for Northern Illinois Annual Conference. 999 Similar Petitions

Deletion

Delete ¶341.6.

~~Ceremonies that celebrate homosexual unions shall not be conducted by our ministers and shall not be conducted in our churches.~~

Rationale:

UM clergy should not be required, but authorized to officiate services of Christian marriage for all prepared couples, regardless of sexual orientation. Current prohibition places some UM clergy in positions of violating their ministerial integrity, Christian conscience, pastoral calling, denying same gender couples opportunities to be married in their churches.

¶341.6.

Petition Number: 60788-MH-¶341.6-G; Barker, Amy Valdez - Chicago, IL, USA for Connectional Table. Buchner, Gregory L. - Grand Rapids, MI, USA for West Michigan Annual Conference. Sachen, Kristin L. - Nevada City, CA, USA for California-Nevada Annual Conference. 7 Similar Petitions

A Third Way - Remove Prohibition

Amend ¶ 341.6 as indicated following:

¶341.6. Ceremonies that celebrate ~~homosexual unions shall not be conducted by our ministers and shall not be conducted in our churches~~ marriages between two persons committed to one another as provided in ¶161.B may be conducted by United Methodist pastors and other persons authorized in the *Book of Discipline* only upon following the process provided in ¶340.2.a)(3)(a).

Rationale:

This change ends Church trials over homosexuality, and it retains the authority of the annual conference to discern suitability for ordination. Bishops retain authority for appointments. Clergy and local churches will continue to have the right of consultation in appointment-making processes. Clergy will determine whom to marry to whom.

¶341.6.

Petition Number: 60789-MH-¶341.6-G; Perez, Lyssette N. - Rockaway, NJ, USA for UMC of the Rockaways Reconciling Ministries Team.

Unauthorized Conduct

¶341.6. ~~Ceremonies that celebrate homosexual unions shall not be conducted by our ministers and shall not be~~

~~conducted in our churches.~~ In those locations where same-sex marriage is legal, pastors and local churches are authorized to conduct such ceremonies consistent with their conscience and stated beliefs. No pastor can be forced to conduct such ceremonies against her/his conscience and beliefs. And no local church can be forced to conduct such ceremonies if against their stated beliefs as officially approved by the appropriate governing body.

¶341.6.

Petition Number: 60790-MH-¶341.6-G; Beard, Janet - Minneapolis, MN, USA for Minnesota Annual Conference.

Unauthorized Conduct

Amend ¶341.6 of the *Book of Discipline* by adding to the existing text as follows:

¶341.6. Ceremonies that celebrate homosexual unions shall not be conducted by our ministers and shall not be conducted in our churches, except where authorized by vote of the annual conference where the clergyperson is appointed or the church is located; or by a two-thirds vote of the church conference where the clergyperson is appointed.

Rationale:

Our *Social Principles* implore us "not to reject or condemn lesbian and gay members and friends" and commit us "to be in ministry for and with all persons." Many pastors and congregations believe that such ministry includes offering blessings of committed same-sex relationships, and where legal, same-sex marriage.

¶341.6.

Petition Number: 60791-MH-¶341.6-G; Barker, Jill - Washington, DC, USA.

Unauthorized Conduct

Amend ¶ 341.6:

¶341.6 *Unauthorized Conduct*Ceremonies that celebrate homosexual unions shall not be conducted by our ministers and shall not be conducted in our churches. Notwithstanding the foregoing, in those civil jurisdictions where homosexual couples have been granted the right to marriage or civil union, ceremonies celebrating those marriages or unions may be conducted in our churches and by our ministers, the decision being the right and responsibility of the pastor.

Rationale:

In a democratic society civil authorities define the civil rights of citizens. We are a global church and recognize that secular laws regarding marriage differ. These differences impact our church. This moderate approach allows pastors the option to perform ceremonies where it is legal should they choose to do so.

¶341.6.

Petition Number: 60792-MH-¶341.6-G; Tyler, Linda S. - Conway, AR, USA. 4 Similar Petitions

Unauthorized Conduct

Amend ¶ 341.6:

~~Ceremonies that celebrate homosexual unions shall not be conducted by our ministers and shall not be conducted in our churches.~~ A clergyperson may, but is not required to, perform a wedding ceremony or civil union ceremony for same-gender persons whose marriage or civil union is allowed by law in the secular jurisdiction where the ceremony is conducted.

Rationale:

This amendment deletes the language of the current ¶ 341.6 and replaces it with language that permits a clergyperson to perform a same-gender wedding ceremony if the marriage or civil union is permitted in the jurisdiction where the ceremony is conducted.

¶341.6.

Petition Number: 60906-MH-¶341.6-G; Hodge, Jeff - Syracuse, NY, USA for Upper New York Annual Conference.

Unauthorized Conduct

Amend ¶ 341.6 as follows:

Ceremonies that celebrate homosexual unions shall not be conducted by our ministers and shall not be conducted in our churches~~.~~ except in jurisdictions or central conferences that have determined that the celebration of homosexual unions and/or performance of same-sex wedding ceremonies may be conducted by ministers in that jurisdiction or central conference and/or may occur in churches within that jurisdiction or central conference.

Notwithstanding the foregoing, an individual minister shall not be required to celebrate homosexual unions or perform same-sex wedding ceremonies merely because the minister is serving a church located in a jurisdiction or central conference that has permitted the celebration of

homosexual unions or the performance of same-sex wedding ceremonies by ministers within that jurisdiction or central conference.

Rationale:

Deep divisions with respect to whether ministers should be permitted to conduct ceremonies that celebrate homosexual unions and same-sex weddings or whether such ceremonies should be permitted in church facilities are clearly demonstrated by the increasing number of incidents of ecclesial disobedience resulting in public trials and diversion of resources

¶363.1.

Petition Number: 60803-MH-¶363.1-G; Lomperis, John S.A. - Valparaiso, IN, USA.

Automatic Penalties

Amend *Book of Discipline* ¶ 363.1 by adding after ¶ 363.1*a* a new section, ¶ 363.1*b*, and relettering the following sections accordingly:

b) Automatic Penalty for Acknowledged Same-Sex Unions—other provisions of the *Book of Discipline* notwithstanding, when the complaint is based upon allegation of the specific misconduct of a clergyperson having conducted a ceremony celebrating a homosexual union or having performed a same-sex wedding ceremony (¶ 2702.1*b*) within the preceding six years, this separate process shall be followed:

(1) Upon receiving the formal complaint, the bishop or the bishop's designee shall, within a timely manner, directly request the person against whom the complaint was made for a brief written statement simply confirming or denying if he or she did in fact conduct or perform the Disciplinarily prohibited ceremony in question. In any meetings related to this process, both the person against whom the complaint and the person making the complaint may choose another person to accompany him or her with the right to voice.

(2) Throughout this process, the complaint shall be treated as an allegation or allegations until the person against whom the complaint was made delivers written confirmation of having conducted or performed the alleged prohibited ceremony or until thirty days have passed since he or she received the bishop's request for confirmation or denial, and has chosen to give no answer.

(3) If the person against whom the complaint was made provides a written response to the bishop's initial request other than confirming having committing the chargeable offense in question, then the ordinary supervisory response as outlined beginning in ¶363.1*c* below shall be followed as outlined below.

(4) If the clergyperson against whom the complaint was made either admits to have conducted or performed the Disciplinarily prohibited ceremony in question, or chooses not to deliver a response within thirty days of receiving the request for confirmation or denial of the offense, then he or she shall be considered guilty of having broken covenant with The United Methodist Church.

(5) If the clergyperson's file indicates that that he or she has previously been penalized according to this process, then the penalty the bishop imposes shall be termination of the conference membership and revocation of the credentials of conference membership, commissioning, ordination, or consecration of the clergyperson. Otherwise, the bishop shall suspend the guilty party from all ministerial functions, and from any appointment to a local church, general agency, or cabinet-level position, without salary, for a period of no less than one year.

(6) The precise length of this suspension shall be at the bishop's discretion, provided that it shall not be less than one full year and not more than three full years. There shall be no right to appeal such a penalty. A rec-ord of this penalty shall be placed in the clergyperson's file.

(7) Sixty days before the conclusion of such a suspension, the bishop shall contact the suspended clergyperson, either directly or through a designee, to request a written statement promising to not conduct or perform any such ceremonies in the future as long as doing so remains a chargeable offense under our Church's communal covenant as expressed in our *Book of Discipline*. If the suspended clergyperson fails to make such a written promise, the bishop shall at the conclusion of the suspension period permanently terminate his or her clergy status.

(5) All of the process as outlined above shall be carried out in a timely manner, with attention to communication to all parties in the process. At the determination of the bishop, persons with qualifications and experience in assessment, intervention, or healing may be selected to assist in this process. The bishop also may consult with the committee on pastor-parish relations for pastors, the district committee on superintendency for district superintendents, appropriate personnel committee, or other persons who may be helpful.

(6) When this special process for the specific offense of conducting a ceremony celebrating a homosexual union or performing a same-sex wedding ceremony is initiated, the bishop shall notify the chairperson of the Board of Ordained Ministry that a complaint has been filed, of the clergyperson named, of the general nature of the com-

plaint, of each response of the person against whom the complaint was made to the requests noted above, and with a summary the bishop's own subsequent actions in implementing this process.

Rationale:

This efficiently lessens our reliance on trials for covenant accountability. It prevents a single minister from holding an entire conference hostage with a needless, costly trial. There is only one chargeable offense for which there is such a disruptive minority movement to shatter the integrity of our connectional covenant.

¶363.1c.

Petition Number: 60804-MH-¶363.1c-G; Dietz, Peter - Thornton, PA, USA for Bethlehem UMC Social Action Committee. 3 Similar Petitions

Just Resolution

Amend *Book of Discipline* ¶ 363.1(*c*) as follows:

c) Just Resolution—The supervisory response may include a process that seeks a just resolution in which the parties are assisted by a trained, impartial third party facilitator(s) or mediator(s), in reaching an agreement satisfactory to all parties.69 If the bishop chooses to initiate a mediated attempt to produce a just resolution, then the bishop, the person filing the complaint, the respondent, and other appropriate persons shall enter into a written agreement outlining the process, including any agreements on confidentiality. A process seeking a just resolution may begin at any time in the supervisory, complaint, or trial process. When the complaint is based upon allegation of the specific misconduct of a clergyperson having conducted a ceremony celebrating a homosexual union or having performed a same-sex wedding ceremony (¶ 2702.1[b]) within the statute of limitations, and the clergyperson against whom the complaint was made acknowledges to the bishop, within the course of the process seeking a just resolution, that he or she did in fact conduct or perform the ceremony in question, then any final just resolution of the complaint must include this clergyperson being suspended without pay, for no less than one full year, from all ministerial duties and functions, including membership, staff position, or formal leadership role in any district, annual conference, or general church board, agency, committee, commission, council, or office, for a period of prayerful reflection on his or her willingness to continue committing to his or her covenantal vows to God and to The United Methodist Church. If resolution is achieved, a written statement of resolution, including any terms and conditions, shall be signed by the parties and the parties shall agree on any matters to be disclosed to third parties. A just resolution agreed to by all parties shall be a final disposition of the related complaint.

Rationale:

This is the only offense for which there has been a recent, widespread pattern of the "just resolution" process being abused to effectively allow for open breaking of our moral, biblical, compassionate Disciplinary standards with which some bishops personally disagree. Preserves clergy right to trial without needing trials for accountability.

¶413.3c.

Petition Number: 60805-MH-¶413.3c-G; Dietz, Peter - Thornton, PA, USA for Bethlehem UMC Social Action Committee. 3 Similar Petitions

Complaints Against Bishops

Amend *Book of Discipline* ¶ 413.3*c*) as follows:

¶ 413. *Complaints Against Bishops*

. . .

3. The supervisory response may include a process seeking a just resolution in which the parties are assisted by a trained, impartial third party facilitator(s) or mediator(s) in reaching an agreement satisfactory to all parties. (See ¶ 363.1*b*, *c*.) The appropriate persons, including the president of the College of Bishops, or the secretary if the complaint concerns the president, should enter into a written agreement outlining such process, including an agreement as to confidentiality. If resolution is achieved, a written statement of resolution, including terms and conditions, shall be signed by the parties and the parties shall agree on any matters to be disclosed to third parties. Such written statement of resolution shall be given to the person in charge of that stage of the process for further action consistent with the agreement. When the complaint is based upon allegation of the specific misconduct of a bishop having conducted a ceremony celebrating a homosexual union or having performed a same-sex wedding ceremony (¶ 2702.1[b]) within the statute of limitations, and the bishop against whom the complaint was made acknowledges to the supervising bishop, within the course of the process seeking a just resolution, that he or she did in fact conduct or perform the ceremony in question, then any final just resolution of the complaint must include this bishop being suspended without salary, for no less than one full year, from all episcopal and ministerial duties and functions, including membership or formal leadership

role in any general church board, agency, committee, or commission, for a period of prayerful reflection on his or her willingness to continue committing to his or her covenantal vows to God and to The United Methodist Church.

Rationale:

This is the only offense for which there has been a recent, widespread pattern of the "just resolution" process being abused to effectively allow for open breaking of our moral, biblical, compassionate Disciplinary standards with which some bishops personally disagree. Preserves clergy right to trial without needing trials for accountability.

R9999.

Petition Number: 60866-MH-R9999-G; Brooks, Lonnie D. - Anchorage, AK, USA.

Same Sex Marriage in United Methodist Churches

Insert into the *Book of Resolutions* a new resolution as follows:

ON DEALING WITH SAME SEX MARRIAGE IN UNITED METHODIST CHURCHES

WHEREAS, The Supreme Court of the United States of America has decided that same-sex marriages are to be permitted in all states and territories of the United States, and

WHEREAS, in officiating at weddings in the United States United Methodist clergy are serving in a dual role as agents of the state as well as representative ministers of the Church, and

WHEREAS, there will be instances in which a United Methodist cleric feels compelled by his or her conscientious commitment to principles of the gospel either to offer to officiate at such a wedding or to decline to do so, and

WHEREAS. in some of those instances the local church in which the cleric serves will not be in unanimous support of the position of the pastor, and

WHEREAS, authority in The United Methodist Church rests primarily with each pastor to decide which wedding to perform or not to perform, as provided in ¶ 340.2.a)(3)(a) of the 2012 *Book of Discipline*, which authority is neither compromised nor conditioned by the legal authority of any jurisdiction in the United States, including the Supreme Court (¶ 2506.1), and

WHEREAS, each pastor serves each United Methodist church under the appointment of a bishop (¶ 54), and

WHEREAS, the appointing bishop is required to enter into consultation with the pastor proposed for appointment and with the charge to which he or she is proposed to be appointed, which consultation is not merely notification (¶ 426);

Therefore, be it resolved, that The United Methodist Church encourages each United Methodist church and the clergy members who serve those churches to work together to resolve through holy conferencing any differences of opinion about whether same sex weddings or holy union ceremonies ought to be conducted in the church. Holy conferencing is to be understood as it has been described by Bishop Sally Dyck in her seminal work, Eight Principles of Holy Conferencing: A Study Guide for Churches and Groups (https://www.minnesotaumc.org/assets/uploads/documents/Holy_Conferencing_Study_Guide_2012.pdf, accessed on 08Jun15), and

Be it further resolved, that The United Methodist Church urges bishops and their cabinets to work with local church staff/parish relations committees so that together in the appointment process they may take into account the concerns of the served community, the parish, and the pastors in relationship to same-sex weddings and holy union ceremonies as is required for all other issues with which we must deal as members of the human family of God in matching the gifts, grace, and calling of the pastor to the needs, culture, and condition of the charge.

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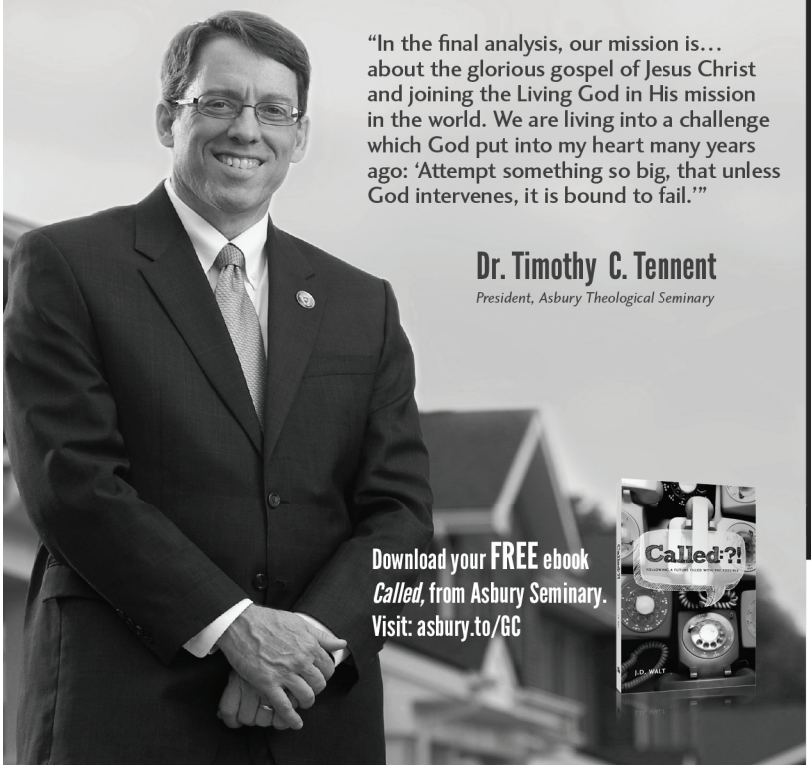
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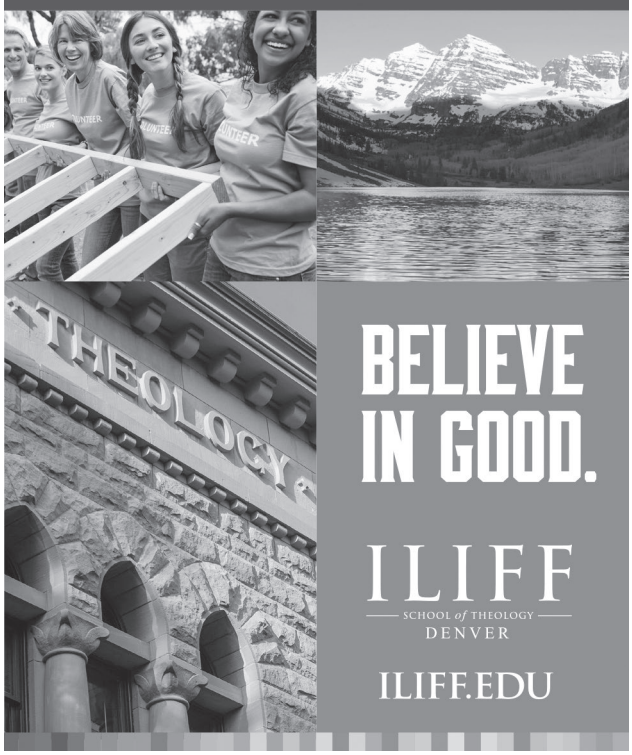
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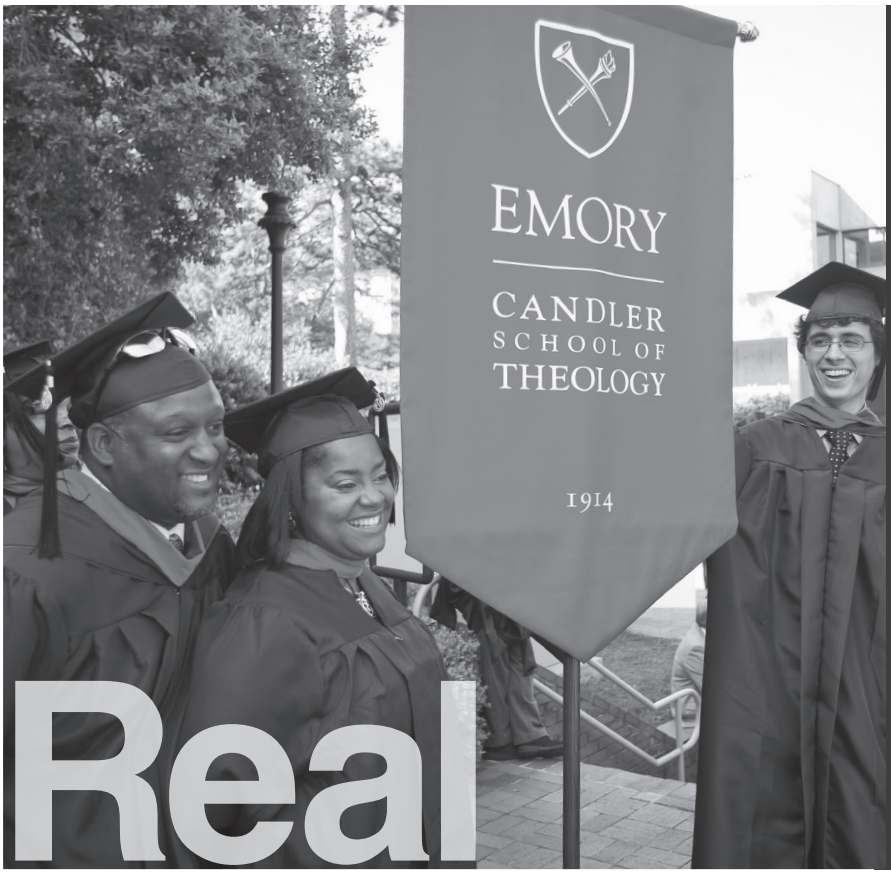
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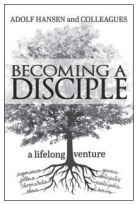
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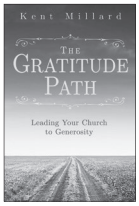
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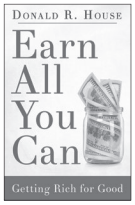
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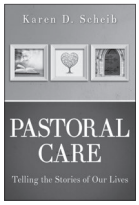


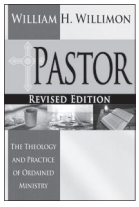
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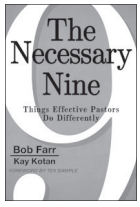


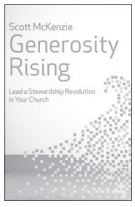














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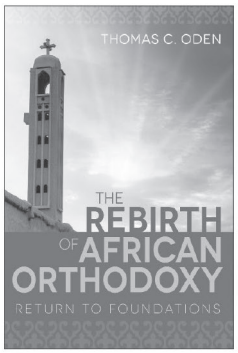
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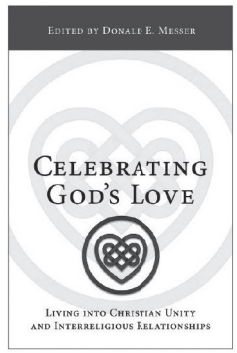
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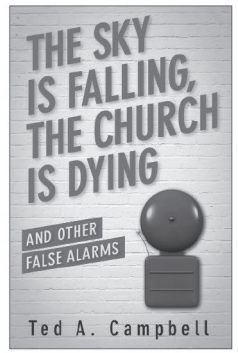
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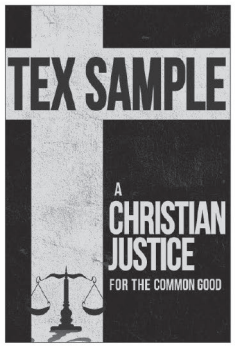
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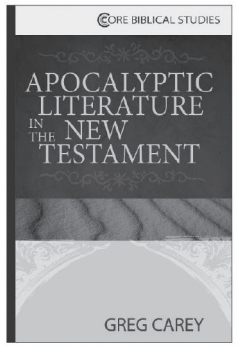
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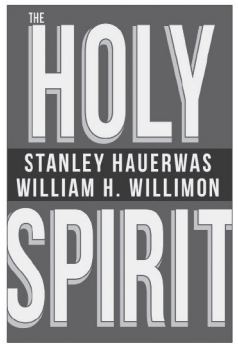
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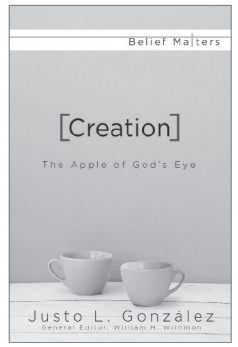
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A Historical Review of Methodist Involvement, Influence, and Response

by

Gary L. Roberts

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Preface

Opening Words

At dawn on the morning of November 29, 1864, the United States Cavalry savagely attacked Cheyenne and Arapaho people who they knew were camped peacefully along the Big Sandy River in the Colorado Territory. Nearly 200 people, including many women and children, were killed. The two men most responsible for the attack were powerful, respected leaders in the Methodist Episcopal Church. Despite public outcry and a congressional investigation declaring the battle a "massacre," the church defended their actions and never punished them.

Nearly 150 years later, tribal descendants of survivors of the Sand Creek Massacre invited United Methodist descendants of the Methodist Episcopal Church to learn their history and the devastating role of the Church in displacing and killing Cheyenne and Arapaho people. JuDee Anderson, leader of the Committee on Native American Ministries at First United Methodist Church of Sheridan, Wyoming, working with tribal representatives, wrote a petition that was adopted by the 2012 General Conference of The United Methodist Church, titled, "1864 Sand Creek Massacre." It called for "full disclosure of the involvement and influence in the Sand Creek Massacre of John M. Chivington, Territorial Governor John Evans, the Methodist Church as an institution, and other prominent social, political and religious leaders of the time."

The Council of Bishops' Justice and Reconciliation Leadership Team, chaired by Bishop Mike McKee, named a Joint Advisory Committee of Cheyenne and Arapaho descendants and United Methodist leaders to oversee the project. Meetings began with a prayer and a meal. Gathering with honor and care, each member helped guide the project through deep conversation.

Dr. Gary L. Roberts, a respected historian of the American West and the Sand Creek Massacre, was the researcher and writer of the report. Dr. Roberts is a friend of Sand Creek descendants and is also a member of Tifton United Methodist Church in Tifton, Georgia. No one could better research this history and present it to the Church than Dr. Roberts, building a bridge between two communities that he knows and loves. Dr. Alfred Day, General Secretary of the General Commission on Archives and History, provided research and administrative support to the project.

The Joint Advisory Committee offers the results of Dr. Roberts' work to the Council of Bishops, which presents it to the Church as, Remembering the Sand Creek Massacre: A Historical Review of Methodist Involvement, Influence, and Response, a report to the 2016 General Conference of The United Methodist Church.

As you read the bitter accounts of the attack, we invite you to remember and honor the victims of the Sand Creek Massacre and all who have suffered and died across many lands at the hands of Christians who brought death when they should have cared for life. There is no way to undo the harm done at Sand Creek. We hope that facing the truth of the past will open a path of understanding and healing among Cheyenne, Arapaho, and Methodist people.

This report tells of Methodists who turned away from the "way of life" of Jesus Christ. It shows how the Bible, Christian teaching, and a desire to "save souls," when not guided by love of God and neighbor, can crush people and cultures. With this report we ask the Church these urgent and haunting questions:

- How could followers of Jesus act without care for human life and dignity?
- How does The United Methodist Church today teach followers of Jesus Christ to love and respect all people?
- How does it work to heal the generational trauma resulting from this and other acts of atrocity against Native Peoples?



Elaine JW Stanovsky

Bishop of the Mountain Sky Area of The United Methodist Church

Joint Advisory Committee

Otto Braided Hair, Jr.	**Committee Co-chair and Northern Cheyenne Descendants' Representative**
Elaine JW Stanovsky	**Committee Co-chair and Bishop of the Mountain Sky Area**
Joe Big Medicine	Southern Cheyenne Descendants' Representative
Gail J. Ridgely	Northern Arapaho Descendants' Representative
Henry Little Bird	Southern Arapaho Descendants' Representative
Sally Dyck	Bishop of the Chicago Area
Alfred T. Day III	United Methodist General Commission on Archives and History
Steve Sidorak	United Methodist Office on Christian Unity and Interreligious Relationships

Observers—Consultants

David Halaas	Historian and Author
JuDee Anderson	First United Methodist Church, Sheridan, Wyoming
Robert Williams	Former General Secretary, General Commission on Archives and History
Mike McKee	Bishop of the Dallas Area and Chair of the Justice and Reconciliation Leadership Team of the Council of Bishops

1864 Sand Creek Massacre

The 2012 General Conference of The United Methodist Church hereby fully recognizes the Northern Cheyenne Tribe of Montana, and the Cheyenne and Arapaho Tribes of Oklahoma, and the Northern Arapaho of Wyoming as the Federally recognized Tribes as stated in the 1865 Treaty of Little Arkansas with the U.S. Government, as the official representatives concerning the Sand Creek Massacre.

The 2012 General Conference of The United Methodist Church through the Council of Bishops and the appropriate boards and agencies shall consult on and support efforts pertaining to preservation, repatriations, healing, awareness, research, education and reparations with the Northern Cheyenne Tribe of Montana, Cheyenne and Arapaho Tribes of Oklahoma, and the Northern Arapaho Tribe of Wyoming and their official Tribal Representatives for the November 29, 1864 Sand Creek Massacre.

The 2012 General Conference of The United Methodist Church through the Council of Bishops and The General Commission on Archives and History shall authorize research by a joint team including an independent body and provide full disclosure of the involvement and influence in the Sand Creek Massacre of John M. Chivington, Territorial Governor John Evans, the Methodist Church as an institution, and other prominent social, political and religious leaders of the time, and shall report back to the 2016 General Conference.

The United Methodist Church shall support and participate in the return to the "Tribes" any Native artifacts or remains related to the Sand Creek Massacre.

Acknowledgments

A report such as this is peculiarly dependent upon the cooperation of many people. While it takes the form of history, its focus has been determined by the purpose of the study as set forth in Petition 20760, Sand Creek Massacre (20767-IC-Non-Dis), passed at the 2012 General Conference of The United Methodist Church in Tampa, Florida. Conclusions were not predetermined, however. The sole intent has been to seek a balanced understanding of the responsibilities of John M. Chivington, John Evans, the Methodist Episcopal Church, and other agencies and persons in the Sand Creek tragedy. After fifty years of research on the Sand Creek Massacre, I cannot pretend that I began this project without opinions about what happened and why, but my previous understanding has been seasoned both by inquiry into new areas of research and by consideration of perspectives different from my own.

Preparing this report stretched my experience and *required* that I look to other sources, different ways of seeing (a term much used herein), and the confluence of ethics and actions, cause and effect, intent and result. I was not unmindful of the moral issues involved in the Sand Creek story. I've wrestled with them for a long time, but during the course of this project I found myself in unfamiliar territory at times, attempting to grasp—clumsily, I suspect—views and understandings beyond my former frame of reference. I have been humbled by the process of preparing this report, and I am keenly aware of questions not yet answered to my satisfaction. The issues are so basic and yet so profound that they have at times challenged all of my assumptions and called into question deeply held beliefs. Confronting them was painful at times, yet essential to the task.

That is why the insights of others have proven so important to this effort. I have been able to pursue the topic freely without pressure so that the report could be truly an independent evaluation, but I have needed and received advice from a wide range of people. Most importantly, the Joint Committee created by the Council of Bishops and co-chaired by Bishop Elaine J. W. Stanovsky, of the Mountain Sky Episcopal Area, and Otto Braided Hair, Northern Cheyenne Sand Creek Descendants representative, has assured the independence of the evaluation, while providing guidance and advice that have proven invaluable. The advice, given both by the committee in extended sessions, and by individual members of the committee in private communications, has directed me to considerations I might otherwise have missed and provided me with insights that have strengthened the report in those areas where my knowledge and expertise have been weakest. I have been the beneficiary of the committee's counsel, criticism, and affirmation, for which I am extremely grateful.

I cannot exaggerate the importance of Laird and Colleen Cometsevah to my research on Sand Creek. I met them first in 1978. While sitting in the kitchen of their home in Clinton, Oklahoma, I listened and learned as they talked quietly about Sand Creek along with Walter Roe Hamilton, Ruby Bushyhead, and Terry Wilson of the Southern Cheyennes. Later in the 1990s, I met the late Steve Brady of the Northern Cheyennes, who became a mentor and friend. Since then, I had the privilege of knowing Lee Lone Bear, Northern Cheyenne; Eugene Ridgley, Northern Arapaho; and other Cheyenne and Arapaho people, who are now deceased. All of them contributed to my understanding of Sand Creek long before this project began. In addition to the official tribal representatives of the Cheyenne and Arapaho Tribes of Oklahoma, Joe Big Medicine, Cheyenne; and Henry Little Bird, Arapaho; Gail Ridgely of the Northern Arapahos from the Wind River Reservation in Wyoming; and Otto Braided Hair of the Northern Cheyenne Tribe in Montana (previously acknowledged), who provided insight and advice throughout the development of this project, I am grateful for the contributions to this report of Anthony A. "Al" Addison, Willard Gould, Ben Ridgely, Crawford L. White, Sr., Nelson P. White, Jacqueline White, Northern Arapahos; Vanessa Braided Hair, Steve Brady, Jr., Norma Gourneau, Kaden Jeray (Walks Nice), Reginald Killsnight, Richard Littlebear, Mildred Red Cherries, Holda Roundstone, William Tall Bull, and Phillip White Man, Northern Cheyennes; Max Bear, Eugene Black Bear, and Karen Little Coyote, Southern Cheyennes; and Dale Hamilton, Southern Arapaho.

During the course of the preparation of this report, I have also had the generous advice of fellow historians, including David F. Halaas, former Colorado State Historian, consultant to the Northern Cheyenne Tribe, and friend of many years; Tom Meier, historian, consultant to the Northern Arapahos, and always thoughtful advisor; Ari Kelman, author of *A Misplaced Massacre: Struggling Over the Memory of Sand Creek*, whose award-winning book enlarged my perspective; Elliott West, author of *The*

Contested Plains, whose original thought pushed me to consider new ideas; Henrietta Mann, Southern Cheyenne historian and educator, whose quiet insight demands respect and reflection; Jeff C. Campbell, meticulous investigator of Sand Creek, author of a number of publications for the Sand Creek Massacre National Historic Site, and friend; Craig Moore, Sand Creek National Historic Site Ranger and dedicated student of Southern Cheyennne and Arapaho genealogy; Gordon S. Chappell, Pacific Great Basin Support Office, National Park Service, who shared his important Joseph A. Cramer Letters with me; and Darius Salter, author of a forthcoming biography of Bishop Matthew Simpson. I am also grateful to the members of the John Evans Study Committee, Northwestern University, and of the John Evans Study Committee, University of Denver, whose reports provided critical insights and helped prepare the way for this work.

Similarly, the staff of the Mountain Sky Episcopal Area and the Rocky Mountain Conference, under the leadership of Bishop Stanovsky, was indefatigable in its support at every stage of the process. Nancy Cox, Executive Administrative Assistant to Bishop Stanovsky, and Youngsook Charlene Kang, Director of Mission and Ministry of the Rocky Mountain Conference, were generous and helpful. Other United Methodist leaders who provided support and advice included Stephen J. Sidorak, Jr., Ecumenical Staff Officer, Office of Christian Unity and Interreligious Relationships of the Council of Bishops; Mary Ann Swenson, United Methodist Bishop, Ecumenical Officer, Council of Bishops; Mike McKee, United Methodist Bishop, Justice and Reconciliation Leadership Team; and Sally Dyck, United Methodist Bishop.

A special acknowledgment must be made to Ju-Dee Anderson and the United Methodist Church Native American Ministry at Sheridan, Wyoming, who in consultation with Steve Brady and Otto Braided Hair of the Northern Cheyenne Tribe, initiated Petition 20760, *1864 Sand Creek Massacre* (20760-IC-Non-Dis), which was passed on April 20, 2012, at General Conference in Tampa, Florida.

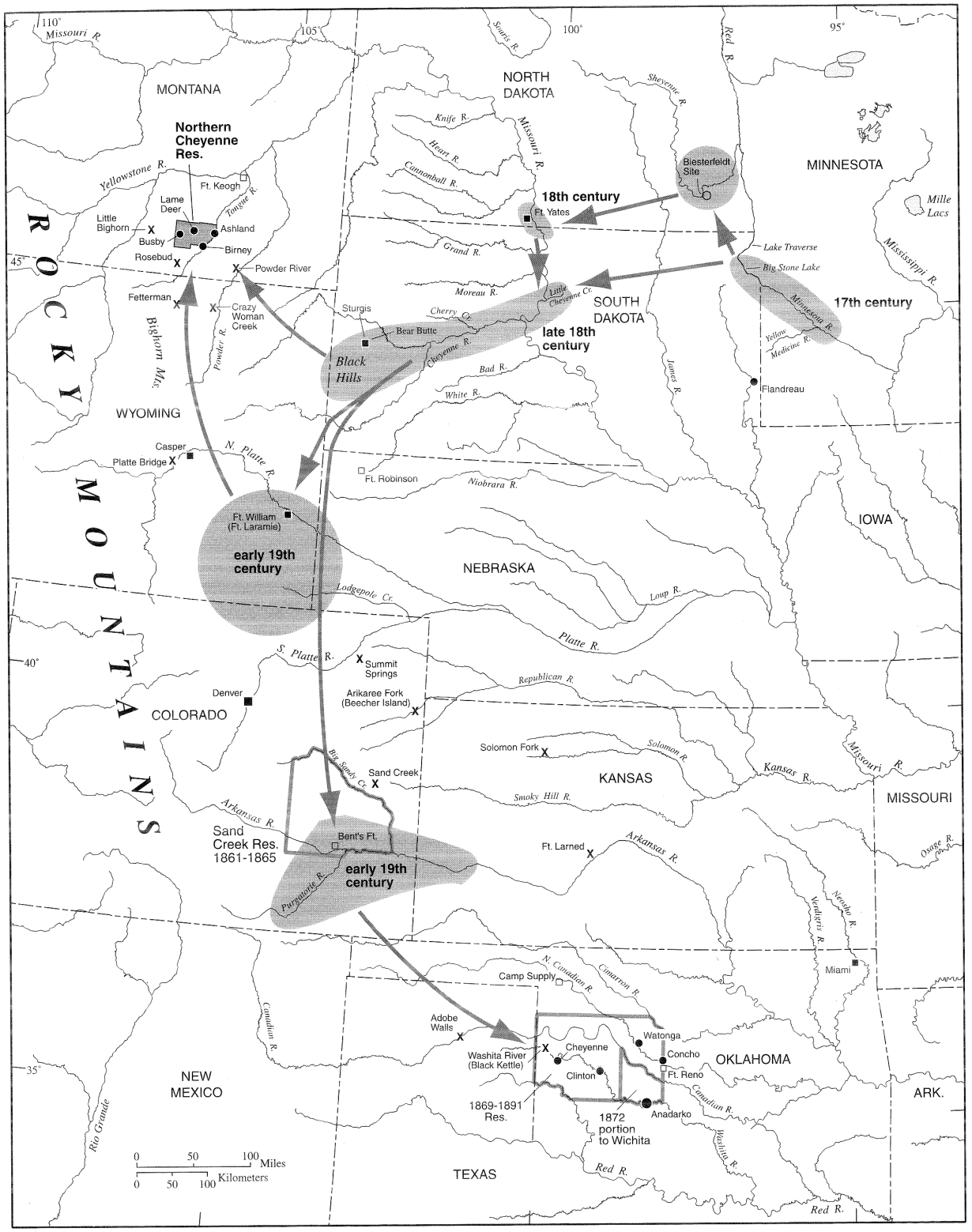
This report owes a huge debt to the General Commission on Archives and History of The United Methodist Church at Drew University, Madison, New Jersey. The project began during the tenure of Robert J. Williams, as General Secretary of the GCAH, and continued under his successor, Alfred T. Day, III. Both have been tireless in their support and efforts on behalf of the committee's assignment. L. Dale Patterson, Archivist and Records Administrator, and Christopher J. Anderson, Head of Special Collections and Archives of the GCAH, and their staff, helped acquaint me with Methodist resources and collections.

Appreciation is also expressed to the staffs of the Methodist Archives, Iliff School of Theology, Denver, Colorado; Kansas Area United Methodist Archives; Baker University, Baldwin City, Kansas; Sand Creek Massacre National Historic Site, Eads, Colorado; History Colorado, Denver, Colorado; Western History Collections, Denver Public Library, Denver, Colorado; Manuscript Division, Kansas State Historical Society, Topeka, Kansas; Huntington Library, San Marino, California; Bancroft Library, University of California, Berkeley, California; Oklahoma Historical Society, Oklahoma City, Oklahoma; Yale Collection of Western Americana, Beinecke Library, Yale University, New Haven, Connecticut; Manuscript Division, the Library of Congress, Washington, D.C.; and the National Archives and Records Administration, Washington, D.C.

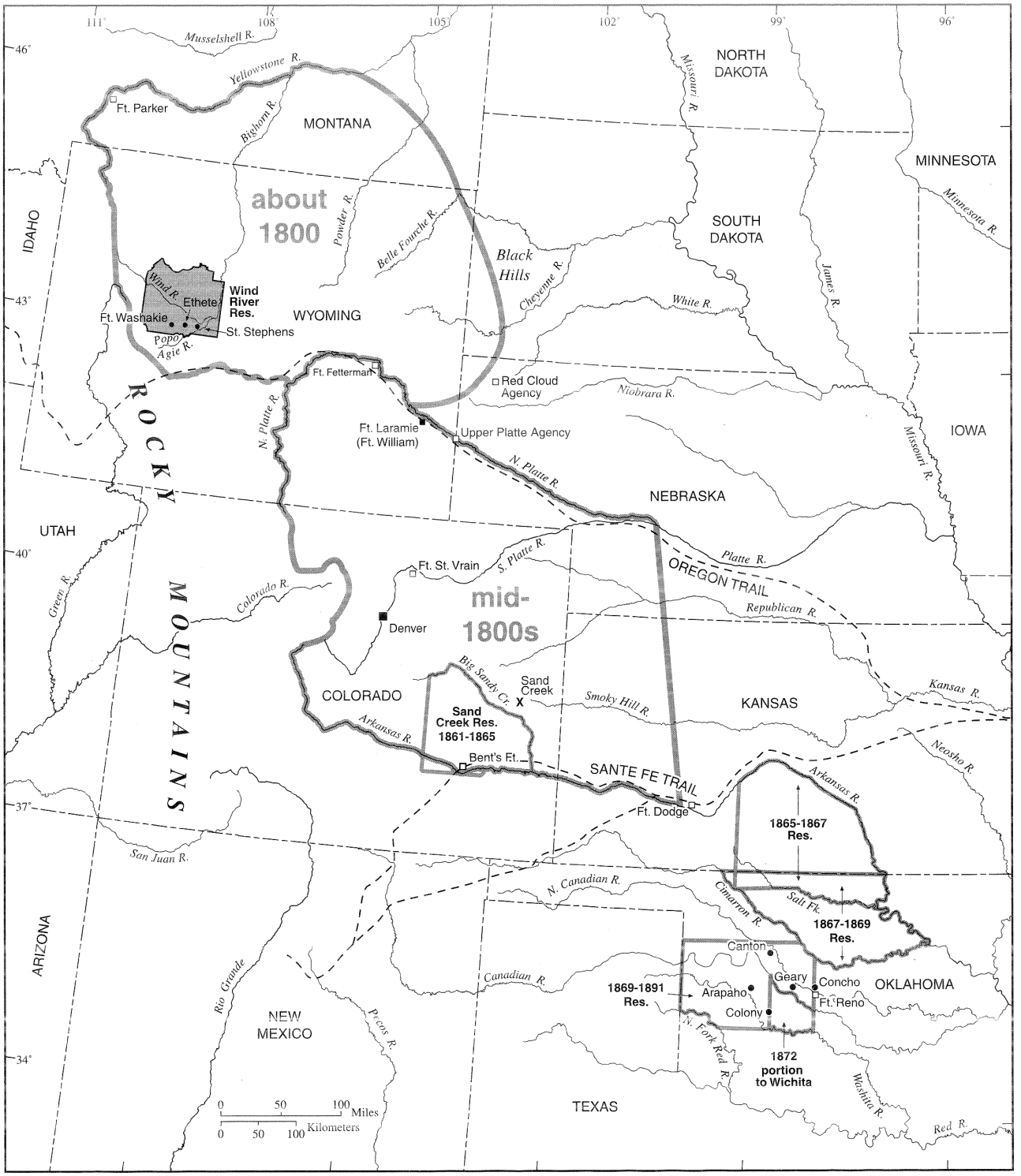
Although they played no direct role in the preparation of this report, I would be remiss if I did not acknowledge the part played in my understanding of Sand Creek by Raymond G. Carey, late professor of history at the University of Denver, and Michael Straight, deceased author of *A Very Small Remnant*, a novel about Sand Creek, who together taught me many years ago about the importance of balance in history by their own extended and tempered correspondence on the subject, which they generously shared with me. Similarly, Robert M. Utley, Howard Roberts Lamar, the late Richard Maxwell Brown, the late Arrell M. Gibson, and the late Francis Paul Prucha, both in their published works and in their patient advice on a more personal level, provided inspiration and examples while teaching me to revere the study of history as a special mission to understand the human condition in a spirit of humility.

I can only hope that I have honored the trust of all of those who contributed to this effort, as well as the Council of Bishops, while acknowledging my own responsibility, as primary author, for any mistakes and failures that may be found herein.

Gary L. Roberts



This map shows the territories, migrations, and reservations of the Cheyennes, as well as 19th-century battle sites and 21st-century towns. From *Handbook of North American Indians*, 13/2, ed. Raymond J. DeMaillie (Washington, DC: Smithsonian, 2001), fig. 1, p. 864. Used by permission.



This map shows the location of Arapaho territory about 1800, Cheyenne and Arapaho territory in the mid-1800s, and reservations. From *Handbook of North American Indians*, 13/2, ed. Raymond J. DeMaillie (Washington, DC: Smithsonian, 2001), fig. 1, p. 841. Used by permission.

Introduction

At the time, the Sand Creek Massacre was a small affair, hardly more than a skirmish when compared to the great campaigns in Georgia, Tennessee, and Virginia that were moving toward climax that bleak November of 1864. Fewer than 250 souls perished at Sand Creek, a meager tally in light of the carnage of Chickamauga and Petersburg. By any reasonable measure, Sand Creek was hardly more than a footnote in the Civil War. And yet, for all of that the Sand Creek affair seized public attention in the winter of 1864-1865 and generated a controversy that still excites heated debate, more than 150 years later. The issues underscored by that day's bloody work were no less important than the momentous questions roused in the public mind by Sherman's "March to the Sea."

The Sand Creek Massacre touched questions more elemental than burned-out plantation houses and homeless civilians. If "war is hell" as Sherman proclaimed, at Sand Creek demoniac forces seemed unloosed so completely that humanity itself was the casualty. That was the charge that drew public attention to the Colorado frontier in 1865. That was the claim that spawned two congressional hearings and a military commission. Westerners vociferously and passionately denied the accusations. Reformers seized the charges as evidence of the failure of American Indian policy. Sand Creek launched a war that was not truly over for fifteen years. In the first year alone, it cost the United States government $50,000,000.

An American tragedy occurred there that remains a symbol of a conflict between what Americans believe themselves to be and the reality of what happened to Native peoples in the creation of the nation. Methodists have a special stake in this particular story. The governor whose policies led the Cheyennes and Arapahos to Sand Creek was a prominent Methodist layman. The commanding officer who ordered the attack on the Sand Creek village was a Methodist minister. Perhaps those were merely coincidences, but the question also remains of how the Church itself responded to what happened at Sand Creek. Was it also somehow culpable in what happened?

Since 1992, The United Methodist Church has attempted to address these questions in response to initiatives by Indian peoples and concerned Methodists. By apology and acts of repentance, the Church has sought to respond, culminating at the 2012 General Conference with a major "Service of Repentance for the Healing of Relationships with Indigenous Peoples" and a call for conferences and churches to build relationships with indigenous peoples. This was, and has been since, a major initiative for many churches and conferences. But there was yet a concern voiced by Cheyenne and Arapaho people that the Church had still not addressed questions of responsibility that matter to them. In response to these concerns, on April 20, 2012, at General Conference in Tampa, Florida, Petition 20760, *1864 Sand Creek Massacre* (20767-IC-Non-Dis) was passed by final vote as follows:

> The 2012 General Conference of The United Methodist Church hereby fully recognizes the Northern Cheyenne Tribe of Montana, and the Cheyenne and Arapaho Tribes of Oklahoma, and the Northern Arapaho Tribe of Wyoming as the federally recognized Tribes as stated in the Treaty of the Little Arkansas with U.S. Government, as the official representatives concerning the Sand Creek Massacre.
>
> The 2012 General Conference of The United Methodist Church through the Council of Bishops and the appropriate boards and agencies shall consult on and support efforts pertaining to preservation, repatriations, healing, awareness, research, education and reparations with the Northern Cheyenne Tribe of Montana, the Cheyenne and Arapaho Tribes of Oklahoma, and the Northern Arapaho Tribe of Wyoming and their official Tribal Representatives for the November 29, 1864, Sand Creek Massacre.
>
> The 2012 General Conference of The United Methodist Church through the Council of Bishops and The General Commission on Archives and History shall authorize research by a joint team including an independent body and provide full disclosure of the involvement and influence in the Sand Creek Massacre of John M. Chivington, Territorial Governor John Evans, the Methodist Church as an institution, and other prominent social, political and religious leaders of the time, and shall report back to the 2016 General Conference.
>
> The United Methodist Church shall support and participate in the return to the "Tribes" of any Native artifacts or remains related to the Sand Creek Massacre.

Pursuant to paragraph three of this petition, a Joint Committee was organized consisting of ministers, laymen, historians, and tribal representatives of the Cheyenne and Arapaho Tribes of Oklahoma, the Northern Arapaho Tribe in Wyoming, and the Northern Cheyenne Tribe in

Montana. In order to insure that the study was truly "independent," the committee chose a historian to write the report investigating the involvement of John M. Chivington, John Evans, the Methodist Church, and other prominent social, political, and religious leaders in the Sand Creek Massacre. The committee worked in consultation with the author in defining the scope of the report, concerns, and questions to be considered.

In crafting a report, it has been necessary not only to review the lives of Colonel Chivington and John Evans and the role played by the Methodist Episcopal Church, but also to consider a range of related and critical topics including the historical roots of the Sand Creek Massacre, the approach of the Church to American Indians over time, the differences in the ways of seeing in Euro-American culture and Native cultures, the forces at work in what has been called the "westward expansion" of Anglo-Americans in North America, the changing conditions of the nineteenth century, federal policy and law relating to Native Americans, and the responses of both white society and Cheyenne and Arapaho people to Sand Creek.

The basic method has been historical, but care has been taken to consider other ways of approaching the past since history is by definition a Western concept. Every effort was made to make the report balanced and fair in the belief that the results would be more accurate and convincing without the corroding influences of presentism (using the values of the present to judge the past) and legalism (making a predetermined case). There have been some surprises in the process that any other approach might well have missed, and the broad context within which the report was written has proven to be critical to the conclusions drawn.

It should be pointed out that language itself can be a problem. Certain terms are pejorative almost by definition. The use of terms such as "squaw," "buck," "papoose," "red skins," and "savage" are confined to quoted materials, primarily from recollections and historical documents. Such terms are demeaning and convey contempt and/or disrespect that the committee wished to avoid. Other expressions, such as "Indian fighter," "friendlies," and "hostiles" have also been used with care and are usually used with quotation marks. A few terms such as "raiders" or "raiding" can also be problematic, although within a military context, the word "raid" refers to a legitimate and specific form of military tactic. The committee has sought to avoid all evidence of pejorative language, except where it appears in historical documents and recollections and/or when it is used to convey the attitudes and values of the people and times under study.

A more difficult area of concern has been usage relating to proper identifications for the original inhabitants of the Western Hemisphere. This has generated debate even among the modern descendants of the original inhabitants. The term "Indian" has been used since the days of Columbus, deriving from the term "los Indios," but there have been arguments whether the term derived from a mistaken belief that the inhabitants Columbus encountered were from the Asia subcontinent or from a reference by Columbus that identified the inhabitants as "En Dios," in God, or "una gente in Dios," the people in God. The debate is largely a twentieth-century debate about the most respectful and appropriate term. For a time "Indian" fell from favor because it was a generalized term that groups many different peoples together within a single identifying category. It also was linked to Anglo-American usage that treated all Indians the same by means of a single narrowly defined image.

The term "Native American" was first used by the United States government as a category referring to the original inhabitants of the United States. Other terms such as "indigenous peoples" and "first Americans" were used by historians and anthropologists. In the 1960s with the growth of Native protests, the American Indian Movement (A. I. M.) took one position. In the 1970s, with the growth of academic programs on traditional cultures, the term "Native American Studies" became more commonplace. The issue was largely an internal one. Some leaders, like Russell Means, plainly declared, "I am an American Indian!" Others favored the usage of Native American. A few terms, like "Amerind," found little traction outside limited academic circles.

The methodology followed here uses a combination of these expressions, all intended to be respectful. Whenever possible, specific tribal names are used. Within discussions surrounding particular tribes, after initial identification, the term "tribes" is used to avoid pedantic language. "Indigenous peoples," "American Indians," and "Indians" are used to describe collective groups involving multiple tribes or generalized policies. "The Indian" is also used to refer to the collective image that characterized white policy and popular image. "Indians" in the plural is the form most commonly used by North American tribal people themselves.

"Native," always capitalized here, is used both as a noun and as an adjective, consistent with common usage

in a large selection of recent works by both white and American Indian authors. The term "native American," without the capital "N," rarely used, would refer to any person born in the Western Hemisphere, or more particularly in the United States. "Indigenous people" refers to the original inhabitants of lands colonized by European nations. In preparing this report, care was taken to follow patterns of common usage from the most reliable sources rather than to take sides in any of the particular controversies over usage, which appears to have lost some of their former passion.

Another area that requires a special note at the outset is terminology relating to the Methodist Episcopal Church. First of all, there were many Methodist newspapers published in the nineteenth century. Most of them included as part of their title the words *Christian Advocate*. Examples would include the *New York Christian Advocate,* the *Central Christian Advocate,* the *Northwestern Christian Advocate,* the *Western Christian Advocate,* the *Pacific Christian Advocate,* and many more. The journal of each General Conference was labeled the *Daily Christian Advocate.* Wherever the term is used herein, the reference is to a Methodist Episcopal Church newspaper. It was said that most Methodists regarded their *Christian Advocate* as "the fifth gospel."

Preachers included exhorters, who were often laymen, deacons, who were ordained, and elders, who were ordained for pastoral service. The Church was divided into conferences and districts. Each district had a "presiding elder," the equivalent to the modern "district superintendent." "Connection" was a formal recognition of a minister's relationship with a particular district. "Itinerancy," a vital concept in the early church, referred to the practice of moving from one church to another either as a "circuit rider" or as a "pastor." A "traveling connection" referred to a person who was enabled by a district to follow an itinerant ministry without being assigned to a particular church. If a minister left the ministry, either temporarily or permanently, the conference would declare him to be "located." "Location" could be at a minister's own request or by decision of the conference. All of these terms are used in describing the activities of John M. Chivington and the Church at large.

The Sand Creek Massacre was tragedy in the truest sense, raw, visceral, brutal, but with hints of heroism and even nobility in its blood-red story. It is also shockingly common, proving how unexceptional—and hence more terrifying—those events and the men who lived them were. Paradoxically, though, it did have profound effects not associated with other similar events. It became an emblem of the failure of Indian policy and a fulcrum of debate for decades. Even now, coming to grips with the Sand Creek Massacre involves hard questions and unsatisfactory answers not only about what happened but also about why. It stirs ancient questions about the best and worst in every person, questions older than history, questions as relevant as today's headlines.

Chapter I

Which Way? Whose Way?

For the vast majority of Methodists, and of all who share the Euro-American tradition, the Sand Creek Massacre is a historical tragedy from the distant past, an unfortunate reminder of a dark side of American history best forgotten or acknowledged as an embarrassing example of past error in dealing with Native Americans. Even those who recognize its significance and its injustice see it in historical terms, perhaps important, but like Andersonville or the Homestead Strike or the Haymarket Riots or Ludlow or Selma, something to learn from and move on in the pursuit of the Great Values that are supposed to define the United States as a nation. The important thing is to acknowledge past error in the hope that it may inform the future and prevent such things from happening again.

Historians are concerned with what happened, why it happened, who was responsible, what can be learned from its study, and what it tells us about the past and about ways of looking at the past. Over time, Sand Creek has been justified and condemned with legalistic precision, based upon the written records that survived from that time, supplemented by archaeological findings and oral recollections. Historians explore conditions, chronology, motives, character, political and economic interests, and values. The need for historians, especially the best of them, is to learn and to explain, not caring what the truth is, but "concerned only with finding it," as Father Francis Paul Prucha expressed it. Significantly, Prucha did not claim truth is easy to find or that new tools and perspectives will not throw new light on it. "Finding it," after all, is a quest subject to fresh insights and new evidence. The Sand Creek Massacre is a "historical problem" to be solved and learned from.[1]

For Cheyennes and Arapahos, on the other hand, the Sand Creek Massacre is an enduring trauma, not history, not even past, certainly not something that can be forgotten with an embarrassed apology. To the Cheyennes and Arapahos in Oklahoma, Wyoming, and Montana, Sand Creek is profoundly personal. It is not an event they read about in books. They know the names of those who died there and of those who survived because they are family members. They grew up hearing the stories of what happened at Sand Creek from elders and relatives and pass them on after the manner in which they were told to them.

Sand Creek is also linked to enduring grievances, to promises made but never kept, to apologies offered that proved hollow and gratuitous. For Cheyennes and Arapahos, the site of the Sand Creek Massacre is a holy place, made holy by the blood of their ancestors. The betrayal that occurred there is different. It was there that trust was finally broken. In every negotiation between the Cheyennes and Arapahos and the federal government since 1864, the Sand Creek Massacre has been an ongoing presence, always there as an obstacle to trust even on issues seemingly distant—to whites, at least—from that long ago moment in time.[2]

The Cheyenne and Arapaho search for meaning is pursued in other ways. They listen to the old ones, remembering them in the ways they first heard them. They walk the ground at Sand Creek. They believe that the souls of the dead often remained in the places where they died. They hear the cries of women and children, the thunder of horses, the din of battle. They pray that they will be led to the places and to remnants that may survive of what happened there. They look for sacred signs. They take these things and use them in their quest to understand what happened. In these ways and others they gain insights.

Many historians have difficulty with this approach because it does not conform to the norms of traditional historical method. William T. Hagan wrote in his review of Father Peter John Powell's *People of the Sacred Mountain: A History of the Northern Cheyenne Chiefs and Warrior Societies,1830-1879,* that Powell's narrative "presents without question a succession of miracles and other evidences of divine intervention as determining the course of Cheyenne history" that academic historians would discount or view with suspicion.[3] While raising questions about Powell's methodology, John Moore, an anthropologist who studied the Cheyennes extensively, wrote of Powell's book in yet another review, "One looks in vain . . . for a more common-sense evaluation of military tactics."[4] In other words, though not "academically sound," the Cheyennes and Arapahos contribute a vital perspective on what happened.

The problem is that many of those trained as historians, anthropologists, and archaeologists find that Indian explanations of what happened are based upon supernatural causes and oral traditions that are unacceptable as explanations within the rational formats of Western thought. The most common response has been to dismiss Native understandings entirely. They appear to the Western mind

to be superstition or myth, and, thus, not entitled to consideration as history. At the very least, such accounts are viewed as "unreliable" or "ahistorical." In 1865, the Minneconjou Sioux chief, Lone Horn, who warned U.S. government treaty commissioners of the dangers of building a road into Sioux country, told them: "if you white people go through our country, I fear as to those young men among us who have no father and mother to restrain them; I fear they will have trouble with your white people back here, who have no ears."[5] In the recorded exchanges between whites and Plains Indians, the persistent reference to whites "having no ears" is a theme repeated over and over again. At the simplest level, this expression conveyed the idea that whites would not listen. Quick to judge and certain of superior understanding of what happened, settlers, soldiers, policy makers, missionaries, and historians have routinely discounted Indian accounts as having little or no value.[6]

But this poses a problem. Robert F. Berkhofer, Jr. argues that the task of the historian is not to judge according to one's own understanding of what is right and wrong or by one's own conclusions about past mistakes. He says, rather, that anyone who wishes to learn what happened must seek "to understand the past in terms of the actors' conceptions of their situations."[7] In other words, to leave out any side's view of what happened is certain to distort or corrupt conclusions. Differing value systems and ways of seeing must be taken into account. This is a challenging proposition because it requires becoming comfortable with mind-sets different from one's own. It is not an invitation to be uncritical but, rather, to expand the critical search into areas or points of view that may have been neglected or misunderstood. John C. Ewers insisted that it was not the purpose of the historian of Indian-white relations to be "kind to either party in this historic confrontation." Rather, he said, "I do think he should study this very complex theme in both breadth and depth, consulting and weighing all the sources he can find, so that he can be fair to both sides."8

In practice, most authors and readers prefer simple answers. Much of the literature on Sand Creek focuses on whether Sand Creek was a massacre or not. Far too many accounts amount to briefs for one side or the other. Authors set out to prove that Sand Creek was a massacre or that it was not. Unfortunately, either can be done simply by excluding the testimony that does not support the point of view being offered. Another approach, used most often by activists and reformers, complicates the "good guys"/"bad guys" approach through the use of presentism.[9] Presentism involves making judgments about past events based upon present-day standards, in effect blaming those in the past for not anticipating all of the moral and political changes since the time of the event. Frequently, presentism serves a political agenda, although in some cases it merely involves naïve assumptions that values are constant.[10]

For a long time historians took what might be called an "end justifies the means" approach that argued that the conquest of Native America was not only inevitable but beneficial. The advancing American frontier opened the way for civilization and for the American values of democracy, economic opportunity, and human rights. Even before Frederick Jackson Turner drafted the model of this view, it was expressed in many works of history and in commentaries by government officials and religious leaders.[11] A more complex, yet often misleading development began in the twentieth century, with what has been called by some the "victim ideology." This view depicts the relationship between European colonizers and indigenous populations as "one long undifferentiated tragedy inflicted on innocent—and passive—victims."[12]

Debates over the latter view have spawned "Native American studies," "American genocide studies," and "settler colonialism studies," all of which have added new perspectives and have value as much in the questions they raise as in the conclusions they reach.[13] They have served well to raise awareness of the mistreatment of American Indians over the centuries, but some of them have ill-served Indians by portraying them as helpless victims. Such a view demeans the power of various Native cultures by distorting their adaptability, their capacity to resist, their values, their diplomatic and military skills, and the genius of many of their leaders. A case can be made that Anglo-Americans were unable to defeat Native Americans without adopting their tactics because their own tactics were "inadequate to the task." It is true that Indians were frequently shocked by the ferocity of white warfare, but many tribes were able to hold the invaders at bay for far longer than the chroniclers of one massacre after another allow.[14]

As Jared Diamond notes, "The reason not to mistreat indigenous people . . . is that it is unjust to mistreat them." It is not necessary to build a false narrative to make the case. "The rights of indigenous people should be asserted on moral grounds," Diamond adds, "not by making untrue claims susceptible to refutation."[15] To argue that Native tribes effectively resisted white intrusion into the trans-Appalachian region for more than half a century through a remarkable combination of adjustments, adap-

tations, negotiations, intertribal alliances, and open warfare, does not justify the slaughter of the Conestogas or the Massacre at Gnadenhutten or Bad Axe. Nor, for that matter, does acknowledging intertribal warfare, the use of torture, or practices like scalping and mutilation of the dead by some tribes justify or ameliorate the mistreatment of Native Americans. It is hardly fair to warrior peoples, whose descendants still take pride in their military traditions, to portray them as passive.

What is most notable, in spite of the invasion of America, the subjugation of Indian peoples, and the abuse that accompanied and followed the conquest, was the survival of Native peoples in all of their diversity. Indigenous tribes were, indeed victims of forces beyond their control including Eurocentric ideas, attitudes, cultural forms, and technologies that influenced policy and conflict in ways that eventually overwhelmed them, but they were neither helpless nor guiltless in response. Some of the cultural changes were unintentional, but not all of them were unwelcome. Indians accepted, even welcomed, white technology, learned from white ways and ideas, and some, at least, saw the Europeans as benefactors and allies.

In the long run, what made the difference was not strategy and tactics, technology, will, or race. To think otherwise is to underestimate Native intelligence and Native capacity to adapt. Ultimately, the real issue was power. White America was able to work its will over time by sheer numbers and literally steam-driven organization that overwhelmed the independence and rate of response of traditional societies. Land, attitude, world view, and technology were all less important than population growth and political and economic organization. It was not the superiority of "civilization" over "savagery" nor racism over inclusion that ultimately determined the outcome, but the power to conquer over the power to resist.[16]

Something more must be understood. The misunderstanding and disrespect that lay at the heart of the process was more than a simple division into good and evil. Something more complicated, and yet simpler, was involved, something central to the shared humanity of victims and victimizers. Herman Melville wrote in a review of Francis Parkman's *The California and Oregon Trail*, "We are all of us—Anglo-Saxons, Dyaks, and Indians—sprung from one head, and made in one image. And if we regret this brotherhood now, we shall be forced to join hands hereafter. A misfortune is not a fault; and good luck is not meritorious. The savage is born a savage; and the civilized being but inherits his civilization, nothing more."[17]

A common core of beliefs and values, a shared humanity, things which all people regardless of culture hold dear are part of the human condition as well as cultural differences. What, then, kept good men, white and red, from opening these resources? The easy answers are words like greed and prejudice and hatred, but beyond those flaws, something more subtle was always at work, fostering misunderstanding and abuse, suspicion and distrust, something that is fundamental to understanding tragedies like the Sand Creek Massacre. *Not every culture sees the world in the same way.*

Every people in the human family have thought itself special. The Egyptians, the Persians, the Greeks, the Romans, the Mongols, the Spanish, the British, the French, the Maya, the Aztecs, and all of the builders of empires across the centuries on every continent have proclaimed it so. The indigenous peoples of Africa, Asia, the Americas, and the islands of the Pacific were no less certain of it. The etymology of Native American tribal names reveals a remarkable consistency of using terms such as "the People," "Human Beings," "Called Out People," "the Chosen Ones," and similar expressions to identify particular groups as special and set apart from others. Cheyennes and Arapahos were not exceptions to the general premise.[18]

This should not be surprising. Human beings judge themselves and others by what they know. They view their own ways as the standard against which outsiders are measured. They assume a superiority of their groups based upon a collection of habits, customs, and beliefs and on their relationships with nature and with God. All manner of things may change around them from the way they live their lives to the places where they live, but most cling to a belief that theirs is the better way. This has been true of conquerors and conquered, of rulers and slaves, of nation states and tribes.

The myths and histories of the human experience are also replete with prophecies and admonitions that each people should remain separate and honor the ways of their fathers. Warnings abound of the consequences of forgetting the past. The near universality of such traditional stories is more than a historical relic. Over time these views have been changed and modified to accommodate different parts of the human family, new experiences, and different ways of relating to others. Historical events, environmental changes, spiritual understandings, and cultural myths have altered group perceptions and led, at least in theory, to notions of mutual respect and universal human rights. But such understandings, when they have come,

have been the result of slow, and often painful, processes, in which misunderstandings and lack of mutual respect have sustained conflict and lingering distrust, even after the desire for harmony has been accepted in principle.

This process has been complicated by differing ways of seeing on the part of different groups. What has been determinative in the relationship of groups, however, has not been the superiority of one way of seeing over another, of a right way over a wrong way, but rather by the simple rule of power, of the capacity of one group to impose its will upon others. What is less well understood is that even the most oppressive forms of power rarely, if ever, eradicate other ways of seeing.

One way of seeing may eventually overwhelm others, economically, politically, militarily, even religiously; but the way of seeing, including its traditional values and world view, usually survives even in the face of change. Four hundred years and more of conflict between the European powers (and their offspring in American nation states) and the indigenous peoples of the Western hemisphere changed the face of what was called "the New World," but it did not change the essentials of Native ways of seeing. It changed much, to be sure, and it would be foolhardy to claim that American Indians or their Euro-American conquerors have not changed their cultural mind-sets over time. The ability to adapt is strong, but it rarely takes the form of capitulation. Different ways of seeing remain and continue to affect relationships between diverse groups.[19]

The way of seeing of the Euro-American world—what is usually called "Western Civilization"—rests upon a linear view of life. Time moves chronologically along a line inexorably from beginning to end. This view implies an irreversibility of events and leads to the central concept of progress, with all of its rational, empirical, scientific, technological, and historical assumptions. Progress, like time, is linear, moving along a line through phases, passages from primitive to civilized. This view of life is analytic in nature, based on accumulating knowledge, understanding parts, dividing culture, and assigning value to discrete elements. Refining, inventing, plotting new strategies, seeking proofs are the methods of reason.

Westerners assumed an evolutionary world view long before the theory of evolution was ever advanced as a key to biological change. Civilized status is measured according to where human groups fit upon a series of scales, from hunter-gatherers to complex modern economies, from stone tools to the use of metals to modern science using many forms of energy and technology, from families to bands to tribes to kingdoms to nation states. The position of various human groups seems self-evident by this model. Science, philosophy, art, medicine, history, economics, ethics are similarly measured, then separated and dissected independently, boxed apart from each other into "disciplines."

Within each box, the linear measure moves from simple to complex with the complex usually being the more sophisticated form, meaning the "superior" form. It is an eminently practical system that allows a reasoned establishment of order. It assumes the "Great Chain of Being" that was embraced by the ancient Greeks and reaffirmed in the seventeenth and eighteenth centuries—a hierarchical view of the universe based upon science, progress, improvement, and order, from the most basic elements upward to God. Its analytic character has created skepticism, suspicion of the metaphysical and the spiritual, and an air of superiority that makes it dismissive of other ways of seeing. Ironically, even religious forms are frequently empty of spirituality and wonder, given over instead to rules, dogmas, and rituals that flush away the core principles of faith.[20]

In the Western way of seeing, reality is man-centered and time-centered; reality is explored—historically, scientifically, and religiously—in terms of the human experience over time. History is essential to this process. This way of seeing is concerned not merely with what happens to man or what man does, but also with what the human experience means. It is not enough to know that something happened. Humans must understand how it happened and why. Western religion and Western science have adopted the historical model as a basis of belief and of order. Christianity rests on a linear movement through time from Creation to the End of Time. It follows a chronological model, with lengthy genealogies, important events, and prophecies based upon the movement of time. Reason and analysis, even when couched in grand departures, are framed in the human-centered view of existence. Nature is something to be used by humans. Land, animals, plants, and every other form are to be subdued, overcome, and dominated. Uncontrolled land is wilderness, beautiful perhaps, but also foreboding, threatening, dangerous, somehow wasted in its natural state, something that must be "tamed."[21]

By contrast, the American Indian way of seeing is cyclic rather than linear. Its model is not a line, but a circle, not the Great Chain of Being, but the Great Harmony, encompassing life in a transcendent cycle, not an irrevers-

ible line. Its forms are metaphysical and focused upon where and how humans fit within the circle. Both the past and the future are but aspects of the present, and every creature within Creation has place and spirit, even including the animals that provide meat, the land that sustains them, the rocks, and the rivers. Nature sustains humanity, and humanity repays nature in a celebration of life. Thus, reality is nature-centered. It is Creation (the earth and the universe beyond and all of the creatures, great and small, animal and plant, stone and sand and loam, rivers and lakes, and oceans, mountains and plains, sun, moon, and stars) that is central. Humans are merely a part of the grand design; all things are equally important. There is an essential interrelatedness of all Creation. Faith, morality, and ethics are about understanding the right ways of maintaining the unity of all things because that unity is the Great Good intended by the All-Father.[22]

The Southern Cheyenne historian Henrietta Mann explains that "Cheyenne history is a continuum of sacred experiences rooted into the American landscape. . . . Their continuity as a people requires that they maintain their way of life. Specifically, they must maintain their traditions, beliefs, spiritual life, and through their ceremonies, maintain their sacred mission to keep the earth alive."[23] "*To keep the earth alive.*" That is an important concept, a purpose quite different from progress. The purpose is to stay alive and vital within the natural order, not to improve. Life is sacred, with features that transmit the central meaning of existence. Circumstances may change, but essential patterns do not. In the Native way of seeing, the behavior, the form, the spiritual power that were real at the Creation are renewed and time itself is repudiated and annulled in a cycle like that of the seasons. Seasons may change but the order of things remains within the Great Circle.

Reality is defined by space and place. Understanding this may help explain the profound attachment to the land so central to white-Indian conflict both in the past and the present. Space is about the wholeness of things, the four directions, sky and earth, the Great Harmony, the Medicine Wheel, and Indian ceremonies are about restoring the wholeness of what has become chaotic or corrupted in order to assure a renewal of the true way and correct imbalances and brokenness in the circle. Place involves both sacred landmarks, such as Bear Butte in the Black Hills of South Dakota for the Cheyennes, and environments where particular peoples are supposed to be. The latter does not imply a single fixed spot, but rather that place where the people can thrive. Place is not a possession. It was here in the past and will be here in the future. Like animals and plants, people may move from one location to another, as the migrations of the various tribes clearly show, but finding place is essential to the unity. Being out of place destroys the unity and life of the people in the same way that moving grass from the plains to the desert would kill the grass.

Joseph Epes Brown wrote, "Events or processes transmitted through oral traditions tend to be recounted neither in terms of time past or time future in a lineal sense. Indeed most languages have no such tenses to express this. They speak rather of a perennial reality of the now."[24] What matters is the experience. There is no need to explain or question because experience has its own voice. History is not remembered as chronology. It is recounted in stories that recall important ideas and places, traumatic events like the loss of the Sacred Arrows to the Pawnees or the Sand Creek Massacre for the Cheyennes, great men and women, and moments that define who the Cheyennes and Arapahos are (as one example). In the telling of these stories, dates are not given beyond expressions like "a long time ago," "when my great-grandfather was a boy," or "in the time before the white soldiers came." This form of historical consciousness is concerned with the place the events described have among the people and the role the accounts still play in their lives.[25]

Of course, as Vine DeLoria, Jr., pointed out, over time, under the pressures of life changes brought about by contact with whites and the experience of the reservation system, government schools, and efforts to understand what was happening to them, Indian people absorbed some of the thinking of Western civilization. De Loria wrote, "We face the future immediately, and while we can be aware of the sound basis for primitive beliefs and customs, we can never return to them or take them up, expecting them to save us." What he hoped for was that the Native way of seeing could be understood, its essence preserved, and incorporated into "a more comprehensive and intelligent view of the world."[26] In fact, contact with the Western way of seeing has certainly modified some thinking and led to adaptations as a matter of survival, but the Native way of seeing remains vital in the decisions and mind-sets of today's Indian people.

The Native way was never static or obtuse. In fact, it has always been characterized by sensitivity and awareness. Vigilance and responsibility are what keep the world alive. Refining, inventing, and plotting new strategies may be facts of life, but when circumstances intrude with new wonders and challenges, they must be dealt with within the ancient, primal context. In this system there is little

place for dominion. In order for it to function there is little place for the Western strategy of dividing culture or assigning value to discrete elements. Rather, the Native Way unifies the various aspects of culture and experience into a single whole.

Oglala writer Ed McGaa explains that in the Great Circle of Life, each person is driven by "a living circle of energy," built upon character, background, knowledge, and experience.[27] It is the natural way. American Indian historian Donald L. Fixico, of Shawnee, Sac and Fox, Muscogee Creek, and Seminole ancestry, explains:

> Nothing is transfixed. Nothing is secure or stable or permanent, and Indian people have accepted this situation. We want to believe that nothing has changed, but the reality is that all things change, even the story that we remember being told, but as long as the fabric of the truths of a story are retained, then we can accept it.[28]

Some entities are more powerful than others according to their strengths, and some are unknown; but Native people respect all entities because of their power to influence people. Balance is the object of life, Fixico argues, including balance within one's self, within the family, within the community, with external communities, including other tribes and the spiritual world, and with the environment and universe. He cites Mary Roberts's view that "implicitly contrasting Indians with whites, the Indian mind is not literal, specific, scientific—it is philosophical, vague, and poetic."[29]

Westerners may think, then, that the Indian way of seeing is naïve. Historians, government agents, and religious leaders have frequently thought so and dismissed the Indian way as "childish" or "primitive." It is not. In fact, it may well be better attuned to the essence of life than the self-absorbed, computerized, insensate world that characterizes the West. It is grounded in the balance that Fixico describes and, in this way, attuned to the world in ways that the Western way of seeing left behind long ago on its linear scale.

Calvin Martin, who decades ago, pointed out the dangers of the Western view of history, with its essential ethnocentrism, argued that historians must cultivate the "metaphysics of the Native American lifeway" and underscored the importance of including the "cosmological perspective" of the Native way of seeing. That means, practically, that it is important to give Native Americans their own "historic voice." The cyclic view of life does not run along a scale of time in the way that Western thought does. It focuses rather on perpetual renewal, a constant reaffirmation of Creation. This view is "eternal, cyclical, endlessly repetitive, powered by Nature and cosmogonic."[30] History for Native peoples is "sacred history," constantly linked to "the primordial unity from which it issued." In this view there is no need for "progress" in the way that the Euro-American view insists upon. The Cheyennes see themselves directly involved in Creation, "not just for their own sake, their own welfare, but for the welfare of creation in whose uterus they thrive."[31] For them, the land was life—not property or a place of residence. It was the connection to all things that matter. The indigenous way was fully capable of adaptation, but not for the sake of change. The biological core remained. Much that whites did, including the introduction of Western ideas and beliefs, broke the links with Nature or separated the people from its forces.

The point of this discourse is not to argue for the superiority of one way of seeing over the other but merely to underscore that there are different ways of seeing. Understanding this means that people must learn to communicate effectively across cultural lines. The different ways of seeing must be understood and valued before words like "peace" and "reconciliation" can have meaning, purpose, or hope of reality. Other distinctions are important. A way of seeing reflects a centralized perspective on the nature of life developed and sustained over time. The linear approach of Western civilization is the product of thought and values and experience. It shaped the thinking of most of Europe and of the colonizing societies of the Western hemisphere and of other Eurocentric expansion. The cyclic way of seeing among Native Americans shaped their response to the invaders in terms of their thought and values and experience.

Culture may also vary within a particular way of seeing. Cheyennes, Arapahos, Navajos, Apaches, Creeks, Cherokees, Crows, Shoshonis, Lakotas, Ojibwa, Iroquois, Pequots, Delawares, and many other groups share the circular view of life; but they differ too. Culture differentiates. It provides the sources of identity. It is combative and defensive when challenged by others with other cultural values. Similarly, although they share a linear way of seeing, Spanish, French, Italian, English, German, and other Europeans represent different cultures that vary in emphasis, language, and experience. Indeed, cultures may vary within a single linguistic or national group. This means, practically, that within both the linear and cyclic ways of seeing, many different cultures emerged, approaching life within a particular way of seeing in essentially the same way, but experiencing life differently

and having different traditions, spiritual forms, and languages as a result.

Often overlooked is yet another critical consideration, which may best be defined as mind-set. Although the essential way of seeing remains consistent, mind-set changes based upon thought and experience. The mind-set of the Renaissance differed from the mind-set of the Age of Revolution and from that of the Age of Industrialization or of the Post-Industrial Age. Moreover, within any historical period, the mind-set may vary by nation or even within nations. The same must be said for changes of mind-set between and among North American Indian tribes. It must not be assumed that the Native mind-set was the same from the settlement of the English colonies through the allotment of tribal lands following the Dawes Act to the present. Even within particular tribes mind-sets may vary although the culture and the way of seeing are shared.

This may seem esoteric, which is evidence within itself of the difficulty of understanding and resolving cross-cultural differences, whether historical in nature or concerned with current policies and interaction. This is more complicated than the simple "clash of cultures" model that has been posited as an explanation of Indian-white relations in American history. Neither is it a matter of embracing multiculturalism. At the simplest level it is recognizing that there are different ways of seeing, different cultures, and different mind-sets. It involves not merely trying to understand the "other" way of seeing but of realizing that there are multiple ways of seeing cultures and mind-sets, not only at the time that events occur but also at the times they are studied. What has generally been called "white-Indian" relations was never a simple, bifurcated conflict with only two points of view; it was a dynamic and changing process dependent upon a variety of factors, affected by time, place, and perspective. There have been consistent patterns of behavior and thought, but to simplify the conflict to a generalized "them" and "us" conflict distorts what happened.

Father Francis Paul Prucha, perhaps the leading authority on American Indian policy, reminds those approaching the field that they not only face the challenge of understanding differing ways of seeing, but also of realizing that mind-sets change over time as well. "It is customary," he writes, "to insist that we grasp something of the world view of the Indian cultures (because we instinctively know they are different from our own), and we try not to judge one culture by the norms of another. What is often forgotten is that we must also understand past white societies and not assume that the 1830s [for example] can be understood by the norms and values of the 1970s [or of the 2010s]."[32] Confronting the past ought, at the very least, to generate new sensitivities and responses to the ideas and problems that the past left previous generations, rather than the application of present understanding alone.

In 1866, General Samuel Ryan Curtis, who commanded the Department of Kansas at the time of the Sand Creek Massacre, witnessed a sun dance. He wrote, "The scene closed leaving on my memory a picture of terrible superstition and sanguinary barbarity such as I hope never to witness." He described "this scandalous devotion" to the *Northwestern Christian Advocate,* adding that it "seems a reproach against the mission efforts of our age and people."[33] By way of contrast, Native observers were not so much shocked by the principles of Christianity or the teachings of Christ, as they were by the squabbling of missionary groups among themselves and the failure of Christians to live up to the principles they taught. The inconsistency was incomprehensible to them. James West, a contemporary Cheyenne, goes so far as to suggest that theology is a "non-Indian concept" standing in sharp contrast to "a spiritual way of life" as practiced by Native peoples.[34]

From the beginning, Anglo-Americans assumed a superior attitude toward the indigenous people they encountered. At times, they accommodated Indians in order to survive or simply from curiosity, but they also measured themselves against the Indians, and, given their technological superiority at arms and industry, and their "true faith," they quickly began to see themselves as a new breed of men, as free of Europe as they were privy to the bounty of the New World. They were "new," whether living in commonwealths of faith or building farms and plantations and towns. They had opportunities they had scarcely imagined before. Richard Slotkin points to Melville's Captain Ahab in *Moby Dick* as "an allegorical representation of the American world quest: he is obsessed, compelling, unstoppable, completely wrapped up in his own rhetorical justification and his sense of cosmic symbolism." This "new American" came at the expense of indigenous people not only through the bloody wars that "regenerated" the American vision but also through the arrogant assumption of the superiority of white ways.[35]

In 1899, George Bird Grinnell, an early student of Cheyenne culture and history, wrote of the reformers of the past who tried to help but instead furthered the damage to Indian people:

> The sincerity and earnestness of a majority of such philanthropists cannot be doubted, but in all their reasoning about Indians there has been one point of weakness: They had no personal knowledge of the inner life of the people they were trying to help. Their theories appear to have assumed that Indians are precisely like white men, except that their minds are blank and plastic, ready to receive any impression that may be inscribed on them. These friends of the Indian had little acquaintance with Indian character; they did not appreciate the human nature of the people. They did not know that their minds were already occupied by a multitude of notions and beliefs that were firmly fixed there, rooted and ground by an inheritance of a thousand years. Still less did they comprehend the Indian's intense conservatism, the tenacity with which he clings to the beliefs which have been handed down to him by uncounted generations.[36]

The reason was the inbred cultural arrogance of the linear way of seeing, the conviction that the only salvation for American Indians lay in recognizing and accepting the superiority of the "white man's way." Some white Americans openly wondered about it. Walt Whitman, in *Leaves of Grass,* pondered, "The friendly and flowing savage. . . . Who is he? Is he waiting for civilization or past it and mastering it?"[37] And Henry David Thoreau believed that white men and red were complements, that "the Indian remembered what the white man had forgotten, spoke what the white man could no longer comprehend," as Edwin S. Fussell puts it. Thoreau mused, "One revelation has been made to the Indian, another to the white man. I have much to learn of the Indian, nothing of the missionary. I am not sure but all that would tempt me to teach the Indian my religion would be his promise to teach me his."[38]

Such reflections were thought to be romantic pap by the majority of white Americans for most of American history. They were more likely to agree with the esteemed Bishop James Andrew of the Methodist Episcopal Church, South, who proclaimed in 1854: ". . . our grand aim is to lead the young [Indians] into an entire abandonment of the language, and whatever is distinctively Indian; for after all the sentimentalism of poets and tourists, there is very little which belongs to the original savage character that is worth retaining."[39] So it was that many of those whites with the tenderest of hearts and the best of intentions were incapable of seeing beyond their own ancient way or of comprehending what Whitman and Thoreau sensed—questions that were closer to understanding than even the poets themselves realized. Indeed, in the end they would set aside their insights uneasily in favor of their ingrained understanding of progress and civilization.[40]

In 1919, A. McG. Beede, an Episcopal missionary on the Standing Rock Reservation in North Dakota, reported that the Sioux and Chippewa had little problem understanding "the modern scientific attitude" or grasping, even enjoying, the ideas and processes of chemistry and physics. He tested his ideas among the Chippewa and Cree for eight months. He wrote: "But Rising Sun (one of his students), speaking the conclusion of all, pronounced 'the scientific view' inadequate. Not bad or untrue, but inadequate to explain, among many other things, how man is to find and know a road along which he wishes and chooses to make this said progress unless the Great Manitoo by his spirit guides the mind of man, keeping human beings just and generous and hospitable."[41]

The irony seems to be that for all of its accomplishments and "progress" the Western way of seeing is less open to alternative points of view than the cyclic way. Native Americans learned more of the Western way than Europeans learned of the Native way. The reason seems to be that the linear way of seeing, for all of its talk about science and reason, is more rigid and dogmatic. Vine DeLoria, Jr., suggested that "In the Indian world, experience is not limited by mental considerations and assumptions regarding the universe. For the non-Indian the teachings of a lifetime come thundering down. Such things do not occur in time and space. Reality is basically physical. . . . Reality in a certain sense is what you allow your mind to accept, not what you experience. And a host of other beliefs rush in to cover up, confuse, and eventually eliminate the experience itself."[42]

"Domination and inequities of power and wealth are perennial facts of human society," writes Edward W. Said, whose broad exploration of the interaction of cultures worldwide, provides insights both into different ways of seeing and into ways that cultures are able to come together. He sought in comparative studies of imperialism and Native responses keys to understanding and arresting the continuing conflicts around the world between the architects of colonialism and their descendants and indigenous peoples and their descendants. He pointed out an almost universal tendency to blame the victims of colonialism for their treatment and subsequent woes, which, he suggested, is usually a guilt-driven response to perceptions inconsistent with what nations want to believe about themselves. But he also warned that "blaming the Europeans sweepingly for the misfortunes of the present is not much of an alternative. What we need to do is to look at these matters as a network of interdependent histories that it would be inaccurate and senseless to repress, useful and interesting to understand."[43]

Said argued something that should be obvious. Dominant cultures telling their Native "wards" that their societies are backward or savage or primitive or trying to convince them of the "good" that conquest and civilization have done for them, will not convince indigenous groups that it is true. "Even if you prevail over them, they are not going to concede to you your essential superiority or your right to rule them despite your evident wealth and power." Even without the big, empty spaces, expanding frontiers, or new settlements that marked colonial expansion in the United States during the nineteenth century, social relationships remain "a dimly perceived, basically uninterpreted and uncomprehended fabric." Selfish and narrow interests—patriotism, chauvinism, ethnic, religious, and racial hatreds—remain remorselessly present and prevent the cultural gaps from being crossed or even understood.

The need, he argued, is not so much for "learning about other cultures," which he finds vague and inane as a goal, but rather for studying "the map of interactions" between cultures. In order to have an informed, explicit understanding of the relationships "it is a useful preparation to look at what still remains" of colonialism's impact.[44] The residue of history in the present will provide insights into the issues that limit our understanding of the past. Said suggested that understanding present divisions may help illuminate the complex histories of conquerors and conquered created by the phenomena of "discovery" and "conquest." He advocated exploring present cultural interactions as a tool for better understanding the past by means of an appreciation of current cultural differences and ways of seeing. This is about opening the mind to a wider range of ideas, concepts, values, and beliefs, as a foundation that may provide keys to a clearer understanding of past relationships, conflicts, and particular events like the Sand Creek Massacre.[45]

If different cultures can identify present obstacles and understand them through dialogue that opens doors and breaks down ingrained prejudices and grievances, the past will be easier to understand at several levels including the reality that present mind-sets and past mind-sets are almost certainly different. Said concluded:

> No one can deny the persisting continuities of long traditions, sustained habitations, national languages, and cultural geographies, but there seems no reason except fear and prejudice to keep insisting on their separation and distinctiveness, as if that was all human life was about. Survival in fact is about the connections between things; in Eliot's phrase, reality cannot be deprived of the "other echoes [that] inhabit the garden." It is more rewarding—and more difficult—to think concretely and sympathetically, contrapuntally, about others than only about "us." But this also means not trying to rule others, not trying to classify them or put them in hierarchies, above all, not constantly reiterating how "our" culture or country is number one (or not number one, for that matter).

What is required, then, in order to understand a particular event like the Sand Creek Massacre is to explore the larger context of what happened in terms of all of the parties involved and the differences in their ways of seeing to learn why it happened and the levels of responsibility of the individuals involved and of the impact it had upon cultures and history. Only then can Sand Creek be understood and its moral consequences appreciated across the gaps that continue to exist and the mistakes that continue to be made.

Notes: Chapter I

1. Francis Paul Prucha, "Doing Indian History," *Indian Policy in the United States: Historical Essays* (Lincoln: University of Nebraska Press, 1981), p. 11.

2. Ari Kelman, *The Misplaced Massacre: Struggling Over the Memory of Sand Creek* (Cambridge: Harvard University Press, 2013), provides a masterful explanation of the enduring presence of Sand Creek in relationships between the Cheyennes and Arapahos and the U.S. Government. Gary Leland Roberts, "Sand Creek: Tragedy and Symbol" (unpublished Ph.D. dissertation, University of Oklahoma, 1984), provides a more traditional review of the influence of Sand Creek on federal Indian policy.

3. Quoted in Raymond G. DeMallie, "'These Have No Ears': Narrative and the Ethnohistorical Method," *Ethnohistory,* 40 (Fall 1993): 535n. DeMallie, himself, p. 526, called Powell's book, "the most thoroughly consistent, culturally grounded interpretation of the history of an American Indian group ever written. To me, its publication serves as a watershed; it points the way to alternative narrative modes." Richard White, "Using the Past: History and Native American Studies," *Studying Native America: Problems and Prospects.* Edited by Russell Thornton (Madison: University of Wisconsin Press, 1998), pp. 225-226, offers a more critical review of Powell's methodology, insisting that, employing DeMallie's own proposition that the historian must replicate the world view of the participants without embracing it." He asks, ". . . would we not expect him to disavow and critique it and deny him credibility?"—p. 226. DeMallie had argued in "These Have No Ears," pp. 516-525, that the challenge of ethnohistory is to bring two different types of historical data together "to construct a fuller picture of the past." White suggests that this would produce a third perspective of historical events—"that of the ethnohistorian." White, "Using the Past," p. 225.

4. Quoted in DeMallie, "These Have No Ears," p. 535.

5. Ibid., pp. 520-521.

6. Kate Bighead, a Cheyenne woman present at Custer's Last Stand, told Dr. Thomas B. Marquis that two Southern Cheyenne women present at the Little Big Horn who knew George Armstrong Custer from his days on the Southern Plains, punctured Custer's ear drums with sewing awls after his death because "he had not heard what our chiefs in the South said when he smoked the pipe with them. They told him then that if ever afterward he should break that peace promise and should fight the Cheyennes the Everywhere Spirit surely would cause him to be killed." Kate Bighead's account, originally published by Marquis as a pamphlet in 1933, is most accessible in Paul Andrew Hutton, *The Custer Reader* (Lincoln: University of Nebraska Press, 2004), pp. 366-374. Some historians consider this account to be apocryphal, but it is plausible considering the use of the metaphor by the Lakota and the Cheyennes.

7. Robert F. Berkhofer, Jr., *Salvation and the Savage: An Analysis of Protestant Missions and American Indian Response, 1787-1862* (New York: Atheneum, 1972), p. xvii.

8. John C. Ewers, "When Red and White Men Met," *Western Historical Quarterly*, 2 (1971): 150. Prucha, "Doing Indian History," p. 11, added that the goal of finding the truth cannot be set aside, "no matter how we all fall short of it." He cautioned against being "too much concerned about making points for one side of a controversy or another." Expanding perspectives and considering other ways of seeing are ways to ensure a fairer analysis.

9. For an excellent, but somewhat dated, review of the historiography of Sand Creek see Michael Sievers, "The Sands of Sand Creek Historiography," *Colorado Magazine,* 49 (1972): 116-143. Efforts to justify Sand Creek and make Chivington and Evans into "good guys," began in the reminiscences of early Coloradans and in more general works such as J. P. Dunn, *Massacres of the Mountains* (New York: Harper & Brothers, 1886); Reginald S. Craig, *The Fighting Parson: The Biography of Colonel John M. Chivington* (Los Angeles: Westernlore Press, 1959); William R. Dunn, *"I Stand by Sand Creek": A Defense of Colonel John M. Chivington and the Third Colorado Cavalry* (Ft. Collins, CO: The Old Army Press, 1985); and Gregory F. Michno, *Battle at Sand Creek: The Military Perspective* (El Segundo, CA: Upton and Sons, 2004). This represents only a sampling of the Chivington-as-good-guy literature that portrays Sand Creek as a battle rather than as a massacre. By reason of its purposes, reform literature has provided the best examples of works written to "prove" the bad guys' approach to Sand Creek, beginning with Helen Hunt Jackson: *A Century of Dishonor* (Boston: Roberts Brothers, 1886). Dee Brown, *Bury My Heart at Wounded Knee* (New York: Holt, Rinehart and Winston, 1970); David E. Stannard, *American Holocaust: The Conquest of the New World* (New York: Oxford University Press, 1992); and Ward Churchill, *A Little Matter of Genocide: Holocaust and Denial in the Americas 1492 to the Present* (San Francisco, City Lights Books, 1997) reflect a similar approach. What these works share are predetermined agendas to make the case that Sand Creek was or was not a massacre. The list for both could be greatly enlarged, especially if popular works and periodical literature were included. Stan Hoig, *The Sand Creek Massacre* (Norman: University of Oklahoma Press, 1961) was a good-faith attempt to understand Sand Creek and remains a good place to start for readers who want a simple, straightforward introduction to the subject. Fortunately, a number of historians and writers have sought to "understand" Sand Creek rather than to "build a case" for or against Sand Creek as a massacre. Kelman, *Misplaced Massacre,* previously cited, represents a recent example of this effort. Others will be referenced within the notes of this report.

10. David Hackett Fischer, *Historians' Fallacies: Toward a Logic of Historical Thought* (New York: Harper Torchbooks, 1970). Lynn Hunt, "Against Presentism," https://www.historians.org/on-publications-and-directories/perspectives-on-history/may-2002/against-presentism, is a brief summary of the problem of presentism. She defines presentism as "interpreting the past in terms of present concerns." This, she argues, "usually leads us to find ourselves morally superior" to earlier generations. "Our forebears constantly fail to measure up to our present-day standards." What it involves is imposing present values on earlier times in order to demonstrate their failures, most often in moral and political terms. This practice should not be confused with the important function of revising history in light of new sources, changes in perspective, or the questions asked of history, which do, in fact, change over time. This report, for example, was mandated to answer particular questions about the responsibilities of John Chivington, John Evans, and the Methodist Church for the Sand Creek Massacre. It was not written to prove a particular view, one way or another. Rather, the object is to determine culpability. Particular conclusions were not mandated. This is an important distinction. The present may determine the questions asked; it should not determine the answers.

11. Frederick Jackson Turner's works are widely accessible. His essays "The Significance of History" (1891) and "The Significance of the Frontier in American History" are particularly important. These and other works may be found in Frederick Jackson Turner, *The Frontier in American History.* Edited by Wilbur R. Jacobs (Tucson: University of Arizona Press, 1986).

12. James Belich, *Replenishing the Earth: The Settler Revolution and the Rise of the Anglo World, 1783-1939* (New York: Oxford University Press, 2009), p. 552. See also Jurgen Osterhammel, *The Transformation of the World: A Global History of the Nineteenth Century. Translated by Patrick Camiller* (Princeton: Princeton University Press, 2014), pp. 370-374.

13. Useful anthologies include, but are not limited to, such works as Thornton, *Studying Native America;* Calvin Martin, editor, *The American Indian and the Problem of History* (New York: Oxford University Press, 1987); M. Annette Jaimes, editor, *The State of Native America: Genocide, Colonization, and Resistance* (Boston: South End Press, 1992); Devon A. Mihesuah, editor, *Natives and Academics: Researching and Writing about American Indians* (Lincoln: University of Nebraska Press, 1998); Andrew Woolford, Jeff Benvenuto, and Alexander Laban Hinton, editors, *Colonial Genocide in Indigenous North America* (Durham, NC: Duke University Press, 2014). Churchill, Stannard, and Belich, and the many works of Vine DeLoria, Jr., are all important. Lisa Ford, *Settler Sovereignty: Jurisdiction and Indigenous People in America and Australia, 1788-1836* (Cambridge: Harvard University Press, 2010), also suggests the nature of new directions.

14. Lawrence H. Keeley, *War Before Civilization: The Myth of the Peaceful Savage* (New York: Oxford University Press, 1996), pp. 71-81, offers a particularly cogent argument for the effectiveness of indigenous warfare against Euro-American military forces.

15. Jared Diamond, *The World Until Yesterday: What Can We Learn from Traditional Societies?* (New York: Viking Press, 2012), pp. 153-154.

16. Belich*, Replenishing the Earth,* pp. 181-182.

17. Herman Melville's review of Francis Parkman's *The California and Oregon Trail,* appeared in *The Literary World,* IV (1849): 291. This quote is also found in Roy Harvey Pearce, *Savagism and Civilization: A Study of the Indian and the American Mind* (Baltimore: John Hopkins University Press, 1965), p. 251.

18. Among North American tribes who used some variation of "the people" as their original tribal identity (as opposed to the names they may be remembered by the historical names listed here) would be the Abenaki, the Chippewa, the Ojibwa, the Ingalik, the Cherokee, the Tanania, the Navajo, the Kiowa, the Illini, the Innui, the Inuit, the Delaware, the Menominee, the Klamath, the Apache, the Utes, the Mandan, the Comanche, the Hidatsa, the Yurok, the Arikara, the Cayuse, the Tonkawa, in addition to both the Cheyenne and the Arapaho. Similar usage is found in the etymological identifications of peoples around the world. Elliott West, *The Contested Plains: Indians, Goldseekers, and the Rush to Colorado* (Manhattan: University Press of Kansas, 1998), p. 76, writing about the Cheyennes; and Jeffrey Ostler, *The Plains Sioux and U.S. Colonialism from Lewis and Clark to Wounded Knee* (New York: Cambridge University Press, 2004), p. 27, writing about the Plains Sioux, illustrate the point.

19. These themes are explored in Donald L. Fixico, *The American Indian Mind in a Linear World: American Indian Studies and Traditional Knowledge* (New York: Routledge, 2003); Donald L. Fixico, *Call for Change: The Medicine Way of American Indian History, Ethos, and Reality* (Lincoln: University of Nebraska Press, 2013); and Joseph Campbell, *The Power of Myth* (New York: Doubleday & Co., 1988).

20. William G. McNeill, *The Rise of the West.* Second Edition (Chicago: University of Chicago Press, 1991) is a good place to start in understanding the development of the Western way of seeing. See also J. B. Bury, *The Idea of Progress: An Inquiry into Its Origin and Growth* (London: Macmillan and Company, 1920); Robert Nisbet, *History of the Idea of Progress* (New York: Basic Books, 1980); Christopher Lasch, *The True and Only Heaven: Progress and Its Critics* (New York: W. W. Norton, 1991). Arthur O. Lovejoy, *The Great Chain of Being: A Study of the History of an Idea* (Cambridge, MA: Harvard University Press, 1964), remains the standard study of the concept. Robert A. Williams, Jr., *Savage Anxieties: The Invention of Western Civilization* (New York: Palgrave McMillan, 2012), offers an American Indian Perspective on the topic. Also helpful is Robert F. Berkhofer, Jr., *The White Man's Indian: Images of the American Indian from Columbus to the Present* (New York: Alfred A. Knopf, 1978).

21. This presentation is a synthesis of ideas drawn from Robert A. Williams, *The American Indian in Western Legal Thought: The Discourses of Conquest* (New York: Oxford University Press, 1990); Lovejoy, *The Great Chain of Being;* Fixico, *American Indian Mind* and *Call for Change;* Martin, "The Metaphysics of Writing Indian-White History"; Vine DeLoria, Jr., *Spirit & Reason: The Vine DeLoria, Jr., Reader* (Golden, CO: Fulcrum Publishing, 1999) and *The Metaphysics of Modern Existence* (Golden, CO: Fulcrum Publishing, 2012); and Charles L. Woodard, *Ancestral Voices: Conversations with N. Scott Momaday* (Lincoln: University of Nebraska Press, 1989).

22. DeLoria, *Spirit and Reason,* pp. 290-353; Fixico, *American Indian Mind,* pp. 3-27.

23. Henrietta Whiteman (Mann), "White Buffalo Woman," in Martin, ed., *Problem of History,* p. 169.

24. Joseph Epes Brown, *The Spiritual Legacy of the American Indian: Commemorative Edition with Letters While Living with Black Elk.* Edited by Marina Brown Weatherly, Elenita Brown, and Michael Drew Fitzgerald (Bloomington, IN: World Wisdom, Inc., 2007), p. 37.

25. Fixico, *Call for Change,* pp. 164-170.

26. Quoted in David E. Wilkins, "Afterword," De Loria, *Metaphysics,* pp. 288-289.

27. Fixico, *American Indian Mind,* p. 42.

28. Ibid., p. 44.

29. Quoted in ibid., p. 56.

30. Martin, "Epilogue: Time and the American Indian," *Problem of History,* p. 194.

31. Ibid., p. 206.

32. Prucha, "Doing Indian History," pp. 8-10.

33. *Northwestern Christian Advocate,* July 25, 1866.

34. James L. West, "Indian Spirituality: Another Vision," *Native and Christian: Indigenous Voices on Religious Identity in the United States and Canada.* Edited by James Treat (New York: Routledge, 1996), pp. 30-31.

35. Edward W. Said, *Culture and Imperialism* (New York: Random House, 1993, pp. 288-289; Richard Slotkin, *Regeneration Through Violence: The Mythology of the American Frontier, 1600-1860* (Middletown, CT: Wesleyan University Press, 1973), pp. 538-561.

36. George Bird Grinnell, "The Indian on the Reservation," *Atlantic Monthly,* LXXIII (February 1899): 258-259.

37. Walt Whitman, *Leaves of Grass.* 150th Anniversary Edition, edited by David S. Reynolds. (New York: Oxford University Press, 2005), p. 32. Whitman used the word "savage" to equate the Indian with Nature (as had some earlier Enlightenment thinkers), rather than branding him untutored, ignorant, or cruel. See also, Calvin Luther Martin, *The Way of the Human Being* (New Haven: Yale University Press, 1999), especially his preface, where he proclaims his thoughtful reflections to be a response to "Perceptive people [who] have been asking the same questions and drawing the same conclusions since the sixteenth century" (p. ix).

38. Henry David Thoreau, *The Maine Woods, 1864* (New York: Harper & Row, 1982), pp. 247-249; Edward Fussell, *Frontier: American Literature and the American West* (Princeton: Princeton

University Press, 2015), p. 342. See also, Robert F. Sayre, *Thoreau and the American Indian* (Princeton: Princeton University Press, 1987), passim.

39. Ninth Annual Report, Southern Missionary Society, 1854, p. 123, quoted in Frederick A. Norwood, "Strangers in a Strange Land: Removal of the Wyandot Indians," *Methodist History,* 13 (April 1975): 59.

40. See Sayre, *Thoreau and the Indian;* Roy Harvey Pearce, *Savagism and Civilization: A Study of the Indian and the American Mind* (Baltimore, Johns Hopkins Press, 1965), pp. 147-150.

41. Quoted in DeLoria, *Spirit and Reason,* p. 43.

42. DeLoria, Jr., *Metaphysics,* p. 5.

43. Said, *Culture and Imperialism,* pp. 19-21.

44. Ibid., p. 20.

45. Ibid., p. 336.

Chapter II

The Road to Dominion

Western civilization drew its way of seeing from a variety of cultures ranging west from the Fertile Crescent along the north rim of the Mediterranean basin. What brought them together into a European world view was the emergence of a new religious faith during the first century A.D. The sect known as "Christians" found its identity in the teachings of Jesus of Nazareth, a first-century Judean prophet, who appeared during the reign of the Roman emperor Tiberius. It began simply enough, as a body of believers, inspired by an evangelical zeal to spread the teachings of Christ to others. This zealous effort led to the creation of the Christian church and the formalization of faith into an institution of religion. As the church spread west, its message was influenced by Greco-Roman ideas, philosophy, science, art, and government. The existence of the Roman Empire, its roads, its economy, its centralized power, and its military might, extended Christian influence until Christianity became the state religion of the Roman Empire itself.[1]

From the Old Testament, Christianity drew three powerful ideas. The first was a commission to "subdue" the earth: *"Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth"* (Genesis 1:28 KJV). Second, Christians believed that they inherited the Israelites' claim to a "promised land": *"Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation . . ."* (Genesis 12:1-2a KJV). Third, Christians believed they were God's "chosen people": *"For thou art an holy people unto the LORD thy God: the LORD thy God has chosen thee to be a special people unto himself, above all people that are upon the face of the earth"* (Deuteronomy 7:6 KJV).

Christians also embraced the evangelical command of Jesus to convert "all nations" to the Christian faith: *"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen"* (Matthew 28:19-20 KJV).

This combination of doctrines—the command to subdue the earth, belief in the promised land, Christian status as a chosen people, and the admonition to convert "all nations"—empowered the church, and as Christians grew from a persecuted few to purveyors of a universal gospel, the link with the political and military strength of the Roman Empire and its successor kingdoms made the church the most potent force in Europe for a thousand years. The church's institutionalization and the rise of the papacy resulted in a mass of new rules and doctrines, many of which had their roots in the Greek and Roman past as well as in biblical texts. Greek and Roman philosophy, science, and law shaped the linear view, and it, in turn, was embraced by the church. Over time, the church gained a virtual supremacy in Europe, sustained by a system of order it imposed.[2]

One other factor figured into the European system—a continuing series of wars. The history of the Fertile Crescent and of the movement west through Greece and Rome and eventually into the rest of Europe over the centuries involved ongoing conflict. Some of the troubles were wars between empires or for the control of empires. But also, from the time of the Greeks, there was always a brutal "other" to be overcome. Whether Persians, Gauls, Huns, Mongols, Tartars, Moors, Picts, Saxons, Saracens, Vikings, Celts, or others from the fringes of "civilization," these peoples were regarded as "savages" by the Greeks and Romans and by the successor Christian kingdoms even into the modern era. The savage other was always there with cultures to be rooted out and land to be taken. Race came late to the rationale of conquest. Savagery was the obstacle to be overcome.[3]

The conflicts of the Roman Empire led to the exclusion of savages from the conventions of war. The label of "savage" identified non-Christian outsiders deemed so bloodthirsty and dangerous that any tactic could be justified against them. They were, quite simply, "beyond the protection of any humane convention." During the Principate (27 B.C. to A.D. 284) and the later Roman Empire as well, these "others" were regarded as "extranei" and subject to conquest as a right of self-defense and as an extension of civilization.[4] The concept of the savage was sustained and extended with the blessings of the papacy in the centuries that followed. During the Middle Ages, the fragile Christian kingdoms were threatened by successions of attacks from the north and the east. These warrior invasions were noted for their ruthless style of warfare. They also represented nomadic and raiding cultures beyond the pale of Christianity and with little regard for its

precepts. The conflict with the invaders was viewed as nothing less than a struggle between civilization and barbarism, between Christianity and heathenism.

Significantly, this led to an elaborate legal rationale justifying the conquest of non-Christian enemies, created largely by the church. The Church Universal was the great unifying force in Europe, in the face of confused, unstable, conflicted, and troubled political kingdoms. It spoke with one voice for all Christians. As more and more of the western tribes of Europe were converted, as the Norman invasion of Britain was consolidated, and as Europeans stalled the Saracen invasion from North Africa, the idea of a "frontierless jurisdiction" over the Christian body politic made more sense to rulers of the still fragile European kingdoms.[5]

By the time of Pope Urban II, a legal frame was in place to justify the jurisdiction of the church over all Christians and the extension of the boundaries of Christian control. This provided the foundation for the concept of "holy war" and the justification for Pope Urban II's call for a crusade to "liberate" Jerusalem from the Saracens, "an alien people, a race completely foreign to God, 'a generation of false aims, of a spirit that broke faith with God,' [which] has invaded Christian territory and has devastated this territory with pillage, fire, and the sword."[6]

Here was yet another manifestation of the "savage other," and during the years between Urban II's call for crusade in 1095 through the crusades that followed and into the papacy of Innocent IV (1243-1254), the legal rights of pagan peoples were debated at length both in traditional hierocratic and in humanistic terms. Pope Innocent would provide the complex legal synthesis and extend it beyond holy war. Innocent argued that all humans, Christian and infidel, were subject to the Pope's duty to "protect their spiritual well-being." He held that there was "only one right way of life" and concluded that the irrational behaviors of heathens required that armies join missionaries in the work of conversion. Here was the justification of the "right of conquest" by Christian nations. The Christian Europeans' view of reason and truth was binding on all people, everywhere.[7]

This was, in the words of Robert A. Williams, Jr., "the perfect instrument of empire."[8] It would not end arguments over the "rights of infidels," but it would provide a legal framework for conquest of lands beyond the Euro-Christian world. There were practical, nonreligious reasons that made its embrace more attractive. The evolution of Europe's nation states in the fifteenth and sixteenth centuries coincided with an increased crisis of resources. Europe was consuming itself. While its population was growing, many important resources were dwindling, including land, timber, food, and fisheries, as well as gold, silver, and other commodities needed for defense and power. Urbanization, pollution, and deforestation were also becoming serious problems. Columbus's "accidental discovery" of a "New World," seemed to be the answer for men armed with "the right of conquest," the admonition "to subdue the earth," the duty to convert nonbelievers into Christians, and the conviction that their ways were superior to the "others" they confronted in the new lands.[9]

During the papacy of Eugenius IV, in response to legal questions raised by Portugal, the *Romanus Pontiflex* was drafted. It created a "juristic synthesis" of "colonizing discourse" since Innocent IV. The 1453-1454 version of *Romanus Pontiflex*, issued by Pope Nicholas V, was the most precise version, amounting to a "license of conquest" for Portugal in Africa. In 1493, Pope Alexander VI issued two papal bulls. The first granted to the crowns of Castille and Aragon in Spain all lands discovered west of the Azores excluding lands previously occupied by other "Christian nations." The second, issued in response to concerns raised by Portugal, clarified the division of lands between Spain and Portugal and confirmed the rule of law that the people of "discovered" lands were subject to the guardianship of the discoverers.[10]

While not acknowledged specifically in the papal bulls, other European nations pushed their own rights of conquest in the "New World" using the general principles laid out in the papal discourse. There would be conflicts over claims, but European nations almost universally disregarded the rights of indigenous peoples and came over time to modify the primary descriptor of the right of conquest by European nations to the right of conquest by Christian nations. As a leading nineteenth-century authority concluded: "It thus became a maxim of policy and law that the right of the native Indians was subordinate to that of the first Christian discoverer, whose paramount claim excluded that of every other civilized nation, and gradually extinguished that of the natives."[11] Thus the "Doctrine of Discovery" was accepted as the unquestioned right of Christian nations by European powers in the sixteenth century.

The Doctrine of Discovery would be used to justify the conquest of the "New World" by the European powers and became the central tenet of secular law as well. By the time that the United States of America was formed

in 1776, it was a fundamental premise of every European legal system and survived into the new legal structure of American system as well. Countries might vary in the way the doctrine was applied—the English insisting on treaties of cession, for example—but all regarded it as a "right" of Christian powers and superior in weight to any Native claims to the land. It would prove particularly important to the "settler colonialism" of the new United States as a foundational principle of westward expansion.

But the English had added something else by the time of the English Civil War—a deeply embedded sense of Anglo-Saxon superiority. The English were, as one historian writes, "awestruck by their own achievements" and committed to "alleged group virtues" that included notions of law and liberty that set them apart even within Europe. They came to see their world as "normative." England had dealt with the "savage others" of its own domain—the highlanders of northern Scotland, the Irish, and the Welsh—at times brutally and in ways that fixed patterns for dealing with the "others" they would confront in North America.[12]

The English systematically sought to root out cultural differences—the elimination of traditional Gaelic languages, outlawing everything from kilts to bagpipes, from painted faces to Catholicism. Scottish highlanders were considered savages, and Irishmen were even herded onto reservations (called plantations), and in their wars of conquest, the English slaughtered them with impunity. In the 1641 campaign in Ireland, Sir Charles Coote, an English general, was celebrated "When he (by good advise)/ Didd kill the Nitts, that they may not grow lice." The slogan was commonplace in the Irish conflict and would resonate over time in English and Anglo-American wars against American Indians, to gain prominence again during the Sand Creek controversy. Oliver Cromwell justified the butchery of 3,500 men, women, and children at Drogheda in 1649 as "merely righteous execution on barbaric and treacherous savages."[13]

As late as the 1730s, when General James Edward Oglethorpe amassed a military expedition to face the Spanish in Florida, he described a force composed of "White people [,] Indians and highlanders," indicating an ongoing view of highland Scots as savages.[14] The highlanders and Scots-Irish, who had little use for the English to begin with, usually pushed past the coastal settlements and cleared fields into the forests and the American highlands of the Appalachians. There many of them developed a kinship with Native peoples. Both were treated as tribal peoples. Both were regarded as barbarians. Both had been driven out of their home country. By the time of the Seven Years War, Scottish names were prominent in the leadership of the Creeks and Cherokees, and Scots played a prominent role in trade between Indians and the English.[15]

With the Glorious Revolution, England emerged as a country with constitutional government, economic prosperity, scientific and technological leadership that prepared them for a dominant place in the new world order. They also touted "the rights of Englishmen" as their great achievement. Their naval control of the Atlantic Ocean protected the establishment of colonies significantly different from those of other European nations. "Settler colonialism" was perhaps the key component of English success.[16] Empire involves the control of other people by conquest; settlement involves the reproduction of one society in a new place through long-range migration. Settlers created a largely uncontrolled dynamic once the coastal colonies were established and the indigenous peoples along the coast killed or driven into the interior. With no effective control by England or within the colonies themselves, the new settlers moved west in increasing numbers.[17]

What drew them was the land—all that land, empty by any standard that made sense to white settlers who wanted a piece of their own more than anything else. Land stood at the center of their value system. It defined free men, set them apart from servants, peasants, and vagabonds, and enabled them to participate in government. Even in the nineteenth century, most landless Americans were not that far from European roots. Their ancestors had been drawn to America, not so much for gold or even faith, as for land. Land was freedom. It gave settlers place, identity, independence, and freedom, all things they would never have known had they stayed in England or Scotland or Ireland. Their children and grandchildren embraced those values and viewed them as rights.

Of course, the settlers knew there were men on the land already, but individually each of them felt that of all those millions of acres, he could claim a few and do no harm. It was not a Doctrine of Discovery that drove the settlers, but, ironically, the same forces that fed their understanding of liberty and of rights, those rudimentary drives to be free of restraint and able to make their own way. The indigenous people they met were simply one more "natural barrier" between them and their dreams of owning land and being free. While governments, both in London and in the colonial capitals, were concerned about laws based on the Doctrine of Discovery to control and justify the usurpation of Native lands, settlers followed a

consistent pattern of preemption even when it put them at odds with their own governments.[18]

Richard Slotkin, in his trilogy of books on the myth of the frontier, particularly his first, *Regeneration Through Violence,* argues that the defining experience of American history was the ongoing conflict between settlers and Natives. The Indian wars, he says, created a view of Americans as "a new race of people, independent of the sin-darkened heritage of man, seeking a totally new and original relationship to pure nature as hunters, explorers, pioneers and seekers." This rhetorical self-justification imagined an ongoing regeneration of the American character with the "winning" of each successive frontier.[19] This would seem to be sustained by Frederick Jackson Turner's classic essay, "The Frontier in American History." Although assailed by historians and social scientists in recent decades as a misleading explanation of what happened, Turner's essay and Slotkin's explanation do provide insight into how Euro-Americans perceived themselves as creators of a new and better society, as chosen people in a promised land.[20]

From the time of the Enlightenment, European philosophers, religious leaders, and politicians felt a need to justify their treatment of indigenous peoples and even to be "fair." From Voltaire to Jefferson, humanists embraced the humanity of American Indians and the possibility of their "improvement."[21] But even the most sympathetic Euro-Americans were limited by their linear way of seeing, which placed the "savages" on the linear scale between barbarism and civilization. The redemption of indigenous peoples lay in transition from their native state to the "superior" ways of white culture. In this process Christianity and civilization were linked inextricably so that one seemed impossible without the other. Linked to this conclusion was the assumption that whites would expand and Natives would give way.[22]

The process was never neat, not merely because whites were divided on how best to treat Indians, but also because Indians were divided on how best to respond. What never existed was a single approach on either side, since both the linear and cyclic ways of seeing allowed for multiple visions of what should happen and how. White attitudes and actions were more predictable, Native responses more complex and varied. Resistance, war, alliances, accommodation, trade, and acculturation marked Native reaction to white intrusion. American Indians were far more resilient and innovative than most interpretations allow—and certainly more so than whites.[23]

Indeed the "Indians as victims" approach seriously underestimates the vitality and power of Native responses. It ignores the cultural changes triggered by the presence of Europeans and Euro-Americans even before direct contact, many of which were embraced, even welcomed, by the tribes. It implies a Native passivity that totally distorts the capacity to resist as well as the more basic role of war in pre-contact times. During the wars between England and Spain, and more clearly, in the colonial wars between England and France, Indians demonstrated military, diplomatic, and economic skills far too often overlooked, so potent in fact, that they slowed the process of dispossession considerably. The conflict was never simply a matter of "them" and "us." Rather than some static and helpless presence, Natives artfully adapted their relations with Euro-Americans, fought among themselves for advantage, as well as survival, and forged multitribal alliances.[24]

It is beyond the scope of this report to recount all of the conflicts of the English colonies in America, all of the varied responses of Native peoples, or the debate over the treatment of Indians by contemporaries. Suffice it to say, that the image of indigenous people as savages and white perceptions of their rights to the land were reinforced by the colonial experience. It is important to add that original inhabitants of the land responded to the invasion of their country in varied ways and that tribes that never saw a white man during the colonial period were changed by events they could not yet imagine. In Europe and America, a debate occurred over what was moral and right in dealing with indigenous people, often growing in intensity and fervor the closer to the conflict the dialogue occurred. There were men like Benjamin Church, an experienced "Indian fighter," who tried to stop the slaughter of Indian women and children at the Great Swamp Fight of 1676, only to be overridden by Puritan divines who assured the colonists that they were acting within the will of God and others who threatened to kill Church if he did not cease his efforts. Others on that occasion "were much in doubt and afterwards inquired whether burning their enemies alive would be consistent with humanity and the benevolent principles of the gospel."[25]

The eighteenth century witnessed a broader conflict as a consequence of increased emigration into Indian country and of wars between the English, on the one hand, and the French and Spanish on the other. From the western reaches of New York, south along the backbone of the Appalachians through Pennsylvania and Kentucky, to the frontier reaches of Georgia and Florida, Native Americans were drawn into the international struggle for hegemony over North America. During this process, Indian tribes

often acted as the spearhead of European offensives on the frontier. Other groups avoided the conflicts as they were able, but still fell victim to white violence. In effect, tribes made their choices according to what seemed to be in their own best interests. This included new pan-Indian ideologies and identity.[26]

The onset of the Seven Years War in 1754, when Indians allied with the French launched assaults on the Middle Colonies, the fear and prejudices of the settlers deepened and the idea of coexistence, which had existed in some quarters, virtually vanished. Popular accounts that emphasized indiscriminate slaughter of men, women, and children, scalping, torture, and mutilation as the "savage" norm of Indian warfare gained general acceptance and provided justification for "war in kind" by whites.

Episodes like the slaughter of the peaceful Conestogas by the Paxton Boys proved unmistakably that American colonists were quite as capable of savagery as any other group of humans on the continent. It proved to be the case, however, that not all whites were ready for this inhumanity. Quakers uncharacteristically armed themselves and moved into Philadelphia when word spread that the Paxton Boys were planning to kill Indians there, although the Quakers, thinking them to be the Paxton Boys, almost fired upon German settlers who were marching to help protect the Indians as well. Benjamin Franklin, who was never a great advocate of Indian rights, felt compelled to write a pamphlet condemning the Conestoga affair.[27]

With the end of the British, French, and Indian War in 1763, the British, realizing the potential for chaos in the lands to the west, made a futile attempt to control the preemption of lands by passing the Proclamation of 1763. It intended to bar settlers from Indian lands west of the Appalachians until and unless lands were ceded by treaty. It failed, and instead became the first step on the road to the American Revolution.[28] No Parliament across the ocean, nor any colonial government, could stanch the settler invasion, and so the "war in the dooryard" continued. In 1776, when he drafted the Declaration of Independence, Thomas Jefferson would list as one of the colonies' grievances against the king that "He has excited domestic insurrections amongst us, and has endeavoured to bring on the inhabitants of our frontiers, the merciless Indian Savages, whose known rule of warfare, is an undistinguished destruction of all ages, sexes and conditions."

The American Revolution proved bloody in the West as the British organized tribal alliances for assaults on American settlements and the Americans bought into the view that all Indians were ruthless savages more deeply. Lieutenant-Colonel Henry Hamilton, the British commander at Detroit offered bounties for the scalps of colonials. At one council, when Hamilton urged Native allies to kill Americans and threatened to withhold supplies if they did not, Half King, a Delaware chief, questioned him about the charge: "Father, only men in arms—not women and children?" Hamilton replied, "All, all! Kill all! Nits make lice!"[29]

George Rogers Clark, Hamilton's chief adversary, openly admitted his hatred for all Indians. In 1779, General John Sullivan moved against the Iroquois after making the toast, "Civilization or death to all American savages!"[30] Even after the war, the deepness of the animosity toward Indians was underscored when, in March 1782, militiamen tomahawked to death ninety-six unresisting Indian Christians at Gnadenhutten, Pennsylvania. It was a depraved action that finally drew criticism from many white Pennsylvanians.[31] Nonetheless, even humanitarians began to question whether Indians could be civilized. The most brutal imagery of Indian savagery was more widely accepted than ever.

So, the end of the American Revolution did not bring peace on the frontier, but rather created greater doubt that there was a way to resolve the great cultural gulf between whites and Native inhabitants. Reformers like David Schuyler Bogart argued that prejudice was key to the troubles with Indians, but suggested that "to exterminate Prejudice from the mind appears to be next to an impossibility."[32] Unfortunately, he proved to be right. And the literary genre most influential in shaping white attitudes embraced the view of implacable and unchangeable savagery as the "nature" of Indians. The Western linear way of seeing limited the capacity of even the most favorably disposed white observers to imagine that the gulf between Native and whites could be bridged. Lost entirely was the evidence of Native adaptability culturally, economically, and politically. Also lost were the tribal differences in culture and response, in favor of a collective "Indian." Regardless of tribe or disposition, all Native peoples were personified as "Indians," which was synonymous with carnage, brutality, and evil.[33]

During the years under the Articles of Confederation, neither the central government (if it could be called that) nor the state governments were able to control the push of settlers into "the Middle Ground" beyond the Appalachians or to suppress Native resistance. In fact, the most dramatic feature of those years was the continuing variety,

vitality, and compromise of Indian resistance and accommodation. At the very moment that many reformers were dismissing the possibility of change, Indian adaptation, collaboration, and acculturation were growing. The possibility of compromise—that middle ground—was even stronger. But, tribes and alliances refused to acknowledge defeat, while white obstinacy and the continuing flow of settlers insured ongoing conflict.[34]

The situation was exacerbated by a flood of settlers into the trans-Appalachian West in a great arc from Kentucky into the Ohio country, west to the Mississippi, and north to Canada. This vast region became the "dark and bloody ground" that consolidated what Peter Silver has called the "anti-Indian sublime," a rhetoric of conquest expressed in a vast popular literature that defined Native character, behavior, and warfare as savage in the worst possible extremes. Silver argues that the anti-Indian fervor reflected

> . . . the priorities of the increasing numbers of people who lived on the receding border of Indian country. Anti-Indianism's rise was the result not of a realistic calculation of the national interest but of a vacuum of policies and power at the federal level. Amid popular demands that vacuum came to be filled by dreams of Indian treachery and American suffering—dreams that always returned to the prospect of new lands, and even new republics in the Ohio country.[35]

The chaos of the 1780s combined with the impotence of government at every level to control events persuaded a growing number of government leaders that the management of Indian affairs had to be centrally located at the national level and that a more humane and rational approach had to be found. In 1787, Henry Knox, Secretary of War, under both the Articles of Confederation and during Washington's presidency under the new Constitution, warned the country that unless something was done, the treatment of American Indians would "fix a stain on the national reputation of America."[36]

One of the goals of the Continental Congress was to provide a model for the distribution of land in the Ohio country. Reports and laws related to this process also revealed a change of tone. The Northwest Ordinance of 1787 promised that "The utmost good faith shall always be observed towards the Indians, their lands and property shall never be taken from them without their consent; and in their property, rights and liberty, they never shall be invaded or disturbed, unless in just and lawful wars authorised by Congress, but laws founded in justice and humanity shall from time to time be made, for preventing wrongs being done to them, and for preserving peace and friendship with them. . . ."[37]

In July 1788, Secretary Knox railed against "the white inhabitants who have so flagitiously stained the American name." Knox came to the conclusion that "agreements based on the right of conquest did not work and that adherence to such a policy would continually endanger the peace of the frontier."[38] He sought a fair treaty system, and argued in 1789, "The Indians being the prior occupants possess the right of the soil. It cannot be taken from them unless by their free consent, or by the right of conquest in case of a just war. To dispossess them on any other principle, would be a gross violation of the fundamental laws of nature, and of that distributive justice which is the glory of a nation."[39] He advocated a return to the British approach of purchasing "the right of the soil" from the Indians.

President Washington embraced Knox's approach, and in the Trade and Intercourse Act of 1790 sought to prevent preemption of Indian lands. Knox and Washington were doubtlessly sincere in their desire both to treat Indians fairly and to prevent white preemption of Indian land, but their language within the laws emphasized the Indians' "right of occupancy" rather than ownership. Despite the concerns of Knox, however, the assumption of the Doctrine of Discovery adhered in their texts as well and would be reflected in the policies of Thomas Jefferson, himself an outspoken advocate of means to preserve Indian rights and American integrity.[40] There was throughout a sense of inevitability in the minds of authorities whose plans focused more on making dispossession less painful—and more legally sound—than on ending it altogether.

Men like Knox, Washington, and Jefferson were disturbed by the unrestrained preemption of western lands that seemed impossible to control. Washington described the settlers invading Indian lands as "a parcel of banditti whose actions are a disgrace to human nature." They were called "savages . . . our own white Indians," "semi-savages," and "the most abandoned, malicious, deceitful, plundering, horse-thieving rascals on the continent . . . the most vile and abandoned criminals." The West had become "a grand reservoir for the scum of the Atlantic states."[41]

Two problems complicated the task of dealing with the settler migration. The first was that it was impossible to control. Whatever the designs of the government for an ordered and "legal" process, the numbers swelled so that by 1800, whites outnumbered Indians in the Ohio country eight to one.[42] The invasion simply could not be stopped.

The other problem was the plain fact that, while government officials and policy makers deplored the preemption, their ultimate goal was secure title to Indian lands. The means of securing the land was deplorable, but the end was something they really desired.[43]

Remarkably, though, despite the settler migrations into the Northwest Territory, Indians sustained their resistance with remarkable success, holding their ground by a variety of strategies until the end of the War of 1812. The efforts of Tenkswatawa and Tecumseh, the charismatic Shawnee brothers who sought to forge a multitribal alliance, again brought the possibility of a genuine pan-Indian resistance. But Tenkswatawa, the Shawnee prophet, lost credibility after the Battle of Tippecanoe. Tecumseh tried to rebuild the alliance, but his death at the Battle of Thames in 1813 was more the result of British incompetence than of Native failure. His dream died with him. Resistance did not end there, however. Not until after the Massacre at Bad Axe in 1832 in the Black Hawk War, did all resistance collapse.[44] Only then could the process of removal west be completed. That meant that the tribes of the Northwest had resisted American expansion for close to seventy years. With removal largely accomplished by 1840, it had taken two hundred forty years for the Anglo-American conquest of North America to reach the Mississippi River.[45]

The transition to a policy of removal began during Thomas Jefferson's administration. The idea was simple enough. Indians should be relocated on lands beyond the press of white settlement. It was given a great boost in 1823 with the Supreme Court decision in *Johnson v. McIntosh.* In this landmark decision, the Doctrine of Discovery was affirmed as the cornerstone of American law insofar as Native rights were concerned. Chief Justice John Marshall held that the European nation "discovering" land in the New World had exclusive rights to claim Indian lands. Indigenous people had no superior, natural law-based claims to American soil. The acceptance of the Doctrine of Discovery was a crucial factor in American law for dealing with indigenous peoples.[46]

Marshall attempted to back away from some of his conclusions in *Johnson v. McIntosh* in the later cases of the *Cherokee Nation v. Georgia* and *Worcester v. Georgia* where he sought to limit the powers of removal. In Worcester, Marshall backed away from the Doctrine of Discovery, arguing that the "right given by discovery" was not absolute. He said that "It gave exclusive right to purchase, but did not found that right on a denial of the right of the possessor to sell." Viewed in this manner, the rights of individuals and states were limited but not the rights of Native tribes. Jackson ignored this ruling, specifically declaring Worcester to be wrong, and in the cases of *Mitchel v. United States* (1835) and *United States v. Fernandez* (1836), the original formulation in McIntosh was reaffirmed.[47] As a result the controlling legal perspective in American Indian law remains the view fostered in *Johnson v. McIntosh.* It remains to this day the basis of American law with respect to Indian peoples. Native Americans had no unqualified sovereignty over their lands or status as independent nations. The tribes were "domestic dependent nations." In other words, American Indians were proclaimed by the court to be the wards of the United States government.

The treaty system would continue, in spite of Andrew Jackson's opposition to it, but what were negotiated were rights of occupancy, not sovereignty. Thus, the Western way of seeing came to control everything in American law. Alexis de Toqueville, the wise French observer of American life, remarked that the conduct of the United States toward its indigenous people "was inspired by the most chaste affection for legal formalities." What was missing, he noted, was "good faith." As a result, "It is impossible to destroy men with more respect to the laws of humanity."[48]

Notes: Chapter II

1. The literature is vast. For the purposes of this report, three works provided important insights: John McManners, editor, *The Oxford Illustrated History of Christianity* (New York: Oxford University Press, 1990), pp. 21-340; Jane Burbank and Frederick Cooper, *Empires in World History: Power and the Politics of Difference* (Princeton: Princeton University Press, 2010), pp. 61-92, and Karen Armstrong, *Fields of Blood: Religion and the History of Violence* (New York: Alfred A. Knopf, 2014), pp. 103-261. The latter two have the added benefit of comparative analysis between Western ideas, beliefs, and empires and other world religions and empires.

2. McManners, *History of Christianity,* pp. 21-232; Williams, *Savage Anxieties,* pp. 11-138; Williams, *American Indian in Western Legal Thought,* pp. 13-58.

3. Armstrong, *Fields of Blood,* pp. 131-261; Burbank and Cooper, *Empires,* pp. 23-116.

4. David Harry Miller and William W. Savage, Jr., "Ethnic Stereotypes and the Frontier: A Comparative Study of Roman and American Experience," *The Frontier: Comparative Studies.* Edited by David Harry Miller and Jerome Steffen (Norman: University of Oklahoma Press, 1977), pp. 109-137. See also Williams, *Savage Anxieties,* pp. 33-180; and William Winthrop, *Military Law and Precedents.* Second Edition (Washington: Government Printing Office, 1920), pp. 903-1039.

5. Williams, *American Indian in Western Legal Thought,* pp. 15-18.

6. Ibid., pp. 32-47; Armstrong, *Fields of Blood,* pp. 210-216.

7. Williams, *American Indian in Western Legal Thought,* pp. 47-50.

8. Ibid., pp. 4-8.

9. Jason W. Moore, "The Crisis of Feudalism: An Environmental History," *Organization and Environment,* 15 (September 2002): 301-322.

10. Williams, *American Indian in Western Legal Thought,* pp. 71-81.

11. Ibid., pp. 59-108; Steven T. Newcomb, *Pagans in the Promised Land: Decoding the Doctrine of Christian Discovery* (Golden, CO: Fulcrum Publishing, 2008), pp. 23-50, 122-124; Lindsay G. Robertson, *Conquest by Law: How the Discovery of America Dispossessed Indigenous Peoples of Their Lands* (New York: Oxford University Press, 2005), pp. 98-100.

12. Reginald Horsman, *Race and Manifest Destiny: The Origins of American Racial Anglo-Saxonism* (Cambridge: Harvard University Press, 1981), pp. 7-24; Belich, *Replenishing the Earth,* pp. 4-9.

13. David Beers Quinn, *The Elizabethans and the Irish* (New York: Cornell University Press, 1966); Nicholas P. Canny, "The Ideology of English Colonization: From Ireland to America," *William and Mary Quarterly,* Third Series, 30 (1973): 575-598; D. M. R. Essom, *The Curse of Cromwell: A History of the Ironside Conquest of Ireland, 1649-53* (Totowa, NJ: Rowman and Littlefield, 1971), pp. 102-114; Katie Kane, "Nits Make Lice: Drogheda, Sand Creek, and the Poetics of Colonial Extermination," *Cultural Critique,* 42 (Spring 1999): 81-103; William Edward Hartpole Lecky, *A History of Ireland in the Eighteenth Century.* 5 Volumes (London: Longmans, Green, 1892): I, 84-85.

14. Colin G. Calloway, *White People, Indians, and Highlanders: Tribal Peoples and Colonial Encounters in Scotland and America* (New York: Oxford University Press, 2008), p. xi.

15. Ibid., pp. 43-146, 257-272.

16. See Edmund S. Morgan, *Inventing the People: The Rise of Popular Sovereignty in England and America* (New York: W. W. Norton & Company, 1988). Belich, *Replenishing the Earth,* pp. 6-8.

17. Belich, *Replenishing the Earth,* pp. 153-169. See also, Walter L. Hixson, *American Settler Colonialism: A History* (New York: Palgrave Macmillan, 2013), pp. 45-85.

18. Michael L. Johnson, *Hunger for the Wild, America's Obsession with the Untamed West* (Manhattan: University Press of Kansas), pp. 17-109.

19. Slotkin, *Regeneration,* p. 557; Said, *Culture and Imperialism,* p. 288. See also Richard Slotkin, *The Fatal Environment: The Myth of the Frontier in the Age of Industrialization, 1800-1890* (Norman: University of Oklahoma Press, 1994), and *Gunfighter Nation: The Myth of the Frontier in Twentieth Century America* (Norman: University of Oklahoma Press, 1998).

20. Frederick Jackson Turner wrote in his essay, "The Significance of History," that "Each age writes the history of the past anew with reference to the conditions uppermost in its own times." He would not have been surprised, then, that with time, his more famous treatise on "The Significance of the Frontier in American History," would be challenged. His views on the nature of the frontier and its importance as a central feature of American development were increasingly criticized in the twentieth century, culminating perhaps with the publication of Patricia Nelson Limerick, Clyde A. Milner II, and Charles E. Rankin, editors, *Trails: Toward a New Western History* (Manhattan: University Press of Kansas, 1991). These essays challenged Turner's emphasis on the "frontier" as opposed to the "West" as a basis for studying the American West. But in dismissing Turner as "timeworn" and "quaint and mythical," the advocates of the "New Western History" misjudged Turner's importance to understanding the way in which the process of westward movement was conceived by earlier Americans. William Cronon, in his "Revisiting the Vanishing Frontier: The Legacy of Frederick Jackson Turner," *Western Historical Quarterly,* 18 (April 1987): 157-176, argued that Turner still is critical to understanding the process of settlement and contended that studying process is a different task than studying region. This was a vital insight that he enlarged upon in later essays. Also critical for understanding Turner's enduring legacy is Allan G. Bogue, *Frederick Jackson Turner: Strange Roads Going Down* (Norman: University of Oklahoma Press, 1998). See especially pp. 457-464.

21. Bernard W. Sheehan, *Seeds of Extinction: Jeffersonian Philanthropy and the American Indian* (W. W. Norton & Company, 1973), offers an in-depth look at the Enlightenment view of Thomas Jefferson and its origin in the writings of others. Anthony F. C. Wallace, *Jefferson and the Indians: The Tragic Fate of the First Americans* (Cambridge: Harvard University Press, 1999), is a thoughtful and more critical view of Jefferson. Berkhofer, *White Man's Indian,* pp.12-49, provides a convenient summary. Williams, *Savage Anxieties,* pp. 197-217, is also critical.

22. Martin E. Marty, *Protestantism in the United States: Righteous Empire.* Second Edition (Charles Scribner's Sons, 1986), pp. 13-20. See also Berkhofer, *White Man's Indian,* pp. 113-152.

23. This assessment is based upon a review of a number of sources that have taken the time to explore the interactions of white and Native cultures beyond a mere recounting of events in search of a more balanced view of the processes involved. Some of the more important sources are James Axtell, *Beyond 1492: Encounters in Colonial North America* (New York: Oxford University Press, 1992); James Axtell, *The Invasion Within: The Contest of Cultures in Colonial North America* (New York: Oxford University Press, 1985); Michael Witgen, *An Infinity of Nations: How the Native New World Shaped Early North America* (Philadelphia: University of Pennsylvania Press, 2012); Gregory Evans Dowd, *A Spirited Resistance: The North American Indian Struggle for Unity* (Baltimore: Johns Hopkins University, 1992); Daniel K. Richter, *Facing East from Indian Country: A Native History of Early America* (Cambridge: Harvard University Press, 2001); Kathleen Du Val, *The Native Ground: Indians and Colonists in the Heart of the Continent* (Philadelphia: University of Pennsylvania Press, 2006); Richard White, *The Middle Ground: Indians, Empires, and Republics in the Great Lakes Region, 1650-1815.* Twentieth Anniversary Edition (New York: Cambridge University Press, 2011); Alan Taylor, *The Divided Ground: Indians, Settlers, and the Northern Borderland of the American Revolution* (New York: Alfred A. Knopf, 2006); Robert M. Owens, *Red Dreams, White Nightmares: Pan-Indian Alliances in the Anglo-American*

Mind, 1763-1815 (Norman: University of Oklahoma Press, 2015); Brady J. Crytzer, *Guyasuta and the Fall of Indian America* (Yardley, PA: Westholme Publishing, 2013). The list is not complete, and all of the books listed are recent efforts to bring greater balance to understanding the conflict between Native and Intruder cultures. They do not represent a seamless interpretation of the process, but they do reflect a shared awareness of the importance of understanding the multidimensional character of the conflict.

24. Belich, *Replenishing the Earth,* p. 552-558, explores the issue from the perspective of "settler colonialism." All of the works cited in note 23 elaborate on this question. Burbank and Cooper, *Empires,* pp. 257-267, offers an interesting assessment, based upon comparisons with other colonial and imperial efforts internationally. Keeley, *War Before Civilization,* is perceptive as well.

25. Benjamin Church, *The History of King Philip's War. . . .* Edited by Samuel G. Drake. Second Edition (Exeter, NH: J. & B. Williams, 1840), pp. 41-46; Slotkin, *Regeneration,* pp. 162-178, 188. William Christie MacLeod, *The American Indian Frontier* (New York: Alfred A. Knopf, 1928), p. 239.

26. White, *Middle Ground*, passim.

27. Brooke Hindle, "The March of the Paxton Boys, *William and Mary Quarterly*. Third Series, III (October 1946): 461-486; Wilbur R. Jacobs, editor, *The Paxton Riots and the Frontier Theory* (Chicago: Rand McNally & Company, 1967); Winthrop D. Jordan, *White Over Black: American Attitudes Toward the Negro, 1550-1812* (New York: W. W. Norton Company, 1977), pp. 275-278. A more recent and important treatment is Peter Silver, *Our Savage Neighbors: How Indian War Transformed Early America* (New York: W. W. Norton Company, 2008), pp. 175-190, 202-208.

28. Wilcomb E. Washburn, *Red Man's Land—White Man's Law: A Study of the Past and Present Status of the American Indian* (New York: Charles Scribner's Sons, 1971), pp. 49-50.

29. John P. Brown, *Old Frontiers* (Kingsport, TN: Southern Publishers, 1938), p. 288n.

30. Quoted in Pearce*, Savagism and Civilization,* p. 55. A recent study of the new United States' conflict with American Indians during the American Revolution is Barbara Alice Mann, *George Washington's War on Native America* (Lincoln: University of Nebraska Press, 2008).

31. Silver, *Savage Neighbors,* pp. 265-276; Sheehan, *Seeds of Extinction,* pp. 187-188.

32. Silver, *Savage Neighbors,* p. 293.

33. How the image was crafted, and why, is detailed well in ibid., which makes Silver's book especially important. See also Berkhofer, *White Man's Way,* pp. 3-31, and Pearce, *Savagism and Civilization,* pp. 51-168. Pearce sums up the problem (p. 242) this way: "Civilization had created a savage, so as to kill him. Idea had begotten image, so as to kill it. The need was to go beyond image and idea to the man."

34. White, *Middle Ground,* pp. 315-517; Dowd, *Spirited Resistance,* pp. 90-190; Owens, *Red Dreams,* pp. 71-172.

35. Silver, *Savage Neighbors,* p. 291.

36. Quoted in ibid., p. 291.

37. The Northwest Ordinance of 1787 as quoted in Francis Paul Prucha, *The Great Father: The United States Government and the American Indian*. Two Volumes (Lincoln: University of Nebraska Press, 1984): I, 47.

38. Francis Paul Prucha, *American Indian Policy in the Formative Years: The Indian Trade and Intercourse Acts, 1790-1834* (Cambridge: Harvard University Press, 1962), p. 40.

39. Report of Henry Knox on White Outrages, July 18, 1788, and Report of Henry Knox on the Northwestern Indians, June 15, 1789, in Francis Paul Prucha, editor, *Documents of United States Indian Policy* (Lincoln: University of Nebraska Press, 1975), pp. 11-12, 12-13.

40. Prucha, *Policy in the Formative Years,* pp. 40-50. See also Sheehan, *Seeds of Extinction,* pp. 119-275, and Reginald Horsman, *Expansion and American Indian Policy, 1783-1812* (Norman: University of Oklahoma Press, 1992), pp. 95-96. Recent works are more critical of the policies of Washington and Jefferson. See, for example, Gary Clayton Anderson, *Ethnic Cleansing and the Indian: The Crime That Should Haunt America* (Norman: University of Oklahoma Press, 2015), pp. 87-127; Anthony F. C. Wallace, *Jefferson and the Indians: The Tragic Fate of the First Americans* (Cambridge: Belknap Press, 1999), pp. 206-240, 335-340. Finally, Colin G. Calloway, *The Victory with No Name: The Native American Defeat of the First American Army* (New York: Oxford University Press, 2015) is a fascinating account of the defeat of General Arthur St. Clair in 1791, possibly the worst defeat experienced by an American army at the hands of Native Americans.

41. Belich, *Replenishing the Earth,* p. 146.

42. Roger L. Nichols, *Warrior Nations: The United States and Indian Peoples* (Norman: University of Oklahoma Press, 2013), p. 35.

43. Prucha, *Policy in the Formative Years,* pp. 186-187.

44. Alan Taylor, *The Civil War of 1812: American Citizens, British Subjects, Irish Rebels & Indian Allies* (New York: Alfred A. Knopf, 2010) offers a good introduction to events related to the Indian-British-American conflict. Dowd, *Spirited Resistance,* pp. 123-190, is also valuable. For later conflicts, see Patrick J. Jung, *The Black Hawk War of 1832* (Norman: University of Oklahoma Press, 2007), and Kerry A. Trask, *Black Hawk: The Battle for the Heart of America* (New York: Henry Holt and Company, 2006).

45. Osterhammel, *Transformation of the World,* p. 340.

46. Williams, *American Indian in Western Legal Thought,* pp. 308-317; Newcomb, *Pagans,* pp. 73-136. The first book devoted entirely to Johnson v. McIntosh is Lindsay G. Robertson, *Conquest by Law: How the Discovery of America Dispossessed Indigenous Peoples of Their Lands* (New York: Oxford University Press, 2005). Stuart Banner, *How Indians Lost Their Land: Law and Power on the Frontier* (Cambridge: Belknap Press, 2005), also draws heavily on the case, as does Walter R. Echo-Hawk, *In the Light of Justice: The Rise of Human Rights in Native America and the UN Declaration*

on the Rights of Indigenous Peoples (Golden, CO: Fulcrum Publishing, 2013) and Eric Kades, "History and Interpretation of the Great Case of *Johnson v. McIntosh*," *Law and History Review,* 19 (2001): 67-117. Also found as *Faculty Publications*. Paper 50. http://scholarship.law.wm.edu/facpubs/50. Curiously, earlier works on federal Indian policy put less emphasis on Johnson. Prucha, *Great Father,* for example, affords half a page to the case (I, 113), emphasizing Marshall's statement that the right of occupancy could bar forcible removal. Marshall said, "It has never been contended that the Indian title amounted to nothing. Their right of possession has never been questioned." Charles Warren, *The Supreme Court in United States History.* Two Volumes. Revised Edition (Boston: Little, Brown, and Company, 1926): I, 730, states that *McIntosh* "had settled the question of the nature of Indian title to the soil, and had held that the fee to lands in this country vested in the British government, by discovery, according to the acknowledged law of civilized nations; that it passed to the United States by the Revolution; and that the Indian tribe had a right of occupancy only."

47. Robertson, *Conquest by Law,* pp. 125-144. It should be noted that Marshall dissented in *Mitchel* and had left the court by the time of *Fernandez.* For a different perspective, see David E. Wilkins, "Johnson v. *M'Intosh* Revisited: Through the eyes of *Mitchel v. United States," American Indian Law Review,* 19 (1994): 159-181. See also, Williams, *American Indian in Western Legal Thought,* pp. 314-317; Prucha, *Great Father,* I, 208-213; Warren Supreme Court, I, 729-779; and Report of the John Evans Study Committee, University of Denver, pp. 23-26.

48. Alexis de Toqueville, *Democracy in America.* Translated by George Lawrence and edited by J. P. Mayer (New York: Doubleday & Company, 1969), p. 339.

Chapter III

The Bitter Conundrum

At heart, the violent process between white men and red that unfolded in the United States was less about race, or even savagery, than it was about land. Savagery was an image generated by the need to rationalize the taking of the land. Legal forms that justified "the Right of Conquest" provided the means that supported the American claim that taking the land was a "right." John Quincy Adams presented a surprisingly consistent view of white attitudes in 1820, when he wrote, "But what is the right of a huntsman of the forest of a thousand miles, over which he has accidentally ranged in quest of prey?" This sentence alone contained many assumptions about the differences between Anglo-Americans and Indians and their relative values. But he drove home the point by asking, "Shall the exuberant bosom of the common mother, amply adequate to the nourishment of millions, be claimed exclusively by a few hundreds of her offspring?"[1]

This would be a consistent view, reiterated over and over again in the nineteenth century. Land not "used" for agriculture or other development of natural resources, land not "settled" and opened for "development" and the growth of towns and roads and civilization could rightly be taken for such "higher" purposes. Progress could not and should not be held back to maintain reserves for "savages" and their backward ways. John Marshall insisted that despite his own views of the natural rights of Indians based upon the "abstract principles of justice," the Doctrine of Discovery was the law of the land. He wrote, "However extravagant the pretension of converting the discovery of an inhabited country into conquest may appear; if the principle has been asserted in the first instance, and afterwards sustained; if a country has been acquired and held under it; if the property of the great mass of the community originates in it, it becomes the law of the land, and cannot be rejected by Courts of Justice."[2]

The acquisition of the Louisiana Purchase by treaty between France and the United States in 1803, without the participation of any of the tribes who actually occupied the lands, underscored the legal presumptions of whites—the right to cede by France and the right to acquire by the United States without the consent of Native inhabitants was unquestioned. With that vast new mass of land claimed by international treaty, the United States looked beyond the Mississippi River and found a basis for a policy of removal of tribes east of the river to new "homes" in the West. At the beginning, this seemed to be a workable alternative to the only choices given to Indians—resist and die or assimilate and disappear.[3]

Even that was a chimera of wishful thinking. Alexis de Toqueville saw through it even before the policy makers had completed the task of removal:

> From whatever angle one regards the destinies of the North American natives, one sees nothing but irremediable ills; if they remain savages, they are driven along before the march of progress; if they try to become civilized, contact with more-civilized people delivers them over to oppression and misery. If they go on wandering in the wilderness, they perish; if they attempt to settle, they perish just the same. They cannot gain enlightenment except with European help, and the approach of the Europeans corrupts them and drives them back toward barbarism. So long as they are left in their solitudes, they refuse to change their mores, and there is no time left to do this, when at last they are constrained to desire it.[4]

Even Toqueville's rhetoric, though sympathetic to the Indians, was choked with the assumptions of the linear way of seeing and the judgments about indigenous people that came with it. The entire debate was infused by an ethnocentric world view already more than a thousand years old, embedded in Western thought and government like DNA. To have found anyone within Western society who did not accept the assumptions of the higher claim of the United States to the land would have been virtually impossible, even among the most sincere and dedicated reformers, including those who deplored the "forcible civilization schemes" of the government and the civilization plans of the reformers. In fairness, policy makers consistently sought ways to make the process easier. They sought an "alternative to extinction."[5] But they could find no way that did not involve the forced enculturation of Indians. The challenge was to do so fairly. Their linear way of seeing limited them to their own notions of progress.

They could not escape their conviction that the Indians' only hope was to embrace the principles of civilization. This meant changing their ways of life consistent with white views of work, language, values, and religion. Federal policy took shape in the hands of men schooled in the principles of the Enlightenment. They believed in the common origin of all men, in a certain natural equality,

and in the perfectability of men. They did not argue for an innate racial inferiority. They believed, rather, that human beings passed naturally through stages from savagism to barbarism to civilization. They rejected the notion that Indians were locked into a permanent savage state. They believed that as the environment changes, cultures change, until at last, civilization would be the logical inheritance of all men. And they saw themselves as agents of that process.

What mattered, then, was where particular societies fit on the linear scale of civilization. The goal of policy had to be to promote the civilization of the tribes. Trade, the introduction of agriculture, the promotion of private property ownership, education, and Christianization would be the instruments of change because the yeoman freeholder was the foundation of civilization as they understood it. Not only did the ideals of the Enlightenment and of Protestant Christianity support this position, but the emergence of scientific racism in the nineteenth century reinforced it and strengthened its rationale.[6]

By then, other alternatives were impossible. Even if policy makers could have closed the West to all settlement and avoided all trade and social interchange with the Indians, creating a vast enclave where the natives could live without contact, too much had already happened for such a plan to work. First, it would have been inconsistent with white Americans' vision of progress. Civilizing Indians was, for them, a positive goal. Moreover, although some of the tribes were only then encountering whites in person, changes had already taken place within their societies as the result of white presence in North America that could not be undone. The only way to have insured a different outcome was for the Europeans to have stayed in Europe. So the well-intended, well-meaning plans to protect Indian rights and lives were doomed to failure by a mind-set that could not escape its assumptions.[7]

The good intentions of policy makers were consistent over time in their commitment to the transition of Indians to a new way of life based upon the "Great Values." The policy makers and reformers underestimated the task, but they gave little thought to whether or not it was right. Their Eurocentric world view and their ethnocentric view of indigenous people blinded them to the reasons policies failed and to the arrogance of their belief that Native cultures were the great impediments to a satisfactory solution to the "Indian question."

Anglo-Americans seemed incapable of recognizing the value of cultures and beliefs other than their own. In the language of Protestant Christianity, Indians had to be "born again" as civilized men, not through some instantaneous conversion but through a guided transition to a new way of life. The intent of reformers was benevolent; they did not see themselves as the agents of extermination but of salvation. Their ability to confront the issues was trapped by their world view. Indeed, from their point of view, they were offering Indians their most precious gifts—salvation and civilization.[8]

Even if, by some miracle, an alternative could have been found by policy makers and reformers, its prospects for success would have been almost nil. The federal government never proposed extermination as official policy. Policy makers could not have comprehended the implications of the modern concept of "ethnic cleansing" given their nineteenth-century mind-set.[9] They passed Trade and Intercourse Acts to manage relationships. They passed laws against the preemption of Indian lands. They stationed troops along overland routes to act as a barrier between emigrants and Indians. The primary reasons these efforts to control the process failed had little to do with policy.

The first reason was that whatever differences existed between those who sought a fair Indian policy and those who demanded swift military conquest, the vast majority of Americans shared a view of Indians as backward, uncivilized, and heathen. The differences between them related to how "backward Natives" should be treated. Some thought they were redeemable; some thought they were beyond redemption. Some thought they could be saved through education and Christianity; some thought they were hopelessly savage and should be treated like wild animals. Some thought they could be helped; some thought they were beyond help. Some placed their faith in forced assimilation; some favored extinction as the only sure solution. But, at base, white Americans saw Indians as less than themselves by almost any measure they used.

Most Americans' views of American Indians were not based upon a consciously developed ideology. They did not need scientific proofs of racial inferiority, although they might use "scientific racism" or rely on popular beliefs as means of justifying their prejudices. They simply assumed that they knew what Indians were like, a priori. Indians were far behind on the scale of progress. They wore skins, not waistcoats and gowns. They did not have written languages. They had superstitions, not religion. They painted their faces, tortured, murdered, plundered, and killed innocent women and children. These characterizations provided the justification for extermination. Re-

formers did not so much debunk the assumptions as see them as things to be changed. But the core view of both rested on the same mythical foundations. Condescension, paternalism, and racial superiority were the common responses, however sincere the desire to help might be or maniacal the blood lust became.[10]

Another more practical obstacle stood in the way. Territorial expansion was a tenet of national policy. Although the laws and treaties were filled with assurances that Indian rights would be protected, the greater goal was the continued growth of the country. The whole debate over Indian policy was about the best way to deal with Indians on the path to national development. No one assumed a static state or a permanent "Indian country." This became more evident as decades passed and political conditions changed. The populist shift toward Andrew Jackson's common man gave new influence to the westering settlers. "The doctrines of agrarian democracy . . . held that the social cement of the republic must be the self-interest of its citizens," Richard Slotkin suggests. "In economic terms, this meant that each citizen must be possessed of sufficient property to guarantee the subsistence of himself and his family, or must at least have a credible prospect of attaining that level of economic independence through his labor."[11] The myth of the frontiersman thus shifted from the troublemakers of which Washington lamented and emerged as the archetype of the New American. With this view came a fear that the closing of the frontier would pose a serious threat to American democracy itself.

America was changing in other ways as well. With the growth of eastern cities, the settlement of the cis-Mississippi territories so recently the scene of wars with eastern tribes, the development of a new manufacturing economy, and continuing population growth, the conviction that expansion must continue was reinforced. Railroads and new forms of industry also loomed on the horizon. "Manifest Destiny" was already embraced in practice even before John O'Sullivan proclaimed "the right of our manifest destiny to overspread and possess the whole of the continent that Providence has given us for the development of the great experiment of liberty and federated self-government entrusted to us."[12]

While the ideological assumptions and political purposes of Manifest Destiny were questioned by many, the notion of an America that stretched from sea to sea was assumed by people of many persuasions. Indeed, the growing sectionalism that eventually led to a Civil War focused less on slavery in the beginning than on opening lands west of the Mississippi to settlement. In the beginning, the debate over slavery focused on white issues and their effect on white men. "Popular Sovereignty," "Free Soil," and "the dignity of labor," were all code phrases in the debate over national expansion as certainly as they were expressions of positions on slavery.

The primary reason for the failure of policy in its efforts to respect and protect Indian rights over and over again was not so much ideological, philosophical, or mythological. It lay, instead, in the sheer numbers of American settlers. Whatever the methods devised, policy makers could not deliver on Jefferson's promise that Indian lands would never be "invaded or disturbed" without the consent of the tribes. While lawmakers and bureaucrats debated, settlers moved west. Once settlers decided that a place was worth having, there was no stopping them. And when land was overrun and baptized with blood, the army moved in and new treaties were made, as unenforceable as the ones before them until, at last, settlers understood that Indian policy was impotent, however well-intentioned it was. What happened seemed inexorable, inevitable, as certain as the seasons.

The United States was developing a "collective identity" for the first time that carried with it an ideology of "an existing territorial state" and "a missionary sense of cultural superiority." The social order was rigid and divided at the same time. Both in its new populism and new oligarchy, the new order was presented not as political theory but as experiential reality. Making this possible required a system of order for all of the national territory. The Northwest Ordinance provided the model. Jurgen Osterhammel argues that the new system "translated sovereignty claims into property issues, territorial interests into economic interests, and in doing so bound together public and private interests in the acquisition of land."[13] Then, ironically, the "democratization" of the United States led to more aggressive policies toward indigenous people.

The result was a mind-set, amounting to a national consensus concerning who the Indian was. The choice of the singular term "Indian" was deliberate. It indicated the box that Native Americans of all tribes, predilections, and cultures had been dumped into. It was easier to deal with one image than face the reality of diversity among indigenous peoples. White Americans might disagree on the questions of how the Indian should be treated, of whether he could be "saved," or which policies ought to be followed. Some were generous and hopeful and mindful of dearly held values. Some were ready to exterminate the "encircling foe." Some simply expected the Indian to vanish over time. Some embraced such things as the

"New American School," phrenology, craniology, and the Bible, in finding justifications for their views.[14] But almost without exception, Americans saw the "Indian" as a "problem," innately inferior, that stood in the way of progress and destiny and had only two choices—change or die. The savage other remained intact. Few lessons had been learned; many prejudices had been reinforced. And the national self-awareness guaranteed that little would change.

Half a continent away tribes like the Cheyennes and Arapahos were not aware of—or prepared to understand—the implications of these changes for them. So far, they had been spared the direct pressure that other people had experienced. Their lives had already been altered by the presence of Europeans as the result of pressures on them from other tribes closer to whites. From their homes near the Great Lakes, they dispersed westward for more than a century before they reached the area of the Black Hills. They had been masters of evasion, adaptation, alliances, and change. By the time they acquired horses and abandoned their horticultural past, the Cheyennes were more properly a nation rather than a tribe. They had been brought together and given unity by social organization, a political system of remarkable design and foresight, common moral principles, and spiritual institutions.[15]

This achievement was largely the work of the prophet Sweet Medicine, the great culture-hero of the *Tsistsistas.* Some say that the prophet lived among them four lifetimes, teaching them what they must do and how they must live, but he was a real person and a political genius.[16] At *Noaha-vose,* or Bear Butte (near present-day Sturgis, South Dakota), Sweet Medicine received *Mahuts,* the Four Sacred Arrows, and with them the means of unifying the nation. Noaha-vose was the Cheyennes' Sinai, Sweet Medicine their Moses. Sweet Medicine saw the potential dangers of the new horse culture insofar as social and political unity was concerned. The various *manhao* (residence bands) would be scattered for much of the year, which would increase the possibility of division and weakness. To prevent this, he created the Council of Forty-Four, including the chiefs of the various manhao and four Old Man Chiefs who would make decisions for the nation. These chiefs were often called "peace chiefs," and their emblems of office were pipes, pipe bags, and a single eagle feather, pointing right, in their hair.[17]

Sweet Medicine also created the military societies as a means of binding the manhao together. Membership in the societies came from all of the different residence groups. These soldier societies maintained discipline at tribal gatherings, ceremonies, and hunts, watched over the people, and provided the fighting forces. By recognizing the authority of soldier chiefs in matters of war, the tribal—or national unity—was strengthened. No soldier chief could be a member of the Council of Forty-Four, so that a division of authority existed, designed to maintain unity.[18] This structure was also held together by the four Sacred Arrows, two of which were "man arrows" to kill their enemies and two of which were "buffalo arrows" to provide the resources to sustain the people, and by the Sun Dance.

At some point in their movements the Tsistsistas encountered a related group, the *Suthaio*. The Suthaio brought with them the Sacred Buffalo Hat, given to them by the holy man, Erect Horn. It had powers for the Suthaio, similar to those of the Sacred Arrows for the Tsistsistas. In time the two groups were consolidated to form the Cheyennes, the Suthaio were admitted to the council as one of the manhao, and the sacred objects and rites of both were absorbed by all. In this way, the Cheyennes followed a new life consistent with the ways of *Maheo,* the All-Father.[19]

The nineteenth century found the Cheyennes closely allied with the Arapahos who preceded them into the area and who were skilled traders who knew the lands and tribes to the south. What attracted both were the great grasslands of the high plains. They also renewed their association with the Lakota, even then extending themselves on the Northern Plains.[20] Together, the Lakota, Cheyennes, and Arapahos forged a powerful alliance, securing a region from the Missouri River to the headwaters of the Smoky Hill and Republican Rivers. This coalition also established economic and military dominance over common foes—the Crows, the Utes, and the Pawnees.[21]

The Cheyennes and Arapahos extended the influence south. The Arapahos crossed the North Platte early in the new century, and soon most of the Cheyennes were located between the North Platte and the South Platte, although some remained more closely aligned with the Lakota in the north. In 1820, good hunting between the South Platte and the Arkansas, and new sources of white trade goods on the Arkansas, drew the Cheyennes further south.[22] Their presence was strong enough that the Kiowas retreated below the Arkansas under pressure. The arrival of the Bent brothers (William and Charles) and Ceran St. Vrain on the Arkansas in the 1820s strengthened the Cheyenne and Arapaho hold on trade, and victories over the Kiowa and Comanche led eventually to a grand council in 1840 in which a peace was made that was never

broken. That meant that the plains from West Texas to the Canadian line were dominated by a single coalition.[23]

Then, with the Cheyennes and Arapahos at the pinnacle of their power, everything changed. The 1840s saw increased migration on the overland routes west, accelerated at the end of the decade by the land cessions of the Treaty of Guadalupe Hidalgo, followed almost at once by the discovery of gold in California. Suddenly, the Santa Fe Trail and the Overland Trail were filled with tens of thousands of settlers. In a matter of ten years, the essentials of the horse culture were seriously threatened. In the 1830s, travelers wrote about the tree-lined creeks and rivers; in the 1850s, travelers complained that there was not enough wood to build fires. Without the watershed provided by trees, water dried up. Grass was overgrazed and dry so that forage for horse herds and wild game became scarce. The overland routes were not roads or trails, but swaths of land sometimes miles wide that changed the lay of the land and interrupted the migration of the buffalo. In a remarkably short time, three hundred thousand settlers took up residence in California. Oregon was filling up. Few of the settlers were stopping on the Great Plains, but many were advancing west in Kansas. Just "passing through" devastated the environment.[24]

In 1851, the United States government called a great treaty council at Fort Laramie. Some of the tribes were intimidated by the Lakota-Cheyenne-Arapaho combine and did not attend. A few others left. But the great problem lay in the treaty itself. It was not a traditional treaty of cession. Its primary purpose was to define the ranges of the various tribes, so that the government would be able to treat in the future with particular tribes for particular lands. Since the plains culture was not based upon land ownership, but upon control of lands that shifted with herd movements and military pressures, this was an almost impossible thing for the tribes to understand. To make matters worse, the tribes were asked to select single leaders to speak for them. This too was outside the tribes' experience.

Nevertheless, the treaty makers got what they wanted with mountains of "gifts" and promises of lasting peace. The government created a paper demarcation of power on the plains. For example, the lands between the North Platte and the Arkansas were recognized as the domain of the Cheyennes and Arapahos, in spite of the continuing presence of other tribes, from Lakota on shared lands below the Platte to Kiowas who still hunted along the Arkansas in the South. Utes, Shoshoni, Pawnees, and Crows also ventured onto these lands from east and west in search of horses and buffalo. Nor did the treaty take into account the Cheyennes who ranged as far north as the Powder River country.[25]

Perhaps inevitably the settler migrations led to conflicts with the tribes, particularly the Lakota and Cheyennes. The Cheyennes managed to stay clear of the troubles until 1856-1857, when a series of incidents led to a military expedition against them commanded by Colonel Edwin V. Sumner. At Solomon's Fork, the army routed the Cheyennes.[26] Badly shaken, those from the northern manhao fell back to the secluded reaches in the north, while the southern manhao, more directly in the path of settlement, moved closer to the Arkansas and sought accommodation. An internal schism was developing within the nation, still largely unrecognized.

Then, gold was discovered in Colorado. Within a year, 100,000 settlers poured onto the central plains, along the Platte River route and even through the center of Cheyenne lands along what would become known as the Smoky Hill Trail. These settlers were not passing through. They saw their fortunes on the Front Range of the Rockies, in the very heart of Cheyenne and Arapaho land. Weakly, the government pointed out that the lands being preempted were on unceded Indian land. And still the settlers came.[27]

Notes: Chapter III

1. Quoted in Thomas F. Gossett, *Race: The History of an Idea in America* (New York: Schocken Books, 1965), p. 230. In his last speech to Congress, December 2, 1828, Adams observed, "We have been far more successful in the acquisition of their lands than in imparting to them the principles or inspiring them with the spirit of civilization." He lamented that they were forming communities as "rivals of sovereignty" apart from the Union. He said, "This state of things requires that a remedy should be provided—a remedy which, while it shall do justice to those unfortunate children of nature, may secure to the members of our confederation their rights of sovereignty and of soil." Quoted in Prucha, *Policy in the Formative Years,* p. 233.

2. *Johnson and Graham's Lessee v. William McIntosh* (1823), quoted in Prucha, *Documents of Indian Policy,* pp. 34-35.

3. Sheehan, *Seeds of Extinction,* pp. 245-250.

4. Toqueville, *Democracy in America,* pp. 338-339.

5. Michael Paul Rogin, *Fathers & Children: Andrew Jackson and the Subjugation of the American Indian* (New York: Vintage Books, 1975), pp. 113-248; Ronald N. Satz, *American Indian Policy in the Jacksonian Era* (Lincoln: University of Nebraska Press, 1975), passim; Robert A. Trennert, Jr., *Alternative to Extinction: Federal Indian Policy and the Beginnings of the Reservation System, 1846-51* (Philadelphia: Temple University Press, 1975), pp. 1-60; Brian W. Dippie, *The Vanishing American and U.S. Indian Policy (*Middle-

town, CT: Wesleyan University Press, 1982), pp. 3-55; and Horsman, *Race and Manifest Destiny,* pp. 81-138, 189-207, provide a good overview of the variety of thought.

6. Philip Borden, "Found Cumbering the Soil: Manifest Destiny and the Indian in the Nineteenth Century," *The Great Fear: Race in the Mind of America.* Edited by Gary B. Nash and Richard Weiss (New York: Holt, Rinehart, and Winston, 1970), pp. 71-97; William Stanton, *The Leopard's Spots, Scientific Attitudes Toward Race in America, 1815-59* (Chicago: University of Chicago Press, 1960), passim. Prucha has argued that the influence of scientific racism was "practically nil" in the conscious shaping of Indian policy; likely, "scientific" ideas were imposed as a justification for views already held. See Francis Paul Prucha, "Scientific Racism and Indian Policy," in Prucha, *Indian Policy,* pp. 180-197. Craig Steven Wilder, *Ebony & Ivy: Race, Slavery, and the Troubled History of America's Universities* (New York: Bloomsbury Press, 2013), explores the ways in which academics fed the ideology of racism, although he mentions American Indians only in passing. See also, Horsman, *Race and Manifest Destiny,* pp. 139-157, and Gossett, *Race: The History of an Idea,* pp. 144-252.

7. Tom Dunlay, *Kit Carson & the Indians* (Lincoln: University of Nebraska Press, 2000), pp. 436-439. Robert Winston Mardock, *The Reformers and the American Indian* (Columbia: University of Missouri Press, 1971), while focused primarily on the post-Civil War period, is also particularly useful.

8. This is a critical point. Reformers and religious leaders thought of salvation and civilization as the greatest gifts that they could offer to indigenous peoples. The ideas were not malicious by design, and they found it difficult to see them as anything other than benefits.

9. Anderson, *Ethnic Cleansing,* is the most recent and extended explication of the concept. Tinker, *Missionary Conquest,* pp. 5-6, uses the term "cultural genocide" which he defines "as the effective destruction of a people by systematically or systemically (intentionally or unintentionally in order to achieve other goals) destroying, eroding, or undermining the integrity of the culture and system of values that defines a people and gives them life."

10. Silver, *Savage Neighbors,* explains the patterns as well as anyone, although it is narrowly focused on the second half of the eighteenth century.

11. Slotkin, *Fatal Environment,* p. 110.

12. Brenda Wineapple, *Ecstatic Nation: Confidence, Crisis, and Compromise, 1848-1877* (New York: Harper Collins, 2013), pp. 506-528; Slotkin, *Fatal Environment,* pp. 110-118; Belich, *Replenishing the Earth,* pp. 224-250.

13. Said, *Culture and Imperialism,* pp. xxv, 289; Osterhammel, *Transformation of the World,* pp. 105, 371-373; Belich, *Replenishing the Earth,* pp. 85-86, 166-168.

14. Elliott West, "Reconstructing Race," *The Essential West: Collected Essays* (Norman: University of Oklahoma Press, 2012), pp. 100-126; Prucha, "Racism and Policy," pp. 180-197; Horsman, *Race and Destiny,* pp. 116-157.

15. Elliott West, "Called-Out People: The Cheyennes and the Central Plains," *Essential West,* pp. 57-77, is critical as an introduction to the Cheyennes before plunging into the extensive ethnological and historical literature on the Cheyennes. The most important works include, George Bird Grinnell, *The Cheyenne Indians: Their History and Life Way.* Two Volumes (New York: Cooper Square Publishers, 1962), and *The Fighting Cheyennes* (Norman: University of Oklahoma Press, 1915); Peter John Powell, *Sweet Medicine: The Continuing Role of the Sacred Arrows, the Sun Dance, and the Sacred Buffalo Hat in Northern Cheyenne History.* Two Volumes (Norman: University of Oklahoma Press, 1969) and *People of the Sacred Mountain: A History of the Northern Cheyenne Chiefs and Warrior Societies, 1830-1879, with an Epilogue, 1969-1974*. Two Volumes (New York: Harper & Row, 1981; John H. Moore, *The Cheyenne Nation: A Social and Demographic History* (Lincoln: University of Nebraska Press, 1987); Karl N. Llewellyn and E. Adamson Hoebel, *The Cheyenne Way: Conflict and Case Law in Primitive Jurisprudence* (Norman: University of Oklahoma Press, 1941); E. Adamson Hoebel, *The Cheyennes: Indians of the Great Plains.* Second Edition (New York: Holt, Rinehart and Winston, 1978); Donald J. Berthrong, *The Southern Cheyennes* (Norman: University of Oklahoma Press, 1963).

16. Grinnell, *Cheyenne Indians,* II, 345-381; Moore, *Cheyenne Nation,* pp. 313-317; Powell, *Sweet Medicine,* II, 433-471.

17. Roberts, "Sand Creek," pp. 44-45." See also Llewellyn and Hoebel, *Cheyenne Way,* pp. 67-98.

18. Karen D. Petersen, "Cheyenne Soldier Societies*, Plains Anthropologist,* 9 (1964): 146-172; Roberts, "Sand Creek," pp. 45-47.

19. Hoebel, *Cheyennes,* pp. 14-25.

20. Herein, the term "Lakota" is used to describe the division of the Plains Sioux with whom the Cheyennes were most closely involved. The use of the terms "Sioux," "Lakota," and "Dakota," can be confusing. The term "Sioux" derives from an Ottawa description, translated by the French as "Nadouessioux," which was simplified to Sioux, to describe the people of the Seven Council Fires, Oceti Sakowin. Within the Seven Fires, the people referred to themselves as "Lakota" or "Dakota," different dialects of a word indicating friendship. The Lakota-speaking Oglalas and Brules and the Dakota-speaking Yanktonai and Yanktons were the first to move west and embrace the horse and buffalo culture. Over time, other Lakota, including Minneconjou and Saones crossed the Missouri as well. The Sans Arc, the Hunkpapa, the Two Kettles, and the Blackfeet (not the Algonquian tribe of the same name), were all subgroups of the Saones. Together these groups comprised the Plains Sioux. This brief summary is drawn from a more extended account in Ostler, *The Plains Sioux and U.S. Colonialism,* pp. 21-26.

21. Powell, *People of the Sacred Mountain,* I, 70-73; Richard White, "The Winning of the West: The Expansion of the Western Sioux in the Eighteenth and Nineteenth Centuries," *Journal of American History,* LXV (1978): 319-331.

22. Berthrong, *Southern Cheyennes,* pp. 17-24.

23. David Lavendar, *Bent's Fort* (New York: Doubleday & Company, 1954), pp. 141-154; Anne F. Hyde, *Empires, Nations, and Families: A New History of the North American West, 1800-1860* (New York: Harper-Collins Books, 2011), pp. 151-170; David Fridtjof

Halaas and Andrew E. Masich, *Halfbreed: The Remarkable True Story of George Bent—Caught Between the Worlds of the Indian and the White Man* (Cambridge, MA: Da Capo Press, 2004), pp. 1-66.

24. Elliott West, "Land," *The Way to the West: Essays on the Central Plains* (Albuquerque: University of New Mexico Press, 1995), pp. 13-50.

25. Roberts, "Sand Creek," pp. 62-66; Berthrong, *Southern Cheyennes,* pp. 118-123. Especially interesting are the reports prepared by A. B. Chambers and B. Gratz Brown for the *St. Louis Missouri Republican,* September 26, October 1, 2, 5, 29, November 2, 9, 30, 1851.

26. William Y. Chalfant, *Cheyennes and Horse Soldiers: The 1857 Expedition and the Battle of Solomon's Fork* (Norman: University of Oklahoma Press, 1989).

27. West, *Contested Plains,* pp. 115-235.

Chapter IV

Methodists and the American Indian

American Methodism and the United States of America grew up together, nor was it just a matter of chronological parallels. Their common roots were in England, but both colonial Methodists and Anglo-colonial government were transformed by experience in ways that maintained vital connections to the past, yet took surprising directions in both beliefs and forms that eventually led to important separations in thought and action.

John Wesley was the inspiration and theologian for Methodism both in England, where he lived all but two years of his life, and in America; but his personal experience in America, while profoundly important in his own spiritual development, was not what he expected. He and his brother Charles sailed for Georgia, in 1735, at the invitation of the colony's founder, James Edward Oglethorpe, who wished him to serve as minister to the colonists and as missionary to the Indians. "My chief motive for going is the hope of saving my own soul," he wrote. "I hope to learn the true sense of the gospel of Christ by preaching it to the heathen."[1] The journey to Georgia proved to be a personal test of faith for Wesley. He met but never preached a single sermon to the "Georgian Indians." From the reports of others, he described them as "being none of them able to give any rational account of themselves." He wrote:

> They are inured to hardship of all kinds, and surprisingly patient of pain. But as they have no letters, so they have no religion, no laws, no civil government. Nor have they any kings or princes, properly speaking, their "micos" or headmen having no power either to command or punish, no man obeying them any farther than he pleases. So that everyone doth what is right in his own eyes; and if it appears wrong to his neighbor thee person aggrieved usually steals on the other unawares, and shoots him, scalps him, or cuts off his ears; having only two short rules of proceeding—to do what he will, and what he can.
>
> They are likewise all, except (perhaps) the Choctaws, gluttons, drunkards, thieves, dissemblers, liars. They are implacable, unmerciful; murderers of fathers, murderers of mothers, murderers of their own children. . . .

Wesley described several different tribes and their various "qualities." Of the Creeks, he noted, "They are more exquisite dissemblers than the rest of their countrymen. They know not what friendship or gratitude means. They show no inclination to learn anything, but least of all Christianity, being full as opiniated [*sic*] of their own parts and wisdom as either modern Chinese or ancient Roman."[2] He made these judgments and more not by observation but by conversation with others who "knew" the various tribes. His mission "to preach to the heathen" was stillborn, and his personal life was so tortured that he returned to England in 1737, more uncertain of his faith than when he left. "I went to convert the Indians," he would write, "but, O! who shall convert me!"[3]

The experience proved transformative for him and for the church. George Whitefield, a friend of the Wesleys, who arrived in Georgia simultaneously with their departure, was much kinder to him, than John Wesley was to himself. Whitefield proclaimed Wesley's contribution to America "inexpressible."[4] He returned to England briefly himself, where he led revivals and drew the wrath of many Anglicans, with his simple admonition, "Ye must be born again." He returned to the colonies in 1739 to begin a year-long crusade, beginning the "Great Awakening" that changed the religious culture of much of Colonial North America.[5] In the meantime, Wesley worked to refine his own understanding of the gospel and to establish within the Anglican Church, his Methodist societies.

Despite the growth of Methodism in both England and the colonies, its message was designed for white men, both churched and unchurched, and the eighteenth century passed with no direct Methodist mission to American Indians. The Church did struggle over the increasing conflict between homeland and colonies. In spite of his disagreements with the Church of England, Wesley insisted that kings ruled by divine right and that Christians should be loyal to the king as well as to the church. After the Seven Years War, as resistance mounted against English rule in the colonies, Wesley insisted that Methodists should remain loyal to their king. Life, liberty, and the pursuit of happiness, that Thomas Jefferson would claim to be "unalienable rights," were to Wesley the gifts of God.[6]

For a time, Methodism faltered in some areas because of the tension between loyalty to governing authority as preached by Wesley and other English Methodists, including the elders sent from England to minister to American churches, and the revolutionary mind-set of many of their congregations. Wesley himself was conflicted initially about what should be done. He argued with English leaders that the colonists had a just cause while insisting that

"Those who fear God, honour the King." He feared that the republicanism taking shape in America would "unhinge all government . . . and plunge every nation into anarchy." He spoke of American "sin" and English "righteousness" in the American Revolution.[7]

The tension between the Enlightenment thought of John Locke and Adam Smith that influenced John Wesley and the enthusiasm of the revivalism more common in America, contributed to internal divisions. Thomas Rankin, Wesley's chief assistant in America, and Francis Asbury, the leading spokesman for Methodism in America, both had British sympathies. Asbury understood the American cause, but he saw politics as a distraction from the mission of the church.[8] Neutrality became a trademark for Methodism, and some members were persecuted by their neighbors because of it. With the end of the Revolution, American Methodists took bold new steps. In 1784, they formed the Methodist Episcopal Church, separate from John Wesley and the British Methodists.[9]

The new American Methodists adopted a system of circuits for ministry and created annual conferences to pass the rules by which the Church would be governed. One of Francis Asbury's remarkable achievements as the leader of American Methodism was to maintain its commitment to organization and leadership—and to method—while also embracing enthusiasm and the direct intervention of the Spirit.[10] This mixture of elitism and populism ironically created a tension that proved to be the key to Methodist success. The Church combined personal piety and practicality that thrived through camp meetings and circuit riders and sustained itself by close organization and control. One mechanism was "the class meeting." Class meetings were small group meetings that met regularly, not for Bible study but "to watch over one another in love." Through this process, particularly in areas without regular pastors, the class meetings raised funds and monitored the members' spiritual growth and conduct.[11] It became another powerful tool in the growth of the Church. This admixture of revivalism, class meetings, and organization would prove critical as the Methodist Episcopal Church moved west with the nation.[12]

In 1787, John Wesley confessed to Francis Asbury his continuing "concern" for "the progeny of Shem" (Wesley's reference to American Indians) who seemed "quite forgotten." He wrote, "Does it not seem as if God had designated all the Indian nations not for reformation, but destruction? How many millions of them have already died in their sins! Will neither God nor man have compassion upon these outcasts of men?" He lamented that it was impossible for mere men to help the Indians, but he asked, "Is it too hard for God?" He urged Asbury to "Pray ye likewise [to] the Lord of the harvest, and he will send out more labourers into His harvest. . . ."[13] But the attitude of American Methodists remained one largely of indifference.

At the end of the Revolution, more than 100,000 white settlers lived west of the Appalachians in that great arc of territory still the heart of the contest between the new nation and the Native tribes resisting its advance. There, in that great mass of settlers, was the future of Methodism and the settlers' hope of salvation. The settlers gave little thought to Native rights, nor the Methodists to Native souls. Methodist ministers shared the experiences of the settlers and often expressed the same views about the dangers and character of American Indians. Methodists embraced the idea that westward migration was inevitable. They believed that Anglo-Americans would develop the new lands and, eventually, civilize its indigenous inhabitants. And they saw great hope for the social development of the West in the Christian tradition.[14]

When the American Methodist movement was organized as a church at the Christmas Conference at Baltimore in 1784, a question was raised about Section I of the first *Discipline:* "What may we reasonably believe to be God's Design in raising up the Preachers called Methodists?" The answer was, "To reform the Continent, and to spread scriptural holiness over these Lands."[15] The brash egalitarianism of Methodist circuit riders saw all persons, of every class, under the condemnation of God without redemption. That included American Indians. The circuit riders who formed the majority of the Methodist preachers focused on social evils rather than ethics or principles, and even those who were more conversant in the underlying theological principles did not challenge the basic institutions of the times.[16]

Methodism was a systematic, disciplined faith, based on Bible reading, attention to the inner life as well as moral behavior; but in the beginning their individualistic beliefs held that if men's souls were saved, social change would follow. The object, then, was to change individuals. Specific social reforms were not emphasized. Questions of public morality were matters of individual moral regeneration, not political action.[17] "The Methodists preached a message of the common man and used the common man to preach it."[18] Most were, as one author puts it, both "untutored" and "uncultured."[19] While this had advantages in gaining the acceptance of their congregations at revivals and meeting houses, it also meant, practically, that Meth-

odist circuit riders shared both the experiences and at least some of the prejudices of the settlers. They were itinerants, which meant that they did not put down roots, but they did relate to the hardships and the viewpoints of settlers. And that included their views of the Indians.[20]

Thomas Hinde, an influential Methodist preacher in the Ohio country, praised western Methodists for their role in the "violent contest" with the Indians. At the same time, he condemned white settlers responsible for atrocities against the Indians. He saw a great link between civilization and conversion, "even among our American Indians." He wrote, "Dost thou not know the order of grace and of providence? The 'best wine is kept to the last.' Here are displays of heaven's favours. And when the glad tidings of 'great joy' which shall be sounded through all the earth shall have passed this great theater, it will return in swelling waves of glory from the west to the east."[21] As Jeffrey Williams notes, the nation was critical to God's plan: "Christianity followed the spread of the pioneers to create a new empire bathed in vital religion."[22]

There was, though, a great fear that grew over time and helped to spark the Second Great Awakening. It was the danger of primitivism—a fear that westering settlers might sink into barbarism, that the wilderness would drag them down into the savagery they despised in the Indians. The belief was based on a simple premise. Once whites left the more settled areas and entered into "unorganized" country, they also left behind the social, political, economic, and moral institutions that provided order. Effectively returned to a state of nature, settlers tended to depend upon themselves. Violence, disorder, and moral decline were consequences.[23]

This view was broadly shared by a number of denominations, and it remained a central concern well into the nineteenth century. As a result, the chief concern of missions on the moving frontier was for white settlers. Horace Bushnell, prominent minister and educator, summarized the view as late as 1847. He argued, forthrightly, citing the example of Micah, from the Old Testament that "emigration, or a new settlement of the social state, involves a tendency to social decline." He described a "wild race of nomads roaming over the vast western territories of our land—a race without education, law, manners, or religion," but he was not speaking of Native Americans. A society, he said could not take its roots with it. The old roots of "local love" and "historic feeling" were left behind. Education faltered. As their tastes grew wild, "their resentments will grow violent and their enjoyments coarse. The salutary restraints of society being to a great extent, removed . . . they are likely even to look upon the indulgence of low vices and brutal pleasures, as the necessary garnish of their life of adventure."

He continued:

> Still we are rolling on from east to west, plunging into the wilderness, scouring across the great inland deserts and mountains to plant our habitations on the western ocean. Here again the natural tendencies of emigration toward barbarism, or social decline, are displayed, in signs that cannot be mistaken. The struggle through which we have passed, is continually repeating itself, under new modifications. We see the same experiment involving similar jeopardies; and we draw out of our own experiences warnings to make us anxious, and encouragements to make us hopeful for our country—a double argument of fear and hope, to make us doubly faithful in our Christian efforts for its welfare.[24]

Bushnell singled out Methodists, as having "a ministry admirably adapted, as regards their mode of action, to the new west—a kind of light artillery that God has organized, to pursue and overtake the fugitives that flee into the wilderness from his presence."[25] He not only praised their evangelism, but noted, as well, their enthusiasm for building colleges to sustain knowledge and learning. This mission against barbarism, he predicted, would lead to a time when "knowledge, virtue and religion, blending their dignity and their healthful power, have filled our great country with a manly and happy race of people, and the bands of a complete Christian commonwealth are seen to span the continent."[26] This report, published by the American Home Missionary Society, did not mention indigenous peoples, but it does provide insight into the priorities of evangelical Christians, priorities that were plainly political as well as religious.

On March 3, 1819, the Congress of the United States passed the "Civilization Bill" designed to prevent "the further decline and final extinction of the Indian tribes" and to introduce among the tribes "habits and arts of civilization." The law included an appropriation of $10,000 for the creation of schools.[27] On April 5, 1819, the Missionary Society of the Methodist Episcopal Church was organized, and the Society applied for funds to support schools. In 1820, the Methodist General Conference authorized the "establishment of Indian schools" pursuant to the recommendation of the Missionary Society.[28] The effort met with limited success. The more centrally organized Baptists and Presbyterians had an advantage over the Methodists' diverse organization. Consistently, the annual reports of various conferences revealed that

conference missionary societies either failed to report to the Missionary Society or to the conferences.[29]

Several initiatives did take place in the 1820s, the most successful being among the Wyandots in the Ohio country, and those among the Cherokees, Choctaws, Chickasaws, and Creeks in the Southeast. Efforts were also made among the Shawnees, Delawares, Potawatomis, Mohawks, Oneidas, and a few others. Methodists took pride in their efforts among "the terror of our day" as they classed Native people.[30] The approach was clearly assimilationist in design. The strategy included teaching piety and hard work, teaching "useful arts," redefining the roles of the sexes, teaching reading and writing, modifying culture by cutting men's hair, requiring them to wear Western clothing, changing their names, teaching the value of property directed ultimately to private ownership of land. No effort was made to understand Native ways, values, or beliefs; and Methodists had an added burden since their Indian ministries relied upon the same itinerant system as other congregations. This meant that ministers rarely remained with any group long enough to develop real empathy with them had they been so inclined.[31]

Interestingly, the mission among the Wyandots had been started on the Upper Sandusky in 1814-1815, by a man of mixed African and Indian ancestry named John Stewart. His biggest supporter among the Wyandots was William Walker, Sr., a white man who had been kidnapped by Delawares in Virginia at the age of eleven. He had married the daughter of a French trader and a Wyandot woman. Stewart struggled for a time, but in February 1817, he preached a sermon on the Last Judgment so eloquently that the Wyandots reacted like settlers at a camp meeting. Several chiefs and numerous others were converted on the spot.[32] Stewart was not licensed to preach as a Methodist until 1818, when the Ohio Conference officially approved a mission to the Wyandots. Bishop William McKendree was so impressed with Stewart's efforts that he collected funds to purchase a farm near the Wyandots for Stewart and his family.[33] He was soon joined by Moses Heckle as the result of Wyandot entreaties. In 1819, James Montgomery was appointed the first official missionary to the Indians.[34]

In 1821, James B. Finley followed and provided strong leadership. Most importantly, he had the support of many of the Wyandot leaders who believed Christianity and education offered them the best way to survive in the midst of white settlement. Finley eventually became a sub-agent to the Wyandots as well as a missionary. In 1825, the War Department promised the Wyandots, "Brother, your Great Father will never use force to drive you from your lands," but pressure for removal was already strong. Finley fought for his charges, but he came to see that his efforts would fail. Later, he would write, "Who can stop the march of the white population? Neither mountains, deserts, seas, rivers, nor poles. To talk, therefore of giving the Indian a country where he will be delivered from the advances and impositions of the lowest and worst class of our citizens, is chimerical."[35]

Finley did face opposition from traditionalists, but it was less prominent than in the days of John Stewart when the chief John Hicks had told Stewart:

> I, for one, feel myself called upon to rise in the defense of the religion of my fathers. . . . No, my friend, your disclaiming so violently against the modes of worshipping the Great Spirit, is in my opinion, not calculated to benefit us as a nation; we are willing to receive good advice from you, but we are not willing to have the customs and institutions which have been kept sacred by our fathers, thus assailed and abused.[36]

The Wyandot experience proved to be a model that Methodists cited to prove their success. T. Scott Miyakawa has suggested that "the sympathy such frontier Methodists as McKendree and Finley had for the Indians stands out in sharp relief against the widespread western prejudice. The denomination as a whole pioneered in its concern for the Indians, and this interest was another influence on its growing social awareness."[37] His claim for the denomination seems generous in light of what happened. Men like Stewart, McKendree, and Finley proved exceptional, although there were other serious efforts, the most successful being missions in the Southeast, among tribes with significant groups that had chosen the way of acculturation already.[38]

Perhaps the most ambitious missionary initiative by the Methodist Church came in 1832 when the General Conference charged the bishops "to extend, with all practicable dispatch, the aboriginal missions on our western and northwestern frontiers."[39] The specific region in question was the Oregon country, and the initiative was reported to be in response to four Flathead Indians, visiting "St. Louis, in search of the white man's God."[40] In July 1833, Jason Lee was appointed missionary to the Flatheads, although it soon became apparent that the mission field had far more tribes to contend with than the Flatheads alone. Lee was also disillusioned that the Indians did not seem to have the enthusiasm of the small party that visited St. Louis, but, rather, that both Indians and white traders in

the region opposed the efforts. Only a remnant of the Flatheads remained, as the result of conflict with the Blackfoot. Lee was persistent, however. He established a mission at Willamette north of present-day Salem, Oregon, and proposed a patient plan to choose two men without families to "throw themselves into the nation," live among them, learn their language, and preach the gospel until the way opened to introduce schools, agriculture, and "the arts of civilized life."[41]

By 1838, the mission had been enlarged and its scope widened. Other missionaries had arrived as well, including Presbyterians Marcus Whitman and Henry H. Spalding who worked among the Cayuse and Nez Perce.[42] They were determined in their labors, although Lee noted that both "Mr. W & Mr. S use highhanded measures with their people, and when they deserve it let them feel the lash."[43] Lee even felt that perhaps he had been too lax in his methods. Lee's requests for more assistance led some to criticize the mission as a cover for a plan of colonization. The church insisted that its only mission was the salvation of souls; but a party of fifty-one persons departed for Oregon in September 1839, the largest single missionary group from the United States up to that time.[44]

The Oregon mission's work was further complicated by the arrival of a French Canadian Catholic mission from Quebec and an increasing number of white settlers. What finally caused the greatest challenge to Lee's mission was financial. Lee was replaced in 1843. Two years later the *Christian Advocate* announced the liquidation of the secular work of the Oregon Mission.[45] Lee's work would continue to be criticized as more colonial in nature than evangelical. He himself wrote, "That the Indians are a scattered, periled, and deserted race, I am more and more convinced; for it does seem that unless the God of heaven undertake their cause, they must perish from off the face of the Earth, and their name be blotted out from under heaven. God grant that a remnant may be saved, as trophies of the Gospel of Christ, and a seed to serve him."[46]

In 1847, Marcus Whitman and his wife, Narcissa, who had never won the confidence of the people they were sent to serve because of their high-handed and paternalistic ways, were killed along with twelve others by Cayuse, who also carried off five men, eight women, and thirty-four children as captives.[47] This would be the beginning of a dark time in Oregon. Although the chiefs responsible turned themselves in and were subsequently hanged, the missionary bubble had burst, and many white settlers in the region openly demanded extermination.[48]

Mission strategy was already changing by then for Methodists. The Removal Act had accomplished its purpose. In 1844, the General Conference established the Indian Mission Conference, the first conference designed specifically for Indians and allowing for Native preachers.[49] Three districts were created: the Cherokee, the Choctaw, and the "Kansas River." The bulk of the conference was located in the newly created Indian Territory, prepared for the removal of the "Civilized Tribes" of the Southeast and for other smaller groups.[50]

The exception was the Kansas River District, which crammed an amalgamation of tribes into a small space—Shawnee, Delaware, Peoria, Kickapoo, Pottawatomie, and, eventually Wyandot—located in an area marked by the forks of the Missouri and Kansas Rivers in the northeast corner of what would become Kansas Territory. Here was evidence not only of the church's assimilationist policies but of the federal government's goals as well. Far from being "removed" from contact with whites, these tribes were at the jumping off point for white expansion beyond the Mississippi. The Delawares had signed forty-five treaties with the federal government (averaging one every two years) by the time they assumed their pittance of land in Kansas. Both the government and Methodists saw what to them seemed the best of situations—the total dismantling of the tribes and their reservations in favor of allotment of lands to individuals.[51]

This appeared to be possible because these eastern tribes had been changing dramatically. Among the Wyandots, for example, people were still divided over religion and traditional ways. The Methodists had the strongest hand, but the Jesuits still had a following and traditionalists fought to hold on to the old ways. Some compromise was made by the development of new tribal institutions alongside the continuation of dances, ceremonies, and other traditions. Over time, even before the ascendancy of the Methodists among them, their system evolved from their former culture in which women played a larger role, to one based loosely on the American system. By the time the Wyandots were well settled, the number of tribal members of mixed ancestry had greatly increased, and the majority of people had acculturated to the point where they dressed, lived, and even spoke like whites.[52]

In 1844, the same year that the General Conference established the Indian Mission Conference, the Methodist Episcopal Church split over slavery. Although there was no formal secession, the Methodist Episcopal Church, South, had a decided advantage among the tribes of the Indian Territory and gradually dominated the Cherokee and

Choctaw Districts. With strong connections in Arkansas, and especially in Missouri, they also maintained an interest in the Kansas River District. This meant that missionaries from the Methodist Episcopal Church, South, and the Methodist Episcopal Church competed for followers in the Kansas River District. Their disputes reflected the troubled conflict on the Missouri-Kansas line. Several of the tribes, including Wyandots, had members who owned slaves, and by the 1850s there were two separate meeting houses on Wyandot lands.[53]

By 1853, the Wyandots, most of whom were also strong Unionists, had considered allowing whites to lease land on their reserve and holding an election for a delegate to the United States Congress. On July 26, 1853, a gathering of Wyandots, government employees, and white traders chose William Walker, Jr., the dominant figure in Wyandot leadership, as the provisional governor for the Territory of Nebraska.[54] In 1855, six Wyandot chiefs signed a treaty that dissolved the Wyandot tribal organization and provided for allotment of their lands. Five of the six chiefs had promoted the organization of the Territory of Kansas. Not all of the Wyandots accepted this arrangement. Some left Kansas and traveled to Canada closer to their traditional homeland; others moved to the Indian Territory and the embrace of the Methodist Church, South. Those who remained in Kansas and accepted allotment became American citizens, effectively accomplishing the goals of both the federal government and of Methodists.[55]

In the Oregon country, matters continued to deteriorate following the murders of the Whitmans. The Rogue River War, as it came to be called, was a particularly vicious affair that by 1855 was marked largely by citizen militias bent on extermination and plunder of Indian lands.[56] General John E. Wool, the commander of the U.S. Army's Department of the Pacific, denounced both the governors of Washington and Oregon for their ruthless war against the Oregon tribes. The conflict escalated until General Wool reported, "It has become a contest of extermination by both whites and Indians."[57] During this bloodbath, the most consistent voice in defense of the Indians was an Englishman named John Beeson. Beeson converted to Methodism at the age of fourteen, although his connection to the Methodist Episcopal Church, if any, is unclear. He immigrated to the United States in 1832 and settled in Illinois. He took up the abolitionist cause, and his farm soon became a station on the Underground Railroad. Eventually, though, he moved to Oregon in 1853 and into the middle of a particularly virulent struggle between settlers and Indians.

On October 7, 1855, in response to rebuffs from the military officers who blamed whites for most of the problems, a gathering of settlers collected in Jacksonville, Oregon, to plan the extermination of the Indians in the Rogue valley. The gathering occurred at the Quarterly Meeting of the Methodist Church. After a lengthy discourse on settler grievances and justifications for extermination, the presiding officer asked if anyone wished to speak on a religious subject. Beeson quietly stood and asked all of those present to reject the idea of extermination. As Christians, he told them, they must be the servants of justice and humanity not vengeance. His appeal met with a cold response. Not one person supported him, and the next day the killing began. Beeson said later that he believed that had the ministers, especially the presiding elder, spoken up, the outcome might have been different. He also recalled that one man told him afterward that he was led into the killings "by the preachers."[58]

Beeson became such a vocal defender of the tribes that Oregon's newspapers refused to print his letters (including the Methodist papers, the *Pacific Christian Advocate* and the *California Christian Advocate*, both of which thought his views too controversial). *His c*orrespondence to other territories and states was intercepted and destroyed, and his life was threatened. His home was burned, and he left Oregon with a military escort to prevent his murder.[59]

A month after he left, the *Oregon City Argus* finally published an article in which Beeson admonished Oregon's settlers to treat Indians fairly, to "do good, love truth, be just and fair to all, exalt the RIGHT, though every ism fail."[60] In 1857, he published *A Plea for the Indians*. In it, he quoted from the report of the Missions Committee at General Conference of the Methodist Episcopal Church in 1856:

> So far as the moral condition of the Indians is concerned, it will answer our present purpose to say, that they are wretched heathen, in the lowest depths of moral degradation.
>
> But it is also true that there remains to be seen among them but slight traces of the moral benefit which, it was hoped, these astonishing sacrifices and labors [of the missionaries] would confer. They are almost, if not quite, as degraded and destitute of every thing embraced in morality, civilization, and religion, as they were when the first Missionary to this land found them in their nakedness, their ignorance, and their pollution.[61]

Beeson was plain: "And this is a Report of that Civilization that has depraved them [the Indians] with its vices, and maddened them with its crimes—of that Religion that has invaded their dominions, robbed them of their lands, made them outlaws in their own country, hunted them in their own woods, murdered them on their own hearthstones, violated their homes, and thrust the plow into their sepulchers, until its very corn becomes a vampire, and sucks up the sacred ashes of their Fathers' Graves."[62] He chided the churches for insulting the tribes' self-respect and religion. He blasted them for sanctioning outrages, violating justice, and failing to understand the gospel they claimed to preach. He wrote:

> There must then be some radical error in their treatment; and this becomes the more certain when we consider that simple moral means, combined with the arts and graces of a true Christian life, under ordinary circumstances, never fail to develop and refine them. Taking all these circumstances into consideration, I would respectfully suggest a thorough reorganization, and entire change of forces. Let them, at least, have a religion that will not insult their common sense, by presenting itself with Whisky and Creeds in one hand, and Bibles and Bowie-knives in the other.[63]

Beeson made his point plain in the introduction of his second edition:

> I have not objected to Christianity, but CREEDS; for I believe that if the pure and holy principles taught by Jesus Christ were presented to the Indians, not in forms and theories only, but in deed and spirit—in the combined power of truth and life—they would grow up into Christianity by the natural determination of a strong veneration, and a fine sense of the Beautiful and True. But, on the other hand, is it not unreasonable to expect that they should renounce the Faith of their Fathers, which they cherish with the utmost tenacity, for unintelligible doctrines, about which Christians themselves are not agreed? The reflective mind of the Indian associates the faults and the faith of the White Man with the wrongs perpetrated upon himself. He sees Drunkenness, Debauchery, and wasting diseases follow in his path, and Tribes that were before comparatively pure, healthy, and happy, perishing from the face of the Earth; and he inevitably casts the blame on Christianity itself; for with him Religion is the strongest motive-power of nations and of men.[64]

He asked his readers "how we ourselves should feel if a more powerful people should take possession of our country, spread themselves in overwhelming numbers over our cities and villages, devouring our substance and treating us with contempt, and at the same time requiring us to forsake our religion, demolish our churches, tear down our school-houses, and adopt a faith which we could not comprehend, and ceremonies and habits we could not approve?"[65] Doubtlessly, modern critics could, by present-minded analysis, point to errors or prejudice in Beeson's own presumptions; but he was neither sanctimonious nor condescending in his tone. He singled out Methodists in his criticism both because of his own Methodist roots and because he thought them the most active in missions in the Oregon country that he knew. What he failed to understand, however, was the mind-set of the Church.

By the 1850s, Methodists had lost the simple innocence of the gospel and even of the doctrines of grace and sanctification. Wesley had linked obedience to God to loyalty to the king, so it was not a giant leap. But Methodism's great surge had come during the move westward among the people who accepted the anti-Indian sublime. Methodists, like other Americans, acted toward them on the basis of this image of the savage and never attempted to know them or to learn what they thought, knew, believed, valued, or felt. The country's growth blended with biblical notions of "chosen people" and "the promised land," to make the "savage other" even more alien to the principles of the Church. What emerged was a "civic theology" that linked Anglo civilization and Christian evangelization. Unlike the Methodists of the Revolutionary era, Methodists were now fully in the political arena. Loyalty to the Union was a religious duty, and Christianization was essential to civilization.[66]

As one recent writer notes, "These changes allowed Methodists to become major players in defining the national interest and to announce their willingness to violently defend those interests as part of God's battle against evil."[67] Ministers might debate whether Indians had to be converted in order to be civilized or civilized in order to be converted, but they were linked in the conviction that both were essential to the salvation of the Indian.[68] And so the worst images of the Indian as savage were accepted by ministers as naturally as by scalp-taking frontiersmen. From Francis Asbury to James Finley to dozens and more of ministers and *Christian Advocate* writers, Methodists celebrated the settlers' use of violence against American Indians as necessary and heroic.

There is no doubt that some within the church were tempered by compassion, but even they were tainted by the assumption that Native cultures had to be eradicated by one way or the other. They might prefer assimilation, but they accepted violence as a possible alternative. The language that made this view clear appeared as frequently in

Methodist publications as in popular magazines.[69] There were dissenters like Samuel Doughty and Stephen Olin, who argued that God had given America to the Indians, only to have it taken away by war and "the contaminating vices of civilized life, unaccompanied by a single safeguard or one redeeming principle, which education and religion have invented to counteract their destructive influences."[70]

Ironically, William H. Goode, the indefatigable agent of Methodist missions to Indians and to white settlers in the West for nearly twenty years was uniquely optimistic. During his lifetime, he worked to create new districts and conferences from the Mississippi River to the Rocky Mountains, served Indian missions from the Indian Territory and Kansas, along the Arkansas and the Platte Rivers, and oversaw the organization of the Rocky Mountain District of the Kansas-Nebraska Conference in 1859 and 1860. In 1860, following his visits to the Colorado Territory, he wrote, "The work of Indian missions is a great and glorious work. Actual results establish this, despite all the hindrances that have intervened."[71]

Goode saw with clarity that the problem was not an "Indian problem" but a moral problem. It appeared, he wrote, that the Indian was "fading away," but he believed that the cause was the white man's "oppression, his cruelty, his contaminating vices." He wrote flatly, "It is vain to plead Anglo-Saxon destiny; it is impious, thus incidentally to claim Divine sanction to violence and wrong." More than most of his contemporaries, Reverend Goode saw the dilemma. The tribes had been uprooted again and again and moved to "new" homes:

> But scarcely are they settled in their new homes, till the avarice and cupidity of our people are directed to the new lands assigned them. The treaties have conveyed the right to the soil in perpetuity. Terms have been used to express to their minds, in the strongest manner possible, the completeness of their title, and the assurance that they should never again be disturbed. They are told that in their new home they shall have "all the land, and all the trees, and all the stone, and all the buffaloes, and all the elks, and all the deer, as long as the sun shines, and leaves grow on the trees, and water runs down hill." But in a little time they are forced or persuaded into new treaties, and another removal, and subjected anew to the same hardships and exposure.[72]

His diagnosis was at once penetrating and caring, but his solutions were already shopworn. He favored allotment in severalty, abandonment of the annuity system in favor of funds "applied to useful public objects within the tribes," education, strict enforcement of treaty provisions, high standards for agents, and "when a sufficient number of tribes is prepared for the measure," the creation of a separate, independent state within the Union. Some of these ideas were new, but they remained within the essential framework of policy that assumed acculturation was the only answer. It could hardly have been otherwise.

He was, after all, an evangelical Christian who had spent his ministry spreading the gospel as the great hope of humankind. His caring was rooted in his belief that the answer for Indians and for whites lay in the same solution—"Patient continuance in well doing." As he contemplated conditions on the overland routes and in the Rocky Mountain settlements he had recently visited, he knew that his dream would not be possible without continuing attention to the white settlements in new territories. He saw more clearly than most the problems faced by white settlers and believed that they had to have the mentoring of the Church. The gospel was the grand solution for him because he trusted it beyond all else as a corrective to men's treatment of one another. For him it was the greatest gift, the common denominator that could fill the "mighty chasm" between the races.[73]

Like John Beeson, there was no arrogance in Goode's message. Nor could he be called naïve; he had served too long over too wide a ground. No one was more experienced than he. Had there been more men like William Goode, the way might have been opened to a broader understanding and more creative solutions to ameliorate if not to alter the mind-set of the times. It was too much to be hoped for because the forces against them were too great. But Goode was an exception. The truth was that "It cannot be fairly claimed that the Church had an Indian mission program. Although the Missionary Society nominally sponsored the missions, it exercised no real supervision over them."[74]

Despite Goode's confident hope, missions to the Indians ceased to have the priority they once did, except in the Indian Territory, oddly enough. The Church at large was pessimistic and despondent of any success in serving the Indians. It was moving away from the traditional view of itinerancy that Goode saw as a key to success. More importantly, Methodists were struggling on a larger stage, or so they believed, in a contest that would again link their faith and their patriotism. The Civil War loomed. In the 1850s, Methodists were redefining themselves according to middle class values that emphasized a character of "restraint, sobriety, and self-control." Piety, domesticity,

manners, dignity, temperance, education, public service, and generosity were now more important in defining the Christian way than they had been even a few years before.[75] This amounted to a step away from the enthusiasm of the camp meeting and charismatic expression. The Civil War helped to redefine the connection between patriotism and faith, as concern for Native peoples slipped further from view.

As the Church became more political, its social concerns were essentially focused on the white community and constrained by the ideology of the United States as the promised land and Americans as a chosen people. Even the slavery question was a white issue concerned with white society's view of itself. Slaves and blacks at large existed within the context of whites' views of themselves and linked to questions of morality and economic growth. By contrast, Indians were not only a people outside of white culture—still the savage other—but also an obstacle to America's Manifest Destiny.

Notes: Chapter IV

1. David Hempton, *Methodism: Empire of the Spirit (New Haven: Yale University Press, 2005)*, pp. 1-85.

2. December 2, 1737, Journal 1, W. Reginald Ward and Richard P. Heitzenrater, editors, *The Works of John Wesley* (Nashville: Abingdon Press, 1988): I: 201-204.

3. January 24, 1738, Journal 1, Ward and Heitzenrater, *Works of Wesley, I, 210-211; J. Ralph Randolph, "John Wesley and the American Indian: A Study in Disillusionment," Methodist History, X (1972): 3-1l.*

4. "John Wesley's Big Impact on America," *Christianity.com.* http://www.christianity.com/church/church-history/timeline/1701-1800/john-big-impact-on-america-11630220.html. For a deeper analysis see Thomas S. Kidd, *George Whitefield: America's Spiritual Founding Father* (New Haven, CT: Yale University Press, 2014).

5. Thomas S. Kidd, *The Great Awakening: The Roots of Evangelical Christianity in Colonial America* (New Haven, CT: Yale University Press, 2009), pp. 38-83.

6. Hempton, *Methodism,* pp. 33-99.

7. Ibid.; Jeffrey Williams, *Religion and Violence in Early American Methodism: Taking the Kingdom by Force* (Bloomington: Indiana University Press, 2010), pp. 41-67; Russell E. Richey, Kenneth E. Rowe, and Jean Miller Schmidt, *American Methodism: A Compact History* (Nashville, TN: Abingdon Press, 2012), pp. 9-25.

8. Charles W. Ferguson, *Organizing to Beat the Devil: Methodists and the Making of America* (New York: Doubleday & Company, 1971), pp. 53-67; Hempton, *Methodism*, pp. 92-93, 100-101.

9. Richey, et al., *American Methodism,* pp. 18-34.

10. Hempton, *Methodism*, pp. 7, 101.

11. Ferguson, *Organizing to Beat the Devil,* pp. 69-77; Kevin M. Watson, *The Class Meeting* (Wilmore, KY: Seedbed Publishing, 2014), pp. 19-31, 35-51.

12. Ferguson, *Organizing to Beat the Devil,* pp. 95-117;

13. Quoted in Bruce David Forbes, "'And Obey God, ETC.': Methodism and American Indians," *Methodist History,* 23 (October 1984): 4.

14. Wade Crawford Barclay, *History of Methodist Missions.* Six Volumes (New York: The Board of Missions and Church Extension of the Methodist Church, 1949): I, 164-212.

15. Russell E. Richey, Kenneth E. Rowe, and Jean Miller Schmidt, editors, *The Methodist Experience in America: A Sourcebook.* Two Volumes (Nashville, TN: Abingdon Press, 2000): 82.

16. Ferguson, *Organizing to Beat the Devil, pp. 69-137.*

17. Richard Carwardine, "Methodists, Politics, and the Coming of the Civil War," *Church History*, 69 (September 2000): 579-580.

18. Richard Cameron, quoted in Ferguson, *Organizing to Beat the Devil*, p. 79.

19. Ibid.

20. See, as examples, Jacob Young, *Autobiography of a Pioneer* (Cincinnati: Cranston & Curtis, 1857), p. 246, and James B. Finley, *Life Among the Indians* (Cincinnati: Cranston & Curtis, 185?), p. 59. Even Bishop Asbury's Journal was full of references that reflected settler fears and attitudes. Frederick A. Norwood, "The Invisible American—Methodism and the Indian," *Methodist History,* 8 (January 1970): 4-6.

21. Williams, *Religion and Violence,* pp. 110-114.

22. Ibid., p. 114.

23. Barclay, *Methodist Missions,* I, 164-258; Gary L. Roberts, "Violence and the Frontier Tradition," *Kansas and the West: Bicentennial Essays in Honor of Nyle H. Miller.* Edited by Forrest R. Blackburn, et al. (Topeka: Kansas State Historical Society, 1976), pp. 96-111.

24. Horace Bushnell, *Barbarism, the First Danger: A Discourse for Home Missions* (New York: American Home Missionary Society, 1847), p. 4.

25. Ibid., pp. 16-17.

26. Ibid., p. 81.

27. Prucha, *Indian Policy,* p. 222.

28. Barclay, *Methodist Missions,* II, 112.

29. Ibid., I, 112-115.

30. Williams, *Religion and Violence*, p. 115. For a more detailed

look at the missionary efforts of the Methodist Church, see Barclay, *Methodist Missions*, II, 112-169.

31. Barclay, *Methodist Missions,* II, 262-274.

32. Mary Stockwell, *The Other Trail of Tears: The Removal of the Ohio Indians* (Yardley, PA: Westholme Publishing, 2014), pp. 109-110.

33. T. Scott Miyakawa, *Protestants and Pioneers: Individualism and Conformity on the American Frontier* (Chicago: University of Chicago Press, 1964), p. 193.

34. Barclay, *Methodist Missions,* I, 203; Forbes, "And Obey God," pp. 6-7.

35. Frederick A. Norwood, "Strangers in a Strange Land: Removal of the Wyandot Indians," *Methodist History*, 13 (April 1975): 46-49; Norwood, "The Invisible Indian," pp. 7-9.

36. Quoted in, Forbes, "And Obey God," p. 18. Stockwell, *Other Trail of Tears,* pp. 120-123, that the majority of Wyandots found a new kind of peace and satisfaction in the new ways.

37. Miyakawa, *Protestants and Pioneers*, p. 193.

38. Stockwell, *Other Trail of Tears*, pp. 110-114.

39. Barclay, *Methodist Missions,* II, 201.

40. Ibid., II, 202-204.

41. Ibid., II, 200-262; Robert J. Loewenberg, *Equality on the Oregon Frontier: Jason Lee and the Methodist Mission, 1834-43* (Seattle: University of Washington Press, 1976). See also Forbes, "And Obey God," pp. 12-14.

42. Barclay, *Methodist Missions,* II, 223.

43. Ibid.

44. Ibid., II, 224-229.

45. Ibid., II, 254. Berkhofer, *Salvation and the Savage*, p. 177, said of Lee's Oregon Mission that it "was as dramatic as it was insignificant from the viewpoint of Indian missionary history."

46. Ibid., II, 262.

47. Alvin N. Josephy, *The Nez Perce Indians and the Opening of the Northwest* (New Haven, CT: Yale University Press, 1965), pp. 247-255; Ferguson, *Organizing to Beat the Devil,* pp. 155-173.

48. Hixson, *American Settler Colonialism,* pp. 133-134. See also Cameron Addis, "The Whitman Massacre: Religion and Manifest Destiny on the Columbia Plateau, 1809-1858," *Journal of the Early Republic*, 25 (2005), pp. 221-258, and Gray H. Whaley, *Oregon and the Collapse of Illahee: U.S. Empire and the Transformation of an Indigenous World, 1792-1859* (Chapel Hill: University of North Carolina Press, 2010).

49. Barclay, *Methodist Missions,* II, 171-200.

50. Ibid.

51. Ibid., II, 172-183.

52. Norwood, "Strangers in a Strange Land," pp. 46-55; Stockwell, *Other Trail of Tears,* pp. 308-320.

53. Perl W. Morgan, editor, *History of Wyandotte County Kansas and Its People* (Chicago: The Lewis Publishing Company, 1911), pp. 343-348; Barclay, *Methodist Missions,* III, 343-346.

54. William Elsey Connelley, editor, *The Provisional Government of Nebraska Territory and the Journals of William Walker, Provisional Governor of Nebraska Territory* (Lincoln: Nebraska State Historical Society, 1899). See also three articles by Connelley, "Religious Conceptions of the Modern Hurons," "Wyandot and Shawnee Indian Lands in Wyandotte County, Kansas," and "Kansas City, Kansas: Its Place in the History of the State," *Kansas Historical Collections.* Seventeen Volumes (Topeka: Kansas State Historical Society, 1881-1928): XV, 92-191.

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57. Robert M. Utley, *Frontiersmen in Blue: The United States Army and the Indian, 1848-1865* (New York: Macmillan Company, 1967), p. 183.

58. John Beeson, *A Plea for the Indians with Facts and Features of the Late War in Oregon* (New York: John Beeson, 1857), pp. 46-48; Beckham, *Requiem for a People*, p. 152.

59. Beeson, *Plea for the Indians*, pp. 76-98; Frederick A. Norwood, "Two Contrasting Views of the Indians: Methodist Involvement in the Indian Troubles in Oregon and Washington," *Church History,* 49 (1980): 178-187.

60. *Oregon City Argus,* June 28, 1856.

61. Beeson, *Plea for the Indians, pp. 100-101.*

62. Ibid., p. 101.

63. Ibid.

64. Bert Webber, *John Beeson's Plea for the Indians: His Lone Cry in the Wilderness for Indian Rights* (Medford, OR: Webb Research Group, 1994), pp. 35-36.

65. Beeson, *Plea for the Indians,* p. 113.

66. Williams, *Religion and Violence,* pp. 95-130.

67. Ibid., p. 121. See also Christopher Rein, "'Our First Duty Was to God and Our Next to Our Country:' Religion, Violence, and the Sand Creek Massacre," *Great Plains Quarterly*, 34 (2014).

68. Berkhofer, *Salvation and the Savage*, pp. 4-7, addresses this issue broadly. He cites articles from the *Christian Advocate* (New York), July 18, 1828, December 19, 1828, and the *Annual Report of the Missionary Society of the Methodist Episcopal Church*, 1839, p. 4, as examples of the conversion-first point of view, and the Missionary Society's annual reports for 1850, 1851, 1854, and 1856, advocating the civilization-first side. It appears that the Missionary Society's view became more cynical over time. Other sources cited herein provide additional evidence of the debate.

69. Ibid., pp. 121-130. See Norwood, "Contrasting Views," for the sharp contrast of views even within the Methodist Church. Beeson's writings made a special point of contrasting his own views with those of the Methodists in Oregon. He was amazed that the Church did not rally to support him. Eventually, his disappointment with Methodists led him to become a Quaker.

70. Williams, *Religion and Violence*, pp. 124-125.

71. William H. Goode, *Outposts of Zion: With Limnings of Mission Life* (Cincinnati: Poe and Hitchcock, 1863), p. 452.

72. Ibid., p. 453.

73. Ibid., pp. 453-464.

74. Barclay, *Methodist Missions*, III, 363.

75. Hempton, *Methodism*, pp. 187-209; Ferguson, *Organizing to Beat the Devil*, pp. 185-230; Williams, *Religion and Violence*, pp. 143-160; Richard Carwardine, "Methodist Ministers and the Second Party System," *Perspectives on American Methodism: Interpretive Essays*. Edited by Russell E. Richey, Kenneth Rowe, and Jean Miller Schmidt (Nashville, TN: Kingswood Books, 1993), pp. 159-177, Richard Carwardine, "Methodists, Politics, and the Coming of the Civil War," *Church History*, 69 (2000): 578-609, and Donald B. Marti, "Rich Methodists: The Rise and Consequences of Lay Philanthropy in the Mid-Nineteenth Century," Richey, et al, *Perspectives*, pp. 265-276.

Chapter V

John Milton Chivington: The Fighting Parson

John Milton Chivington was a son of the settler invasion into the trans-Appalachian west from Virginia through Kentucky and into the Ohio country. His parents were Irish and Scottish, part of the Gaelic backbone of migration into the great arc of Middle Ground at the center of Indian resistance to American expansion. His father, Isaac Chivington, was born on August 15, 1790, some say in Virginia, others in Kentucky or Galliopolis, Ohio.[1]

Among the earliest settlers of Warren County, Ohio, was William Runyon, a Scot, who emigrated from New Jersey to Harrison County, Virginia, where he started a family. Runyon lost everything to Indians "who attacked and burned his dwelling in Virginia." Runyon moved on through Kentucky to Ohio, where he settled in Harlan Township in 1805, the year Ohio became a state.[2] Chivington's mother, Jane Runyon, was Runyon's daughter, born in Virginia between 1791 and 1795. Her father acquired land northeast of Cincinnati, and became a leading citizen. Isaac Chivington and Jane Runyon were married in Ohio on April 18, 1810, and purchased two sections of timbered land in Warren County, northeast of Cincinnati. They had their first son, Lewis, in 1811.[3]

Isaac was a big man, six feet, six inches tall, who cleared timber for sale, but his struggle for the land involved more than lumber. Tenkswatawa and Tecumseh, the Shawnee brothers who dreamed of a pan-Indian coalition to reclaim Native lands and independence, posed a threat to peace in the Ohio country. In 1811, a force under General William Henry Harrison struck Prophetstown at Tippecanoe, while Tecumseh was in the south seeking allies. Afterward, Tenkswatawa, the Shawnee Prophet, was largely discredited among the tribes, and Tecumseh struggled to rebuild his alliances. Reluctantly, he joined the British in the War of 1812, where he proved himself to be a skilled leader. He was largely responsible for the capture of Detroit on August 16, 1812, but his fainthearted British allies proved undependable.[4]

In the year that followed, General William Henry Harrison began to build a second Northwestern Army. Tecumseh again proved his mettle against the Americans at Fort Meigs, but his British counterpart timidly withdrew, providing Harrison more time to build his army. Isaac Chivington was one of the volunteers who joined; another was William Runyon.[5] On October 5, 1813, Harrison attacked the combined force of British and Indian troops. Quickly abandoned by the British, Tecumseh desperately drew Harrison's men into a swamp and forced the Americans into hand-to-hand conflict. It was a wise move, but Harrison's troops seriously outnumbered the Indian coalition. Tecumseh was killed, and his followers were scattered.[6]

The Battle of Thames broke the back of Native resistance in the Northwest, and Isaac soon returned home to his wife and son. A daughter, named Sarah, was born a year or so later. John Milton Chivington was born on January 27, 1821, and Isaac Watts Chivington followed on August 18, 1824.[7] When he was thirteen, Lewis joined his father cutting timber, but he had little time to learn the family business. Isaac Chivington died on December 18, 1825, leaving his wife and family dependent on the fourteen-year-old Lewis.[8]

Little is known of John Chivington's youth. His mother, of stern Presbyterian stock, was, by all accounts, a formidable woman. She held the family together after her husband's death. She had some education, naming her two younger sons after English poet John Milton, and Isaac Watts, the "Father of English Hymnody" and religious nonconformist. She saw to her children's religious instruction with access to both Presbyterian and Methodist churches in nearby Lebanon.[9] John and Isaac worked with their older brother cutting and rafting timber for a time, but John left the family fold before he reached eighteen. He worked as an apprentice carpenter and supplemented his income as a prize fighter in the river towns. He ventured into Indiana in the 1830s, and while he was there, living in Milton, he met and married Martha Rowlison on July 24, 1839.[10]

In 1842, or perhaps during the winter of 1843-44 when "a most remarkable revival" took place at Zoar Church, the oldest Methodist Church in Hamilton Township, Ohio, John Chivington was converted. The revival preachers were named Fife and Smith, and their powers as revivalists were "unrivaled." More than two hundred souls were converted, marking the beginning of Zoar Church's greatest growth.[11] According to family tradition, Chivington began to study under the tutelage of a Methodist bishop at Cincinnati shortly thereafter until Chivington satisfied himself that he could "give a reason for every particle of faith that is in me."[12] Bishop Joshua Soule had moved to Lebanon in 1825, it is true, but Chivington's connection to a bishop has not yet been confirmed.[13]

His mentor was more likely the Reverend Michael Marley, a well-known and respected minister. "Michael Marley was a well-made, hardy man of good size," a contemporary wrote of him. He remembered:

> I think I have never known the man who could go into the depths of theology equal to Michael Marley, and he was a student until the end of his life. He would remind one of a man stationed at divergent roads in the wilderness, all unsafe but one, and a departure would hazard life, and it was his business to set them in the safe way. He was able to resolve apparent conflicting passages of Scripture . . . thus clearly bringing out and presenting truth; and, when in his strength, he had great ability to force and apply his logical conclusions.[14]

It is easy to see Marley's style in Chivington's later sermons, explaining the righteous way, then pointing out the dangers of other ways, sending out "in a thrilling, warning voice, showing the dreadful results, reaching out through countless ages, so as to alarm the fears of the guilty."[15]

According to at least one source, Michael Marley, the presiding elder, licensed Chivington to preach at Zoar Church in September 1844. The source adds, "Three years later the same Quarterly Conference recommended him to the Annual Conference, 1847." The record remains obscure, but Chivington began his work there as a lay preacher or "exhorter" at the very least.[16] In1846, he took another important step in his life. Members of his mother's family, the Runyons, were Masons, and he was a founding member of Butlerville Lodge No. 135, F. & A. M. in 1846.[17] He was successful enough in his church work that in 1847, he was recommended to the annual conference on probation. In 1848, Chivington was admitted to the Illinois Conference, Quincy District, at Payson, on a trial basis. The following year, still on trial, he transferred to the Missouri Conference and LaGrange Mission. In 1850, he was admitted to full connection, elected a deacon, but not ordained, and moved to Shelbyville Mission. In 1851, he was ordained a deacon at the St. Joseph Mission in the Missouri Conference.[18] In 1852, he was ordained an elder in the Missouri and Arkansas Conference, serving the Savannah and St. Joseph Mission in the Platte Mission District. In 1853, he was assigned to the more demanding Wyandotte, Delaware, and Shawnee Indian Mission at present day Kansas City.[19]

He arrived in the fall of 1853, during an increasingly troubled time. Wyandot politics by then was enmeshed with national politics, territorial expansion, and slavery. The Wyandots were themselves divided. There were even two Methodist churches in the jurisdiction. William Walker was himself a slaveowner, and in May 1854, the Methodist Episcopal Church, South, would authorize its own Kansas Mission Conference.[20] On September 6, 1853, George W. Manypenny, the Commissioner of Indian Affairs, visited the Wyandots to discuss the possibilities of the allotment of Wyandot lands, and, on September 14, Colonel John Charles Fremont, preparing for yet another exploratory mission in the West, camped at the Methodist mission while he outfitted the expedition and hired Delaware scouts.[21] Chivington likely did not arrive until Manypenny and Fremont had left, but on September 27, Reverend Daniel Dofflemeyer, representing the Methodist Episcopal Church, South, returned as a missionary to the Wyandots. Chivington tried to cultivate the support of the governing elite, led by William Walker, Jr., but the situation was still troubled. Curiously, Chivington's name is scarcely mentioned in the historical record during his tenure. His name does not appear once in Walker's Journals.[22]

With the passage of the Kansas-Nebraska Act on January 4, 1854, the situation changed yet again, and the Methodist Church recognized a need to move into the new territories quickly. William H. Goode, a venerated and experienced minister, was selected to visit the country and determine the need for missionaries in the region. Early in July 1854, Goode reached the Mission in Kansas. He was intrigued by the Wyandots because of their apparent acculturation, but left them on July 7, in company with Reverend Chivington to explore the area further. On July 9, Goode preached the first sermon to white settlers in the region at a log cabin at Hickory Point on the Santa Fe Road with Chivington and Reverend Still in attendance. He would return to the Wyandot lands later for a brief visit.[23]

Not long after Goode's departure, Chivington organized the Wyandot Lodge of Masons under the dispensation of the Grand Lodge of Missouri, on August 11, 1854, at the home of Matthew Walker, the brother of William Walker, Jr. With eight members in attendance, most of them Wyandots, Chivington was named Worshipful Master.[24] This action confirmed where he stood in the tribal disputes, and subsequent actions made it clear that one of the keys to Goode's interest was the movement of the tribe toward full assimilation.

In September, Goode would report in a letter to the *Western Christian Advocate,* "Our Wyandotte Mission is prospering under the fearless and faithful labours of Rev. J. M. Chivington. I should think it would take several United States agents to drive him from the field. . . ." This

acknowledgment is the only real notice of Chivington's work among the Wyandots.[25] By then, Chivington was secretary of the Missouri Conference and had been assigned to Hedding Chapel and City Mission at St. Louis, in the St. Louis Mission District.[26] Goode apparently thought Chivington was ready for a regular church appointment because he recommended that Chivington "be given work on one of the regular fields under his [Goode's] care." Accordingly, Chivington was named the presiding elder of the Platte Mission District of the Missouri Conference.[27]

Missouri was deeply divided over the slavery question, and northern Methodists, by their zeal against slavery and for the free soil verdict advanced by the Kansas-Nebraska Act, were openly blamed as provocateurs because of their open partisanship. As a result, pro-slavers increasingly singled out Methodists as targets. The Church in Missouri and Kansas was seen as a weapon of the anti-slavery movement. In addition to the "Border Ruffians," who routinely crossed into Kansas, voted in elections, but did not settle there, Missouri pro-slavers organized secret societies called "Blue Lodges" or "Self-Defensives." As "Bleeding Kansas" earned its name, the Methodist Episcopal Church in Missouri became a target. Beatings, shootings, tar-and-feathering, and the destruction of the property of ministers became commonplace. Reverend L. B. Dennis had property, including horses, stolen and destroyed by Southern partisans. The *Central Christian Advocate* blamed the Methodist Episcopal Church South and other Southern churches for creating the climate that precipitated the violence.[28]

Platte County, Missouri, Chivington's new home, was a hotbed of controversy over the slavery question, and he faced his first major test as a minister because of it. In the summer of 1854, B. F. Stringfellow organized the Platte County Self-Defensive Association. Like other similar groups, they wore "a wisp of hemp" on their coat lapels as an identifying mark and used the "sound of the goose" as their password.[29] Their first goal was to protect slavery in Missouri, and they regarded any anti-slavery sentiment as abolitionism. On April 15, 1855, a mob gathered in Parkville to threaten Methodist ministers promoting abolition. *The Parkville Industrial Luminary,* whose editor, G. S. Park, had spoken out against the Association, was burned and the press dumped into the river. Park, who was out of town at the time, was given three weeks to settle his affairs. Three Methodist ministers were singled out by name. Two of them, Christian Morris, pastor at Hillboro, and a Reverend Allen, left the state. Who the third person was is not clear.[30] A report in the *New York Times* noted that "It was decided by the meeting that no Methodist preacher should preach in the County on pain of being tarred and feathered for the first offense and hanged for the second."

In July 1854, at the quarterly meeting of the Platte Mission District, a mob of eighty men appeared, "carrying tar and feathers and hemp along with them." The *Times* reported, "The excitement is great. These humble and pious ministers of religion will be driven out, and utter lawlessness prevail."[31] Chivington's outspoken efforts "to organize the Methodist Church for the Republican Party" made him a target. Now, confronted by the "Self-Defensives," Chivington challenged the mob. One account says that he took off his coat and threatened to whip anyone who wanted to fight after he had finished his sermon, while a more popular view held that when he took the pulpit, he drew two pistols from his coat, laid them on the pulpit alongside his Bible, and announced that "by the grace of God and these two revolvers, I am going to preach here today."[32] Jesse Haire said the effect was clear: "Thay [*sic*] allways [*sic*] afterwards let him alone."[33]

Perhaps. Or perhaps the Church transferred him to the position of pastor of the Omaha Methodist Episcopal Church of the new Kansas-Nebraska Conference in 1856 because of threats against his life and concerns of friends, including a congressman, that he would be killed. In any case, it was hardly a major promotion.[34] When he arrived in Omaha, his church had six members. Nevertheless, he carried with him a fresh confidence. He was imposing both in physical form and in ministerial voice. He dominated other men by sheer personality and charisma. In his first Thanksgiving service to his new congregation, he told them "that he could not see what, in the least, any of those present had to be thankful for."[35]

Moving into the mainstream of the Church, he took his tasks seriously and pushed for a stronger position within the Church as well as being outspoken for a free Nebraska and the Republican Party. He was named presiding elder of the Omaha district.[36] He worked to improve schools, reduce crime, and, on September 20, 1857, he was involved with the formation of the Masonic Grand Lodge of Nebraska, serving as Grand Chaplain.[37] He was named to the Board of Stewards of the Conference, but "by vote of conference, was excused from serving," possibly because of his duties as presiding elder.[38] He was plainly active in a number of ways, but, a contemporary recalled, "Mr. Chivington was not as steady in his demeanor as becomes a man called of God to the work of the ministry, giving his ministerial friends regret and even trouble in their efforts to sustain his reputation."[39]

In 1858, he was transferred to the Nebraska City Conference as presiding elder. At the time Kearny City and Nebraska City were locked in a fight to control the county, and Nebraska City itself was scarcely settled. Family sources say that when he arrived he found the local church taken over by a saloon. Chivington reportedly smashed liquor barrels and reclaimed the church.[40] He continued his crusade, assisted by his brother Isaac Chivington, who was also a Methodist minister.[41] At the first quarterly meeting at Table Rock in Pawnee County, John Chivington prayed "that the Lord would send the people here and make them so poor that they could not get away."[42]

In March 1858, the presiding elder attended a quarterly meeting at Bellevue City, and preached a sermon while there. Something of a theme was emerging. He said forthrightly, "Some one [*sic*] has informed me, that there has been a minister here, who did not preach hell fire and damnation, and I think he gained and [*sic*] unenviable reputation. Such a minister as that, who will stand up and preach a *mutilated* gospel, is a greater sinner than any one [*sic*] in this audience."[43] He also reportedly denounced the minister to the conference ministers after the preacher in question, the Reverend Mr. Goss, left for the east, "but *coward* like, he [Chivington] did not dare to 'face the music,' and make the charges openly to Mr. G. but like a *valiant* man, when that gentleman is absent from Nebraska, and it is not possible for him to defend himself, Mr. Chivington marches up with the boldness of a lion, and plies the blow."[44] The *Bellevue Gazette* defended Goss, saying that "instead of trying to impress his hearers with merely how they could *escape hell*, he labored to teach them that they should do right from an instrinsic [*sic*] love of right, and that a future reward would be a legitimate result." The editor noted, "Such a gospel as Mr. Chivington proposes to preach, may suit the *tastes and feelings of the hog and hominy eaters* of Missouri, but we hardly think it will go down with the intelligent people in Nebraska."[45]

The attack on Chivington prompted a defense in a letter to the editor by "A FRIEND," who argued that it was Chivington's right as presiding elder to warn his congregations against "erroneous sentiments." The editor responded that Chivington could have and should have spoken to Goss in private rather than publicly announcing that "he preaches infidelity."[46] This prompted another editorial defending Chivington in the *Omaha Nebraskian*.[47] Chivington was off to an auspicious beginning in the Nebraska City district. By the time he left Nebraska for Colorado, he was regarded by many as "a public speaker and sound theologian." The *Nebraska Advertiser* proclaimed, "We cannot but regard him as a man of extraordinary natural abilities, destined to make his mark in the religious world."[48]

In 1859, at the annual conference, he chaired the Committee on Slavery. Its report declared "that as God has made of one blood all nations of men, we recognize in every human being the offspring of the common Father and admit the universal brotherhood of man."[49] He was by then a leader in the conference, even if still controversial. He had a growing family and a reputation as a preacher in the style of Peter Cartwright.[50]

At the annual conference of 1860, held in Leavenworth, Kansas, John M. Chivington was appointed presiding elder of the new Rocky Mountain District of the Kansas-Nebraska Conference.[51] He and his family left for Denver on April 23, 1860. The *Nebraska City People's Press* bid them farewell with this observation: "Mr. C. is particularly fitted by his energetic and persevering character, and his experience among border men, for the post which has been assigned to him by the Conference. He carries with him the best wishes of a large portion of the people of this Territory . . . who have learned to respect and esteem him for his manly character in society, and his zeal and activity in his spiritual calling."[52]

The discovery of gold in the Rocky Mountains in 1858 sent a flood of 100,000 settlers into unceded Indian lands in little more than a year, every one of them hoping to strike it rich. Armed with fresh ideas of squatter sovereignty so recently affirmed in Kansas and Nebraska, they set about quickly trying to establish government in the mountains. Legally a part of Kansas, the mining camps on the Front Range all violated existing law. Some of the settlers even attempted to establish "The Territory of Jefferson." Not until February 4, 1861 was Colorado Territory formally established, but in the interim, the mining camps managed to avoid some of the worst displays of boom town life in their demand for law and order. They even managed to coexist in relative quiet with the Arapahos who lived in the area of Denver and other camps. Their laws paid little attention to the Indians, however.[53]

The first Methodist service in the camps was apparently conducted by George W. Fisher, a lay pastor, on November 21, 1858, in a log cabin owned by two gamblers. Fisher conducted other services in Denver and Central City that winter.[54] At the Kansas-Nebraska Annual Conference in 1859, Bishop Levi Scott selected two ministers as missionaries to the camps. The first was William H. Goode, who had been the point man for the development of churches in Kansas and Nebraska. He was joined in

the mission by the Reverend Jacob Adriance, a young minister who had known Chivington in Nebraska.[55] Adriance was truly the "Father of Colorado Methodism." They reached Denver on June 28, 1859, and conducted a series of meetings in Denver, Central City, Golden, Auraria, and Boulder. Adriance's diaries attest to his commitment and provide a guide to his work during 1859, and Goode wrote regular letters about the progress of the ministry to papers in Kansas. Chivington departed for the camps from Nebraska City on April 23, 1860. Adriance was in Nebraska at the time and hoped to travel west with him, but he arrived too late, on May 8, the same day that Chivington reached Denver.[56]

Chivington made a strong impression on the citizenry. He preached his first sermon, on the Sunday after he arrived, at the Masonic Hall in Denver.[57] Adriance reached Denver on June 16 and camped near the Chivingtons, spending most of the day visiting with his new presiding elder. The following day, he attended Chivington's service in the morning and Joseph T. Canon's in the evening.[58] Adriance was assigned to Boulder and Golden City, and Canon to Mountain City. Chivington secured the services of Reverend A. P. Allen as a "supply" at Denver. Together, they set about their work. At the first quarterly meeting at Mountain City, described by Chivington as "one of the most extraordinary ever held in this, or any other country," he claimed that more than a thousand people took the Lord's Supper.[59]

Chivington's style appealed not only to the miners, but to the rowdies and sports as well. Miners dropped their picks and shovels, and gamblers put down their cards and dice to hear him preach. Jesse Haire wrote, "Hundreds on the Mountain side stand listening to his eloquence, who have not listened to a sermon in their natural lives except when they were boys."[60] Chivington and his colleagues visited the various camps, preaching with fervor everywhere they went and dealt with every kind of citizen. In November, he rented a building on the south side of McGaa Street, and the *Rocky Mountain News* announced that he was canvassing for subscriptions to build a brick church.[61]

He made a strong impression at the annual meeting of the Kansas Conference in March 1861, looming over everyone in sight, wearing a wolf-skin cloak decorated with wolf tails from his shoulders to the hem of his "Rocky Mountain mantle." "His intellect is strong and well trained for his work," a correspondent wrote. "He could readily take two ordinary men, one in each hand, and knock their heads together, were he assaulted or disposed to engage in such achievement."[62] The six-foot, four-and-one-half inch tall Chivington was "just the man for this country," Haire observed.[63]

On April 12, 1861, Confederate forces fired on Fort Sumter in South Carolina. En route back to Denver from annual conference, Chivington was injured in a stagecoach accident.[64] He reached Denver on April 27, the day after a Union rally, to find the city divided much as Missouri had been in his days there. On the following Sunday, Chivington preached. He recalled that in his sermon, he quoted Stephen Douglas, "There be but two parties—patriots and traitors," which he claimed caused a "decided sensation in the audience." He could later claim that 1861 was the "busiest year" of his life, and it may well have been.[65]

In addition to preaching the gospel and the Union cause, he was also promoting freemasonry, organizing new lodges, and becoming the first Grand Master of Colorado.[66] Moreover, even before William Gilpin, the first governor of Colorado Territory, arrived in May, efforts were being made to organize troops, a movement that Chivington supported. Rebuffed by Secretary of War Simon Cameron, Governor Gilpin took it upon himself to organize a regiment on his own authority. He cited Colorado's defenseless condition, the withdrawal of regular army troops on the overland routes, and the substantial number of Confederate sympathizers in the Territory as reasons. He went so far as to claim that sixty-four thousand Indians were gathering on the Arkansas River in league with the Georgia miners and other Confederate supporters. He was also worried by the declining economy and the exodus of settlers returning east.[67]

During the summer and fall of 1861, recruitment for the First Colorado Volunteer Regiment proceeded. John Potts Slough, a lawyer and temperamental partisan who hailed from the same part of Ohio as Chivington, and Samuel F. Tappan, a Massachusetts abolitionist who had been active in Kansas politics, led the effort and won respectively the rank of colonel and lieutenant colonel for their efforts.[68] Chivington was also active in recruitment, which brought him to a critical juncture in his life. Gilpin offered him the position of regimental chaplain, but Chivington refused the position. "I feel compelled to strike a blow in person for the destruction of human slavery," he told the governor, "and to help in some measure to make this a truly free country. Therefore, I must respectfully decline an appointment as a non-combatant officer, and at the same time urgently request a fighting commission instead."[69]

By his own account, Chivington spent much of 1861 preaching on Saturdays and Sundays and drilling troops as the regimental major during the rest of the week. He "soon became the regiment's most influential officer," according to Irving Howbert, whose father was a Methodist minister.[70] Susan Ashley described "a parson in military clothes who preached a rousing patriotic sermon" in her recollections.[71] Chivington preached the funeral of a soldier, and he told the congregation that he was "an American citizen before I became a minister, and that if the Church had required me to renounce any of my rights of manhood or American citizenship before I could become her minister, I should have very respectfully declined."[72]

Bound in Union blue with brass buttons, Chivington was impossible to ignore. In August 1861, the *Denver Colorado Republican and Rocky Mountain Herald,* reported that Chivington was in the mountains recruiting, adding, "We are glad to record Elder Chivington as Major in the army—we expect he will make as good a soldier in the field as in the pulpit and hard to beat—Roll up, all ye soldiers of the cross, and join the army under Major Chivington to defend the Union."[73] On February 19, 1862, the *Rocky Mountain News* reported, "Major Chivington has been treating himself to a most rich and elegant new uniform, hat, sword, etc, in the newest and nicest regulation style. He has also purchased a superb mounted saddle for his mammoth horse, 'Bucephalus,' which saddle is the most richly gotten up institution of its kind we have ever seen in this country."

He was also a storm center. When the local sutler had a flag made for the First Colorado regiment, he gave it "to our big preacher for him to present it to the regiment when on perade [*sic*]. So he waved it in the are [air] and it was a large one."[74] Already he was behaving as if he were the regimental commander. Colonel Slough favored guerilla tactics, while Chivington insisted on close order drill. This dispute divided the officers. Slough's lack of control and Chivington's insubordination naturally caused problems in the ranks. During the sustained inactivity of 1861, the divisions threatened the regiment. Two companies refused to be mustered as infantry and left camp supported by their officers. Most returned, but Slough incarcerated many of them and cashiered the officers. By December, 1861, idle troops were causing problems with local civilians. Chivington was the chief beneficiary of the situation.[75]

In January 1862, word reached Denver that a Confederate army under General Henry H. Sibley was mobilizing in New Mexico with the prospect of invading Colorado. When Colorado authorities did not send troops at once, members of the First and many citizens blamed the inactivity on Acting Governor Lewis Ledyard Weld and Colonel Slough. An officer (or officers) wrote an inflammatory letter to the *Rocky Mountain News* signed "Union" that accused Slough of preferring to "be a living coward to a dead hero" and urged that the soldiers "demand to be led into battle." The author closed by suggesting that they "Let the Major [Chivington] lead you on and success is certain." Slough was infuriated and threatened to arrest William N. Byers, the editor of the *News*, if he did not reveal the author's name. Byers gave Slough the letter, and even though the identity of the person responsible for the letter could not be determined, Slough ordered Captain Jacob Downing, a brash young attorney close to Chivington, confined to his quarters.[76]

By the time the First Colorado Regiment prepared to move out of Denver for New Mexico on February 22, 1862, in freezing weather, the regiment was more seriously divided than ever. Downing's company refused to comply with marching orders until forced out by two other companies on Slough's order. At that point, Downing, who was still under house arrest, was ordered to report to Slough. Slough confronted him directly, asking him if he had written the letter to the *News.* Downing denied it, and Slough ordered him to take command of his company. Within minutes the column moved out.[77] The troubles did not end there.

On February 28, Company I refused to move out when ordered because it had only two wagons, while other companies had three. The hotheaded Slough got into an argument with the company commander, Lieutenant Charles Kerber. When Kerber defied him, Slough called upon Captain Edward W. Wynkoop and Company A to disarm Company I. Kerber then ordered his company to load their weapons. At that point, Slough ordered Major Scott J. Anthony and Company E to assist Wynkoop and pointed his own revolver at Kerber. When a soldier in Kerber's company threatened to kill Slough, violence seemed certain. Then, Slough abruptly wheeled about and ordered Chivington to move the troops out. Chivington smoothed the matter over by simply pointing out that the regiment was short a wagon and that the situation would be remedied as quickly as possible. Again, Chivington emerged the winner.[78]

Later Slough and Chivington got into an argument over drilling the troops. When Chivington appealed directly to the troops, Slough screamed that Chivington could "take 'em and go to hell with 'em."[79] From that

moment, the regiment was virtually two separate units. It was a disorganized rabble that arrived at Fort Union, where more shenanigans followed. An officer was shot by a well-liked sergeant, who was later executed.[80] When Colonel Slough decided to defy his orders to remain at Fort Union and advance against the approaching Texans, the First was "scattered from Dan to Beersheba, burying plunder, drinking, fighting, and carousing with Mexican women at the Lome, a small *Sodom* five or six miles from Union. There were dozens of us too drunk to know friends from foe, consequently most provokingly troublesome."[81]

Faced with a fight, however, the Coloradans showed surprising sand. On March 26, in defiance of his own orders not to engage the enemy, Major Chivington brashly attacked the Confederate advance guard at Apache Canyon. Chivington was praised for his performance that day, but others expressed the view that the regiment seemed to have "no head; no one to go ahead and give orders" and gave the glory to Captain Samuel Cook for the charge that won the day.[82] When Chivington did not return on March 26, Slough wrote that half his regiment had "gone off to hell with a crazy preacher who thinks he is Napoleon Bonaparte."[83]

When he learned of Chivington's success at Apache Canyon, however, Slough moved to take advantage of the edge the fight had given his command. He split the regiment into two units. Slough would face the rebel advance at Pigeon's Ranch, while Chivington would move west in hopes of striking the Confederate rear. Slough had a hard fight and had to fall back. Chivington's forces stumbled onto Sibley's supply train in Johnson's Canyon, a thousand feet below his troops. After extended discussions with his officers, Chivington ordered an attack down the precipice and took the supply train by surprise. The destruction of the Confederate supply train at Johnson's Ranch forced the withdrawal of Sibley's forces and ended the New Mexico invasion.[84]

In the wake of victory, Slough resigned his commission as commander, ostensibly to protest an order from General Canby to fall back to Fort Union. Slough scarcely had time to express indignation, before a petition of officers secured "Old Chiv" a promotion over the head of Lieutenant Colonel Tappan.[85] Chivington saw his first action as regimental commander at Peralta and took command of the Military District of Southern New Mexico at Fort Craig, where his regiment continued to enjoy a bad reputation for its conduct and lack of discipline.[86] Chivington's mind was elsewhere. On April 30, 1862, he wrote to the new governor, John Evans, urging him to use his influence to have the First Regiment returned to Colorado. If something were not done, he wrote, at least two companies of Colorado Volunteers would be attached to a New Mexico regiment and "have the deep mortification of belonging to and having to associate with a set of Blanked thieves, Greasers and Base Cowards." He yearned for an enemy "worthy of our steel."[87]

Chivington had already made some changes. He had requested "location" from the Kansas Conference of the Methodist Church. Not everyone had been pleased with his dual role as presiding elder and military commander. When the annual conference opened in Wyandotte that spring, the Reverend W. A. Kenney, presented the request, and the Conference acted: "Bro. Chivington [was] granted a location at his own request. The certificate of location was placed in the hand of a com[mittee],—consisting of the P. E. of the R. M. Dist, and Preachers in charge of Denver & Central City—Who are required to examine his acts—including his Book Debt, and if satisfactory pass over to him his certificate of location."[88]

Reverend Kenny died before he could return to Denver. On May 2, 1862, the Reverend Hugh D. Fisher of Leavenworth wrote a letter to a local paper, praising Chivington for his "heroic conduct" in New Mexico. He also announced that his brother, William H. Fisher had accompanied Baxter C. Dennis, Colorado's new presiding elder, to continue the work of the Church in Colorado. He finished his letter with this: "We believe the Cross of Christ should be elevated on the tops of the mountains; and just beneath it, only a little lower, should flaunt in the breezes of Heaven, the glorious Stars and Stripes."[89] At the same time, the *Atchison Union* offered praise for Chivington:

> We happen to know that same Chivington; he is one of the Peter Cartwright school of Methodist preachers. All our old friends in Northeast Missouri will remember Chivington, of Shelbyville in earlier days. It will be gratifying to them to know that the man who so fearlessly fought the devil out in them brush, is now fighting him on the Plains, in the mountain gorges of Colorado, and New Mexico. He was brave in peace while carrying the cross of Christ, and now the stars and stripes. "Honor to whom honor is due."[90]

Such stories had their effect on Chivington. He now saw his road to glory in the army. On June 25, he wrote to Reverend Hugh Fisher asking him to use his influence with Senators Lane and Pomeroy of Kansas to help him secure a brigadier's star. "Having gone into this war," he confided to his friend, "I want to make the most of it." He added, "If I can get this appointment now, after the war

I can go to Congress or [the] U.S. Senate easy."[91] It was a telling letter. Virtually everyone in Colorado expected Chivington to be awarded the commission.

When the regiment was finally ordered to return to Colorado, Chivington hurried back to Denver ahead of the regiment and without escort, as Colorado's hero. On August 7, 1862, Chivington departed for Washington, to plead his case for promotion, carrying with him letters of endorsement from Governor Evans and Hiram Pitt Bennet, Colorado's delegate to Congress, as well as a resolution from the Colorado legislature.[92] The *Rocky Mountain News* said that he hoped to have his regiment transferred to General John Pope's division, and expressed the hope that he would return with a brigadier general's commission.[93]

According to Chivington's recollections, he met with Secretary of War Edwin McMasters Stanton, who offered him an appointment to train troops in the District of Columbia. He said that he responded, "I would rather command the First Cavalry of Colorado than to command the best brigade in the Army of the Potomac."[94] Perhaps, but he was still pushing the issue of a brigadier's commission. On October 31, writing from Chicago, Governor Evans again urged the appointment, this time directly to Abraham Lincoln: "I have known the Colonel well for years, first as a leading Methodist preacher, and since as a thoroughly loyal, bold, brave and judicious commander."[95]

Chivington did secure permission to mount the First Colorado Regiment as cavalry, and he told Lieutenant Colonel Tappan that he expected to be promoted and given command of the Military District of Colorado.[96] Tappan thought his chances were good. On November 8, the *Atchison Weekly Champion and Advocate* reported that Chivington had departed Atchison the previous night "to take charge of the troops in Colorado, which, according to the division made by Gen Curtis, commander of the department, comprises the 11th district. The number of troops in Colorado is now nearly 3,000, and should there be a general Indian war, which is yet feared by men on the border, his position will be one of great importance and weighty responsibility." The paper added that if any more brigadier generals were needed, Colonel Chivington should be one of the first appointed. He arrived by stage in Denver on November 19, 1862.[97]

On December 24, 1862, John Evans again pushed for the appointment in a letter to Lincoln, arguing that Colorado "is entitled to this."[98] In January 1863, President Lincoln presented a list of nominations for military promotions to the United States Senate. On the list of promotions to brigadier general was "J. M. Chivington." Unfortunately, the nominations arrived "too late for confirmation by the Senate."[99] The only brigadier approved from Colorado was John P. Slough, which infuriated Chivington and displeased many Coloradans.[100] Slough was by then the military governor at Alexandria, Virginia, and a favorite of Secretary of War Stanton. Chivington did not give up, however.

As late as December 1863, he was still pleading with Bishop Matthew Simpson to press his promotion. "If I could get this promotion it would very materally [*sic*] help our plans out here of which I have no doubt Gov Evans has informed you. *We Work in harmony.* Can you get it?"[101] Even *Frank Leslie's Illustrated Newspaper* in New York pled his case, writing that he was entitled to a star by virtue of "his rank and services, tried courage and ability." The article closed with this portrait: "[A]s a fighting preacher, he will ornament and dignify the position. Tall, powerfully athletic, a giant in size, the very embodiment of physical energy and mental vigor. His flashing eye and voice of unusual depth and power, are striking characteristics of the man. These qualities, combined with his being a strict disciplinarian, make him unusually fitted for high command."[102]

But Chivington did not get his star. One important reason was a letter written by General Slough to Secretary of War Stanton in September 1863. Slough reminded Stanton that he had recommended Chivington for promotion months before, but wished "to place myself right by withdrawing my recommendation." He then told Stanton that the former chief justice of Colorado had informed him that Chivington and others had conspired to have him assassinated en route to New Mexico. This, together with newspaper accounts from New Mexico claiming that Chivington had taken undue credit for the destruction of the Confederate supply train at Johnson's ranch, and a series of quarrels between Chivington and several officers in the First Colorado Cavalry, doomed his hopes for a general's shoulder straps.[103]

Notes: Chapter V

1. Reginald S. Craig, *The Fighting Parson: The Biography of Colonel John M. Chivington* (Los Angeles: Westernlore Press, 1959), p. 21; "Death of Brother J. M. Chivington, First M. W. Grand Master of Masons in Colorado," *The Square and Compass* (October 1894), p. 214; Gordon R. Merrick, "Chivington—Before Colorado," Paper presented at Research Lodge of Colorado, October 31, 1960; John Speer, "Sketch of John Milton Chivington: Report of an Interview with Mrs. John M. Chivington," Miscellaneous John M. Chivington Collection, Kansas State Historical Collection, Topeka, Kansas;

Clarence A. Lyman, "The Truth About Colonel John M. Chivington," unpublished manuscript (Denver: Division of State Archives and Public Records, 1956); Roberts, "Sand Creek: Tragedy and Symbol," p. 116. Lyman was married to the granddaughter of John Chivington, and his manuscript is a mass of stories collected from family members and presented in a novelesque fashion. See Benjamin Draper, Interview with Clarence Augustus Lyman, July 30, 1957. Clarence A. Lyman Collection, Western History Collection, Denver Public Library, Denver, Colorado. Craig was a great-grandson of Chivington and an attorney. His biography is largely a brief defending Chivington. He relied heavily on Lyman. The best overview of Chivington's life is Lori Cox-Paul, "John M. Chivington, The 'Reverend Colonel' 'Marry-Your-Daughter' 'Sand Creek Massacre,'" *Nebraska History,* 88 (2007): 126-137, 142-147.

2. Josiah Morrow, *The History of Warren County* . . . . (Chicago: W. H. Beers & Company, 1882), p. 681.

3. Ibid. The marriage of Isaac Chivington and Jane Runyon is confirmed by License No. 451, Book 1, p. 57.

4. David R. Edmunds, *The Shawnee Prophet* (Lincoln: University of Nebraska Press, 1983); Adam Jortner, *The Gods of Prophetstown: The Battle of Prophetstown and the Holy War for the American Frontier* (New York: Oxford University Press, 2011).

5. Morrow, *Warren County*, p. 681; Merrick, "Chivington—Before Colorado." Runyon's service is better documented than Chivington's, but the consistency of the sources makes it probable that Chivington served as well.

6. John Sugden, *Tecumseh, a Life* (New York: Macmillan and Company, 1999); Robert M. Owens, *Mr. Jefferson's Hammer: William Henry Harrison and the Origins of American Indian Policy* (Norman: University of Oklahoma Press, 2007).

7. No birth records exist for Warren County before 1867. See Roberta Palmer, Deputy Clerk, Probate Court of Warren County to Raymond G. Carey, September 9, 1960, Raymond G. Carey Collection, University of Denver, Denver, Colorado. Date of birth is based upon obituaries at the time of Chivington's death and other sources. See also, Raymond E. Dale, "Otoe County Pioneers: A Biographical Dictionary," Nebraska State Historical Society, pp. 490-495. For a more detailed view of John's brother Isaac, see George E. Utterback, "Portrait of a Master Mason . . . Isaac Chivington, Mason and Man of God," *The Indiana Freemason,* 38 (1960): 4-5, 27-29, 32.

8. Cox-Paul, "Chivington," p. 127. At the time Isaac's estate was settled, it appears that an administrator or guardian was named. Docket of Estates, No. O, p. 308, includes an allowance for Jane Chivington's first year's support and a copy of her receipt. More importantly, p. 316 includes a record of the guardianship for the Lewis Chivington estate, including the names of the four Chivington children. Apparently, James Hill, an early settler from Virginia, a justice of the peace, and a friend of the Runyon family acted as guardian. A document transferring property from Isaac and Jane Chivington to Benjamin Whitacre is found in the Deed Record, Volume 12, p. 109, Probate Court of Warren County, Ohio, Lebanon, Ohio. See also Morrow, *Warren County,* p. 681.

9. Raymond G. Carey, "The Tragic Trustee," *University of Denver Magazine*, 2 (1965): 9.

10. Lyman, "Truth About Chivington," pp. 19-30, provides an apocryphal account of his purse fighting career. Just when he moved to Indiana is unclear. Chivington was married in Milton, Indiana. Jordan Dodd, *Indiana Marriages to 1850* [data base on-line] (Provo, UT: Ancestry.com Operations, Inc., 1997).

11. Morrow, *Warren County,* p. 623.

12. Lyman, "Truth About Chivington," pp. 31-32.

13. Morrow, *Warren County,* p. 425.

14. *The History of Champaign County, Ohio* (Chicago: W. H. Bean & Company, 1881), p. 416.

15. Ibid., p. 418.

16. Most accounts have followed the lead of Nolie Mumey, "John Milton Chivington: The Misunderstood Man," *Denver Westerners Monthly Roundup,* XII (1956): 5-16, and Craig, *Fighting Parson,* p. 28, in launching his career as an elder at Zoar Church in the Goshen District. His guardian, James Hill, was one of the founders of Zoar Church, and it was the most vibrant Methodist church in the county. Kenneth E. Metcalf, "The Beginnings of Methodism in Colorado." Unpublished Ph.D. dissertation (Denver: Iliff School of Theology, 1958), p. 259, makes the connection to Marley. In April 1856, at his first Methodist Conference in Omaha, Nebraska, Chivington said that he was converted in 1842 and "had served eleven years in the ministry," which would place his length of service as a minister within half a year of the September 1844 date. See J. Sterling Morton and Albert Watkins, *Illustrated History of Nebraska.* Volume II (Lincoln, NB: Jacob North & Company, 1907): 196n.

17. Morrow, *Warren County,* p. 679. Merrick, "Chivington—Before Colorado," p. 1.

18. *Minutes of the Annual Conferences of the Methodist Episcopal Church for the Years 1846-1851* (New York: Carlton & Porter, 1856): IV, 279, 281, 389, 392, 398, 508, 510, 650, 652.

19. *Annual Conference Minutes,* V, 128, 130, 312.

20. Bowes, *Exiles and Pioneers,* pp. 201-218; Barclay, *Methodist Missions,* III, 344-345; Connelley, *Provisional Government of Nebraska and Walker Journals,* passim; Perl W. Morgan, *History of Wyandotte County, Kansas and Its People.* Two volumes (Chicago: Lewis Publishing Company, 1911); Martha Caldwell, *Annals of Shawnee Methodist Mission and Indian Manual Labor School* (Topeka: Kansas State Historical Society, 1939), pp. 75-84.

21. Caldwell, *Annals of Shawnee Mission,* pp. 76-77; Solomon Nunes Carvalho, *Incidents of Travel and Adventure in the Far West with Colonel Fremont's Last Expedition* (Lincoln: University of Nebraska Press, 1858), pp. 29-33.

22. Caldwell, *Annals of Shawnee Mission,* p. 77; Connelley, *Provisional Government of Nebraska and Walker Journals,* pp. 370-406. Walker had known Dofflemeyer earlier. He mentions attending services preached by several pastors, including Dofflemeyer, but no reference is made to Chivington.

23. Goode, *Outposts of Zion,* pp. 249-256, 307-310; Mrs. E. F. Hollibaugh, *Biographical History of Cloud County* (n. p. 1903), p. 22; Barclay, *Methodist Missions,* III, 344-345.

24. John T. Dormois, Francis M. Coleman, and Alan W. Farley, *Centennial Wyandotte Lodge No. 3, A. F. & A. M., Kansas City, Kansas* (Kansas City, KS: Wyandotte Lodge No.3, 1954), pp. 8-15.

25. Goode to *Western Christian Advocate,* reprinted in the *Missionary Advocate,* October 7, 1854, quoted in Barclay, *Methodist Missions,* III, 344-345. Goode, *Outposts of Zion,* pp. 249-256, recalled his visit, mentioning that Chivington was "in possession of the mission farm, then the property of our Church." He also recounts with Chivington and one or two others to the station on the Wakarusa. Dr. Abraham Still was the minister at the Wakarusa. Goode was very impressed with John H. Dennis, who replaced Chivington. Dennis was in bad health, but wrote regularly to the *Northwestern Christian Advocate* about conditions in Kansas. He died in August 1856. See *Northwestern Christian Advocate,* September 3, 1856.

26. *Annual Conference Minutes, 1854*, III, 478, 480.

27. *Annual Conference Minutes, 1855*, III, 661; James Haynes, *History of the Methodist Episcopal Church in Omaha and Suburbs* (Omaha, NE: Omaha Printing Company, 1895), p. 44.

28. Carwardine, "Methodists and Politics," p. 603.

29. Cox-Paul, "Chivington," p. 145n; Nichole Etcheson, *Bleeding Kansas: Contested Liberty in the Civil War Era* (Manhattan: University Press of Kansas, 2004), pp. 34-47.

30. William McClung Paxton, *Annals of Platte County, Missouri From its Exploration Down to June 1, 1897* (Kansas City, MO: n. p., 1897), pp. 198-200; *History of Clay and Platte County, Missouri* (St. Louis, MO: National Historical Company, 1885), pp. 642-644; Mary J. Klem, "Missouri in the Kansas Troubles," *Proceedings of the Mississippi Valley Historical Association*, XI (1919): 393-412; Etcheson, *Bleeding Kansas*, pp. 34-47.

31. *New York Times*, April 23, July 19, 1855, quoted in Cox-Paul, "Chivington," p. 145n; Speer, "Sketch of Chivington," giving the account of J. H. Herzinger; entry for May, 1859, p. 12. Journals of Jesse Spurgeon Haire, 1859-1897, Five Volumes, Ohio Historical Society, excerpted by Jeff C. Campbell, 2010.

32. Speer, "Sketch of Chivington,"

33. Haire Journal, p. 12.

34. "Death of Bro. Chivington," *Square and Compass,* p. 214; Morton and Watkins, *History of Nebraska,* II, 196n.

35. A. T. Andreas, *History of the State of Nebraska* (Chicago: Western Historical Company, 1882), p. 726.

36. *Annual Conference Minutes,* VI (1856), 169, 174; VII (1857) 282; *Minutes of the First Session of the Kansas & Nebraska Annual Conference of the Methodist Episcopal Church Held at Lawrence, Kansas Territory, October 23-25, A. D. 1856* (Omaha City: Nebraskian Book and Job Office, 1856), pp. 1-3; *Minutes of the Kansas & Nebraska Annual Conference of the Methodist Episcopal Church, Held at Nebraska City, N. T., April 16th, 1857* (Topeka, KS: Ross Brothers—Printers, 1857), p. 10.

37. Morton and Watkins, *History of Nebraska,* II, 196n; Cox-Paul, "Chivington," pp. 129, 146n; Raymond E. Dale, "Otoe County Pioneers: A Biographical Dictionary," Nebraska State Historical Society (typescript), p. 492; Dormois, et al., *Wyandotte Lodge No. 3,* p.13.

38. *1857 Kansas-Nebraska Annual Conference*, pp. 3-4.

39. David Marquette, *A History of Nebraska Methodism: First Half-Century, 1854-1904* (Cincinnati: Western Methodist Book Concern Press, 1904), pp. 57-58.

40. Lyman, "Truth About Chivington," pp. 64-65.

41. Dale, "Otoe County Pioneers," pp. 490-492; Cox-Paul, "Chivington," 129-130; W. B. Wetherell, "History of the Reverends John M. Chivington and Isaac Chivington in Their Relationship to the Early Methodist Episcopal Church in Kansas and Nebraska, 1856-1870," unpublished manuscript at Nebraska Methodist Historical Society, Nebraska Wesleyan University, Lincoln, NE.

42. Ibid., 492; Morton and Watkins, *History of Nebraska,* II, 197.

43. *Bellevue* (City) *Gazette,* March 25, 1858.

44. Ibid.

45. Ibid.

46. Ibid., April 1, 1858.

47. *Omaha Nebraskian,* quoted in ibid., April 8, 1858, with response from the *Gazette*'s editor.

48. *Brownville Nebraska Advertiser*, June 2, 1859.

49. Journals of the Kansas-Nebraska Conference, Fourth Session, April 14-18, 1859, insert after, p. 12, Methodist Historical Library, Baker University, Baldwin City, Kansas.

50. Chivington was compared to Peter Cartwright on more than one occasion. Cartwright was a no-nonsense revivalist of the old school with a simple message and a special affinity for the frontier settlers. Williams, *Religion and Violence,* 140-143. See also Peter Cartwright, *The Autobiography of Peter Cartwright, the Backwoods Preacher.* Edited by W. P. Strickland (New York: Carlton and Porter, 1857), reprinted by Abingdon Press, 1986.

51. *Minutes of the Kansas and Nebraska Annual Conference of the Methodist Episcopal Church, Fifth Session, Held in Leavenworth City, K. T. March 1860* (Leavenworth: The Herald Book and Job Office, 1860), p. 10.

52. *Nebraska City People's Press,* April 24, 1860.

53. West, *Contested Plains,* pp. 97-183; Isaac Haight Beardsley, *Echoes from Peak and Plain, or Tales of Life, War, Travel and Colorado Methodism* (Cincinnati: Curtis and Jennings, 1898), pp. 217-223; Howard Roberts Lamar, *The Far Southwest, 1846-1912: A*

Territorial History (New Haven: Yale University Press, 1966), pp. 205-225.

54. John M. Chivington, "Footprints of Methodist Itinerants in Colorado," *Rocky Mountain Christian Advocate*, September 26, 1889; John M. Chivington "The Prospective (Retrospective)," 1884, Bancroft Library Collections, University of California, Berkeley, California; Goode, *Outposts of Zion,* pp. 391-404.

55. Goode, *Outposts of Zion,* pp. 399-451. This portion of Goode's book consists of a series of letters written on the 1859 visit to Colorado. Another important source on the beginnings of Methodism in Colorado is J. L. Dyer, *The Snow-Shoe Itinerant: An Autobiography of the Rev. John L. Dyer* (Cincinnati: Cranston & Stowe, 1890), pp. 117-147.

56. Jacob Adriance Diaries, 1860, Box 2/FF2 (See especially entries for May 8, June 16, 17, July 4, 15, September 1, 1860), Western History/Genealogy Department, Denver Public Library, Denver, Colorado.

57. Chivington, "Footprints," September 26, 1889; Chivington, "Prospective;" Metcalf, "Beginnings of Methodism," pp. 65-80.

58. Adriance, Diaries, June 16, 17, 1860.

59. Chivington, "Footprints," September 26, 1889; *Denver Weekly Rocky Mountain News,* June 27, 1860.

60. Haire Journal, November 10, 1860.

61. *Weekly Rocky Mountain News (WRMN),* November 6, 1860.

62. *Central Christian Advocate,* April 10, 1861, quoted in Duane A. Smith, "Colorado's Joshua: John Chivington's Forgotten Years, 1860-1861," *Methodist History.* 29 (1991): 164-165.

63. Haire Journal, November 10, 1860.

64. *Weekly Rocky Mountain News,* May 1, 1861.

65. Chivington, "Footprints," October 24, 1889,

66. *Square and Compass,* October 1894, p. 215; Dormois et al., *Wyandotte Lodge No. 3,* pp. 8-15.

67. Roberts, "Sand Creek," pp. 109-112.

68. Ibid., pp. 112-115.

69. John M. Chivington, "The Pet Lambs," *Denver Republican,* April 30, 1890. There are several other versions of this statement, but the essence is the same.

70. Irving Howbert, *Memories of a Lifetime in the Pike's Peak Region* (New York: G. P. Putnam's Sons, 1925), p. 136.

71. Susan M. Ashley, "Reminiscences of Colorado in the Early 'Sixties,'" *Colorado Magazine*, XIII (1936): 225.

72. *Denver Colorado Republican and Rocky Mountain Herald*, August 18, 1861.

73. Chivington, "Footprints," October 24, 1889.

74. Haire Journal, March 1862.

75. Roberts, "Sand Creek," pp. 120-121; Flint Whitlock, *Distant Bugles, Distant Drums: The Union Response to the Confederate Invasion of New Mexico* (Niwot: University Press of Colorado, 2006), pp. 62-70; Don E. Alberts, *The Battle of Glorieta: Union Victory in the West* (College Station: Texas A & M. University Press, 1998), pp. 22-35; Ovando J. Hollister, *Boldly They Rode: A History of the First Colorado Regiment of Volunteers* (Lakewood, CO: The Golden Press, 1949), pp. 29-44. Hollister's book was originally published in 1863. After the New Mexico Campaign, Hollister and Frank Hall edited the *Black Hawk Daily Mining Journal* through 1865. It remains one of the critical sources on the First Colorado's expedition to New Mexico.

76. Whitlock, *Distant Bugles,* pp. 95-96. See also *WRMN*, February 7, 8, 1862.

77. Whitlock, *Distant Bugles*, p. 143; Alberts, *Glorieta*, pp. 29-30; William Clarke Whitford, *Colorado Volunteers in the Civil War: The New Mexico Campaign in 1862* (Denver: State Historical Society of Colorado, 1906), pp. 75-76.

78. Chivington, "Pet Lambs," April 30, 1890; Chivington, "Prospective." In the latter, Chivington places the date of this incident on February 27, 1862. It is also a shorter and less dramatic recounting, with Lt. Col. Samuel F. Tappan ordered to move the troops forward, whereas in the former, he was the officer Slough ordered to move the troops out. Chivington's accounts should be used with caution because of some discrepancies and exaggerations that appear in his recollections when compared to other accounts.

79. Nolie Mumey, "John Milton Chivington: The Misunderstood Man," *Denver Westerners Monthly Roundup,* XII (1956): 131.

80. Chivington, "Pet Lambs." Durias A. Philbrook was shot by firing squad, April 8, 1862, according to Regimental Order Book, First Colorado Volunteers, General Order 26, April 4, 1862, p. 27, Adjutant General's Office, National Archives and Record Administration, Record Group 94. Haire Journal, March 1862, provides a detailed account of the Philbrook matter. It is also covered in Hollister, *Boldly They Rode,* pp. 45-46. See also *Weekly Rocky Mountain News*, March 27, 1862. Philbrook was placed under arrest and tried later. Chivington presided over the court martial.

81. Hollister, *Boldly They Rode,* pp. 55-56.

82. For detailed accounts of the fight at Apache Canyon, see Whitlock, *Distant Bugles,* pp. 173-180, 184-185n; Alberts, *Glorieta,* pp. 44-68; Thomas S. Edrington and John Taylor, *The Battle of Glorieta Pass: A Gettysburg in the West, March 26-28, 1862* (Albuquerque: University of New Mexico Press, 1998), pp. 41-56; Whitford, *Colorado Volunteers,* pp. 85-97; Ray C. Colton, *The Civil War in the Western Territories: Arizona, Colorado, New Mexico, and Utah* (Norman: University of Oklahoma Press, 1959), pp. 50-56; Hollister, *Boldly They Rode,* pp. 62-67.

83. James C. Enochs, "A Clash of Ambition: The Tappan-Chivington Feud," *Montana, The Magazine of Western History,* 15 (1965): 59.

84. Roberts, "Sand Creek," pp. 127-129; Edrington and Taylor, *Battle of Glorieta,* pp. 89-100; Alberts, *Glorieta,* pp. 128-138. Chivington's reputation as a soldier rested largely on the actions at Apache Canyon and Johnson's Ranch. They assured his reputation as the "hero of Glorieta," but both would become the subject of public controversy in the months that followed.

85. Arthur Wright, "Colonel John P. Slough and the New Mexico Campaign," *Colorado Magazine,* XXXIX (1962): 89-105, reviews the relationship between Slough and the New Mexico commanders in depth. Also helpful is Enochs, "Clash of Ambition," pp. 63-64.

86. Letters and manuscript materials of J. M. Chivington, J. P. Slough, S. F. Tappan, E. W. Wynkoop, 1861-1869, Microfilm, History Colorado, Denver. See also Jeff C. Campbell, *The John Milton Chivington Record, June 2, 1813-October 4, 1894: Sand Creek Massacre, Background Booklet # 3* (Eads, CO: Kiowa County Pres, 2007), pp. 13-18, for other pertinent documents.

87. Chivington to John Evans, April 30, 1862, Regimental Letter Book, First Colorado Volunteers, pp. 35, 37.

88. Handwritten Minutes, Kansas Conference, 1862, Methodist Historical Library, Baker University, Baldwin Kansas.

89. *Leavenworth Daily Conserative*, May 2, 1862.

90. *Atchison (KS) Union,* quoted in *Denver Weekly Rocky Mountain News,* May 28, 1862.

91. Chivington to Fisher, June 25, 1862, John M. Chivington Collection, Western History/Genealogy Department, Denver Public Library, Denver, Colorado.

92. See copies in Commission Branch, Letters Received, C-737-CB, AGO, RG 94, NARA.

93. *Denver Weekly Rocky Mountain News,* August 6, 1862.

94. Chivington, "Pet Lambs." This has an apocryphal ring to it, as does much Chivington wrote in his recollections.

95. Evans to Lincoln, October 31, 1862, Commission Branch, Letters Received, C-1056-CB-1863, AGO, RG 94, NARA.

96. Chivington to Tappan, October 7, 23, 1862, Letters and Manuscripts written by Chivington, Tappan, et al.; Tappan to Jesse Henry Leavenworth, October 28, 1862, Samuel F. Tappan Compiled Military Service Records, AGO, RG 94, NARA.

97. *WRMN,* November 20, 1862.

98. Evans to Lincoln, December 24, 1862, Commission Branch, Letters Received, C-1056-CB-1863, AGO, RG 94, NARA.

99. *Daily National Intelligencer* (Washington, DC), January 26, 1863.

100. Gary L. Roberts, *Death Comes for the Chief Justice: The Slough-Rynerson Quarrel and Political Violence in New Mexico* (Boulder: University Press of Colorado, 1990), pp. 24-25.

101. Chivington to Simpson, December 30, 1863, File 2127-4:45, J. M. Chivington (1863), Matthew Simpson Papers, General Commission on Archives and History, United Methodist Church, Drew University, Madison, New Jersey.

102. *Frank Leslie's Illustrated Newspaper* (New York, NY), December 19, 1863.

103. Slough to Stanton, September 13, 1863, Commission Branch, Letters Received, S-700-CB-1863, AGO, RG 94, NARA. See also Tappan to Slough, December 28, 1862; Tappan to Chivington, January 23, 1863; Slough to Tappan, February 6, 1863, Chivington, Tappan, et al.

Chapter VI

John Evans, M. D.: Entrepreneur and Philanthropist

John Evans, like John Chivington, was born in Ohio. In fact, both of them were born in Warren County, scarcely ten miles apart, although no evidence suggests that they ever knew each other there. Evans was born on March 9, 1814, in a log cabin near Waynesville, to David and Rachel Evans, a Quaker couple, as the first of eleven children.[1] His father, like most of his neighbors, was a farmer, but he was dissatisfied with the meager income he received for it, so he went to work for his father as a tool-maker in his augur shop. Later, he opened a general store in Waynesville, although he continued to make tools and farm on the side. David Evans prospered as his family grew.[2]

Young John was educated in Quaker schools and did well. He was a member of the Franklin Society (later the Waynesville Literary Club) as a follower of the traveling speaker, C. P. Bronson, who offered his own system of elocution that young Evans found liberating.[3] Unlike the young John Chivington, he did not have to work. He said later that he was "lazy" as a boy.[4] In August 1834, he entered the Hicksite academy in Richmond, Indiana. He responded well to his studies there, but after a single term, his father insisted that he return home to the farm. David Evans and his son battled for months over John's determination to continue his education. His father was especially opposed to John's interest in medicine, but he finally agreed to allow him to attend the Gwynedd Boarding School in Montgomery County, Pennsylvania.[5]

Gwynedd was disappointing to him. The curriculum was far from challenging, and while he enjoyed learning, John needed something more. He still wanted to be a doctor, which led to more arguments with his father, who finally agreed that he could study medicine but at his own expense. The experience of visiting cities like Baltimore and Philadelphia, along with the disappointment at Gwynedd also led him to doubts about his faith. "I am almost no Quaker," he wrote to his cousin and friend, Benjamin Evans.[6] On January 1, 1836, John enrolled in Clermont Academy on the outskirts of Philadelphia, where he entered into the life of a student, both as a dedicated scholar and as a young man exploring the worldly wonders that Philadelphia had to offer. He also had growing interests in both investment and politics, and his choice of the Whigs as a party in the latter reflected his views of the former.[7]

He entered Cincinnati College's medical school in the fall of 1836. In 1837, Evans began courting Hannah Canby, the daughter of a Warren County physician named Joseph Canby.[8] They were soon engaged. He graduated on March 3, 1838.[9] Times were hard for a while, as he sought a place to practice and satisfy his fiancee's desire to remain close to her family. Eventually, he was married to Hannah Canby, in December 1838, and began a practice in Attica, Indiana, in July 1839.[10] Evans continued to struggle financially, and his disenchantment with his Quaker faith continued to deepen.

It was during this time that he first heard Bishop Matthew Simpson preach. Simpson was the president of Asbury University in Indiana at the time. "Bishop Simpson was an eloquent preacher then," Evans recalled. "He is the first man that ever made my head swim in talking. He carried his eloquence up to a climax and I had to look around to see where I was."[11] Evans attended another Simpson meeting the next night. Soon afterward, he was invited to attend the Love Feast of the quarterly meeting. "[I]t made such an impression on my mind that I joined the church and have been a Methodist ever since." It was the beginning of a lifelong friendship between Evans and Simpson.[12] They also had a common interest in education. Simpson was an early advocate of the establishment of colleges to educate Methodists in order to preserve Methodism itself. This was a step away from the previous generation's reliance upon God's grace rather than "book learning."[13]

Indeed, Evans and Simpson epitomized the changes that were overtaking the Methodist Church at the time. In the days of Francis Asbury, Methodists had been essentially apolitical. They saw themselves as "citizens of Zion" and harbored an antipathy toward Calvinist ideas that merged state and church after the manner of the Puritans. Many Methodists saw politics as the author of social and religious discord.[14] By the 1820s, Methodist ideology (as opposed to theology) was changing. At its center was the conjunction of the Second Great Awakening and the Second Party system. The emergence of Jacksonian Democracy, with its emphasis on the rise of the common man, universal white male suffrage, equality of opportunity, and individual enterprise, fit well with the frontier populism and revivalism of the Second Great Awakening.[15] Both also fed the ideas of Americans as a chosen people, a covenant between God and the United States in a new promised land, and a belief that religion was essential to national prosperity. What emerged was a growing view

among Methodists and other evangelical denominations that one historian has called "Christian republicanism."[16]

This new ideology seemed liberating and consistent with core beliefs. It also provided context for public issues like Westward expansion, Indian removal, slavery, and sectionalism. Initially, the new Democratic Party profited most, especially among the settlers who made up the congregations and mission fields of Methodist itinerants. In fact, revivalism contributed a model for political campaigns in both form and language. A consequence of these developments was that "moral suasion proved demonstrably insufficient" in dealing with the social challenges of the "new America."[17] This led both churchmen and laymen to a reexamination of the role of government in the management of social issues like Sabbath breaking, dueling, drinking, care for the sick and needy, and family abuse, along with questions like Roman Catholic immigration, land policy, and Indian removal. Methodist women also grew more vocal in the new political environment, pushing petitions to criminalize seduction, regulate asylums and prisons, change property laws, oppose Indian removal, restrict slavery, and prohibit alcohol sales. They were not yet pushing for suffrage, but they assumed a much larger role in promoting social justice.[18]

Methodism had thrived among the poor and was looked down upon by Congregationalists, Presbyterians, Episcopalians, and other denominations as the refuge of backward laymen and ignorant and ill-prepared ministers. Indeed some Methodists saw in their common roots a unique virtue that they continue to extol. They even criticized some denominations—Quakers, for example—for becoming too "respectable." But the perception itself gradually changed, largely as the result of two developments. The first derived from the Methodist emphasis on order and a leadership that valued education. The other was a growing number of successful Methodist laymen, many of whom could point to and take pride in their common origins, who were anxious to contribute to the Church. One indication of the change was the growing number of Methodists who joined the Whig Party. The Whigs appealed to upwardly mobile Methodist laymen with the party's emphasis on self-control, self-discipline, economic improvement, and respectability.

John Evans was the perfect example of the economically successful Methodist layman with an interest in success and community. Evans, like Chivington, joined the Masons, receiving the degree of Master Mason at Attica Lodge No. 18, on July 16, 1844. When he moved to Indianapolis, he became the Indianapolis Lodge's first Worshipful Master. He would also join the Knights Templar in May 1848.[19] At that point, the North Indiana Conference of the Methodist Episcopal Church still discouraged such affiliations, especially for ministers.[20] But Evans's persona by then was becoming clear. He was a public man, well-liked by those who knew him, a joiner, a successful businessman who enjoyed "speculative investments." He was the model of the "new" businessman emerging in the United States during the 1840s.[21]

His philanthropic impulses also became clear in Indiana. While at Attica, Evans began to write articles on the importance of public institutions for the insane. He and his partner, Isaac Fisher, drafted a memorial in late 1841, asking that a hospital for the insane be established by the state legislature.[22] The issue floundered for several years, in part because of the dilatory tactics of Governor Samuel Bigger. In 1842, Bigger handed his opposition a very large cudgel, when the Presbyterian governor announced that there was "not a Methodist in America with sufficient learning to fill a professor's chair."[23] This united Methodists against him and, led by Bishop Simpson, they beat Bigger in the 1843 election, even though many of them had to leave the Whig Party (at least for that election) to do it. Bigger had threatened that if Methodists abandoned him, the Whigs would "blow their college and church to Hell."[24]

That did not happen. In December 1843, Evans presented a plan for financing construction of his hospital. On January 15, 1844, Evans's proposal was voted into law. In 1846, John Evans was named the first superintendent of the Indiana Hospital for the Insane to supervise its construction and develop its policies. He was also teaching at Chicago's Rush Medical College. He did not intend for his position as superintendent to be permanent, and in 1848, he resigned, although he continued to serve on its board. The long fight did, however, gain for him a wide reputation as a leader in the treatment of the insane.[25] More importantly, as his biographer, Harry Kelsey points out, it gave him a taste for the challenge of such contests, which seemed more important than their successful completion. Once successful, he needed a new cause.[26]

Simpson also learned much from his experience in Indiana. First, he had learned that his causes could be advanced in the political arena. Thereafter, he built political connections, courted influential politicians, and garnered support for his causes. He was a power to be reckoned with in Indiana. Second, he realized that there were influential laymen who were willing to share their wealth with the church and with its ministers, men such as him. They

offered their hospitality, endowments, lecture fees, and financial advice. He saw this as a logical progression. God was blessing men for their diligence, and they, in turn, were sharing their success with the Church.[27]

Simpson made full use of this series of blessings. He grew increasingly anti-slavery in his views and was soon embroiled in the conflict within the Methodist Episcopal Church on the subject, especially after the 1844 General Conference, which saw the Church split over the question. He rose quickly in influence, and in 1848 was chosen as editor of the *Western Christian Advocate at Cincinnati.* This gave him a forum for his views, and, although he avoided most of the controversy that characterized other *Advocates*, he was able to extend his vision. But when the Fugitive Slave Law was passed in 1850, his strong stand against it drew a vitriolic reaction over his meddling in political matters. Within the church, he was praised for "the nerve to dare to do right."[28]

In 1852, he was elected bishop at General Conference and moved to Pittsburgh. The appointment enlarged his influence still more. He traveled widely and was criticized for his "liberal" views on church structures and the introduction of pews in them. In 1855, he persuaded wealthy laymen in Pittsburgh to build Christ Church, which was the first edifice of its kind and size for any Methodist congregation in the United States. Not only was it an imposing structure, but also it led to the introduction of pews and changes in worship form and style. In return, wealthy laymen gained more influence within the congregation. In 1856, Simpson clearly believed that the Church had to change and that it had to move toward an educated ministry. He was opposed by men like Peter Cartwright, who complained about "these velvet-mouthed and downy D. D.'s" and believed that the new trends insulted the itinerant circuit riders who had built Methodism in the first place.[29]

Evans was also looking for new opportunities. His work in Chicago was still linked to the field of medicine. He wrote articles for medical journals, developed a reputation as a good professor, invented a medical device called an "obstetrical extractor," using silk bands, which he claimed was superior to metal forceps, and edited a medical journal. He was one of the founders of the Chicago Medical Society. He was involved in the creation of female wards at the Illinois General Hospital. After a major cholera outbreak in 1849, he argued in a medical paper that contagion caused the spread of epidemics.[30] It was an impressive resumé. Then, he suffered a personal tragedy. His wife, Hannah, died on October 9, 1850. She was buried in Attica, Indiana, alongside three of her children.[31] Evans was devastated. For months, he seemed inconsolable, but by 1852, he had recovered sufficiently to renew his medical and business endeavors.

Evans was an early investor in Chicago real estate, and he soon gave up the medical profession to pursue his business interests. He invested in a bank, served on Chicago's city council, and realized Chicago's potential as a trading center.[32] Increasingly, though, he was drawn to railroads. In 1852, he was one of the key organizers of the Fort Wayne and Chicago Railroad, which would eventually become a part of the Pennsylvania Railroad system. As a member of the Chicago city council, he was able to allow the Fort Wayne and Chicago Railroad to enter the city and to secure right-of-way to the Indiana line. He sold stock for mortgages along the right of way, secured bonds with the mortgages, and sold them on the New York market.[33] He was learning the system fast. On August 18, 1853, he also married again, this time to Margaret Gray, the daughter of a prominent Maine lawyer, shipowner, and shipbuilder, who was also an ardent Methodist.[34]

Another part of Evans's ongoing education was his connection to the Methodist Episcopal Church. His friend, Bishop Simpson, saw education as a critical part of ethical development.[35] As early as 1850, Evans and Orrington Lunt, with the encouragement of Bishop Simpson, began to make plans for a university in the Chicago area. It took them five years to see results, but in 1855, Northwestern University became a reality, "under the patronage of the M. E. Church." Evans chose a site outside the city, which became Evanston, Illinois. He was also a major investor in the town's real estate. The university was soon joined by the Garrett Biblical Institute. Evans built a fine home adjacent to the campus and added another important accomplishment to his record.[36]

Evans continued his labors on behalf of Northwestern University and his philanthropic enterprises, but he had grander plans. He saw the railroad as the great key to American development, and looked for opportunities. In 1857, he became involved in a scheme to build a new town in Nebraska at the juncture of the Platte River and the Missouri River. This was the point that the Burlington Railroad, a land grant company formed before the Civil War, intended to cross the Missouri and to extend westward. Evans's group secured two sections of land for his future city. The new town, named Oreapolis, would be modeled after Evanston but on a grander scale. He wanted an edge over other towns that hoped to be doorways to the West. Oreapolis would be a cultural center, as well

as the point of origin for the transcontinental railroad, already being much discussed by businessmen and congressmen.[37] He envisioned a university, a seminary, and a Bible institute as part of the plan, and, as had become his pattern, he enlisted the support of the Methodist Church. One of the people who represented the Kansas-Nebraska Conference in the planning was the Reverend John M. Chivington.[38]

In 1858, when gold was discovered in the Rocky Mountains, Evans revealed his dream to his second wife, in a way that provided insight not only into his design but also into his reason for being interested in Colorado. He told her that he would build a road "that will be a great thoroughfare to the gold regions" and the Pacific Ocean beyond. Oreapolis would be a great city without doubt.[39] But time was not on his side. The Civil War seemed inevitable, and while Evans persisted in pushing the Oreapolis plan as a key to accessing the gold fields, the project simply did not have the backing it needed to succeed. He made a vain attempt to secure support from the Chicago Board of Trade for a "Chicago to Pikes Peak Express," to connect Chicago with "the Mines" of the Rockies, hoping that the Express would be a precursor for a later railroad.[40] Later, he lent his efforts to a project to complete a railroad from Cedar Rapids to the Missouri River. This plan also failed, but on March 20, 1860, when the legislature in the State of Maine incorporated "The People's Pacific Railroad Company," John Evans of Illinois was named "commissioner."[41]

The Oreapolis dream died, but Evans continued to consider ways to build a railway west from Plattsmouth or Omaha on a central route through the heart of the plains, as the most direct route for a transcontinental railroad. On a practical level, these experiences introduced Evans to a number of important Nebraskans, including a young man named Samuel Elbert, who would later become his close associate, his son-in-law, and lifelong friend. More importantly, Evans was drawn into the larger plans for a transcontinental railroad. One of his connections was Samuel Ryan Curtis, an Iowa congressman, who had worked earlier with the Lyons and Iowa Central Railroad, which had been taken over by the Chicago and Northwestern Railroad. In 1859, Curtis was serving on the House Select Committee on the Pacific Railway. Curtis was a capable and practical man who would play a large role in John Evans's life.[42] In March 1860, Theodore Judah, representing a group of railroad enthusiasts from as far away as California, approached Curtis, who drafted a bill for a transcontinental railroad, leaving open the question of routes and surveys for later decision. The bill failed, but the issue was very much alive.[43] And Evans was in on the ground floor.

One recent scholar observed that "John Evans's career exhibits an almost miraculous convergence of religious obligation and capital accumulation."[44] A third pillar was added to Evans's structure by the Republican Party. Like Simpson, Evans had shifted his political connection to the new party. His friendship with Bishop Simpson deepened in 1859, when Evans persuaded him to settle in Evanston. Simpson had been extremely ill in the winter of 1857-1858, and Evans sought to move him closer than the bishop's Pittsburgh home, which he felt delayed his recovery. Later that year, Simpson accepted the position as president of Garrett Biblical Institute in Evanston.[45] Evans now had direct access to Simpson as "neighbor, counsellor, and leader."[46] The move was fortuitous for Evans, not merely for his wisdom and faith, but for his political and economic connections.

In the first place, Simpson's theology was simple and appealing to a practical man like John Evans. He was solid on the key precepts of Methodist principles, among which he emphasized, first, active and positive social engagement, and, second, self-discipline as a proper form of religious practice.[47] Furthermore, Simpson had become the master lobbyist for the Methodist Church. He moved through the halls of Congress and the offices of business leaders and politicians with a smooth and forceful style that made him welcome.[48] He and Evans had embraced the Republican Party, with its commitments to free soil, free men, and business expansion. Evans was an early opponent of slavery and worked very hard during his years in Chicago to build the Illinois Republican Party. He supported Lincoln, but he does not appear to have had close connections with him prior to Lincoln's election as president in 1860.[49] Simpson, however, was in the thick of it, with access to Lincoln's ear. He was determined to make Lincoln aware of the power and the presence of Methodists as his supporters and to have their voice heard.[50]

John Evans was not chosen as a delegate for the Republican National Convention in 1860, but his friend and fellow Methodist, Samuel Elbert, was a member of the Nebraska delegation. Elbert and several members of the Nebraska legislature initiated an effort to secure the governorship of Nebraska for Evans. Bishop Simpson then intervened through Senator Henry S. Lane of Indiana and Senator James Harlan of Iowa to urge Evans's appointment. Simpson also wrote Lincoln directly. In March, the New York *Herald* even announced that Evans had been chosen for the post; but at the end of the

month they were disappointed to learn that Dr. William Jayne had received the appointment. At a later date, Lincoln claimed that he had never received the request of the Nebraska legislature.[51]

Simpson complained bitterly to Lincoln. In October 1861, Lincoln offered Evans the governorship of Washington, but he turned it down. Washington was too far away from Evans's businesses and, more importantly, from his designs for a railroad through the central plains and the development of the mining region.[52] In November, Evans used another route to inch himself a little closer to success when he boldly challenged a pro-slavery letter to the *Chicago Journal.* In what one historian has called "one of the most significant developments in the emancipation struggle," Evans declared that in all matters the federal government should favor freedom over slavery. This drew him into a public argument with Democrat Walter B. Scates, an eminent Illinois judge. In his newspaper exchange, Evans argued that in fighting the war, all means should be used, including the confiscation of slave property.[53]

Fresh from this bold exchange, Evans went to Washington, D.C. seeking support for a federal armory in Chicago. While he was there, he learned that Governor William Gilpin would likely be removed as governor of Colorado. He approached Senator Harlan about the matter. Harlan, Lyman Trumbull, and others urged Lincoln to name Evans to replace Gilpin. Lincoln nominated Evans for the post. He was approved by the Senate, and Lincoln signed the commission on March 26, 1862. John Evans soon headed west.[54]

Quite apart from the war enveloping the country, the United States was changing by 1862. It was the kind of change that divided as well as united. While committed to an ideology of unity, the country was rediscovering a class system that they had only recently set aside for Jacksonian Democracy. Most likely, it was inevitable. As men looked at cities like Chicago and St. Louis and Cincinnati in the West, and watched the growth of industry and commerce, it was hard to hold on to the idea of the West in the same way. A middle-class society was evolving with emphasis on sobriety, self-control, individual initiative, refinement, manners, and success.[55] The times also witnessed the spread of social clubs and values that foretold the Victorian era. Ohio and Illinois and Indiana were no longer the West of settlers and conflict. They were the home of farms and towns and restraint. And through the fields, railroads were changing the landscape and the way that men made a living. Commerce and industry drove the economy.

That did something to men, even to their ideas about their "Manifest Destiny." It became more than a theory. It took on the character of fact. It generated pride. It seemed obvious that there was an Anglo superiority proven by the cities that sprang up, the fields that spread over the land that had been forested, the schools that grew, and the economy that boomed. They sought to explain it with science, affirm it with ideology and myth, and justify it with religion. Americans were the chosen ones, the mountains and plains of America, the promised land. Even before the war ended, it was a confident America that looked to the future, although the war itself obscured the changes for a time.

It had all been told by Methodist exhorters who saw in the gospel that the "wilderness shall bloom like a rose," but by the eve of the Civil War the old divisions within the church seemed sharper somehow. Thomas Hinde had presented the vision of the West that many of the common folk still embraced, so different from the threat of barbarism:

> Here the slanderous tongue does not reach him. The watchings against the devices of a subtle enemy are past. Here all have sufficient employ in attention to their own concerns. . . . Here in tranquility he reviews his life; reflects on the fleeting moments of infancy, childhood, and youth, gathers up the fragments of past experience, and solemnly lays the whole to heart. In humble devotion with his companion and children, he falls to his knees, morning and evening before the Almighty Being that created him, and adores his God. . . . He in fact begins to live anew.[56]

Such views still resonated among common men who saw themselves as "conquering the world for Christ." In fact the new middle-class values of much of the Methodist Church seemed threatening to many. Men like Peter Cartwright called the church to reliance on the simplicity that resulted from personal experience with God. The pursuit of refinement and education was dangerous, he claimed, declaring, "I do firmly believe that if the ministers of the present day had more of the unction or baptismal fire of the Holy Ghost promoting their ministerial efforts, we should succeed much better than we do, and be more successful in winning souls to Christ than we do."[57] The new middle-class values were changing from the revivalist, camp meeting enthusiasm of the past to a more staid expression without emotional or bodily intensity.

In some respects, this debate was not new. Methodism had from the beginning struggled with its populist determination to reach the untutored masses in contrast

to its organizational forms and elite leadership. It fought through battles over everything from education to pews, from meeting houses and arbors to stained glass churches, from the necessity of the physical experiences associated with camp meetings and revivals to conversion through the "still small voice" or other, more passive expressions of conversions, for some as easy as a simple act of repentance. It is perhaps dangerous to generalize, but in general, as far as church members were concerned, the differences between the Peter Cartwrights and the Matthew Simpsons of the denomination were matters of social class.

John Evans represented the rising middle class of Methodism, linked arm in arm with the promise of worldly success through economic opportunities in business. As the recent *Report of the John Evans Study Committee* at Northwestern University has pointed out, Evans's "unfailing dedication to the Methodist Church over the decades consisted mainly of dutiful activity rather than profound reflection. His conversion did not so much change his behavior as convince him that working hard and fostering beneficial social institutions affirmed a person's spiritual development and gave worldly evidence of grace."[58] Practically, that meant that ends were more important than means, works more important than ethics.

The good that men do will live after them was a concept that Evans embraced, but the evidence of "good" lay in the things built—churches, colleges, universities, and hospitals. Railroads were a part of that list, too, because railroads would hasten the growth of civilization and the transformation of the wilderness into a garden. For him, as for many white Americans, this affirmed the connection between Christianity and civilization. They were inseparable. One could not exist without the other. Building railroads was a way to spread both and to bring a peace upon the land that would justify whatever it took to make it happen. The transformation already achieved by the westward movement carried with it a sense of entitlement to the lands still "unsettled."

Indeed, "By 1860 Methodists had adopted a 'Calvinist' understanding of political responsibilities, viewing the state as a moral being and believing Christians as active citizens had to take responsibility for ensuring the highest standards of virtue flourished in civic life."[59] This was a far cry from Francis Asbury's insistence that "Our Kingdom is not of this world." Moreover, "Of all Methodists, it was the triumphalist Republicans—nourished by a postmillennialist creed that celebrated conscience, obedience to a higher law, and a strong sense of social responsibility—who had traveled furthest from the outlook of their church's first, apolitical generation to identifying the arrival of the kingdom of God with the success of a particular political party."[60]

The "higher" claims of civilization and Christianity therefore justified extreme measures to enable them to overcome all resistance. Methodism, especially after the Civil War began, increasingly linked Christianity and patriotism—the cross and the flag, in that order. Bishop Simpson began in 1860 to deliver a series of sermons in which he called upon the faithful to embrace the cause of Union at arms.[61] On April 21, 1861, the *Christian Advocate and Journal* declared, "Hath not he who placed Moses in Mount Sinai to utter law over the wilderness, placed us on this continent to shout the Gospel over two oceans? Will he suffer the mission to be confounded? Hath not he who bound us in one language, laws, and religion, also riveted our states together by the mountains and cemented them by the streams?"[62]

Here were all of the components of the ancient Right of Conquest—a chosen people in the promised land, fighting a just war. Once Simpson proclaimed, "I would say it with all reverence, God cannot do without America."[63] Ironically, in addition to linking patriotism and faith, Simpson achieved a new respectability for Methodists, under the aegis and principles of the rising middle class with all of the attendant values it proclaimed. In 1854, Bishop Simpson had written for the *Annual Report of the Methodist Episcopal Church Missionary Society,* "Providence has clearly designed this country as a land of Protestants; and God has prepared us to receive the nations of the world by the vigour and purity of our civil and religious institutions and by *the successive and vast extensions of our territory*" [italics added].[64] This was a view that John Evans could embrace with enthusiasm and the reason why "John Evans's career exhibits an almost miraculous convergence of religious obligation and capital accumulation."[65]

When John Evans stood on the balcony of the Tremont House in Denver, Colorado Territory, on May 16, 1862, and spoke to the crowd that had come to welcome him as their new governor, he blamed all of their economic woes on the lack of a railroad and spoke to them about Colorado's opportunities and future prospects. He spoke of the territory's prospects as a mining center and the future for farming in the Platte River valley. He had reason to be optimistic. He knew that the Homestead Act would be passed in a matter of days (passed on May 20, 1862) and the Pacific Railway Act would soon become law (July 1, 1862). His speech also revealed something else.[66]

John Evans had not come to Colorado as the result of political ambition. His vision was much larger than governing a territory with the small population Colorado had in 1862. The "go-backs" were numerous with the prospects of more if economic conditions did not change. Evans was there to fulfill the dream he had nourished since before Oreapolis. He was there to secure a Colorado route for the transcontinental railroad, to make Denver into a great city and Colorado into a prosperous territory, decidedly Republican and worthy of statehood. These goals were worthy, and he gave little serious weight to such "impediments" as Native rights to the land. His goals were not merely economic; they were, by the reasoning of the time, divinely justified.

The Pacific Railway Act provided that the government would extinguish Indian land rights in order to create a right-of-way two hundred feet wide through new territories including Colorado. For each mile of track built, the government promised 6,400 acres of land (10 square miles) adjacent to the track. An estimated 20,000,000 acres of public land and $60,000,000 in loans were at stake along the various proposed routes. The primary author of the act was Samuel Ryan Curtis, who had resigned his seat in Congress to join the Union Army. In 1862, he was commanding troops in Kansas and Missouri.[67]

What Evans found when he arrived in the territory was hardly encouraging, but he was determined to secure the transcontinental route for Colorado. He went right to work, determined to make Berthoud Pass the doorway to the Pacific. It was, he said, "designed by the Great Master Mechanic."[68] The Surveyor General, F. M. Case, took a decidedly different view, arguing that the grade was far too steep and that a three-and-a-half-mile-long tunnel would have to be built.[69] But Evans did not give up. He had been named as one of the 158 commissioners of the Union Pacific Railroad (as had General Curtis), and he soon left, on April 18, 1862, to attend the meeting of the Board of Incorporators in Chicago, where he argued for the Colorado route through Berthoud Pass. He returned to Colorado without the endorsement he had hoped for but still determined. His reason for being in Colorado was abundantly clear, and for him and for most of his fellows, supported by conscience, social responsibility, and a higher law.[70]

Notes: Chapter VI

1. Harry Kelsey, *Frontier Capitalist: The Life of John Evans* (Denver: State Historical Society of Colorado and Pruett Publishing Company, 1969), 2. The best brief account of the life of John Evans before he moved to Colorado appears in *Northwestern Evans Report,* pp. 11-18. It is brief, but insightful.

2. Ibid., pp. 1-4.

3. Ibid., pp. 6-7.

4. John Evans Dictations and Related Biographical Material, Bancroft MS, P-L 329, Fol. IV, 12, Bancroft Collection, Bancroft Library, University of California, Berkeley, California.

5. Kelsey, *John Evans*, pp. 9-14.

6. John Evans to Benjamin Evans, January 6, 1836, John Evans Collection, History Colorado, Denver, Colorado.

7. Kelsey, *John Evans,* pp. 14-16.

8. Ibid., pp. 20-29.

9. Ibid., p. 23.

10. Ibid., pp. 28, 246n.

11. Evans Dictations, P-L 329.

12. Ibid. Matthew Simpson was one of the most influential bishops of the nineteenth century. An Ohioan like Evans, he did not start his life with the expectation of writing and speaking. He was a frail child, but he did develop a strong interest in reading. With the encouragement of his mother, he also became absorbed in religious ideas. In 1830, still in delicate health, he decided to study medicine, completing his studies and acquiring his license as a physician in 1833, another reason that Evans would be attracted to him. Shortly thereafter, he was licensed as an "exhorter" in the Methodist Episcopal Church. Initially, his poor health proved to be an impediment to licensing as a minister, but, without ever having preached, he was recommended by the quarterly conference to the Pittsburg Annual Conference. George R. Crooks, *The Life of Bishop Matthew Simpson of the Methodist Episcopal Church* (New York: Harper & Brothers, 1891), pp. 11-30. Because of his health, he was disinclined to follow an itinerant ministry, but over time, his obvious strengths as a preacher and as a theologian served him well within the Church. Preaching, he believed, was for the common people, persuasion its goal, and extemporaneous discourse the most effective method. Ministers, he believed, were a "connecting link" between the rich and the poor. In 1839, he became president of Indiana Asbury University (now DePauw University). In 1848, he was named editor of the *Western Christian Advocate,* and in 1852, he was elected bishop. By then he was a tremendously influential leader in the Church, especially in the Midwest.

13. Robert Donald Clark, *The Life of Matthew Simpson* (New York: Macmilllan Company, 1956), p. 72.

14. Carwardine, "Methodists and Politics," pp. 579-580; Ferguson, *Organizing to Beat the Devil*, pp. 185-217.

15. An important work for understanding the impact of evangelical Christianity in the first half of the nineteenth century, see Nathan O. Hatch, *The Democratization of American Christianity* (New Haven: Yale University Press, 1989), pp. 17-189; and Martin E. Marty, *Protestantism in the United States: Righteous Empire.* Second

Edition (New York: Charles Scribner's Sons, 1986), pp. 13-29, 39-96, 126-134.

16. Carwardine, "Methodists and Politics," pp. 580-581.

17. Ibid., pp. 583-584.

18. *Ibid.*, pp. 585-586; Marty, *Righteous Empire*, pp. 86-95, 97-106; Ferguson, *Organizing to Beat the Devil,* pp. 185-200; Williams, *Religion and Violence,* pp. 131-160.

19. Kelsey, *John Evans,* p. 33.

20. Ibid. This concern about Methodists being affiliated with fraternal organizations is especially interesting in light of John Chivington's Masonic connections. Although, there were anti-Masonic elements within the Methodist Church, the primary reason for its concern seems to have been less about animus against Masons than about worries that such connections would divide the attentions of members, and especially ministers, in ways that would negatively affect their service to the Church.

21. See Alfred Chandler, *The Visible Hand: The Managerial Revolution in American Business* (Cambridge, MA: Harvard University Press, 1977), and Charles Perrow, *Organizing America: Wealth, Power, and the Origins of Corporate Capitalism* (Princeton, NJ: Princeton University Press, 2002).

22. Kelsey, *John Evans,* pp. 35-36.

23. Robert D. Clark, *The Life of Matthew Simpson* (New York: The Macmillan Company, 1956), pp. 106-109.

24. Ibid., p. 109.

25. Kelsey, *John Evans,* pp. 40-47, 49-55.

26. Ibid., p .47.

27. Clark, *Life of Simpson,* pp. 110-118.

28. Ibid., pp. 146-160.

29. Ibid., pp. 189-193; Marti, "Rich Methodists," pp. 266-267.

30. Kelsey, *John Evans,* pp. 56-60.

31. Ibid., p. 68.

32. *Northwestern Evans Report,* pp. 13-14.

33. Kelsey, *John Evans,* pp. 72-74.

34. Helen Cannon, "First Ladies of Colorado—Margaret Gray Evans (Governor John Evans, 1862-1865," *Colorado Magazine*, XXXIX (1962): 18-28.

35. A former student recalled that Simpson's motto was "Read and know. Think and be wise." Crooks, *Simpson*, p. 166. Crooks explored Simpson's view of education at length. Recalling Simpson's inaugural at Asbury of Indiana, Crooks noted, at p. 171, that he argued that "he proceeds to argue that individual character depends on the kind of education received, and that national character depends upon the same cause, and so gathers up a cumulative argument which must have made a great impression upon the assembly."

36. *Northwestern Evans Report,* pp. 14-16; Kelsey, *John Evans,* pp. 81-94; Darius Salter, "The Sand Creek Massacre: Matthew Simpson and the Broken Arrow of Patronage," *Methodist History,* 52 (2014): 209-211.

37. John Evans, *Oreapolis, Nebraska Territory: Its Institutions, Advantages in Site, etc., etc. Plan of the Co., for Building Up the Town, Inducements Offered to Emigrants to Settle There. Bonus for Manufacturers, Tradesmen, etc.* (Chicago: Press and Tribune, 1859); Kelsey, *John Evans,* pp. 104-108; Evans Dictations, P-L-329; John Evans to Margaret Evans, April 20, June 12, 1859, Evans Collection.

38. *Minutes, Kansas-Nebraska Annual Conference, 1859,* pp. 10-11, 14-17. As a member of the Education Committee, Chivington had apparently met with Evans prior to the annual conference. He, Professor George Loomis, and John Evans addressed the conference on the Oreapolis project. The conference passed the following resolution: "Resolved, That we will co-operate with the friends of Education in the establishment of said Seminary at Oreapolis, and that we will exercise control of said Institution provided for in its Charter in the appointment of Trustees." In the *Minutes* for 1860, a report was given on the status of the Oreapolis project (pp. 13-14). By then Chivington had left for Colorado, and William E. Goode replaced him as "Agent of Oreapolis University." *Minutes of Annual Conferences,* VIII, 87. In the copy of this volume in the Methodist Archives at Drew University, a list of appointments for the Kansas-Nebraska Conference is taped in, including this information.

39. John Evans to Margaret Evans, June 12, 1859, Evans Collection.

40. Kelsey, *John Evans,* pp. 108-109.

41. An Act to Incorporate the "People's Pacific Railroad Company" of the State of Maine, Thirty-Ninth Legislature, March 20, 1860, at http://cprr.org/Museum/Pacific_RR_Act_Maine_1860.html.

42. David Haward Bain, *Empire Express: Building the First Transcontinental Railroad* (New York: Penguin Books, 1999), p. 76. Curtis would become a critical player in John Evans's life story. He would resign his seat in Congress to resume a military career as a brigadier general, commanding the eleven thousand troops of the Army of the Southwest in operations in the Arkansas, Kansas, Missouri, Indian Territory quadrangle. See William L. Shea and Earl J. Hess, *Pea Ridge: Civil War Campaign in the West* (Chapel Hill: University of North Carolina Press, 1992), pp. 5-7. Curtis was a capable commander, but too proper to learn the art of self-promotion. He would later command the Department of Kansas, which included Colorado Territory. Chivington would be one of his district commanders.

43. Bain, *Empire Express,* pp. 90, 101.

44. Alexander Saxton, *The Rise and Fall of the White Republic: Class Politics and Mass Culture in Nineteenth Century America* (New York: Verso, 1990), p. 274.

45. Salter, "Sand Creek, Simpson, and Patronage," pp. 210-211; Kelsey, *Evans,* p. 106; Crooks, *Simpson,* p. 359.

46. Crooks, *Simpson,* p. 359.

47. Matthew Simpson, *A Hundred Years of Methodism* (New York: Nelson & Phillips, 1877) is a brief history and commentary on the Methodist Episcopal Church, its history, its doctrines, and its institutions. As such, it provides considerable insight into his conception of the Church and its mission. It does not have the fire or the eloquence of his sermons.

48. James Edmund Kirby, Jr., "The Ecclesiastical and Social Thought of Matthew Simpson." Unpublished Ph.D. dissertation (Madison, NJ: Drew University, 1963). Salter, "Sand Creek, Simpson, and Patronage," pp. 209-212, calls Simpson "the most influential patronage lobbyist among clergymen in all of America." See also Ferguson, *Organizing to Beat the Devil,* pp. 243-244. Even the most cursory review of the Matthew Simpson Papers at the Library of Congress in Washington, DC, confirms the claim.

49. Kelsey, *John Evans,* pp. 109-110.

50. Kirby, "Thought of Simpson," p. 245.

51. Salter, "Sand Creek, Simpson, and Patronage," pp. 211-212; Kelsey, *John Evans,* pp. 110-111.

52. Salter, "Sand Creek, Simpson, and Patronage," p. 211.

53. Victor B. Howard, *Religion and the Radical Republican Movement, 1860-1870* (Lexington: University of Kentucky Press, 2014), p. 19. See the Evans-Scates letters in the *Chicago Journal*, November 8, 15, 29, 1861. See also McMechen, *Governor Evans,* pp. 81-83.

54. Ibid., p. 212.

55. Williams, *Religion and Violence,* pp. 144-155; Hyde, *Empires, Nations, and Families,* pp. 419-421; Belich, *Replenishing the Earth,* pp. 331-345: Daniel Walker Howe, *What God Hath Wrought: The Transformation of America, 1815-1848* (New York: Oxford University Press, 2007), pp. 525-612, 837-855; Richard D. Brown, *Modernization: The Transformation of American Life, 1600-1865* (Prospect Heights, IL, Waveland Press, Inc., 1976), pp. 122-158.

56. Williams, *Religion and Violence,* p. 112.

57. Ibid., p.142. An especially insightful treatment of Methodists and politics within a broad context is found in William E. Gienapp, *The Origins of the Republican Party, 1852-1856* (New York: Oxford University Press, 1987).

58. *Northwestern Evans Report,* p. 13.

59. Richard Carwardine, "Methodists, Politics, and the Coming of the American Civil War," *Church History,* 69 (2000): 582.

60. Ibid., pp. 608-609.

61. Ferguson, *Organizing to Beat the Devil,* pp. 242-245.

62. Several noteworthy books have been published on the impact of the Civil War on religion in America, including Harry S. Stout, *Upon the Altar of the Nation: A Moral History of the Civil War* (New York: Viking, 2006); Mark A. Noll, *The Civil War as a Theological Crisis* (Chapel Hill: University of North Carolina Press, 2006); George C. Rable, *God's Almost Chosen Peoples: A Religious History of the American Civil War* (Chapel Hill: University of North Carolina Press, 2010). All consider the Methodist role in the conflict.

63. Ferguson, *Organizing to Beat the Devil,* p. 243.

64. Quoted in Hempton, *Methodism,* p. 151.

65. Saxton, *Rise and Fall of the White Republic,* p. 274.

66. *Denver Daily Rocky Mountain News,* May 17, 1862.

67. Bain, *Empire Express,* p. 116.

68. *WRMN,* June 27, 1862.

69. Ibid., July 25, 1862.

70. Kelsey, *John Evans,* pp. 126; Samuel D. Mock, "Colorado and the Surveys for a Pacific Railroad," *Colorado Magazine,* XVII (1940): 54-63.

Chapter VII

Colorado's "Indian Problem"

In the 1840s, the mounted warriors of the Cheyennes and Arapahos had few memories of earthen lodges or the constraints and benefits they provided. All but the oldest of them were free from even the memory of such things. What they possessed was a vision of life that muted history and even the warnings of Maheo and Sweet Medicine. What they knew and what they claimed seemed to be what had always been. What was in their present was the only view that mattered. Tradition itself was reshaped yet thought ancient by all save the keepers of wisdom. It could hardly have been otherwise. The grass stretched south in great waves for hundreds of miles. The rivers and creeks were lush with timber. Ponds and seeps were abundant in the grasslands. Bison herds stretched in tens of thousands. Mule deer, elk, antelopes, and bears shared the heart of their world. To the south, the great need to make this life work—horses—beckoned to them. William Bent's Fort on the Arkansas River offered trade goods, and the Cheyennes and their Arapaho allies were masters of trade to the north. The few soldiers who traveled the overland routes posed no threat.

At that moment the warnings of Sweet Medicine from that long ago time at Bear Butte were all but forgotten. "Think before you decide," he had told them. "Everything will be changed forever." When the young Lewis Garrard visited the Cheyennes, he understood the lure of their way despite his ingrained prejudices:

> I thought, with envy, of the free and happy life they were leading on the untamed plains, with fat buffalo for food, with fine horses to ride, living and dying in a state of blissful ignorance. To them, with no other joys than those of the untaught savage, such a life must be the acme of happiness; for what more invigorating, enlivening pleasure is there than traversing the grand prairies, admiring the beauties of unkempt, wild, and lovely nature, and chasing the fleet-footed buffalo—to send the death-abiding arrows, with the musical twang of the bowstring—then partaking of the choice parts, cooked by themselves, by their own fires; and afterward, lying down to enjoy such sweet sleep as is within the comprehension of those only who have traveled and hunted on the lordly parks of the Far West.[1]

But by the time of the Colorado gold rush, all of that was disappearing. The buffalo and other wild game were growing scarcer, the horse herds were dwindling, the grass was disappearing, the trees along the rivers and creeks were mostly gone, the seeps and ponds were drying up, and trade was more difficult.[2] The settlers came to stay in the mountains for the first time, without invitation, and without regard for Cheyenne and Arapaho ways. They built their towns in the wintering grounds of the tribes.[3] Left Hand and Little Raven, the Arapaho chiefs, tried to coexist with them at the camps near Denver. Horace Greeley, the editor of the *New York Tribune,* interviewed Left Hand there and came away impressed only by his "savagery," although even his interview revealed Left Hand to be the wiser man. Even after miners plundered one of the Arapaho villages, raped women and girls, and stole horses, Left Hand controlled his people and prevented trouble. But when William Bent met with the chiefs in the fall of 1859, he warned the Office of Indian Affairs in Washington, "A desperate war of starvation and extinction is . . . imminent and inevitable, unless prompt measures shall prevent [it]."[4]

In fact, Kiowas and Comanches attacked emigrants on the Arkansas route, and some Cheyennes and Arapahos joined them. The result was an initiative originated by William Bent, Left Hand, and Little Raven to negotiate an agreement between the Southern Arapahos and Cheyennes and the U.S. government to protect tribal interests. This led to the misguided and imperfect Treaty of Fort Wise in 1861, signed by a handful of chiefs, including Cheyenne chiefs Black Kettle, White Antelope, Lean Bear, Old Little Wolf, Tall Bear, and Lone Bear, and Arapaho chiefs Little Raven, Storm, Shave Head, and Big Mouth, by which they accepted a small reserve extending north from the Arkansas River to Sand Creek and west to a point just east of Booneville.

The rub was that only three Cheyenne manhao participated in the negotiations, and they insisted that the treaty's provisions would be binding on them alone because they had no authority to speak for the rest of the tribe. Similarly, the important voices of Left Hand and Friday were missing from the agreement. The language of the treaty made it clear that it applied only to "the Arapahos and Cheyennes of the Upper Arkansas." It also plainly stated that the treaty did not include any cession of lands north of the South Platte. That meant that Cheyenne and Arapaho land rights north of the South Platte—where most of the settlements were located—were still intact. As written, the treaty was bound to cause trouble.[5]

Almost certainly, John Evans had given the matter of Indian affairs little thought when he arrived in Denver in May 1862. Even though his job involved ex officio responsibilities as Superintendent of Indian Affairs for Colorado, policy was set in Washington and agents were responsible for carrying it out. His role would be supervisory and hardly a matter of great concern. He carried with him thoughtless images and assumptions about "Indians." The ideas he held were about a vague "them." He gave little thought to Cheyennes or Arapahos or Utes as people or as major factors in his mission as governor. He assumed, as a matter of course, that the "higher purposes" of settlement and development would control outcomes. That meant practically that he saw his role as managing the dispossession of the tribes in order to open lands for settlement.

Evans's essential paternalism was evident in his first contacts with the Cheyennes and Arapahos. Two days after his arrival in Colorado, he witnessed a victory dance of a party of Arapahos, Cheyennes, and a few Sioux returning from an attack on the Utes with six scalps. What he saw confirmed his belief in their essential barbarism, and he lectured them like children on the senselessness of their ongoing conflict with the Utes. The Arapahos and Cheyennes interpreted his words as support for the Utes in a conflict that had nothing to do with whites. The day after, he received a delegation of Utes and parleyed with them. A fight was narrowly averted between the tribes, and the Utes told Evans that "the best thing that could be done with an Arapaho or a Cheyenne was to kill him."[6]

Even then, Evans was more dismissive than concerned. He had a railroad to build, a metropolis to construct at Denver, economic growth to promote, a state to create, and political and personal ambitions to realize. John Evans's attentions were simply directed at other matters he deemed more important during his first year in office as governor. For one thing, he was disappointed in both Colorado's economy and its laws. He spent some of his time traveling to see the territory, and he had hoped to postpone the legislature's meeting until February 23, 1863. He was not allowed to do this, but when the legislature convened in July 1862, Evans had handed them a busy agenda, consolidating counties, redrawing legislative districts, revising mining laws, revising the territory's militia law, offering a new law that could secure a claim on every newly discovered lode for the use of schools, seeking passage of a corporation act, appointing a committee to draft a "full code of Statute Law," and proposing measures relating to taxation, probate law, a territorial prison, with federal subsidy, and new treaties with the Utes, Apaches, Kiowas, and Comanches within the territory. At that point, he still assumed that matters with the Cheyennes and Arapahos had been settled. The legislature responded enthusiastically.[7]

During the session, Evans received word that his daughter, Margaret Gray Evans, only five years old, had died of scarlet fever in Evanston.[8] He made plans to return to Chicago in August. He busied himself in the meantime exploring the route for the transcontinental railroad. On August 18, 1862, he departed to make his case for a Colorado route in Chicago and to prepare to move his family to Denver. In October, 1862, Evans went to Washington to ask for more troops in the wake of the Minnesota Uprising. He visited with Commissioner Dole and talked with him at length about the troubles between the Utes and the Cheyennes and Arapahos. In November, he left with his family for Denver. Initially, they moved into the Tremont House until he could build a home. In April 1863, the family moved into their new home at the corner of Fourteenth and Arapahoe Streets. In June, his wife gave birth to another child. During this time, he was already exploring investment opportunities, and, in fact, brought several individuals to Colorado, including Bishop Matthew Simpson, to discuss investments.[9]

Evans also continued his strong support of the Methodist Church. He found Colorado's churches still receiving support from the national Missionary Society, and he immediately set to work improving the situation. He was instrumental in bringing the Reverend Oliver A. Willard to Denver to preach. Willard was another product of Evanston, Illinois, and the brother of Frances E. Willard, the founder of the Women's Christian Temperance Union. Chivington described him as a young man "of very frail physique, but of giant intellect and most remarkable gifts." He said, "Willard could preach equal to any young man I ever heard."[10] Mrs. John Evans shared this assessment. Willard and his young wife, whose father was a minister and professor at Garrett Biblical Institute, traveled with the Evans family to Denver in the fall of 1862.[11]

On July 10, 1863, the Rocky Mountain Conference was formed. On July 21, Bishop Edward R. Ames, who presided over the organization of the conference, urged that a new brick church be constructed in Denver. John Evans contributed $1,000 to the project that day. On July 22, 1863, Willard's church (still meeting in its temporary quarters) was incorporated as the First Methodist Episcopal Church in Denver. The papers were drawn up in the governor's office, and Evans was one of the incorporators. Evans was already planning to build a university as well.

The first planning sessions were held in the fall of 1862. Evans donated the land for the university across the street from his home, and a contract for its construction was let in June 1863.

The one thing that was incompatible with his goals, as he understood them, was his responsibility to manage and protect the interests of the Indians. At first, he appeared to believe that reconciling the two would pose no large problem, but Indian affairs not only proved to be more complicated than he suspected, but also they directly threatened his economic and political plans. Rumors of Indian raids along the Platte created unease in the settlements, so much so, that in July 1862, the *Denver Daily Rocky Mountain News* proclaimed that "it is time the red skins learned to behave themselves, they are paving the way for extermination faster than nature requires, and need another General Harney to regulate them."[12]

Evans does not appear to have shared the sense of danger that the settlers did at that point. Instead he made proposals for extinguishing the land claims of the Utes, Comanches, Kiowas, and Apaches, and prepared a plan for settling the Cheyennes and Arapahos on the Sand Creek reserve. He proposed (a) holding a few chiefs responsible for the actions of all, (b) allotting land to Indian families, (c) encouraging farming and stock raising, and (d) educating children. He explained to Commissioner William Palmer Dole in August 1862, that civilization could come only "by suspending the wild influences of their aboriginal state and condition in their children."[13]

As he explained years later, he believed the Indians had to be taught the "proper doctrine" that "they had a right to hunt on the land, but that right must be subject to the higher occupation of the land for a larger population and for civilization."[14] Still, in October 1862, after he returned from his trip to his meeting of the board of directors of the Union Pacific Railroad, and another to Washington, he wrote Commissioner of Indian Affairs Dole that "we have but little danger to apprehend from Indian hostilities. . . ."[15] Two developments changed his mind.

The first was the Minnesota Massacre, which made national news in August 1862, only weeks after the passage of the Pacific Railway Act, when the Santee Sioux commenced a war in Minnesota. Evans later claimed that Colorado's Indian troubles were "the legitimate consequence of the teaching of Little Crow, the head of the Siouxs [*sic*] in Minnesota, and not from any local contest that we had with the Indians, because the settlers generally treated them pretty nicely, and did the best with them that they could."[16] Settler casualties in Minnesota were high. Five were killed on August 17, and by the end of the following day, four hundred settlers had been slain. The war ended quickly in Minnesota, with General Henry H. Sibley driving a divided resistance west. More than 2,000 Sioux were captured. Of those, 308 were condemned to death by a military commission. Lincoln personally reviewed the trial records and reduced the number to 38, who were hanged on December 26, 1862, in the largest mass execution in American history.[17]

Sioux survivors, driven permanently from Minnesota, fled west into Dakota Territory. The conflict created a sensation among both western settlers and people living in the East. Yet, when Colorado's troop strength was reduced further, Evans complained about its economic impact, but played down the prospect of Indian troubles. In this assessment, he was backed initially by the *Rocky Mountain News*. The *News* declared on January 15, 1863, "It is useless to think of retaining twelve hundred cavalry and still a greater number of infantry, lying here comparatively idle." Still, continuing reports of murdered settlers in Minnesota underscored Colorado settlers' sense of isolation and caused them to look at the Colorado tribes with greater apprehension.

On January 29, 1863, just two weeks later, the *News* reflected public concerns, writing, "Were the troops removed, we fear the Indians would take advantage of their absence to renew, in our midst, the horrors of the Minnesota massacre. And at any rate the fact that there were not troops here sufficient for our protection would greatly retard emigration and materially effect [*sic*] the prosperity of the Territory." In 1863, Charles S. Bryant and Abel B. Murch published a book entitled *A History of the Great Sioux Massacre by the Sioux Indians* that demonstrated that old ideas were alive and well. "It is a conflict of knowledge with ignorance, of right with wrong," they wrote. "The inferior race must recede before the superior, or sink into the common mass, and, like the rain-drop falling upon the bosom of the ocean, lose all traces of distinction."

They returned to ancient arguments:

> Again we come to the great law of right. The white race stood upon this undeveloped continent ready and willing to execute the Divine injunction, to replenish the earth and SUBDUE it. The savage races in possession of it either refused or imperfectly obeyed this first law of the Creator. On the one side stood the white race in the command of God, armed with his law. On the

> other, the savage, resisting the execution of that law. The result could not be evaded by any human device. God's law will ever triumph, even through the imperfect instrumentality of human agency. In the case before us, the Indian races were in the wrongful possession of a continent required by the superior right of the white man. This right, founded in the wisdom of God, eliminated by the ever-operative law of progress, will continue to assert its dominion, with varying success, contingent on the use of means employed, until all opposition is hushed in the perfect reign of the superior aggressive principle.[18]

Bryant and Murch built their account of what happened in Minnesota around this theme, wrapped in the idea that Christianity had the right to assert the principle by blood if necessary. Whether John Evans ever read the book, the ideas would be embraced by him. In the short term, however, the practical Evans proceeded with plans to move all of the Cheyennes and Arapahos onto the Sand Creek reserve. He expected them, he wrote Commissioner Dole, on February 26, 1863, to "quietly accept under the Treaty if the Department will aid in the matter."[19] At that point he was more concerned about dealing with other tribes—Comanches, Kiowas, Plains Apaches, and Utes. When delegations were sent to Washington that spring, the Cheyennes and Arapahos who went were added at the last minute as an afterthought. Left Hand, who hurried to join the delegation, found that it had already left when he arrived at Fort Lyon. He was angry over the perceived insult.[20]

The second development was a legal one—and the decisive one for Evans. In December 1862, Samuel Browne, the U.S. District Attorney for Colorado, complained to the Secretary of the Interior that the Treaty of Fort Wise failed to define the boundaries of ceded lands, which was creating problems in the courts. On February 22, 1863, Dole advised Browne that the lands ceded extended from the South Platte to the Arkansas. With this information in hand, Browne halted land surveys north of the South Platte and published the boundary limits in the territory's newspapers.[21] On April 10, 1863, Evans challenged this interpretation, warning Dole that if the interpretation was not changed, "we are liable to have an Indian war on our hands." Now, for the first time, he reported depredations and claimed that the Cheyennes and Arapahos were planning to drive the whites "off of what they claim to be their lands." He begged Dole to change the interpretation "to give us authority to avert this threatened repetition of the Minnesota war. . . ."[22] Other officials joined the chorus, although there was little evidence to support the claims of Cheyenne or Arapaho hostility.[23] In May, Dole buckled under the pressure and instructed Evans "to adopt such a kind of policy as may be found expedient."[24]

Browne challenged Dole's decision and predicted that if the commissioner did not secure a new treaty "we may have trouble with these bands."[25] The normal spring and summer movements of the tribes fed the rumor mill as did reports of General Sibley and General Alfred Sully leading expeditions into Dakota Territory to mop up Santee Sioux who had fled Minnesota and to overawe the Lakota.[26] Evans also became embroiled in a quarrel with a man named John W. Wright, who was sent to survey the Sand Creek reservation. Evans pressured the Indian agents to provide information concerning the mood of the Indians, and planned a conference with the Cheyennes and Arapahos for September 1, 1863.[27]

As early as June 24, 1863, he told Dole that while he had "little fear" of the Arapahos, he was certain that the Cheyennes were "meditating war."[28] It was a rough summer, and the tribes suffered from lack of water and grass and from the spread of diphtheria and whooping cough. It was true that the Cheyennes, in particular, were sullen and uncooperative. They understood what Evans wanted and found it unacceptable. Rumors fed Evans's worst fears, especially with reports that the Lakota were sending pipe bearers to the Cheyennes and Arapahos following Sully's fight with Santees and Yanktonais at Whitestone Hill in August 1863.[29]

Evans's planned conference never took place. He found only four lodges of Cheyenne at the conference site. Elbridge Gerry did find a large encampment on Beaver Creek. The Cheyennes expressed a willingness to meet with Evans, but said that sickness prevented them from moving. Even then, Black Kettle was too sick to leave his lodge. The chiefs were united in denouncing the Treaty of Fort Wise as a "swindle," and when Gerry told them that the governor wanted them to live like white men, Bull Bear of the Dog Soldiers told Gerry, "You tell white chief, Indian maybe not so low yet." They were also still upset over the death of Little Heart at Larned. The mood was so sullen in the camp that when Bull Bear agreed to talk to Evans, his fellow Dog Soldiers refused to allow him to go. Gerry reported to Evans his failure and his pessimism.[30]

The governor's handling of the arrangements was clumsy and inept, and he paid little attention to the reasons the tribes provided for not attending. Evans, and others in authority, never understood the ordinary seasonal movements of the tribes—or seriously tried to learn. This meant that any activities that brought Cheyennes or

Arapahos closer to settlers were interpreted as threatening. Large tribal gatherings were seen as preparations for war. Small groups were regarded as war parties. Ordinary trade, buffalo hunting, coming out of winter encampments in the spring or going into winter encampments in the fall all had sinister meanings to whites the Indians encountered. Evans saw anything out of the ordinary (from his point of view) as evidence that war was inevitable.

His planned conference in September was a clear case in point. It was scheduled at a time when the tribes were holding tribal ceremonies and preparing for the winter. More importantly, 1863 had been a difficult year with diptheria and whooping cough. Most importantly, after Gerry's report, Evans simply seemed to give up. He was in a position to say that he had tried, at the least. What is not clear is what he intended for the future at that moment.[31]

On September 22, 1863, Evans wrote a half dozen letters expressing his fears. Yet, in a letter to Dole, on October 14, he noted "a period of quiet among the Indians, and a general feeling of security from danger in the public mind."[32] He even suggested that the "wisest policy" was to encourage the tribes to be scattered into small groups. For those who understood tribal patterns the "period of quiet" was predictable. As late as November 2, 1863, Evans advised Agent Colley that he was "well satisfied that until we are ready for them on the Reservation they will do better to be out after game."[33]

Governor Evans also placed a priority on negotiating a treaty with the Utes, and after his failed mission to the Cheyennes, he turned his attention to them. His impression of them seemed favorable from the beginning, and it did not escape notice that they were situated on lands more likely to have mineral resources and settlement potential than Cheyenne and Arapaho ranges. In fact, many of the Colorado settlements were on the lands held by the Tabegauche Utes. In their case, Evans's decision to send the Ute chiefs to Washington had paid off. Their chiefs, especially Ouray, returned to Colorado impressed by white power. Ouray was also paid a salary, earmarked for an interpreter. The treaty was important enough that John G. Nicolay, Lincoln's secretary was sent to observe the negotiations, and Simeon Whiteley, a Lincoln loyalist who was also a newspaper editor, was named as agent. Whiteley would serve not only as Ute agent, but also as an operative of the Republican Party, as political leadership looked to the possibility of a statehood movement in 1864. Michael Steck, the Superintendent of Indian Affairs in New Mexico, was also present.

At Conejos, on October 7, 1863, with great fanfare provided by the Utes themselves, the chiefs signed a treaty giving up their claims to New Mexico, the Front Range, and the San Luis Valley, in exchange for a reservation in the Gunnison Valley and $20,000 in trade goods and provisions for a period of ten years. Evans was elated, but some of the Utes who were not included, including those at the Middle Park Agency, were unhappy with the result and demonstrated their discontent dramatically enough that Agent Whiteley had abandoned his post well before the negotiations at Conejos. Lafayette Head was appointed as the new Ute agent. The governor had his prize, however, and, he hoped, security for most of the mountain towns and mining districts. Nicolay believed that Evans would be needed in Washington to complete the treaty. In a cryptic note to President Lincoln on October 12, Nicolay wrote, "Please delay any opinion as to Governor Evans until you hear from me."[34]

On November 7, after reports of horses stolen by Arapahos near Denver, Evans requested that Chivington try to recover the horses, but told him "to proceed in such careful and prudent manner as to avoid any collision with the Indians or causes of ill feeling that is consistent with the performance of the duty required."[35] That same day, Evans received a report from Robert North, an eccentric white man who had lived among the Arapahos, of a secret plan among the tribes to commence a war in the spring. North provided what Evans wanted or feared.[36] From that time forward, Evans was convinced that war was certain, although other reports were not as convinced of imminent danger.

Evans had other reasons to believe the worst. On September 5, 1863, while Evans waited for Gerry's report, the Union Pacific, Eastern Division, began to lay track at Wyandotte, Kansas. This gave Evans an added sense of urgency about the "land question." While in the East that December, he attended a meeting of the "Managers of the Pacific Railroad" in New York. He returned to Denver, believing that a Colorado route for the railroad was still possible.[37] This meant that the Indian question needed to be resolved quickly. On December 14, he wrote Secretary of War Stanton outlining a plan for Colorado's defense and justified it on the basis of "extensive depredations recently committed" which forced him "to apprehend serious difficulties early in the coming spring."[38] Yet, on December 20, he wrote an interesting letter to Commissioner Dole, telling him that the Cheyennes and Arapahos "utterly refuse" to accept the Fort Wise treaty and asking permission to negotiate with the tribes for another reservation site. Unfortunately, he never pursued this idea.[39]

While Evans grappled with territorial issues, Chivington wasted most of 1863 in petty quarrels with other military officers. Rumors had spread in 1862 from New Mexico that regular army officers Captain William H. Lewis and Captain Asa B. Carey were responsible for the seizure of the supply train at Johnson's Ranch during the Glorieta campaign. New Mexico sources claimed that Chivington wasted hours before deciding to make the attack, and that he was "strutting about in plumage stolen."[40] Other sources claimed that Captain Samuel Cook deserved the credit for the victory at Apache Canyon the day before. One thing that was certain was that Captain Cook was bitter over what had happened in New Mexico. Even the *Santa Fe Gazette* said flatly that "the charge made by Capt. Cook in Apache Canyon was as brilliant a feat as has been performed by any body of men of the same number since the war began, yet we see little or nothing said about it by our Denver neighbors."[41] The *Gazette* also pointed out that while the burning of the wagons at Johnson's Ranch was important, it was not "a regularly devised military plan." Chivington stumbled onto the supply train, the paper said, and left the actual plan—and Slough at Pigeon's Ranch—in jeopardy. "But for this General Chivington has been manufactured into a hero."[42] Before year's end there would be charges that Chivington and others had conspired against Colonel Slough and perhaps planned to kill him.

More troubling were Chivington's conflicts with other officers in his command, from Lieutenant Colonel Tappan down to Captain Cook and several junior officers. Initially, his most serious quarrel was with Colonel Jesse Leavenworth, the commander of the Second Colorado Cavalry, who was stationed at Fort Larned. Leavenworth deplored the inactivity of the troops in Colorado and suggested that most of the troops were there for the profits of speculators. He claimed that four companies could defend Colorado and the overland routes. The rest, he said, were there "to protect new town lots, and eat corn at $5.60 a bushel."[43]

In the spring of 1863, Leavenworth saw a potential conflict building on the Arkansas between Fort Lyon and Fort Larned. Despite orders to cooperate, Chivington specifically ordered Tappan, who was commanding Fort Lyon, not to support Leavenworth. When Tappan defied his orders and marched to Leavenworth's aid, Chivington removed him from command at Fort Lyon and shipped him off to Fort Garland, a far less important post. During this quarrel, an incident occurred at Fort Larned, in which a sentry shot and killed Little Heart, a young Cheyenne, who tried to ride down the sentry. Leavenworth managed to prevent an incident, and the chiefs concluded that the shooting had been justified.[44] Leavenworth protested, ironically at a time in August 1863, when a group of officers in the First renewed efforts to secure Chivington's promotion. As a result, an officer was dispatched to inspect Colorado. He produced a devastating report on the state of Chivington's command. Military discipline had virtually collapsed. "The Commanding General is astonished, to learn that such a state of things exists and insists that the abuses be at once corrected."[45]

In spite of this sorry report, Chivington was able to save himself and to have Leavenworth removed from command based on irregularities in the organization of his regiment. He also caused another ruckus by refusing to move to the assistance of General James B. Carleton in New Mexico when ordered to by headquarters, but his main target remained Lieutenant Colonel Tappan, who he banished to Fort Garland in central Colorado, away from the Arkansas route. He made life miserable for Tappan during the rest of 1863, primarily involving the conduct of troops involved in the pursuit of the Espinosas, a family that was murdering citizens in Tappan's area. At the end of the year, Chivington requested that Tappan be mustered out "for the benefit of the service."[46] But Tappan had connections, too, and Samuel Robbins, the Chief of Cavalry of Colorado, gave Tappan a favorable report. Robbins was threatened, but held his ground.

Tappan would continue to be hounded by charges and accusations from his District Commander even after the Department of Kansas was created. Of course this led to a division among the officers and even within the ranks. Many saw Chivington as a grasping, vindictive man and chafed under the ongoing inactivity of the regiment. In New Mexico, General Carleton was moving on the Navajos; in Utah, General Patrick Edward Connor was launching an expedition against the Shoshoni, but the only real fighting in Colorado was within the First Regiment itself. In fact, Hiram Pitt Bennet, Colorado's congressional delegate, suggested, on September 5, 1863, that a Colorado regiment could be spared to support Connor.[47] As late as February, 1864, the rumor was circulating as far away as Fort Laramie that Chivington was being ordered to Washington "to answer the charge of incapability of holding office." A soldier wrote his sister, "It has been reported that his men are undiciplined [*sic*] that he can do nothing with them at all, that he allows them to go about the City dressed in citizens clothes and 'many other things prejudicial to good order and military discipline.'"[48] Chivington added no laurels to his record in 1863.

With first movements in the spring of 1864, most of the Cheyennes and Arapahos were east of the mining camps near the headwaters of the Smoky Hill and Republican Rivers and moving farther east. Of course, spring forays were launched as always to locate buffalo, grass, horses, and other necessities. These parties were small, well-mounted, and determined to assert dominance over essential resources as the horse culture always had, and included forays against the Utes. They posed little direct threat to whites, but their very presence raised fears among the settlers. On April 7, General Curtis was advised that cattle had been stolen from a government contractor in Denver. Curtis ordered Chivington, commanding the District of Colorado, to pursue the thieves. Curtis also sent messages to General Robert Mitchell and Colonel William Collins. Both Mitchell and Collins were skeptical of the reports, but Chivington immediately blamed the Cheyennes and put a force into the field commanded by Lieutenant George Eayre. No evidence existed to prove that a theft had actually taken place, but Chivington advised Curtis that Cheyennes were responsible.[49]

Troop movements prompted more rumors of more depredations. Major Jacob Downing, Chivington's bulldog district inspector with an intense hatred of Indians, struck a village and burned the camp when the inhabitants fled without a fight. Later, a group of Cheyenne Dog Soldiers, planning to join a raid against the Crows, picked up four stray mules. When the owner met them, the Dog Soldiers demanded a reward for returning them. As a result, the owner went to the military, and a force under Lieutenant Clark Dunn, another of Chivington's more aggressive officers, took the field. Near Fremont's Orchard, Dunn got into a running fight with the Dog Soldiers. In neither case was there any evidence of intent on the part of the Cheyennes to move against whites.[50]

These episodes were enough to convince Evans that his predictions of a war "were too well founded to justify indifference."[51] The cautious Curtis issued orders on April 18, 1864, that troops "try to prevent irritations of Indian difficulties."[52] By then, Lieutenant Eayre, who had not been heard from, had skirmished with two separate camps and burned them when the Cheyennes fled. Eayre later reported to Chivington that the Cheyennes had stolen the contractor's cattle and "that they meditate hostilities against the whites."[53] Major Downing also advised Chivington, "Everything indicates the commencement of an Indian war."[54]

On the other hand, several officers reported that the Cheyennes were frightened and anxious to maintain good relations with whites. Elbridge Gerry reported on April 14, 1864, that the tribes were unaware of any sorties against whites, and John Prowers, an Arkansas valley rancher married to the daughter of One Eye, told Colley on April 19, that the Cheyennes had no intention of joining a war.[55] Captain David Hardy recovered fifty head of cattle that had been found by the Cheyennes, and he reported the Indians "very frightened." Captain Samuel Cook wrote Chivington's adjutant on April 22 that "the Indians are very much alarmed and appeared to be very anxious to keep on good terms with whites."[56] Other commanders could find no trace of Indian hostility. The evidence was far from convincing that a war was planned by the Cheyennes and Arapahos.

Evans, however, picking and choosing his sources, believed he had the evidence to make his case. Then, Curtis advised his commanders that he needed troops urgently. Already supporting Union operations along the Red River against Confederate troops, he now expected William Clarke Quantrill's guerillas to move into Kansas and trouble from the Kiowas below Fort Larned. On April 28, 1864, Curtis ordered Chivington to move all the forces he could spare to the "extreme South East of your district" because of the Confederate movements in Texas and the Indian Territory.[57] Chivington reacted by requesting permission to call out the militia and asking that he be allowed to launch a raid into northwestern Texas.

He wrote, "If there should be further Indian troubles, *which does not seem probable* [italics added], the militia are armed and can take care of them." This came only days after Evans had requested more troops and after Chivington had learned of a Cheyenne raid on the Platte route west of Julesburg. Chivington played down the threat. He suggested calling out the militia, adding, "Don't think they will be needed but the possibility they may."[58] Even the *Weekly Rocky Mountain News*, said, on May 4, "this Indian war was 'a heap of talk for a little cider.' White men have undoubtably been the aggressors."[59] Evans, by contrast, continued to urge support against an imminent Indian war.

Major Downing, ever the aggressor, was anxious to pursue the matter of Indian hostility, as well. While Chivington prepared to move into southeastern Colorado as Curtis commanded, Downing took the field. On May 1, 1864, he captured and tortured a Cheyenne, who agreed to lead the troops to a village at Cedar Bluffs. On May 3, Downing attacked. He killed several before the survivors escaped into a draw and managed to hold him off. Downing was very pleased with himself, and wrote Chiv-

ington, "I believe now it is but the commencement of war with this tribe, which must result in their extermination."[60] Evans agreed. Chivington ordered troops to the Arkansas, leaving one company at Fremont's Orchard on the advice of General Curtis to keep them there "till we know Indians will remain quiet."[61]

Lieutenant Eayre was still in the field, and reports from Captain J. W. Parmetar at Fort Larned and General Robert Mitchell expressed doubts about Indian hostilities.[62] Evans was now demanding that Colorado's troops be returned from Kansas to prevent the settlements from being wiped out.[63] At mid-May, Eayre materialized, reporting that he had been attacked by Cheyennes and had weathered a seven-and-a-half-hour battle.[64] What had happened was much more serious. On May 16, Eayre had killed two chiefs who rode out to parley with him, Lean Bear, one of the most prominent peace chiefs, and Star. Black Kettle eventually managed to stop the fight that followed, although Wolf Chief said that it was a long time "before the warriors would listen to him. We were all very mad."[65]

The murder of Lean Bear and Star resulted in a series of raids between Fort Riley and Fort Larned the following day, but at a gathering shortly afterward, most of the Cheyennes opposed war.[66] More importantly, only one man was killed on May 17, Samuel D. Walker, at John J. Prater's trading post on the stage road at Cow Creek near Salina, Kansas. The Cheyennes' vengeance consisted primarily of running off stock. On June 4, the *Junction City Smoky Hill and Republican Union* reported that apart from the death of Walker, "it has turned out that no settlers were massacred, no houses burned, [and] no villages sacked."[67] The Cheyennes took horses, mules, and cattle, but hurt no one in the other attacks along the route in Kansas and destroyed no property. Even with these restrained strikes, the only attack by Indians in Colorado was the incident on the Platte route in April.

On May 27, 1864, the *Black Hawk Daily Mining Journal* reported that the Indian war had blown over for the moment. "Col. Chivington says the Platte route was never more free from Indian insolence, than at present." Chivington said that most of the Indians were moving in the direction of Fort Larned and that the Sioux were "very friendly or afraid, which amounts to the same thing." The First Regiment, Chivington claimed, was "concentrating at Ft. Lyon, for a raid into Texas." The *Journal* noted, "We rejoice that the boys are to be relieved from their long and killing inactivity, though we confess to little faith in raids in general, and raids into Texas in particular.—The Colonel is evidently seeing visions and dreaming dreams of Secesh [Confederate] stock and plunder including material for a regiment of disaffected Texans, and perhaps one of 'unbleached Americans.' In which case, it would be just to call these visions of the Colonel highly colored."

On June 7, 1864, Chivington finally left Denver for the Arkansas, more than a month after he was ordered south. When he arrived at Fort Lyon on June 11, he advised Curtis that while he believed that the Kiowas and Cheyennes intended to fight and "will have to be soundly thrashed before they will be quiet," he could keep the route between Larned and Lyon clear "of Indians and Robbers & if the Major General directs, I can make a campaign into Texas or after Indians on Smokey Hill & Republican."[68] Chivington obviously believed he had matters well in hand, this only days after Evans, on May 28, had begged Curtis not to leave Colorado defenseless. "Now we have but half the troops we then had and are at war with a powerful combination of Indian tribes who are pledged to sustain each other and to drive the white people from their country."[69] In June, a Cheyenne named Spotted Horse met with Evans to explain the Cheyenne side of the story, but Evans was still skeptical.[70] On June 10, the last company of the First Cavalry departed Camp Weld for the Arkansas.

At that point, then, the leaders were divided. Evans was promoting the idea of imminent danger, demanding "a severe chastisement," while assuring Dole that "All that can be done by prudence to keep others from joining in the fray should be done while the military bring the others to terms."[71] Curtis and other officers in the Department of Kansas were still convinced that matters, while tense, were under control. Chivington had moved his troops into southeastern Colorado. When pressed by William Bent to move quickly to assure peace, Chivington replied that if war did come "the citizens would have to protect themselves."[72]

The day after the last troops left Denver for the Arkansas, June 11, three riders charged into Denver to report Indian attacks near the city. The Hungate family—a man, his wife, and two small children—had been murdered at the ranch of Isaac P. Van Wormer. Evans was frantic. He wired Secretary Stanton that Indian hostilities had commenced. He reported "extensive Indian murders" had been "reliably reported" within twenty-five miles of Denver to Commissioner Dole. He demanded that Curtis return "the whole regiment" to defend the settlements.[73] Inexplicably, the mutilated bodies of the Hungates were displayed on the street in Denver, heightening the dread and anger. Denver already was on the verge of panic when

on June 15 reports reached Denver of a large party of Indians moving on Denver.

Fear took command, with citizens rushing into the streets and taking refuge in the Denver Mint and the upper story of the Commissary building on Ferry Street. Men broke into the military warehouses and stole guns and ammunition. Through the night, chaos reigned.[74] It turned out that the Indian army was a herd of cattle being driven toward Denver by Mexican cowboys, but hysteria was the order of the day.[75] Evans was caught up in it himself. His dispatches to Stanton, Dole, and Curtis were frantic and exaggerated. Evans did pull himself together and produce in a matter of hours a plan of action. He demanded that the First Colorado be returned to Colorado. He proposed to organize the militia under federal authority. He introduced the idea of a one-hundred day regiment for service against the Indians. He proposed a major offensive against the tribes. He proposed that friendly Indians be gathered at "places of safety." On June 15, he wrote Dole a lengthy report arguing that the Indians had been the aggressors in the spring raids, while acknowledging that some opposed the fighting.[76]

His plan had a certain logic. If the peaceful Indians came in and were treated well, those inclined to resist might follow suit and the war end. The responses he received from Dole and Curtis were tepid at best. Curtis was also receiving correspondence from other commanders that conciliation was the best course. Dole was receiving similar reports from the Indian agents. The best course, T. S. McKenny, Curtis's inspector general, advised was "to try and conciliate them, to guard our mails and trains well to prevent theft, and stop these scouting parties that are roaming over the country who do not know one tribe from another, and who will kill anything in the shape of an Indian. It will require but few murders on the part of our troops to unite all of these warlike tribes of the plains."[77]

Nathaniel Hill, a professor of chemistry from Brown University who would build a fortune in Colorado as the result of improved smelting techniques and serve one term as United States Senator from Colorado, had been in Colorado only a few days when he wrote, "Rumors are floating around every day of some Indian depredation; but when you resolve it all down to simple fact, it amounts to a few soldiers killed in April, one family murdered a few days ago . . . and numerous little thefts." Of Evans, Hill wrote, "The Governor is a very fine man, but very timid, and he is unfortunately smitten with the belief that they are to have an Indian war."[78] Curtis agreed with that assessment, which set Evans off. He demanded that Curtis show that he was wrong about the threat. Curtis shot back that "while prepared for the worst, we may not exert ourselves in pursuit of rumors. . . . [H]owever much we may have reason to apprehend a general Indian war we should not conclude them as such a thing in actual existence before doing all in our power to prevent such a disaster."[79] On June 20, Major Henry Wallen expressed the view that war could still "be prevented by prompt management."[80]

Evans, for his part, was frantic, regularly adding telegrams and letters to the files of Curtis, Stanton, Dole, and even General James H. Carleton in New Mexico. The settlers, already suffering from the effects of spring floods, lived on a steady diet of rumors and believed the worst. The only question was who to blame, and Evans was increasingly blamed by many. Additional urgency was added when Congress passed an enabling act for Colorado statehood, and a constitutional convention had been called for July—a critical matter within itself, but doubly so in the context of the "Indian problem." The Indian troubles also endangered his plans for a Colorado route of the transcontinental railroad. Colorado's economy was in trouble. He had to do something.[81]

On June 26, 1864, General Carleton wrote Evans to advise him that he was in the field against Apaches, but he urged Evans to avoid war with any tribe "altogether" if possible. When a war "is commenced it should be commenced because they have been the aggressors and are clearly in the wrong." He advised Evans on his views of fighting Indians, but he said, "I mention these matters to your excellency, so that all efforts for peace may be resorted to before war is resorted to."[82] On June 27, the next day and well before he had time to receive Carleton's letter, Evans issued his proclamation "To the Friendly Indians of the Plains," inviting Indians disposed to peace to come in to places of safety near military posts."[83] William Bent, when he learned of the proclamation, escorted a party of Cheyennes into Fort Larned to discuss the proclamation with Captain Parmetar, the dissolute commanding officer. At the least, they left optimistic about maintaining peace.[84]

The proclamation was bound to fail, however. All of the problems were east, concentrated either on the Arkansas near Larned in Kansas or on the Platte. Moreover, General Curtis had issued orders restricting Indians from congregating at military bases. Evans was clearly nervous, but the ante was upped on July 2, 1864, when the Congress passed new legislation that raised the governor's hopes for a Colorado route for the transcontinental railroad when it authorized the Union Pacific Eastern Division to meet the Central Pacific "provided it reached

the hundredth meridian before the Union Pacific line out of Omaha did," according to Evans's biographer.[85] This increased the urgency of resolving the Indian troubles in order to clear the way. Evans saw himself in a race, and his future was the prize.

At the same time, Chivington, who had done virtually nothing that he had been asked to do by Curtis, had returned to Denver late in June, ostensibly to help restore order there although there were no troubles to quell. He was now talking fight. He wrote Curtis on July 5, 1864, "My judgment is that the only way to conquer a peace is to follow them to their settlements & then chastise them."[86] On the other hand, the Cheyennes and Arapahos were convinced that "the Big War Chief in Denver had told his soldiers to kill all their squaws & pappooses. . . ."[87] Special Agent H. T. Ketcham wrote Evans on July 1, that he had heard these charges, adding, "But the killing of defenceless women, and innocent helpless children for the crimes of their fathers, is so barbarous, so contrary to the practice of civilized warfare, So revolting and so shocking to humanity, that I cannot believe that Col. Chivington whose courage, benevolence, piety & patriotism are unquestioned, ever issued such an order."[88] What was clear, however, was that the bands would be reluctant to come in because they were convinced that the whites wanted war. Only the most tractable would even consider presenting themselves at military posts or agencies in Colorado.

Curtis believed that Chivington was still at Fort Lyon. On July 7, he ordered Chivington to proceed from Fort Lyon to Fort Larned to deal with a building crisis there. Several days later Major Edward W. Wynkoop received orders from headquarters by courier to move to Larned with four companies. Rather than obeying the order, Wynkoop forwarded the message to Denver for approval from Chivington, who had instructed him not to leave the District of Colorado without his permission. Unfortunately, Chivington had left Denver by then to return to Lyon. He did not arrive until July 15.[89] On July 16, Evans wrote Curtis, "It is very important that Col. Chivington operate with his command on these infernal Indians."[90] Chivington finally left Lyon for Larned on July 17, the very day that the situation at Larned erupted into violence.

Captain James W. Parmetar, the commanding officer at Fort Larned, was a "confirmed drunkard" and generally incompetent. Because of this the post was a tinder box. In July, Kiowas ran off the post's horses, and Satanta, one of the Kiowa chiefs, shot and wounded a sentinel. Left Hand and a party of Arapahos approached the fort on July 17 and sent a message by a soldier to Parmetar promising to fight the Kiowas and help recover the stock. Parmetar responded by firing a howitzer at the party of Arapahos. Infuriated, some of the young Arapahos joined the Kiowas. By the time Chivington arrived by stagecoach on July 20, open resistance on the part of the tribes, including the Cheyennes, was very real. Within three days, a combined force of Cheyennes, Arapahos, and Kiowas killed twelve men, wounded three more, and ran off six hundred head of stock.[91]

The same day, July 20, an infuriated Curtis, advised a Kansas commander that he would go to Larned himself, blaming the crisis there primarily on Chivington. On July 27, 1864, Curtis issued Field Order No. 1, which included the following instructions: "Indians at war with us will be the object of our pursuit and destruction, but women and children must be spared."[92] Curtis marched from Fort Riley to Fort Larned with four hundred men. On July 29, he secured Fort Larned. Curtis was livid with Chivington, chastising him for disobeying orders and returning to Denver when he had been ordered to defend the Arkansas route. "I fear your attention is too much attracted by other matters than your command," he wrote on July 30.[93] Because the failure of policy had occurred on the Arkansas route between Larned and Lyon in Chivington's district, Curtis removed Fort Lyon from the District of Colorado and created a new district, the District of the Upper Arkansas, to be commanded by General James G. Blunt. The new district included the Arkansas route from Larned to Lyon.[94]

Chivington protested, but to no avail.[95] To make matters worse, while troops from Nebraska and Kansas were in the field looking for the tribes, Chivington was spending a significant portion of his time campaigning for Congress in the event statehood passed—and for congressional delegate if it didn't. The only Colorado troops actively engaged were those stationed at Fort Lyon and Fort Larned in the new District of the Upper Arkansas, and a few troops on the South Platte. Chivington even diverted some forces to chase Confederate guerillas reported to be in the area. Evans, who was also campaigning for statehood and a seat in the U.S. Senate, continued to plead for assistance, by now viewed by nearly everyone in authority as an alarmist.[96]

Significantly, between June 11 and July 17, there were no confirmed reports of Indian attacks within the Territory of Colorado. The incidents that did happen were the work of the Lakota on the Platte in Nebraska and the Kiowas on the Arkansas in Kansas. The reasons were simple enough. For the Cheyennes, all roads led to the Solomon

Fork that summer. The Sacred Arrows had been bloodied when a Cheyenne named Winnebago killed another Cheyenne man, and the Arrows had to be renewed in holy ceremonies by Stone Forehead, the Arrow Keeper, before war could be considered seriously.

Moreover, it was time for an important gathering that occurred only once every ten years. It was time to renew the Council of Forty-Four, to choose again the chiefs who would lead Maheo's people. This gathering was the reason for the great camps that were reported in some accounts, not a war council, but the renewal of leadership for all of the Cheyennes, north and south. The chiefs were chosen in the ancient way, four chiefs for each manhao and the four Old Man Chiefs. Black Kettle was formally seated on the Council for the first time, and Little Wolf became the Sweet Medicine chief. Since such a gathering had not occurred since 1854, few whites on the central plains were even aware of such a thing or its meaning.[97]

When the renewal was accomplished, and the great camp began to disperse, most of the northern manhao crossed the Platte and moved into the north country where they spent a peaceful summer. The southern manhao remained in the region of the Solomon, the Republican, and the Smoky Hill in western Kansas intending to hunt and keep away from whites. The Dog Soldiers and many young men, on the other hand, concluded that the whites who had killed Lean Bear had not left them alone and that it was time to exact a toll. They turned their ponies north toward the Platte. They struck first on July 17 (the same day that Captain Parmetar fired on the Arapahos at Fort Larned), at Fremont's Orchard, Junction Ranch, Junction Station, Murray's Station, Bijou Ranch, Beaver Creek Ranch, Godfrey's Ranch, and Washington's Ranch. The Lakota were also active between Deer Creek Station and Fort Laramie. General Robert B. Mitchell put troops into the field, mostly small parties that were extremely vulnerable, but they appeared to have the desired effect.[98] By July 29, 1864, the *Omaha Nebraskian* reported, "All quiet on the Platte. A dispatch from Julesburg this morning informs us that the aborigines have changed their base, and that the property taken by them from the emigrants and freighters has all been retaken." The report was premature.

Notes: Chapter VII

1. Lewis H. Garrard, *Wah-to-yah and the Taos Trail, or Prairie Travel and Scalp Dances, with a Look at Los Rancheros from Muleback and the Rocky Mountain Campfire* (Norman: University of Oklahoma Press, 1955), pp. 33-34.

2. West, *Way to the West,* pp. 13-50.

3. West, *Contested Plains,* pp. 97-194.

4. Horace Greeley, *An Overland Journey from New York to San Francisco in the Summer of 1859.* Edited by Charles T. Duncan (New York: Alfred A. Knopf, 1964), pp. 119-123; William Bent to James W. Denver, October 5, 1859, in Leroy R. Hafen and Ann W. Hafen, editors, *Relations with the Indians of the Plains, 1857-1861* (Glendale: Arthur H. Clark Company, 1959), pp. 186-187. See also Roberts, "Sand Creek," pp. 85-88, and Margaret Coel, *Chief Left Hand, Southern Arapaho* (Norman: University of Oklahoma Press, 1981), pp. 82-109.

5. William E. Unrau, "Prelude to War," *Colorado Magazine,* XLI (1964), 299-313; Roberts, "Sand Creek," pp. 90-102.

6. Evans Interview, Banroft MSS, Folio II, p. 11.

7. Kelsey, *John Evans,* pp. 120-124.

8. Ibid., p. 124.

9. Ibid.

10. Chivington, "Footprints," *Rocky Mountain Christian Advocate,* November 6, 1889.

11. Ruth Bordin, *Frances Willard: A Biography* (Chapel Hill: University of North Carolina Press, 1986), pp. 94-95, 255n, offers a brief sketch of O. A. Willard's short life. Details of his life are also presented in Carolyn De Swarte Gifford, editor, *Writing Out My Heart: Selections from the Journal of Frances E. Willard* (Urbana: University of Illinois Press, 1995). On March 3, 1860, Frances celebrated Oliver's decision to become a minister (p. 61). It is plain there, however, that the family was concerned about him. On July 3, 1862, he recorded that Oliver and his new bride, Mary Bannister (also Frances's best friend) had departed for Denver (p. 185). The reference to Mrs. Evans's evaluation of his preaching comes from Frances Willard's journal entry for October 27, 1893 (p. 386). She noted, "when he was 27 Mrs Gov. Evans of Denver Col. Said that she had heard the best speakers in England & America & her pastor Oliver Willard was equal to any one of them."

12. *DRMN,* July 24, 1862.

13. Evans to Dole, August 6, 1862, LR, Office of Indian Affairs, Upper Arkansas, NARA, RG 75.

14. Evans Interview, Bancroft MSS P-L329, Folio II, p. 11.

15. Evans to Dole, October 30, 1862, *Annual Report of the Commissioner of Indian Affairs for 1862* (Washington, DC: Government Printing Office, 1863), p. 376.

16. Evans Interview, Bancroft MSS P-L329, Folio II, p. 11.

17. Doreen Chaky, *Terrible Justice: Sioux Chiefs and U. S. Soldiers on the Upper Missouri, 1854-1868* (Norman: University of Oklahoma Press, 2012), pp. 131-142; Micheal Clodfelter, *The Dakota War: The United States Army Versus the Sioux, 1862-1865* (Jefferson, NC: McFarland & Company, Inc., 1998), pp. 35-67; Gary Clayton Anderson, *Little Crow: Spokesman for the Sioux* (St. Paul: Minnesota Historical Society Press, 1986); Gary Clayton Anderson and Alan R. Woolworth, editors, *Through Dakota Eyes: Narrative*

Accounts of the Minnesota Indian War of 1862 (St. Paul: Minnesota Historical Society Press, 1988); David A. Nichols, *Lincoln and the Indians: Civil War Policy & Politics* (Urbana: University of Illinois Press, 1978), pp. 65-118; Kenneth Carley, The Sioux Uprisings of 1862 (St. Paul: Minnesota Historical Society Press, 1976); Jerry Keenan, *The Great Sioux Uprising: Rebellion on the Plains, August-September, 1862* (New York: DaCapo Press, 2003); Gustav Niebuhr, *Lincoln's Bishop: A President, a Priest, and the Fate of 300 Dakota Sioux Warriors* (New York: Harper One, 2014).

18. Charles S Bryant and Abel B. Murch, A *History of the Great Massacre by the Sioux Indians in Minnesota* (Cincinnati: 1863), pp. 46-49.

19. Evans to Dole, February 26, 1863, LR, OIA, Colorado Superintendency, NARA, RG 75.

20. Roberts, "Sand Creek," pp. 145-149; Unrau, "Prelude," pp. 309-310; Harry Kelsey, "Abraham Lincoln and American Indian Policy," *Lincoln Herald,* 77 (1975): 139-148 Ned Blackhawk, *Violence Over the Land: Indians and Empires in the Early American West* (Cambridge, MA: Harvard University Press, 2006), pp. 215-219, gives Evans a generally favorable review in his dealings with the Utes.

21. Browne to John Palmer Usher, December 9, 1862, LR, OIA, CS, NARA, RG 75; Browne to Dole, February 4, 1863, LR, OIA,UA, NARA, RG 75; Dole to Browne, February 27, 1863; Browne to the editor of the *Rocky Mountain News*, March 31, 1863, quoting letters from the Interior Department, May 9, 1861, and from J. M. Edmunds, Commissioner of the General Land Office, May 13, 1861.

22. Evans to Dole, April 10, 1863, LR, OIA, UA, NARA, RG 75.

23. Hiram Pitt Bennet to Usher, April 14, 1863, LR, OIA, UA, NARA, RG 75; Benjamin F. Hall to Dole, May 24, 1863,m LR, OIA, CS, NARA, RG 75; Case to Edmunds, March 13, 1863, LS, Bureau of Land Management, NARA, Denver, CO, RG 49.

24. Dole to Evans, May 18, 1863, LS, OIA, NARA, RG 75; Unrau, "Prelude," pp. 310-312.

25. Browne to Dole, June 6, 1863, LR, OIA, CS, NARA, RG 75.

26. Paul N. Beck, *Columns of Vengeance: Soldiers, Sioux, and the Punitive Expeditions, 1863-1864* (Norman: University of Oklahoma Press, 2008), pp. 50-152. A useful summary of the Sully and Sibley campaigns is found in Thom Hatch, *The Blue, the Gray & the Red: Indian Campaigns of the Civil War* (Mechanicsburg, PA: Stackpole Books, 2003), pp. 95-116. See also Utley, *Frontiersmen in Blue,* pp. 261-274.

27. Roberts, "Sand Creek," pp. 163-166.

28. Evans to Dole, June 24, 1863, LR, OIA, UA, NARA, RG 75.

29. Beck, *Columns of Vengeance,* pp. 153-173; Clodfelter, *Dakota War,* pp. 118-154.

30. Evans to Dole, December 22, 1863, Indian Letter Book.

31. Roberts, "Sand Creek," pp. 166-172.

32. Evans to Edwin M. Stanton, September 22, 1863; Evans to William H. Seward, September 22, 1863; Evans to Alexander W. Robb, September 22, 1863; Evans to Albert G. Boone and others, September 22, 1863; and Evans to Chivington, September 22, 1863, Indian Letter Book. See also Evans to Dole, October 14, 1863, *AR, CIA, 1863,* p. 240.

33. Evans to Colley, November 2, 1863, Indian Letter Book.

34. Kelsey, *John Evans,* pp. 132-134; Blackhawk, *Violence Over the Land,* pp. 215-216; *Evans Report, University of Denver,* pp. 28-29; Michael Burlingame, *With Lincoln in the White House: Letters, Memoranda, and Other Writings of John G. Nicolay, 1860-1865* (Carbondale: Southern Illinois University Press, 2006), p.119. Harry Kelsey, "Background to Sand Creek," *Colorado Magazine* XLV (1968): 294-298, provides the best summary of Whiteley in Colorado.

35. Evans to Chivington, November 9, 1863, LR OIA, CS, NARA, RG 75.

36. Evans to Dole, November 9, 11, 1863, Indian Letter Book; Statement of Robert North, November 10, 1863, *AR, CIA, 1863,* pp. 224-225. See Colin G. Calloway, "Arapaho Renegade: Robert North and the Plains Indians Wars," *Essays and Monographs in Colorado History* (Denver: Colorado Historical Society, 1985), pp. 1-20; "J. K." "Regretful Renegade: Robert North," *Wild West Magazine*, 24 (December 2011): 60.

37. *Denver Daily Commonwealth*, January 23, January 26, 1864. See also, Kelsey, *John* Evans, p.172-173. A fresh urgency was given to the railroad question in October 1863, when the Union Pacific launched a major effort to gain an advantage when it reorganized and set up operations in Omaha, Nebraska, with *intentions to move up the Platte River valley to the West*. There remained some issues, including a few that would require reforms in the Railway Act of 1862. See Maury Klein, *Union Pacific: The Birth of a Railroad, 1862-1893* (Garden City, NY: Doubleday & Company, 1987), pp. 24-30, and Richardson and Farley, *Usher,* pp. 53-57. Secretary of the Interior John Palmer Usher and Commissioner of Indian Affairs William Palmer Dole, both had interests in the road.

38. Evans to Stanton, December 14, 1863, Indian Letter Book; also printed in *AR, CIA, 1864,* pp. 225-226.

39. Evans to Dole, December 20, 1863, LR, OIA, CS, NARA, RG 75.

40. *Santa Fe Weekly Gazette*, April 26, 1862; Rio Abajo Press, March 8, 1864. See John D. Miller to his father, April 3, 1862, "Fort Union, 1862," File 2, pp. 68-72, James West Arrott Collection, New Mexico Highlands University, Las Vegas, New Mexico. Miller gave the credit for the victory at Apache Canyon to Captain Samuel Cook of the First, who commanded one of the few mounted units in the fight. Colton, *Civil War,* pp. 77-78, reviews the contemporary criticism of Chivington's handling of the fight at Johnson's Ranch in favor of the leadership of Captain William H. Lewis and Captain Asa B. Carey, regulars who were attached to Chivington's command.

41. *Santa Fe Gazette* quoted in the *WRMN,* April 16, 1863.

42. Ibid.

43. Leavenworth to General E. V. Sumner, March 22, 1863, R. N. Scott, and others, editors, *War of the Rebellion, A Compilation of the Official Records of the Union and Confederate Armies.* 128 Volumes (Washington, DC: Government Printing Office, 1880-1901): Series I, XII, Pt. 2, pp. 172-173. For a careful review of Leavenworth's war experiences, see William E. Unrau, "The Civil War Career of Jesse Henry Leavenworth, *Montana, the Magazine of Western History*, 12 (Spring 1962): 74-83.

44. Not all Cheyennes were as understanding. See John Smith to Colley, November 9, 1863, LR, OIA, CS, NARA, RG 75.

45. C. W. Marsh to Chivington, August 29, 1863, Register of Letters Received, Department of Missouri, p. 23, USAC, NARA RG 393. For a summary of related events, see Roberts, "Sand Creek," pp. 173-183.

46. Enochs, "Clash of Ambition," pp. 60-65; Roberts, "Sand Creek," pp. 181-187.

47. Henry W. Halleck to John Schofield, September 5, 1863, *OR,* Series I, XXII, Pt. 2, 521-523. Halleck told Schofield that the delegate from Colorado Territory [Bennet] had advised him that "a Colorado regiment can very well be spared to re-enforce General Connor in Utah." Halleck added, "If so, it should be sent immediately."

48. Hervey Johnson to his sister, Sibyl, February 23, 1864, in William E. Unrau, editor, *Tending the Talking Wire: A Buck Soldier's View of Indian Country, 1863-1866* (Provo: University of Utah Press, 1979), p. 95. Johnson believed that Colonel William O. Collins, commander of the Eleventh Ohio Cavalry, would take command at Denver.

49. Curtis to Chivington, April 8, 1864; Mitchell to Colonel William O. Collins, April 7, 1864, Mitchell to Curtis, April 7, 1864, Chivington to AAG, Department of Kansas, April 9, 1864, Eayre to Chivington, April 18, 23, 1864, Chivington to Curtis, April 27, 1864, OR, Series I, Pt. 1, 880-882, Pt. 2, 85, 98, Pt. 3, 113, 218-219, 291. Curtis to Mitchell, April 7, 1864, Curtis Papers, IX, 188.

50. Roberts, "Sand Creek," pp. 218-225; Berthrong, *Southern Cheyennes*, pp. 174-185; Powell, *People of the Sacred Mountain,* I, 257-263.

51. Evans to Curtis, April 11, 1864, *AR, CIA, 1864,* p. 370.

52. Curtis to Mitchell, April 18, 1864, Curtis Papers, 205.

53. Eayre to Chivington, April 23, 1864, *OR,* Series I, XXXVI, Pt. 1, 880-882.

54. Downing to Chivington, April 20, 1864, *OR,* Series I, XXXIV, Pt. 3, 242.

55. Gerry to Sanborn, April 14, 1864, Colley to Evans, April 19, 1864, *OR,* Series I, XXXIV, Pt. 3, 167-168, 234.

56. Cook to George H. Stilwell, April 22, 1864, *OR,* Series I, XXXIV, Pt. 3, 262. See also Berthrong, *Southern Cheyennes,* pp. 181-182.

57. Curtis to Chivington, April 28, 1864, Curtis to Mitchell, April 28, 1864, Curtis Papers, IX, 222, 225.

58. Chivington to Mitchell (two letters), April 29, 1864, Curtis Papers, IX, 229.

59. *WRMN*, May 4, 1864.

60. Jacob Downing was an ambitious man who hated Indians and wanted Samuel Tappan's shoulder straps as lieutenant colonel. He was perhaps Chivington's most aggressive commander. Downing to Chivington, April 20, 21, 26, 27, May 2, 1864, *OR,* Series I, XXXIV, Pt. 3, 242, 250-252, 304, 314, 407. Downing relished telling the story of his torture of the Cheyenne chief. See *Denver Post,* December 31, 1903, *Denver Field and Farm*, December 19, 1891, "Chronicles of Frontier Days," *Inter-Ocean,* 5 (April 29, 1882): 276-277.

61. Chivington to Curtis, April 25, 27, 29, May 4, 13, 1864, Curtis to Chivington, April 27, 28, May 2, 16, 30, June 10, 1864, Curtis Papers, IX, 215, 220, 223, 225, 229, 240, 247, 251, 274, 282, 292, 348.

62. Eayre to Chivington, May 1, 1864, Parmetar to Curtis, May 17, 1864, Mitchell to Curtis, May 26, 1864, OR, Series I, XXXIV, Pt. 4, 101, 294, 334.

63. Evans to Curtis, May 28, 1864, *OR,* Series I, XXXIV, Pt. 3, 315.

64. Eayre to Chivington, May 19, 1864, *OR,* Series I, XXXIV, Pt. 1, 935.

65. Wolf Chief, quoted in Hyde, *Life of Bent,* p. 132. See also Bent to Hyde, March 26, April 12, 1906, George Bent-George Hyde Correspondence, Beinecke Library, Yale University, New Haven Connecticut; Bent to Hyde, George Bent Papers, Denver Public Library, Denver, Colorado; Alfred Gay and John W. Smith to George O'Brian, *OR,* Series I, XXXIV, Pt. 4, 460-462; Halaas and Masich, *Halfbreed,* pp. 118-119.

66. Most accounts, including Roberts, "Sand Creek," p. 238, have suggested that the Cheyennes attacked in force along the road between Fort Riley and Fort Larned, destroying property, stealing stock, and killing settlers. This was the view heard in much of the contemporary correspondence and newspaper accounts. Cheyennes did descend on Walnut Creek Ranch and order the ranch keeper to leave at once. They told Rath, who was married to a Cheyenne woman, that they intended "to kill all the whites they could find." When the Cheyennes left, they took his wife with them. Documents from Rath's later depredation claim are published in Ida Ellen Rath, *The Rath Trail* (Wichita: McCormick Armstrong Company, 1961), pp. 22-25, 44-54.

67. Larry C. Skogen, *Indian Depredation Claims, 1796-1920* (Norman: University of Oklahoma Press, 1996), pp. 156-178, offers a convincing analysis of both contemporary rumors and later depredation claims, and provides the quoted newspaper account cited here. For a list of contemporary reports, see Roberts, "Sand Creek," p. 798n. A more recent book that places more faith in the depredation claims is Jeff Broome, *Cheyenne War: Indian Raids on the Roads to Denver, 1864-1869* (Sheridan, CO: Aberdeen Books, 2013).

68. Chivington to Curtis, June 11, 1864, *OR,* Series I, XXXIV, Pt. 4, 318-319.

69. Evans to Curtis, May 28, 1864, Indian Letter Book.

70. Roberts, "Sand Creek," pp. 242-243. By this time, Governor Evans was firing letters to Curtis and to Dole on an almost daily basis.

71. Evans to Dole, June 8, 1864, Indian Letter Book.

72. Testimony of William Bent, *Senate Report No. 156, 39th Congress, 2nd Session, Report of the Joint Special Committee to Investigate the Condition of the Indian Tribes, With Appendix* (Washington: Government Printing Office, 1867), p. 73.

73. Evans to Stanton, June 14, 1864, Evans to Dole, June 14, 1864, Evans to Curtis, June 14, 1864, Indian Letter Book; Evans to Curtis, June 11, 1864, Curtis Papers, IX, 367; Maynard to Captain Joseph C. Davidson, June 11, 1864; J. S. Brown and Thomas Darrah to Evans, June 11, 1864, Chivington to Davidson, June 12, 1864, Brown, Darrah, and D. C. Corbin to Maynard, June 13, 1864, Maynard to Charlot, June 13, 1864, Reynolds to Chivington, June 15, 1864, Davidson to Maynard, June 19, 1864, *OR,* Series I, XXXIV, Pt. 4, 319-321, 330, 354-355, 462.

74. The extent of the panic the report caused is clear from both recollections and contemporary sources. See Mollie Dorsey Sanford, *Mollie: The Journal of Mollie Dorsey Sanford in Nebraska and Colorado Territories.* Edited by Donald F. Danker (Lincoln: University of Nebraska Press, 1959), pp. 187-188; Alice Polk Hill, *Tales of the Colorado Pioneers* (Denver: Pierson and Gardner, 1884), pp. 79-80. Hill wrote, "So great was the confusion incident to the fright, it is believed that one hundred Indians could have taken the town."

75. The Hungate Massacre remains a controversial topic in Colorado history, and it was certainly a rallying point for those who favored a major campaign against the Cheyennes and Arapahos. Although the killings were attributed to Arapahos by most—and as the result of a personal dispute with Isaac P. Van Wormer by some—the coroner's Inquest could only say that the Hungate family "came to their death by being feloniously killed by some person or persons unknown, but supposed to be Indians. . . ." See contemporary opinions in *Denver Commonwealth*, June 15, 22, 1864; Sarah Hively Journal, M356, Western History Collection, Denver Public Library; Henry Littleton Pitzer, *Three Frontiers: Memories and a Portrait of Henry Littleton Pitzer as Recorded by His Son, Robert Claibourne Pitzer* (Muscatine, IA: The Prairie Press, 1938), pp. 162-163; Ashley, "Reminiscences," pp. 74-75; Hill, "Letters," p. 246; Statement of Robert North, *AR, CIA,1864,* p. 228; Statement of Neva at the Camp Weld Conference, September 28, 1864, *Senate Report No. 26, 39th Congress, 2nd Session, Report of the Secretary of War, Communicating . . . a Copy of the Evidence Taken at Denver and Fort Lyon, Colorado Territory, by a Military Commission Ordered to Inquire into the Sand Creek Massacre, November, 1864* (Washington: Government Printing Office, 1867), 216.

76. Evans to Dole, June 15, 1864, Indian Letter Book.

77. McKenny to Charlot, June 15, 1864, *OR,* Series I, XXXIV, Pt. 4, 402-404.

78. Hill to his wife, June 19, 1864, Hill, "Letters," p. 249.

79. Evans to Curtis, June 22, 1864, Indian Letter Book; Curtis to Evans, July 5, 1864, Curtis Papers, X, 25.

80. Wallen to AG, Department of Missouri, June 20, 1864, *OR,* Series I, XXXIV, Pt. 4, 476.

81. Roberts, "Sand Creek," pp. 315-342, contains a detailed review of the statehood campaign and the parts played by Governor Evans and Colonel Chivington.

82. Carleton to Evans, June 26, 1864, *Condition of Indian Tribes, Appendix,* p. 186.

83. Proclamation to the Friendly Indians of the Plains, June 27, 1864, AR, CIA, 1864, p. 218; Colley to Evans, June 21, 1864, LR, OIA, CS, NARA, RG 75.

84. Testimony of William Bent, *Condition of Indian Tribes,* p. 98.

85. Kelsey, *John Evans,* pp. 140-171; Saxton, *Rise and Fall of White Republic*, pp. 275, 283-285.

86. Chivington to Curtis, July 5, 1864, Curtis Papers, X, 14.

87. Ketcham to Evans, July 1, 1864, LR, OIA, CS, NARA, RG 75.

88. Ibid.

89. McKenny to Charlot, June 15, 1864, *OR,* Series I, XXXIV, Pt. 4, 402-404; Hardy to Wynkoop, June 29, 1864, Curtis to Chivington, July 7, 1864, Curtis Papers, X, 62, 29.

90. Evans to Curtis, July 16, Indian Letter Book.

91. "Charges and Specifications against Capt. James W. Parmetar, 12th Regt. Kan. Vols.," James W. Parmetar, Compiled Military Service Record, Adjutant General's Office, NARA, RG 94; Hyde, *Life of Bent*, pp. 134. A Kiowa account is found in James Mooney, *Calendar History of the Kiowa Indians, 17th Annual Report of the Bureau of American Ethnology* (Washington: Smithsonian Institution, 1898), pp. 313-314. See Coel, *Chief Left Hand,* pp. 192-194, for the Arapaho perspective. Roberts, "Sand Creek," pp. 265-269; 802-803n, provides a more detailed summary with documentation.

92. General Field Order No. 1, July 27, 1864, General Field Order No. 2, 1864, "Massacre of the Cheyenne Indians," *Senate Report No. 142, 38th Congress, 2nd Session, Report of the Joint Committee on the Conduct of the War.* Three Volumes (Washington: Government Printing Office, 1865): III, 75-76.

93. Curtis to Chivington, July 30, 1864, *OR,* Series I, XLI, Pt. 2, 483.

94. Curtis to Charlot, July 23, 1864, Curtis to Chivington July 30, 1864, Curtis to Evans, July 30, 1864, Special Field Order No 3, Department of Kansas, July 31, 1864, General Order No. 1, Headquarters, District of the Upper Arkansas, James H. Ford to Curtis, July 31, 1864, *OR,* Series I, XLI, Pt. 2, 379, 483-485, 491, 529.

95. Chivington to Curtis, August 8, 1864, *OR,* Series I, XLI, Pt. 2, 613-614.

96. Roberts, "Sand Creek," pp. 326-334.

97. Powell, *People of the Sacred Mountain,* I, 270-271.

98. Roberts, "Sand Creek," pp. 271-274.

Chapter VIII

The Path to Sand Creek

On August 7, 1864, the Indian war exploded with full force along the Platte River and in western Kansas. Between August 7 and August 28, at least fifty whites were killed along the Platte route alone, and attacks increased along the Arkansas, mostly in Kansas. Curtis was inundated with requests for assistance from every district and territory in his command.[1] Chivington chimed in as well, noting that most of his troops were chasing Confederate guerillas and asking that the five companies of the First Colorado Cavalry at Fort Larned be returned to his district.[2] Evans added, "We are in a desperate condition on account of our communications being cut off by Indians."[3] The mail was cut off, the shipment of goods held up, and communication lines in danger. Without any doubt, Colorado's commerce was threatened and its population afraid. George Bent said that the camps on the Solomon Fork in central Kansas were "full of plunder." He remembered, "War parties were setting out every day, and other parties coming in loaded with plunder and driving captured herds of horses and mules."[4]

On the day that the Indian assault began on the Little Blue in Nebraska, Colorado businessman Joseph Kenyon wrote to his New York associate, Samuel Barlow, "We are at present fearfull [*sic*] of trouble with the Indians on the Plains as they have already driven away and killed many of the Settlers on the Platte & they are still suffered to commit these depredations while our Officials are stumping the Territory for State Organization & their promotion to Congress[,] Governorships &c."[5] Four days later, in another letter concerning the threat to Colorado, Kenyon wrote, "We are indebted to an imbicile [*sic*] Executive for this state of things as a little decision coupled with good sense would two months ago have avoided what must now cost many lives and I fear a general suspension of business for months to come."[6]

The statehood campaign had been launched in July, while Chivington was supposed to be on the Arkansas between Fort Lyon and Fort Larned. It was quickly linked to the "Denver crowd," a reference to "'Granny' Evans, Elder Chivington, and the rest of the 'Methodist ranters.'"[7] On July 27, the *Black Hawk Mining Journal* reported, "Old John [Evans] works the lead, Gen. Teller on the near wheel, Col. Chivington on the off wheel, Byers is the horse 'to let,' and Rev. King the dog under the wagon."[8] The timing was not good. Given the tensions and uncertainties concerning the Indians, the campaign for statehood gave the enemies of Evans and Chivington, and of statehood itself, an opportunity. Despite Ned Byers's efforts to make a case that Colorado would not have been ignored if it had been a state, the anti-state forces made their argument against Evans, Chivington, and their handling of affairs. The *Mining Journal* said, on August 13, "The Government does no injustice to us in throwing the work of defense into our hands, and if we attend to that work, we are competent to keep the route open between here and the States, and to protect our territorial settlements. But instead of attending to it, our military leaders are stumping the Territory for offices for themselves."

Even Chivington's soldiers were critical. On July 28, before the war began in August, the *Journal* published a letter from Fort Lyon which said, "This war is nothing but a political hobby, so plain a blind man can see it, and the instigators of it should suffer. Who but them ought to atone for the lives already lost by their infernal scheming." Another soldier was quoted on July 29, "we have as yet had no encounter with any foe but of the bedbug and mosquito tribes." Major Wynkoop was criticized for trying to obtain the proxies of the whole regiment and "cast them for Gov. Evans or Col. Chivington, just the reverse of what the boys wish."[9] The day after the attacks began in Nebraska, the *Journal* said, "Col. Chivington can make five times the personal capital for Congress by protecting the Platte Route, than he can buy in stumping the territory with the Rev. Dr. King for state organization."[10]

Still, Evans suffered most. He was criticized for being an alarmist and damned for failure to take action to protect Colorado from the "Indian threat." Under pressure, he continued his letter writing campaign. Once fighting renewed on the Platte and returned to the Arkansas, he was desperate. On August 10, Evans appealed to the public through the *Rocky Mountain News* to defend themselves from the "merciless savages." He warned citizens not to kill "friendly Indians" as that would "only involve us in greater difficulty." He also wired Stanton, requesting permission to raise a cavalry regiment for one hundred days.[11] Byers added his opinion that "a few months of active extermination against the red devils will bring quiet and nothing else."[12]

The next day, August 11, Evans issued a second proclamation, this one authorizing citizens "to go in pursuit of all hostile Indians on the plains, scrupulously

avoiding those who have responded to my call to rendezvous at the points indicated; also to kill and destroy as enemies of the country . . . all such hostile Indians. . . ."[13] He also telegraphed Curtis again that day, begging that both Colorado regiments be returned to Colorado and that an additional five thousand men be deployed along the Platte and Arkansas routes. He wrote Curtis that the Indian alliance "is not undoubted," and asked, "Would it not be well to defend the Overland Stage route at all hazards? This will give us the best protection for travel. . . ." George K. Otis, the superintendent of the Overland Stage Company, endorsed Evans's letter.[14] An exasperated Curtis responded to Evans, "I wish you would give me facts, so I may know of your disasters."[15] That generated more pleas from Evans, until Curtis lamented to his adjutant, on August 20, "Everything from Colorado is censational [*sic*]."[16]

Curtis could only suggest that Evans use militia. But Evans's pleas for permission to raise a one-hundred-day regiment, paid off. He received authority from Washington to raise the Third Colorado Cavalry for one-hundred-days service, and, on August 23, he issued his call for volunteers.[17] When the rumor reached Denver that a force of Cheyennes, Arapahos, Kiowas, Comanches, and Apaches were gathering to attack the settlements, Evans wired Washington of "unlimited information of contemplated attack by a large body of Indians in a few days along the entire line of our settlements."[18] In response to increasing criticism, the *Rocky Mountain News* mounted a full-scale defense of Governor Evans's actions, and on August 24, asked, "Shall we not go after them, their lodges, squaws, and all?"[19] On September 1, President Lincoln reported to Curtis that he had met with Otis concerning the security of the Platte route and urged the general to have a "full conference with him on the subject."[20]

At that point, Denver businessmen demanded that Chivington declare martial law in the city, suspending civil authority, including the court system, as well as closing all businesses except for two hours a day. All men were ordered to enlist in some form of military service. Denver became an armed camp. The provost guard roamed the streets, and literally forced men to enlist in the new Third Regiment. Militia, as well as Thirdsters, drilled in the streets. Parties of men from outlying areas came and went as part of the enlistment process. The political opposition claimed that forced enlistment was used to influence the coming election and that the real reason for declaring martial law was to deliver statehood on the votes of the enlistees.[21]

Chivington reveled in his newfound power. Sam Tappan later recorded in his diary two incidents involving Chivington's behavior during his "reign." In the first, he said that Surveyor Case went to Chivington to request permission to leave town. Chivington told him to sit down, then tossed his pen on the desk and leaning back in his chair, said, "I believe I could run an empire." The second incident occurred when Mr. Gove, a local locksmith asked permission to repair a lock for a customer who had come in from outside the city, assuring the commander that it would take only a few minutes. Chivington told him, "No, if you do a stitch of work I will put you in irons and stand you on the corner of the street as an example to this people."[22]

During this "craze," Reverend John L. Dyer, Colorado's "Snow-Shoe Itinerant," arrived with mail from the camps to find citizens constructing a fort on the edge of town. He remembered, "I laughed at Colonel Chivington, and said to him that a few old squaws would upset the fort. He replied: 'If you were not in the mail service, and made light of and discouraged our movements, you might find yourself in a calaboose.'"[23] Dyer passed the incident off as a joke, but the colonel's response was consistent with other stories of his high-handed manner.

Chivington also seized five members of the Reynolds gang (Confederate guerillas) being held by U.S. Marshal A. C. Hunt, and put them into military confinement. They were supposed to be transferred to Fort Lyon for trial before a military commission. Escorted by troops from the new Third Colorado Cavalry, four days out of Denver, the prisoners were shot "while attempting to escape." Chivington was accused of ordering the executions. He reportedly told bystanders later, "I told the guard when they left that if they did not kill those fellows, I would play thunder with them."[24]

These extreme measures shocked many. FitzJohn Porter, a Democrat and another business associate of Samuel Barlow, complained on August 27 to his friend, "We have been afflicted with imbecility in the management of civil affairs to such an extent that a tyro in military affairs, Col Chivington (the preacher and pretended soldier) aided by a few aspirants to political preference struck and suspended the functions of the Governor (Candidate for the Senatorial chair under the State organization) and of all civil process and law in Arrapaho [*sic*] county and threatened the same up here [Central City] if we, the people, did not furnish sufficient men for the one hundred day regiment in the U.S. Service in order to ensure his retention in service after the expiration of his enlisted term." Porter said that

rumors were common that "Chivington and his friends kept up their reports of indians to throw the governor into contempt and become candidate for the Senate himself, if we became a state." He also said, "During all this time though Chivington had U.S. troops under him[,] he did not go himself or send a soldier to learn the truth of the reports. Most of the murdered and scalped have come into Denver surprised to hear that they and all in their vicinity had been wiped out."

Nor did Evans escape Porter's wrath. Porter said that during the excitement about the Indian assault on Denver, Evans was so frightened, he "took to a well and sent up in a bucket such official dispatches as 'Maj. General Teller, Central City, The Indians have combined and are upon us. Our city is threatened with destruction and we with massacre. For God's sake hurry down the noble mountain boys. We will defend our homes to the last drop of our blood. Hurry, hurry, we go to the intrenchments [*sic*].' It is also said he got afflicted with too much water that night, and was confined to his bed or room as long as an indian [*sic*] was reported about."[25] Porter was plainly an enemy of both Chivington and Evans and did report these things as rumors, but they are interesting to the extent that they suggest that Chivington and Evans were not acting in concert as most accounts have supposed.

Near the end of the campaign for statehood, Chivington told a crowd at Denver that his policy toward the Indians was to "kill and scalp all, little and big; that nits made lice."[26] In an effort to defend himself against his enemies who accused him of doing too little, Evans began to publish his correspondence—months of it—in the *Rocky Mountain News* to prove that he had tried to get help for Colorado.[27] The declaration of martial law was an embarrassment for Governor Evans, and prospects were so grim for statehood that on September 2, Evans withdrew from the senatorial race, hoping that his withdrawal would save the measure. It did not. On September 13, 1864, statehood was soundly defeated, and Alan Bradford beat Chivington in the race for congressional delegate.[28] Both Chivington and Evans felt the sting. Chivington realized at that point that his positions as colonel and district commander were about to end, leaving him without any official position. Evans called the defeat "the greatest mortification of my life."[29] The only consolation prize for either was that on September 19, Evans was able to announce that the Third Regiment was filled.

Even that was bittersweet because a dead calm had settled on the plains. Throughout the Department of Kansas, officers reported quiet. The Indians were gone from the overland routes. The last reported incident in Colorado occurred near Fort Lupton, on August 25, when a white herder was shot near Hall's Ranch near Fort Lupton.[30] More importantly, the day before the Third was reported filled, Evans received a telegram from Major Wynkoop at Fort Lyon informing him that the Cheyennnes and Arapahos had made an overture of peace. He told the governor that he had conferred with the tribes on the Smoky Hill, secured the release of four prisoners, and was escorting the chiefs to Denver to meet with him.[31] Evans was mortified.

The next day, September 19, Chivington received a message from Wynkoop: "I start for Denver tomorrow with chiefs of Arapaho & Cheyenne Nations as well as four prisoners."[32] This was not good news for Chivington either. His term of enlistment was due to expire on September 23, although he would not leave command until he was officially relieved. His total troop strength had been reduced well below six hundred men, excepting the new one-hundred-day regiment, a frail reed to rely on for success. If he did not accomplish something in the uncertain time he had left, he would be left with nothing but the memory of Glorieta, poor comfort to an ambitious and egocentric man like Chivington.

His response to Wynkoop's news was noteworthy. He immediately telegraphed Curtis, asking that ordnance bound for New Mexico be diverted to him for a campaign against "Indian warriors congregated eighty miles from Fort Lyon, 3,000 strong."[33] Chivington used Wynkoop's letter for its intelligence on the location of the main camps. He then wrote Curtis, "Winter approaches. Third Regiment is full, and they know they will be chastised for their outrages and now want peace. I hope the major-general will direct that they make full restitution and then go on their reserve and stay there."[34] Ned Byers played the matter down in his paper, saying, "If the Arapahoes and Cheyennes do not want to participate in the war, all they have to do is to withdraw to their reservation where they will be protected and not molested."[35]

On September 27, Wynkoop arrived in Denver ahead of his command and went directly to Evans as Superintendent of Indian Affairs. Evans waffled. He told Wynkoop matters were out of his hand, and that the Indians needed to be punished more to insure peace. More than once he asked, "What will I do with the Third Regiment if I make peace?" He told Wynkoop, "The Third Regiment was raised to kill Indians, and kill Indians it must."[36] But he could not refuse to meet the chiefs. The following day the *News* reported that Byers had met with Wynkoop as well,

concluding, "we believe it is the part of prudence to compromise with the tribes named upon the terms which they propose. They have unquestionably had great provocation for hostilities, and were not the first to violate friendly relations."[37] The Weld Conference was held that afternoon.

As the *Black Hawk Mining Journal* reported, "The INDIAN COUNCIL amounted to this. Governor Evans shifted the responsibility onto Col. Chivington, and he shifted it onto Major Wynkoop."[38] The *News* was much more upbeat. Byers wrote, ". . . the council broke up with the belief that these chiefs will use their utmost power to induce their tribes to lay down their arms, a consummation devoutly to be hoped for." He also reminded readers that there were still enough Kiowas, Comanches, and Sioux at war "to satisfy the most ambitious."[39] Evans advised Colley, "this arrangement relieves the Indian bureau of their care until peace is declared with them. . . ."[40] Yet, he had told the chiefs at Camp Weld that the first proclamation was still open to them. And, in his annual report to Dole, on October 15, he expressed his belief that the chiefs "were in earnest in their desire for peace, and offered to lay down their arms or to join the whites in the war against the other tribes of the plains." He added, though, "A peace before conquest, in this case, would be the most cruel kindness and the most barbarous humanity."[41]

General Curtis, without really knowing any of the details of Wynkoop's expedition, advised Chivington on September 28, 1864, the day of the conference, "I want no peace till the Indians suffer more. . . . No peace must be made without my instructions."[42] Chivington showed this message to Wynkoop before the major departed for Lyon with the chiefs and his escort. Chivington saw it as the "waffle room" he needed; Wynkoop was more optimistic. When Wynkoop reached Lyon on October 8, he found two hundred Indians camped "fifteen miles from here."[43] Captain Silas Soule wrote Chivington with this happy report on October 10, and Wynkoop wrote a lengthy report to Curtis asking for his instructions the day that he returned. "I think that if some terms are made with these Indians that I can arrange matters so, by bringing their villages under my direct control that I can answer for their fidelity."[44] He sent the message to Curtis by special dispatch with a carefully briefed officer. Curtis, still focused on other matters, did not respond favorably. For one thing, he was angry that Wynkoop left his post in the District of the Upper Arkansas and carried the chiefs to meet with Evans and Chivington in the District of Colorado. For another, his knowledge was still limited, and he was convinced that Wynkoop misjudged his control of the situation.

He based this on an incident that occurred on September 23. After the chiefs left the Smoky Hill villages, three bands, including the people of Black Kettle, War Bonnet, and White Antelope moved southeast toward Fort Larned hoping to winter near Pawnee Forks, separating themselves from the Smoky Hill villages to wait on the outcome of the conference. Unfortunately, en route they ran into an expedition commanded by General Blunt. An advance unit, commanded by Major Scott Anthony, skirmished with a few warriors. Anthony charged a small camp and chased a few Cheyennes for several miles, when other Cheyennes from the villages showed up and encircled Anthony's troops. He took refuge on a knoll near Ash Creek, besieged by several hundred warriors. In the meantime, a party of Cheyennes and Arapahos en route to Fort Larned met Blunt's main force. Standing-in-the-Water rode right up to General Blunt and shook his hand. This party and Blunt's troops rode along together until they stumbled onto Anthony under siege. The Cheyennes and Arapahos broke away at a gallop, and Blunt charged to Anthony's aid. Blunt then pursued the warriors in the direction of the villages. They held Blunt back long enough for the villages to be evacuated and fought a holding action while the women and children escaped over the back trail toward the Smoky Hill.[45]

The incident was unfortunate. Blunt was puzzled by the Indians' behavior even though he was unaware of Wynkoop's expedition. When he returned to headquarters, he found an order from Curtis waiting for him. "Pap" Price had crossed the Arkansas into Kansas. Blunt was ordered to meet this new challenge, as Curtis wheeled his army about to face the Confederates. This meant that Curtis had little time to think about Wynkoop's effort when he first learned of it, while Blunt's report convinced him that the Indians Blunt had confronted were the very bands Wynkoop claimed to control (which was true). The result was that Curtis told the frontier districts they would have to fend for themselves and decided that the Indians were asking for peace solely because winter was approaching. On the other hand, when the people who had fought Anthony and Blunt returned to the Smoky Hill encampment, the reports convinced many of the Cheyennes and Arapahos that the whites were not serious about wanting peace.[46]

Another troubling result was that the Price campaign gave Chivington another chance. He would not be replaced as commander of the District of Colorado, and Curtis would not be looking over his shoulder. On October 10, the Third Colorado took first blood near Valley Station on the South Platte. The troops found a small encampment led by Big Wolf, a Cheyenne chief. Private Morse Coffin

placed the dead at ten: four men, four women, and two babies. Sergeant Henry Blake said in his diary that they captured all ten—five men, three women, and two children—and then shot them all. Coffin wrote, "I strong denounced this part of the work, using cuss words."[47] Chivington, however, was elated. He talked about moving against the Republican River camps, even requesting weapons from Wynkoop at Lyon on October 16.

The situation continued to erode the prospects for peace. The Price campaign led Curtis to replace General Blunt with Major B. S. Henning as commander of the District of the Upper Arkansas. Three days after Henning took command, he ordered Scott J. Anthony to assume command at Fort Lyon and send Wynkoop forward to Larned. Henning, anxious to prove himself, took a hard line against Wynkoop's conduct and reported a variety of infractions at Lyon. While Wynkoop proceeded to defend himself with letters in his possession from officers at Fort Lyon and ranchers in the area, Anthony moved to set the house in order. Yet Henning continued to refer to the "Arapaho Indian prisoners" at Lyon, in his reports.[48]

When troubles flared on the Overland Trail in July and August of 1864, both Chivington and Evans were criticized by newspapers in Nebraska and Utah for not doing more on the Platte route in Colorado. In Utah, the *Union Vedette,* a newspaper edited by Captain Charles Hempstead, who served on General Patrick Edward Connor's staff, needled Chivington consistently through August. He suggested that if he could not keep the Platte route, General Connor, who had led the attack on the Shoshonis at Bear River the previous year, could. Hempstead was especially critical of the Camp Weld meeting, arguing that the overture of the Cheyennes and Arapahos should have been rejected out of hand. Despite the fact that he knew few details about the situation, he argued that the overture was a familiar game of suing for peace in the fall with plans to reopen hostilities in the spring.[49]

One of the individuals who were hit particularly hard by the summer war on the Platte was Ben Holladay. He had eventually closed the Overland Stage Company. On October 3, 1864, the *Alta California* reported that over 70,000 letters and 180 sacks of newspapers from the eastern United States had been sent east, shipped south to the Isthmus of Panama and transported across to the Pacific side and shipped north to San Francisco. In mid-October, Holladay wired Secretary of War Stanton to urge a winter campaign under the command of General Connor, who had crushed the Shoshoni at Bear River in January 1863.[50] This resulted in a truly remarkable order from General Henry Halleck to Connor, ordering him to protect the overland route from Salt Lake City to Fort Kearney "without regard to departmental lines." Halleck told Connor that his order did not alter command structure and that in joint operations, the senior officer would command.[51] This led to a wire to Chivington on October 22, asking, "Can we get a fight out of the Indians this winter?" Connor also pointedly asked if Chivington would support the campaign, providing both troops and grain for his horses.[52]

Chivington immediately wired Curtis on October 26 to ask if departmental lines had been changed and if he was to allow Connor to give directions in his district.[53] At the time, Curtis was fighting Price's Confederates, so he made no immediate response. Chivington also began to move his troops further south, after Colonel Shoup reported that his scouts had found no sign in the direction of the Republican.[54] The Thirdsters were grumbling because of bad weather and inaction. On November 3, word reached Camp Elbert at Bijou Basin to prepare for active duty. Bad weather slowed the process, but on November 14, five of the six companies at Camp Elbert crossed the divide and headed for the Arkansas.[55]

Chivington was already maneuvering. Connor had left for Denver with two companies of cavalry and Ben Holladay, immediately after wiring Chivington on October 22. On October 24, John Evans wired Connor, "[G]lad you are coming. . . . Bring all the force you can, then pursue, kill, and destroy them."[56] Evans could see the earlier support of Otis paying off. The *Rocky Mountain News* was practically drooling over the prospect of Connor taking charge. Denver prepared for Connor's arrival like he was a savior. However, heavy snows forced him to leave his escort at Fort Bridger and proceed to Denver by stagecoach with Holladay.

Connor arrived in Denver on November 14, the same day that the Third Regiment troops at Camp Elbert moved south toward the Arkansas. He was greeted enthusiastically. The First Colorado Regiment's band serenaded him at the Planter's House with Chivington and "a large assemblage" of citizens in attendance. The following day, the *News* observed, "Colorado will appreciate [Connor's] mission. He comes here to take a look at the field and ascertain the feasibility of punishing the Indians on the Overland mail route." He was described as "a fighter and a gentleman and a soldier to boot." He was "a man who suits the genius of this West." It concluded, "We congratulate Colorado on the accession of so superior an officer to our section of the prairie west."[57]

Evans met with Connor on November 15. It was a cordial meeting, and the governor certainly encouraged a campaign. Connor's business, however, was with Chivington. Evans had requested permission to visit Washington on October 18, but when he did not receive a response from Secretary of State William H. Seward, he decided to make the trip anyway. The particulars of any campaign he left to the military. On November 16, Governor Evans departed by stage for the East. He wrote later, "I had no intimation of the direction in which the campaign against the hostile Indians was to move, or against what bands it was to be made, when I left the Territory last fall. . . ."[58]

As late as November 19, the *News* said, "Should a winter campaign be deemed at all feasible, the General will organize an expedition to that end and at the proper time return to Denver and command in person." This was what Chivington feared. Unlike Evans, he was brusque and uncooperative with the "hero" of Bear River. He told Connor that he had plans of his own and refused to commit to the campaign Connor was planning. The day after Evans left, November 17, Chivington turned down the general's request for support. On November 20, he and his staff left Denver with a battalion of the First Colorado Cavalry to join the Thirdsters already gathering on the Arkansas under their regimental commander, Colonel George L. Shoup.[59]

An angry Connor reported to Halleck from Denver on November 21, complaining of district commanders [he had only met one] who "appear to be of the opinion that they can spare no troops for a Winter Campaign. . . ." He said that he could not attempt an expedition without greater authority, adding, "Any expedition which would not probably result in their signal chastisement would be productive of harm rather than good." He expressed hope that "an effective blow can be struck in time to prevent the renewed outrages which may be anticipated during the coming summer."[60]

Connor was skeptical of Chivington's expedition, and his analysis of the situation in Colorado was perceptive. Captain Hempstead explained in the *Union Vedette:*

> In Denver there are no troops stationed, save a detachment for Provost Guard duty. The 1st Colorado is considerably scattered, but is being gathered in to be mustered out of service, the term of enlistment of most having expired. The 2nd Colorado is doing duty in Missouri & the 3d (the hundred day men) are camped in Bijou Basin and about to start on an Indian hunt. As their term of service will expire on the 20th of December, they have but little time to win glory or do much in the way of finishing the savages. Col. Chivington, the Dist. Commander started a day or two since to command the expedition.[61]

On November 23, Governor Evans wired General Curtis from Atchison, Kansas, asking if he could meet with him in Leavenworth. Curtis responded "at any hour." On November 24, they conferred and produced a remarkable body of paperwork. First, Curtis wrote a letter that urged Evans—in light of conditions and the possibility of "a winter campaign [Connor's] against the trespassers"—to press Washington for 2,000 cavalry (1,000 for the Platte and 1,000 for the Arkansas) with equipment and winter gear. He also urged Evans to make the argument that the overland routes were the "proper base lines" for operations. Both men were optimistic about success because of Lincoln's letter to Curtis. Then, Evans wired Secretary of War Stanton about the importance of a winter campaign. Curtis also pressed Stanton to support "the vision expressed by Gov. Evans." These messages were endorsed, the first by William Palmer Dole, the Commissioner of Indian Affairs, and the second by John Palmer Usher, the secretary of the interior. Plainly, Evans and Curtis had designed a winter campaign of their own which could be coordinated with Connor's expected expedition.[62]

Chivington, by this time, was out of the loop. On November 24, he advised Curtis that "Indians attacked two trains below Fort Lyons. Killed 4 men, drove off 200 head of stock, will clear them out if possible in a few days."[63] No one else ever mentioned this incident, which suggests that it was a ploy to justify his location. Everyone else was talking winter campaigns against the tribes. Chivington was pursuing a rogue course of his own and justifying his decision to leave his own district using reports of attacks on the Arkansas. At this point, even Evans had given up on Chivington. He had expected Chivington to cooperate with Connor and support a major expedition. Anything less would not serve Evans's purposes. The plan that Evans and Curtis were proposing would take weeks, if not months, to mount. A major campaign utilizing troops from Kansas, Nebraska, and Colorado, in coordination with Connor's drive from the west, was a grand design to open the overland routes and clear them of Indian resistance. Neither Evans nor Curtis was aware of Chivington's plan, already put in motion. Evans never wavered in his hard line in support of a major campaign.

Notably, Evans advised Stanton that "a portion of the tribes of the Arapahoes & Cheyenne Indians want peace and have gone to Fort Lyon under an armistice or some ar-

rangement of the kind with Maj Wynkoop."[64] Later, after leaving Leavenworth, Evans confided in the editor of the *Northwestern Christian Advocate* in Chicago that all of the Indians in Colorado were hostile except for about six hundred near Fort Lyon.[65]

The situation at Fort Lyon had changed less than might have been expected with the change of command there. Expedience directed Major Anthony's course. On November 16, well after Anthony told the chiefs to move to Sand Creek, he advised Curtis, "I am satisfied that all of the Arapahoes and Cheyennes who have visited this post desire peace." He said that he told them he could not make peace until authorized by Curtis. He added, "My intention is to let matters remain dormant until troops can be sent out to take the field against all the tribes."[66] On November 25, he told Major Henning that the Arapahos and Cheyennes were regularly inquiring about word from headquarters. He offered his opinion. "Yet if I had 1000 men here for the field I would after providing for a few Indians who have all the time been friendly . . . go out against the main band of Cheyennes & Sioux and try and recover the stolen stock and punish them for what they have done."[67] Nevertheless, officials, both military and civilian, from top to bottom consistently referred to the people at Sand Creek as prisoners. Even Evans, in his annual report of October 15, reported to Dole that the Arapahos had "surrendered."[68]

Anthony received little help. Henning waited for Curtis, but on November 20, he told Anthony, "The way you have arranged with the Arapahoes . . . calling them prisoners will undoubtably answer for them, but I would not have any more such prisoners and you must keep them all away from the Post." Henning said that he expected that no permanent peace would be made until the tribes were subdued, but said that he did "not see that you could have done differently with them [the Arapahos]."[69] On December 2, after Sand Creek, but before he knew of it, Curtis finally told Henning that he was "entirely undecided and uncertain as to what can be done with such nominal Indian prisoners."[70]

On November 28, the day before Sand Creek, Curtis advised General Carleton of the situation, "They insist on peace or absolute sacrifice as I choose. Of course they will have to be received, but there remains some of these tribes and all of the Kiowas to attend to, and I have proposed a winter campaign for their benefit."[71] On December 5, 1864, Curtis even suggested that the Indians at Lyon "be located at some more convenient point for feeding them."[72] What is clear from all of this correspondence is that from the moment their chiefs left Denver, the Cheyennes and Arapahos at Fort Lyon, and later Sand Creek, were considered to be prisoners.

Chivington arrived at Boone's Ranch on November 23, 1864, and prepared to move east along the Arkansas toward Fort Lyon. Only a "Bear River" style victory could save his future now. He pinned his hopes on the Third Colorado Regiment whose one hundred days of service were rapidly being used up, and on the Cheyenne and Arapaho bands that he knew were in the vicinity of Fort Lyon in response to promises he had made to them at Camp Weld.

When Chivington took command at Boonesville, an officer reported that it gave "pretty general dissatisfaction."[73] Chivington proceeded east with the utmost secrecy in the direction of Fort Lyon, stopping all east-bound traffic that might warn the Cheyennes and Arapahos or Fort Lyon. On November 27, he dispatched detachments of troopers to the ranches of John Prowers and William Bent, both of whom had Cheyenne relatives, to prevent them from warning the Cheyennes.[74] At Spring Bottom that evening, a civilian overheard Chivington's officers discussing scalps, and he swore later that Chivington said to them, "Well, I long to be wading in gore."[75] The next day, Chivington's troops encountered a patrol from Fort Lyon commanded by Captain Soule. Soule's initial surprise at seeing his commander soon turned into trepidation as Chivington made inquiries about Indians in the vicinity. The temper of the conversation and the care Chivington took to keep Soule's patrol with his command convinced Soule that the Indians encamped at Sand Creek were his target.[76]

What surprised Chivington most was the resistance he found to the idea among the officers at Fort Lyon. Soule expressed his fears to other officers so forcefully that he was ordered to stay away from Chivington. However, several other officers protested so vehemently that he threatened them with arrest, screaming, "Damn any man in sympathy with Indians!"[77] Also present at Fort Lyon were Samuel Colley, the Indian agent, who added his protests, and Lieutenant Colonel Tappan, Chivington's arch-enemy in the First Colorado Regiment, who was returning from a trip to Washington. He observed closely but kept silent.[78]

Nevertheless, when Chivington's column moved out on the evening of November 28, 1864, the Lyon Battalion was part of it.[79] Anthony told his officers that Chivington intended to strike at the heart of native resistance on the Smoky Hill. He told them that the object of moving against Sand Creek was to surround the camp, spare Black

Kettle and the other "friendlies," recover stolen stock, and kill any "raiders" that might be found there.[80] Of course, that was not what happened. It was never the real plan.

Chivington's column of 675 men marched due north from Fort Lyon then, turning northeast, continued through the cold, clear night until, near dawn, they struck the Great South Bend of Sand Creek. A supply train of 115 wagons pursued a different course, marching northeast from Fort Lyon to the junction of Rush Creek and Sand Creek well below the South Bend. It was a bone-cold night, starlit and clear. At first light, the troops were ordered forward at a gallop, causing some of them to yell at each other that this was a hell of a way to surprise an Indian camp. For nearly two miles they rode, closing up the ranks, then reined up sharply on command.[81]

Ahead of them, Colonel Chivington, unmistakable by his size, with his staff and scouts, scanned the flats beyond from a point where the bluffs slipped down to the level of the creek bed. In the distance, the lodges of the Cheyennes and Arapahos hugged the north bank of Sand Creek, white like splotches of snow in the half-light of dawn. The column strung out, still unable to see the camps because of the bluffs to the west. From their position, the advance troops could see that the camp was already awake. Smoke curled up from the first cooking fires.[82]

Women, their morning chores interrupted by the noise of the moving column and initially uncertain whether it was a buffalo herd or white soldiers, raised the alarm, and men, women, and children stumbled out of their lodges in confusion. There were no sentries. Horse herds above and below the camps had not been kept close to the village as they would have been had the people expected an attack. Kingfisher, a young Cheyenne up early to check on the horses, saw soldiers first driving off horses on the bluffs south of the camp. He encountered Little Bear, who was on the bluffs to drive his own horses closer to the village. Kingfisher told him what he had seen, and Little Bear could see the long line of troops positioned southeast of the village and sprinted back toward the camp to raise the warning.[83] Other young people scrambled to reach the horses at the first alarm, while the majority of the people were still in a state of confusion about what was happening. Standing-in-the-Water, White Antelope, War Bonnet, and Lone Bear moved toward the east end of the village and strained to see what was happening.

Black Kettle, the Cheyenne peacemaker, tried to calm his people. Still the believer, he called out to them not to be afraid, that the soldiers would not harm them. Many listened to him, gathering around him as the troops approached, watching as he raised an American flag over his lodge with a white flag beneath it hoping he was right. A few of the few men who were there were shouting to one another, gathering their weapons, and urging the women and children to move up the creek away from the soldiers' advance. But mostly, confused by the circumstances, the Cheyennes and Arapahos lingered too long in their uncertainty, held in place by promises plainly broken, until the soldiers opened fire.

After Chivington had given his initial instructions to battalion commanders about the attack, he addressed the troops, "I shall not tell you who to kill today, but remember our murdered women and children whose blood saturates the sands of the Platte!"[84] Now, it was clear to the officers of the Lyon battalion that Chivington had never intended to spare anyone. Then the two battalions of the First Regiment moved toward the village three-quarters of a mile away while elements of the Third advanced along the bluffs south of the creek to cut off the horse herds. As the First moved into the valley, Captain Luther Wilson's battalion crossed in front of Anthony's Lyon battalion and drove northwest at a gallop to cut off the village from yet more horses north of the village. Anthony's battalion cantered in good order toward the camps, disciplined and eerily quiet, even its commander, the dour Major Anthony swearing that he would not "open the ball."[85]

As the young ones clambered up the bluffs to reach the horses, they saw soldiers there too, a company of the Third Regiment racing along the bluffs to separate the horses from the village. As they turned back toward the village, the young people could see Wilson's troops slashing between the camp and the horses on the north side then swinging abruptly toward the lodges.[86] They were the first to open fire. Behind Major Anthony, the bulk of the Third regiment pressed forward, fearful of being left out of the fight. The companies of Soule and Cramer were soon under fire from the rear, and they bolted to the left and moved up the south bank between the creek and the bluffs to get out of the way of the Third. By then, the Thirdsters on the bluffs were turning toward the camp and creating a cross fire in the village.[87]

Chivington and his staff followed with the artillery batteries close behind Anthony's troops. Now the mountain howitzers of the First Colorado's battery fired shells that exploded high above the lodges (likely by design), followed by a second barrage that screamed into the lower end of the village. Fragments of hot iron tore through the lodge skins, and the people began to run. Black Kettle

stared in disbelief, then turned to follow his fleeing people through the village toward the creek bed. Beside him, his wife fell from a soldier's bullet. Thinking her dead, he hurried on, shouting directions and encouraging the people. In the soft sand of the creek bed, it was hard to run.[88]

Old White Antelope, betrayed once too often, refused to flee even then. He ran toward the troops waving his hands and crying out in English, "Stop! Stop!" As rifle balls kicked up the dirt around him, he stopped and began to sing:

> Nothing lives long.
> Only the earth and mountains . . .

A rifle ball struck him as he stood there. And then another. He pitched backward into the dry creek bottom, dead.[89] Also killed in the early moments of the attack were Standing-in-the-Water and War Bonnet, who with Lean Bear had gone to Washington the year before, dead at the hands of the soldiers they thought would protect them. Lone Bear (One Eye) fell trying to stop the fighting. Three white men in the village trading—a trader, the agency interpreter, and a soldier from Fort Lyon—tried to stop the attack, but they were driven back under fire to War Bonnet's lodge.[90]

A day of slaughter had begun.

Although a few Cheyenne and Arapaho warriors fought fiercely, it was not a battle. The number of men of fighting age in the village was limited, and, cut off from their horses, were in no position to put up a substantial resistance. Twenty to thirty men led by Big Head offered the only real organized resistance of the day, attempting first to reach the horse herds and then resisting deployment of troops on the left flank. Most of them were killed because of overwhelming numbers. Another small group of mounted warriors that included Howling Wolf skirmished with Thirdsters northwest of the camp, then withdrew to provide protection for the fleeing people. For the most part, the fighting men struggled on foot to protect fleeing women, children, and the old as they hastily dug sand pits or tried to defend others on the open prairie beyond.[91] The heaviest fighting took place in the pits. The killing spread over miles before the day was over, but, except for the two battalions of the First Colorado Cavalry, most of the troops—the inexperienced Third Regiment—were more a mob than a military command. They had, one of them said, "burst on the camp like so many wild fellows."[92]

Little Bear recalled, "The people were all running up the creek; the soldiers sat on their horses, lined up on both banks and firing into the camps, but they soon saw that the lodges were now nearly empty, so they began to advance up the creek, firing on the fleeing people."[93] It was then that the people began to hide in the creek bed, digging in and creating pits. The killing was heavy, but the defense was strong enough that the Thirdsters did not make a concentrated attack. Later, the Third's howitzers were brought up and fired into the pits until they ran out of shells, and the troops assumed that the slaughter was complete. In fact, a surprising number of people survived the shelling.[94] By then, the majority of the Third Regiment was scattered, Irving Howbert recalling, "after that we fought in little groups wherever it seemed the most effective work could be done."[95]

Some of the women tried to surrender. As Robert Bent testified later, "I saw five squaws under a bank for shelter. When the troops came up to them they ran out and showed their persons to let the soldiers know they were squaws and begged for mercy, but the soldiers shot them all."[96] On another part of the field, a child barely old enough to walk toddled across the sand. Major Anthony said, "I saw one man get off his horse . . . and draw up his rifle and fire—he missed the child. Another man came up and said, 'Let me try the son of a bitch; I can hit him.' He got down off his horse, kneeled down and fired at the little child, but he missed him. A third man came up and made a similar remark, and fired, and the little fellow dropped."[97]

The killing continued into the afternoon. "I never saw more bravery displayed by any set of people on the face of the earth than by these Indians," one officer reported. "They charged on the whole company singly, determined to kill someone before being killed themselves. . . . We, of course, took no prisoners."[98] Eventually most of the soldiers lost interest or ran out of ammunition and turned their attention to robbing and mutilating the dead. When two members of the Third Regiment brought in a woman and a child, their commander told them, "Take no prisoners." The woman turned her back to the soldiers and she and the child were killed.[99] Another officer "shot and killed three women and five children, afterwards scalping the women."[100]

Scalping and more extensive mutilation of the dead continued. Soldiers cut off ears and fingers and the genitals of both men and women. One pregnant woman was slashed open and her unborn child cut from the womb. The body of White Antelope was extensively mutilated. He was scalped several times, his ears were taken, and his scrotum cut off to make a tobacco pouch. Men and women who feigned death or lay wounded tried to defend them-

selves when the scalpers came, but they could not. When night fell, some of the Cheyennes and Arapahos who had hidden in the sand or in other places slipped out and began to make their way north toward the Smoky Hill.[101]

The most remarkable thing of the day was that so many of the Cheyennes and Arapahos escaped; nearly two-thirds of the encampment managed to survive despite the assault and the flight into freezing weather, half-clothed and virtually unarmed.[102] A disciplined force could have taken a much heavier toll. Several soldiers were killed by friendly fire. Others were caught separated from their fellows and killed. That evening, however, Colonel Chivington wrote his first report claiming to have bested "from nine hundred to one thousand warriors."[103]

The next day, the atrocities continued. One officer, collecting trophies, found a baby still alive and blew out its brains.[104] Some of the worst atrocities occurred that next day. In the afternoon, the half-Cheyenne son of John Smith, the interpreter, was murdered by soldiers, who later dragged his body around on the killing ground.[105] Charles Bent's life had been spared only because Captain Silas Soule took him with him when he was sent to the wagon train south of the command for more supplies.[106] The troops slept on the field again that night, and when the troops pulled out the following morning, a small group of women and children were left behind and killed by the rear guard.[107]

It was by then a seriously divided command. The companies of Silas Soule and Joseph Cramer had refused to participate in the fight. One of the men of the First Colorado's battery under Lieutenant Baldwin said later that his group was so angry that they were ready to take on the Thirdsters because of what happened. He even said that he was surprised Chivington survived the fight because of the animus against him.[108] Even some members of the Third were shocked by what had happened, one man, at least, simply refusing to participate further.[109] The only prisoners were the wives of white traders John Smith and Charlie Windsor at Fort Lyon, two young Cheyenne girls, and an Arapaho boy, who were later displayed as trophies in Denver. A few other children may have survived; later reminiscences said that small groups or individuals had taken children prisoner and refused to kill them. They were spirited away and not taken to Denver.[110]

Colonel Chivington had promised an extended campaign, but after Sand Creek, he turned southeast, away from the concentration of Cheyennes and Arapahos, ostensibly in pursuit of Little Raven's Arapahos down the Arkansas. This too angered the troops of the Lyon Battalion, including Major Anthony. Five days later without ever seeing an Arapaho, Chivington called an end to his expedition. Notably, Chivington hurried ahead of the column, as he had done in New Mexico, paused briefly at Fort Lyon where he boastfully compared himself to Harney and Connor and quickly departed by stage for Denver, leaving Colonel George Shoup to bring up the Third Regiment. The Third, weighed down with booty, followed.[111]

At Fort Lyon, the officers of the First were still infuriated over what had happened. And in the villages of the Cheyennes and Arapahos on the Smoky Hill the anger swelled as the survivors told their stories of what had happened at Sand Creek. They had lost about 230 people there, but between two-thirds and three-fourths of them were women and children. Thirteen council chiefs and four soldier chiefs of the Cheyennes were also among the dead. Left Hand, the great voice for peace among the Arapahos, was mortally wounded, and died later on the Smoky Hill. Bosse and Heap of Buffalos, who had attended the Camp Weld meeting, were killed. Close to two hundred men, women, and children were wounded.[112] Although a majority of the villagers escaped, it was a devastating blow. The camp was a chiefs' camp, a test case of the white man's intent. Now the tribes had their answer.

Notes: Chapter VIII

1. Ronald Becher, *Massacre Along the Medicine Road: A Social History of the Indian War of 1864 in Nebraska Territory* (Caldwell, ID: Caxton Press, 1999) is a detailed accounting of the August war in Nebraska. See also Leroy W. Hagerty, "Indian Raids Along the Platte and Little Blue Rivers, 1864-1865," *Nebraska History,* XXVIII (1947): 176-186, 239-260.

2. Chivington to Curtis, August 8, 1864, Curtis Papers, X, 128.

3. Evans to Curtis, August 8, 1864, Indian Letter Book.

4. Bent, *Life of Bent,* p. 140. Halaas and Masich, *Halfbreed,* pp. 126-127, underscore Bent's conviction that the conflict had entered a new phase with the August assaults on the Platte. For the first time, Cheyennes had joined their allies, the Lakota and Arapahos in an "indiscriminate war against whites," rather than retaliatory attacks for past wrongs or for plunder.

5. Joseph Kenyon to Samuel L. Barlow, August 8, 1864, Samuel Barlow Collection, Huntington Library, San Marino, California.

6. Kenyon to Barlow, August 12, 1864, Barlow Collection.

7. *Black Hawk Mining Journal,* August 15, 1864.

8. The Reverend Charles King was a charter member of the conference. He would later be removed because of rumors "which seriously affect his moral & ministerial standing & character." In 1870,

the conference accepted his withdrawal from the church. Graveley, "The Early Colorado Conference," p. 62.

9. Ibid., July 29, 1864, quoting a letter from Fort Lyon, dated July 19, 1864.

10. Ibid., August 8, 1864.

11. Evans to Stanton, August 10, 1864, *OR,* Series I, XLI, Pt. 2, 644.

12. *DRMN,* August 10, 1864.

13. *AR, CIA, 1864,* pp. 230-231.

14. Evans to Curtis, August 11, 1864, with endorsement of George K. Otis, *OR,* Series I, XLI, Pt. 2, 661.

15. Curtis to Evans, August 11, 1864, Curtis Papers, X, 139.

16. Curtis to Charlot, August 20, 1864, Curtis Papers, X, 165.

17. Raymond G. Carey, "The 'Bloodless Third' Regiment, Colorado Volunteer Cavalry," *Colorado Magazine*, XLI (1964): 279-298; Lonnie J. White, "From Bloodless to Bloody: The Third Colorado Cavalry and the Sand Creek Massacre, *Journal of the West,* VI (1967): 535-581.

18. Evans to Stanton, August 22, 1864, *OR,* Series I, XLI, Pt. 2, 809.

19. On August 23, 1864, the *Rocky Mountain News* launched its defense of Evans. It also indicated the extent of local fears when it observed, "We believe the Utes are friendly disposed just now. So were the Arapahoes and Cheyennes a little while ago. None of them are to be trusted."

20. Lincoln to Curtis, September 1, 1864, Roy P. Basler, editor, *The Collected Works of Abraham Lincoln.* Nine Volumes (New Brunswick, NJ: Rutgers University Press, 1953): VII, 530.

21. *DRMN,* August 23, 24, 1864; Fitzjohn Porter to Barlow, August 27, 1864, Barlow Papers.

22. Tappan Diary, pp. 61, 68.

23. Dyer, *Snow-Shoe Itinerant*, p. 182.

24. Special Order No. 71, August 22, 1864, Special Order No. 76, August 29, 1864, District of Colorado, United States Army Commands, NARA, RG 393; Chivington to Curtis, August 23, 1864, Curtis Papers, X, 185; Curtis to Chivington August 24, 1864, Browne to Curtis, October 3, 1864, *OR,* Series I, XLI, Pt. 2, 843, Pt. 3, 596-597. On August 25, Curtis informed Chivington that in such cases "the final determination should be according to law which requires a review by [the] Department Commander, Curtis Papers, X, 198. See also Kenneth E. Englert, "Raids by Reynolds," *1956 Brand Book of the Denver Westerners*. Edited by Charles S. Ryland (Boulder, CO: Johnson Publishing Company, 1957), pp. 151-168; Hoig, *Sand Creek*, pp. 70-72; Shaw, *True History*, pp. 39-47; Frank Hall, *History of the State of Colorado*. Four Volumes (Chicago: Blakeley Printing Company, 1889-1895): I, 313-316; Journal of John L. Dailey, 1864, September 5, 1864, p. 9, Western History Collection, Denver Public Library, Denver, Colorado; testimony of Joseph A. Cramer and T. G. Cree, *Sand Creek Massacre*, pp. 51, 191.

25. Porter to Barlow, August 27, 1864, Barlow Papers.

26. Testimony of Samuel E. Browne, *Condition of Indian Tribes*, p. 71.

27. *DRMN,* August 25, 26, 1864.

28. Kelsey, *John Evans*, pp. 158-159.

29. Evans to John Palmer Usher, September 23, 1864, Abraham Lincoln Papers, Manuscript Division, Library of Congress, Washington, DC, Microfilm Reel No. 82.

30. *DWMN,* August 31, 1864; Janet LeCompte, "The Indian War in Colorado—1864," Unpublished list in the papers of Gary L. Roberts.

31. Wynkoop to Evans, September 18, 1864, *AR, CIA, 1864,* pp. 233-235. Wynkoop's mission was a bold effort, perhaps even foolhardy and questionable by military standards. His own account, written in 1876, is vital. See Edward W. Wynkoop, *The Tall Chief: The Autobiography of Edward W. Wynkoop*. Edited by Christopher B. Gerboth (Denver: Colorado Historical Society, 1993), pp. 86-100. His account of his conference with the chiefs on the Smoky Hill is especially important for its insights.

32. Wynkoop to Chivington, September 19, 1864, LR, DK, USAC, NARA, RG 393. At the time of the Weld Conference Wynkoop was regarded as one of Chivington's favorites; after Sand Creek Wynkoop would become one of his harshest critics.

33. Chivington to Curtis, September 19, 1864, *OR,* Series I, XLI, Pt. 3, 261.

34. Chivington to Curtis, September 26, 1864, *OR,* Series I, XLI, Pt. 3, 399.

35. *DRMN,* September 28, 1864.

36. Testimony of Wynkoop, *Condition of the Indian Tribes,* p. 77.

37. *DRMN,* September 28, 1864.

38. *Black Hawk Mining Journal,* October 1, 1864.

39. *DRMN,* September 29, 1864.

40. Evans to Colley, September 29, 1864, *AR, CIA, 1864,* pp. 220-221.

41. Report of Evans, in ibid., p. 222.

42. Curtis to Chivington, September 28, 1864, *OR,* Series I, XLI, Pt. 2, 462.

43. Wynkoop to Curtis, October 8, 1864, LR, DK, AGO, NARA, RG 94.

44. Ibid.; Soule to Chivington, October 10, 1864, LR, DC, USAC, NARA, RG 393.

45. Bent to Hyde, September 26, 1905, April 2, 1906 (quoting Wolf Robe), January 29, 1913, Bent-Hyde Correspondence, Yale; Bent to Hyde, October 15, 1904, Bent Letters, HC; Hyde, *Life of Bent,*

pp. 143-144; Blunt to Charlot, September 29, 1864, OR, Series I, XLI, Pt. 1, 818.

46. Evans to Curtis, September 29, 1864, Curtis to Evans, September 29, 1864, Curtis to O'Brian, September 29, 1864, Curtis to Mitchell, October 2, 1864, Curtis to Chivington, October 2, 1864, Curtis to Livingston, October 2, 1864, Curtis to Chivington, October 3, 1864, Curtis Papers, XI, 73, 74, 75, 79, 87, 89, 90. Volume XIII of the Curtis Papers is devoted entirely to the Price Campaign. See also Powell, *People of the Sacred Mountain,* I, 288-289.

47. Morse H. Coffin, *The Battle of Sand Creek*. Edited by Alan W. Farley (Waco, TX: W. M. Morrison, Publisher, 1965), pp. 5-9; Entry for October 10, 1864, Diary of Sergeant Henry Blake, 1864, A. A. Paddock Collection, Boulder, Colorado. See also, a photocopy of Blake's diary in the Raymond G. Carey Collection, University of Denver, Denver, Colorado. Blake's diary was also published in the *Boulder Daily Camera,* August 2, 1941. Nichols to Shoup, October 10, 1864, *DRMN,* October 10, 1864; Nichols to Chivington, October 11, 1864, Chivington to Nichols, October 14, 1864, Chivington to Curtis, October 15, 1864, *OR,* Series I, XLI, Pt. 3, 798-799, 876, 883.

48. Testimony of Wynkoop, Cramer, et al to Wynkoop, November 25, 1864, *Sand Creek Massacre,* pp. 91-92, 95; testimony of Wynkoop, *Condition of Indian Tribes,* pp. 75-77; Henny to Anthony, October 17, 1864, SO No. 4, DUA, *OR,* Series I, XLI, Pt. 4, 62; Anthony to AAG, DUA, November 6, 1864, "Massacre of Cheyenne Indians," pp. 70-71; J. E. Anthony, AAG, to Anthony, Henning to Anthony, November 4, 6, 20, 1864, Tappan to Anthony, November 22, 1864, FF2, No. 1, No. 2, No, 3, No. 4, No. 5, Scott J. Anthony Papers, History Colorado, Denver, Colorado. Anthony to AAG, DUA, November 25, 1864; RLR, DUA, DM, Vol. 359, pp. 62-63, USAC, NARA, RG, 393.

49. *Camp Douglas* (Utah) *Daily Union Vedette,* August 31, September 27, 1864. Captain Charles Hempstead of Connor's staff was the editor. Raymond G. Carey, "Colonel Chivington, Brigadier General Connor, and Sand Creek," *1960 Brand Book of the Denver Westerners*. Edited by Guy M. Herstrom (Boulder: The Johnson Publishing Company, 1961), pp. 105-136, deserves credit for recognizing the importance of the Chivington-Connor connection.

50. Holladay to Stanton, October 15, 1864, *OR,* Series I, XLI, Pt. 3, 768.

51. Halleck to Connor, October 15, 1864, Connor to Halleck, October 17, 1864, Halleck to Connor, October 18, 1864, *OR,* L, Pt. 2, 1013-1015.

52. Connor to Chivington, October 22, 1864, *OR,* XLI, Pt. 3, 259.

53. Chivington to Curtis, October 26, *OR,* Series I, XLI, Pt. 4, 259.

54. Shoup to Chivington, October 24, 1864, LR, DK, USAC, NARA, RG 393.

55. Carey, "Bloodless Third," pp. 295-297.

56. Evans to Connor, October 24, 1864, *OR,* Series I, L, Pt. 2, 1036.

57. *DRMN*, November 16, 1864; Kelsey, *John Evans,* pp. 151-152, 303n.

58. John Evans, *Reply of John Evans of the Territory of Colorado to that Part Referring to Him, of the Report of "the Committee on the Conduct of the War," Headed "Massacre of Cheyenne Indians"* (Denver: n. p. 1865). The *Reply* was published in the *Denver Daily Rocky Mountain News,* September 12, 1865, *Black Hawk Mining Journal,* September 11, 1865, *Central City Miners' Register*, September 12, 1865. It was also published in *Condition of the Indian Tribes,* from which the quote is taken at p. 83. Evans made the same point at least three times in his *Reply*. He was anxious to distance himself from Chivington and Sand Creek.

59. Carey, "Chivington, Connor, and Sand Creek," pp. 125-132; Carey, "Bloodless Third," pp. 295-297. Chivington would later claim in *"The Pet Lambs,"* May 18, 1890, that Connor pressed him about the location of the Indians he was after, but that he refused to tell him. "But I won't tell anybody," Connor supposedly protested, to which Chivington replied, "I will bet you don't."

60. Connor to Halleck, November 21, 1864, *OR,* Series I, XLI, Pt. 1, 908-910.

61. *Daily Union Vedette,* November 21, 1864. The *Rocky Mountain News,* November 19, 1864, expressed the view that if a winter campaign was found to be feasible, Connor would organize an expedition and "at the proper time" return to command it himself.

62. Evans to Curtis, November 23, 1864, Curtis to Evans, November 23, 1864, Curtis to Evans, November 24, 1864, Curtis Papers, XII, 242, 253, 258; Evans to Stanton, November 24, Curtis to Evans, November 24, 1864, LR, DM, 1865, C115 (Box 17), USAC, NARA, RG 393; Report of Evans, *AR, CIA, 1864,* p. 220; Lincoln to Curtis, September 1, 1864, *Collected Works, Lincoln,* VII, 530.

63. Chivington to Curtis, November 23, 1864, Curtis Papers, XII, 238.

64. Evans to Stanton, November 24, 1864, RLR, DUA, DM, Vol. 359 (October 1864-September 1865), pp. 62-63, USAC, NARA, RG 393.

65. *Northwestern Christian Advocate,* December 7, 1864.

66. Anthony to Curtis, November 16, 1864, OR, Series I, XLI, Pt. 1, 914.

67. Anthony to AAG, DUA, November 25, 1864, RLR, DUA, DM, Vol. 359, pp. 62-63, USAC, NARA, RG 393.

68. Report of Evans, *AR, CIA, 1864,* p. 220.

69. Henning to Anthony, November 20, 1864, Scott J. Anthony Papers, FF-2, No. 3, History Colorado.

70. Curtis to Henning, December 2, 1864, *OR,* Series I, XLI, Pt. 4, 751.

71. Curtis to Carleton, November 28, 1864, ibid., p. 709.

72. Curtis to Evans, December 5, 1864, ibid., pp. 771-772.

73. Lynn L. Perrigo, editor, "Major Hal Sayr's Diary of the Sand Creek Campaign," *Colorado Magazine,* XV (1938): 54. David H. Nichols interview, Box 2, Bancroft Collection, Historical Collections, University of Colorado, Boulder. Nichols said that Chivington was "justly unpopular with the soldiers."

74. A good summary of the march of the Third Colorado Regiment from Bijou Basin to Sand Creek is found in the letters of "W," published in the *Central City Miners' Register*, November 23, 26, 28, 1864. See also the testimony of John Prowers, *Sand Creek Massacre,* p. 107; Amy (Amache) Prowers interview, July 19, 1886, MSS P-L 198, Bancroft Collection; and Coffin, *Battle of Sand Creek,* pp. 15-17.

75. Testimony of J. M. Combs, *Sand Creek Massacre,* p. 115.

76. Testimony of Soule, ibid., p. 10.

77. Testimony of Soule, Cramer, Anthony, Lt. James D. Cannon, Lt. C. M. Cossitt, Lt. W. P. Minton, *Sand Creek Massacre,* pp. 13, 21, 46-48, 110, 147-153.

78. Samuel F. Tappan, unpublished autobiography. Kansas State Historical Society. Topeka, Kansas, p. 14.

79. Portions of five battalions were involved; none of them were at full strength.

80. Testimony of Cramer, *Sand Creek Massacre,* p. 41. Anthony would confirm that he was misled by Chivington.

81. Coffin, *Battle of Sand Creek,* pp. 18-19; "W" to editor, *Central City Miners' Register*, January 4, 1864.

82. Bent to Hyde, March 9, March 15, 1905, April 2, 14, 25, 30, 1906, August 2, 1913, October 23, November 7, 1914, January 20, 1915, Bent-Hyde Correspondence, Yale.

83. Statement of Little Bear, Hyde, *Life of Bent,* pp. 153-154.

84. Testimony of Lt. James Cannon, James Beckwourth, A. J. Gill, *Sand Creek Massacre,* pp. 68, 112, 179; testimony of Robert Bent, *Condition of Indian Tribes,* p. 96; *DRMN,* December 25, 1864; Coffin, *Battle of Sand Creek,* p. 19

85. Testimony of Cramer, *Sand Creek Massacre,* p. 48.

86. Testimony of Luther Wilson, *Condition of Indian Tribes,* p. 67.

87. Testimony of Soule and Cramer, *Sand Creek Massacre,* pp. 13-14, 48-49.

88. Hyde, *Life of Bent,* p. 152.

89. Testimony of Beckwourth and David Louderback, *Sand Creek Massacre*, pp. 70, 137, 140.

90. Testimony of Louderback, *Sand Creek Massacre,* p. 135; Watt Clark, *Denver Times,* April 7, 1916.

91. Hyde, *Life of Bent,* pp. 152-154.

92. Andrew J. Templeton, "Life and Reminiscences of Andrew J. Templeton," unpublished manuscript, Pioneers Museum, Colorado Springs, Colorado.

93. Hyde, *Life of Bent,* pp. 152-153.

94. Powell, *People of the Sacred Mountain,* I, 301-305.

95. Howbert, *Memories of a Lifetime*, p. 125.

96. Testimony of Robert Bent, *Condition of Indian Tribes,* p. 96.

97. Testimony of Anthony, "Massacre of the Cheyenne Indians," p. 26.

98. Scott Anthony to Webb Anthony, December 1, 1864, *Condition of Indian Tribes,* p. 92.

99. Coffin, *Battle of Sand Creek,* p. 29.

100. Affidavit of Lt. Joseph Olney, *Condition of Indian Tribes,* p. 61; Private George M. Roan, Sergeant Lucian Palmer, and Corporal James J. Adams, *Sand Creek Massacre,* pp. 143, 145, 150, 151.

101. Hyde, *Life of Bent,* pp. 156-158.

102. Ibid., pp. 157-159.

103. Chivington to Curtis, November 29, 1864, *OR,* Series I, XLI, Pt. 1, 948-950.

104. Testimony of Roan, Palmer, Adams, and James, *Sand Creek Massacre*, pp. 142-146, 150-152; testimony of Miksch, *Condition of Indian Tribes,* pp. 74-75; Perrigo, "Sayr's Diary," p. 55.

105. Testimony of Smith and Anthony, "Massacre of Cheyenne Indians," pp. 10, 22-23; testimony of Beckwourth and Louderback, *Sand Creek Massacre,* p. 71, 136; Coffin, *Battle of Sand Creek*, p. 28.

106. Testimony of Soule, *Sand Creek Massacre,* p. 28.

107. James E. DuBois in ibid., pp. 37-38.

108. Isaac Clarke, "Life of Isaac Clarke," pp. 40-43, Special Collections, Colorado College, Colorado Springs.

109. Chet and Kim Brackett, *Chet's Reflections: Into the Sagebrush Sea* (Privately Printed, 2014), 19-20.

110. Anthony to Lt. A. Hallowell, AAAG, District of Upper Arkansas, December 2, 1864, Curtis Papers, XII, 282; Dailey Diary, pp. 71-72.

111. Dailey Diary, pp. 72-74; Shoup to Maynard, December 6, 1864, Shoup to Chivington, December 7, 1864, "Massacre of Cheyenne Indians," pp. 50-51; Anthony to his brother, December 28, 1864, Anthony Papers, FF-2, No 6, HC.

112. These figures are based upon an analysis in progress, taking into account, the reports of George Bent, Edmond Guerrier, the records of killed and wounded from military sources, and Cheyenne and Arapaho genealogies from multiple sources.

Chapter IX

Protest and Recrimination

"Among the feats of arms in Indian warfare, the recent campaign of our Colorado Volunteers will stand in history with few rivals, and none to exceed it in final results," proclaimed the *Denver Rocky Mountain News* when the first reports of the Sand Creek campaign reached Denver early in December 1864.[1] The *Central City Miners' Register* added, "The good work is begun, and we hope no respite will be given to the savage till at least four thousand of them have been killed. The true policy is to give them no quarter, but to kill male and female, old and young, that none may be left to tell the tale"[2] And even the *Black Hawk Mining Journal,* which had been critical of both Chivington and Evans, declared, "It is impossible to exaggerate the value of this occurrence to Colorado. It is the dawn of a new era, indeed, the rising of a new sun for the Territory."[3]

This was the theme reflected in the reports of the expedition's commander, Colonel John Milton Chivington, and his subalterns, who plainly saw themselves as heroes. Chivington called the Sand Creek affair, "the most bloody and hardfought Indian battle that has ever occurred on these plains."[4] In the spirit of the moment, Captain Theodore G. Cree, an officer of the Third Colorado Regiment, exulted that the men of the Third Colorado Volunteer Cavalry had "won for themselves a name that will be remembered for ages to come."[5] He could not have imagined the irony of his statement at the time. At the moment, he celebrated, and the citizens of Colorado—most of them—celebrated too.

Chivington had achieved his purpose, and now he meant to make the most of it. But his design was already in trouble. The first dispatches about Sand Creek reached Denver on December 7, the same day that Chivington ended his "expedition." Two days later, Stephen Selwyn Harding, the chief justice of Colorado, penned a letter to John W. Wright, a former agent of the Indian Office and friend of John Palmer Usher, the Secretary of the Interior, declaring that he had received evidence that would prove that the Sand Creek attack "on the defenseless savages was one of the most monstrous in history."[6] Clearly the official dispatches were not the only reports to reach Denver quickly.

Judge Harding had enjoyed a decent reputation in Colorado until August 1864, when the courts, forced to settle jurisdictional disputes in criminal cases, had reopened the question of Indian land title, by declaring all lands north and west of the South Platte to be legally Indian lands. The court's decisions made him a target of the statehood movement, which claimed that the decisions were politically motivated. The courts' rulings were even blamed for causing the summer war with the Indians.

The person who contacted Harding about Sand Creek was never identified, but the chain of correspondence suggests that it may have been one of the interested civilians at Fort Lyon. Harding knew Samuel Colley, the Indian agent for the Cheyennes and Arapahos, and Dexter Colley, the agent's son, who was in business with John Smith as traders at Fort Lyon. All of them had made it clear that they would do their best to bring Chivington down for what he had done.

Colley was close to the commissioner of Indian affairs, William Palmer Dole, and took steps to inform him about Sand Creek at once. He also wrote letters to John Palmer Usher, the secretary of the interior, and to Senator James Rood Doolittle, the chairman of the Senate Indian Affairs Committee. Harding's task was to reinforce these efforts where he had the most influence. John W. Wright was the conduit for this effort.

Wright had close ties to Usher, as well as reasons to be interested in the controversy. Wright had been the government contractor who had surveyed the Sand Creek reserve in 1863. He had become a bitter critic of Governor Evans's management of Indian affairs and was closely aligned with the Colleys at Fort Lyon. By December 1864, Wright was in Washington pursuing other opportunities and well-placed to act as an agent against Chivington. Harding was the logical man to make the contact because both he and Wright were from Indiana and had moved in the same political circles. Moreover, Harding's son had accompanied Wright to Lyon when the surveys were made in 1863.[7]

Chivington reached Denver on December 13, 1864. Two days later, he requested permission to visit department headquarters to discuss Indian matters. On December 16, he wrote yet another report of the Sand Creek fight for General Curtis, in which he lobbied for another campaign. Mysteriously, though, just four days later, on December 20, he requested that Curtis relieve him of command.[8]

On December 16, the same day that Chivington wrote his detailed report, an unidentified officer wrote a letter about Sand Creek from Denver to General John P. Slough, Chivington's old enemy, who was then the military governor at Alexandria, Virginia, hoping "to counteract any good impression that may have been made in Washington by the report of Chiv's pretended fight with the Indians. . . ." He advised Slough that Chivington had "butchered about 200. 40 warriors the balance Squaws and papooses."[9]

The officer in question could not have been an officer of the Lyon Battalion. The officers at Fort Lyon were busy, however. On December 10, 1864, Lieutenant Colonel Tappan had expressed concern for the safety of William Bent and the Indians at his ranch. Accordingly, Major Anthony ordered Lieutenant Cramer to proceed to Bent's Ranch to protect the people there. When Cramer arrived, he relieved Captain Theodore Cree of the Third Regiment and told him in no uncertain terms that Chivington was looking for "a brigadier general's commission" and that Sand Creek was a massacre.[10]

On December 14, 1864, Captain Henry Booth, inspector of the District of the Upper Arkansas, reported that Indian hostilities had suddenly increased between Larned and Lyon. He noted further that "the Indians will no doubt be exasperated by the late action at Fort Lyon and we have reason to suppose will harass the travel on the Road more than ever. . . ." He advised headquarters that he would proceed to Fort Lyon to learn more.[11]

On that same day, Silas Soule wrote a detailed account of the Sand Creek affair to Edward W. Wynkoop, his former commander, who, like Soule, was thought to be one of Chivington's "pets." It was a graphic and sickening account. In the letter, Soule indicated that Lieutenant Cramer was also writing him and expressed hope that Chivington "will be dismissed when the facts are known in Washington."[12] Tappan was still at Lyon at that time, recovering from an injury. He recorded in his diary that when Chivington stopped at Lyon on his way to Denver, he had boasted that Sand Creek would give him "command of a brigade." Tappan wrote Slough and others, not the least of whom was Colonel Orville Babcock, General Grant's adjutant, who he had met while briefly attached to Grant's headquarters during his recent visit to Washington. His sentiments were clear: ". . . the affair at Sand Creek is a proclamation to the Indians that we are determined not to keep our word with them, but to wage a war of extermination against them, to butcher and scalp their women and children, to assassinate all who fall into our hands as prisoners, to show no mercy, but excel them in savage cruelty."[13] These would be only the first letters Tappan sent to both military and civilian authorities. He departed for Denver on December 15.

On December 19, Lieutenant Cramer penned his own report to Major Wynkoop. He expressed his mortification over the affair and his hope that Chivington would be cashiered as a result. "If you are in Washington," he wrote, "for God's sake, Major, keep Chivington from being a Bri-g. Genl, which he expects." He also told Wynkoop that he was preparing a report for General Slough, assuring Wynkoop that he would "write him nothing but what can be proven."[14]

The Third Regiment reached Denver on December 22 and marched through the streets to the cheers of the crowds. But the references to scalps and other trophies that were gleefully described in the press and openly displayed in bars and theaters also motivated enemies of Chivington and Evans to question what had happened. They had no trouble finding Thirdsters who described the affair as "very murderous" and who "made no boast of it at all."[15] The celebration was about to come to an end.

On December 26, 1864, Harding's letter to Wright appeared anonymously in the *New York Herald.* It was picked up the next day by the Washington Star, and on December 31, the story broke in Denver, unleashing speculation about the identity of the "gentleman in high position." By then the *Auburn* (New York) *Advertiser* had identified Harding as the offending official. It would be a few weeks before these reports reached Denver, and in the interim, Sam Tappan's life was threatened as a possible suspect and both Harding and U.S. Attorney Browne had been accused of spreading "infamous lies" about Sand Creek. The man who revealed Harding's identity to the *Advertiser* was his predecessor as chief justice of Colorado, Benjamin F. Hall, who was close to William H. Seward and no friend of Chivington. Hall had learned about the situation directly from Harding, and he too was applying pressure where he could.[16]

Before Christmas 1864, the first reports of Chivington, Anthony, and others had reached General Curtis and Major Henning, commanding the District of the Upper Arkansas. When Major Wynkoop first saw the reports at Fort Riley, he went "wild with rage."[17] Shortly thereafter, he received Cramer's letter and hastily copied it and sent it, along with a letter of his own, to Hiram Pitt Bennet, Colorado's congressional delegate. By then, Bennet was en route to Washington with George K. Otis, Ben Holla-

day's superintendent of the Overland Stage Company, to press for a winter campaign against hostile Indians commanded by General Connor, as the result of an increase in raids already attributed to Sand Creek by military authorities.[18]

On December 31, Wynkoop was ordered back to Fort Lyon to reclaim command of the post and to investigate Sand Creek. That same day, General Slough forwarded the letter he had received from the unnamed officer to Secretary of War Stanton. On New Year's Day, escorted by Soule, Captain Booth, the district inspector, visited the site of the massacre, counting sixty-nine dead bodies on the field, three fourths of them women and children. Shortly thereafter, Tappan received a letter from Colonel Babcock advising him that Grant and General John Rawlins concurred "in damning Sand Creek as infamous" and on January 12, General Curtis made it plain to Governor Evans that "I abominate the extermination of women and children."

Delegate Bennet had also received a frantic letter from Jerome B. Chaffee, a representative of Colorado's mining interests, that Chivington's attack had seriously inflamed the situation in Colorado at precisely the moment when the terms of service of the Third Regiment and most of the First were ending, leaving the territory unprotected. Bennet transmitted the letter to General James A. Hardie who forwarded it to General Henry Halleck, and on January 11, 1865, Halleck ordered General Curtis to investigate.[19]

Bennet visited Stanton who referred him to General Grant at City Point, as General of the Army. There Bennet proposed a winter campaign commanded by General Connor. When he had finished his presentation, Grant told him, "I have heard of Sand Creek, and I can but regard that as a massacre." He hesitated to order a winter campaign, however, and told Bennet he would consider the matter and respond through Stanton. Ironically, for the moment at least, the Sand Creek affair had already made Washington officials more cautious about authorizing major campaigns against tribes so obviously betrayed.[20]

Bennet returned to Washington, and on January 30, he wrote to Slough that he had learned by a copy of a letter to Major Wynkoop from Lieutenant Cramer, that Cramer had written a full report of Sand Creek for the general. He requested a copy of the report, declaring, "I propose to show Chivington in his true Colors to the country and place the great responsibility of that Massacre on him, and so far as I can relieve the common soldier and the citizen of the Territory of all blame in the transaction."[21] Jerome B. Chaffee, who was in Washington when the news broke, wrote his friend Dr. L. B. McLain on January 8. He expressed his concerns about Indian policy and the potential threat to Colorado if something were not done. "I hope Chivington will be sustained," he wrote, "unless he has done something that is worse than I anticipate. If his crime consists only in killing Indians, then his crime is our profit and every Coloradan ought to stand by him. In these times I care nothing for men only as they subserve the interests of the country."[22]

In the meantime, the pressure was mounting on Congress. On January 9, 1865, Senator Doolittle requested that the matter of Sand Creek be referred to the Indian Affairs Committee for further study.[23] On January 10, Godlove Orth, the congressman from Judge Harding's home district in Indiana, introduced a resolution that the Joint Committee on the Conduct of the War investigate the incident.[24] Charles Sumner called Sand Creek "an exceptional crime; one of the most atrocious in the history of our country."[25] Three days later, after a lengthy debate, Senate S. R. No. 93 passed, withholding the pay of the officers and men of the Third Colorado Regiment until the facts were determined about the affair.[26] Bennet hoped to present his evidence on the subject when the resolution was brought up in the House, but it was tabled without debate.[27]

Governor Evans was in Washington when the news broke in December. The timing could not have been worse. Lincoln was under strong pressure to reorganize his cabinet. John Palmer Usher, the secretary of the interior, was a cabinet member who was the target of several groups, at least in part because of his independence. Even a group from his home state was after his job. In fact Usher had discussed with William Palmer Dole, his commissioner of Indian affairs, the possibility of submitting resignations even before the November elections, although he hoped he would be retained. In December, Evans, along with other prominent Methodists, endorsed Senator Harlan to replace Usher.[28] Evans remained in the city hoping to secure the removal of Colorado appointees who had opposed statehood, and was blindsided by the reports of the Sand Creek Massacre. Caught off guard by what had happened, he initially did not know how to react beyond defending the territory and his management of Indian affairs. He complained strenuously that the reports threatened his efforts to secure arms for the Colorado militia. On January 13, during the debate on the joint resolution, Evans found himself under attack for complicity in the affair.

Senator James Harlan of Iowa and Senator Samuel C. Pomeroy of Kansas both defended Evans as a man of integrity, although they were on different sides on the issue of withholding the pay of the Third Regiment. In making a case against the measure, Senator Pomeroy defended Chivington as a man of character and a Methodist minister. When Harlan, who supported the measure, questioned Chivington's Methodist credentials, Pomeroy drew Evans into the equation: "Governor Evans, a man distinguished for his philanthropy and kindness and religion, not only strongly recommended Colonel Chivington, but has indorsed his act since it has been reported to have been committed; and I notice that the papers in that Territory speak in the highest terms of Colonel Chivington." Harlan, thinking that he was helping Evans, stated that the Indians were near Fort Lyon at the invitation of the governor when they were attacked: "Here the Governor of the Territory invites the peaceable Indians to separate themselves from the hostile Indians in order that they may be protected; and when they are fairly settled down in their camps in pursuance of this invitation the armed white men fall on them and massacre them."[29]

This exchange forced Evans to make a statement, and on January 18, Evans published a letter in the *Washington Chronicle* defending himself while declining "to express either approval or disapproval [of Sand Creek], until the facts shall be ascertained." This discussion prompted John W. Wright to write Senator Pomeroy. He challenged the senator's view of Evans in blistering terms and published his letter as a pamphlet before the end of the month. Evans was culpable, Wright declared, both for not allowing the Cheyennes and Arapahos time to respond to his first proclamation and for issuing the second proclamation, which became a permit for Chivington to do what he did. Wright said flatly, that "An Indian war is on the country. Every effort has been made for two years to produce it, and the Indian has suffered outrage and wrong by the hand of the white man. . . ."[30]

Evans, who could not return to Colorado because of the winter war on the Platte, lingered in Washington to build his defense, engaging supporters like Harlan, Doolittle, Bishop Simpson, and James M. Ashley. He had to neutralize a significant opposition from Colorado, including Delegate Bennet, Allen A. Bradford (Bennet's replacement), Jerome Chaffee, who found the "something worse" than he had anticipated in Chivington's act, George Otis, and more. On March 6, 1865, Evans wrote seven letters to Lincoln concerning Colorado appointments, and on March 14, he wrote six letters to Ashley calling for the removal of Colorado officials and submitting names for replacements. Then, Evans and Ashley presented the governor's case to President Lincoln, arguing that the attacks on Evans were being made by "disloyal" federal appointees. Evans appeared to make his case, and Ashley followed up the meeting with a strong letter of support for Evans and a condemnation of other appointees in Colorado as "Copperheads."[31]

Also early in March, Secretary of the Interior Usher met with Lincoln, and on March 9, Usher sent Commissioner Dole to the White House with his resignation along with an understanding that he would remain in office until May 15, to give the Senate time to confirm the appointment of his successor. Lincoln had already decided on Harlan for the post, which was good news for Evans and Simpson; but Usher was surprised that Lincoln submitted Harlan's appointment on the same day he gave Lincoln his resignation. And Harlan was enraged that Usher would remain in office for two more months. He was anxious to begin his reforms in the Office of Indian Affairs at once.[32] Nevertheless, the appointment of Harlan gave Evans hope that Lincoln would sustain him as well.

However, Evans was not free of blame yet. On March 13, 1865, the Joint Committee on the Conduct of the War began its investigation of Sand Creek.[33] On March 15, Evans appeared before the committee. Again, he refused to defend Chivington's attack outright, but the questioning was tough:

> Question: With all the knowledge you have in relation to . . . depredations by the Indians, do you think they afford any justification for the attack made by Colonel Chivington on these friendly Indians. . . .?
>
> Answer: As a matter of course, no one could justify an attack on Indians while under the protection of the flag. . . . I have heard, however . . . that these Indians had assumed a hostile attitude before he attacked them. . . . I suppose they were being treated as prisoners of war in some way or other.
>
> Question: But . . . do you deem that Colonel Chivington had any justifications for that attack?
>
> Answer: I would rather not give an opinion . . . until I have heard the other side of the question. . . .
>
> Question: I do not ask for an opinion. Do you know of any circumstance which would justify that attack?
>
> Answer: I do not know of any circumstances connected with it subsequent to the time those Indians left me. . . .[34]

On May 4, 1865, the Joint Committee on the Conduct of the War recommended the removal of Governor Evans and the arrest and trial of Chivington and Anthony. Of Evans, the committee said, "His testimony . . . was characterized by such prevarication and shuffling as has been shown by no witness they have examined during the four years they have been engaged in their investigations. . . ."[35] Of Chivington, the committee wrote, "your committee can hardly find fitting terms to describe his conduct. Wearing the uniform of the United States which should be the emblem of justice and humanity . . . he deliberately planned and executed a foul and dastardly massacre which would have disgraced the veriest savages among those who were the victims of his cruelty."[36]

Practically, with Chivington and Anthony already out of the army and beyond its reach for court martial, the only real target was John Evans. John Palmer Usher, on the last day of his tenure as secretary of the interior, advised President Johnson, "The conclusion of the Committee is evidently just, and I join in asking that their recommendations be carried out."[37] Congressman Ashley immediately sprang to Evans's defense with a strongly worded appeal to Secretary of State William H. Seward, denouncing the report of the committee and recounting Evans's meeting with Lincoln in March. He advised Seward that "this whole matter was talked over and satisfactorally [*sic*], at least to Mr. Lincoln. . . ."[38]

Allen Bradford, Colorado's new representative, wrote a blistering letter about Evans on the same day, May 22, concluding, "In his management of the Indian affairs in the Territory, he has pursued a policy that has intensified the hostility of the Indians and provoked their attacks upon the citizens of the Territory and the routes of travel, thus preventing emigration and disturbing business and trade. He has given countenance and encouragement to the massacre of peaceable Indians and destroyed their faith and confidence in the sincerity and obligation of Government Treaties."[39] Bradford, Bennet, Chaffee, John Slough, and others kept up the pressure. By mid-June rumors reached Denver that Evans would be replaced by Slough, and Evans even wrote Slough requesting that the transition take place as quickly as possible.[40]

While these battles were being fought in Washington, Sand Creek was under scrutiny in Colorado as well. On January 14, 1865, Wynkoop arrived at Fort Lyon to resume command. He spent the next two days inquiring into Sand Creek. Both Soule and Cramer were gone, en route to Denver to muster out their companies. But there were other voices. Wynkoop dutifully recorded affidavits, and on January 16, wrote an emotional and damning report, describing Chivington as an "inhuman monster." It was hardly a dispassionate analysis, but it would appear in all of the official investigations of Sand Creek that followed.[41] A few days later, Major Anthony resigned his commission "on account of my connexion [*sic*] with the 'Sand Creek affair' which really disgraced every officer connected with it, unless he was compelled to go under orders."[42]

Colonel Thomas Moonlight, who succeeded Chivington as commander of the District of Colorado had found an effective force of only two hundred men in the entire district when he arrived on January 4, and only forty troopers to patrol the line between Denver and Julesburg where the greatest concentration of renewed resistance was reported. Curtis returned Fort Lyon to the District of Colorado, and, on February 1, 1865, Moonlight ordered the establishment of a military commission to investigate Sand Creek. Ironically, as the senior officer in Colorado not present at the Sand Creek Massacre, Lieutenant Colonel Tappan was appointed to conduct the investigation.[43] On February 18, the new Methodist Church in Denver was dedicated, and Colonel Chivington presented a gold watch to Reverend Willard on behalf of himself and others.[44] The colonel was publicly calling the investigation a forum for his vindication.

The testimony of Silas S. Soule and Joseph A. Cramer provided the bedrock of the case against Sand Creek before the military commission, although in the weeks that followed a substantial body of evidence reinforced it. Soule was a rakish sort, reform minded and carefree, who had taken up causes before in his life and who might have been dismissed as an idealist without hard evidence of his actions, but Cramer was steady and practical, a plain, bluntly honest man who had risen through the ranks and was promoted to lieutenant based on his service. Together, they made a powerful and persuasive team.[45] As early as February 24, 1865, the *Black Hawk Mining Journal* reported, ". . . we are informed that assassins have twice attempted the life of Capt. Soule within six weeks. Soule is a witness who expects to testify before the Court of Inquiry, and his testimony is evidently feared; hence he is shot at nights, in the suburbs of Denver."

In March, the military commission traveled to Fort Lyon to question witnesses there. On April 9, 1865, Wynkoop wrote his friend, Cramer, "I think that God Almighty will see that the guilty are punished eventually, and the virtuous receive their reward. Remember me kindly to Soule and all other friends."[46] On April 23, Soule, who

was provost marshal of Denver, was murdered by an unassigned trooper, fulfilling Soule's prediction that he would be assassinated. Afterward, Chivington tried to blacken Soule's name before the commission, but managed only to convince many that he was responsible for Soule's death.[47] The commission did not complete its work until the end of May, after a spirited but unconvincing defense on Chivington's behalf.

Only days after the Joint Committee on the Conduct of the War began deliberations, a Special Joint Committee on the Condition of the Indian Tribes was organized to investigate federal Indian policy on a broad scale, but one of its tasks was to report on Sand Creek. Eventually, Senator Doolittle, Senator F. S. Foster, and Congressman Lewis Ross, traveled west, escorted by General Alexander McDowell McCook, to Fort Riley, Fort Lyon, and Denver. On the way, the committee members visited the Sand Creek site where congressmen picked up "the skulls of infants whose milk teeth had not been shed—perforated with pistol and rifle shots. . . ."[48] Cramer wrote Henry C. Leach, a Denver businessman and politician, about the visit on June 14, 1865, and Leach responded, "I was delighted that at last the truth begins to prevail. Baby skulls will be very ornamental in the white house, or on the arches of [the] Capitol [*sic*]." He brought Cramer up to date on the political efforts of his group, and ended confidently: "We shall win this fight, and the devil will get his wandering child—old Chiv."[49]

In June, Chivington published a "Synopsis" of the evidence presented before the military commission. Actually, it was a highly selective presentation of quotes from the defense testimony, interspersed with his own running commentary. In effect, he blamed the controversy on the Indian agent and traders who were profiting from the situation at Fort Lyon and on jealous army officers. He pandered to the settlers' fears and scolded everyone who doubted that he had saved the territory. His feelings came through loud and clear: "It is not surprising that the Indian believes himself to be the white man's superior. White men on the frontiers, do you desire to become the servile dogs of a brutal savage? If you do, this policy will suit you, though I thought differently and acted accordingly?"[50]

Colorado Methodists rallied to the cause of Chivington and Evans. Oliver Willard testified to the Doolittle Committee that Chivington had told him that Evans did not know about the Sand Creek attack until after it was over. On April 5, six Colorado ministers, drafted a strongly worded letter of support for Chivington, describing him as "a model for large-hearted liberality and Christian energy." They then endorsed Sand Creek and declared, "We believe that our only hope for safety as a territory lies in the repetition of like battles with the same results. In the destruction of these Indians, the murdering and scalping of white men, women and children, was by such avenged. We are fully persuaded that the laws of war in this action were fully respected, and only fear that similar occurrences are likely to be too unfrequent [*sic*] for an immediate and complete subjugation of the treacherous, bloodthirsty red men."[51]

In June, Bishop Cyrus Kingsley arrived to preside over the Colorado Annual Conference. He was quickly won over by the Coloradans. He telegraphed Bishop Simpson to use his influence to prevent the removal of Governor Evans. In a letter to Simpson, he decried the "sentimentalism" that "too often procedes [*sic*] in the utter absence of all knowledge of the Indian character." He used Chivington as authority that Evans was not in Colorado at the time of Sand Creek, "and the Col informs me, that neither the Gov or any other person knew any thing [*sic*] of his plans until after the battle was fought and the Indians routed. But the affair offered a good pretext to the political opponents of the Gov and they have availed themselves of it with strong hopes of success in Washington." He said that he had not met a man in Colorado "who does not justify Col. C. for the course he took in whipping the Indians."

He was lavish in his praise of Evans. He lauded his "good moral and religious influence," his honest administration, his support of mining interests, and his influence for the admission of Colorado as a state and a "speedy completion of the Pacific Rail Road, which has become a military, commercial and religious necessity to the Territory."[52] Kingsley's letter to Simpson was followed by a letter to the *Northwestern Christian Advocate* from Schuyler Colfax, which provided a similar assessment of the situation and specifically praised the Methodist Church for its fine new church and its seminary. He wrote, "I need scarcely tell you that your former fellow citizen, Gov. Evans, is foremost here in every good word and work . . . ."[53]

June ended reasonably well for Evans. On June 21, his daughter, Josephine, was married to Samuel H. Elbert, Evans's secretary and confidant in Colorado, at the family home in Evanston. Bishop Simpson performed the wedding.[54] Harlan was finally in charge of the Department of the Interior and ready to go after the "pack of thieves" in the Indian Office, which Evans hoped would relieve

the pressure to remove him.[55] Harlan had already made it clear to William P. Dole that he had to go, and on July 6, 1865, Dole resigned as commissioner of Indian affairs.[56] In July, the *Northwestern Christian Advocate* and the *Christian Advocate and Journal* of New York published articles from Bishop Kingsley, who was detained in Denver "by the depredations of the 'noble red man.'" They consisted mainly of praise for the economic potential of the West, emphasizing that "the great want of this country is the speedy completion of the Pacific Railroad."

Kingsley scarcely mentioned moral or spiritual concerns. In a lengthy discourse on the railroad, he called it a military necessity to speed the subjugation of the Indians. He wrote, "These Indians being yet in a state of childhood, so far as intellectual and educational development is concerned, need occasional chastising. Nothing else will do. To the questions, 'What shall be done with the Africans and the Indians?' I have short answers. *Make men of them*." He added, "I have no fellowship with that sentimentalism which is ready to die of grief because the red man is not allowed to hold back civilization and Christianity just for the sake of being a savage. There is no reason why an ignorant savage should be allowed land enough for hunting ground to sustain a thousand civilized and Christianized persons living in accordance with the precepts of the Gospel."[57]

Evans could not be saved, however. The report of the Joint Committee on the Conduct of the War was published in mid-July, and on July 18, Secretary of State Seward formally requested Evans's resignation.[58] Bishop Simpson and Secretary Harlan made one final effort to save Evans, without success. Secretary Seward told Harlan that he was "satisfied" with Evans as governor but that the committee's report made it impossible to keep him as part of the administration. Simpson tried to see President Johnson, but was unable to meet with him. He then visited Seward at Cape May, New Jersey, for a final appeal.[59] It was a futile gesture. On August 1, 1865, Evans resigned under protest.[60]

With a touch of irony, Evans requested that the transfer of power be delayed until he had concluded a treaty with the Utes. Unaware that Evans had been removed, General John Slough, in Colorado with Delegate Bradford, wrote President Johnson concerning Evans, "He is not only unpopular, but is a constant subject of ridicule. He is rarely spoken of as Governor but is called, 'Granny,' 'Old Woman,' &c."[61] As a gesture to Simpson and the Methodists, Seward and Johnson approved Bishop Simpson's recommendation of Alexander W. Cummings, editor of the Philadelphia *Evening Bulletin* and another of Simpson's rich Methodist friends, as Evans's successor.[62]

The publication of the Joint Committee's report brought down a storm of criticism. The *Chicago Tribune* called Sand Creek "an act of hideous cruelty garnished with all the accessories of fraud, lying, treachery, bestiality" and proclaimed that Chivington should be tried by court martial "and shot like a wolf."[63] The *Nation* declared, "Comment cannot magnify the horror."[64] The *Boston Daily Evening Traveler* reported, "The testimony before the committee proved the most dreadful violation of honor, and the most wanton disregard of life on the part of Col. Chivington . . . ."[65] The *Washington Chronicle* denounced Sand Creek as a "bloody offense, which could hardly be surpassed in the warfare of the savage tribe with another."[66]

In September, Evans published his long awaited *Reply* to the report of the Joint Committee on the Conduct of the War. It was not a defense of Sand Creek. He was quite explicit on that point: "I do not propose to discuss the merits or demerits of the Sand Creek battle, but simply to meet the attempt to connect my name with it, and to throw discredit on my testimony." He blamed his problems on his political enemies who "conspired to connect my name with the Sand Creek battle, although they knew that I was in no way connected with it." He defended his management of Indian affairs. He denied having any part in sending the Cheyennes and Arapahos to Lyon after Camp Weld, although he had testified before the Joint Special Committee on the Condition of the Indian Tribes just weeks earlier that he had "suggested to Major Wynkoop through Colonel Shoop [*sic*] . . . that my judgment was that for the time being it was better to treat them as prisoners of war."[67]

The *Chicago Tribune,* which had said Chivington should be shot like a wolf just weeks before, now asserted that Evans "was in no manner responsible for what happened at Sand Creek."[68] The *Central Christian Advocate* concluded that "his defense is triumphant," and the *Northwestern Christian Advocate* declared "there has been no testimony which has involved Governor Evans in wrong."[69] The *Rocky Mountain News* and *Central City Miner's Register* added their endorsement as did other Western papers from Nebraska to Montana. On the other hand, the *Atchison Freedom's Champion* said that while Evans might have been guilty of acts that were hasty and ill-advised prior to the expedition and "yet not be responsible for the actual atrocities and cold-blooded barbarities that followed." It added:

> But his connection with Chivington is too clearly established to be denied without the very best evidence, and unless this is given in his defense, the public will neither overlook nor pardon him. The infamy of the Sand Creek Massacre is established beyond a question; three different Committees have thoroughly investigated the affair, and all agree in pronouncing it the most diabolical and atrocious villainy known in recorded history. The evidence is voluminous and given by some of the best men in Colorado; even the friends of Chivington could say nothing to excuse or even palliate his crimes. If therefore, Gov. Evans does not succeed in establishing that he had no connection with this clerical monster, he is branded as Chivington is branded, with enduring calumny.[70]

Evans's defense was surprisingly weak. One editor noted that Evans took "the utmost pains to show that he knew nothing of Chivington's movements and was not privy to his plans or intentions."[71] Another observer said that "Gov. Evans is afraid to look Sand Creek in the face, and either justify or condemn it."[72] Even the *Rocky Mountain News* expressed regrets that Evans had not covered the "whole ground," with a full scale defense of Sand Creek that would demonstrate that Sand Creek had been fought according to the "usages of warfare, with no more attendants of barbarity than usually occur in such cases."[73] The *Black Hawk Mining Journal* said that Evans had chosen personal vindication over vindication of Sand Creek.[74] The *Atchison Weekly Champion and Press* was "woefully disappointed." Evans's *Reply* was "only an evidence of his repentance and shame that he was connected, even remotely, with this fearful infamy, and not the established proof of his innocence as he had hoped. And so Sand Creek yet remains unjustified and unexplained, in all its revolting and sickening brutality."[75] The *Denver Gazette* raised so many questions about his failure to defend Sand Creek that Evans wrote a letter to the *Rocky Mountain News* assuring the voters that he wanted to see Colorado's soldiers vindicated and favored an aggressive Indian policy. Again, he stopped short of a public endorsement of Sand Creek.[76]

The report of the Joint Special Committee on the Condition of the Indian Tribes was not published until 1867, but interviews with the members of Congress who visited Colorado and with General Alexander McD. McCook, their escort, made it clear that they were all outraged by Sand Creek. General McCook wrote a separate report that was never published that also condemned Sand Creek as a massacre.[77] It was difficult to dismiss the response to Senator Doolittle's speech in Denver, when he asked whether Indians should be placed on reservations and taught to support themselves or be exterminated. The response was jolting as the crowd shouted, "Exterminate them! Exterminate them!"[78]

Judge Advocate General Joseph Holt wrote a particularly strong condemnation of Sand Creek as a "cowardly and coldblooded slaughter," after reviewing the record of the military commission, but it was not published. He condemned the "shocking and demoniac barbarities" of the action, but concluded that Chivington could not be tried because he was no longer in service. He did recommend that the army express its "utter abhorrence of the savage crimes thus committed in its name."[79]

By the end of August 1865, Sand Creek had come to symbolize the worst instincts of humanity. "Under the rule of Christian nations," General McCook wrote, "I do not think this attack has ever been exceeded in barbarity."[80] Colorado leaders and the majority of its citizens were shocked by the characterization. The controversy did divide the territory further, and in due course its editors, who had so uniformly praised the Sand Creek action in the beginning, would splinter in their assessments in light of the evidence. The anti-Evans, anti-Chivington factions used the national condemnation to promote their local political agendas wrapped in moral outrage.

One Kansas editor described Chivington's actions as "disgusting." He predicted the truth would prevail, adding, "And when it is known, and all the enormity of this Sand Creek massacre is exposed, we are sure that nowhere will Chivington find a defender, or even an apologist."[81] He was wrong. Many Coloradans were not ready to abandon the fighting parson yet. The Sand Creek controversy had virtually shattered the old Union Administration Party (Colorado Republicans), but there was now surprising unity among politicians in the territory on the question of statehood and, ironically, for action against the renewed threat of Indian attacks. In June, a referendum for statehood and a new constitution was approved by a mere 155 votes, suggesting that the people were still divided on the territory's capacity for taking care of itself without the federal presence.[82]

Sand Creek, not statehood, was the central issue in the fall elections. News of a proposed peace council with the Cheyenne and Arapaho increased the fury. The effect was soon felt. The Union Administration Party was anxious to avoid controversy because they did not want to jeopardize statehood. A mixed slate of state officers was selected, including several critics of Sand Creek, but when the party platform was presented, a series of amend-

ments endorsing Sand Creek and a policy of extermination against the Indians were introduced. These sweeping amendments sabotaged the new coalition, and Ned Byers of the *Rocky Mountain News* sought to make Sand Creek the test question in the upcoming election. He singled out Henry Leach and Amos Steck for particular abuse.[83]

Inevitably, the Sand Creek men bolted the party and presented their own slate of officers for the "Sand Creek Vindication Party." Of the Union Administration Party's nominees, only four survived the scrutiny of the Sand Creekers. They did not nominate Chivington for any office, however. Once more, many of the supporters were disappointed that Governor Evans did not take a stronger position. He made another statement, without explicitly endorsing Sand Creek. Late in October, Chivington, "Old Sand Creek himself," announced as an independent candidate for Congress, but he withdrew before the election.[84] On November 11, 1865, the *Atchison Weekly Champion and Press*, sarcastically compared Chivington to Captain Henry Wirz, the Confederate commandant at Andersonville. The paper said, "If Colorado wants to get into the Union wouldn't it be better for Colorado people to keep quiet on affairs that shock the sentiment of the whole Nation?"

The latter thought had also occurred to some Coloradans who warned of the consequences of linking statehood and vindication of Sand Creek. On November 14, 1865, the Union Administration Party swept the election. Only George Shoup, former commander of the Third, was elected from the Vindication ticket. The new "state legislature" subsequently named John Evans and Jerome Chaffee as Colorado's United States senators.[85]

But the congressional response to the statehood proposal was lukewarm. To make matters worse, the new chairman of the Senate committee on the territories was Benjamin F. Wade, the former chairman of the Joint Committee on the Conduct of the War. While the debate focused on population and the failure of Colorado to include a plank for black suffrage, Sand Creek did produce a heated exchange on the Senate floor.[86]

In April, the *Rocky Mountain News* reported that Henry Leach was in Washington lobbying against statehood. Eventually, the enabling act passed, but Andrew Johnson vetoed it. Many Coloradans believed that Leach and Sand Creek were responsible for the veto.[87] Colorado statehood would not be achieved for another decade, and Sand Creek played a part in the delay. Alexander A. Cummings, who succeeded Evans as governor, had urged the legislature in January 1866 to present any evidence that would throw new light on the subject.[88] In exasperation, he later wrote William Seward, "there is no peace for any United State official here unless he will endorse all the horrible atrocities of Sand Creek. . . ."[89] Sand Creek was Colorado's albatross, but the territory wore it like a medal of honor, slowly sanitizing it more and more.

Notes: Chapter IX

1. *DRMN*, December 17, 1864.

2. *CCMR*, December 9, 1864.

3. *Black Hawk Mining Journal* [*BHMJ*], December 9, 1864.

4. *DRMN*, December 9, 1864.

5. Report of Captain Theodore Cree, December 6, 1864, *OR,* Series I, XLI, Pt. 1, 959.

6. Stephen S. Harding to John W. Wright, December 9, 1864, published anonymously in the *New York Herald,* December 26, 1864.

7. Roberts, "Sand Creek," pp. 163-166, 334-338.

8. Chivington to Curtis, December 16, 1864, *OR,* Series I, SLI, Pt. 1, 948-950; Chivington to Curtis, December 20, 1864, Chivington, CMSR, VA, NARA, RG 15.

9. Extract of a private letter from an officer of the first Colorado Cavalry, dated December 16, 1864, with Slough to Stanton, December 31, LR, General File, AGO, 2694-S-1864, NARA, RG 94.

10. Tappan to Anthony, December 10, 1864, Anthony to Cramer, December 11, 1864, Letters Received of 1st Lieutenant Joseph Cramer, 1st Colorado Volunteer Cavalry, 1864-1866, Gordon S. Chappell Collection, Oakland, CA; testimony of Captain Theodore S. Cree, *Sand Creek Massacre,* pp. 190-191.

11. Captain Henry Booth to J. E. Tappan, December 14, 1864, RLR, DUA, DM, USAC, Vol 359, p. 107, NARA, RG 393.

12. Soule to Wynkoop, December 14, 1864, presented in full in Gary L. Roberts and David Fridtjof Halaas, "Written in Blood: The Soule-Cramer Sand Creek Massacre Letters," *Colorado Heritage* (Winter 2001), pp. 25-27.

13. Tappan Diary, pp. 16-18, 69.

14. Cramer to Wynkoop, December 19, 1864, Roberts and Halaas, "Written in Blood," pp. 27-29.

15. *DRMN,* December 1, 12, 13, 22, 28, 29, 1864, January 4, 11, 1865.

16. *Auburn* (New York) *Advertiser and Union,* December 28, 29, 1864.

17. Edward Estill Wynkoop, "Edward Wanshear Wynkoop," unpublished manuscript, p. 77, File nos. 2-3, Edward W. Wynkoop

Collection, Fray Angelico Chavez History Library, Palace of the Governors, Santa Fe, NM. See also Kraft, *Ned Wynkoop,* pp. 136-138.

18. Testimony of Wynkoop, *Sand Creek Massacre,* p. 92; Hiram Pitt Bennet, *Hiram Pitt Bennet: Pioneer, Frontier Lawyer, Politician.* Edited by Liston E. Leyendecker (Denver: Colorado Historical Society, 1988), pp. 99-101.

19. Chaffee to Bennet, January 10, 1865, James A. Hardie to Halleck, December 11, 1865, Halleck to Curtis, January 11, 1865, "Massacre of Cheyenne Indians," p. 74.

20. Bennet, *Pioneer, Lawyer, Politician,* pp. 101-102.

21. Bennet to Slough, January 30, 1865, Western Americana Collection, Yale University Library, New Haven, CN.

22. Chaffee to McLain, January 8, 1865, *DRMN,* March 29, 1865.

23. *Congressional Globe,* 38th Congress, 2nd Session, Pt. 1, 158.

24. Ibid., p. 173.

25. Ibid., pp. 250-256.

26. Ibid.

27. Bennet to Slough, January 30, 1865, Western Americana Collection, Yale; *Congressional Globe*, 38th Congress, 2nd Session, Pt. 1, 1336.

28. Richardson and Farley, *Usher,* pp. 74-79; Kelsey, *John Evans,* pp. 162-163; Evans to Simpson, December 13, 1864, Simpson Papers, Library of Congress.

29. *Congressional Globe,* 38th Congress, 2nd Session, Pt. 1, 250-254.

30. J. W. Wright, *Chivington Massacre of Cheyenne Indians* (Washington: Gideon & Pearson, 1865), pp. 5-6.

31. The Evans letters to Lincoln, dated March 6, 1865, and to Ashley, dated March 14, 1865, are found in the Lincoln Papers, LC, Reel 93. See also Lincoln to Evans, March 16, 1865, Basler, *Collected Works of Lincoln,* VIII, 356.

32. Richardson and Farley, *Usher,* pp. 80-81.

33. The Joint Committee on the Conduct of the War was a powerful congressional committee chaired by Benjamin Franklin Wade. For a review of its activities see Bruce Tap, *Over Lincoln's Shoulder: The Committee on the Conduct of the War* (Lawrence: University Press of Kansas, 1998). Sand Creek receives short shrift in this book, less than a paragraph on p. 232. Roberts, "Sand Creek," pp. 498-513, provides a more detailed look at the committee's investigation of Sand Creek and of the consequences of its conclusions.

34. Testimony of Evans, "Massacre of Cheyenne Indians," pp. 42-43.

35. "Massacre of Cheyenne Indians," pp. iii-iv.

36. Ibid.

37. Usher to Johnson, May 15, 1865, LS, OSI, ID, M-21, Roll 5, NARA, RG 48.

38. Ashley to Seward, May 22, 1865, Applications and Recommendations for Office, Department of State, NARA, RG 59.

39. Bradford to Andrew Johnson, May 22, 1865, in ibid.

40. *DRMN*, June 12, 13, 1865; Evans to Slough, June 14, 1865, William Gilpin Papers, Chicago Historical Society.

41. Wynkoop's report and supporting affidavits were published in "Massacre of Cheyenne Indians," pp. 81-93; *Sand Creek Massacre,* pp. 122-132; and *Condition of Indian Tribes*, pp. 57-64.

42. Anthony to Moonlight, January 21, 1865, published in *DRMN*, February 1, 1865; Anthony to his brother December 30, 1864, Scott J. Anthony Papers (FF-2, No. 6), History Colorado.

43. Curtis to Moonlight, January 11, 1865, Moonlight to Curtis, January 12, 1865, Curtis Papers, XIV, 102, 107; Moonlight to General Grenville Mellon Dodge, February 13, 1865, "Massacre of Cheyenne Indians," p. 95; Moonlight to Tappan, February 12, 1865, *Sand Creek Massacre*, pp. 3-4.

44. *DRMN*, February 19, 1865.

45. Tom Bensing, *Silas Soule: A Short Eventful Life of Moral Courage* (Indianapolis, IN: Dog Ear Publishing, 2012) is the most detailed accounting of Silas Soule's life and adds new information about the events of early 1865. He was placed in a very difficult position, with responsibilities to supervise martial law as declared by Colonel Moonlight, to locate and seize government properties in local businesses, and to investigate stock, buffalo robes, and other items taken at Sand Creek. Denver was full of disgruntled Third Regiment veterans whose pay had been suspended by Congress, and they frequently were troublesome. Cramer's story is less well known. See Roberts and Halaas, "Written in Blood," pp. 30-32, and Roberts, "Sand Creek," pp. 486-497.

46. Wynkoop to Cramer, April 9, 1865, Cramer Letters.

47. See, especially, the Deposition of Lipman Meyer, *Sand Creek Massacre*, pp. 184-187, which Chivington introduced into evidence after Soule's death. It accused Soule of cowardice, theft, and drunkenness. The maneuver was seen as a shoddy attempt to blacken the character of Captain Soule and did not help Chivington's case.

48. This committee had a broader commission than simply investigating Sand Creek. Its object was to review the condition of the Indian tribes and to make recommendations concerning policy changes. It not only visited Sand Creek and Denver, but it also traveled to other locations in the West and Southwest. The committee's travels are covered in Clarissa P. Fuller, editor, "Letter of Senator Doolittle to Mrs. L. F. S. Foster, March 7, 1881," *New Mexico Historical Review*, XXVI (1951): 148-158; Gary L. Roberts, editor, "Condition of the Tribes, 1865: The McCook Report—A Military View," *Montana, The Magazine of Western History,* XXIV (January 1974): 14-25; Lonnie J. White, editor, *Chronicle of a Congressional Journal: The Doolittle Committee in the Southwest, 1865* (Boulder,

CO: Pruett Publishing Company, 1975); and Donald Chaput, "Generals, Indian Agents, Politicians: The Doolittle Survey of 1865," *Western Historical Quarterly*, 3 (1972): 269-282.

49. Leach to Cramer, June 20, 1865, Cramer Letters.

50. John M. Chivington, *To the People of Colorado: Synopsis of the Sand Creek Investigation* (Denver: Byers and Dailey, 1865).

51. Testimony of Willard, *Condition of Indian Tribes,* p. 70; *Atchison Daily Free Press,* June 26, 1866. The "Statement of the Preachers of Colorado," April 7, 1865, was published in the *Central Christian Advocate* (St. Louis), July 26, 1865. It was erroneously reported as an official document of the Colorado Conference, which led the paper to "take great pleasure" in publishing a vindication of Chivington. The *Northwestern Christian Advocate*, September 27, 1865, challenged the statement as a product of the conference and described it as "a private paper signed by some members of the conference." The statement was also printed in the *Atchison Daily Free Press*, June 26, 1866, as part of a letter written to the paper by Chivington. The ministers signing the document included O. A. Willard, presiding elder of the Denver District, Colorado Conference; George Richardson, pastor, First M. E. Church, Denver; John Cree, agent of the American Bible Society, Colorado Territory; B. T. Vincent, pastor, St. Paul's M. E. Church, Central City; O. P. McMains, pastor, M. E. Church, Black Hawk; Charles H. Kirkbride, preacher in charge, Nevada Circuit, Colorado Conference. The *Colorado Weekly Chieftain* (Pueblo), June 11, 1868, was still saying that Chivington was "endorsed by the entire Methodist conference of Colorado."

52. Kingsley to Simpson, June 20, 1865, Simpson Papers, LC.

53. *Northwestern Christian Advocate*, June 2, 1865. Henry Leach wrote Joe Cramer that while the Congressional Committee on the Condition of the Indian Tribes was in Denver, "Colfax and Ashley while here were under the Control of Evans and that Clique & Collier came down from Central with medicated paper for Colfax & kept close to him all the time so as to be handy. [Simeon] Whiteley nominated Colfax for President & took the occasion to say 'that Sand Creek was a good thing,' & that perjury of the blackest Kind had been committed to forestate [*sic*] opinion in Washington. Leach to Cramer, June 20, 1865, Cramer Letters.

54. Colfax to the editor, June 2, 1865, *Northwestern Christian Advocate*, June 28, 1865.

55. Gary L. Roberts, "Dennis Nelson Cooley, 1865-66," Kvasnicka and Viola, *Commissioners of Indian Affairs*, p. 99. Cooley replaced Dole. He was a close friend and associate of Harlan's. Dr. Anson Henry had been promised the post by Lincoln, but Lincoln's death meant choosing Dole's successor passed to Johnson and Seward. See Elbert F. Floyd, "Insights into the Personal Friendship and Patronage of Abraham Lincoln and Anson Gordon Henry, M. D.," *Journal of the Illinois Historical Society*, 98 (Winter, 2005-2006): 218-253. As late as July 19, 1865, Henry was claiming that Johnson had approved Lincoln's appointment of Henry five days earlier, which was after Cooley assumed the office. He was furious with Harlan. Mrs. Lincoln called Harlan's actions "contemptible." He was appointed governor of Washington Territory, but died in a shipwreck on the way to assume his post.

56. Harlan to Dole, June 22, July 5, 1865, Harlan to Stanton, July 6, 1865, Letters Sent, Indian Division, Vol. 5, pp. 262-263, 275, 278, NARA, RG 48.

57. *Central Christian Advocate*, July 12, 19, 1865; *Christian Advocate and Journal* (New York), July 20, 1865; *Northwestern Christian Advocate*, July 12, 19, 1865.

58. Seward to Evans, July 18, 1865, Evans Collection, HC.

59. Evans to Johnson, August 1, 1865, Evans to Seward, August 1, 1865, Simpson to Evans, August 4, 1865, Harlan to Evans, August 4, 1865, Evans Collection, HC; Salter, "Simpson and Patronage," pp. 222-223.

60. Evans to Harlan, August 1, 1865, August 14, 1865, State Department Territorial Papers, Colorado, No. 67, Folio No. 125, No. 69, Folio No. 128, M-3, NARA, RG 59; Evans to Washburne, Elihu Washburne Papers, Library of Congress; Evans to Simpson, June 28, 1865, Simpson Papers, LC. See also Clark, *Life of Simpson,* pp. 249-250, *Northwestern Evans Report*, pp. 82-83; Kelsey, *John Evans*, pp. 152-153; Kirby, "Thought of Simpson," pp. 243-248.

61. Slough to Andrew Johnson, August 7, 1865, Letters of Appointment and Recommendations of Abraham Lincoln and Andrew Johnson, 1861-1868, M-650, Roll 55, NARA, RG 59.

62. Clark, *Life of Simpson,* p. 250.

63. *Chicago Tribune*, July 26, 1865

64. Quoted in Frederic Logan Paxson, *The Last American Frontier* (New York: Macmillan Company, 1924), 262.

65. *Daily Evening Traveler*, August 10, 1865.

66. *Washington Chronicle*, July 21, 1865.

67. John Evans, *Reply of Governor Evans of the Territory of Colorado to That Part Referring to Him, of the Report of "the Committee on the Conduct of the War,' Headed "Massacre of Cheyenne Indians* (Denver: n. p., 1865). The three leading newspapers in Colorado printed his reply, and it was also published in *Condition of Indian Tribes*, pp. 78-93.

68. *Chicago Tribune,* quoted in *BHMJ*, October 14, 1864.

69. *Central Christian Advocate*, quoted in ibid.; *Northwestern Christian Advocate*, December 27, 1865.

70. *Atchison Freedom's Champion*, August 24, 1865.

71. Ibid., October 5, 1865.

72. *BHMJ,* September 19, 1865, quoted in *Atchison Freedom's Champion*, October 5, 1865.

73. *WRMN*, September 13, 20, 1865.

74. *BHMJ,* September 19, 1865.

75. *Atchison Freedom's Champion*, October 5, 1865.

76. Evans to Stephen Decatur, November 4, 1865, *DRMN*, November 5, 1865.

77. Roberts, "McCook Report," pp. 14-25. McCook also provided an interview for the *Atchison Freedom's Champion,* August 17, 1865.

78. Fuller, "Doolittle Letter," pp. 156-157.

79. Report of the Judge Advocate General in the Case of John M. Chivington, First Colorado Cavalry, Record Book, Vol. 17, pp. 424-434, JAG Office, NARA, RG 153.

80. Roberts, "McCook Report," p. 21.

81. *Atchison Weekly Champion*, August 17, 1865.

82. Roberts, "Sand Creek," pp. 619-634; Kelsey, *John Evans,* pp. 155-165.

83. Amos Steck was the first president of the Board of Trustees for the Colorado Seminary, created in March 1864. Henry C. Leach, a Baptist, was one of the first men to report the Sand Creek affair. He ran for the Territorial Council, Second District, on the Union Administration Ticket. Even the *DRMN,* September 9, 1865, wrote of him, "Henry C. Leach is a gentleman well known by our citizens and his sterling qualities as an honorable, upright man, induced the Convention to nominate him for the office of Councilman. All men are liable to err, but we do not think that Mr. Leach's errors will detract from his worthily filling the position for which he has been chosen." On October 31, the same paper listed him as one of the "defectors" from the regular Union Administration ticket. By November 14, 1865, he was grouped with Tappan, Wynkoop, Bennet, Bradford, General Slough, and others as "Indian lovers." In fact, as early as June, Leach was already working against Chivington and Evans. He was also in contact with Lieutenant Cramer. In the winter of 1866-1867, he was named the first president of the Young Men's Christian Association in Colorado.

84. Elmer Ellis, "Colorado's First Fight for Statehood, 1865-1868," *Colorado Magazine*, VIII (January 1931): 23-30; Leroy R. Hafen, "Steps to Statehood in Colorado," *Colorado Magazine*, III (1926): 97-110.

85. Roberts, "Sand Creek," pp. 632-635.

86. *Congressional Globe*, 39th Congress, 1st Session, Pt. 3, 2135-2136.

87. *DRMN,* April 6, 1866. Leach eventually left Colorado. He died in Boston in 1906. At the time of his death, the *Castle Rock Journal*, April 20, 1906, reported that Leach had been president of the Colorado Territorial Council, "to whose efforts was largely due the vetoing by President Andrew Johnson of the first bill admitting Colorado as a state."

88. *Governor's Message Delivered to the Territorial Legislature of Colorado in Joint Convention, Friday, Jan. 5th, 1866* (Denver: Byers & Dailey, 1866), pp. 6-7.

89. Cummings to Seward, quoted in Lamar, *Far Southwest*, p. 226. See also Eugene Berwanger, *The Rise of the Centennial State: Colorado Territory, 1861-76* (Urbana: University of Illinois Press, 2007), pp. 41-55.

Chapter X

Methodists, Sand Creek, and the "Indian Question"

Truthfully, the Sand Creek Massacre was more a distraction than a grand moral issue to the Methodist Episcopal Church in 1865. Compared to the great issues of the Union and slavery, an attack on Indians in the West was trivial to its members, especially in light of the great war still being fought in Georgia, Tennessee, and Virginia. William Tecumseh Sherman had taken Atlanta, and Abraham Lincoln had been reelected, but the Civil War was not over, and the future of freedmen and the South itself remained uncertain. Methodists were still debating their role in reconstruction and emancipation, the future of the Methodist Episcopal Church, South and the role of their own church in the post-war Nation. Reports of Sand Creek were disturbing more because of its potential to taint the Church's reputation because of the roles of John Chivington and John Evans in it.

Except for the voices of various editions of the *Christian Advocate,* some reserved, some more vocal, the Church did not confront the Sand Creek Massacre directly. Not even Bishop Simpson confronted it directly, even though he was involved in the efforts to preserve Governor Evans's job. Methodists waited and watched and adapted their viewpoints according to the events that transpired over the years that followed. The Methodists emerged from the war as the largest and perhaps the most influential religious denomination in the country. Unfortunately, as Richard Carwardine has written, "There is a sad irony that Methodism, a major instrument in the process of American national integration in the early republic, became a principal channel of spiritual alienation during the middle years of the nineteenth century."[1]

For religious organizations such as the Methodist Church during the years immediately following the Civil War, attention was focused primarily on the South and its former slaves. The great challenge to churches was the completion of the promise of freedom to blacks. Missionary efforts accelerated among the former slaves, and Methodists initiated a strong effort to reclaim white churches that had joined the Methodist Episcopal Church, South before the war. This took on the appearance of an extension of federal power over the churches to some and created a dispute within the church that would continue. The Methodist Episcopal Church, South, naturally enough, fought to hold on to its identity and organization.[2] Methodists were a fractious, divided denomination on many fronts and with a variety of answers that would determine who they were and what their relationship to government and national growth would be. Indians seemed foreign to those primary concerns.

While the Church contemplated its future, giving little thought to Sand Creek or to Native Americans, the immediate response of the majority of Cheyennes and Arapahos to the Sand Creek Massacre was to move north of the Platte to join their Lakota allies. Not only did they now share the Lakota hatred of whites, but also the combination of tribes established a new zone of control on the northern plains, pushing back other tribes, east and west, to secure dominance of the region ranging from below the Platte to the Canadian line, and from the Missouri River to the front range of the Rockies. It was an aggressive Native response that pushed back rival tribes and held the American army at bay for three years and more. Hidatsa, Mandan, Arikara, Pawnee, Omaha, Shoshoni, Crow, Gros Ventre, and others ventured into the Powder River country and Black Hills only with great caution, and most of them found few options beyond alliance with the white Americans. The combination of the Minnesota Uprising and the Sand Creek Massacre had succeeded in building an alliance of five thousand fighting men.[3]

At first, neither the settlers nor the government took the challenge seriously. Much of the public discourse was shallow and overconfident. More importantly, only a few whites understood the reasons that Sand Creek was so important. It was, first of all, a massacre, but more than that, a slaughter that taught even the most peacefully inclined that whites could not be trusted. Few officials, if any, understood that Sand Creek was a chiefs' village. It was an experiment that all of the Cheyennes and Arapahos were watching. Practically, it was a chance to prove the white man's intent. It was an experiment with the potential to have brought peace to the central plains. Instead, Chivington's attack eliminated virtually every voice for peace among the Cheyennes. Trust was broken. The white man had proven the value of his word.[4]

The numbers killed at Sand Creek were not great, but nearly one-fourth of the Council of Forty-Four was killed, devastating the political order and leading to a more militant leadership. A serious rift in the Cheyenne political order was a direct result, and 1864 became the last time that all of the Cheyennes gathered for the renewal of the council. The council was rendered impotent, and the sol-

dier chiefs gained new power. Sand Creek pushed the Cheyennes and Arapahos toward a new system dominated by war, which replaced trade as the primary source of essential resources. The Southern Cheyennes, led by the Dog Soldiers, were more determined than ever to hold on to the Smoky Hill country, which guaranteed continued conflict in eastern Colorado and western Kansas.

Sand Creek precipitated a winter war, the one thing that conventional wisdom said could not happen. The Cheyennes, Arapahos, Brule Lakota, and Oglalas struck the Platte River route with fury, destroying ranches, stage stations, bridges, and telegraph lines. They attacked wagon trains and even towns. On January 7, 1865, they attacked and looted Julesburg on the Platte and besieged Camp Rankin. On January 28, the Cheyennes attacked American Ranch, ran off five hundred cattle, and burned a hundred tons of hay. They attacked other ranches, and on February 2, more than a thousand Cheyennes, Arapahos, and Lakotas again descended on Julesburg. This time they burned the town. They destroyed fifty miles of telegraph lines and burned the poles. They fought the soldiers at Mud Springs and Rush Creek. Afterward, most of the Cheyennes moved to join the northern bands in the Powder River country, while the Lakota moved farther east.

It was an unprecedented assault. "Indians have got hold of the Platte Route again killing & destroying in every direction," one Colorado businessman wrote. "NO coaches are running, no mails have left for some days. . . . These Indian troubles kil [*sic*] everything & paralyze all commerce." He favored a harsh policy, but he condemned both Sand Creek and Chivington. He added:

> A Report is prevalent here that "Black Kettle" is in command of the Indians on the Plains. It is quite possible I should think. What is more natural than that they should retaliate in every way possible. I believe it is good policy to exterminate the whole race or at any rate put them beyond the power of doing harm. Can you imagine anything more puerile or idiotic to say the least to attack a body of Indians once & then immediately to disband?[5]

Others, including military officers from the region shared this view that, at the very least, Chivington had made a single attack then marched his troops back to Denver where they were disbanded and the entire territory left with scarcely more than two hundred soldiers. Now, Colorado could do little more than observe the renewed fighting until Colonel Thomas Moonlight, the new commander of the District of Colorado, could complete the reenlistment of a Veteran Battalion of the First Colorado Cavalry. Chivington had stirred up the hornet's nest and left it to others to deal with the results.[6] One after another, expeditions were launched by American officers—General Connor, General Pope, and more—and they failed miserably to overawe the tribes. American campaigns were predictable—large commands with supply trains moving across the plains, creating extended lines of supply, exhausted men, and worn-out horses.[7] As Robert M. Utley writes, "only the most careless Indians failed to get out of the way."[8]

The combination of the knowledge that the Cheyennes and Arapahos had just cause, and the poor showing of the expeditions sent against them, persuaded the government that some offer of peace had to be made. At the negotiation on the Little Arkansas, again with the most tractable Cheyennes and Arapahos, it was plain that the commissioners had Sand Creek on their minds. Virtually every commissioner damned Sand Creek as an atrocity and agreed to the unheard-of provision of apologizing for Sand Creek and offering compensation to the families of those who had been present.[9] But the Dog Soldiers and others on the Platte and above were still furious. They remained quiet, for the most part, and occupied lands in western Kansas and eastern Colorado during an uneasy peace.[10] Ultimately, however, the Treaty of the Little Arkansas merely managed a truce. As Black Kettle himself warned at the negotiations, too few Cheyennes were parties to it, Congress fiddled with its provisions, and the proposed reservation was south of the Arkansas River on lands never a part of the Cheyenne and Arapaho domains. Its provisions were never implemented, and most of its promises were stillborn despite the good intentions of both the chiefs and the commissioners.

Other things changed after Sand Creek as well. The Sand Creek Massacre polarized debate on American Indian policy for at least twenty years. It became an issue in negotiations not only with the Cheyennes and Arapahos, but with other tribes as well. Sand Creek was emblematic of the untrustworthiness of white promises. "Why should we believe you?" Native leaders asked. "Remember Sand Creek?" Sand Creek affected direction. It bequeathed an image of the army as saber-wielding murderers, even though Sand Creek had been carried out by short-term volunteers, and with the end of the Civil War "Indian fighting" gradually returned to the regular army. Sand Creek also led to a debate on civilian versus military control, intensified by a growing movement for the reform of Indian policy. And turning history on its head, the ongoing conflict was used by Westerners to justify the "Chivington style."[11]

The seriousness of the problem was the reason that the Joint Special Committee on the Condition of the Indian Tribes was established in 1865. Although it was created in the aftermath of Sand Creek (and because of it), the committee attempted a widespread review of conditions and options throughout the West. Three separate groups gathered evidence and traveled across the West considering a wide range of questions, the "deterioration" of the Indians, land tenure, schools and missions, annuities, and whether Indian affairs could best be handled by the Interior Department or the War Department. The report was not completed until January 26, 1867. It condemned the Sand Creek Massacre, but more importantly it also provided the framework for a new Indian policy.

It made five recommendations. First, it concluded that Indians, except for those in the Indian Territory, were dwindling in numbers because of disease, intemperance, war, and white emigration. Second, it blamed Indian wars largely on "lawless white men," with Sand Creek as a prime example. Third, the Indians were rapidly losing their essential resources and land base, noting especially the effects of railroads on the buffalo. Fourth, it recommended that Indian affairs remain under civilian control rather than transferred to military control as many had hoped would happen. The problem, the committee concluded, was not so much policy as abuses of the system. Fifth, based on this assumption it recommended the creation of boards of inspection designed to reduce violence and fraud. Five districts would be created, each served by a three-man board, including representatives from the Office of Indian Affairs, the regular army, and a member chosen by the president based on recommendations from church-related groups. This report would become the fulcrum of debate, and lead, ultimately, to Grant's "Peace Policy," which proposed to turn the management of Indian affairs over to religious denominations as a means of depoliticizing Indian affairs and preserving the tribes.[12]

The report was timely. The discovery of gold in Montana led to plans to build the Bozeman Trail from Fort Laramie north along the eastern side of the Big Horn Mountains in modern-day Wyoming, then west to the mining camps like Bozeman and Virginia City. This carried a new wave of settlers into the heart of the Sioux country and prompted more resistance. It led to a string of new forts, and on December 21, 1866, the disastrous slaughter of eighty troopers from Fort Phil Kearny.[13] The "Fetterman Massacre," as it was called, produced more investigations and a fresh campaign by General Winfield Scott Hancock on the central plains stirred up the Cheyenne Dog Soldiers who had remained quiet for a time. When Hancock approached one of the Cheyenne villages, the people fled, fearing another Sand Creek, while the general interpreted their action as a sign of hostility and burned the village. This opened "Hancock's War" in 1867.[14]

One of the important commissions reported in July 1867 that the majority of Indians on the plains favored peace. On July 20, 1867, Congress authorized the creation of a Peace Commission. The new Commissioner of Indian Affairs, Nathaniel G. Taylor, formerly a Methodist minister, was named as chairman. It was a distinguished group. In addition to Taylor, the commission included General William T. Sherman, General William S. Harney, General Alfred E. Terry, General John B. Sanborn, Senator J. B. Henderson, and Colonel Samuel F. Tappan, Chivington's old enemy and now a dedicated advocate of Indian reform.[15]

Not everyone was happy with the appointment of Taylor. He had little experience in Indian matters; his primary qualifications were a reputation for honesty and zeal for reform. But Orville Browning, Secretary of the Interior, lamented, "I now have a Methodist preacher at the head of the Bureau, and I will do the best I can with him."[16] Taylor faced a hard task. New treaties negotiated at Medicine Lodge and Fort Laramie by the commission had a familiar flaw. The traditional, less tractable groups either stayed away or expressed their dissatisfaction with the terms. It was Taylor's design to create large reserves from which whites would be excluded while beginning programs of acculturation that hopefully would make the tribes self-supporting and even eligible for citizenship.[17]

At one point Taylor and Tappan advocated a separate Department of Indian Affairs. The debate over control by the War Department or the Interior Department was clearly flawed, they argued, by the fact that both departments had interests other than the welfare of Indians. The Interior Department also had responsibility for the distribution of land, and the War Department was the military instrument of national power. The commission grew increasingly divided, however; and when it met in Chicago in the fall of 1868, the majority agreed that the treaty system was obsolete and that tribes were wards of the government and should no longer be treated with as independent nations. The military was given the authority to police tribal hunts north of the Arkansas, and, over the dissent of Taylor and Tappan, the majority voted to return the management of Indian affairs to the War Department.[18]

Preoccupied with other matters, Congress did not consider ratification of the Medicine Lodge and Fort Lara-

mie treaties for ten months. Browning gave little support to Taylor, and Tappan hurt more than helped with his combative style. General Sherman then complicated matters further by reorganizing the western departments, creating northern and southern districts that conformed roughly to the proposed northern and southern reservations. This meant that whatever status the Indian Bureau found itself in, the military presence would be there.[19]

During the warring times since Sand Creek, the division between Southern and Northern Cheyennes and Southern and Northern Arapahos had deepened. The Southerners struggled to hold on to their favored lands on the Smoky Hill and the Republican, but caught between the two main overland routes and pressed by settlement from the east and the west, they gradually gave ground. After Custer's attack against the Cheyenne village on the Washita River one day short of four years after the Sand Creek Massacre, and the Battle of Summit Springs in July 1869, Cheyenne and Arapaho occupation of the lands between the Platte and the Arkansas came to an end.[20]

The attack at the Washita renewed conversations about Sand Creek and invigorated the Indian reform movement. Commissioner Taylor deplored the death of Black Kettle and said of the Cheyennes, "Can they ever forget the insignia of those who shot down, by military orders, their old men, women, and children under the white flag and under our own banner at Sand Creek?" On the other hand, a Kansas editor hoped openly that Kansas's governor would "put himself at the head of our western men, follow the Indians to their homes, and do his work, *a la Chivington."*[21] Peter Cooper, Lydia Maria Child, John Beeson, Alfred H. Love, and more demanded that Taylor's plan to give responsibility for managing Indian affairs to private organizations, including the Christian churches and missionary societies, be given a chance. Taylor left office with some satisfaction based upon the prospect of President Grant's new "Peace Policy," which would embrace the goals of concentration, Christianity, education, and private property under the direction of religious denominations, all initiatives that Taylor favored.[22]

Black Kettle died at the Washita still the advocate of peace, and the Dog Soldiers' power was broken at Summit Springs with the death of Tall Bull. The survivors of Summit Springs pushed north into Nebraska, and the rest of the Southerners eventually surrendered at Fort Supply. The fighting was clearly over in the south when Stone Forehead, the Keeper of the Sacred Arrows, came in.[23] Those who escaped north joined the continuing resistance as allies of the Oglala, Hunkpapa, and Minneconjou Lakota until the end of the wars in the north following the Battle of the Little Big Horn in 1876 and the campaign that followed.[24]

Yet while it had taken 240 years to push Native peoples beyond the Mississippi River, the Trans-Mississippi West was taken in 40 years. Some scholars liken what happened to a Western Reconstruction that accompanied the Reconstruction of the South, one equally important. With the end of the Civil War, the push west accelerated, driven by railroads, mining, and industrialization. Politicians no longer talked about the Union but preached the new concept of the Nation. Ruthless, freewheeling, capitalistic Americans pressed forward at an astonishing rate in astonishing numbers. Organization, money, and transportation drove the economy and the political system. The Age of Exploitation also reinforced old ideas with new "scientific" justifications of racism taught in universities and explored by scholars, although "scientific racism" and "Social Darwinism" appear to have had little direct impact on policy. The treaty system would be abandoned, and the Cheyennes and Arapahos, along with other indigenous peoples, ultimately saw everything they had known subordinated to the great, hungry behemoth called America.[25]

The extraordinary expansion was also seen as proof positive of the superiority of the white man's way. That linear line of progress "proved" the point and made leaders even less likely to listen to Native voices or respect Native ways. Therein lay the well-intentioned but misguided answer to the problems that indigenous people faced. All Indians had to do to be "saved" was to accept and embrace the inevitability of progress. Despite the occasional diatribes of Western newspaper editors or the inflated rhetoric of soldiers in the field, there was no longer any need for a policy of extermination. For whites, the solution was self-evident, and they marveled at the Natives' resistance to the "obvious" benefits of salvation through civilization.

Methodist Indian missions had been disrupted by the war, and it took time to reclaim the initiative lost. The steady William H. Goode made a serious effort to reengage with the Indian missions in Missouri, Kansas, and Nebraska. The volumes of the *Missionary Advocate* regularly recorded the problems and occasional successes, but they were surprisingly free of any discussion of the debate over Indian policy or about extending missions to new groups. There was no groundswell of support for the programs of fellow Methodist, Commissioner Taylor. At least part of the problem was that the Methodist Church chose to rely upon the various conferences to support Indian

missions. The "itinerant style of ministry" never adapted well to Indian missions because it lacked the long-term form needed for cross-cultural understanding. Without centralized organization and financial support most of the Indian missions dried up.

Perhaps most importantly, the marriage of Church and Union during the war—that reoccurring connection between God and country that Bishop Simpson and many others preached, that joining together of Christianity and civilization—was a unifying theme in the approach the Church took toward Native Americans. When Schuyler Colfax wrote the *Northwestern Christian Advocate* in the summer of 1865, he painted a bleak picture of the damage done by Indians along the overland routes. He wrote:

> There has been a good deal of sympathy lost over the "massacre" of the Indians who committed these deeds, and who had, after months of outrage worse than death, sold a young maiden who they had captured, but whom at last their chiefs had tired of. But if presents such as the government has lavished on them, and annuities, will not keep them at peace, what can be done?
>
> Without attempting to settle this grave problem of what should be done with the Indians, and then what can be done with them, I have become convinced that these Plains should be kept open as a peaceful uninterrupted highway to the States, no matter how many soldiers are required, or what may be the expense.
>
> Every citizen of the United States, especially if he remains within its limits, and, even more, if he aids by his labor in developing the magnificent mineral resources of this country of the far West, has a right to demand the protection of his life and property, and it is the duty of the government to punish or overthrow all the enemies of its citizens and the contemners [sic] of its power whether they are rebels South, or savages West.[26]

Of course, Colfax was a politician, with interest in opening the West to settlement, but a more striking insight into the same sentiment was found in the letters of Bishop Cyrus Kingsley, who wrote to the *Christian Advocate and Journal* in June 1865, "Our government is now at war with the Indians. The latter have destroyed and stolen millions' worth of property and taken many lives, and are still continuing their depredations in all parts of the West." He added, "Even the most friendly tribes are stealing continually; and they have been left alone so long that they have become emboldened, believing that they can do as they have done with impunity." He provided his solution:

> To make men of the Indians, in my opinion, requires that they should be collected together and put in one place, large enough and fertile enough to enable them to make a good living, and to grow rich even, by following the pursuits of civilized life. . . . It now costs millions of money to disburse the annuities to the Indians, scattered as they are all over the territories. It is time they were collected together and governed, and taught that they must now earn a livelihood by honest industry, and not by hunting, war, and plunder. This course, in my judgment is most humane to the Indian himself, and the only one that will preserve the race from utter extinction, if even this will do it. But at present there is a war on hand, and the Indian must be caught before he can be reduced to civilization.[27]

Kingsley concluded that the transcontinental railroad was the answer—a military necessity—and the key to the growth of a new order. Indeed, what is most striking about Kingsley's letters is their primary focus on the railroad and its economic benefits. In effect, Kingsley reduced Native people to an obstacle. The real mission work to be done, in his view, was the economic development of the West for the nation. Social reform was of limited concern.[28]

Sand Creek was dealt with gingerly by the Church, but a certain tone remained dominant. On July 26, 1865, the *Central Christian Advocate* noted that "Bishop Kingsley returned to New York, not having been able to go overland to California on account of 'friendly Indians.'" The same journal reported on the same day that Chivington was in town, and that he was fully sustained by Colorado. It expressed "great pleasure" that the Colorado Conference had endorsed his actions, which was not true. Plainly, Methodists wanted the charges against Chivington to be false.

In August 1865, after the report of the Joint Committee on the Conduct of the War was released, the *Northwestern Christian Advocate* admitted that it was "perplexed" by the case of Colonel Chivington. The editor had known him personally and favorably, the paper said, "and have regarded him as a high-minded Christian gentleman, and a gallant soldier." He pointed out that Lincoln had nominated him for a brigadier's commission. So, the claim of a bloody massacre was inconsistent with what they knew of him. They reported contrary claims that the Cheyennes and Arapahos were hostile, and views of some that Chivington deserved promotion rather than censure, then added:

> We take it for granted that those who say so do not believe that women and children were slain, and that

> Colonel Chivington can show and will show that such was not the fact. For such an act there can be neither defence nor apology. We take it for granted that in endorsing his course the Colonel's friends are prepared to disprove these horrible reports.

The paper continued:

> It is true that even mild, humane men residing on the lines of Indian atrocity defend a stern decisive treatment of red men in war. They claim that mercy is construed as cowardice, and that only the most decisive policy can prevent another outbreak—that the death of every Indian found in war is the most merciful policy, as it prevents other tribes from rising; in short, that death is the only argument the red man understands.
>
> We hesitate to accept a theory so utterly at war with Christianity, and so repugnant to human instincts. We concede the ignorance, the brutality, the fiendishness of the Indian warfare, but Christians must not even in war, be brutal or fiendish.

The editor called upon Chivington and his friends to clear his name: "Give us the facts which will enable us to clear his record from charges of cruelty from either causing or permitting the slaughter of helpless women and children." He promised to be the instrument of "clearing away the evil reports" if Chivington's friends would supply the refutation.[29]

On August 24, R. M. Hatfield wrote a strong rejoinder to this editorial, objecting to the paper becoming the advocate of Colonel Chivington:

> Will you allow me to suggest a doubt whether, as things now stand, Col. Chivington's case can be materially improved by anything his friends may say through the public press. As I understand the matter, more than one committee has been appointed by the government to investigate the Sand Creek massacre. If Col. Chivington's course in that affair admits of justification or excuse, let him be vindicated before these committees. They are the legally appointed and proper tribunals for collecting all the facts in the case. Unless it can be shown that the gentlemen composing these committees are incompetent, or prejudiced, no ex parte vindication of Col. C. by his friends will have the weight of a feather with the country. Reports and resolutions in his favor passed by a conference of Methodist Preachers may leave an indelible stigma upon the Church, without doing him the least good.
>
> The country will insist on knowing whether women and children were butchered by men wearing the uniform of the United States, and led by Col. Chivington. If this atrocious crime has been committed they will demand the punishment of the guilty parties. The case is not one that calls for precipitate action. Speaking as a Methodist, I venture to express the hope that we shall do nothing that can be tortured into the semblance of an attempt to apologize for the murder of unoffending women and innocent children.[30]

Hatfield's warning was well placed. Subsequently, the letter of support from the Colorado ministers, written in April 1865, was released by Chivington as the pressure on him mounted. Several newspapers, including the *Central Christian Advocate,* claimed that the letter was officially endorsed by the Colorado Conference of the Methodist Episcopal Church. When the claim was published in the *Chicago Tribune,* the *Northwestern Christian Advocate* responded quickly, "We demand the proof," pointing out that the paper cited was "signed by some members of that conference" before the congressional report was published. "We aver furthermore that the members of the Colorado Conference have never approved of what is reported to have occurred at Sand Creek."[31]

The *Northwestern* editor backed away from Chivington, but when Evans wrote his *Reply,* it exulted:

> Hon. John Evans, late Governor of Colorado, has proven himself an able, statesman like and patriotic administrator of the trust reposed in his hands. He has made a thorough reply to the allegations of certain Reports, has made an ample vindication of his administration from charges affecting his treatment of the Indians, and this day no man [more] fully enjoys the confidence of the people of Colorado.
>
> That much of the opposition was purely political there is, there can be no doubt. Time proves all things, and even the much chronicled "Sand Creek Massacre" has another side than the one so studiously turned to the public eye.[32]

Later, the paper announced that Evans and Chaffee had been chosen Senators-elect by the Colorado legislature, adding, "This election of Governor Evans is the answer of Colorado to the insinuations of the writing portion of a certain committee of examination. The Governor has published his own refutation, and its array of logic and facts was unanswerable. Now the State speaks for him." The editor proceeded with a laudatory biographical sketch of Evans, and concluded, "The NORTHWESTERN has never endorsed what is called 'The Sand Creek Massacre.' It has said there are two sides to all questions; and time may show some facts not stated in published reports. It has said, however, that there has been no tes-

timony which has involved Governor Evans in wrong. On the contrary there is evidence that while his care saved the population of the territory from massacre, he was also the protector of the lives and rights of friendly Indian[s]."[33]

The *Central Christian Advocate* took a different, yet consistent, view. "We profoundly regret that a shadow should rest for a moment on either name and hope that they will at the end be justified." Of Chivington, it said, "If Chivington was the author or agent of cruelties and atrocities contrary to the laws of war, we will submit, though with pain, to his condemnation." The *Central* found it harder to condemn Evans. "That he lied or equivocated is beyond credence by those who know him."[34]

Chivington's extended exchange with the Atchison, Kansas papers, continued through the fall of 1865 and into 1866. When Chivington preached at the Atchison Methodist Church, the paper(s) added some additional barbs that provoked Chivington into writing a three-column response. In it he asked if he were the monster he had been portrayed as being. Chivington wrote, ". . . why do not the authorities of the M. E. Church cut me off? Or why do not the orders of Odd Fellows and Masons, of which I am a member, expel me?" In describing the circumstances of the Sand Creek affair, he wrote, "As to the charge that women and children were killed and their persons brutally mutilated, *it is utterly false.*" He claimed that he saw only one woman killed and said she was fighting with the men. "If any children were killed, I did not see them nor was any such occurrence reported to me by my officers or men."[35]

He attached to his letter, the statement of the six Colorado ministers, written in April 1865, and a lengthy set of resolutions from the Masonic Lodges and Chapters in Colorado in support of Chivington. Two days later, he added another lengthy letter promising to continue his fight with the editor, "I have one month set apart to be devoted to this especial business, when the time comes to perform it, and about election day he may ascertain the extent of 'Church condolence,' and 'Lodge sympathy,' for the person whom he ironically terms the 'Hero of Sand Creek.'" The editor responded by saying that rather than defending himself with arguments to disprove the charges, Chivington has chosen to offer "groveling, dirty insinuations against us."

The public at large was less interested in Chivington's self-justification than in what to do about Indian affairs, more generally. What policy would correct the obvious evils and failures that had led to Sand Creek? In 1865, the *New York Times* had declared that conditions on the frontier were in crisis, but that "the history of the Chivington massacre is too fresh in the public mind, and will forever be too atrocious in history" to continue current policy.[36] *Frank Leslie's Illustrated Newspaper* blamed the situation on the government.[37] That was hardly a startling argument. Lincoln had recognized the need and had promised Bishop Henry Benjamin Whipple, the Episcopalian cleric and defender of Indian rights, "If we get through this war, and I live, this Indian system shall be reformed."[38] But, it was Secretary of War Stanton who offered Whipple the more telling advice, "the government never reforms an evil until the people demand it."[39] That was the biggest problem in the short term. The country's reform zeal was directed at completing the promise of freedom to former slaves and to reconstructing the South on a different economic model.

The problem was the conflict between a solution to the "Indian question" and the national mission. Lincoln's plan for the development of the West had been simple. Pass a Homestead Act to encourage settlement. Develop the West's mineral resources. And build a transcontinental railroad. This was the way of "progress." This vision, in all three of its aspects, guaranteed continuing conflict with indigenous people. Lincoln's views on what they must do were far from exceptional. They had to become farmers and live at peace. Senator Doolittle—the same Senator Doolittle who condemned Sand Creek so strongly—said that Indians were dying out as a race. He said the Indian's fate was determined by "natural causes" linked to contact with a "superior race."[40]

Roger Nichols, a leading authority on Indian policy during the Civil War, wrote of the dilemma of policy makers:

> Therefore, the reformers' major proposals contained unresolvable contradictions. They sought to find him a place in the face of an advancing civilization that envisioned only continuous removal and eventual extinction. They wanted to advance the Indian to civilization while presuming a civilization that was in dynamic progress, symbolized by an accelerating locomotive that Indians could never catch.[41]

Nichols suggested, "The only solution would have been the acceptance of ideals or racial and cultural equality for which nineteenth-century white Americans were not prepared. Neither reformers nor non-reformers respected Indian culture. Indeed they did not even perceive the existence of a Native culture."[42] It was not hatred of Indians

nor even racism in simple terms that stood in the way; it was a mind-set that could only comprehend civilization in terms of white understandings. Civilization was progress, Christian, agrarian, material, and set in their forms of government and economy. As a result, not even the best, most well-intentioned "friends of the Indians" could see any alternative except changing the Native ways of life. There was no sense of "multiculturalism" or concept of "ethnic cleansing." There were simply the "gifts" of civilization, which would save the man, and Christianity, which would save the soul. The only real question was how best to bring about the intended result.

In 1865, Senator William Windom approached Bishop Whipple to ask for advice on policy solutions. Whipple had his own views, clearly well-intended, that went about as far as any representative of a major Christian denomination could go in his time, saying that "They are not idolators. They believe in a Great Spririt. They have home affections. They have strong national pride and love of country. They are generally chaste, truthful, honest, generous, and hospitable." He preached respect for them and blamed the degradation and poverty many of them experienced on "a curse given to them by a Christian people."[43]

Whipple had condemned Sand Creek strongly when it occurred and offered advice to the Joint Special Committee on the Condition of the Indian Tribes. It released its report in January 1867. Methodists participated in the debate only in limited ways. In March of 1866, when one of the several Indian commissions began its work, the *Northwestern Christian Advocate* opined that the only real question was "what is the true policy of a Christian Nation to its unfortunate wards?" The editor suggested that "a wise and humane Indian policy" should involve "gathering of as many as possible of the civilized Indians into the Indian Territory, and thus securing their rights under the government." The paper even suggested the possibility of territorial organization across tribal lines with the possibility of an Indian state down the road. The article concluded: "It is a cold, cruel, wicked policy, which abandons a whole people to death with no single effort for their rescue. It may be the descendants of the owners of this continent are to vanish like mist, but while they live we should not abandon them to rapacity and greed."[44]

In May of 1866, the same paper again claimed the vindication of Governor Evans in the form of a speech by Senator Lane of Indiana on Colorado statehood.[45] A strong Western point of view was offered in the fall by the Reverend Henry Bannister, of Evanston (and the father-in-law of Oliver Willard). He spoke of Colorado's promise, but added this:

> They are surrounded and infested by hostile Indians whose spirit of late years has been that of murder and plunder, and in respect to whom the feeling of the people there is that of insecurity and their attitude that of unfriendly defensiveness. They are, perhaps, not too acutely sensitive at what they deem unjust criticism in the East upon their feelings toward the Indians—incited as they think this criticism has been by insincere objections raised by disappointed, ambitious politicians from Colorado. Cut off by the Indians from the necessary supplies of life and business, bereft of their citizens by the tomahawk, or by a captivity more horrible to the women captured than a thousand deaths, relieved by no prospect of seeing these nomadic, untamable tribes, conciliated by presents and kind treatment and by ineffective government treaties—why should these Colorado people be a marvel to us if they do consider ours an impracticable sentimentalism that condemns them as barbarians and prescribes a withdrawal of sympathy from them?

He added that "Our ministry [*sic*] there have [*sic*] come in for a good share of the depressing influences of their criticism." The church was dealing with "A whole population given over to intense worldliness with no heart for religious things. . . ."[46] Little had changed in attitude within the church at large. Bannister's view of missions was support for the Western conferences. At the same time, he implied that, wrongfully, the Methodist Church in Colorado had suffered because of its connection to Sand Creek. Another blow fell on Colorado on January 28, when President Andrew Johnson vetoed the bill for the admission of Colorado to the Union. Sand Creek was not mentioned by Johnson, but Coloradans were convinced that it was the cause.

In 1867, while critical negotiations were developing on the plains, the *Northwestern Christian Advocate* revived an old issue, generated by some of the problems associated with the Gilded Age. In July 1867, the paper printed a lengthy editorial on "Barbarism." The piece noted that "the men who gather upon the frontiers of civiliza-tion often grow rude and set up the empire of force. Removed from society they neglect comeliness of person, become forgetful of the amenities of culture, and tend toward lawlessness. Violence rules until organized violence arrests it." Now, the editorial declared, this downward spiral had spread into the cities. It enumerated violent acts in New Orleans, Memphis, and New York. "Human life

is cheap and held in little esteem," the paper proclaimed. The United States was descending into barbarism, and the church had to take a stand.[47]

The focus revealed a revival of classism in the post-war America set in motion by the breakdown of community that came with industrialization, growth, and immigration. Methodism was now clearly the voice of middle class virtue and increasingly distant from the freewheeling populism of earlier times. This was reflected in the social causes the Church championed. When the *Northwestern* did turn to Native people, its sentiments were not primarily concerned with winning souls. On July 27, 1867, it addressed Indian policy, proclaiming that "the most fearful atrocities are committed by the Indians—atrocities which are fiendish." It called policy "a shameful reproach to our statesmen." It advocated the transfer of policy to the War Department in order to "secure a wiser, more efficient and more humane administration." It took a hard line:

> At all events the present policy is weak, cruel, bloody, inefficient, arrests the growth of our western gold and silver-bearing plains, and costs thousands of lives. Let it be changed. It is imbecile and demoralizing.
>
> The country demands security. The lives of our fellow-citizens must no longer be sacrificed to a system both brainless and heartless. The commerce of the country demands protection. The way to the mineral treasures of the country must be opened and kept open.
>
> Give us an Indian policy which we can look upon with respect, and which will stay the horrid carnival of butchery.

Just four days later, the paper published a letter from Ft. Morgan, Colorado Territory, from the Reverend J. C. Hartzell. He was no reformer. He called for strong action. He said of the Indians' methods of war:

> But numbers are comparatively unimportant, owing to the Indian mode of warfare. A few hundred Indians may foil and exhaust an army of thousands moving in the pomp of civilized warfare. Divided up into parties of from five to twenty-five, well mounted and armed, they can play on all sides of the best organized army, cutting off stragglers and scouts, stealing stock, poisoning springs, and yet by their native shrewdness and acquaintance with the country, elude capture. They have no expenses to meet and care nothing for time. So that with their squaws and pappooses hid away in some distant canon, and their animals growing fat on grass the same parties can carry on a continued fight for months. They never think of attacking only where they consider victory certain. What we consider our best means of warfare are for this reason of no use. It is the journeying "pilgrim," the lone stage coach, the unguarded corral, the poorly garrisoned and protected fort, or the unarmed settler, that they delight to find and attack.

He added:

> Savages can only be conquered but by meeting them in their own way. Every warrior killed thus far has cost the Government over a hundred thousand dollars. Let small bodies of troops well mounted and commanded sweep through the country, sparing nothing, and if need be, not even saving women and children. This plan may seem cruel and unchristian, but is it not more humane than to permit the murdering of citizens and destruction of property along our highway year after year? One season of such warfare would make them content to remain upon their ample reservations peaceably, and learn the use of the plow and hoe. . . . They have rights it is true, but those do not guarantee to them the privilege of scalping me and throwing my body to the wolves for amusement.[48]

In October, 1867, during the work of the Peace Commission, a party of reporters visited Cheyenne, Wyoming Territory. Cheyenne was still a railroad camp on the new Union Pacific at the time. One of the reporters, identified simply as "B," wrote the *Northwestern Christian Advocate* about the experience. At a dinner held in their honor, he said, events became tense when General Stevenson, their escort, "reflected on Col. Chivington of Sand Creek fame. This was at once resented not only in western but in true frontier style. Several present had a hand in the Sand Creek massacre, and loudly declared they gloried in it as the one grand deed of their lives." The mayor cooled the temper of the gathering by offering a toast: "Here's to the City of Cheyenne; may she ever prosper, and the tribe of Indians after whom she is named be completely exterminated." The reporter said, "I am satisfied of one thing—our boasted civilization has not taken the savage out of us yet."

The locals dismissed the Peace Commission as a humbug. One said, "Why don't the government hand over the job to us." When asked what he would do, he replied, "I'd give 'em Chivington to the last red d----l, woman and child. We'll have no peace while one of 'em lives to curse the ground." The reporter was shocked and closed his article with this observation: "No, Mr. Mayor, all the champagne in the world cannot wash down this sentiment with the writer. Such a sentiment for American citizens,

drunk or sober, is a blot on our Christian civilization—it is atrocious—it is downright savage."

Despite such vigorous proclamations, Methodist itineracy declined, and a higher, more middle class, educated ministry took charge of most conferences. The frontier point of view and the new educated ministerial approach combined to change the view of social activism if not evangelical zeal. The emphasis of missions became increasingly international. At home, Methodism was more community based and rooted in the new middle class system of the late nineteenth century. Enlightenment prevailed over enthusiasm. Supporting the causes of abolition and union opened the door for a wider range of social concerns within the church, including some that, like union, involved politics. The use of politics to promote temperance, prison reform, children's issues, and even women's suffrage reflected a combination of middle class values in response to social ills that accompanied urbanization and industrialization. Missing from the list was any significant initiative on behalf of American Indians.[49]

As one scholar notes about the mood of Methodists toward Indians, "The context was not propitious. Broken treaties, commercial exploitation, white violence, land confiscations, rampant white-borne disease, and immense cultural chauvinism all made it difficult for Methodism to establish a strong presence among Native Americans."[50] Worse, it blocked any meaningful dialogue among Methodists about what was right and wrong. The old "anti-Indian sublime" was as fundamental to Methodist thinking as grace or sanctification. The best that could be said of Methodist efforts among Indian people was that enough was done to make the annual reports of the Missionary Society respectable. But there was no aggressive or enthusiastic support for the effort beyond a few missionary spirits.[51] There was no heart for Indian missions because the soul of Methodism was bound up in American exceptionalism.

Wade Crawford Barclay, the standard authority on Methodist missions, found it difficult to laud the efforts. "It cannot be fairly claimed that the Church had an Indian mission program," he wrote. "Although the Missionary Society nominally sponsored the missions it exercised no real supervision over them." He could claim, however, that Methodists contributed "to the moral and religious progress of the race." He wrote, "Churches were founded, Christian leaders developed, hundreds of men and women brought into the Church as members, and the whole tone of Indian community life elevated. In addition to scores of Indian churches, many tribesmen who had achieved citizenship and learned the English language were welcomed without discrimination into membership in English language churches."[52] It was an overly generous assessment.

The weak support for missions among the western tribes was demonstrated at the General Conference in 1868, when the Missions Committee, chaired by the venerable William H. Goode, offered a set of resolutions, arguing that as a denomination Methodists could not "be indifferent to the policy of our Government in the management of the Indian tribes within the limits of the United [S]tates involving as it does, the fate of the entire remnant of the race." The resolutions approved "the pacific policy inaugurated for the settlement of existing difficulties; and we do earnestly recommend that this policy be carried out so far as it can be consistently with the protection and safety of the frontier." The report endorsed previous Methodist efforts and deemed them a "signal success." The committee proposed a state organization, or at least a territorial organization, of the Indian Territory and promised to "direct increased effort to their civilization and moral improvement, and will cooperate with the strong arm of the Government, in saving from extermination and oblivion the remnant of this race now remaining upon our soil."

The report was a testimonial to the work of William H. Goode over the years, but T. H. Pearne moved to amend the resolution to include the passage, "But in our judgment that policy can only be fully and permanently successful by our government, through its agents and officers, keeping strict faith with the Indians; by removing them from contact with corrupt and degraded white men; by teaching them the arts and industries of civilization, and by permitting and protecting unobstructed access to them of the influence of an active and earnest Christianity." At that point, Reverend A. N. Fisher from Utah delivered an impassioned address presenting the more aggressive Western point of view and closed by asking to indefinitely postpone the first resolution. His motion failed. Goode then called for a vote on the report, and it passed by a vote of eighty-one to twenty-four. There were other maneuvers, but, in the end Reverend B. N. Spahr moved that the entire consideration of the report be indefinitely postponed. The vote was then reconsidered on the motion of B. I. Ives, and the resolution was "laid on the table." The most courageous and forthright stance so far taken by the Church was squelched by an agreement to do nothing.[53]

When Ulysses S. Grant became president in 1869, he announced in his inaugural address his plan to reform

Indian policy. During 1869 and 1870 he took steps to implement what became known as the "Peace Policy." It would be controversial from the beginning, both derided and praised, and often misinterpreted both then and since. It was, in fact a bold effort to eliminate the worst elements of the failed policies of the past, both in terms of corruption and of connections between mismanagement of Indian affairs and the Indian wars. He was wise enough to recognize that blaming the Indian wars on unscrupulous and corrupt Indian agents who exploited their charges for personal profit was a simplistic explanation of what had happened and to see that any effort to return the management of Indian affairs to the War Department would be opposed by reformers who viewed the army as the agents of extermination (using Sand Creek as their primary example).[54]

He began by appointing Ely S. Parker as Commissioner of Indian Affairs. Parker was a Seneca educated at a Baptist mission school, trained as a lawyer but denied admission to the New York Bar Association on grounds of his race. He studied civil engineering and served with Grant from Vicksburg to Appomattox. Parker had ideas of his own about how best to smooth the transition from traditional ways to new ways of life for the tribes through the creation of protected enclaves within which the tribes could adapt at a pace that would give them more control over their own lives. He appears to have been chosen, however, because he represented the transition from the old ways to the new as a living example of what could be done.[55]

Grant also created a Board of Indian Commissioners to consist of ten distinguished laymen representing various Christian denominations who would serve the cause of the Indians and advise the government at their own expense. Two of the original board—John V. Farwell, a Chicago businessman, and Henry S. Lane, former governor and U.S. Senator from Indiana—were Methodists. The president's plan also included greatly increased federal aid to Indian education and missions. The most radical part of his reform was to hand over the control of Indian agencies to religious organizations. He reasoned that this church-government partnership would eliminate corruption and be more humane. He did not concern himself with questions about constitutional issues that such a plan might raise. Given the mood of the times, questions about separation of church and state were unlikely to arise. The agencies would be divided among various Christian denominations. In practice, the churches would appoint agents subject to the approval of the president. The agents would then manage the reservations in order to "Christianize and civilize the Indian, and to train him in the arts of peace."[56]

At the time the policy was initiated, Methodists had few Indian missions left, and three-fourths of them were controlled by the Methodist Episcopal Church, South. The first denominations chosen under the policy were Hicksite and Orthodox Friends (Quakers), who were already working with Indian agencies. They were assigned sixteen agencies. Surprisingly, Methodists were assigned fourteen agencies (all of them to the Northern Church). Presbyterians were assigned nine agencies, Episcopalians eight, Roman Catholics seven, the American Missionary Association six, Dutch Reformers four, Baptists three, and Unitarians two.[57]

The majority of the agencies assigned to the Methodists were in the Pacific Northwest, Montana, and Michigan. This hardly reflected fresh enthusiasm for Native missions. In fact, as one authority put it, "The Peace Policy . . . allowed Methodists to undertake efforts they did not choose to finance themselves."[58] The government underwrote all of the Methodist mission efforts on their new agencies. Nevertheless, with 20 percent of the agencies in their hands, charges quickly arose that the Methodists were improperly favored. Critics pointed out that Grant had been raised a Methodist and associated with Methodists (although he never joined the church). They listed a string of Methodists that Grant had nominated for various government posts. *The Nation* claimed that Reverend John P. Newman, pastor of the Metropolitan Memorial Methodist Church in Washington had undue influence over Grant, and that former U.S. Senator and Secretary of the Interior James Harlan controlled "the Indian Ring." When he retired from the Board of Indian Commissioners in 1881, A. C. Barstow claimed that the board was nothing but a "Methodist Kitchen Cabinet."[59]

Still active in all things related to Methodists and politics, Bishop Matthew Simpson was on hand as chief lobbyist. He delivered the invocation at the 1868 Republican Convention in Chicago. Grant also appointed him to the Santo Domingo Commission. By 1872, Methodists were overwhelming Simpson with requests for support of the Church and their requests for positions. Simpson tried, but Grant was not as cooperative with Simpson as Lincoln had been.[60]

The Catholic Church claimed that Grant had been duped by Methodist propaganda. Almost at once, a battle arose between the Catholics and Methodists over the assignment of agencies. In fact, Catholics had been active

on many of the agencies before the Peace Policy. Methodists did not acquit themselves well in the fight, resorting to slander, anti-Catholic propaganda, and even violence. In 1873, a government inspector, Edward Kemble, himself an Episcopalian, wrote of the Methodists, "The denomination having charge here, are not, in one instance, carrying on a religious work separate from the Govt. The Methodists are not able to carry on the Agencies they have grasped here." In 1875, the Commissioner of Indian Affairs said that the Methodist Church was using its authority "for the promotion of Church interests rather than for . . . Indians."[61] Methodists invested more in the Yakima Agency than any other. James "Father" Wilbur was the agent there, and the Church lauded Yakima as the "Model Reservation." Wilbur was acclaimed for his promotion of white culture, although he used tyranny and even forced starvation to make the Indians work.[62]

The Methodist record was miserable elsewhere. Methodists were regarded as the least engaged and least successful of all of the denominations. In 1880, even the Methodist Missionary Society proclaimed its efforts as part of the Peace Policy generally a failure.[63] As one scholar notes, "It did little to improve the service or the condition of the Indian. It did much to perpetuate sectarianism and intolerance and bigotry in America."[64] Barclay was kinder in his assessment, although he noted "a pervasive sense of despondency concerning the possibility of Indian evangelization and civilization had developed." What was missing, he said, was any enthusiasm for Indian ministry, which led to a pervasive pessimism.[65]

And yet, the Methodist Episcopal Church was the last denomination to abandon the Peace Policy. In April 1882, one month before Congress relieved the Board of Indian Commissioners of all its duties and powers, Dr. John W. Reid, the secretary of the Methodist Missionary Society, complained to the secretary of the interior that he had not honored the Church's nominations for agents in Michigan and at Yakima. The secretary, Henry M. Teller, was himself a Methodist. He was also a former U.S. Senator from Colorado and an associate of John M. Chivington and John Evans in the early days. He took office as an admitted supporter of military control of Indian affairs and an opponent of allotment in severalty which was growing in popularity as the preferred solution to the "Indian question."

Teller told Reid that the Methodists no longer controlled federal appointments and that he did not know what was meant by a "peace policy." He added that church selection of agents had failed to improve the Indian Service, but worse "had resulted in some of the greatest frauds in American history." Reid responded that the loss of the agencies would not pose a problem because "upon a moment's reflection, you will perceive that the peace policy has no relation to the spiritual and religious interests of the Indians. The Government could not, in any way, be cognizant of religious matters."[66]

William T. Sherman, the unrelenting advocate of harsh action against the Indians, wrote to Robert Clarke on February 29, 1880, with his assessment of the changes:

> No government on earth has expended as much money, so much charity, so much forbearance in this great problem as has the Govt of the U.S. and if the Christian policy has failed it has not been for want of effort but because the problem is insoluble—unless the Indian will change his nature & habits, select his spot on earth, and become as a white man he is doomed. It is not because the white man is cruel, inhuman, and grasping but because it is the Law of Natural Change & development—the wrong began at Plymouth Rock and will end in the Rocky Mountains.[67]

As one of his recent biographers notes, "Sherman had little compassion for the Indians and no guilt about the failure of the United States to live up to its treaty obligations."[68] That was by 1880 the most widely held view of white Americans.

The Peace Policy had not brought peace. Even before it was in place, on January 23, 1870, Colonel E. M. Baker attacked a camp of Piegans in Montana and killed 173 men, women and children.[69] The *New York Times* immediately condemned it as a "sickening slaughter" in "the Chivington style."[70] The Baker Massacre deepened the divide between reformers and the military.[71] In 1871, the treaty system was formally abandoned, although previous obligations could not be ignored.[72] There would be more wars across the West. The Southern Cheyennes and Arapahos would be involved in the Red River War of 1874, and the Northern Cheyennes would be a part of the Great Sioux War of 1876 in which George Custer would make his "Last Stand." Northern Cheyennes were sent south to the reservation in Oklahoma where they were very unhappy. In 1878, Dull Knife and Little Wolf left the reservation in a desperate effort to return to Montana. Dull Knife would surrender at Fort Robinson, Nebraska. Imprisoned in freezing weather, they broke out and paid in blood in their drive to reach Montana. Little Wolf's group reached Montana before the remnant of Dull Knife's. They had fought their way back and their fate was still uncertain when the Peace Policy was abandoned.

So, with the end of the Peace Policy, Methodist efforts among the Indians reverted to the traditional emphasis on missions and education, but in the absence of government funding support for Indian missions dropped dramatically. Thereafter, Methodists played a limited role in Indian missions or in moral and ethical discourse on the fate of indigenous peoples. No aggressive reform element emerged within the Church. It was plainly an establishment church. A Methodist presence remained in policy circles, however.

Hiram Price, who served as Commissioner of Indian Affairs between 1881 and 1885 was a devout Methodist. As an advocate of allotment in severalty, he had a hard-nosed point of view: "Let the laws that govern a white man, govern the Indian. The Indian must be made to understand that if he expects to live and prosper in this country, he must learn the English language and learn to work."[73] In December 1882, he was directed by Secretary Teller "to formulate certain rules . . . to abolish rites and customs so injurious to the Indians."[74] This led to a code of laws governing participation in certain ceremonies and dances, practices of medicine men, plural marriages, purchase of wives or concubines, opposition to the "civilization program," the destruction of property by mourners, and other traditional ways. A court composed of three Indians was formed to enforce the new code. In this manner, a Methodist Secretary of the Interior and a Methodist Commissioner of Indian Affairs instituted a program designed to eliminate traditional cultures as a means of promoting their view of civilization.

Curiously, though, Price and Teller differed on the basic policy issue of the 1880s. Price was a strong advocate of allotment in severalty, seeing it as the only way to end corruption and dependence on government annuities. On the other hand, Teller opposed allotment. In 1880, Teller, then a U.S. Senator from Colorado, told his colleagues in the Senate:

> If I stand alone in the Senate, I want to put upon the record my prophecy in this matter [of allotment], that when thirty or forty years shall have passed and these Indians shall have parted with their title, they will curse the hand that was raised professedly in their defense to secure this kind of legislation, and if all of the people who are clamoring for it understood Indian character, and Indian laws, and Indian morals, and Indian religion, they would not be here clamoring for this at all.[75]

The president of the Board of Indian Commissioners between 1881 and 1890 was Clinton B. Fisk, a Methodist, and Daniel Dorchester, a Methodist minister, was named Superintendent of Indian Education during the time that allotment of land began under the Dawes Act, passed in 1887. Methodists and their publications generally favored this policy. It would, as the *New York Advocate* suggested in 1886, allow the Indian to "take care of himself as a self-respecting individual."[76]

The greatest success for Methodists came in mission areas where Native preachers were able to preach the gospel while showing respect for traditional ways and even incorporating tribal spiritualism and symbology into the services. The old Indian Mission Conference of the Methodist Episcopal Church, South, continued its work in the Indian Territory (Oklahoma after 1889) until it was absorbed into the Oklahoma Conference in 1906.[77] With this change, the Oklahoma Conference shed its missionary emphasis and became more concerned with issues of membership, money, and buildings, typical of other conferences. In the process, the new conference lost about half of its Indian members. In 1910, the Oklahoma Conference was split into the East Oklahoma Conference and the West Oklahoma Conference. In this process, the new white-dominated conferences segregated Indian work from other congregations.

This was an era of major exploitation of Indian people in Oklahoma, and the Church was a conscious partner in the process and dismissed Indian churches as "unsightly relics of the past." The justifications were the familiar themes of progress, and assimilation. Methodist evangelism rested squarely on the need for individual repentance and the need to forsake old ways as sinful and accept a new birth. That meant, practically, abandoning Native ways altogether.[78]

Indian congregations dwindled, but their churches survived. Indian congregations, both those of long standing like the Cherokees and Creeks, and more recent ones such as John Jasper Methvin's Kiowa congregation in Anadarko, were able to maintain connections with their past and to accept what one scholar calls "selective adoption" of Christian beliefs and ways. In 1918, a new Indian Mission was created, which existed from 1918 until 1939, when the northern and southern branches of Methodism were merged. This new arrangement helped, but Native congregations continued to be marginalized. Nevertheless, with more autonomy, Indian congregations grew. With Christianity at the center, camp meetings, and quarterly singing conventions, church officials interfered less often. Even so, the Indian Mission continued to have issues. As part of the Native struggle, in 1972, The United

Methodist Church established the Oklahoma Indian Missionary Conference.[79]

J. J. Methvin, who was traditional in his belief that Christ was the sole way to salvation, recognized the good in Native society and engaged individuals in respectful conversation about their beliefs. He never loosened his own Methodist beliefs, but he succeeded more than others because he involved the Kiowa (and other) members in understanding the process of believing. As Smith concludes, a few missionaries, like Methvin, understood their mission differently than the majority:

> For them, Indians could not only control Christianity among their communities, they were necessary for Christianity to take hold at all. Understanding how religious beliefs motivate groups, rather than judging these beliefs on more modern terms that stress their ethnocentric or adversarial overtones, reveals a broader picture of the missionization process and the ways in which individuals exploited religion and church structures for their own needs.[80]

Bishop Whipple, the Episcopalian reformer, wrote of his service among the Ojibwes, "Nothing lingers longer in memory than the nights spent around the Indian campfire. There, in the heart of primeval nature, under the subtle influence of the ever-shining stars and the murmur of fragrant pines, we have been able to draw forth the legends and traditions of the Indians as we could have done no other way."[81] He was very close to understanding the missing link in missionary efforts—the need to know and understand the Native way of seeing. He was, after all, the man who had gone to Washington in 1862 to plead the cause of the Sioux in Minnesota and try to save the lives of those sentenced to death, when the white people of Minnesota were demanding extermination. Gustav Neibuhr has written of Whipple, "He recognized that moral authority, when kept sheathed like a sword in its scabbard, eventually loses its purpose."[82]

Yet, ultimately, Whipple saw no answer other than capitulation to civilization that ironically made him as much the instrument of conquest as the soldiers who hunted down the Minnesota Sioux he sought to understand and to protect. It was not a bad heart that made him so. He loved. But he could not get beyond the way of seeing that was his inheritance. He could not comprehend that the solution he saw would require Native people to give up the things dearest to them. Their disparate histories offered proof of their capacity to adapt, of their ability to change, but they also revealed the need, ever present, to adapt and to change within the context of their own culture and way of seeing. Given the velocity of change in the nineteenth century, time was too short for the transition that was needed, but it would have been helpful had the churches—which, after all, played such a great role in the shaping and implementation of policy—seen the need.

The Methodist Episcopal Church had no equivalent to Bishop Whipple as an advocate for Indian rights. William H. Goode had a "good heart" and a passion for mission work among the Indians, and there were others within the Church as ministers and laymen who expressed concern, but most of them found no calling to political activism on behalf of American Indians. They relied instead on the conviction that Christian faith itself was the only solution. The dilemma was inherent in Lincoln's vision of the West as expressed in his annual message in 1864—"to render it secure for the advancing settler, and to provide for the welfare of the Indian."[83] It was an inherently flawed conception given the shared view of both those who favored a harsh policy and those who wanted to "save" the Indians that Natives were "savages" who had to give way to the forces of "Civilization." As David Nichols has pointed out, "*Civilization*, not *culture,* was White America's key word-concept." "Savage" was, by definition, "anti-Civilization." It was not a view unique to Methodists, by any means; but by the Civil War, the Methodist Episcopal Church in the North saw itself as the agent of civilization and committed to its advance. The only option was "change or die," whatever the solution to the "Indian question" was offered.[84]

In his review of the Church from 1860 to 1875, Bishop Simpson, wrote of new missions to Italy, Japan, and Mexico but he did not mention any issues related to the United States' Native tribes. So far, no discourse has been found written by Bishop Simpson on Sand Creek or post-war Indian policy. In his 1877 treatise, *A Hundred Years of Methodism,* he mentioned the Wyandot Mission and the beginnings of missions in Oregon. His only commentary was far too familiar: "There is something sad connected with the condition of the Indian population. Gradually they are melting away. They imitate the vices of the whites, without cultivating their virtues. Tribe after tribe is disappearing, and only a poor remnant remains."[85] One recent study concludes that "as far as we know [Simpson] asked no questions about Sand Creek, and never mentioned the event throughout the rest of his public life, much less express any remorse."[86]

Dr. Charles Eastman, the Santee physician, told the story of a missionary who came to his people to preach.

He told them of the Creation and the fall of humankind by the eating of the forbidden fruit. The Indians listened quietly and respectfully, and when he had finished, one of them told him an ancient story about the origin of maize.

The missionary then said to them, "What I have told to you are sacred truths, but this that you tell me is pure fable and falsehood!"

"My brother," the Indian replied quietly, "it seems that you have not been well grounded in the rules of civility. You saw that we, who practice these rules, believed your stories; why then do you refuse to credit ours?"[87]

Hoistah was a Cheyenne woman who lost her children and grandchildren at Sand Creek. As a member of Black Kettle's manhao, she was also present at the Washita as well. It was then that "her heart turned against the pale-faced people." Later, on the reservation in Oklahoma, she was encouraged to follow the missionaries' teachings and adopt white society's ways. Her response was plain: "When I die I hope that I shall be wrapped in a robe and hoisted on a scaffold. Perhaps whistling winds will soon blow me down to earth, and my bones will be rattled over the plains by wild beasts. But until my bones are separated one from the other I shall remain a Cheyenne and continue to despise the pale-faced people and all their ways."[88]

James West, a Southern Cheyenne and an ordained minister in the American Baptist Church, speaks of a conversation he had once had with Mutsiiuiv, Sweet Medicine, who told him of the long-ago time at Bear Butte when he gave the people the knowledge they needed to know, including the idea that the Medicine Wheel could only be broken by the decisions of the people. After the conversation, West said that he did not want to leave, "But, He sent me into the world to share the truth of Maheo's love."

This concept of seeing in Native spirituality elements consistent with the Christian gospel was surprisingly absent from the missionary rhetoric of nineteenth-century Methodism or from the theological discourse of the times. Rather, Church doctrine emphasized that God gave Christians the destiny of conquering the rest of creation in his name. "This has not been an expression of an inevitable fate," West writes, "but rather a purpose or justification of historical events." West says that when Sweet Medicine gave Mahuts, the Sacred Arrows, to the Tsistsistas, he told the people, "Do not forget me. This is my body I am giving you. Always think of me."[89]

Notes: Chapter X

1. Carwardine, "Methodist Politics and the Coming of the Civil War," p. 598. See also Gienapp, *Origins of the Republican Party,* passim, which traces the role of Methodists in the political maneuverings that led to the war. Methodists had become a divisive force in the impending crisis from the 1844 split over slavery.

2. Clark, *Life of Simpson*, pp. 248-258; Ferguson, *Organizing to Beat the Devil*, pp. 244-295.

3. John D. McDermott, *Circle of Fire: The Indian War of 1865* (Mechanicsville, PA: Stackpole Books, 2003), pp. 1-14; Jeffrey Ostler, *The Lakotas and the Black Hills: The Struggle for Sacred Ground* (New York: Viking, 2010), 49-53; Bob Drury and Tom Clavin, *The Heart of Everything That Is: The Untold Story of Red Cloud, An American Legend* (New York: Simon & Schuster, 2013), 190-199; Doreen Chaky, *Terrible Justice: Sioux Chiefs and U.S. Soldiers on the Upper Missouri, 1854-1868* (Norman: University of Oklahoma Press, 2012), 241-258; Utley, *Frontiersmen in Blue,* pp. 300-301.

4. Bent, *Life of Bent,* pp. 164-168; Halaas and Masich, *Halfbreed,* pp. 155-180; Powell, *People of the Sacred Mountain,* I, 311-322. An essential work for understanding the role of the Dog Soldiers is Jean Afton, David Fridtjof Halaas, and Andrew E. Masich, with Richard N. Ellis, *Cheyenne Dog Soldiers: A Ledgerbook History of Coups and Combat* (Niwot, CO: Colorado Historical Society and the University Press of Colorado, 1997).

5. Porter to Barlow, January 11, 1864 [Content indicates that this should be 1865], C. S. S. Maberley to Barlow, January 12, 1865, Barlow Collection.

6. Paul A. Malkoski, editor, *This Soldier Life: The Diaries of Romine H. Ostrander, 1863 and 1865, in Colorado Territory* (Denver: Colorado Historical Society, 2006), pp. 71, 76, 80, 82-83, 88. On January 19, 1865, Ostrander wrote of Moonlight that he was ferreting out individuals who had had "a good thing" for the past two or three years, "making money out of our dear old Uncle, when his back was turned." He wrote that Moonlight "has found out more . . . since he has been here than Chivington would have done for a year to come."

7. McDermott, *Circle of Fire,* pp. 158-169; David E. Wagner, *Patrick Connor's War: The 1865 Powder River Indian Expedition* (Norman, OK: Arthur H. Clark Company, 2010), pp. 261-268; Richard N. Ellis, *General Pope and U.S. Indian Policy* (Albuquerque: University of New Mexico Press, 1970), pp. 87-115; Micheal Clodfelter, *The Dakota War: The United States Army Versus the Sioux,* 1862-1865 (Jefferson, NC: McFarland & Company, 1998), pp. 214-215.

8. Utley, *The Indian Frontier,* p. 95.

9. Samuel A. Kingman, "Diary of Samuel A. Kingman at Indian Treaty of 1865," *Kansas Historical Quarterly,* I (1932): 442-450; Powell, *People of the Sacred Mountain,* I, 396-403; Halaas and Masich, *Halfbreed,* pp. 204-213; Roberts, "Sand Creek," pp. 562-566.

10. Berthrong, *Southern Cheyennes,* pp. 245-265.

11. Critical sources for following the place of Sand Creek in the public policy debate include Mardock, *Reformers;* Prucha, *Policy*

in Crisis; Robert H. Keller, Jr., *American Protestantism and United States Indian Policy, 1869-82* (Lincoln: University of Nebraska Press, 1983); and C. Joseph Genetin-Pilawa, *Crooked Paths to Allotment: The Fight over Federal Indian Policy after the Civil War* (Chapel Hill: University of North Carolina Press, 2012); Linda K. Kerber, "The Abolitionist Perception of the Indian," *Journal of American History,* LXII (1975): 271-295. Important contemporary examples of various approaches by reformers and critics of reform include Henry Benjamin Whipple, *Lights and Shadows of a Long Episcopate: Being Reminiscences and Recollections of the Right Reverend Henry Benjamin Whipple, D.D., LL.D., Bishop of Minnesota* (New York Macmillan Company, 1899), pp. 535-538 (written originally as part of a report in 1868); Francis A. Walker, *The Indian Question* (Boston: James R. Osgood and Company, 1874); George W. Manypenny *Our Indian Wards* (Cincinnati: Robert Clark and Company, 1880); Helen Hunt Jackson, *A Century of Dishonor* (Boston: Roberts Brothers, 1886); Nelson Miles, *Personal Recollections* (Chicago: Werner Company, 1896); Lydia Maria Child, "The Indians," *The Standard,* I (May 1870): 1-6; Elliot Coues, "The Western Sphynx: An Analysis of Indian Traits and Tendencies," *The Penn Monthly,* 10 (March 1879): 180-193. There is also a substantial literature of recollections by Coloradans, both pro-Sand Creek and anti-Sand Creek.

12. Prucha, *Great Father,* I, 485-488; Chaput, "Doolittle Survey," pp. 269-282; Harry Kelsey, "The Doolittle Report of 1867: Its Preparations and Shortcomings, *Arizona and the West,* 17 (1975): pp. 107-120.

13. John H. Monnett, *Where a Hundred Soldiers Were Killed: The Struggle for the Powder River Country in 1866 and the Making of the Fetterman Myth* (Albuquerque: University of New Mexico Press, 2008); Robert M. Utley, *Frontier Regulars: The United States Army and the Indian, 1866-1890* (New York: Macmillan Company, 1963); pp. 93-110; J. W. Vaughn, *Indian Fights: New Facts of Seven Encounters* (Norman: University of Oklahoma Press, 1966), pp. 14-90.

14. William Y. Chalfant, *Hancock's War: Conflict on the Southern Plains* (Norman: Arthur H. Clark Company, 2010).

15. Prucha, *Great Father,* I, 488-496; Douglas C. Jones, *The Treaty of Medicine Lodge: The Story of the Great Treaty Council as Told by Eyewitnesses* (Norman: University of Oklahoma Press, 1966); Henry M. Stanley, "A British Journalist Reports the Medicine Lodge Peace Councils of 1867," *Kansas Historical Quarterly,* XXXIII (1967): 249-320; Chaky, *Terrible Justice,* pp. 341-359.

16. William E. Unrau, "Nathaniel Green Taylor, 1867-1869," Kvasnicka and Viola, *Commissioners of Indian Affairs,* pp. 116-117.

17. Ibid., pp. 117-120; Genetin-Pilawa, *Crooked Paths,* pp. 67-72.

18. Genetin-Pilawa, *Crooked Paths,* pp. 71-72.

19. Prucha, *Great Father,* pp. 494-496.

20. Powell, *People of the Sacred Mountain,* I, 507-619; Berthrong, *Southern Cheyennes,* pp. 318-371. See also Stan Hoig, *The Battle of the Washita* (Garden City, NY: Doubleday & Company, 1976), and Jerome A. Greene, *Washita: The U.S. Army and the Southern Cheyennes,* 1867-1860 (Norman: University of Oklahoma Press, 2004).

21. *AR, CIA, 1868,* p. 12; *Kansas State Record* (Topeka), August 21, 1868.

22. See Cora Daniels Tappan and Wendell Phillips in *National Anti-Slavery Standard,* May 29, 1869, and June 12, 1869. See also Kerber, "Abolitionist Perception," pp. 288-295; Lydia Maria Childs, *Appeal for the Indian* (New York: William P. Tomlinson, 1868); and Mardock, *Reformers,* pp. 47-128. During this period General Sherman mounted a strong defense of the military and made every effort to distance the regular army from Sand Creek. He insisted, "We don't want to exterminate or even fight them. At best it is an inglorious war, not apt to add much to our fame or personal comfort. . . . To accuse us of inaugurating or wishing such a war, is to accuse us of a want of common sense. . . ." Quoted in *Letter of the Secretary of War Communicating . . . Information in Relation to the Late Indian Battle on the Washita River.* Senate Executive Document No. 18, 40th Congress, 3rd Session (Washington: Government Printing Office, 1869), pp. 4-5.

23. Powell, *People of the Sacred Mountain,* I, 532-619; Hyde, *Life of Bent*, pp. 328-340.

24. Utley, *Fronter Regulars,* pp. 236-295.

25. Belich, *Replenishing the Earth,* pp. 336-349; Osterhammel, *Transformation of the World,* pp. 331-346, 368-374, 826-836; Heather Cox Richardson, *West from Appomattox: The Reconstruction of America after the Civil War* (New Haven: Yale University Press, 2007), pp. 160-178; Bain, *Empire Express,* pp. 341-390; Saxton, *Rise and Fall of the White Republic,* pp. 284-288; Wineapple, *Ecstatic Nation,* pp. 506-593; White, *Fatal Environment,* pp. 209-532; Elliott West, "Conclusion," Robert K. Sutton and John A. Latschar, editors, *American Indians and the Civil War: Official National Park Service Handbook* (Washington, DC: National Park Service, 2014), pp. 180-193.

26. *Northwestern Christian Advocate,* June 21, 1865.

27. *Christian Advocate and Journal,* July 20, 1865.

28. *Northwestern Christian Advocate,* July 12, July 19, 1865.

29. Ibid., August 16, 1865.

30. Ibid., August 30, 1865.

31. Ibid., July 20, 1865.

32. Ibid., December 6, 1865.

33. Ibid., December 27, 1865.

34. *Central Christian Advocate,* July 26, 1865.

35. *Atchison Weekly Freedom's Champion,* June 26, 1866.

36. *New York Times,* July 29, 1865.

37. *Frank Leslie's Illustrated Newspaper,* February 1, 1868.

38. Whipple, *Lights and Shadows,* p.137. Lincoln also told John Beeson essentially the same thing. See Mardock, *Reformers,* p. 13.

39. Ibid., p. 144.

40. *Congressional Globe,* 38th Congress. 2nd Session, January 13, 1865, Pt 1, 254.

41. Nichols, *Lincoln and Indians,* p. 197.

42. Ibid., pp. 196-206. In light of these attitudes, Nichols asked the question, "What could have broken the chain?" He concluded, "This is where the historian must view the situation as a historic tragedy rather than circumstances in which personal blame can be assigned."

43. Whipple to the secretary of the interior, February 23, 1861, Whipple to Thomas Galbraith, April 15, 1861, Henry Benjamin Whipple Papers, Minnesota Historical Society, Box 40, Letterbook 3. Yet Whipple always conceded that Indians were "savages" in his efforts at reform.

44. *Northwestern Christian Advocate,* March 2, 1866.

45. Ibid., May 9, 1866.

46. Ibid., October 31, 1866.

47. Ibid., July 3, 1867.

48. Ibid., July 31, 1867.

49. Ferguson, *Organizing to Beat the Devil*, pp. 287-390; Hempton, *Methodism*, pp. 178-201; Marty, *Righteous Empire,* pp. 137-196.

50. Hempton, *Methodism*, p. 155.

51. Robert H. Keller, Jr., *American Protestantism and United States Indian Policy, 1869-82* (Lincoln: University of Nebraska Press, 1983), pp. 54-58.

52. Barclay, *Methodist Missions*, III, 363-364.

53. *Journal of the General Conference of the Methodist Episcopal Church Held in Chicago, Ill., 1868* (New York: Carlton & Lanahan, 1868), pp. 236-237; and *Daily Christian Advocate*, May 26, 27, 1868.

54. Prucha, *Great Father*, I, 501-527; Genetin-Pilawa, *Crooked Paths*, pp. 73-111; Keller, *Protestantism and Indian Policy,* pp. 17-45; Mardock, *Reformers,* pp. 47-66; Fritz, *Assimilation,* pp. 56-86.

55. Genetin-Pilawa, *Crooked Paths*, pp. 56-93, offers a fresh and challenging view of Parker's career as well as insights into Grant's reasons for choosing him as Commissioner of Indian Affairs in 1869. See also Henry G. Waltmann, "Ely Samuel Parker, 1869-1871," Kvasnicka and Viola, *Commissioners of Indian Affairs,* pp. 123-133.

56. Keller, *Protestantism and Indian Policy,* pp.32-35; Forbes, "Methodism and Policy," pp. 21-23.

57. Keller, *Protestantism and Indian Policy*, pp. 35-36. Forbes, "Methodism and Policy," p. 22, says that Keller "exaggerates" the inactivity of Methodist Episcopal activity in 1870, although "in comparative terms he is close to the truth." He says that Robert Lee Witner, in his "The Methodist Episcopal Church and Grant's Peace Policy: A Study of the Methodist Agencies, 1870-1882." unpublished Ph.D. dissertation (Minneapolis: University of Minnesota, 1959), p. 280, was more careful when he said, "During the period in which the peace policy was in effect, the Methodist Episcopal Church had long since lost the great interest it once had in Indian mission work, and it made little effort and spent little money to implement it or extend them."

58. Forbes, "Methodism and Policy," p. 22.

59. Keller, *Protestantism and Indian Policy,* pp. 36-38.

60. Ibid. p. 38.

61. Ibid., p. 55.

62. Ibid., pp. 55-56; Barclay, *Methodist Missions,* III, 355-356.

63. Keller, *Protestantism and Indian Policy,* pp. 70-71.

64. Witner, "Methodist Episcopal Church and Peace Policy," p. 181, quoted in Forbes, "Methodism and Policy," p. 23.

65. Barclay, *Methodist Missions*, III, 364.

66. Keller, *Protestantism and Indian Policy*, p. 173.

67. Quoted in Marzsalek, *Passion for Order*, pp. 399-400.

68. Ibid., p. 391.

69. Roger J. Ege, *Tell Baker to Strike Them Hard! Incident on the Marias*, *23 Jan. 1870* (Bellevue, NB: Old Army Press, 1970).

70. *New York Times*, February 24, 1870.

71. An excellent summary of reform reaction to the incident is found in Mardock, *Reformers*, pp. 67-72. Lydia Maria Child, Samuel Tappan, and even William Lloyd Garrison joined reform newspapers in denouncing the incident, which, in turn, drew strong reactions from the military, which saw comparisons to Sand Creek misplaced. See Utley, *Frontier Regulars,* pp. 188-214.

72. Prucha, *Great Father,* I, 527-533.

73. Extract from the Report of Hiram Price, October 24, 1881, *AR, CIA, 1881*, in Prucha, *Documents of United States Indian Policy,* p. 155. See also Floyd A. O'Neil, "Hiram Price, 1881-85," Kvasnicka and Viola, *Commissioners of Indian Affairs,* pp. 173-178, and Prucha, *Great Father*, II, 721.

74. O'Neil, "Price," pp. 175-176; Prucha, *Great Father*, II, 246-252.

75. Quoted in Prucha, *Great Father*, II, 666.

76. Prucha, *Policy in Crisis,* pp. 222, 255-256, 305-309.

77. Tash Smith, *Capture These Indians for the Lord: Indians, Methodists, and Oklahomans, 1844-1939* (Tucson: University of Arizona Press, 2014), pp. 131-133; Noley, *First White Frost*, p. 204.

78. Smith, *Capture These Indians for the Lord*, pp. 133-153, pro-

vides a cogent and disturbing view of the marginalization of Indian Methodists between 1906 and 1918.

79. Ibid., pp. 154-186; Noley, *First White Frost,* pp. 213-230.

80. Smith, *Capture These Indians for the Lord,* p.194. Smith's book is a model for future research on the history of Church relations with indigenous people.

81. Whipple, *Lights and Shadows,* p. 149.

82. Neibuhr, *Lincoln's Bishop,* p. xiv.

83. Quoted in Nichols, *Lincoln and Indians*, p. 199.

84. *Ibid*., pp. 199-201.

85. Simpson, *Hundred Years of Methodism*, p. 281.

86. Salter, "Simpson and Patronage," p. 223.

87. Eastman, *Soul of the Indian,* p. 31.

88. Stephen Melvil Barrett, *Hoistah, An Indian Girl* (New York: Duffield and Company 1913), pp. 116-117. Hoistah was apparently Masikota (the manhao largely wiped out by cholera in 1849). Afterward she lived with Black Kettle's people.

89. West, "Another Vision," pp. 30-37. See also John Stands in Timber and Margo Liberty, *A Cheyenne Voice: The Complete John Stands In Timber Interviews* (Norman: University of Oklahoma Press, 2013), pp. 32-33, 158.

Chapter XI

Chivington and Evans: The Later Years

On August 19, 1865, after the report of the Joint Committee on the Conduct of the War was released, the *Denver Gazette* published an editorial on John Evans and John Chivington, labeling them "the Damon and Pythias of Colorado." The *Gazette* gleefully declared that these "Siamese Twins of Indian notoriety have so inextricably got their feet into the jaws of the VIRGIN (which anglicized means mantrap) of Indian difficulties, that it is amusing to see them . . . wriggle and twist like impaled centipedes." The paper pointed out that Evans had told the editor of the *Northwestern Christian Advocate* that all of the Indians in Colorado were hostile except for one group of friendlies at Fort Lyon who were loyal to the government. "These facts were given to the public in the columns of the Advocate," the paper gloated, "and before a copy of the paper reached Denver, his partner had massacred his friendly Indians." The *Gazette* continued:

> This accounts for the shuffling and prevarication; either Pythias must fall or Damon must prevaricate, ERGO Damon prevaricated—Pythias was temporarily saved. But ere long Damon finding he cannot save his friend without endangering his own life, must and will throw him over. It may save his life, but the Senate is lost for ever. If he wept when he signed his abdication of the Senate last fall, what will he do, when throne and scepter, good name and character is gone. We forget, he will have a character which the highest tribunal of his country has given him, that of "gross shuffling and prevarication."

The paper recounted Chivington's circumstances and the seemingly universal condemnation of his course. "Can it be possible, that such a universal verdict is unjust or untrue?" editor F. J. Stanton asked. "These are no copperhead charges, these are no Democratic libels, the best Republican papers in the East all sing the same song, play the same tune, but all agree in the meter and the key—for all agree in adopting the popular march of the 'Bloodhound of Zion.'"

The *Gazette* was correct in pointing out the difficulty that Evans's statement put Chivington in, and it furthered the idea that Chivington and Evans had been partners in the grand design that led to Sand Creek. But there is no evidence that the friendship between John Chivington and John Evans survived the Sand Creek Massacre. John Chivington always insisted that the Sand Creek Massacre was just. John Evans distanced himself from Sand Creek while justifying his policies toward the Cheyennes and Arapahos and blaming the tribes for what happened.

The argument can be made that they were never as close as the literature has suggested, even before Sand Creek. Their positions and their common connection to the Methodist Church forced them together, and for a time they doubtlessly saw their futures linked. But while Chivington appreciated Evans's connections, Evans was not the kind of man a frontier-type like Chivington could respect. And by the summer of 1864, Evans had lost confidence in Chivington and begun to make his appeals directly to General Curtis and Secretary of War Stanton. By the time that Chivington declared martial law in Denver in August 1864, the governor's enemies (who had been fond of linking Chivington and Evans) were claiming that "Chivington and his friends kept up their reports of indians [*sic*] to throw the governor into contempt and become candidate for the Senate himself."[1]

Evans was blindsided by the Sand Creek Massacre, and while he took the public position of not saying anything about it until he knew the facts, he and Chivington never stood together again. In the heat of controversy during 1865, both men were defending themselves, so that it was difficult to sort things out; but although he never said so publicly, Evans distanced himself from Chivington. He felt betrayed, but he could not afford to admit it because of the public mood in Colorado. He hid instead in his defense of Colorado's soldiers and his own policies. The debacle of the 1865 election left both men reeling from the impact. Though defended in the press, they both felt the sting and imagined the consequences for their futures. Years later, Mrs. John Evans, in an interview made this cautious but telling remark: "Gov. Evans and Col. Chivington were in close sympathy, especially in the Methodist Church, and Gov. Evans got more credit than he liked for a good many of Chivington's acts which he did not countenance or approve of."[2]

The river-town prize fighter reemerged in Chivington. He was an angry man in 1865 and 1866, uncertain of his future and striking out at his perceived enemies. His journalistic feud with the Atchison, Kansas, newspaper editor was a case in point. He did not build a clear argument against his editorial critic but assailed his character in a storm of angry rhetoric. Sand Creek had been a desperate

gambler's throw that Chivington hoped would rescue his career, make him a hero in the mold of Harney and Connor, and move him to high office. Instead, it made him a social pariah.

On December 13, 1864, the *Rocky Mountain News* had called the Sand Creek campaign "the most effective expedition against the Indians ever carried out," claiming that "the chastisement given to the savages is more severe than the celebrated threshing Harney gave the Sioux at Ash Hollow a few years since." It had gravely predicted that Sand Creek would strike terror "into all of the Indian tribes of the Plains" and have a similar effect as Harney's victory. Alexander Safely, who had testified for Chivington at the military commission, reported that General Harney, the hero of Ash Hollow and one of the treaty commissioners at the Little Arkansas, had said that if he had had his way, he would have given the Indians "a little more of Sand Creek" and proclaimed that "he liked Colonel Chivington's style of treating with Indians."[3]

General Harney reacted angrily. Harney said that he had never "felt or expressed any approval or any sentiment but loathing and abhorrence, respecting the Sand Creek Massacre and its author Col. Chivington." He admitted that he had used "exemplary severity" in his own dealings with the Indians, but he continued, "There are things which I have never allowed myself to do, or to consider permissible, and foremost among these is the violation of plighted faith. I never granted to any man or any band of men, terms of capitulation which I permitted to be afterwards broken. I never made a treaty to lull my enemies into security, in order that I might abuse their trust for their ruin; still less in order to gain an opportunity of destroying men who were friendly to me."[4]

Although Chivington was applauded by Coloradans and Westerners in other territories who favored "Chivington's style of warfare," he still faced the charge that Sand Creek was "an act of hideous cruelty, garnished with all the accessories of fraud, lying, treachery and beastially [*sic*]."[5] More and more people distanced themselves from him, including soldiers from the Third Regiment as well as the First Regiment and an imposing list of line officers from Salt Lake City to Washington, D.C. General Connor distanced himself from Chivington and reminded others of his warning that any attack that did not crush Indian resistance would only make things worse.

Frank Hall, one of the editors of the *Black Hawk Mining Journal* in the 1860s and a man who served as Secretary of Colorado under four governors, reflected on Chivington's dilemma in his massive *History of the State of Colorado*:

> No doubt the gigantic Colonel felt, as he surveyed the gory field strewn with dead savages, that he had won a brilliant victory which would cover his name with imperishable renown, and perhaps embellish his uniform with coveted stars of a Brigadier. He had in mind also, General Harney's famous achievement at Ash Hollow in September 1855, and felt that he had eclipsed the glory of that historic massacre, but forgot that Harney gave no orders to kill everything in sight, and hence saved himself the disgrace of an indiscriminate slaughter.[6]

Chivington never grasped the point. He rationalized and denied the charge, but he was still denounced as a "violator of treaties and mutilator of the dead" and compared to Henry Wirz, "starver of Yankee prisoners and patron-saint of Andersonville" rather than to officers like Harney and Connor. Even many of the Sand Creek "vindicators" in 1865 understood that sending him to Washington would be disastrous for Colorado's interests and doom statehood. Once he withdrew from the Colorado Senate race in November 1865, he was without a rudder.

The Colorado Conference of the Methodist Church could not afford to readmit him to the ministry given the controversy (though some would have voted to do it), and he could expect no fresh appointment from the military that was distancing itself from him as far as possible and blaming him for the renewed violence in the overland routes. For the first time in more than thirty years, he had to make his own way, apart from the Methodist Church or the government. He traveled between Denver and Nebraska City, Omaha, and Atchison, Kansas. He found support for his handling of Indian affairs in Nebraska, and he preached some as well, but be was drawn more and more toward freighting for his livelihood.

His son, Thomas Chivington, and his son-in-law, Thomas Pollock, were both successful freighters during the Civil War, hauling civilian goods and contracting to move government supplies. Colonel Chivington may have worked with them in the short run, but he soon decided to create his own freighting operation. In March 1866, with the backing of the Reverend Oliver A. Willard, who borrowed $10,000 from an Omaha bank, and the advice of Pollock, he purchased 114 four-yoke ox teams and wagons from Henry M. Porter, a Denver businessman, by promising to haul a million dollars in goods from Atchison, Kansas, to Denver, at the rate of ten cents a pound to pay off his debt. But instead of meeting the terms of

his contract, Chivington proceeded to Atchison where he loaded half the wagons with goods for Porter, and took the rest to Nebraska.[7] Porter recalled that Chivington hoped, in this way, to make enough money to pay his men and expenses.[8]

Some of Porter's goods were shipped on other men's wagons, but when they arrived in Denver, Chivington had not paid those freighters, which forced Porter to clarify through a writ of replevin. Porter contacted Willard's banker and departed for North Platte, then for the end-of-track on the Union Pacific Railroad. He determined that Chivington had contracted to deliver government goods to military posts in the Dakota Territory for Wells, Fargo & Co.[9]

When Porter arrived, he learned that Chivington had "lit out" and sold the wagons and teams to his son-in-law without mentioning the mortgage to Porter or other debts. Furious, Porter headed to Omaha, where he sought an injunction to prevent the teams from moving until his contract with Chivington was fulfilled. Wells Fargo challenged the order, arguing that government freight had to move. Porter said, "Not in my wagons." Eventually, Wells Fargo arranged to buy the teams from Porter and his backers, and Pollock accepted a small sum for the train.

Reverend Willard lost his investment. The promising young preacher, who in 1863, at age 27, was the youngest presiding elder in the Church, had fallen on hard times. Drinking heavily and deeply depressed, on June 20 he requested of the Colorado Conference that he be located and left the ministry. By the time the Conference met, Willard was back in Evanston, Illinois, an alcoholic and a disappointment to those who had predicted his grand success as minister and orator. His sister, Frances, noted in her journal, "Our constant thought is *Oliver*—the noble, gifted boy who really is in great jeopardy, in many ways. That wild western country has wreaked its vengeance on him."[10] And Chivington was still hauling freight with a mule train he had acquired from his son-in-law when he sold the Porter teams and wagons to him.[11]

Chivington was still embroiled in controversy, however. He had wintered in the vicinity of Fort Laramie, where various contract manipulations angered General I. N. Palmer, the post commander. To make matters worse, Chivington was writing "abusive letters" about Fort Laramie and its officers to Denver and Omaha papers. The *Omaha Weekly Herald* refused to print them. It did publish an article that defended the officers at Fort Laramie, exposed Chivington as the author of the letters, and denounced him as a "rotten, clerical hypocrite."[12]

During all of this, Chivington was dividing his time between Denver and Nebraska City, where people still remembered him as a fire-and-brimstone preacher. He seemed to be accepted there, and although he was not readmitted to the Nebraska Conference, he preached on a regular basis. In June 1866, Thomas W. Chivington, his son, drowned in the North Platte River while trying to rescue passengers from a stagecoach that had overturned.[13] In September 1866, John Chivington attended the Republican convention at Brownsville, Nebraska, where he gave a rousing speech against the Democrats. He said at one point, "If I am so fortunate as to go to Heaven, I will get a pair of copper-toed, square-toed boots, and standing on the battlements of paradise, will kick them to hell as fast as they appear; and if I go to hell, I will provide a red hot cauldron of boiling sulphur to chuck them in when they come there."[14]

The comments resulted in a flood of articles. The *Richmond* [Virginia] *Whig* called him "The Child Butcher" in its brief account, adding, "This from a minister and a colonel!"[15] The *Ebensville* [Pennsylvania] *Democrat and Sentinel*, said of his speech, "This language would sound strangely from the mouth of a true Christian soldier; but coming from Chivington, whose sole military exploit was the cold-blooded massacre of the Sand Creek Indian women and children, it is just what might be looked for."[16]

In March 1867, Chivington showed up in Omaha, "to assume command of religious interests," one paper quipped. "If Rev. Colonel Chivington can succeed as well in saving souls, as he did in slaughtering innocent Indians, once upon a time we shall expect to see a grand revival of the grace of God among our people and a great good accomplished."[17] Then, in May, personal tragedy struck again, when Chivington's two-year-old granddaughter accidentally fell from a riverboat on the Missouri and, like her father, Thomas, only the year before, drowned.[18] Later the same month, the *Des Moines Daily Iowa State Register* reported that Chivington's wagon train was attacked by Indians thirty miles above Fort Laramie, capturing thirty horses, fifteen of which were recovered. Five days later near Fort Mitchell the train was attacked again, but the Indians were repulsed.[19]

In June, 1867, Chivington spoke to the Nebraska legislature on the "Indian question." The *Rocky Mountain News* reported the story gleefully, saying that his sentiments were endorsed by the legislature "very unanimously."

But the Nebraska papers were more divided. On June 14, the *Omaha Daily Herald* lambasted his comments "upon the congenial subject of Indian-murder as a pastime," with the opinion that "viewing him as a representative mocker of humanity, we arraign and denounce his teaching as a slander upon the Christian name and a hideous insult and disgrace to human nature."[20] In August 1867, while attending a camp meeting at Mount Pleasant in Cass County, Nebraska, Chivington's wife died unexpectedly.[21]

By then he had managed to find some acceptance in Nebraska City. He was active in Republican politics, the Odd Fellows, the Masons, and the Methodist Church.[22] With the creation of the Peace Commission and a revival of debate over the "Indian question," his connection to Sand Creek was revived. In April 1867, under the title "The Child-Butcher," the *Petersburg* [Pennsylvania] *Index* excoriated Chivington, lamenting that "to the great disgrace of this rotten republic, the reverend scoundrel was not hung." The paper reviewed the story of Sand Creek and his commentary on Democrats the previous fall, concluding "This from a loyal minister and a colonel!"[23]

In June 1867, O. S. Glenn of La Porte, Colorado, wrote J. L. Boardman in Ohio that Coloradans were offering to pay twenty dollars apiece for *"Indian scalps with the ears on."* He said that "the Connor and Chivington policy is the one that suits the majority of the people here now, evidently not seeing that while the prosecution of a war with fiendish barbarism will be degrading to themselves, it will in no wise weaken the Indian or hasten a peace."[24] On the other hand, a correspondent of the *Montana Post* in Virginia City, opined that "a few more Col. Chivingtons would be a good thing."[25] Chivington was as controversial as ever.

On December 6, the *New York Commercial Advertiser* announced that Chivington "has repented and gone to preaching again." The paper presented a confused account of his family and financial losses, followed by this commentary:

> Considering all these afflictions as a visitation of Providence, he has asked and has been restored to the Church with which he was formerly connected, and has assumed clerical duties. Many who condemn the Sand Creek affair think Chivington was not so much to blame for the attack and atrocities committed there, having been urged on by the public sentiment of Denver—by the very men who afterward went back on him, when they saw that it was unpopular.

The *Quincy* [Illinois] *Herald* reported his return to the ministry as the result of his many afflictions as the consequence of Sand Creek. The editor closed with the remark, "Verily, 'God judgeth in the earth.'"[26] It was a plausible hypothesis that Chivington's troubles had led him to repentance and back to the ministry. And on April 3, 1868, he submitted his "certificate of location to the Nebraska Annual Conference and was "readmitted into the 'traveling connection.'" He was listed as "Agent of the Nebraska Conference Church Extension Society and member of Nebraska quarterly Conference" and named the Corresponding Secretary of the Church Extension Society.[27]

Chivington had returned to the Church, but controversy dogged him. At that point, his son's estate had not been settled, and Chivington believed that he was entitled to part of the property as a partner with his son. On July 6, 1866, he had been appointed special administrator of his son's estate. On April 6, 1867, he was named the regular administrator, but on September 10, he resigned and was replaced by J. J. Hochstetter, who was duly appointed on November 2, 1867.[28] All of this was by design. Following the death of his wife in August 1867, Chivington determined to claim his son's estate by marrying his son's widow. She had two children and was pregnant at the time of Thomas's death.

On May 13, 1868, Chivington and his daughter-in-law, Sarah Lull Chivington, were married in Chicago by Bishop Ames. This news created a firestorm of reaction even among his supporters. Frontiersmen and Methodists, it seemed, were not squeamish about massacres of Indian women and children, but marrying his son's wife was a moral outrage that repulsed them. Even the *Rocky Mountain News* declared, "What he will do next to outrage the moral sense and feeling of his day and generation, remains to be seen; but be sure it will be something, if there is anything left for him to do."[29] Sarah Chivington's parents called the marriage a vile outrage that they would have prevented had they known of it in advance—"even if violent measures were necessary."[30] They disowned their daughter, and even on her deathbed, her mother refused to see Sarah.[31] With the marriage, even the Nebraska press turned on Chivington.[32] On June 13, the *Nebraska City News* reported that Chivington had left for Omaha and that he would join the editorial staff of the *Omaha Republican*. Ironically, the editor of the *Republican* was Dr. I. C. Taylor, who had been appointed the Cheyenne and Arapaho agent after the Treaty of the Little Arkansas. Quipped the *Nebraska City* editor: "The Colonel is a writer of much vigor and will, undoubtably give a much better tone to the morals of the *Republican* than has characterized the efforts of ex-Indian Superintendent Taylor." The

News also reported the rumor that "the Rev. Col. marry-your-daughter Chivington had his wife's life insured in his favor for five thousand dollars, before leaving this city." The editor added, "We should be pained to record the death of Mrs. C."[33]

The Chivingtons stayed in Omaha for nine months. Sarah would later claim that Chivington went to work for an insurance company that year but lost his job "by some crooked work."[34] In February, 1869, the couple moved back to Nebraska City.[35] They were living in a hotel when the home that she had shared with Thomas caught fire. It was not destroyed, but suffered serious damage. The *Rocky Mountain News* reported that the fire had been set. The insurance paid $175 to Sarah, and Chivington tried to make a claim for his uniform lost in the fire. It was denied, but his wife said that he took her $175.[36]

Chivington's conduct was already causing concern among his Methodist brethren. At the Nebraska Annual Conference on April 2 1869, "Brother Giddings moved that the case of J. M. Chivington, with the papers therewith, be referred to the Presiding Elder of the Nebraska City District for investigation according to the discipline and that passage of his character be dependent upon the decision of the committee."[37] The conference records were vague, and the *Daily Nebraska Press* could only report on March 31, 1869, that "When the case of Rev. J. M. Chivington was called, Rev. Mr. Giddings said he had papers containing a statement bearing upon some business transactions of Mr. Chivington and that a committee of inquiry or investigation would probably have to be raised in the case."[38] At the annual conference in 1870, "J. M. Chivington's case was reported by the P. E., his character passed and he located at his own request."[39]

June 8, 1870, the *Daily Nebraska Press* reprinted a scathing article on Nebraska Methodism because of its involvement in politics. There was, according to the article, a movement to elevate the church to control the balance of power in Nebraska. It took to task several ministers but saved special remarks for John Chivington: "We know something of the incestuous Rev. Col. Gen. J. M. Chivington of Nebraska City, who no doubt will be a right bower in the deliberations of the coming convention or political caucus to be held in Plattsmouth. This pharisaical old snob wants the standard of his church elevated and politics purified too. He is the man who inaugurated this magnificent movement." It added, "Chivington is one of the progressive and reformatory party and has evidenced his fealty to those principles by marrying his own son's wife, she having three living children by that son."

Chivington's marriage to Sarah was not a happy union. Chivington managed to receive only $360 from his son's estate. He did have himself appointed a special administrator of the estate and filed a claim against the government allegedly for property lost to Indians in 1864 when Thomas's wagons were pressed into government service. In May of 1870, he and his wife went to Washington to pursue the claim. While there, he found out that Henry Porter had received $410,000 for losses in 1865. He realized that he had the same lawyer as Porter and demanded a portion of the settlement. The lawyer agreed to pay him half the settlement, if Chivington could provide an indemnifying bond. Chivington gave him a bond signed by himself, George O'Brian, and Senator G. W. Tipton, of Nebraska. But Tipton advised authorities that he had not signed the bond. He also discovered that the notary seal had been stolen, and the government moved to indict Chivington for forgery.[40] It also came to light that Chivington had been arrested and appeared in police court in Washington for having "grossly insulted a lady" named Mrs. M. A. Swetland.[41]

Chivington fled Washington on the run, abandoning Sarah. She managed to return to Nebraska City, leaving her bags behind at the National Hotel, which were confiscated because the hotel bill had not been paid. Chivington fled Washington and went to Canada. En route, he stopped in Troy, New York, where he preached at the First Baptist Church. This prompted a strong reaction from the *Albany Evening Journal.* The paper reviewed and denounced Sand Creek, and concluded, "if this preaching 'Colonel Chivington' is the same one who has gathered such a harvest of shameful notoriety, it seems to us that regard for the honor of the cause of religion, should make upright clergymen exceedingly careful about inviting him into their pulpits, unless he give ample evidence of 'change of heart.'"[42]

Back in Nebraska, Sarah secured a divorce on grounds of desertion and non-support. She spent the rest of her life in Nebraska City and assisted in several investigations into Chivington's past conduct. Chivington admitted that he stayed in Canada for three weeks after leaving Washington and that he had gone from there to Mexico. There were even reports that he spent time in California.[43]

By 1873, however, he had moved back to his home state of Ohio. He claimed that he returned to take care of his mother "in her declining years."[44] He also married for a third time to Mrs. Isabella Arnzen of Cincinnati in November 1873. They settled in Warren County, but another mysterious fire left them without a home, and they moved

to Blandchester in Clinton County. They had not been married long when Mrs. Chivington swore out a warrant against her husband for assault and battery. She alleged that he had forged her name on a note owed to her and secured payment for it. She then accused him of stealing her property, whereupon he struck her in the face "trying to make me promise to say nothing about it and take no legal action against him which I refused to do." She later dropped the charges. The grand jury did not indict, and the Chivingtons lived together for the rest of his life.[45]

Chivington worked for a time as the editor of the *Blandchester Press* and began a comeback. He remained active in the G. A. R., the Masons, and the Odd Fellows. He was sufficiently rehabilitated by 1883 that the Republicans nominated him to run for the state legislature. The *Lebanon Patriot* revived the Sand Creek story, and the Republican committee persuaded him to step aside. The *Patriot* claimed that Chivington campaigned with "the gospels in one hand and a flaming Indian scalping sword in the other."[46] This led the *Clinton County Democrat* to a scathing indictment of Chivington:

> Chivington is patronizing, oily-tongued, and understands to perfection the art of dissembling. Hypocrisy and deceit are distinguishing characteristics of his being. Virtue and honor are strangers to his moral character. Under the cloak of religion he seeks to hide the deformity of his moral nature. . . . While professing better things, and falsely claiming to be a laborer in the Master's vineyard, he has dishonored religion by committing deeds which, when brought under the searching influence of the moral horoscope, stand out, so conspicuously, as dark and damning blotches, that unfit him to represent a people celebrated for integrity, prosperity and honor.[47]

Chivington blamed the situation on a Quaker influence and threatened to sue the *Patriot*, but nothing came of it. In a particularly strong article, the *Cleveland Plain Dealer* reviewed his career:

> While pretending to be a preacher of the gospel this Chivington is a scamp deserving of the reformatory influence of the whipping post. He planned and executed what is known as the Chivington massacre, one of the bloodiest and most infamous deeds of cruelty recorded in modern history. He is also charged with marrying his son's widow, and after squandering his dead son's estate, leaving his wife to procure a divorce on the grounds of non-support. He married again and crowned his record of villainies by becoming a wife-beater. If one half of what Chivington is charged with be true, there is an institution located on the banks of the Scioto at Columbus that he is far more deserving of being an inmate of than in warming a seat in the State Capitol.[48]

An item appeared in the *Rocky Mountain News* three days later, curious in its tone about the man it had championed. Reporting that Chivington had "gradually passed from public notice and for some years nothing was heard of him unless when his name was mentioned in connection with the deed of blood in which he took so prominent a part," the paper reported that only the men he led speculated about him. The *News* recalled his role as presiding elder of the Methodist Episcopal Church, then mused, "The light air of Colorado appeared to imbue him with a desire to abandon the service of the meek and lowly peace-loving Saviour and to imbue his hands in gore. He accordingly ceased to be a clergyman and adopted the half civic, half military title of colonel as used in Colorado." After Sand Creek, "he was in bad odor with the authorities, if not the better class of citizens, and this was probably what prevented him from remaining and growing up with the place."[49]

With his prospects shattered in Ohio, Chivington decided to accept an invitation to attend the first annual meeting of the Pioneer Society of Colorado.[50] On September 13, 1883, Chivington addressed the society on the subject of Sand Creek. He vigorously declared, "it is but justice to the pioneers of Colorado, as well as myself that I should give the true history of the Sand Creek fight." The crowd responded enthusiastically, and he concluded by declaring, "I say here, as I said in my home town in the Quaker county of Clinton, Ohio, in a speech one night last week: 'I stand by Sand Creek.'"[51]

As the crowd gathered around him that night, Chivington decided that he had come home. He quickly settled his affairs in Ohio and returned to Colorado. He was welcomed as a hero. He gave interviews. He wrote articles about the glory days of 1862 and the bitter times of 1864. He renewed his affiliations with the Masons, Odd Fellows, G. A. R., and the Methodist Church. He wrote articles on the early days of Methodism in Colorado. He joined the Lawrence Street Methodist Church (later Trinity). He preached, but he did not apply for admission to the Colorado Conference.[52]

Still, even the Colorado years were not without controversy. In the spring of 1884, Chivington filed a lawsuit against the Colorado Springs Company, the Manitou Mineral Water Bath and Park Company, and Thomas C.

Green. Chivington argued that he was the original owner of most of the property on which the town of Manitou was located. Thomas Pollock, his son-in-law, had, in 1867, through power of attorney, transferred the property to the Colorado Springs Company. Chivington claimed that he never gave power of attorney to Pollock. He was not successful in making his case.[53]

Nevertheless, in 1884, the *Rocky Mountain News* announced that "a ground swell is beginning to come in for Colonel Chivington. The Republican opinion is that if he wants any office in Colorado he should have it, as long as he wants it."[54] The effort was stillborn. However, he did later become undersheriff of Arapahoe County. His reputation as a fighter was given as a reason for the appointment, and in 1887, he became something of a local hero when he flushed a hardcase named Newt Vorce from hiding with a simple threat to blow him to kingdom come if he did not surrender.[55] Later that year, he and Sheriff Fred Cramer were accused of perjury. Chivington was charged with lying when he submitted a bill for twenty-five days service as bailiff in the district court at the rate of $2.50 per day and for claiming mileage for 522 miles for the month of May. The county commissioners had investigated the charges, thinking that the records included "pretty good traveling" for a bailiff in one month. He was acquitted in a brief trial.[56]

Later, Chivington held the position of coroner in Denver. In 1892, he was accused of taking eight hundred dollars from the body of one Francesco Gallo and keeping it for himself. Charges were filed, and when a judge ordered him to surrender the money he had taken or face prosecution, he turned the money in to the judge.[57] Still, later, Chivington's house caught fire, and rumor was widespread that he set it in order to collect insurance.[58] On one memorable occasion, Chivington was introduced by a proper Denver lady to Amache Prowers, the wife of rancher John Prowers and the daughter of Lone Bear (One Eye) who was killed at Sand Creek. The socialite asked her if she knew Colonel Chivington. "Know him?" Amache responded. "He murdered my father."[59]

Chivington's health was failing by then. In 1891, he had filed for a military pension. It was denied. Then he brazenly filed a claim against the Oglala Sioux for $32,850 for the loss of horses near Fort Laramie in 1867, a substantial indemnity for fifteen horses. In denying the claim, Assistant Attorney General L. W. Colby filed a countersuit that argued that the losses of the Indians at Sand Creek far exceeded in value Chivington's losses. Colby hired a special investigator to review the case. In a supreme irony, the man he chose was Samuel Forster Tappan. Tappan went after Chivington with a vengeance, reviewing his entire life from the time he left Colorado in 1865 until his return there. At one point he wrote Colby, "We are driving from cover a monster. I thought I knew him, but was mistaken."[60]

Chivington did not live long enough to see his claim denied. His health deteriorated rapidly. He suffered from palsy. He exchanged a few letters with the Reverend Jacob Adriance from the early days, but in time he could no longer write legibly. His wife said that he had "spells" in which he was out of his head, and he eventually reached the point that she had to help him dress. During his last months, he was visited often by the Reverend Isaac Beardsley. He died on October 4, 1894, attended by his wife and Beardsley, who had grown close to him.[61]

John Milton Chivington was buried on October 7, 1894, with full Masonic honors. More than six hundred Masons marched in the funeral procession to Trinity Church, followed by members of the Colorado Pioneer Society and the Grand Army of the Republic. In his eulogy, the Reverend Robert McIntyre lavished him with praise. "I never in my life knew a man who so represented the soldierly element in Christianity as did the man whom we are here to honor . . ." he intoned. "As a pioneer, as a spiritual warrior, as a pathfinder and a patriot, he combined the elements of a Christian and a man." He opined, "When Colorado lifts aloft the scroll of honor, the name of Colonel John Chivington will be emblazoned near the top." McIntyre's only hint of the storm around the departed Colonel came with the remark, "The real battle ground of Chivington was the battle he fought with his own self." Even Beardsley found these words telling, but he too could not avoid lionizing Chivington.[62]

Charles Ferguson saw something insidious in the Church's response to Chivington. He wrote, "Chivington's warlike behavior was but an egregious instance of the collusion between conviction and violence that followed the standards of an age. . . . With only a small part of the populace involved in actual combat, violence then became vicarious and verbal, perhaps revealing all the more the ease with which the emotions of the day, at stark variance of the Christian idea, could be championed and promoted in a fervid religious order."[63]

Ambition, it is fair to say, consumed Chivington. He wore Sand Creek like a badge of honor, never seeming to comprehend why he had been condemned and determined to justify his actions. Reverend Beardsley opined that en-

tering the army changed the "whole trend of his life." He recalled that Chivington "often wondered what it would have been had this not occurred." He admitted that "the colonel committed not a few mistakes" but insisted that he never lost interest in the Church and "got right with God" before he died.[64] That may all be true, but, tragically, John Chivington lost his way on the road to glory and squandered his gifts on the altar of ambition. Worse, Sand Creek loosed demons he was never able to control.

If not for his tenure as governor of Colorado Territory, John Evans would be remembered as a physician, entrepreneur, philanthropist, and builder of universities, hospitals, and railroads. But, he did become governor, and the decision to seek and to accept the job changed both the direction of his life and how he is remembered. In December, 1864, when he first learned of the Sand Creek Massacre, he was in a familiar place, Washington, D.C., working with congressmen, government officials, and lobbyists mostly on goals that had little to do with Cheyennes and Arapahos or Utes or any other Indians within Colorado. He was still celebrating Abraham Lincoln's reelection and looking forward to his second inauguration. He was concerned with railroads and economic development, with building a stronger Republican base in Colorado, and with statehood. He spent his time in board rooms, committee rooms, hotel dining rooms, cabinet offices, and the White House, working to make his dream of Denver as the great new Western city a reality, straddling the transcontinental railroad, passing across the plains of Kansas, through the Smoky Hill country to the Rockies, Berthoud Pass, and beyond.

But now, he found himself accused of complicity in an atrocity and condemned on the floor of Congress and in the public press. He had never been in such a place before. He had had failures before, of course, but those he understood. They were miscalculations in business and relationships. He knew how to rebound from them. This was different—an attack on his character—and he found trouble grasping what was happening or how to deal with it. No man had ever challenged his intentions or conduct in such a way. He reacted to it as a political problem and approached it as he had other political situations. It was not that he was afraid of a fight. He was in Washington in the first place not merely to urge a winter war against the Plains tribes, but more fundamentally to secure the removal of the territorial judges, U.S. Marshal Alexander Cameron Hunt, and U.S. District Attorney Samuel E. Browne, who had opposed statehood, and he was already enlisted in the movement to replace Secretary of the Interior John Palmer Usher with his friend, Senator James Harlan.[65]

Because he was in Washington in close proximity to many of his allies, friends, and mentors, few documents were created that provide insight to what he said to them or what they said to him. He had the advantage of allies who wanted to believe in him because he was one of them and important to their goals as well. Ashley served him well as a go-between with Lincoln and might have kept his position had Lincoln lived, but Evans aided in the removal of Usher while Usher was trying to save Evans's job for him. But Sand Creek was not a matter that would be easily brushed aside. In the months that followed, Evans watched as his advantages slipped away. Lincoln's assassination was a terrible blow to his hopes of surviving politically. Bishop Simpson had little leverage with Andrew Johnson, in fact had little but contempt for him. Simpson managed to rationalize support, especially after Harlan was quickly elevated to the post of secretary of the interior. Simpson tried to meet with Johnson three times on Evans's behalf, without success, and Simpson concluded that Johnson "had no heart." At the suggestion of Harlan, Simpson turned to Secretary of State Seward, but Simpson already knew the outcome by then. When he wrote Evans on June 28, 1865, he closed his letter with this terse remark, "I hope you will fully realize your highest expectations of financial success."[66]

The report of the Joint Committee on the Conduct of the War sealed his fate with its stinging indictment of his management of Indian affairs in Colorado. The *Denver Gazette,* on September 16, 1865, wrote of him:

> With all due deference to Gov. Evans—who after all said and done, makes a pretty fine old woman, if he had come out here with scarce a cent as Governor of Colorado, he might have stood a much better chance for the Senate than now . . . He has been ruined by those that have pimped for him—fawned on him—puppy licked him—soft sawdered him—and in the dark—stabbed him. He was never made for politics or office hunting. We would advise him to go back to Chicago and Evanston, lay his politics on the shelf, endow a Methodist Church with his large fortune, and leave Sam (Elbert) his cast of clothing, and good name.[67]

He saw himself as a victim of Sand Creek. But, worse, he miscalculated how to respond. If Chivington's mantra was, "I stand by Sand Creek," Evans's was, "It wasn't my fault." From his first newspaper response to Sand Creek in Washington to his confused testimony before the Joint Committee on the Conduct of the War to his *Reply* to the committee's report to his letters to the *Rocky Mountain News* in 1865, he avoided the subject of Sand Creek almost entirely, saying at most that he supported the soldiers

of Colorado and favored an aggressive Indian policy. The heart of his argument was self-justification. He avoided direct connections between his policies and the massacre. It was personal vindication that he sought. His approach found some traction, especially among those who had known him as businessman, politician, and layman, largely because they wanted to believe in him. Business associates and the hierarchy of the Church, mindful of his accomplishments, remained loyal to him, even if uncomfortably.

In 1865, when he was chosen to be a Senator for the new state of Colorado, he seemed justified. The *Northwestern Christian Advocate* claimed his vindication in May 1866, when Senator James H. Lane of Indiana, forcefully defended Evans against remarks made by Senator Charles Sumner on the floor of the Senate and against the charges that Evans had lied before the Joint Committee on the Conduct of the War. He was prepared, Lane said, to show that the committee had done Evans an injustice by presenting "an abstract of all the documents bearing on the subject." In November, the *Northwestern* noted, "We had the pleasure of greeting Ex-Gov., and now Senator, Evans who has just returned from Colorado." On January 28, President Andrew Johnson vetoed the Colorado statehood bill, but Senators-Elect Evans and Chaffee remained in Washington until October 1868, before officially resigning to clear the way for another Colorado bid, "free of personal considerations."[68]

In August 1867, Evans was drawn back into the Sand Creek quarrel, as the result of harsh criticism from Samuel F. Tappan, who was serving on the Peace Commission at the time. Evans's commentary on the "Origin of the Indian War," which was published in the *New York Tribune* was perhaps his best-argued response. Therein, he said that the war did not start in Colorado, but in Minnesota. He reviewed his actions as governor, generously but selectively quoting from official documents. His response succeeded in countering some of Tappan's hyperbole. He argued that the Indians practiced only "guerilla war" consisting of theft, arson, and murder. He defended the settlers as being "remarkably kind and forbearing toward friendly Indians." He denied even the possibility that any whites had been in favor of Indian war on the Plains. In a private letter to the editor, Evans added, "This Indian war is an inevitable consequence of a rapid march of civilization in a region inhabited by wild and savage Indians." Yet the *Tribune* was not wholly convinced by Evans's defense: "Governor Evans may ignore the real causes of war and defend his own and the reputation of the people of the border; the country demands adequate forces for protection, and the response to that demand must come no longer in the shape of imbecility and child's-play."[69]

Evans had little to say about Sand Creek after that until he was interviewed by H. H. Bancroft in 1884 and 1888, and even then he said surprisingly little. He admitted that the Indians had been mistreated at times, but he added, "At the same time when we come to be butchered by them, it is right to defend ourselves and there my Quaker sentiments desert me." The closest he ever came to defending Sand Creek was in the Bancroft interviews, when he said, "So the benefit to Colorado, of that massacre, as they call it, was very great, for it ridded the plains of the Indians, for there was a sentiment that the Indians ought not to be left in the midst of the community. It relieved us very much of the roaming tribes of Indians." Unfortunately, the statement was not true. Sand Creek did not rid the plains or Colorado of Indians. Cheyennes and Arapahos would continue to fight in Colorado from 1865 until 1869. As late as 1871 and 1872, Cheyenne and Arapaho parties continued to attack railroad construction crews and ranches.

Evans provided insight into his view of the "Indian question" reminiscent of Thomas Jefferson, John Quincy Adams, Bishop Kingsley, and more. The Cheyennes and Arapahos, he said, refused to deal with him, arguing that

> . . . they did not want anything more to do with the government, that the whites had no business in this country anyhow. This was their country, and by the way, let me remark that the idea that this country belonged to them in fee gets its most ridiculous aspect from the proposition that a country a thousand miles long and five hundred miles wide, one of the most fertile in the world, should belong to a few bands of roving Indians, nomadic tribes in fee as their own property. It was taught by William Penn when he landed in this country, and that doctrine has been the cause of most of our Indian wars since then. I never saw the ridiculous nature of it until I got to see the consequence of teaching people that the country belonged to them and then robbing them of it. You teach a man that this is his property and then take it away by force and it is highway robbery. . . . I never before realized the effect of such a mistake in teaching the Indians that the country belonged to him, but nearly all the Indian wars have resulted from the fact that the Indians took in that doctrine, which was acknowledged by the U.S. Government that the country belonged to the Indians and that we had to buy it of [*sic*] them by treaty or purchase, instead of teaching them what was the proper doctrine as the British government did, that they had a right to

> hunt on the land, but that that right must be subject to the higher occupation, for a larger population and for civilization. Their wildness should have been impressed upon them from the beginning.[70]

After statehood failed in1867, Evans did not run for public office again. Instead, he devoted himself to business enterprises, especially railroads. He still had the dream of a transcontinental railroad on a Western route. Union Pacific fortunes were still uncertain. Two separate lines were competing to reach the 100th meridian (roughly the middle of Nebraska). One was moving slowly from Omaha. The other, the Union Pacific, Eastern Division, was building through Kansas from Kansas City (formerly Wyandotte). This line had already had a stormy history. Two competing groups claimed control of it, and in 1865, the quarrel pitted two acquaintances of Evans in a brawl. John Palmer Usher was involved with one faction, hoping to be president of the company. James Harlan, Usher's successor as secretary of the interior, was anxious to bring down Usher as corrupt. He slowed the progress, but eventually the two factions worked out a compromise. Usher was named Solicitor General of the Union Pacific, Eastern Division; Harlan monitored things closely from Washington; and the race west continued.[71]

By 1866, the Union Pacific out of Omaha had won the race to become the main line. The UPED was driving west along the Smoky Hill River beyond Russell and Fort Hays in 1867 and nearing the Colorado line west of Fort Wallace by 1869. On March 31, 1869, Congress granted permission to the line, now renamed the Kansas Pacific, to move across Colorado and join the Union Pacific at Cheyenne. As early as June 1866, while Evans was still in Washington as Senator-elect, the Kansas Pacific had been authorized to join the Union Pacific no more than fifty miles west of Denver. From that point on, Evans was in the fight to link Denver to the Union Pacific. However, he had competition from W. A. H. Loveland and Henry M. Teller who had organized the Colorado Central and Pacific Railroad. Loveland announced his attention to link his road with Cheyenne.[72]

Denver's fate was still far from certain. The Kansas Pacific was considering other options—following the Santa Fe Trail, moving along the Arkansas to the Huerfano, and into the Rio Grande Valley, then driving through the Royal Gorge to secure a position at the headwaters of the Arkansas and Colorado Rivers. This southerly route would miss Denver altogether.[73] On the other hand, Grenville M. Dodge, the chief engineer of the Union Pacific rejected the Berthoud Pass route as impractical. After the Berthoud Pass route was ruled out, Evans suggested another route through South Park, but Dodge was not interested in a Colorado line. He had already committed to a route across what is now Wyoming, with Julesburg the only point touched in Colorado.[74]

Once this became clear, Evans and other investors committed themselves to connect Denver to the Union Pacific in Wyoming. Evans and Loveland fought for control of the new line. Evans secured the support of Dodge and Thomas C. Durant of the Union Pacific, and in November 1867, Evans secured a charter for the Denver Pacific Railroad, which would connect Denver directly to the Union Pacific at Cheyenne. Evans was on the original board of directors, and in March 1868, he became the president of the company. The competition with Loveland continued, and the Union Pacific found itself in a tangle of confusion.

The Denver Pacific was largely a paper company, seriously in need of support and real financing, while William Jackson Palmer of the Kansas Pacific Railroad building into Colorado on a more southerly route was still considering his options. Evans eventually worked out a deal with Thomas Durant, Sidney Dillon, and the Ames brothers, Oakes and Oliver, principal investors in the Union Pacific. In exchange for a majority of stock in the Denver Pacific and a lease to the Union Pacific, Evans had to extend the road to the mining camps in Colorado and secure a land grant. He struck a deal with the Kansas Pacific to accomplish these goals—or so it seemed. But the agreement with the Kansas Pacific caused the Union Pacific to back out. At that point Evans was given complete control of the Denver Pacific's assets, and he managed to salvage his plan by striking another bargain that effectively made the Denver line a subsidiary of the Kansas Pacific. In March 1869, Evans secured from Congress an act that allowed the Denver Pacific to build a line from Kansas City to Cheyenne. That meant that a railroad would finally run across Kansas and Colorado to Denver and link to the Union Pacific at Cheyenne. The Union Pacific was not happy with this arrangement, which left Evans at the center of more controversy. To complicate matters, in the summer of 1870, the Kansas Pacific was harassed by Cheyennes, but the road went through.[75] The Kansas Pacific reached Denver in June of 1870, and in August, the Denver Pacific completed the road from Cheyenne to Denver.

Evans could now look with some pride upon the result. He had not secured the main line of the Union Pacific for Colorado, as he had hoped, but Denver was linked by railroad service to the main lines of traffic east and west.

He had achieved one of the goals that had brought him to Colorado as governor eight years before. Evans was now more deeply involved in railroads than ever. In 1872, Evans sold his Kansas Pacific stock and created the Denver, South Park, and Pacific Railroad, which threw him into competition with his former partner William Jackson Palmer of the Kansas Pacific, who put together the Denver and Rio Grande Railroad. The struggles between Evans and Palmer would continue for years.[76] In1874, R. G. Dun and Company investigated Evans. The company's agents reported him to be a man "of exclnt [excellent] char [acter], habs [habits] and bus [isness] ability." He was reported to have had $200,000 worth of property in Chicago and to have an estimated worth of "3/4 to 1 million dollars."[77]

In 1876, Evans saw a chance to make some progress with his road, but the Kansas Pacific, the Santa Fe, and the Rio Grande agreed to a pooling arrangement that blocked the South Park. Evans was forced to depend upon local resources that led to the creation of the Denver and San Juan Construction Company.[78] In 1878, Jay Gould became involved in the controversy, trying to buy a half interest in the South Park. When this effort failed, Gould, who was a master of such matters, tried other tactics. He tried to force the road into receivership and accused Evans of mismanagement. By virtue of controlling the Kansas Pacific and the Denver Pacific, Gould was able to offer an agreement between the Rio Grande and the South Park railroads to allow the completion of the South Park line to Buena Vista, along with the promise to assist in extending the line to Gunnison and Utah. For this, he wanted a quarter interest in the South Park. Evans's colleagues were not happy with this prospect, but agreed because Palmer saw value in the extension of the road to Leadville and feared that Gould would not support planned extension of the Rio Grande beyond Buena Vista and Alamosa.[79]

During this time, W. A. H. Loveland, who had purchased the *Rocky Mountain News,* mounted a campaign against Evans for mismanagement of the South Park. Eventually, though, the *News,* for financial reasons, reversed its position, writing, "The South Park road is an institution which Denver and Colorado, not less than Gove. Evans and his associates in the management may feel proud of."[80] Evans would face more charges, however. The *Denver Tribune* attacked Evans personally, which resulted in a lawsuit. His skirmishes with Gould and Palmer continued until Gould managed to negotiate what was called the "Boston Treaty." Still, Palmer managed to best Evans by driving from Leadville past Gunnison and west to link up with the Union Pacific at Ogden, Utah. Eventually, facing more criticism, the Denver, South Park, and Pacific was sold at foreclosure.[81]

The foreclosure was little more than a paper transaction, and Evans emerged from it without losses. He then initiated plans to build a railroad between Denver and the Gulf of Mexico. He had had the idea for a long time, but in 1881, a group of Denver investors organized the Denver and New Orleans Railroad Company. Evans maneuvered through a series of challenges to formalize a contract between his line and the Fort Worth and Denver Railway Company that would also have connections with the Texas and Pacific, the Missouri Pacific, and the Missouri, Kansas, and Texas railroads. The major obstacle to the plan came from the Rio Grande, which owned controlling stock in the *Denver Tribune* and the *Denver Republican,* and used the papers as a platform to attack Evans and his railroad. In the fall of 1881, Evans filed a libel suit. More aggressively, he and other Republicans coalesced with prominent Democrats to support a common slate for city and county offices on a "People's Party" ticket. Evans won that round. His group was not successful in the 1882 Senatorial race.[82]

Evans's business acumen showed in other ways. Evans had purchased substantial blocks of property in downtown Denver, some of it designed to thwart the plans of railroad competitors, and more than eleven hundred acres east of Colorado Springs at the coal deposit at Franceville. Despite some manipulations, the construction assets were transferred by the trustee, the Mercantile Trust Company of New York, to the Denver and New Orleans. Eventually, the Denver and New Orleans and the Fort Worth and Denver were consolidated in a deal negotiated with Grenville M. Dodge. The maneuvering and manipulating continued, involving virtually every railroad with interests in the Southwest, including the Central Pacific. Evans would eventually become president of a successor line to the Denver and New Orleans, the Denver, Texas, and Gulf Railroad. In the long run, over Evans's hopes, the system was taken over by the Union Pacific and created as the Union Pacific, Denver, and Gulf Railway Company, but he was financially successful nonetheless.[83]

Evans never slowed down his railroad projects, including plans to build lines between Denver and El Paso, Denver and Duluth, Denver and the Black Hills, and Denver and Galveston. In 1887, the Denver Chamber of Commerce and Board of Trade recognized his contribution, "his indefatigable energy and skill . . . which have made the city of his adoption the commercial metropolis of the Rocky Mountain Region."[84]

In 1888, Evans began to retire from his railroad ventures. Beyond any doubt, he had contributed greatly to the Western railway system. In this more familiar field for his talents, he was capable, creative, and ruthless. Although he took the long way around, he achieved the goal he had first dreamed about before the Civil War of making Denver the center of railroad development in the West. He deserved a place among the railroad magnates. He knew their tactics, embraced them, and profited from them. Despite some difficult times, he became a wealthy man.

Evans also continued his investments in real estate and other properties, linked with a group of investors he had known since the 1850s. Bishop Simpson, James Harlan, Samuel Elbert, Samuel Pomeroy, and more sought his advice and shared schemes. Bishop Simpson had managed to help secure the appointment of Alexander Cummings to succeed Evans and Dennis Nelson Cooley to succeed William P. Dole, who was removed from office in the summer of 1865, another victim of Sand Creek. But he was soon involved in other matters.

On the other hand, Simpson did profit considerably from his association with John Evans. He had mining interests in Colorado, oil wells in Pennsylvania, a farm in Iowa, and other investments. In 1880, Evans sent him a direct monetary contribution. Simpson was also involved with James Harlan in a plan to purchase Native American lands at one-tenth their value. He was in the middle of a controversy in 1866, as a result of his association with Harlan and Senator Pomeroy of Kansas. The scheme was so egregious that the Leavenworth *Daily Times* wrote, "I cannot look upon this extraordinary affair in any other light than a most cold-blooded swindle, and a most flagrant violation of the obvious intention and spirit of a sacred trust."[85]

This added one more charge that the Indian Office was corrupt and undermined Harlan's claim that he was cleaning up Usher's mess. Harlan was condemned as "a pious swindler, and the Indian office was described as the seat of an enormous corruption, the fruitful source of Indian wars, the scandal of the government." Even after the deal was voided by Harlan's successor, Simpson held on to his shares until the summer of 1868 when he was persuaded to allow his investment to ride in a railroad scheme in anticipation of doubling his investment.[86]

His connections to Harlan and to Evans remained vital. Simpson continued to act as a character reference for Evans, and in October 1874, he wrote of the former governor, "He has acquired a handsome property, has been president of a Railroad Company. Thus a reputation [of] far more than ordinary skill. I would put the most implicit confidence in any statement he might make, in being his honest understanding and judgment in such cases." Evans returned the favor with generous gifts to the bishop and financial advice. Evans and Simpson remained close until Simpson's death in June 1884, following the meeting of the General Conference.[87]

His family life was important to him, but John Evans's movements hindered his attention to family. He also suffered personal losses. His grandchild, John Evans Elbert, died in his first year, 1868, and before the year was over, the child's mother, Josephine, died in Evanston. Bishop Simpson preached her funeral and wrote a lengthy article about her for the *Northwestern Christian Advocate.*[88] Evans's wife appears not to have been happy in Denver. Beginning in 1870, she spent less time there. She left for England with the children. She shared much of her time in London with Mary Todd Lincoln. When John joined them later in the year, Mrs. Lincoln asked his advice about Tad's education. Margaret had another child in England in January 1871, and she spent the rest of 1871 there. She visited Europe more than once in the years that followed. She was a dutiful wife, but she resented what she considered the unfair treatment of her husband.[89]

John Evans also remained loyal to the Methodist Church. Colorado Seminary, created in 1863, floundered, and in 1867 it closed. The property was kept by Evans, Samuel Elbert, and a few others, but was eventually consolidated into Evans's sole ownership. In 1874, a plan was floated to make it a Union Evangelical University, but again the plan failed. In 1879, Evans returned the property to the Colorado Conference of the Methodist Church, and began plans to develop Denver University. Evans was elected president of the board, and he continued to be associated with the University through the years as president and member of the board of trustees. The University struggled for a time, but sound management and effective public relations with both the Church and the community enabled it to become a successful and academically strong institution. Evans did become embroiled in a personality clash with Chancellor David Moore, which led to Moore's resignation in 1889.[90]

Evans also attended annual conferences of the Methodist Episcopal Church on a regular basis and advocated lay membership in its governance. In 1872, when laymen were added, he was elected and would be reelected every four years until 1892.[91] In 1880, he supported efforts to have four bishops elected to live in the West, with Denver

as one of the posts. Des Moines, Iowa, got the desired appointment at the last minute, but he continued to work for recognition of the Western conferences. In 1884, Bishop Henry Wright Warren moved to Denver. Evans helped a number of smaller churches, from both Methodist and other denominations.[92] He also maintained his connection with Northwestern University.[93]

Evans continued to be interested in the city of Denver. In 1887, he worked to enlarge City Park. In 1894, he became involved in a public controversy when he suggested that the city buy land for parks in all sections of Denver with boulevards leading to the parks. The *Rocky Mountain News* opposed his plan and argued the main beneficiary of the plan would be the Denver Tramway Company, in which John Evans and his son Will were major stockholders. The plan failed, but did not affect his financial situation.[94]

John Evans was hit hard financially by the Panic of 1893. He faced foreclosure and increased mortgage liability. In 1895, his family concluded that he was no longer capable of managing his financial affairs. His sons Evan and Will found his records almost incomprehensible—incomplete, tangled, and confusing. His holdings were worth only a fraction of what they had been. As his sons worked to bring some order to his accounts, John Evans slowly retreated from reality. Dementia slowly robbed him of his former self until he was conscious of little around him. On November 18, 1896, Margaret Evans was appointed guardian of his estate.[95]

On July 3, 1897, John Evans died. On July 6, his body lay in state at the Capitol until 1:30. It was then removed to the Union Lodge of the Masons for ceremonies there. After another brief service at the Evans home, he was laid to rest at Riverside Cemetery. Evans died intestate, but the "Inventory of the Real and Personal Estate of John Evans," filed by Margaret Evans on August 15, 1897, estimated the estate at nearly a million dollars. Even that was heavily mortgaged and his holdings "hypothecated." It would be several years before court proceedings determined clear title to the estate.[96]

Measured by a list of his accomplishments, John Evans was a success, worthy of recognition by universities, cities, political parties, and churches. He even had a mountain named for him. But that was not the full story of John Evans's life. In addition to his failed governorship, when H. H. Bancroft visited Denver in 1884 to interview Coloradans for one of his ambitious histories, he wrote in his notes about John Evans and Samuel Elbert, "About ex-Governor Evans and his son-in-law, Judge Elberts [*sic*] there is much humbug. They are cold-blooded mercenary men ready to praise themselves and each other profusely, but who have in reality little patriotism. I have never met a railroad man who was not the quintessence of meanness in more particulars than one."[97]

Evans made his fortune and his reputation as a businessman as part of the new industrial order that gained control of the economy and of politics in the late nineteenth century. He did share their hard values. He believed that business tactics could be ruthless and hard if matched by contributions. Coloradans judged him by his record of public service. He epitomized the business mind-set of the late nineteenth century and believed his means were justified by the results. Even reviewing his papers against the backdrop of his accomplishments and dreams, it is difficult to determine his ethics or moral perspective beyond a rigid, rule-bound subscription to Methodism. More importantly, despite his accomplishments, he never escaped the shadow of the Sand Creek Massacre or the fact that he was responsible for the policies that led to it.

Notes: Chapter XI

1. Porter to Barlow, August 27, 1864, Barlow Collection.

2. "Notes concerning Gov. John Evans, given by Mrs. Evans and Mrs. Dickinson," Bancroft Collection, Western Historical Collection, University of Colorado Library, Boulder, Colorado.

3. *DRMN,* November 27, 1865.

4. Harney to Thomas Murphy, Superintendent of Indian Affairs, Atchison, Kansas, December 5, 1865, *Atchison Weekly Champion,* December 14, 1865.

5. *Chicago Tribune,* July 26, 1865.

6. Frank Hall, *History of the State of Colorado.* Four Volumes (Chicago: Blakeley Printing Company, 1889-1895): I, 356.

7. *DRMN*, March 16, 20, April 18, August 4 1866, January 9, 1867; *Nebraska City News,* August 25, 1866.

8. Henry M. Porter, *Autobiography of Henry M. Porter* (Denver: World Publishing Company, 1932), pp. 34-35.

9. Chivington explained his version of events most completely in a deposition taken in 1892 in support of a depredation claim for the loss of livestock to the Sioux Indians in 1867. Other depositions were offered in support of his version. David Street, an agent for Wells Fargo, was deposed on May 17, 1892, and gave a very different view of what happened. See *John M. Chivington v. The United States and the Sioux Tribe, Band, or Nation of Indians,* Indian Depredation Case File No. 3473, United States Court of Claims, NARA, RG 123.

10. *Annual Conference Minutes,* XVI (1866): 121. Bordin, *Frances Willard*, p. 255n, reports a story that the Reverend Willard accidentally shot a man during a skeet shoot and was so emotionally overwhelmed by it that he began drinking heavily. See also Gifford, editor, *Writing Out of the Heart,* pp. 229-231.

11. This account is drawn from P. Heffley to (?), February 25, 1869, Affidavit of William Fulton, April 18, 1892, Tappan to L. W. Colby, Assistant Attorney General, May 14, 1892, Tappan to W. H. H. Miller, May 21, 22, 26, 28, 1892 (all relating to the testimony of Porter, Street, and others), James R. Porter to Miller, June 22, 1892, Mary B. Willard (widow of Reverend Willard) to Tappan, July 2, 1892, David Street to Tappan, July 7, 1892. Undated statements regarding the testimony of Street and Porter, memoranda regarding the testimony of John A. Martin, a Denver merchant who had dealings with Chivington and Willard, and an undated report that presents Chivington's case and points of contradiction with Porter and Street are also available. All are found in the case file of *Chivington v. U.S.,* Court of Claims Section, Department of Justice, NARA, RG 205.

12. Palmer to Major H. G. Litchfield AAAG, DP (P110-1867), Department of the Platte, USAC, NARA, RG 393. Palmer called Chivington "the notorious Colonel Chivington of the Sand Creek massacre memory." See also Palmer to Miller, July 18, 1892 (two letters), *Chivington v. U.S., USCC, NARA, RG 123,* and the *Omaha Daily Herald,* April 5, 1867.

13. *Nebraska City News*, July 7, 1866.

14. *Nebraska Statesman* (Lincoln), September 8, 1866.

15. *Richmond Whig,* November 13, 1866.

16. *Ebensburg* (Pennsylvania) *Democrat and Sentinel,* November 8, 1866.

17. *Omaha Daily Herald,* March 29, 1867.

18. *Nebraska Herald,* May 8, 1867; *DRMN*, May 10, 1867. See also, Cox-Paul, "Chivington," pp. 135-136.

19. *Des Moines Daily Iowa State Register,* May 16, 1867; *Omaha Republican,* May 17, 1867.

20. *DRMN,* June 20, 1867; Cox-Paul, "Chivington," p. 135.

21 .Cox-Paul, "Chivington," p. 136.

22. Ibid., p. 135.

23. *Clearfield Republican* (Pennsylvania), May 2, 1867.

24. *Highland Weekly News,* July 11, 1867.

25. *Montana Post,* July 13, 1867.

26. *Harrisburg* (Pennsylvania) *Patriot,* January 20, 1868.

27. *Minutes of the Nebraska Conference of the Methodist Episcopal Church. Eighth Session. Held in Peru, Neb., April 2d—4th 1868* (Nebraska City: Nebraska Press, 1868), pp. 5, 10.

28. Probate Record A, pp. 384-302, Otoe County, Nebraska City, Nebraska. See Chivington to Hochstetter, February 4, 1869, Tappan to Colby, April 14, 1892 (in which he quotes a conversation between P. A. Snyder and Chivington wherein Chivington cited the estate as his reason for marrying his son's widow. Tappan to Colby, April 18, 19 (two letters), 20, 1892, CCS, DJ, NARA, RG 205.

29. *DRMN,* June 10, 1868.

30. *Nebraska City News,* May 29, 1868. The news spread widely, with the statement of Sarah's parents published in several papers. See, as examples, *Washington Evening Star,* June 8, 1868, *New York Times,* June 11, 1868, *Daily Eastern Argus* (Portland, Maine), June 12, 1868, *New Hampshire Patriot and State Gazette* (Concord), *Atchison Weekly Champion and Press,* June 18, 1868 (which questioned why he should still be "permitted to defile a pulpit with his contaminating presence.").

31. *Nebraska City Daily Tribune,* November 12, 1903; Deposition of Almira Lull, September 20, 1895, Pension File, 31647, NARA, RG 15; Cox-Paul, "Chivington," p. 142.

32. *Nebraska City News,* May 28, 1868, *Omaha Herald,* quoted in the *Nebraska City News,* May 29, 1868.

33. Cox-Paul, "Chivington," p. 136.

34. Ibid., pp. 136-137.

35. *Nebraska City Daily Nebraska Press,* February 1, 1869.

36. Sarah Chivington to Sherman Williams, February 4, 1895, Widow's Pension File 41647, Department of Veterans Affairs, NARA, RG 15, Tappan to Colby, April 20, 1892, Case No. 3473, CCS, DJ, RG 205; Cox-Paul, "Chivington," pp. 136-137.

37. *Minutes of the Ninth Session of the Nebraska Annual Conference of the Methodist Episcopal Church Held in the First M. E. Church, Nebraska City, Beginning March 31, 1869* (Nebraska City: Price, Miller & Co., 1869), p. 8. Each year clergy persons are examined to determine if they are "blameless in their life and official administration." This is called "passing of character."

38. *Daily Nebraska Press,* March 31, 1869.

39. *Minutes of the Nebraska Conference of the Methodist Episcopal Church, Tenth Session, Held at Fremont, March 31, to April 2, 1870* (Omaha: Republican Stream Printing House and Book Bindery, 1870), p. 4.

40. Tappan to Colby, April 2, 5, 6, 8, 1892, citing documents from the grand jury and from the case file in Thomas Chivington's claim. CCS, DJ, NARA, RG 205.

41. Tappan to Colby, April 20, 1892, quoting from a letter from Mrs. Swetland to Sarah Chivington, ibid.

42. *Albany Evening Journal,* June 8, 1870.

43. Two sworn statements by Sarah Chivington, April 18, 1892, and statement by J. B. Lull, Sarah's father, April 18, 1892, *Chivington v. U.S.,* USCC, NARA, RG 123; Sarah Chivington to Colby, July 8, 1892, Chivington Collection, Denver Public Library; *Sarah A. Chivington v. John M. Chivington,* Case File, Records of the Dis-

trict Court, Otoe County, Nebraska; Dale, "Otoe County Pioneers," pp. 1561-1563; State of P. A. Snyder in Tappan to Colby, April 14, 1892, CCS, DJ, NARA, RG 205.

44. Statement of P. A. Snyder in Tappan to Colby, April 14, 1892, CSS, DJ, NARA, RG 205.

45. Deposition of William Clevenger, Justice of the Peace, April 14, 1892, quoting from the testimony of Isabella Chivington, Tappan to Colby, April 13 (two letters), 14, 16, 1892, ibid. See also the *Clinton County Democrat,* August 17, 1883, which reported that when Mrs. Chivington appeared in court, she had a black eye and bruised face. "For this brutal act, Chivington was arrested and bound over to court on charge of assault," the *Democrat* reported. "The forgiving nature of this woman he had so brutally wronged saved him from incarceration in prison, and before the sitting of a grand jury the case was dropped, on promise by him to pay what costs had accrued, but which costs to this day remain unpaid." Quoted in Cox-Paul, "Chivington," pp. 142-143.

46. *Lebanon Patriot,* August 24, 1883, quoted in Cox-Paul, "Chivington," p. 143.

47. *Clinton County Democrat,* August 17, 1883, quoted in ibid.

48. *Cleveland Plain Dealer,* August 24, 1883. Other details about the campaign are included in letters from Tappan to Colby, April 1, 13, 14, 16, 1892, ibid. One of the witnesses Tappan deposed said that Chivington approached him with the promise of helping a suitable candidate be nominated if he would put up the money. A candidate was found, and the informant provided the money. When the delegates gathered, however, they nominated Chivington. See also *Denver Daily Times,* October 6, 1883.

49. *DRMN,* August 27, 1883.

50. Chivington had been contacted by Thomas F. Dawson, the Secretary of the Colorado State Historical Society and editor of the *Denver Times,* in the spring. Dawson had sent him an article from the *Times* concerning Sand Creek. He had written Dawson on May 24, 1883. He reported himself in ill health, but promised to write an account of Sand Creek for Dawson at an early date. He mentioned his campaign, but also expressed an interest in attending the meeting of the G. A. R. and the reunion of Colorado soldiers at Denver, "if I can make arrangements to do so." He did not attend this gathering, which met in July.

51. *Denver Daily Times,* September 13, 1883.

52. Ibid., October 6, 8, 1883, August 25, 1886, January 27, 30, 1892, *Fort Collins Courier,* October 4, 1883, *Denver Tribune,* May 30, 1883, *DRMN,* August 20, June 30, 1884, January 1, October 7, 23, 1885. February 13, 1889, *Denver Republican*, September 14, 1883, October 5, 1894; John M. Chivington, "Battle of Sand Creek," MSS-28, History Colorado; Chivington, "The First Colorado Regiment," October 18, 1884, Bancroft Library; Chivington, "The Pet Lambs," *Denver Republican,* April 20-May 18, 1890; Chivington, "Footprints of Methodist Itinerants in Colorado," *Rocky Mountain Christian Advocate,* September 26, October 24, 31, November 7, 1889.

53. *Denver Daily Times*, January 22, March 17, 1884; *Chivington v. Colorado Springs, Co., IX Colorado Reports,* 597 (1886); Tappan to Aldrich, April 21, 30, 1892, CCS, DJ, NARA, RG 205; *DRMN,* March 24, 1884, *Salt Lake Herald,* February 12, 1884.

54. *DRMN,* August 20, 1884.

55. *DRMN,* July 3, September 13, 15, 1887; *Denver Republican,* July 3, 1887.

56. *Denver Republican,* July 3, September 13, 1887; *DRMN,* July 3, September 13, 15, 1887.

57. Papers in the matter of the estate of Francesco Gallo, deceased, March 8, 1892, Tappan to Aldrich, April 27, 1892, filed with *Chivington v. U.S.,* USCC, NARA, RG, 123.

58. Statement of E. L. Gallatin, January 8, 1900, Thomas F. Dawson Scrapbooks, History Colorado. The court papers from Arapahoe County are in Case No. 3473, CSS, DJ, NARA, RG 123.

59. Statement of Amy (Amache) Prowers, P-L 198, Bancroft Papers, Bancroft Library, University of California, Berkeley, California; Agnes Wright Spring, "Cheyenne Girl and White Man's Way," *Frontier Times,* 44 (August-September, 1970): pp. 32-33, 46.

60. Tappan to Colby, April 14, 1892, CCS, DJ, NARA, RG 205.

61. John M. Chivington, Widow's Pension File, Pension File No. 41647, Veterans Administration, NARA, RG 15; Adriance Collection, Box 1, FF8, DPL; Beardsley, *Echoes*, pp. 252-253; Campbell, *Chivington Record,* p. 282. The attending physician gave as cause of death, diarrhea, injury to the rectum, and indigestion. Craig, *Fighting Parson*, pp. 236-237, said that he died of cancer.

62. *DRMN,* October 8, 1894; Beardsley, *Echoes*, pp. 252-253: "Death of Brother Chivington," pp. 214-217.

63. Ferguson, *Organizing to Beat the Devil*, p. 332. This analysis is consistent with the arguments of Williams in *Religion and Violence*, and Rein, "Our First Duty."

64. Beardsley, *Echoes,* pp. 252-253. Beardsley, who met Chivington after the colonel returned to Colorado, became close to him and wrote of him, "he had a noble heart, and was generous to a fault."

65. Evans to Usher, September 23, 1864, letters to Lincoln, March 6, 1865, Evans to Ashley, March 14, 1865, Abraham Lincoln Papers, Microfilm reels No. 82 and No. 93, Library of Congress; Evans to Seward, October 18, 1864, Indian Letter Book, Evans Collection; Evans to Seward, December 14, State Department, Territorial Papers, Colorado, CXVI, 61, NARA; Lincoln to Evans, March 16, 1865, Basler, *Collected Works of Lincoln,* VIII, 356; Kelsey, *John Evans,* pp. 151-152; *Richardson and Farley*, *John Palmer Usher,* pp. 79-80.

66. Clark, *Life of Simpson,* pp. 242-250. He recorded in his diary on the evening of Lincoln's inauguration that Johnson was drunk at the ceremony. Salter, "Simpson and Patronage," pp. 222-223.

67. Quoted in Barbara Edwards Sternberg, Jennifer Boone, and Evelyn Waldron, *Anne Evans—A Pioneer in Colorado's Cultural History: The Things That Last When Gold Is Gone* (Denver: Buffalo Park Press, 2011), p. 79.

68. *Northwestern Christian Advocate,* November 21, 1866, October 7, 1868.

69. *New York Tribune,* September 5, 1867.

70. Evans interview, Bancroft Collection, MSS PL329, Folio V, pp. 35-36.

71. Richardson and Farley, *Usher*, pp. 86-96.

72. Kelsey, *John Evans*, pp. 172-173.

73. Wallter R. Borneman, *Rival Rails: The Race to Build America's Greatest Transcontinental Railroad* (New York: Random House, 2010), pp. 52-55.

74. Ibid., pp. 76-77. Borneman notes that "the governor's railroad enthusiasm knew no bounds." See also Maury Klein, *Union Pacific: The Birth of a Railroad, 1862-1893* (Garden City: Doubleday & Company, 1987), pp. 77-78; Kelsey, *John Evans*, pp. 173-174; S. D. Mock, "Colorado and Surveys for a Pacific Railroad, *Colorado Magazine*, 17 (March 1940): 56-61; Evans to John Pierce, February 24, 1866, Pierce to Evans, February 25, 1866, Evans Collection, Box 7, FF-78, History Colorado.

75. Klein, *Union Pacific,* p. 344; Borneman, *Rival Rails,* pp. 77-90. See also Elmer O. Davis, *The First Five Years of the Railroad Era in Colorado* (Golden, CO: Sage Books, 1948), pp. 38, 72, 90-91.

76. Borneman, *Rival Rails*, p. 86.

77. Report quoted in Lyle W. Dorsett, *The Queen City: A History of Denver* (Boulder: Pruett Press, 1977), p. 67. R. G. Dun & Company, founded originally in 1841 as the Mercantile Agency by Lewis Tappan, was the first successful credit reporting company. In 1933, it merged with J. M. Bradstreet & Company, its chief competitor, to form Dun & Bradstreet Corporation.

78. Kelsey, *John Evans*, p. 183; Borneman, *Rival Rails,* p. 86.

79. Kelsey, *John Evans,* pp. 184-197.

80. Quoted in ibid., p. 187.

81. Ibid., pp. 196-202.

82. Ibid.

83. Ibid., pp. 205-207.

84. Evans Interview, Bancroft Collection, PL-329, Folder 1, Bancroft Library.

85. Quoted in Salter, "Simpson and Patronage," p. 227.

86. Ibid., pp. 226-228.

87. Clark, *Life of Simpson,* pp. 305-306; Crooks, *Simpson*, pp. 469-471.

88. Kelsey, *John Evans*, pp. 210; Sternberg, Boone, and Waldron, *Things That Last,* pp. 62-63; *Northwestern Christian Advocate,* December 12, 1868.

89. Sternberg, Boone, and Waldron, *Things That Last,* pp. 79-95; Kelsey, *John Evans,* pp. 209-218; Notes concerning Gov. John Evans, given by Mrs. Evans and Mr. Dickinson, Bancroft Collection, University of Colorado, Boulder.

90. William B. Graveley, "The Early Colorado Conference," *The Methodist, Evangelical, and United Brethren Churches in the Rockies, 1850-1976.* Edited by J. Alton Templin, Allen D. Breck, and Martin Rist (Denver: Rocky Mountain Conference of The United Methodist Church, 1977), pp. 80-83; Kelsey, *John Evans,* pp. 219-225; Sternberg, Boone, and Waldron, *Things That Last,* pp. 385-395.

91. *Northwestern Evans Study Report,* p. 21.

92. J. Alton Templin, "Bishop Henry White Warren," *Churches in the Rockies,* pp. 90-95; Clark, *Life of Simpson,* p. 255.

93. *Northwestern Evans Study Report,* pp. 26-31.

94. Kelsey, *John Evans,* p. 226.

95. Ibid., pp. 227-228.

96. Ibid., pp. 228-229; Sternberg, Boone, and Waldron, *Things That Last,* pp. 161-163.

97. H. H. Bancroft, Colorado Notes (1884), Bancroft Collection, University of Colorado, Boulder. Charles Francis Adams, *Charles Francis Adams, 1835-1915* (Boston: Houghton, Mifflin Co., 1916), p. 190, took a similar view of railroad entrepreneurs in general.

Chapter XII

The Balance Sheet

The Sand Creek Massacre challenges Americans' perceptions of themselves as a fair and just people. As a result, it has been either characterized as a great aberration or dismissed as a myth created by romantics and social activists. But damned or denied, it remains a persistent thorn in the national consciousness and conscience. It has to be confronted as more than an aberration, and it cannot be brushed aside as the creation of politics or jealousy. The proof of its horror is found not only in the charges of its critics but also in the freely made statements of its defenders. It was not unique in the history of Indian-white relations, but it was exceptional in its impact upon national discourse and development. For that reason its history and the issues it raises still have far-ranging implications.

Sand Creek as a historical event quickly turns all who dare to study it inward to questions of meaning and conscience. It cannot be denied whether people find within it a cause or a rationalization. It demands a moral reckoning so powerfully that being dispassionate about it challenges even the most objective observers. And yet, even its power to raise passions and to promote "taking sides" underscores the need for understanding rather than judgment. What is involved is more than who was right and who was wrong. What is at stake is the nature of humanity itself, the raw, exposed reality of human existence and the capacity to deal with the evil that is part of the human condition.

The so-called Indian War of 1864 and the Sand Creek Massacre were not fought merely over the particular issues between Colorado settlers and the Cheyennes and Arapahos, but over a generalized "otherness" between whites and the dehumanized image of "the Indian." The image was embedded in the white mind by more than a hundred years of conflict; the settlers who went to Colorado carried with them something like a dormant virus that gained new life with the fear and dread that was born with first contact between gold miners and merchants on the one hand and Cheyennes and Arapahos on the other. The dehumanization of the enemy by way of image is "total enmity for the image of evil that possesses our imagination."[1] The consequences in Colorado were self-fulfilled expectations.

This is why it is so difficult to come to grips with specific historical trauma, such as Sand Creek. Humans on both sides of such conflicts, both aggressors and victims, are left with seemingly irreconcilable dilemmas. Aggressors must justify their excesses and assuage their guilt. Victims must find explanations that provide understanding and some sense of meaning. Frequently, for both, this means idealizing the past in ways that sustain the resentments. In that way, for all of the talk and reflection aimed toward doing right, the "savage other" is preserved. Yet, oddly, as Antonio Machado, the Spanish poet, wrote, "The other does not exist: this is rational faith, the incurable belief of human reason. Identity = reality, as if, in the end, everything must necessarily and absolutely be one and the same. But the other refuses to disappear; it subsists, it persists; it is the hard bone on which reason breaks its teeth."[2]

The theme of the "other" has been a persistent one in this report. It is ancient in origin and widely explored in works of history, political science, psychology, gender studies, and philosophy down to the present as a means of emphasizing the weaknesses of marginalized groups by those in power.[3] Its most obvious use in American history has been its consistent application to Native Americans as "savages." In turn, it has fostered the "victims" ideology of reformers and modern American Indian activists as an understandable reaction to the concept.[4]

The Cheyennes and Arapahos learned from the experience of Sand Creek that white men's words were meaningless and self-serving, even if there were some who meant to do right. Some of the people sought accommodation because they could see no other way to survive, but the majority embraced resistance as a just response to white perfidy and fought as hard as they could for as long as they could to sustain who they were as peoples. They were hardly naïve in their understanding of what the outcome would be, but they determined to live free even if it was at the point of a lance. One recent historian even argues that they bought time for themselves. "Late and limited conquest meant more cultural survival into the twentieth century," he writes. They were not so much "history's victims" as "riders of the whirlwind."[5] Their resistance allowed them to preserve their dignity while enabling them to cope better with the ordeal of the reservation that followed.

Sometimes forgotten, especially in revisionist history, is the extent to which early settlers saw themselves as the victims—or why. The steady diet of rumors and provoca-

tions in 1864 created a growing distemper in Colorado. It created a sense of community among whites and a conviction that they had to stick together in defense of community. This is one of the leading causes of violence—the belief that the community is in imminent danger of attack. It does not matter whether the threat is real or imagined. It only matters that it is perceived. Reviewing the available contemporary sources, both pro-Evans and anti-Evans, it seems plain that white Coloradans, as a group, developed a siege mentality, even though the majority of them, safe in their mountain towns, were never in danger of Indian attack. Rightly or wrongly, they saw themselves as the victims. They blamed the Indians for their distress, and they fed off of the ancient images of Indian warfare that they brought with them to Colorado until they were suddenly made relevant by the Hungate killings.[6] The response was consistent with the historical role of the "savage other" since the time of the ancient Greeks.

Fear is often the mother of violence in times of trouble, but in this case the fear and sense of impending disaster were reinforced by expectations driven home by more than a century of westward expansion and the deeply embedded image of the "savage Indian." What they feared was what they believed an Indian to be—an Indian, not an Arapaho or a Cheyenne, not a Kiowa or a Ute, but an Indian. Real events were filtered through the image. The fear itself was real enough, but settlers enhanced their view of themselves as victims because of their belief that the white man had the right to take the land from "the Indian."[7]

J. Glenn Gray, in his classic work, *The Warriors: Reflections of Men in Battle*, argued that in the "encompassing environment of threat and fear" that is created by war, men find "delight in destruction."[8] He wrote that men can kill and be killed in conflict more easily "if they possess an image of the enemy sufficiently evil to inspire hatred and repugnance." He said:

> In a sense hatred is always abstract to some degree, since as a passion it is unable to view anyone or anything in entirety. The hatred that arises for the enemy in wartime . . . is peculiarly one-sided, for it is a fear-filled image. The enemy is not an individual man or woman, but a hostile power intent upon destroying our people and our lives. Our unreflective response is normally total enmity for the image of evil that possesses our reflection.[9]

Gray also suggested that warfare becomes more deeply noxious when the image is of the enemy "as a creature who is not human at all." He wrote:

> This image of the enemy is fear-filled as no other is, since no one attributes calculable ways of behavior to the foe, but, on the contrary, expects any manner of enormity from him. Though he be animalic in being without human emotions and reason, he is thought to be capable of treachery, recklessness and bloodlust to superhuman extent. Based as it is on ignorance and primitive dread, this image prevents those who hold it from any reasonable calculation of the enemy's actual strength or weakness. . . .[10]

He observed that "the ugliness of war against an enemy conceived to be subhuman can hardly be exaggerated. There is an unredeemed quality to battle experience under these conditions which blunts all senses and perceptions. Traditional appeals of war are corroded by the demands of a war of extermination, where conventional rules no longer apply."[11] Gray was writing about the common experiences of "men in battle" throughout history, but his view has a peculiar relevance in the violent contact between whites and Indians. In this case, the image to be destroyed was not something unique to the conflict in Colorado in 1864; it was an image fixed in the pre-revolutionary past and sustained by westward expansion. By the time of the settlement of Colorado it was deeply embedded in the psyche of whites by generations of conflict, and it had the effect of determining the expectations and the response of settlers to the Cheyennes and Arapahos.

How long the Cheyennes, Arapahos, and Lakota could have resisted had circumstances remained the same as they were when the Treaty of the Little Arkansas was signed in 1865 can only be imagined. They had shown already a capacity to adapt to change. Before Sand Creek the Cheyennes and Arapahos were part of a plains culture that had coexisted with whites for a long time beginning even before they actually met the "hairy-faced men" that Sweet Medicine had warned them about. They were experienced "European-handlers" who held their own and managed to sustain their life ways as they adopted and rejected potential changes that came from the interaction.[12]

After the California Gold Rush and the pressures it brought to bear upon their domain, they coped, but the Civil War, more than the Colorado gold rush changed that. The War Department was engaged in a war to save the Union and turned military matters in the West over to settler-soldiers whose sympathies favored whites. The Department of the Interior was more interested in land policy than Indian policy, putting in place the means of rapid settlement—the Homestead Act and the Pacific

Railway Act. The War also created a new kind of national consciousness that permeated even religious denominations and validated the mission of spreading the nation from sea to sea.

Even those tribal leaders who understood the advantages that whites had over them, could hardly have imagined what was about to happen once the Civil War ended. Within a decade a spider-web of railroads brought settlers and businesses and towns and farms and ranches throughout Cheyenne and Arapaho lands. Miners and mining companies extracted gold and silver and more treasures from the mountains. The buffalo were slaughtered. Industry intruded into the new country. The regular army was able to move faster and farther than ever before. The post-war army was different from the pre-war army. Before, the military had acted as a barrier between settlers and Indians as a means of maintaining peace; after, the army was the government's primary instrument for resolving the "Indian question."[13]

Given their technological disadvantages and the size of their population, the Plains tribes were surprisingly effective as fighters and tacticians, and many officers repeatedly underestimated them. But the tribes could not prevail. Without doubt the professional army directed by Sherman and Sheridan tried to distance itself from Sand Creek while at the same time pursuing a policy of conquest.[14] In the 1880s, after the plains conflict had ended, a reporter for the *Denver Times* asked General Sherman about the future of the Indians. "I do not see what is to prevent them from gradually becoming an extinct race," he replied, "but in any event I don't think they will ever again become a factor in the general policy of this country; the railroads have settled that."[15]

In an 1878 report comparing the United States' Indian policy with Canada's, General Philip Sheridan blamed greater violence in the U.S. on illegal white encroachments (a theme that went all the way back to President Washington). General Nelson Miles suggested that the Canadians had less violence by not forcing new customs on tribes and by holding individuals responsible for their actions rather than entire tribes. The report also pointed out that the number of whites moving west in Canada was significantly smaller.[16] This last point seems controlling. There was neither time nor space for the Canadian model. What subdued the tribes in the post-Civil War West was the sheer volume of settlers, the industrial growth of the country, the railroads, and the conviction of white Americans that taking the land was the right thing to do. These developments multiplied the power of the United States extravagantly. And when it was done, whites looked over what they had built and, like God at Creation, declared that it was good.

It is easy to condemn the racism and violence of earlier times in the service of modern causes. Racism, savagery, and the rhetoric of extermination are reprehensible and outrageous in retrospect, but they are mere symptoms of conditions that exist in the histories of all peoples. Understanding must take into account not merely the forces that feed the possibility of such inhumanity but also the power that enables it. To pass judgment from afar, whether spatially or over time, is to dismiss the human experience itself, to expect of humans in every time, place, and circumstance to have anticipated the same abstract conclusions of the present judge, who is removed from the visceral experiences judged and often is motivated by present feelings, attitudes, and understandings that are as emotional and irrational as the events judged.

That is why the best way to approach historical tragedies like the Sand Creek Massacre is to be taught by the past itself. It is critical to understand what motivated contemporaries to commit such crimes and to consider, contextually, the rationalizations and condemnations of those who were there. The more measured task of understanding what happened—as opposed to building a case for or against what happened—is far more revealing, not merely of what happened but also of the great principles for good and the great causes of evil that explain what happened. This approach not only creates a more balanced understanding but also a more powerful indictment of past wrongs.

The purpose of this study has been to determine the responsibility of John M. Chivington, John Evans, the Methodist Episcopal Church, and other leaders for a particular tragedy in the nineteenth century, the Sand Creek Massacre. In seeking answers, the report has become something more, an examination of the context of Sand Creek in order to be able to understand the actions and ideas that enable a meaningful explanation. The results suggest the following conclusions about the roles of John Evans, John M. Chivington, and the Methodist Church in the Sand Creek Massacre, the massacre's causes and effects, and the greater forces that help to explain how and why it happened.

Conclusion No. 1: John Evans, more than any other person, was responsible for the conditions that made the Sand Creek Massacre possible. He failed in his respon-

sibilities, panicked when his plans failed, and lacked the moral conviction to take responsibility for his actions or condemn Sand Creek after the facts became known.

John Evans, as Governor and Superintendent of Indian Affairs, seriously mismanaged Indian Affairs in Colorado Territory. He came to the territory with a clear agenda to secure a route for the transcontinental railroad through Colorado, to make Denver the great metropolis of the West, to encourage settlement and economic development, to promote the Republican Party, and to secure statehood for Colorado. His plan had little place or concern for Colorado's Indian population. The Indian was an obstacle to everything he promoted. He justified his economic and political interests with rhetorical appeals to patriotism and civilization. There was no place for the Cheyennes, Arapahos, or other tribes that dared to stand in the way of his agenda.

Evans was opposed to the treaty system, and he found no problem with unilaterally changing the interpretation of the Treaty of Fort Wise once he realized that treaty did not cede lands north of the South Platte, where most of the settlements were located. He found the Cheyennes and Arapahos recalcitrant, but made only feeble gestures to understand why. The non-signatories said that the Treaty of Fort Wise did not apply to them. Evans's aggressive approach intensified through 1863 and into 1864, especially after the spring skirmishes with Downing, Dunn, and Eayre. Evans grew increasingly frantic in his demands for troops and expressions of fear of an impending crisis. He bombarded both military commanders and the Office of Indian Affairs with pleas for help. In June 1864, following the Hungate murders, while he continued to pressure Curtis and Stanton for more troops, he introduced another element into his policy.

On June 27, Evans issued a proclamation "to the friendly Indians of the plains." His purpose, he said, was to prevent friendly Indians from being killed while war continued with hostiles until they were "subdued." The proclamation was too little, too late. In mid-July the incident occurred at Fort Larned that precipitated raids in western Kansas. Then on August 7, full-fledged attacks began on the Little Blue in Nebraska. On August 9, Evans renewed a request he had made to Secretary of War Stanton for authorization of a regiment of one-hundred-day volunteers for the purpose of fighting Indians. Two days later, he released a second proclamation authorizing citizens to pursue all hostile Indians, "kill and destroy" them, and seize their property. Evans advised citizens to avoid killing "friendlies," although he never explained how citizens were to determine the difference. In effect, he declared open season on the Cheyennes and Arapahos.

Evans wanted to prove to Coloradans that he could act decisively against the Indians and to salvage the statehood movement in the bargain. Unfortunately, the Cheyenne-Arapaho peace initiative that led to the Camp Weld Conference took him by surprise. He responded by passing off the management of Indian affairs to the military, in effect placing Indian affairs in the hands of Colonel Chivington. He did this in the face of Commissioner Dole's explicit instructions to be prepared to welcome all overtures for peace from his charges. It was a serious abrogation of his authority as superintendent of Indian affairs. He appears to have decided simply to let someone else make the hard decisions.

At the Camp Weld Conference on September 28, Evans passed the matter off to the military. And yet, by the time Evans departed for Washington in mid-October, the officials in charge of both civil and military affairs clear up the line to Commissioner Dole and General Curtis regarded the Arapahos and Cheyennes who had come in to Fort Lyon as de facto prisoners of the army. Even Evans admitted as much to Dole, to Curtis, and in his interview with the *Northwestern Christian Advocate*.

When news broke about the Sand Creek Massacre, however, Evans was not prepared. He initially refused to comment on Sand Creek. He decided to defend himself rather than Sand Creek. This would be the tactic he followed for the rest of his life. Essentially, he pleaded not guilty to any part in the massacre, swore to defend the honor of Colorado soldiers, and affirmed his belief in an aggressive Indian policy. The closest he came to actually defending Sand Creek would be his statement to Bancroft that the benefit of Sand Creek was very great. Never once did he publicly defend Colonel Chivington.

What may be more revealing with respect to his character and style were his tactics behind the scene while he was in Washington. He had gone to Washington in the first place to recoup the damages of the failed statehood campaign and to deal with his political enemies in Colorado, as well as to promote the winter campaign he had concocted with General Curtis. But he soon found himself under attack because of his Indian policies, and he was removed from office.

The evidence is strong that Evans did not know what Chivington planned to do. Even if he knew that Chiving-

ton planned an expedition, he certainly could not have anticipated the wholesale slaughter or the massacre of women and children. But he knew what kind of a man John Chivington was. More importantly, he, himself, had contributed more than any single individual to the atmosphere of fear and hate that dominated Colorado. He had given Chivington the Third Colorado Regiment, without which Chivington would have lacked a force sufficient to do anything more than protect lines of travel. He left the territory at a critical juncture, when his presence could have made a difference. Recent comparisons between Evans and other Civil War territorial governments in the management of Indian policy make his culpability even more obvious.[17]

His policies and actions were marked by a calculated design to remove the Cheyennes and Arapahos from Colorado. To achieve it, he failed to negotiate in good faith. Using the example of the Minnesota Uprising of 1862, he claimed an imminent threat long before such a threat existed and helped to make the threat real by his own actions. Thus, he fed the fears of the white population to the point of creating public hysteria and then succumbed to it himself. He abrogated his responsibilities as ex officio Superintendent of Indian Affairs and eventually lost public confidence in his ability to lead. His response to the Sand Creek Massacre was self-serving and weak.

Even though he survived the scandal by turning his attention in new directions, he never confronted the moral or the political issues raised by the massacre. He had linked himself to Colorado, and he understood that denouncing the Sand Creek Massacre would cripple him politically and hamper his ability to attract investors for his railroad schemes. But despite his silence on the hard questions (or perhaps, in part, because of it), Evans emerged from the sorry story as a cold, manipulative capitalist, whose ineptitude and general attitudes toward Indians, provoked a war by his policies. He then fell prey to his own story, panicked, and passed off his responsibilities to the army. Afterward, he refused to face the reality of what had happened. He found consolation in business success and "doing good." In the end, after all, the Sand Creek Massacre was swept away by railroads, settlers, development, and growth of the new nation. He was culpable, however, for what happened—grievously so.

Therein lies a terrible irony. Although John Evans was removed as governor because of Sand Creek and his political ambitions crushed as a result, one part of his original design in moving to Colorado in the first place was achieved. John Evans made a fortune on railroad and land deals involving Cheyenne, Arapaho, and Ute lands. He was able to take advantage of the last struggles of the Plains tribes to amass personal wealth just as he had planned to do in 1862. Perhaps this explains why he never condemned the massacre, but, in fact, saw it as beneficial to the development of Colorado and the West. Thus, he directly profited from the Sand Creek Massacre. He was able to see in what happened proof of Manifest Destiny and the primacy of Anglo-American civilization. He was an unrepentant sinner because he saw no sin, only justification.

Conclusion No. 2: John Milton Chivington planned and carried out the Sand Creek Massacre to further his own ambitions. Afterward, he encouraged and defended the outrageous excesses that took place that day with no trace of regret.

The Sand Creek Massacre was Chivington's folly. By September of 1864 Chivington was a desperate man. His hopes to become a congressman were dashed at the polls during the statehood election. His commission as an officer in the army was due to expire on September 24, although he understood that he would hold the command indefinitely given General Curtis's preoccupation with the fight with Confederates in Kansas. His district had been stripped of veteran soldiers. The bulk of the First Colorado Cavalry was stationed in the District of the Upper Arkansas at Fort Lyon and Fort Larned and due to be mustered out. The rest were scattered from Fort Lupton on the Platte in the north to Fort Garland in the south. The only substantial force was the "rag, tag, and bobtail" Third Colorado Cavalry. With only one hundred days of service, he had too little time to mount a serious campaign against the center of Indian resistance, even had the Third been properly trained, armed, and mounted. He had no laurels to rest upon since the battle of Glorieta. His troops had fought no major engagements since New Mexico, not even against the Cheyennes and Arapahos. His was a failed command, torn apart by rivalries among officers (many of them of his own making) and with a general unrest among the troops. In October, circumstances grew worse with news that General Connor, a man who had won a reputation as an "Indian fighter" against the Shoshonis, was coming to Denver, with plans to launch a winter campaign against the Indians of the plains. Any such campaign would gain glory for Connor, not for him.

One problem was that Chivington had no record against the Indians. The few fights, or more properly, provocations of the spring of 1864, had all been the work of Chivington's most pugnacious and belligerent officers,

Downing, Dunn, and Eayre. Other actions were directed by post commanders at Lupton, Lyon, and Larned. He had wasted too much time stumping for Congress. Following the panic and martial law in August, one of his critics wrote, "During all this time[,] though Chivington had U.S. troops under him[,] he did not go himself or send a soldier to learn the truth of the reports."[18] Another wrote, on October 4, "You must already be aware of the fact that our late troubles are due chiefly to the perfidy & ambition of Gov Evans & Col Chivington[,] our military dictator urged on by the Washington Authorities. . . ."[19]

Chivington saw in General Connor both a threat to his own ambitions and an opportunity to rescue them. The Third Colorado Regiment provided the means. Even before Connor arrived in Denver, Chivington was moving troops south. He brusquely dismissed Connor's plans and chose a dangerous alternative to rescue his reputation and ambitions. He was on his own. Curtis was preoccupied with Price's Confederates. Evans was on his way to Washington. It would take weeks for Connor to muster an expedition. Chivington had time for one desperate gambler's throw before the Third's one hundred days were up. But it had to be a sure thing. He had no time to hunt for his target on the Smoky Hill or Republican. His only sure target was the Arapahos and Cheyennes at Fort Lyon, but he had to keep his movements secret to prevent them from fleeing. Once at Fort Lyon, he misrepresented his intent to Major Anthony by claiming that Sand Creek would be only the first encounter of an extended campaign against the center of Native resistance.

At Sand Creek he attacked a village promised protection by him. He incited his troops to kill men, women, and children, indiscriminately. He lost control of all but a few of his men. He misrepresented the casualties. Afterward, he made no move against the centers of resistance on the Smoky Hill and Republican. Instead, he made a half-hearted move after Little Raven's Arapahos down the Arkansas, before abruptly ending his campaign and hurrying back to Denver by stage to oversee news of his victory. At Fort Lyon, he strutted before other officers, comparing himself to Kit Carson, General Harney, and General Connor. He was on hand when his troops returned to Denver, their saddles festooned with scalps, body parts, and other grisly trophies of the "great victory."

In the short term, his plan worked. He rode a wave of renewed popularity among Coloradans anxious to believe that a blow had been struck rightly. They wanted to believe that the fighting parson had saved them from the Indians just as he had saved them from Sibley's Confederates. As the news leaked out, even from Thirdsters, that Sand Creek was not the battle royal that initial reports claimed, Chivington defended himself in letters and speeches. But it did not take two congressional hearings and a military commission to prove that Sand Creek was an atrocity. The proof was right there in the newspapers and writings of the time, confirming what the investigations revealed—and from the lips of those who endorsed the attack as well as from his critics. One of Chivington's defenders, writing to a Kansas newspaper, exulted that ". . . scalps are at a discount; every Thirdster has his pocket full." Newspapers and private correspondence were both filled with descriptions of the trophies, noting that "scalps were as thick as toads in Egypt," reporting the three small children who were paraded on the stage of a local theater, or the Arapaho boy who was given to one of the Thirdsters and used as an attraction to a traveling circus.

Private Jesse Haire, who admired Chivington as a minister in 1860 but detested him after Sand Creek, reflected on the changes he saw in the man. Even he was shocked to find Chivington in a Denver saloon in 1865, drinking and cursing "as eazey [*sic*] as any old Sport or boat captain . . . but to See him holding that glass up before his eyes, his elboe [*sic*] on the counter and that recless [*sic*] laugh and big othes [oaths] and ha haws; my god I thought to myself what a change." He recalled how the miners had stopped everything and stood listening to him for hours in 1860, but noted "maney [*sic*] of them besides myself was astonished at his actions Since then." He mused, "I thought to myself you had better of Stayed Sadisfied [*sic*] as the [preacher] of Colorado."[20] Reverend Isaac Beardsley, who befriended Chivington late in his life, opined that entering the army changed the "whole trend of his life." He recalled that Chivington "often wondered what it would have been had this not occurred."[21]

Chivington was a man concerned about his reputation. Chivington was surprised when the praise changed to outrage. When Senator James Harlan, a Methodist layman, condemned him on the floor of the United States Senate, Chivington complained to Bishop Simpson less about Harlan's condemnation of Sand Creek than about his characterization of Chivington's "moral and religious character."[22] He struggled throughout his life with contradictions. Reverend Haynes, who knew him in Nebraska, provided the key to his battle: "His suavity and ambition secured for him a great influence over men, both strangers and friends, and if his life had with constancy been that of an exemplary man, his usefulness might have been unlimited."[23] David Marquette, another Nebraska Meth-

odist, wrote of him: "John Milton Chivington was one of those strong, forceful characters who find it difficult to either control themselves or to subject themselves to the requirements of a Church, or to the rules of war, but who are a law unto themselves. But for these defects, he would have been a power for good, as he was a strong preacher and possessed many of the elements which constitute successful leadership."[24]

David H. Nichols, an officer in the Third Colorado Cavalry and a defender of Sand Creek, said of his former commander: "Chivington was justly unpopular with the soldiers. . . . The great trouble with Chivington was that he was ambitious to be promoted."[25] Thornton K. Tyson, another Thirdster, said of him, "Col. Chivington always impressed me as a man who was inclined to live beyond his means—who wanted to maintain the style of a Major General on the pay of a Colonel."[26] As C. S. S. Maberly, a Colorado businessman, observed afterward, "The time of the 3rd Regiment having nearly expired, Col. Chivington, the commander wanted to get renown for political purposes, before being mustered out."[27]

Tragically, John Chivington lost his way on the road to glory and squandered his gifts on the altar of ambition, never really understanding why. He was an unbending personality who never acknowledged his faults or the contradictory personality traits that were the faces of his demons. That is why the Sand Creek Massacre was Chivington's folly. He had watched his hopes unravel until they rested on an ill-trained, mixed-bag of Coloradans already derided as the "Bloodless Third." They had enlisted to kill Indians, but so far only a few of them had seen any action at all. Chivington's future was linked to theirs. If he could not get them into action quickly, he would take the blame with him into oblivion. Without that simple fact, the Sand Creek Massacre might not have happened at all.

Conclusion No. 3: The Methodist Episcopal Church embraced the prevailing mind-set of its time, avoided a strong stand against Sand Creek, defended both Chivington and Evans, and played a minimal role in the dialogue over Indian policy in the years that followed.

The Methodist Episcopal Church never confronted John M. Chivington's role in the Sand Creek Massacre in any formal way. In spite of the overwhelming condemnation of Sand Creek in 1865 in the public press and official reports, the Church hierarchy never directly addressed Chivington's actions or their impact upon the Church itself. Not only was he never "defrocked," but also he was never asked to defend what he had done in any Methodist forum, a fact that he himself pointed out in 1866, when he asked the editor of the *Atchison Daily Free Press,* "Or why do not the authorities of the M. E. Church cut me off?"[28] Methodist newspapers avoided that question. Even those papers that expressed concern or outrage filled out their columns with equivocations and "ifs."

In fact, he was accepted into the Nebraska Conference afterward. He was subsequently located by the conference for reasons not explained in the available records. Even then, when there were additional questions about his moral character, he served briefly as editor of the *Western Christian Advocate* at Cincinnati, wrote articles for the *Rocky Mountain Christian Advocate,* and continued to preach (without assignment) until he became too frail. He maintained his ministerial credentials (elder's orders) throughout his life in spite of the Sand Creek Massacre and the series of scandals that marked his later years. The Church's silence was truly remarkable in light of the charges made against Chivington.[29]

The Church's response to John Evans was more understandable. He was not a minister. He was not present at Sand Creek. Even though he was removed from office because of his role, Evans's defense in 1865 provided a rationale that the Church hierarchy could embrace. And he never suffered any direct rebuff from the Church he continued to serve. This is noteworthy, however, because the *Discipline* of the Methodist Episcopal Church provided clear procedures for transgressions and for punishment. The procedures were different for the clergy and for the laity, but they provided means for reprimanding or excluding either. James Finley, who had worked with the Wyandots, wrote in *Sketches of Western Methodism*, published in 1854, that Methodists

> with Christian charity . . . bore each other's burdens, and with Christian zeal and fidelity, they watched over each other for good. Each one seemed to be the insurer of the other's reputation, and felt himself as responsible for this upright character as though he was his special guardian; hence, every thing that indicated, in the slightest degree a departure from the path of holy rectitude, would at once awaken the liveliest apprehensions and interest on the part of the rest.[30]

That there was never any forthright condemnation of the Sand Creek Massacre or its architects by the Church in the 1860s nor any apparent effect upon the Church's response to issues related to Indian affairs more broadly speaking in the rest of the nineteenth century underscores the Church's indifference to Indian affairs. There were

individual voices against Sand Creek and the treatment of American Indians, but the Church itself never took a stance. This is the basis for asking what role the Methodist Episcopal Church played in the event that General Nelson A. Miles called "the most unjustifiable crime in American history."[31] The Church failed to condemn the act itself. It never demanded an accounting from either of the two primary actors in the tragedy—the Reverend John M. Chivington and Dr. John Evans. And it responded to the results of Sand Creek with rationalizations. The question that remains is why?

The Methodist Church in the nineteenth century reflected not just the theological perspectives of Wesley and Asbury. It also was part of the expanding Anglo world and inherited with other Europeans and Americans a set of values that defined "Christian civilization." It shared with other Protestant denominations a commitment to evangelization or spreading the gospel to all that have not heard. Inherent in that commitment was an assumption that the Christian way was superior to other ways. It bought into the idea of the "Right of Conquest" and into beliefs that Christians were "the chosen people" and, for Anglo-Americans, that the "New World," at least in North America was "the promised land." At its mildest, it embraced a benign paternalism toward all who were not Christians. At its extreme, it promoted a militant contempt and even violence against them. The association of the mind-set of "them" and "us" was not initially focused on "race" but on "savagery." When dealing with the "savage others," the Church was divided among those who saw conversion as necessary before civilization and those who saw civilization as necessary for conversion. Perhaps that is why by the nineteenth century, the Methodist Church was largely a white church not only in membership but also in mission.

In its early years, American Methodism found its greatest successes among the yeoman classes in the colonies and states along the Eastern seaboard and among the settler colonists who pushed west into the interior. The latter, in particular, provided the points of contact and conflict with Native people. They were the very same people who developed the strongest antipathy toward American Indians. By the nineteenth century, there was a long and bloody history of "Indian wars," as they were invariably called, and a deep-seated mythology about who the indigenous people were, especially in relationship to their modes of warfare. This meant that Methodist itinerants preached their revivals and camp meetings among people who saw Indians as a threat to their lives and to their hopes for land. Not surprisingly, Methodist ministers frequently shared the values and attitudes of their constituencies.

Methodism shared both a populist base and an elite leadership, a division between those settler Christians, on the one hand, of which John Chivington was one, and leaders, theologians, educators, and laymen who sought to build a different kind of church in the wake of settlement as the purveyors of civilization, as did John Evans. They shared both a theological base and a social perspective based upon general agreement respecting the Anglophilic principles the Methodist Church began with. Long before the Civil War, those beliefs embraced the "anti-Indian sublime" that placed Native people in an inferior position. While this was not unique to Methodists, Methodist missions to Native tribes were limited mostly to particular conferences and rested on the presumption that progress in the "civilized arts" was the measure of success.

The West, then, was dangerous not because of settlers, but because of "the Indian." One had to be overcome by the other. But there was also an evangelical concern that the westward movement led to a regression of settlers into a state of barbarism. This amounted to an establishment fear that white settlers left untutored in the faith would descend into anarchy and savagery. It was essential, then that missions follow the patterns of settlement to minster to the fringe elements on the frontier in order that social order would be preserved. Moreover, this concern made it easy to connect love of country to the love of God.

The emblem of the cross with the flag beneath became standard during the Civil War. Bishop Simpson preached the link of one with the other with fervor until faith in the one demanded loyalty to the other. By the end of the war, Methodists were also measuring faith in terms of restraint, sobriety and self-control. A new middle class Methodism emerged that came to be linked with material success. The settler Methodism of open-air camp meetings and evangelization was displaced by more formal churches. These changes could not be set with precision upon a calendar but rather reflected trends over time.

What can be traced with certainty in Methodist publications and the recollections of ministers and circuit riders is a portrayal of American Indians consistent with those of the settlers they served. The churchmen saw Indians as a savage threat just as the settlers did. This remained true in accounts of the Sand Creek Massacre. "We saw these things in the light of self-defense," the Reverend J. L. Dyer wrote. "While our Eastern friends would say

'Poor Indian!' my own observations have been that many of the whites were killed, while the red man went free. . . . It is impossible to have a sinner converted unless he is first convicted; and it is just as impossible to tame and educate an Indian until he is subdued. My prayer is that all wars may cease, and that the red men of the forest may be civilized and Christianized."[32]

More specifically, politics in Colorado was dominated by Methodists. Not only were John Evans and John Chivington Methodists. So too, were Samuel H. Elbert, Henry M. Teller, Jerome B. Chaffee, W. A. H. Loveland, David H. Moffat, Amos Steck, Major Jacob Downing, A. J. Gill, Hiram Burton, Richard Sopris, and others in the political and business leadership of the territory. William N. Byers, the editor of the *Rocky Mountain News,* who, while not officially a Methodist, was a member of the board of the Colorado Seminary. In November 1864, he wrote an editorial declaring that reports of a "Methodist Clique" were "baseless, groundless, unjust, ungenerous, and undeserved" rumors spread by "busybodys" [*sic*] motivated by "bigotry, jealousy, prejudice, or malice." At the very least, it can be said that Methodists played a significant role in the territory's politics because of Methodist support for the Union and the Republican Party as well as its preeminence as the largest religious denomination.

In the wake of the first reports of Sand Creek, Methodist newspapers were reluctant to believe that Chivington or Evans could be responsible for such actions as those reported. Both received the benefit of the doubt. This was perhaps understandable, even laudable, especially when the reports were about men who had standing within the Church. Bishop Simpson, the editor of the *Northwestern Christian Advocate*, and others came to Evans's support because they were friends and wanted to believe the best. Simpson worked to help him keep his position, but there is no letter or other evidence in which he directly defends Evans from the charges.

The statement of the six Colorado ministers in April 1865 was a strong endorsement of Colonel Chivington and of Sand Creek, and Bishop Kingsley's letters to Bishop Simpson and to the *Advocates* affirmed the support of Coloradans for Chivington and his action at Sand Creek. A review of Methodist papers during the remainder of the 1860s reveals a mixture of positions relating to Sand Creek and differences of opinion concerning Indian policy. What is missing is any Church resolution supporting or condemning Sand Creek, Chivington, or Evans. The closest thing to a stand taken by the Church was the resolution passed at the General Conference in 1868, supported by William H. Goode, which was tabled.

These facts are telling. The Methodist Episcopal Church became a reflection of society instead of a mirror for society. In the years after the Civil War, the Methodist Church was not only a white man's church (with limited gestures toward missions, mostly foreign missions), but also it was a church that reflected upper middle class values, including the essential goodness of making money. Methodism had become an establishment church, which, as suggested by the Northwestern University study of Evans, took hard work and doing good through charitable giving to be evidence of spiritual development and God's grace. This goes far in explaining the nineteenth-century Church's choices in the social issues it supported, and its substitution of Victorian morality for Christian principles. This is not meant to imply that most Methodists were not devout, but rather to underscore the influence of American exceptionalism and destiny as tenets of Church policy and ministry.

During the 1860s, the primary positions on Indian policy related to military control or civilian control. Lesser known were those reformers who advocated a slower process, in which Native groups were allowed to assimilate on their own terms. They sought larger, protected reserves that would insure tribal ownership and sovereignty and change according to their own timelines. Hardline assimilationists predominated once it was determined that civilian authority would remain in control. Methodist participation in President Grant's Peace Policy was regarded as the worst by any denomination.

Assimilation, designed to bring "progress" and to get ahead of the rapid settlement of western lands, was believed to be the most humane approach in the long run. The object was to save the Indians, not to destroy them. Survival depended, the reformers believed, upon the willingness of Native peoples to change, and to change at the rate and under conditions dictated by whites. Only a few ever realized that their salvation for American Indians shared common assumptions with the exterminators. Its violence was not the overt act of massacre, but the slower destruction of the spirit through the systematic undermining of nature, culture, religion, and personality. Methodist attitudes in these matters followed broader patterns of white response. What stands out most strikingly in the Methodist response to Sand Creek and the events that followed, however, is indifference. Sand Creek was simply not important enough to the Church to matter.

Final Thoughts and Reflections

Robert F. Berkhofer, Jr., who wrote perhaps the most important history of Protestant missions and Native responses, warned that "only an analysis of the contact situation [the circumstances of contact between different groups within the context of the times] in terms of the participants' beliefs will meet the canons of historical accuracy."[33] That, within itself, is a difficult task. It means, practically, not imposing modern standards on past generations or blaming them for all of the changes that have taken place since their time and place. George E. Tinker has pointed out that we cannot ask the "forebears in the faith to have done the impossible—namely, to have demonstrated an awareness beyond what was culturally possible at the time."[34] But he also warns that it is not enough to explain away what happened because of the "good intentions" of either individuals or of the Church. Past wrongs do have present consequences.

The question remains how best to approach them, especially when the terms of the present debate were unknown to those who were part of the events at the time. Concepts like "multiculturalism," "cross-culturalism," "cultural pluralism," even "culture" itself in the sense it is used today were unknown. The self-serving use of *presentism* for whatever cause or point of view is not the answer, but understanding what happened and why, in terms of itself, permits both a more balanced understanding of past generations and how they responded to events like Sand Creek and a means of acknowledging past error while discovering lingering evidence of the same kinds of attitudes and wrongs in the present.

In 1850, E. G. Meek, writing for the *Methodist Quarterly Review,* predicted:

> The fate of these great tribes may be easily foretold, the buffalo will rapidly decrease in numbers, being wantonly slaughtered both by the Indians and emigrants; hostile collisions of the tribes will become more frequent. . . . [A] conviction that the inroads of the whites are rapidly destroying the game on which they rely for support, will lead to heart burnings and bitterness, which will induce them to assume a permanently hostile attitude and render it incumbent on the government to establish among them military posts, in order to protect emigrating parties. After this, their progress toward extinction will be fearfully rapid; for, although the conclusion we have drawn is not inevitable, it has in its favor the greatest degree of probability.[35]

The Reverend Meek was not a prophet or a seer. He said the outcome he predicted was not inevitable, but there was something bittersweet, angry, and frustrated in what he and other ministers, reformers, and even soldiers wrote about what was to come, something amounting to a kind of helplessness that they could find no alternative to General Sullivan's Revolutionary War dictum, "Civilization or death to all American savages!" For those who cared, for those who were ashamed, for those who wanted to help, alternatives eluded them because they were trapped in the same way of seeing that made Meek's outcome seem inevitable. Even now, when the issues seem clearer, solutions that would have been possible given the ways of seeing and the forces they unleashed hide from view and leave in question whether anything has truly changed beyond regrets about past wrongs.

The bloody ground at Sand Creek is a symbol of a terrible blindness in the American experiment that "fixed a stain" on the national honor, as Henry Knox predicted it would before the Constitution of the United States became the governing rule of law. It is a reminder that bigotry is not merely the illness of wicked and profligate people but a disease that can become an epidemic even among those who think of themselves as good and decent and God-fearing. It can hide itself within thickets of rationalizations and fields of good intentions. Sand Creek is also a reminder that humans should not be so quick to judge past generations while deluded into believing that they are inoculated against the effects of arrogance and prejudice themselves.

For those who may have lingering questions about the harsh judgment sometimes presented here—and perhaps for those who think the judgments not harsh enough—it is important to remember that Sand Creek was first condemned not by latter-day historians or modern activists. It was labeled an atrocity by contemporaries. This is evidenced by the outraged reaction of soldiers and settlers and officeholders who demanded an accounting for it, by the insistence of public officials that it be investigated, by vigorous debates on the floor of Congress that addressed the slaughter of women and children directly, by the reports of the Joint Committee on the Conduct of the War, the Joint Special Committee on the Condition of the Indian Tribes, and the Judge Advocate General who called it a "cowardly and coldblooded slaughter."

It was that contemporary outrage that led to the removal of John Evans, William Palmer Dole, and John Palmer Usher from office. The government publicly acknowledged the crime of Sand Creek in the Treaty of the

Little Arkansas. Sand Creek was cited by both civilian and military officials as the cause of Indian troubles and in support of Indian reform. Ulysses S. Grant, William T. Sherman, Kit Carson, William S. Harney, Nelson A. Miles, William Bent, Lydia Maria Childs, Bishop Henry B. Whipple, Wendell Phillips, and Helen Hunt Jackson were only a few who damned Sand Creek as a crime. Those who tried to defend Sand Creek could only deny what happened there or rationalize it, and even in the defenses there was an awareness that something wrong had been done.

The damnation of Sand Creek was, then, a contemporary judgment that has been confirmed by history. Even Frank Hall, the early Colorado editor, who tried to understand Sand Creek, even defend it, upon reflection about what happened that day, was forced to conclude that

> Whether the battle of Sand Creek was right or wrong, these fiendish acts can never be palliated, nor can there ever be in this world or the next any pardon for men who were responsible for them. It was this more than any other stain attaching to this historic tragedy which brought the condemnation of mankind upon the leaders of that terrible day, and which, strive as we may to efface it, will remain as the deliberate judgment of history.[36]

The greater problem was that the horror of the crime obscured its underlying causes. Sand Creek was treated as an aberration rather than as evidence of systemic flaws not only in federal Indian policy which, at the very least, was mindful of problems, but also in the fundamental mind-set of the times. It was the latter that made resolving policy issues nearly impossible. White Americans could be outraged by the violation of plighted faith, the slaughter of women and children, and the mutilation of the dead, without seeing that their "humane" alternatives were also destructive in their effects. Paternalism survived both guilt and reform.

The Sand Creek Massacre was exceptional in its impact. The Plains Indian wars, military policy, the Indian reform movement, and the policy changes that did come in the months and years that followed all occurred in the shadow of Sand Creek. No discussion of the fate of Native peoples or policy debate was free of the influence of Sand Creek. What Sand Creek did not do—could not do—was to break the white American mind-set, even among those who realized that a radical new perspective was needed. Instead, the nation barreled into the twentieth century and its new world order with surprisingly little control or even awareness of this crucial flaw.

On December 21, 1898, President William McKinley issued a proclamation concerning the policies to be pursued in the Philippine Islands. His remarks are instructive in what they reveal about what had been learned after more than a century of debate over federal Indian policy:

> Finally, it should be the earnest and paramount aim of the military administration to win the confidence, respect, and affection of the inhabitants of the Philippines by assuring them in every possible way that full measure of individual rights and liberties which is the heritage of a free people, and by proving to them that the mission of the United States is one of benevolent assimilation, substituting the mild sway of justice and right for arbitrary rule.[37]

"Benevolent assimilation." Though perhaps well-intended, McKinley's naïve use of this term revealed how little the mind-set had changed. Good intentions never guarantee justice and right at any point in history. Humans are swept along not so much by "Great Principles" as by the cultural values of their societies and their self-interest. The principles are surprisingly universal; values, by contrast, are often disparate and in contradiction to expressed principles. Reformers are often shackled like policy makers, and if they are fortunate enough to have their way, they often discover, as the history of Indian-white relations amply demonstrates, that their solutions are oppressive too.

Roger Nichols, in his *Lincoln and the Indians,* observed that the reformers were never able to break "the chain of ideas that bound the Indian and doomed him." He wrote:

> What could have broken the chain? This is where the historian must view the situation as a historic tragedy rather than circumstances in which personal blame can be assigned. The only solution would have been the acceptance of ideals of racial and cultural equality for which nineteenth-century white Americans were not prepared. Neither reformers nor nonreformers respected Indian culture. Indeed, they did not even perceive the existence of a Native culture. Their recitals of Indian characteristics (imagined or real) occasionally approximated descriptions of cultural patterns but were not conceptualized as such. To them, those traits and behavior patterns were, if anything, an anticulture. Civilization not culture, was their key word-concept. "Savage" characteristics were anti-civilization, something heathen and evil to be stamped out rather than praised. There was only one civilization in the world and it was theirs—white, Christian, materialistic, agrarian, and on the march.[38]

Charles Alexander Eastman (Ohiyesa), the Santee Sioux medical doctor, who was for a time cited as proof of the value of forced assimilation, wrote in 1911 of the amazing inconsistency of Christianity's message to the Indian:

> There was undoubtedly much in primitive Christianity to appeal to this man, and Jesus' hard sayings to the rich and about the rich would have been entirely comprehensible to him. Yet the religion that is preached in our churches and practiced by our congregations, with its elements of display and self-aggrandizement, its active proselytism, and its open contempt of all religions but its own, was for a long time extremely repellent. To his simple mind, the professionalism of the pulpit, the paid exhorter, the moneyed church, was an unspiritual and unedifying thing, and it was not until his spirit was broken and his moral and physical constitution undermined by trade, conquest, and strong drink, that Christian missionaries obtained any real hold upon him. Strange as it may seem, it is true that the proud pagan in his secret soul despised the good men who came to convert and enlighten him!

Eastman pointed out the inconsistencies in what was preached, the irreverence and sacrilege of whites who did not practice the faith that was being imposed upon Indian people, and the inconsistency of conduct even among those who professed to be Christians. Native people could understand the profligacy of white individuals, he said, but when church leaders came as treaty negotiators and pledged the national honor with prayer and mentioned God to gain support for treaties that were subsequently broken, the result was not only anger, but contempt as well. "It is my personal belief, after thirty-five years' experience of it, that there is no such thing as 'Christian civilization,'" he wrote. "I believe that Christianity and modern civilization are opposed and irreconcilable, and that the spirit of Christianity and of our ancient religion is essentially the same."[39]

Wooden Leg, a Northern Cheyenne who fought Custer at the Little Big Horn, had a similar view, less angry perhaps, but nevertheless pointing out the same problem:

> I think the white people pray to the same Great Medicine we do in our old Cheyenne way. I do not go often to the church, but I go sometimes. I think the white church people are good, but I do not believe all the stories they tell about what happened a long time ago. The way they tell us, all of the good people in the old times were white people. I am glad to have the white man churches among us, but I feel more satisfied when I make my prayers in the way I was taught to make them. My heart is much more contented when I sit alone with my medicine pipe and talk with the Great Medicine about whatever may be troubling me.[40]

Similar themes of an essential inconsistency between what has been preached and lived by the emissaries of the Church among Native people and the essence of the gospel appear over and over again in the historical record and in the writings of contemporary American Indian critics, historians, and advocates, including Native Christians. John Beeson was one of those who recognized this failure. He wrote President Lincoln on November 18, 1862, "The truth is, the Indians as a Race have the common characteristics of humanity varied only by circumstances and surroundings. They have as few vices and as many virtues, and as much capacity and as great desire for improvement as is possessed by the average of mankind."[41]

Yet, even with this "radical" insight, he could not entirely escape the way of seeing that limited his vision. His solutions were determined by the same world view that produced John Evans and John Chivington. There was the rub. The failure was, as Nichols wrote, that the best-hearted, best-intentioned "could not break the chain of ideas that bound Native Americans." The reason they failed was not so much the consequence of conscious design but of a way of seeing that limited vision. It made the conflict "irrepressible" and generations of Indians victims.

Sand Creek had the impact that it did because it confronted white Americans with "the savage within" and reminded them that the tether that restrains the worst in human beings is fragile. At Sand Creek white men released "the worst passions that ever cursed the heart of man," as the Joint Committee on the Condition of the Indian Tribes put it. It put into question the very "civilization" that nineteenth-century white Americans claimed for themselves. In the years that followed, both those who rationalized Sand Creek away and those who remained haunted by its indictment of their values could not step clear of it, but their intellectual and emotional efforts to come to grips with it did not alter the outcome for the Cheyennes and Arapahos or for other Native tribes.[42]

Octavio Paz, the renowned Mexican writer, has written:

> What sets worlds in motion is the interplay of differences, their attractions and repulsions. Life is plurality, death is uniformity. By suppressing differences and peculiarities, by eliminating different civilizations

> and cultures, progress weakens life and favors death. The ideal of a single civilization for everyone, implicit in the cult of progress and technique, impoverishes and mutilates us. Every view of the world that becomes extinct, every culture that disappears, diminishes a possibility of life.[43]

This is, of course, a conclusion based upon looking back on what happened and its effects. The past cannot be changed, but Paz points out the cost, hoping new generations may profit from understanding it. The need is still there, after all. Though institutions and groups and individuals may recognize the sins of the past, the linear way of seeing continues to dominate responses. The will is there to help, without realizing the implicit paternalism "help" contains. To "lift up" implies that the "helper" is in a superior position. It also allows those who help to take pride in their goodness as a primary reward. Native groups are not looking for help in this traditional "missionary" way; they seek involvement in the processes of change, recognition of their lifeways and spirituality as vital and life-sustaining.

Perhaps the greatest barrier to white Americans' ability to accomplish this was indifference. Especially for those people who were distant from contact with tribal peoples, indifference was a more insidious response than hatred. Hatred is visible, hot, identifiable. Sometimes hatred burns out, or smolders into an inexplicable prejudice, but its effects remain plain. Indifference—the absence of caring, the absence of feeling—allows and encourages mistreatment not by design but by lack of awareness or concern. Indifference endures. It survives wars. It survives neglect. It forgets. It allows even the appearance of past wrongs to slip from meaningful memory. It replaces human beings with caricatures that are sometimes not intentionally pejorative but merely thoughtless. In a sense, then, American Indians as people "vanished," if not in fact, then surely in consciousness.

Jacob Needleman has written that "conscience is the only sure guide to moral action," but he cautions that it "is often heard only in a whisper and only for a moment."[44] The flash-like moment of deep moral feeling can deviate "in quality and form, and even in aim, from the original impulse and does so without the actor's awareness." As a result, he argues, "While striving outwardly to eradicate injustice, it is imperative that humanity strive to feel the sorrow of its own capacity for evil." The ultimate irony is that a country founded upon principles of freedom, equality, and justice can also have a history of brutality and oppression. The deviations from founding American principles always proclaimed, Needleman suggests, most often have not been conscious or calculated. He argues that to understand this process:

> one needs to try to enter into the position not only of the victim, *but of the oppressor*. It is not hard to imagine, up to a certain point, of course, the suffering of the slave or the brutalized Indian. What is in its way much harder, but absolutely essential, is to let oneself feel what it was like to murder and brutalize wrapped in a sure sense of self-justification. And if we have worked to understand the greatness of the humanity we have destroyed and the greatness of the culture we have annihilated, and if we then can imagine ourselves as the agents of these actions, we may catch a glimpse of this deep-rooted phenomenon of moral autohypnosis, the sleep of conscience, the sorrowful capacity of fallen man to hide from our profound betrayal of the good in our actual and potential actions.
>
> It is imperative that the seeker confront this aspect of oneself in the midst of everyday life as well as in one's place as part of mankind's actions in the sweep of history. We need myths, symbols, and stories that make us both raise our heads in the vision of authentic human dignity and lower our heads in the vision of authentic remorse—and that then prepare us to live our lives with eyes and head straight forward, stepping into the future of the new America we may discover in ourselves and of the old Earth, which is yearning for all of us to become genuine men and women of the soul.[45]

The problem may be explored by reference to a story that has become vitally linked to the Sand Creek controversy in recent years. In 1893, the Reverend R. M. Barns presented a book to the Iliff School of Theology. The book, Johann Lorenz von Mosheim's *Institutionum Historiae Christianae Compendium,* published in 1752, was bound in the skin of an American Indian reportedly killed in Virginia by General Daniel Morgan (actually by General David Morgan). A 1934 article from the *Rocky Mountain News* described the book as "one of the most treasured relics in the library of the Iliff School of Theology of Denver University." The *News* added, "In spite of the age and wanderings of the book, it is remarkably well preserved. The skin is not broken or cracked; its smoothness and texture equal those of the finest parchments; its color has mellowed to deep ivory mottling into saffron, and by an ironic twist of fate, *it endures as a priceless vestment for the teachings of brotherly love* [italics added]."[46]

According to the story that accompanied the book, the Indian whose skin covered the book was killed in 1779 by Morgan in retaliation for the murder of members of his family. The book was placed in a glass cabinet at the

entrance of Iliff library where it remained on display until 1974. It was seen by literally hundreds of students and visitors during the near eighty years that it was on display.

In 1974, a graduate student named Mike Hickcox, who was also president of the Iliff League, brought the matter of the book to the attention of the student body organization. As a result of student efforts, Vincent Harvier, a member of the Denver group of the American Indian Movement, met with the student representatives to discuss a proper way to dispose of the book's cover. Both the librarian and assistant librarian admitted that the book was an embarrassment, but, as Hickcox wrote later, "felt constrained by the book's connection with an influential supporting family," to bring the school president into the conversation. Eventually the cover was removed from the book and turned over to Harvier's group for proper burial.[47]

The story is relevant to this report for several reasons. That it was accepted in the first place indicates the insensitivity of Church leaders to the moral questions raised by the book. That it remained on display from 1893 to 1974 without being questioned is even more astonishing in light of changing social values. That students rather than faculty initiated the effort to have the item removed is also revealing. Perhaps most interesting, however, is the letter of Jameson Jones, then the president of Iliff, to Vincent Harvier. Jameson acknowledged that Harvier would "accept responsibility to see that the skin is handled with dignity and buried according to the religious beliefs of American Indians." He then added, "We understand that you will not give the matter any publicity, but will act with reverence according to your beliefs."[48]

The matter had been brought before the board of trustees, and "the Board acted out of respect for the Indian brother whose body was tragically mutilated many decades ago, and with genuine respect for the religious beliefs of Native American people." Yet, the governing board's insistence that the matter not be publicized is revealing. Rather than acknowledging a mistake, Iliff chose to avoid its moral implications. This story reflects the ongoing insensitivity of the Methodist Church toward American Indians. It is a classic example of the phenomenon of deviation of which Needleman wrote and the dilemma explored by Nichols. The United Methodist Church may not have been culpable for the sins of its fathers in the Methodist Episcopal Church a century and a half ago, but it was responsible for the way it handled the past and for the ways in which it related to an object clearly inconsistent with the teachings of the Church.

Although it was not his intent to address faith or even the problems of Indian-white relations, D. H. Lawrence, English novelist and critic, made provocative and challenging remarks on the subject. "I doubt if there is possible any real reconciliation, in the flesh between the white and the red," he wrote. "There is no mystic conjunction between the spirit of the two races." He concluded, "That leaves us only expiation, and then reconciliation in the soul. Some strange atonement; expiation and oneing." Lawrence explained, "The white man's spirit can never become as the red man's spirit. It doesn't want to. But it can cease to be the opposite and the negative of the red man's spirit. It can open out a new great area of consciousness, in which there is room for the red spirit too."[49]

Expiation involves a meaningful ritual of atonement, and atonement is essential for any true healing that will bring people together. This is what the Council of Bishops pledged itself to in 2012, not merely within the framework of The United Methodist Church itself but as an act of commitment to indigenous people more broadly. The great historical dilemma of the Church has been its efforts to dictate the terms of coming together by insisting that the Indian must be "elevated by means of a Christian civilization." John Pitezel, writing in 1883, presented a damning indictment of the ways that American Indians had been mistreated, but he added, "the only recompense we can make them is to give them the joy, the undying hope, imparted by the Gospel."[50]

Needleman added that this "dark side" is "screened from our awareness, and under the banner of the very moral ideals from which it is deviating. Our capacity to avert our awareness from the moral and metaphysical contradictions of our own nature is a fact that cannot be seen and studied without a serious commitment to truth and without help from companions and from the teachings of wisdom that call to us through the ages."[51]

Little profit is found in damning past actions or declaring great visions to be fraudulent if such responses do not yield clearer understanding and a keener sense of the present generation's own sense of moral superiority, including its own deviations from moral vision. Sanctimonious judgment of the past serves little purpose if it does not elevate the present's commitment to underlying principles of freedom, justice, and equality. The past cannot be changed, but it can be confronted and better understood without trying to rationalize its injustices or blaming past generations for not anticipating everything that the present generation now believes and knows. The "phenomenon of deviation" poses as great a threat to the present

as it did to the past. When "fault" is determined in the study of the past, the question remains why individuals or a society acted as they did. The capacity to distort remains surprisingly vital not so much because individuals and groups wish to distort as because they have agendas—often selfish and sinister, but sometimes unconscious and even well-meaning—that trump the moral imperatives.

The failure to recognize the contradiction between the principles believed and actions taken serves the psychological purpose of distinguishing between civilization and savagery and justifies the exploitation of Indians for a "higher purpose." To break this rationalization of the past experience broadly conceived, and the historical trauma of Sand Creek in particular, the choice must involve, as Methodist historian, Frederick A. Norwood, has suggested, not merely the Indian's acceptance or rejection of Christianity, but also his right "to retain what is meaningful to him in his own unique spiritual heritage. . . ."[52] Acknowledging past error is but the first step. The harder part is demonstrating that the acknowledgment means something by using it to make a difference in the future.[53] Conscience must prevail. Ways of seeing or mind-sets should never be used as excuses for cruelty or evil. They are explanations, not justifications.

When Black Kettle spoke to the treaty commissioners at the Little Arkansas in October 1865, he brought his wife, Medicine Woman Later, into the council and showed them the nine scars on her body from bullets that struck her at Sand Creek, the ones that first toppled her into the sand and the ones that were fired into her body by soldiers after she fell. He let them touch the scars, so that they would understand what had happened to his people.[54] "My shame (mortification) is as big as the earth," he confessed. "I thought that I was the only man that persevered to be the friend of the white man, but since they have come and cleaned out (robbed) our lodges, horses, and everything else, it is hard for me to believe white men any more." He told the commissioners, "All my friends—the Indians that are holding back—they are afraid to come in; are afraid they will be betrayed as I have been."[55]

The commissioners understood. One of the secretaries at the negotiation was moved to prophesy, "Their fate . . . will be that they died of too large views."[56] He was right. Although the treaty stated explicitly that

> The United States being desirous to express its condemnation of, and, as far as may be, repudiate the gross and wanton outrages perpetrated against certain bands of Cheyenne and Arrrapahoe Indians, on the twenty-ninth day of November, A. D. 1864, at Sand Creek in Colorado Territory, while the said Indians were at peace with the United States, and under its flag, whose protection they had by lawful authority been promised and induced to seek, and the Government being desirous to make some suitable reparation for the injustices then done . . .

offered "suitable reparations" for its action, the treaty would fail and its promises of reparations would go unfulfilled.[57] Black Kettle and Medicine Woman Later both would be killed on November 28, 1868, on the Washita River, one day short of four years after Sand Creek.[58] The tribes would be divided by the warring times and forgotten when they were confined finally to three separate reservations in the Indian Territory, Montana, and Wyoming.

Following the completion of the Treaty of the Little Arkansas, William Bent and Kit Carson, two of the treaty commissioners and both men of long experience with the Cheyennes and Arapahos, wrote to General John Pope, "by dispossessing them of their country we assume their stewardship, and the manner in which this duty is performed will add a glorious record to American history, or a damning blot and reproach for all future time."[59] They had touched the wounds of Medicine Woman Later and had seen the heart of Black Kettle, and they knew what needed to be done. It never was.

Notes: Chapter XII

1. J. Glenn Gray, *The Warriors: Reflections of Men in Battle* (Lincoln: University of Nebraska Press, 1998), p. 135.

2. Quoted in Octavio Paz, *The Labyrinth of Solitude and Other Writings* (New York: Grove Press, 1985), p. 5.

3. See Derek Gregory, *The Colonial Present: Afghanistan, Palestine, Iraq* (Wiley-Blackwell, 2004); Edward Said, *Orientalism* (New York: Vintage Books, 1979); and G. F. W. Hegel, *The Phenomenology of Spirit (The Phenomenology of Mind)* (New York: Oxford University Press, 1977). See also the works of Jacques Lacan, Emmanuel Levinus, Michael Foucault, Simone de Beauvoir, and Patrick Jimmer.

4. Three articles that address this approach from different angles are M. Annette Jaimes, "Sand Creek: The Morning After," *The State of Native America*, pp. 1-12; Brendan Rensink, "The Sand Creek Phenomenon: The Complexity and Difficulty of Undertaking a Comparative Study of Genocide vis-à-vis the Northern American West," *Dissertations, Theses & Student Research, Department of History, Paper 26,* University of Nebraska, http://digitalcommons.unl.edu/historydiss/26; and Joseph P. Gone, "Colonial Genocide and Historical Trauma in Native North America: Complicating Contemporary Attributions," *Colonial Genocide in Indigenous North America*,

Edited by Andrew Woolford, Jeff Benvenuto, and Alexander Laban Hinton (Durhan, NC: Duke University Press, 2014), pp. 273-291.

5. Belich, *Replenishing the Earth,* pp. 554-556.

6. Roberts, "Violence and the Frontier Tradition," pp. 96-111; Roberts, *Slough-Rynerson Quarrel*, pp. xi-xii. Raymond G. Carey. "Another View of the Sand Creek Massacre," *Denver Westerners Monthly Roundup,* 16 (February, 1960): 7. Raymond G. Carey explained the settler viewpoint this way, "Fear and insecurity are seldom the parents of temperate judgment, and Denver citizens, who had been thrown into a state of mass hysteria earlier in the summer [of 1864] were not inclined to be temperate and reasonable and to recognize that the simple enlistment of a regiment would not work immediate miracles."

7. Raymond G. Carey, "The Puzzle of Sand Creek," *Colorado Magazine*, XLI (1964): 289.

8. Gray, *Warriors,* pp. 27, 51-552.

9. Ibid., p. 135.

10. Ibid., p. 148.

11. Ibid., p. 152.

12. Belich, *Replenishing the Earth,* p. 552.

13. Osterhammel, *Transformation of the World,* p. 344.

14. Roberts, "Sand Creek," pp. 567-615, focuses on Sand Creek's impact on the military. In light of more recent scholarship, it is incomplete if not dated. It relies heavily on Utley, *Frontier Regulars*; Robert G. Athearn, *William Tecumseh Sherman & the Settlement of the West* (Norman: University of Oklahoma Press, 1956); and Russell F. Weigley, *The American Way of War: A History of United States Military Strategy and Policy* (New York: Macmillan Company, 1973). These are still critical sources, but other works, such as Robert Wooster, *The Military and United States Indian Policy, 1865-1903* (New Haven: Yale University Press, 1988); Neely, *Limits of Destruction*; Marsalek, *Sherman;* James M. McPherson, *Drawn with the Sword: Reflections on the American Civil War* (New York: Oxford University Press, 1996); and John Fabian Witt, *Lincoln's Code: The Laws of War in American History* (New York: Free Press, 2012) are but a few of the books that demand a reevaluation.

15. Quoted in Matthew Carr, *Sherman's Ghosts: Soldiers, Civilians, and the American Way of War* (New York: The New Press, 2015), p. 144. Osterhammel, *Transformation of the World*, p. 327, says that "the coming of the railroad—not only in the American West—destroyed the precarious balances already in existence."

16. Wooster, *The Military and Indian Policy*, p. 59.

17. *DU Evans Study Committee Report,* pp. 48-50.

18. Porter to Barlow, August 27, 1864, Barlow Collection.

19. Kenyon to Barlow, October 6, 1864, ibid.

20. Haire, "Diary,"

21. Beardsley, *Echoes from Peak and Plain*, p. 262.

22. Chivington to Simpson, March 9, 1865, Simpson Papers, LC.

23. Haynes, *History of the Methodist Episcopal Church in Omaha*, p. 44.

24. Marquette, *Nebraska Methodism*, pp. 57-58.

25. Dictation of Capt. D. H. Nichols, Bancroft Collection, University of Colorado, Boulder.

26. Reverend Thornton K. Tyson to Sarah M. Chivington, September 12, 1892, quoted in Cox-Paul, "Chivington," p. 134.

27. Maberley to Barlow, January 12, 1865, Barlow Collection.

28. *Atchison Daily Free Press*, June 26, 1866.

29. The Reverend Dr. Darius Salter, author of a forthcoming biography of Bishop Matthew Simpson, offered thoughtful advice on this evaluation.

30. Miyakawa, *Protestants and Pioneers*, pp. 52-58, contains an excellent summary of the procedures provided in the *Discipline* for both minor and major offenses. The weekly class meetings were the primary vehicle for discipline of laymen. James B. Finley, *Sketches of Western Methodism: Biographical, Historical and Miscellaneous.* Edited by W. P. Strickland (Cincinnati: Methodist Book Concern for the Author, 1854), p. 178.

31. Nelson A. Miles, *Personal Recollections* (Chicago: Werner Co., 1896), p. 139.

32. Dyer, *Snow-Shoe Itinerant*, pp. 182-183, 238.

33. Berkhofer, *Salvation and the Savage*, p. xviii.

34. Tinker, *Missionary Conquest*, pp 15-19.

35. *Methodist Quarterly Review*, 32 (1850): 49, quoted in Norwood, "Strangers in a Strange Land," p. 60.

36. Hall, *History of Colorado,* I, 350-351.

37. William McKinley, December 21, 1898, quoted in Stuart Creighton Miller, "Benevolent Assimilation:" *The American Conquest of the Philippines 1899-1903* (New Haven: Yale University Press, 1982), p. ii.

38. Nichols, *Lincoln and the Indians*, pp. 199-200.

39. Eastman, *Soul of the Indian*, pp. 5-6.

40. Thomas B. Marquis, editor, *Wooden Leg: A Warrior Who Fought Custer* (Lincoln: University of Nebraska Press, 1957), pp. 364-365.

41. Quoted in Nichols, *Lincoln and the Indians,* p. 200.

42. Roberts, "Sand Creek," pp. 720-733; Nichols, *Lincoln and the Indians,* pp. 201-209; Tinker, *Missionary Conquest,* pp. 15-18.

43. Octavio Paz (1967) quoted in Anthony J. Marsella, "Cultural

Aspects of Depressive Experience and Disorders," *Online Readings in Psychology and Culture*, 10 (2). http://dx.doi.org/10.9707/2307-0919.1081.

44. Jacob Needleman, *The American Soul: Rediscovering the Wisdom of the Founders* (New York: Tarcher, Putnam, 2003), p. 352.

45. Ibid., pp. 353-354.

46. *DRMN,* February 12, 1934.

47. George E. Tinker, "Redskin, Tanned Hide: A Book of Christian History Bound in the Flayed Skin of an American Indian: The Colonial Romance, christian Denial, and and the cleansing of a christian School of Theology," *Journal of Race, Ethnicity, and Religion*, 5 (October 2014): 1-43.

48. Jones to Harvier, July 1, 1974, Iliff Library Archives, Iliff School of Theology, Denver, CO. The letter is part of a complete file of correspondence among the various parties to the discussion of what to do with the book cover.

49. D. H. Lawrence, *Studies in Classic American Literature* (New York: Penguin Books, 1923), pp. 42-43.

50. Quoted in Norwood, "The Invisible American," p. 17.

51. Needleman, *American Soul*, p. 353.

52. Norwood, "The Invisible American," p. 24.

53. An interesting multi-disciplinary literature has emerged to explore ways to deal with historical trauma. A sample includes, Maria Yellow Horse Brave Heart, "The Return to the Sacred Path: Healing the Historical Trauma and Historical Unresolved Grief Response Among the Lakota Through a Psychoeducational Group Intervention," *Smith College Studies in Social Work*, 68 (1998): 287-305; Maria Yellow Horse Brave Heart and Lemyra M. DeBruym, "The American Indian Holocaust: Healing Historical Unresolved Grief, *American Indian and Alaska Native Mental Health Research*, 8 (1998): 56-78; Bridger Conley Zilkic and Samuel Totten: "Easier Said Than Done: The Challenges of Preventing and Responding to Genocide," *Century of Genocide: Critical Essays and Eyewitness Accounts*. Edited by Samuel Totten and William S. Parsons. Third Edition (New York: Routledge, 2009), pp. 609-636; Eduardo Duran, Bonnie Duran, Maria Yellow Horse Brave Heart, and Susan Yellow Horse-Davis, "Healing the American Indian Soul Wound," *International Handbook of Multigenerational Legacies of Trauma.* Edited by Yael Danieli (New York: Plenum, 1998), pp. 341-354; J. H. Elliott, "The Rediscovery of America," *New York Review of Books*, June 24, 1993, pp. 36-41; Joseph P. Gone, "Redressing First Nations Historical Trauma: Theorizing Mechanisms for Indigenous Culture as Mental Health Treatment," *Transcultural Psychiatry*, 50 (2013): 683-706; Joseph P. Gone, "Reconsidering American Indian Historical Trauma: Lessons from an Early Gros Ventre War Narrative," *Transcultural Psychiatry,* 51 (2014): 387-406; Les B. Whitbeck, Gary W. Adams, Dan R, Hoyt, and Xiaojin Chen, "Conceptualizing and Measuring Historical Trauma Among American Indian People," *American Journal of Community Psychology*, 33 (2004): 119-130; Richard White, "Morality and Mortality," *New Republic*, January 18, 1993, pp. 33-36; Michalinos Zimbylas, "Reclaiming Nostalgia in Educational Politics and Practice: Counter-Memory, Aporetic Mourning, and Critical Pedagogy," *Discourse: Studies in the Cultural Politics of Education*, 32 (2011), 641-655.

54. Hyde, *Life of Bent*, p. 248.

55. *Annual Report of the Commissioner of Indian Affairs, 1865,* pp. 218-223. See also Hatch, *Black Kettle,* pp. 197-204, and Powell, *People of the Sacred Mountain,* I, 396-403.

56. Samuel A. Kingman, "Diary of Samuel A. Kingman at Indian Treaty of 1865," *Kansas Historical Quarterly,* I (1932), 450.

57. Charles J. Kappler, *Indian Affairs: Laws and Treaties.* Two Volumes (Washington: Government Printing Office, 1904): II, 889-890.

58. See especially, Greene, *Washita*, pp. 166-167, concerning Black Kettle. Albert G. Boone, formerly the agent for the Cheyennes and Arapahos and long-time resident of the Arkansas Valley in Colorado Territory, wrote of Black Kettle's death. He said simply that Black Kettle "was a good man; he was my friend; he was murdered." General William S. Harney, one of the commissioners at the Little Arkansas, said of him, that he "was as good a friend of the United States as I am." Greene, at pp. 186-187 presents a convincing case that Black Kettle was not involved in the conflict that preceded the attack on the Cheyenne peacemaker's camp.

59. Carson and Bent to Pope, October 27, 1865, LR, DM, USAC, C-185 (Box 17), NARA, RG 393.

Photographs



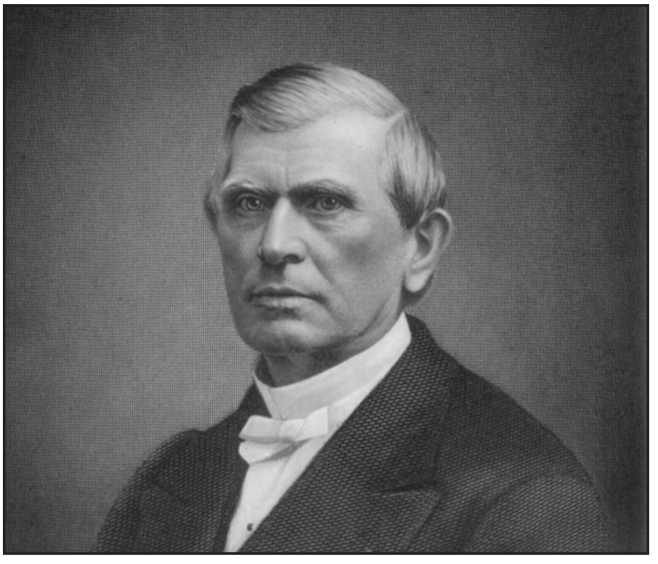
A romanticized view of John Wesley preaching to the Indians of Georgia during his brief mission to the colony. Note that by the time this romanticized image was prepared, his supposed congregation had become the universal "Indian" in the mold of the Plains tribes. **(General Commission on Archives and History of The United Methodist Church, Drew University, Madison, New Jersey**



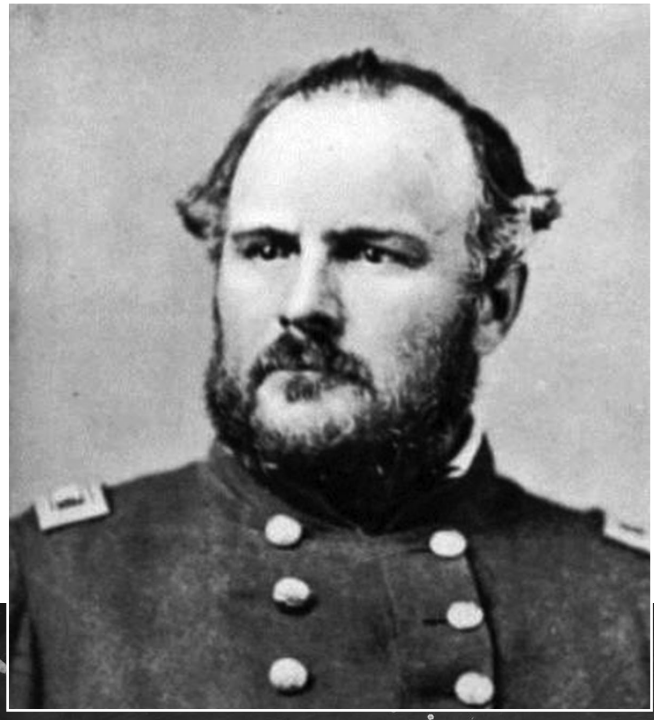
The Reverend John Milton Chivington. John Chivington was already an imposing figure in this 1850s image of him. **(Mazzulla Collection, Amon G. Carter Museum of Western Art, Fort Worth, Texas)**



John Evans. Physician, philanthropist, prominent Methodist layman who helped found Northwestern University and the University of Denver, railroad entrepreneur, Republican, and governor of Colorado, Evans was removed as governor for his part in the Sand Creek Massacre. **(History Colorado, Denver, Colorado)**



Bishop Matthew Simpson. Prominent bishop of the Methodist Episcopal Church, outspoken Methodist lobbyist, and friend of Abraham Lincoln, Simpson helped to reshape the Church by a more prominent role in politics. Although he was a close friend of Governor John Evans and worked to prevent Evans's removal as governor of Colorado in 1865, Simpson himself never publicly expressed himself on the subject of the Sand Creek Massacre. **(General Commission on Archives and History of The United Methodist Church, Drew University, Madison, New Jersey)**



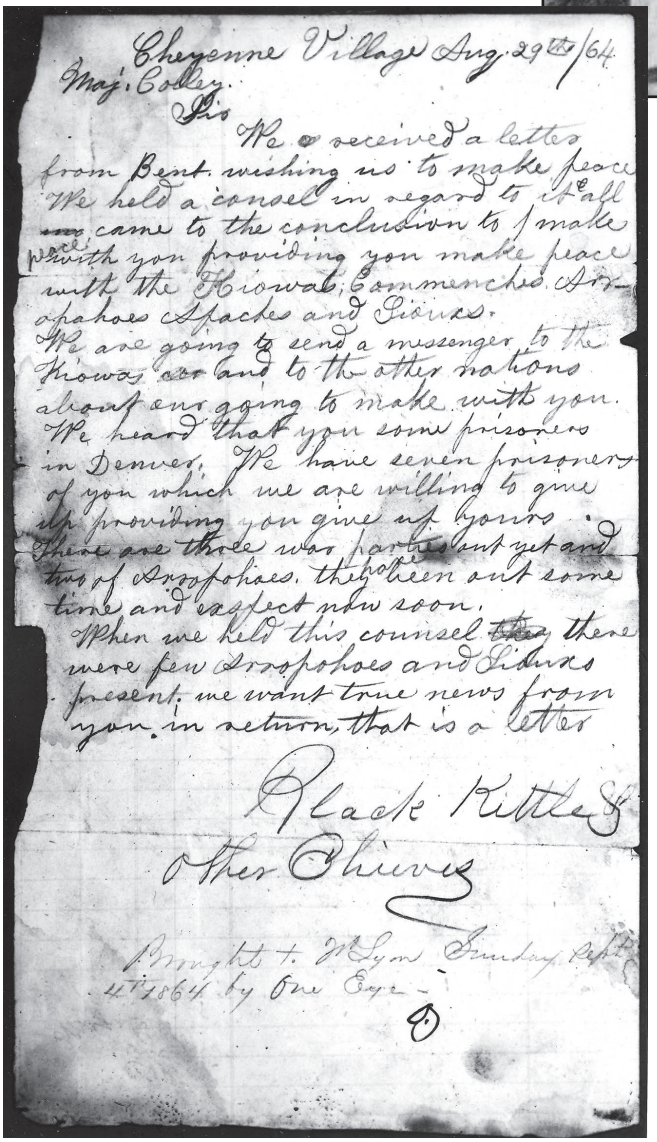
Colonel John M. Chivington. This photograph, taken in 1862 or 1863, shows the "fighting parson" in full military dress. **(History Colorado, Denver, Colorado)**



Cheyenne Delegation to Washington, 1863. This photograph was made in Leavenworth, Kansas, en route to Washington. Left to Right: Samuel G. Colley, Agent of the Upper Arkansas Indian Agency; Lean Bear (the most prominent and most photographed chief of the Cheyennes on the visit); War Bonnet (Council Chief); and Standing-in-the-Water (Soldier Chief). The council chiefs are identified by a single eagle feather in their hair, pointing to the right, and by the pipes and pipe bags they carry. Lean Bear was killed in the spring of 1864 while approaching Colorado troops to parley. Both War Bonnet and Standing-in-the Water were killed in the Sand Creek Massacre. **(William Blackmore Collection, Pl XXXVIII, Ethnography Department of the British Museum, London, England)**



Camp Weld Conference, 1864. This photo was taken at the Camp Weld Conference. The two men kneeling in front are Major Edward W. Wynkoop and Captain Silas S. Soule. The seated figures, left to right, are White Antelope, Bull Bear and Black Kettle (Cheyennes), Neva and Notanee (Arapahos). Standing, left to right, unidentified, unidentified, John Simpson Smith, Heaps of Buffalo and Bosse (Arapahos), Dexter Colley, unidentified. **(History Colorado, Denver, Colorado)**



Cheyenne Village Aug. 29th/64.

Maj. Colley.

Sir

We received a letter from Bent wishing us to make peace. We held a council in regard to it & all came to the conclusion to make peace with you providing you make peace with the Kiowas, Commenches, Arapahoes, Apaches and Sioux.

We are going to send a messenger to the Kiowas and to the other nations about ours going to make with you.

We heard that you some prisoners in Denver. We have seven prisoners of you which we are willing to give up providing you give up ours.

There are three war parties out yet and two of Arapahoes. they have been out some time and expect now soon.

When we held this council there were few Arapahoes and Sioux present. we want true news from you in return, that is a letter

Black Kettle &
other Chiefs

Brought to Ft Lyon Sunday Sept 4th 1864 by One Eye & Minimic

Message from Black Kettle and other "chieves." This is one of two copies of the Cheyennes' written overture for peace in August, 1864. It was delivered to Fort Lyon by One Eye and Minimic on September 4, 1864, and led directly to the Camp Weld Conference. **(The Colorado College Library Colorado Room, Colorado Springs, Colorado)**

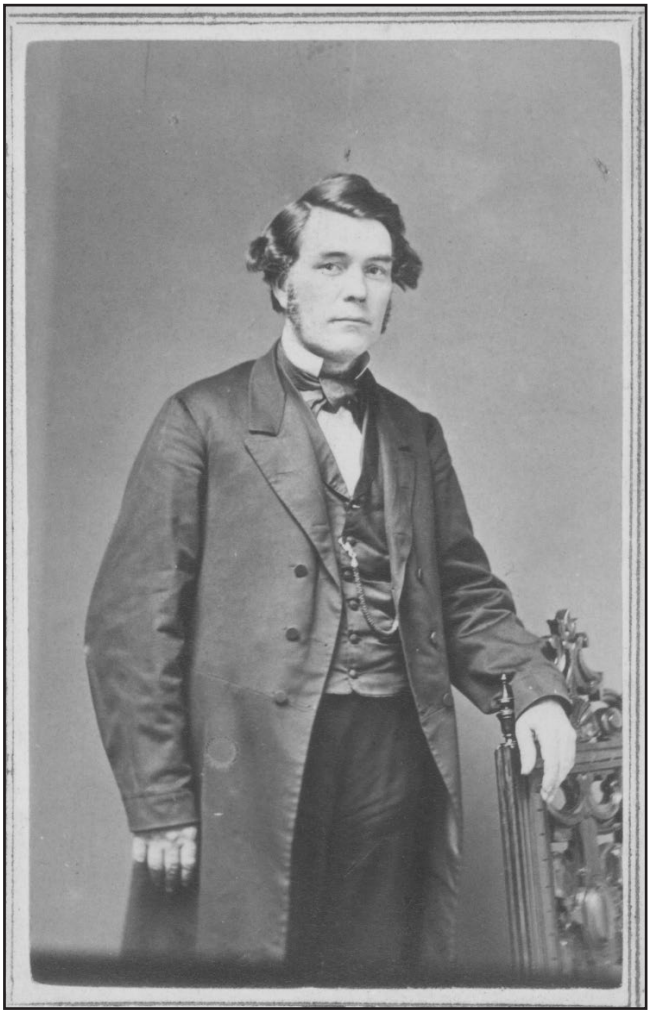


Colorado Conference, 1865. This photograph, misdated 1866, was taken at the end of the annual conference in Denver in 1865 at the suggestion of the Reverend John L. Dyer. Seated left to right are Oliver A. Willard, John L. Dyer, Bishop Calvin Kingsley (who presided over the 1865 Conference), and Charles King. Standing left to right are C. H. Kirkbride, George Richardson, William Ames, W. W. Baldwin, B. T. Vincent, John Gilliland, and O. P. McMains. **(Archives of the Rocky Mountain Conference, The United Methodist Church, Iliff School of Theology, Denver, Colorado)**



"Minnie Tappan." One of three children taken to Denver after Sand Creek and publicly displayed as trophies of the fight. Two of the children were Cheyenne and sisters, one of whom apparently died. The third child was an Arapaho boy. The older girl, pictured here, was baptized "Minnie Haha" at St. Paul's Episcopal Church in Central City, Colorado, on December 24, 1866. She was later taken east to Boston by Samuel F. Tappan, who had presided over the military commission that investigated the Sand Creek Massacre. Tappan was a member of the Peace Commission of 1867-68 and later a prominent Indian reformer and spiritualist. Minnie died of tuberculosis at the age of sixteen while a student at Howard University in Washington, D. C. **(Tom Meier Collection)**

Bishop Calvin Kingsley. Kingsley was unsympathetic to the Indians. He wrote about the West, but focused on its economic future and the importance of the railroads. **(General Commission on Archives and History of The United Methodist Church, Drew University, Madison, New Jersey)**





Sand Creek Massacre National Historic Site. (National Park Service)

DAILY CHRISTIAN ADVOCATE



VOLUME 2, SECTION 4
STANDING COMMITTEE ON CENTRAL CONFERENCE MATTERS
DRAFT OF A GLOBAL OR *GENERAL BOOK OF DISCIPLINE*
PART VI, CHAPTERS 1-4 AND 6

Authorized by the Commission on the General Conference.
Printed and distributed by The United Methodist Publishing House.

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Standing Committee on Central Conference Matters
Draft of a Global or *General Book of Discipline*, Part VI, Chapters 1-4 and 6

Living into the Worldwide Nature of The United Methodist Church

As United Methodists we stand together to live into our call as God's church in 2016 and into the future. Our focus on the missional commitment of the Church to make disciples of Jesus Christ for the transformation of the world is not merely aspirational. It is a vision into which we are already living. Today we find ourselves as a church serving on many continents, in many countries, speaking different languages, and shaped by different cultures. We receive this diversity as a precious gift from God who is committed to us in covenant. As Methodists we have responded to this covenant by committing ourselves to Christ and to each other. We want to be one church and consider it to be the will of the One who has brought us together. However, our current structure does not support where we have come to be and where God's vision is yet to guide us. We have moved through God's mission into connections in many places of the world on four continents with millions of new members who are steeped in the Wesleyan tradition. This growth is not one of our own making, but is a gift from God, drawing us into fellowship as at Pentecost. There the difference between Jew and Gentile, slave and free, male and female, was shown to be unimportant in following Jesus in God's eyes, and so today is the difference between Congolese and American, German and Filipino, Korean and Russian. None of our human-made categories, borders, or national labels should stand to separate us from the unity we share as United Methodists. Living into the promises of God demands us all to be forthright as we willingly and openly receive this gift, trusting in what God is doing with the body around the world called The United Methodist Church.

As United Methodists we have to consider this gift of God and respond in a way that does not quench the spirit but is helpful to the Church as a whole. Many parts of the present *Book of Discipline* (*BOD*) are not applicable to churches that serve in manifold ways in different nations, using different languages, under different state constitutions and legal systems. In many cases, central conferences have to adapt the *BOD* or take action that is outside the boundaries of the *BOD* in order to fulfill God's call. This has led to different local practices in organizing the work and ministry of the church.

Very often the reception process in different language groups and countries is much slower than the pace of change in General Conference. The reality is that many parts of the *BOD* apply only to the United States and are unnecessary to God's work in some parts of the world. In order to support the answer to God's call, it is essential that we remain mindful of the missional focus of making disciples wherever our brothers and sisters find themselves working to build the Kingdom.

As a church we need to respond to this reality and bring life to our tradition by concentrating on the essentials of our Covenant [*BOD* ¶ 125]. Therefore, we feel that we must contemplate what is crucial for our Covenant and structural unity. This shall be presented to the Church as the heart of our tradition and church, as together we follow the call of Jesus Christ.

Beyond this there are rules, articles, and legislation that may differ on the level of central, jurisdictional, and annual conferences. We call on General Conference and the whole Church to listen to these needs and to take appropriate action to allow the Church in different places to do effective and helpful ministry throughout the world in different forms, according to the local needs.

Proposed Draft

The Standing Committee on Central Conference Matters ("Standing Committee") has concentrated its work on Part VI of the *Book of Discipline,* Chapters 1 (The Local Church), 2 (The Ministry of the Ordained), 3 (The Superintendency), 4 (The Conferences), and 6 (Church Property). These chapters are most directly related to organizing the ongoing ministry in central conferences. The result of this work is the proposed **Draft of a *General Book of Discipline,* Part VI, Chapters 1-4 and 6.** It is called hereafter a *General Book of Discipline*.

Explanations to the Proposed Draft

This draft proposes a much more concise Part VI on Organization and Administration, limited to essentials that are applicable worldwide. The aim has been to establish a much shorter, more easily understandable and translatable *General Book of Discipline.* Therefore, material may have been rearranged, reordered, and revised. In aiming at essentials for a worldwide church, some sections are still more detailed (e.g., in the chapter on the Ministry of the Ordained) while others are more concentrated on the necessary essentials.

If such a draft contains what is essential and applicable worldwide, it will not need many revisions every four years (including translation of the revisions into hundreds of languages used in annual conferences all over the world), nor will it need to have organizational details added to it every four years for fixing local or regional problems. Therefore this draft is presented with the hope that it enhances the mission of the Church in a long-term, sustainable way and that it empowers the different regions in the world to be better equipped for making disciples of Jesus Christ for the transformation of the world, all to the glory of God.

Important Elements in the Presentation of This Draft of Part VI, Chapters 1-4 and 6

- This draft is based on *Part I. The Constitution* and does not propose structural changes for The UMC in the US, nor is it accompanied by any constitutional amendments.
- This draft is based on *Part V. Social Principles,* and on provisions of the *BOD* 2012*,* Part VI, regarding standards for clergy related to human sexuality and unauthorized conduct, and leaves any decisions on these matters in the authority of General Conference.
- This draft is based on the mandate given to the Standing Committee in *BOD* 2012, ¶ 101, and presents what is "distinctively connectional" and not adaptable by central conferences as to Part VI, Chapters 1-4 and 6 of *BOD* 2012.
- Footnote references to Judicial Council decisions are not yet updated and need to be added at a later time.
- At the end of each paragraph, the new numbering is followed by "=" and a reference to the source in *BOD* 2012 for said paragraph and its sub-paragraphs. The sign "=" does not mean an exact quote and may include revisions, deletions, or additions to the indicated reference in the *BOD* 2012 in order to reflect its worldwide application, consistency, and a better flow of the text.
- This draft is presented as a cleaned-up text and not as a redline edition. As presented, it facilitates a more easily readable flow, a better understanding of the entirety of what is considered as distinctively connectional, and a more coherent evaluation of its usefulness for the worldwide diverse ministry settings.
- In addition to this draft, there are elements in the present *Book of Discipline* that are needed for the work of General Conference, are not adaptable by central conferences, but are very detailed provisions that may easily need to change every four years. At present, such elements are compiled in an appendix called *General Conference Regulations* ("GC-R"). The draft of a *General Book of Discipline* makes explicit reference to the appendix as "GC-R", with identical paragraph numbers preceded by "GC-R". As work will continue on *BOD* 2012, Part VI, Chapters 5 and 7, more material may be lodged in such a document of *General Conference Regulations*.

General Book of Discipline—Non-Disciplinary Petition to the 2016 General Conference

A Non-Disciplinary petition to the 2016 General Conference will ask for affirmation of the direction taken thus far by the Standing Committee and for a consultation in all annual conferences worldwide, with feedback from the annual conferences until the end of 2017 [petition # 60277, *ADCA*, p. 465].

Questions for the feedback will be:

1. What is essential for the worldwide connection of The UMC that is missing in this draft?
2. Where is this draft too detailed and in need of further prioritization of that which is truly essential?
3. What inconsistencies or inaccuracies are found in the draft and are thus in need of correction?

As we present this draft to the 2016 General Conference, we do so with thanks to the Committee on Faith and Order, the Office of Christian Unity and Interreligious Relationships, the General Council on Finance and Administration, and many others who worked in excellent collaboration with the Task Group of the Standing Committee on Central Conference Matters in coming so far on this journey as a worldwide connection.

May God's Holy Spirit guide us all on our journey as a connectional people.

July 30, 2015

Bishop Patrick Streiff, chairperson of the Standing Committee on Central Conference Matters

Draft of a *General Book of Discipline*, based on *The Book of Discipline*, 2012

Part VI
Organization and Administration

Chapter One

The Local Church

Section I. The Church and Pastoral Charge

¶ 201. *Definition of a Local Church*—The local church is a community of true believers under the Lordship of Christ. It is the redemptive fellowship in which the Word of God is preached by persons divinely called and the sacraments are duly administered according to Christ's own appointment. Under the discipline of the Holy Spirit, the church exists for the maintenance of worship, the edification of believers, and the redemption of the world.

¶ 201 = 201

¶ 202. *The Function of the Local Church*—The church of Jesus Christ exists in and for the world. It is primarily at the level of the charge consisting of one or more local churches that the church encounters the world. The local church is a strategic base from which Christians move out to society. The function of the local church, under the guidance of the Holy Spirit, is to help people to accept and confess Jesus Christ as Lord and Savior and to live their daily lives in light of their relationship with God. Therefore, the local church is to minister to persons in the community where the church is located, to provide appropriate training and nurture to all, to cooperate in ministry with other local churches, to defend God's creation and live as an ecologically responsible community, and to participate in the worldwide mission of the church.

¶ 202 = 202

¶ 203. *Relation to the Wider Church*—The local church is a connectional society of persons who have been baptized, have professed their faith in Christ, and have assumed the vows of membership in The United Methodist Church. They gather in fellowship to hear the Word of God, receive the sacraments, praise and worship the triune God, and carry forward the work that Christ has committed to his church. Such a society of believers, being within The United Methodist Church and subject to its Discipline, is also an inherent part of the church universal, which is composed of all who accept Jesus Christ as Lord and Savior, and which in the Apostles' Creed we declare to be the holy catholic church.

¶ 203=203

¶ 204. *Responsibility for Members*—Each local church has a definite evangelistic, nurture, and witness responsibility for its members and the surrounding area and a missional outreach responsibility to the local and global community. It is responsible for ministering to all its members, wherever they live, and for persons who choose it as their church.

¶ 204=204

¶ 205. *Definition of a Pastoral Charge*—1. A pastoral charge shall consist of one or more churches that are organized under and subject to the *Discipline* of The United Methodist Church, with a charge conference, and to which an ordained or licensed clergy is or may be duly appointed or appointable as pastor in charge or co-pastor. Where co-pastors are appointed, the bishop may designate for administrative purposes one as pastor in charge.

2. A layperson assigned by the bishop has the same duties and responsibilities as a clergy member apart from sacramental ministry. The layperson assigned is also accountable to a district superintendent and to the policies and procedures of the annual conference where assigned.

¶ 205.1=205.1; 205.2=205.4

Section II. Church Membership

Section II = Section V

¶ 206. *Eligibility*—The United Methodist Church is a part of the holy catholic (universal) church, as we confess in the Apostles' Creed. All people may attend its worship services, participate in its programs, receive the sacraments and become members in any local church in the connection (¶ 4).

¶ 206=214

¶ 207. *Definition of Membership*—The membership of a local United Methodist church shall include all people who have been baptized and all people who have professed their faith.

1. The baptized membership of a local United Methodist church shall include all baptized people who have received Christian baptism in the local congregation or

elsewhere, or whose membership has been transferred to the local United Methodist church subsequent to baptism in some other congregation.

2. The professing membership of a local United Methodist church shall include all baptized people who have come into membership by profession of faith through appropriate services of the baptismal covenant in the ritual or by transfer from other churches.

3. For statistical purposes, church membership is equated to the number of people listed on the roll of professing members.

4. All baptized or professing members of any local United Methodist church are members of the worldwide United Methodist connection and members of the church universal.

¶ 207.1-4=215.1-4

¶ 208. *Baptismal Covenant*—1. Christ constitutes the church as his body by the power of the Holy Spirit (1 Corinthians 12:13, 27). The church draws new people into itself as it seeks to remain faithful to its commission to proclaim and exemplify the gospel. Baptism is the sacrament of initiation and incorporation into the body of Christ. After baptism, the church provides the nurture that makes possible a comprehensive and lifelong process of growing in grace.

Becoming a professing member requires the answer of faith of the baptized person made visible in a service of profession of Christian faith and confirmation using the vows of the baptismal covenant. In the case of persons whose disabilities prevent them from reciting the vows, their legal guardian[s], themselves members in full covenant relationship with God and the Church, the community of faith, may recite the appropriate vows on their behalf.

a) Baptized infants and children are to be instructed and nurtured in the meaning of the faith, the rights and responsibilities of their baptism, and spiritual and moral formation. Using the services of the baptismal covenant, youth will profess their faith, commit themselves to a life of discipleship, and be confirmed. Confirmation is both a human act of commitment and the gracious action of the Holy Spirit strengthening and empowering discipleship.

b) Youth and adults who have not been baptized and who are seeking to be saved from their sins and profess Jesus Christ as their Lord and Savior are proper candidates for baptism in The United Methodist Church. It is the duty of the congregation, led by the pastor, to instruct them in the meaning of baptism, in the meaning of the Christian faith, and in the history, organization, and teachings of The United Methodist Church. After the completion of the period of nurture and instruction, the sponsor(s) and pastor shall bring the candidates before the congregation and administer the services of Baptismal Covenant, in which people are baptized, confirmed, and received into the Church.

2. *a)* Formation in the baptismal covenant and in the call to ministry in daily life is a lifelong process and is carried on through all the activities that have educational value. The pastor gives specific leadership that prepares youth for their profession of faith and commitment to discipleship and for the Holy Spirit's action confirming them in their faith and empowering their discipleship. This preparation focuses attention upon the meaning of discipleship and the need for members to be in mission in all of life's relationships.

b) There are many occasions as people mature in the faith when the Holy Spirit's confirming action may be celebrated, such as in the reaffirmation of the baptismal covenant or other services related to life passages. Unlike baptism, which is a once-made covenant and can only be reaffirmed and not repeated, confirmation is a dynamic action of the Holy Spirit that can be repeated.

3. Preparation for the experience of profession of faith and confirmation shall be provided for all people, including adults.

¶ 208.1=216.1+214; 208.2-3=216.2-3

¶ 209. *Professing Membership Vows*—When persons unite as professing members with a local United Methodist church, they profess their faith in God, the Father Almighty, maker of heaven and earth; in Jesus Christ his only Son; and in the Holy Spirit. Thus, they make known their desire to live their daily lives as disciples of Jesus Christ. They covenant together with God and with the members of the local church to keep the vows which are a part of the order of confirmation and reception into the Church:

1. To renounce the spiritual forces of wickedness, reject the evil powers of the world, and repent of their sin;

2. To accept the freedom and power God gives them to resist evil, injustice, and oppression;

3. To confess Jesus Christ as Savior, put their whole trust in his grace, and promise to serve him as their Lord;

4. To remain faithful members of Christ's holy church and serve as Christ's representatives in the world;

5. To be loyal to Christ through The United Methodist Church and do all in their power to strengthen its ministries;

6. To faithfully participate in its ministries by their prayers, their presence, their gifts, their service, and their witness;

7. To receive and profess the Christian faith as contained in the Scriptures of the Old and New Testaments.

¶ 209.1-7=217.1-7

¶ 210. *Growth in Faithful Discipleship*—Faithful membership in the local church is essential for personal growth and for developing a deeper commitment to the will and grace of God. As members involve themselves in private and public prayer, worship, the sacraments, study, Christian action, systematic giving, and holy discipline, they grow in their appreciation of Christ, understanding of God at work in history and the natural order, and an understanding of themselves.

¶ 210=218

¶ 211. *Mutual Responsibility*—Faithful discipleship includes the obligation to participate in the corporate life of the congregation with fellow members of the body of Christ. A member is bound in sacred covenant to shoulder the burdens, share the risks, and celebrate the joys of fellow members. A Christian is called to speak the truth in love, always ready to confront conflict in the spirit of forgiveness and reconciliation.

¶ 211=219

¶ 212. *The Call to Ministry of All the Baptized*—All members of Christ's universal church are called to share in the ministry which is committed to the whole church of Jesus Christ. Therefore, each member of The United Methodist Church is to be a servant of Christ on mission in the local and worldwide community. This servanthood is performed in family life, daily work, recreation and social activities, responsible citizenship, the stewardship of property and accumulated resources, the issues of corporate life, and all attitudes toward other persons. Members are to engage in disciplined covenant, or class meetings to foster their missional involvement and to witness for Christ, serving as a living example in society while addressing injustice and suffering in the world and taking action which helps exemplify the hope and promise of Christ.

¶ 212=220

¶ 213. *Accountability*—1. All members are to be held accountable for faithfulness to their covenant of baptism.

2. If a baptized member neglects faithfulness and discipline in terms of the baptismal covenant, every means of encouraging that member to return and of nurturing him or her to assume the vows of professing membership should be made.

3. If a professing member should be accused of violating the covenant and failing to keep the confirmation vows, then it is the responsibility of the local church, working through its pastor and its units, to minister to that member in compliance with the provisions of ¶ 220 in an effort to enable the member to faithfully perform the vows and covenant of membership.

¶ 213.1-3=221.1-3

¶ 214. *Transfer from Other Denominations*—A member in good standing in any Christian denomination who has been baptized and who desires to unite with The United Methodist Church shall be received as either a baptized or a professing member. Such a person may be received as a baptized member by a proper certificate of transfer from that person's former church or some certification of Christian baptism and as a professing member upon taking vows declaring the Christian faith through appropriate services of the baptismal covenant in our ritual. In baptism, water is administered in the name of the Triune God by an authorized person. The pastor will report to the sending church the date of reception of such a member. It is recommended that instruction in the faith, ministry, and polity of the Church be provided for all such persons. Persons received from churches that do not issue certificates of transfer or letters of recommendation shall be listed as "Received From Other Denominations."

¶ 214=225

¶ 215. *Affiliate and Associate Membership*—1. A professing member of The United Methodist Church, of an affiliated autonomous Methodist or united church, or of a Methodist church that has a concordat agreement with The United Methodist Church, who resides for an extended period in a city or community at a distance from the member's home church, may on request be enrolled as an affiliate member of a United Methodist church located in the vicinity of the temporary residence. The home pastor shall be notified of the affiliate membership. Such membership entitles the person to the fellowship of that church, to its pastoral care and oversight, and to participation in its activities, including the holding of office; except such as would allow one to vote in a United Methodist body other than the local church. However, that person is counted and reported as a professing member of the home church only.

2. A member of another denomination may become an associate member under the same conditions, but may not become a voting member of the church council.

3. Affiliate or associate relationship may be terminated at the discretion of the United Methodist church in which the affiliate or associate membership is held whenever the affiliate or associate member shall move from the vicinity of the United Methodist church in which the affiliate or associate membership is held.

¶ 215.1-3=227

¶ **216.** *Membership Records*—Each local church shall accurately maintain:

1. Membership records for each baptized or professing member including:

a) the person's name, date of birth, address, place of birth, date of baptism, officiating pastor, and sponsors;

b) date of confirmation/profession of faith, officiating pastor, and sponsors;

c) if transferred from another church, date of reception, sending church, and receiving pastor;

d) if transferred to another church, date of transfer, receiving church, and address of receiving church;

e) date of removal or withdrawal and reason;

f) date of restoration of professing membership and officiating pastor;

g) date of death, date and place of funeral/memorial, place of burial, and officiating pastor.

2. *Constituency Roll*, containing the names and addresses of such persons as are not members of the church concerned, including unbaptized children, youth, and adults whose names are not on the membership record, and other nonmembers for whom the local church has pastoral responsibility.

3. *Affiliate Membership Roll.*

4. *Associate Membership Roll.*

5. In the case of a union or federated church with another denomination, the governing body of such a church may report an equal share of the total membership to each judicatory, and such membership shall be published in the minutes of each church, with a note to the effect that the report is that of a union or federated church, and with an indication of the total actual membership.

¶ 216.1=230.1; 216.2-5=230.3-6

¶ **217.** *Annual Membership Report and Audit*—The pastor shall report to the charge conference annually the names of persons received into the membership of the church or churches of the pastoral charge and the names of persons removed since the last charge conference, indicating how each was received or removed. The church council shall appoint a committee to audit the membership record, submitting the report annually to the charge conference. In central conferences, the membership records in each local church shall be according to a common format prepared by the General Council on Finance and Administration in cooperation with the central conferences.

¶ 217=231+233

Section III. Care of Members

Section III = new Section

¶ **218.** *Care of Children and Youth*—1. Because the redeeming love of God revealed in Jesus Christ extends to all persons, and because Jesus explicitly included the children in his kingdom, it is the responsibility of the pastor of each charge to counsel Christian parents or guardians in the meaning of baptism for children and youth of all ages and of the significance of the vows for themselves and the congregation. This includes active participation in the life of faith in the congregation to prepare everyone for lifelong membership in Christ's Church. At least one parent or guardian shall be a member of a Christian church; or sponsor(s) or godparent(s) who are members renewing their own baptismal vows. All members of the congregation likewise will assist and encourage the nurture of each child or youth.

2. The pastor of the church shall, at the time of administering the sacrament of baptism, furnish the parent(s), guardian(s), sponsor(s), or godparent(s) of the child who is baptized with a certificate of baptism, which also clearly states that the child is now a baptized member in The United Methodist Church. Appropriate records of the sacrament of baptism shall be maintained and kept at the local church or another appropriate location.

3. The membership record shall be regularly reviewed to identify those who have not become professing members, for purposes of nurturing them toward profession of faith.

¶ 218.1=226.1; 218.2=226.2a+b; 218.3=226.3

¶ **219.** *Care of Members*—1. The local church shall endeavor to enlist each member in activities for spiritual growth and in participation in the services and ministries of the Church and its organizations. It is the duty of the pastor and of the members of the church council by regular visitation, care, and spiritual oversight to provide necessary activities and opportunities for spiritual growth through individual and family worship and individual and group study to connect faith and daily living, and continually to aid the members to keep their vows to uphold the Church by attendance, prayers, gifts, service, and witness. The Church has a moral and spiritual obligation to nurture its nonparticipating and indifferent members and to lead them into an active church relationship.

2. The pastor in cooperation with the church council may arrange the membership in groups—with a leader for each group—designed to involve the membership of the Church in its ministry to the community. Such groups may be especially helpful in evangelistic outreach by contacting newcomers and unreached persons, by visitation, by mobilizing neighbors to meet social issues in the community, by responding to personal and family crises, by holding prayer meetings in the homes, by distributing Christian literature, and by other means.

¶ 219.1=228.1; 219.2=228.2a

¶ 220. *Review in Case of Neglect*—While primary responsibility and initiative rests with each professing member to faithfully perform the vows of the baptismal covenant that have been solemnly assumed, if the member should be neglectful of that responsibility, these procedures shall be followed:

1. Membership records are reviewed regarding the active participation of all professing members residing in the community. Inactive members are requested to do one of four things:

a) reaffirm the baptismal vows and return to living in the community of the baptismal covenant in the church where the member's name is recorded,

b) request transfer to another United Methodist church where the member will return to living in the community of the baptismal covenant,

c) arrange transfer to a particular church of another denomination, or

d) request withdrawal.

2. If a professing member whose address is known is residing outside the community and is not participating in the worship or activity of the church, the directives to encourage a transfer of the member shall be followed or that member may request in writing that the name be removed from the roll of professing members.

3. If the address of a professing member is no longer known to the pastor, every effort shall be made to locate the member. If the member can be located, the directives of either §1 or §2 above shall be followed.

4. If the directives of §1, §2, or §3 above have been followed over a period of two years without success, the member's name may be removed as a professing member by vote of the charge conference on recommendation of the pastor. On the membership record there shall be entered after the name: "Removed by Charge Conference Action"; and if the action is on the basis of §3 above, there shall be added: "Reason: Address Unknown." The record shall be retained in order that upon reaffirmation of the baptismal covenant the person may be restored as a member. Should a transfer of membership be requested, the pastor may, after consultation with the person, issue the certificate of transfer.

¶ 220.1-4=228.2b(1)-(4)

¶ 221. *Transfer to Other United Methodist Churches*—When a pastor receives a request for a transfer of membership from a member or from the pastor of another United Methodist church or a district superintendent, that pastor shall send the proper certificate directly to the pastor to which the member is transferring, or if there is no pastor, to the district superintendent. On receipt of such a certificate of transfer, the pastor or district superintendent shall enroll the name of the person so transferring after public reception in a regular service of worship, or if circumstances demand, public announcement in such a service. The pastor of the church issuing the certificate shall then be notified, whereupon said pastor shall remove the member from the roll.

¶ 221=239

¶ 222. *Transfer to Other Denominations*—A pastor, upon receiving a request from a member to transfer to a church of another denomination, or upon receiving such request from a pastor or duly authorized official of another denomination, shall (with the approval of the member) issue a certificate of transfer and, upon receiving confirmation of the member's reception into another congregation, shall properly record the transfer of such person on the membership record of the local church.

¶ 222=240

¶ 223. *Withdrawal Without Notice*—If a pastor is informed that a member has without notice united with a church of another denomination, the pastor shall make diligent inquiry and, if the report is confirmed, shall enter "Withdrawn" after the person's name on the membership roll and shall report the same to the next charge conference.

¶ 223=241

¶ 224. *Restoration of Professing Membership*—1. A person whose name has been removed from professing membership by withdrawal, or action by charge conference, or trial court, may ask to be restored to membership in the local church.

2. A person whose membership was recorded as having been withdrawn, for any voluntary reason, may be restored to professing membership by reaffirmation of the baptismal vows and become a professing member.

3. A person who withdrew under charges or was removed by trial court may ask to return to the church. Upon evidence of a renewed life, approval of the charge conference, and reaffirmation of the baptismal vows, the person may be restored to professing membership.

¶ 224.1+2=242.1+2; 224.3=242.5

Section IV. Organization of the Local Church

Section IV = Section VI (partly)

¶ 225. *Primary Tasks*—The local church is organized so that it can pursue its primary task and mission in the context of its own community—reaching out and receiving with joy all who will respond; encouraging

people in their relationship with God and inviting them to commitment to God's love in Jesus Christ; providing opportunities for them to seek strengthening and growth in spiritual formation; and supporting them to live lovingly and justly in the power of the Holy Spirit as faithful disciples.

In carrying out its primary task, the local church shall be organized so that adequate provision is made for these basic responsibilities:

a) planning and implementing a program of nurture, outreach, and witness for persons and families within and without the congregation;

b) providing for effective pastoral and lay leadership;

c) providing for financial support, physical facilities, and the legal obligations of the church;

d) utilizing the appropriate relationships and resources of the district and annual conference;

e) providing for the proper creation, maintenance, and disposition of documentary record material of the local church; and

f) seeking inclusiveness in all aspects of its life.

¶ 225=243

¶ 226. *Organization*—The basic organizational plan for the local church shall include provision for the following units: a charge conference, a church council, a committee on nominations and leadership development, a committee on pastor-parish relations, a committee on finance, a board of trustees, and such other elected leaders, commissions, councils, committees, and task forces as the charge conference may determine. Every local church shall develop a plan for organizing its administrative and programmatic responsibilities.

1. The church council and all other administrative and programmatic structures of the local church shall be amenable to the charge conference. The church council shall function as the executive entity of the charge conference.

2. When circumstances so require, the charge conference may, in consultation with and upon the approval of the district superintendent, modify the organizational plans herein set forth, provided that the provisions of ¶ 225 are observed.

3. Members of the church council or alternative structure shall be persons of genuine Christian character who love the church, are morally disciplined, are committed to the mandate of inclusiveness in the life of the church, are loyal to the ethical standards of The United Methodist Church set forth in the Social Principles, and are competent to administer its affairs. It shall include youth and young adult members chosen according to the same standards as adults. All persons with vote shall be members of the local church, except where central conference legislation provides otherwise. The pastor shall be the administrative officer and, as such, shall be an ex officio member of all conferences, boards, councils, commissions, committees, and task forces, unless otherwise restricted by the *Discipline*.

4. Central conferences may establish provisions for ministry groups, units, or institutional work on the level of the local church as it best serves the mission of the church, or delegate such authority to their respective annual conferences.

Such provisions may include the process for organizing a new church or a new charge, provided that the organizing of a new local church within a charge shall be subject at least to the agreement of the superintendent and of said charge conference, and that the organizing of a new charge shall be subject at least to the agreement of the cabinet of the annual conference.

¶ 226.Intro+1=244Intro+1; 226.2=247.2; 226.3=244.3; 226.4=255+259

Section V. The Charge Conference

Section V = Section VI (partly)

¶ 227. *General Provisions*—1. Within the pastoral charge the basic unit in the connectional system of The United Methodist Church is the charge conference. The charge conference shall therefore be organized from the church or churches in every pastoral charge as set forth in the Constitution (¶ 43). It shall meet at least annually.

2. The membership of the charge conference shall be all members of the church council or other appropriate body, together with retired ordained clergy who elect to hold their membership in said charge conference and any others as may be designated in the *Discipline*, and other persons as elected by the charge conference. If more than one church is on the pastoral charge, all members of each church council shall be members of the charge conference.

3. The district superintendent shall fix the time of meetings of the charge conference. The charge conference shall determine the place of meeting.

4. The district superintendent shall preside at the meetings of the charge conference or may designate an elder to preside.

5. The members present and voting at any duly announced meeting shall constitute a quorum.

6. Special sessions may be called by the district superintendent after consultation with the pastor of the charge. The purpose of such special session shall be stated in the call, and only such business shall be transacted as is in harmony with the purposes stated in the call. Any such

special session of the charge conference may be convened as a church conference (¶ 229).

7. Notice of time and place of a regular or special session of the charge conference shall be given at least ten days in advance.

8. A joint charge conference for two or more pastoral charges may be held at the same time and place, as the district superintendent may determine.

¶ 227.1+2=246.1+2; 227.3-7=246.4-8; 227.8=246.10

¶ 228. *Powers and Duties*—1. The charge conference shall be the connecting link between the local church and the general Church and shall have oversight of the church council(s).

2. The primary responsibilities of the charge conference in the annual meeting shall be to review and evaluate the total mission and ministry of the church (¶¶ 120-124), receive reports, and adopt objectives and goals recommended by the church council that are in keeping with the objectives of The United Methodist Church. The charge conference receives the report of the pastor in charge.

3. The charge conference recording secretary shall keep an accurate record of the proceedings, and with the presiding officer, shall sign the minutes. A copy of the minutes shall be provided for the district superintendent, and a permanent copy shall be retained for church files.

4. The charge conference shall examine and recommend to the Board of Ordained Ministry, faithfully adhering to the provisions of ¶ 308.1, candidates for licensed or ordained ministry.

5. The charge conference shall examine and recommend, faithfully adhering to the provisions of ¶ 310, renewal of candidates for the ordained ministry.

6. The charge conference shall inquire annually into the gifts, labors, and usefulness of persons in specific lay servant ministries (¶ 236) and recommend persons who have met the standards set forth for such ministries.

7. The charge conference is responsible to fulfill the apportionment according to the rules set by the annual conference and the general Church. Payment of these apportionments by local churches is the first benevolent responsibility of the church.

8. The charge conference shall receive and act on the annual report from the pastor concerning the membership.

9. In those instances where there are two or more local churches on a pastoral charge, the charge conference may provide for a charge or local church council, a charge-wide or local church treasurer, and such other officers, commissions, committees, and task groups as necessary to carry on the work of the charge.

10. The charge conference shall promote awareness of and concurrence with policies relative to Socially Responsible Investments (¶ 717), the Social Principles (¶¶ 160-166), and *The Book of Resolutions of The United Methodist Church.*

11. If any charge conference initiates, joins, monitors, or terminates a boycott, the guidelines in the *Book of Resolutions* should be followed. The General Conference is the only body that can initiate, empower, or join a boycott in the name of The United Methodist Church.

12. The charge conference shall have such other duties and responsibilities as the General Conference, central conference, or annual conference may duly commit to it.

¶ 228.1=247.1; 228.2-3=247.3-4; 228.4-5=247.8-9; 228.6=247.11; 228.7-8=247.14-15; 228.9=247.17; 228.10-11=247.20-21; 228.12=247.23

¶ 229. *The Church Conference*—To encourage broader participation by members of the church, the charge conference may be convened as a church conference, extending the vote to all professing members of the local church present at such meetings, subject to the authorization of the district superintendent.

¶ 229=248

¶ 230. *Elections*—The charge conference, or church conference authorized by the district superintendent, shall elect upon recommendation by the committee on nominations and leadership development, or by nomination from the floor, at least the following:

1. The church council and its chairperson (see ¶ 233).

The church council chairperson shall be entitled to attend meetings of all boards and committees of the church unless specifically limited by the *Book of Discipline*.

2. The committee on nominations and leadership development, chaired by the pastor in charge. Among its members shall be the pastor, the lay leader, and a lay member of the annual conference, and representation of each local church.

Throughout the year, the committee shall identify, develop, deploy, evaluate, and monitor Christian leadership for the local congregation. It shall recommend to the charge conference the names of officers and leaders to be elected.

3. The committee on pastor-parish relations and its chairperson. It is composed of not fewer than five nor more than nine professing members of the local church, including the lay leader, a lay member of the annual conference, and representation of each local church.

It shall assist the pastor and staff of the local church in assessing their gifts, maintaining health holistically, setting priorities for leadership and service, and provide evaluation at least annually and where needed develop job

descriptions. It shall discern persons for ordained ministry and bring recommendations to the charge conference for candidacy.

The pastor shall be present at each meeting of the committee except where he or she voluntarily excuses himself or herself. The committee may be called to meet without the pastor and/or staff under consideration only by and in presence of the district superintendent who shall notify the pastor and/or staff prior to the meeting and bring them into consultation immediately thereafter. The committee shall meet in closed session, and information shared in the committee shall be confidential. Its relationship to the district superintendent and the bishop is advisory only.

4. The committee on finance and its chairperson. Among its members shall be the pastor, the lay leader, and a lay member of the annual conference.

It shall give stewardship of financial resources, submit a budget to the church council, and make provisions for an annual audit.

5. The board of trustees as provided in Chapter 6 on *Church Property,* unless otherwise required by state law.

6. The lay leader of the charge who shall be a professing member of the local church. The lay leader shall function as the primary lay representative of the laity in that local church and shall have the following responsibilities:

a) fostering awareness of the role of laity both within the congregation and through their ministries in the home, workplace, community, and world, and finding ways within the community of faith to recognize all these ministries;

b) meeting regularly with the pastor to discuss the state of the church and the needs for ministry;

c) the lay leader may also be elected as lay member of annual conference.

7. The lay member(s) of the annual conference and alternates who shall be professing members of the local church. The lay member(s) of the annual conference and alternates shall, along with the pastor, serve as interpreter(s) of the actions and programs of the annual conference and the general Church.

If the charge's lay member of the annual conference shall cease to be a member of the charge or shall for any reason fail to serve, an alternate member in the order of election shall serve in place.

8. To insure for appropriate financial accountability for offerings and other income funds, there shall be elected both a financial secretary and a treasurer, if not paid employees of the local church. The financial secretary records and deposits donated funds, as well as other financial assets of the congregation at the direction of the church council. The treasurer disburses funds to authorized expenditures, at the direction of the church council. Thus no one person will oversee both income and expenditures of the local church accounts.

9. The recording secretary.

10. Additional members of the charge conference (see ¶ 227.2).

11. It is recommended that the charge conference elect a church historian in order to preserve the history of each local church.

12. All local church offices and all chairs of organizations within the local church may be shared between two persons, with the following exceptions: trustee, officers of the board of trustees, treasurer, lay member of annual conference, member and chairperson of the committee on pastor-parish relations. When two persons jointly hold a position that entails membership on the church council, both may be members of it.

13. The term of office is according to the provisions of the annual conference. It is recommended that no officer serve more than three consecutive terms in the same office.

¶ 230Intro+1=249Intro+1+251.3; 230.2=249.2+258.1; 230.3= 249.3+258.2; 230.4=249.4+258.4; 230.5=249.4+258.3; 230.6=251.1; 230.7=249.5+251.2; 230.8=249.4+258.4; 230.9=249.6; 230.10 (new); 230.11=247.5; 230.12=249.8; 230.13=247.7

¶ 231. *Removal of Officers and Filling of Vacancies*—If a leader or officer who has been elected by the charge conference is unable or unwilling to perform the duties reasonably expected of such a leader or officer, the district superintendent may call a special session of the charge conference. The purpose of such special session shall be stated as "Consideration for the removal of person(s) from office and the election of person(s) to fill vacancy(ies)."

¶ 231=250

¶ 232. The charge conference may organize ministries according to missional needs and potential. It may elect a coordinator or ministry group chairperson for any or all of its areas of ministry.

¶ 232=253+254

Section VI. The Church Council

Section VI = Section VI (partly)

¶ 233. 1. *Purpose*—The church council shall provide for planning and implementing a program of nurture, outreach, witness, and resources in the local church. It shall also provide for the administration of its organization and temporal life. It shall envision, plan, implement, and annually evaluate the mission and ministry of the church.

2. *Mission and Ministry*—Nurture, outreach, and witness ministries and their accompanying responsibilities include:

a) The nurturing ministries include: education, worship, Christian formation, membership care, small groups, and stewardship.

b) The outreach ministries include: local and larger community ministries of compassion, justice, and advocacy.

c) The witness ministries include: developing and strengthening evangelistic efforts of sharing of personal and congregational stories of Christian experience, faith, and service; and communications.

3. *Meetings*—The council shall meet at least quarterly. The chairperson or the pastor may call special meetings.

4. *Responsibilities*—It will be the responsibility of the church council to:

a) give adequate consideration to the missional purpose of the church; encourage, plan, and set the goals of the local church; determine activities and work; receive reports and evaluate the ministry;

b) review the membership of the local church;

c) fill interim vacancies occurring among the lay officers of the church between sessions of the annual charge conference;

d) establish the budget on recommendation of the committee on finance and ensure adequate provision for the financial needs of the church;

e) if the salary and other remuneration of the pastor(s) and staff members is not set by the annual conference, the church council recommends it to the charge conference after receiving recommendations from the committee on pastor-parish relations (staff-parish relations);

5. *Membership*—The charge conference will determine the size of the church council. The membership shall include but not be limited to the following:

a) the chairperson of the church council;

b) the lay leader;

c) a lay member to annual conference;

d) the pastor(s).

e) the secretary of the charge conference;

f) other members as appointed by the charge conference.

6. *Quorum*—the members present and voting at any duly announced meeting shall constitute a quorum.

7. The church council may appoint additional committees as it deems advisable.

¶ 233.1+2a-c=252.1+2a-c; 233.3=252.3a; 233.4a=247.3+251.3; 233.4b-e=252.4a-d; 233.5a-d=252.5a+b+g+l; 233.5e-f=247.4+new; 233.6=252.6; 233.7=258.5

Section VII. Organizing a New Local Church and Transfer of a Local Church

Section VII = Sections VII and VIII

¶ 234. *Organizing a New Local Church*—Each annual conference will specify the criteria, standards, and methods by which a new local church or missional congregation may be organized, taking into consideration the contextual situation of such congregation, and the historic as well as future projected missional needs of such context. All such newly organized churches shall be in accordance with local laws and other provisions of the *Discipline*.

¶ 234=259

¶ 235. *Transfer of a Local Church*—A local church may be transferred from one annual conference to another in which it is geographically located by a two-thirds vote of the professing members who are present and voting in each of the following: (1) the charge conference, (2) a congregational meeting of the local church affected, and (3) each of the two annual conferences involved. Upon announcement of the required majorities by the bishop or bishops involved, the transfer shall immediately be effective. The votes required may originate in the local church or either of the annual conferences involved and shall be effective regardless of the order in which taken.

¶ 235=260

Section VIII. Lay Servant Ministries

Section VIII = Section XI

¶ 236. Each central conference may create categories of servant ministries for laypersons that are appropriate and needed for the expanding and ongoing mission and ministry of that conference. Educational, spiritual, and psychological qualifications and provisions for appropriate certification may be defined by the central conference.

¶ 236=266

Chapter Two

The Ministry of the Ordained

Section I. The Meaning of Ordination and Conference Membership

¶ 301. 1. Ministry in the Christian church is derived from the ministry of Christ, who calls all persons to receive God's gift of salvation and follow in the way of love and service. The whole church receives and accepts this call, and all Christians participate in this continuing ministry (see ¶¶ 120-140).

2. Within the church community, there are persons whose gifts, evidence of God's grace, and promise of future usefulness are affirmed by the community, and who respond to God's call by offering themselves in leadership as set-apart ministers, ordained and licensed.

¶ 301.1+2=301.1+2

¶ 302. *Ordination and Apostolic Ministry*—The pattern for this response to the call is provided in the development of the early church. The apostles led in prayer, teaching and preaching, ordered the spiritual and temporal life of the community, established leadership for the ministry of service, and provided for the proclamation of the gospel to new persons and in new places. The early church, through the laying on of hands, set apart persons with responsibility to preach, to teach, to administer the sacraments, to nurture, to heal, to gather the community in worship, and to send them forth in witness. The church also set apart other persons to care for the physical needs of others, reflecting the concerns for the people of the world. In the New Testament (Acts 6), we see the apostles identifying and authorizing persons to a ministry of service. These functions, though set apart, were never separate from the ministry of the whole people of God. Paul states (Ephesians 4:1-12) that different gifts and ministries are given to all persons.

¶ 302=302

¶ 303. *Purpose of Ordination*—1. Ordination to ministry is a gift from God to the church. In ordination, the church affirms and continues the apostolic ministry through persons empowered by the Holy Spirit. As such, those who are ordained make a commitment to conscious living of the whole gospel and to the proclamation of that gospel to the end that the world may be saved.

2. Ordination is fulfilled in leadership of the people of God through ministries of Service, Word, Sacrament, Order, Compassion, and Justice. The Church's ministry of service is a primary representation of God's love. Those who respond to God's call to lead in service, word, compassion, and justice and equip others for this ministry through teaching, proclamation, and worship and who assist elders in the administration of the sacraments are ordained as deacons. Those whose leadership in service includes preaching and teaching the Word of God, administration of the sacraments, ordering the Church for its mission and service, and administration of the discipline of the Church are ordained as elders.

3. Ordained persons exercise their ministry in covenant with all Christians, especially with those whom they lead and serve in ministry. They also live in covenant of mutual care and accountability with all those who share their ordination, especially in The United Methodist Church, with the ordained who are members of the same annual conference and part of the same Order. The covenant of ordained ministry is a lifetime commitment, and those who enter into it dedicate their whole lives to the personal and spiritual disciplines it requires.

4. The effectiveness of the Church in mission depends on these covenantal commitments to the ministry of all Christians and the ordained ministry of the Church. Through ordination and through other offices of pastoral leadership, the Church provides for the continuation of Christ's ministry, which has been committed to the church as a whole. Without creative use of the diverse gifts of the entire body of Christ, the ministry of the church is less effective. Without responsible leadership, the focus, direction, and continuity of that ministry is diminished.

5. In keeping with ancient Christian teaching and our Wesleyan tradition, we affirm that ordination for the same, or equivalent order, is not repeatable.

¶ 303.1-5=303.1-5

¶ 304. *Qualifications for Ordination*—1. Those whom the Church ordains shall be conscious of God's call to ordained ministry, and their call shall be acknowledged and authenticated by the Church. God's call has many manifestations, and the Church cannot structure a single test of authenticity. Nevertheless, the experience of the Church and the needs of its ministry require certain qualities of faith, life, and practice from those who seek ordination as deacons and elders. In order that The United Methodist Church may be assured that those persons who present themselves as candidates for ordained ministry are truly called of God, the Church expects persons seeking ordination to:

a) Have a personal faith in Christ and be committed to Christ as Savior and Lord.

b) Nurture and cultivate spiritual disciplines and patterns of holiness.

c) Teach and model generous Christian giving with a focus on tithing as God's standard of giving.

d) Acknowledge a call by God to give themselves completely to ordained ministry following Jesus' pattern of love and service.

e) Communicate persuasively the Christian faith in both oral and written form.

f) Make a commitment to lead the whole Church in loving service to humankind.

g) Give evidence of God's gifts for ordained ministry, evidence of God's grace in their lives, and promise of future usefulness in the mission of the Church.

h) Be persons in whom the community can place trust and confidence.

i) Accept that Scripture contains all things necessary for salvation through faith in God through Jesus Christ; be competent in the disciplines of Scripture, theology, church history, and Church polity; possess the skills essential to the practice of ordained ministry; and lead in making disciples for Jesus Christ.

j) Be accountable to The United Methodist Church, accept its Doctrinal Standards and *Discipline* and authority, accept the supervision of those appointed to this ministry, and be prepared to live in the covenant of its ordained ministers.

2. For the sake of the mission of Jesus Christ in the world and the most effective witness to the Christian gospel, and in consideration of the influence of an ordained clergy on the lives of other persons both within and outside the Church, the Church expects those who seek ordination to make a complete dedication of themselves to the highest ideals of the Christian life. To this end, they agree to exercise responsible self-control by personal habits conducive to bodily health, mental and emotional maturity, integrity in all personal relationships, fidelity in marriage and celibacy in singleness, social responsibility, and growth in grace and in the knowledge and love of God.

3. While persons set apart by the Church for ordained ministry are subject to all the frailties of the human condition and the pressures of society, they are required to maintain the highest standards of holy living in the world. The practice of homosexuality is incompatible with Christian teaching. Therefore self-avowed practicing homosexuals are not to be certified as candidates, ordained as ministers, or appointed to serve in The United Methodist Church.

4. The United Methodist Church entrusts those persons who are in the ordained ministry with primary responsibility for maintaining standards of education and preparation for ordination. Having been originally recommended by a charge conference and approved by the clergy session of the annual conference, persons are elected to membership in the annual conference and ordained by the bishop.

5. In all cases where the Board of Ordained Ministry, or ordained members in full connection in clergy session vote on granting any status regarding license, ordination, or conference membership, it is understood that the requirements set forth herein are minimum requirements only. Each person voting is expected to vote prayerfully based on personal judgment of the applicant's gifts, evidence of God's grace, and promise of future usefulness for the mission of the Church.

6. The annual conference, upon recommendation of its Board of Ordained Ministry, may create an executive committee of the board, district committees on ordained ministry, or other appropriate structure, as it serves the need to carry out the work of the Board of Ordained Ministry, and assign and delegate to such structures the appropriate tasks and responsibilities it chooses.

¶ 304.1-5=304.1-5; 304.6=new

Section II. Clergy Orders in The United Methodist Church

¶ 305. *Orders in Relation to the Ministry of All Christians*—Baptism is God's gift of unmerited grace through the Holy Spirit. It is an incorporation into Christ which marks the entrance of each person into the church and its ministry (Romans 6:3, 4, 18).

The New Testament witness to Jesus Christ makes clear that the primary form of his ministry in God's name is that of service, *diakonia,* in the world. Very early in its history, the church came to understand that all of its members were commissioned in baptism to ministries of love, justice, and service within local congregations and the larger communities in which they lived; all who follow Jesus have a share in the ministry of Jesus, who came not to be served, but to serve. There is thus a general ministry of all baptized Christians (see ¶¶ 126-137).

Within the people of God, some persons are called to the ministry of deacon. The words deacon, deaconess, and diaconate all spring from a common Greek root—*diakonos,* or "servant," and *diakonia,* or "service." Very early in its history the church, as an act of worship and praise of God, instituted an order of ordained ministers to personify or focus the servanthood to which all Christians are called. These people were named *deacons.* This ministry exemplifies and leads the Church in the servanthood every Christian is called to live both in the church and the world. The deacon embodies the interrelationship between worship in the gathered community and service to God in the world.

Within the people of God, other persons are called to the ministry of elder. The elders carry on the historic work of the *presbyteros* in the life of the Church. Beginning in some of the very early Christian communities, the *presbyteros* assisted the bishop in leading the gathered community in the celebration of sacraments and the guidance and care of its communal life. The ministry of elder exemplifies and leads the Church in service to God in the world, in remembering and celebrating the gifts of God and living faithfully in response to God's grace.

¶ 305=305

¶ 306. *Order of Deacons and Order of Elders*—All persons ordained as clergy upon election to full membership in the annual conference shall be members of and participate in an order appropriate to their election. An order is a covenant community within the church to mutually support, care for, and hold accountable its members for the sake of the life and mission of the church. These orders, separately or together, seek to respond to the spiritual hunger among clergy for a fulfilling sense of vocation, for support among peers and for a deepening relationship with God.

¶ 306=306

¶ 307. *Changing Orders*—1. Upon recommendation of the Board of Ordained Ministry and vote of the clergy members in full connection in an annual conference, elders may be received as deacons in full connection, and deacons in full connection may be received as elders, provided they are in good standing and have:

a) informed the bishop and district superintendent of their intention,

b) applied in writing to the Board of Ordained Ministry, and

c) articulated to the Board of Ordained Ministry their call to the ministry of the deacon or the elder.

2. Such persons shall retain their credentials and full membership in the annual conference through the transition period from one order to the other. When ordained to the order to which they are transitioning, they shall surrender to the conference secretary the credentials of the order from which they are leaving.

¶ 307.1+2=309.2+3

Section III. Candidacy for Licensed and Ordained Ministry

¶ 308. *Candidacy and Certification for Licensed and Ordained Ministry*—The licensed or ordained ministry is recognized by The United Methodist Church as a called-out and set-apart ministry. Therefore, it is appropriate that those persons who present themselves as candidates for licensed or ordained ministry be examined regarding the authenticity of their call by God to set-apart ministry.

God's call to ordained ministry and the response of a person to this call is a vital element of a shared life of faith in community. Every local church should intentionally nurture and support candidates for ordained ministry. Persons, upon hearing and heeding the call to servant leadership through licensed or ordained ministry, shall contact a clergyperson in their local church, or district superintendent to inquire about the process of candidacy, as the annual conference may direct with its provisions.

1. Those beginning candidacy for licensed or ordained ministry:

a) shall have been a baptized participant in a United Methodist ministry setting for at least one year and be a professing member.

b) shall write to the district superintendent requesting admission to the candidacy process, including a statement of call.

c) shall request a meeting of the pastor-parish relations committee to consider the statement of call and to be evaluated in light of Wesley's historic questions;

(1) Do they know God as pardoning God? Have they the love of God abiding in them? Do they desire nothing but God? Are they holy in all manner of conversation?

(2) Have they gifts, as well as evidence of God's grace, for the work? Have they a clear, sound understanding; a right judgment in the things of God; a just conception of salvation by faith? Do they speak justly, readily, clearly?

(3) Have they fruit? Have any been truly convinced of sin and converted to God, and are believers edified by their service?

As long as these marks occur in them, we believe they are called of God to serve. These we receive as sufficient proof that they are moved by the Holy Spirit.

e) Upon recommendation of the candidate by the pastor-parish relations committee the charge conference shall meet to recommend the candidate in written ballot by two thirds majority to the Board of Ordained Ministry.

2. Candidates recommended by the charge conference and seeking to become certified for licensed or ordained ministry shall meet with the Board of Ordained Ministry. The Board of Ordained Ministry can require the candidate to provide written material and reports according to its guidelines. These shall include, but are not limited to, written answers to questions about call, experience of faith and ministry, and understanding of the Christian faith; psychological reports, criminal background check, a notarized statement detailing any convictions for felony or

misdemeanor or written accusations of sexual misconduct or child abuse.

¶ 308.1=310.1; 308.2=310.2a+b

¶ 309. *Continuation of Certified Candidates*—The progress of certified candidates shall be reviewed annually by the Board of Ordained Ministry which may continue the candidacy when the following conditions have been met satisfactorily, but for no more than twelve years following certification:

1. The certified candidate has received the annual recommendation of his or her charge conference.

2. The certified candidate is making satisfactory progress in his or her studies.

3. The certified candidate continues to evidence gifts, fruits and God's grace for the work of ministry.

¶ 309.1-3=313.1-3

¶ 310. *Discontinuance and Reinstatement of Certified Candidates*—Certified candidates may be discontinued on their own request, upon severing their relationship with The United Methodist Church, or upon action by the Board of Ordained Ministry. The Board of Ordained Ministry shall keep a permanent record of the circumstances relating to discontinuance.

Certified candidates whose status has been discontinued by the Board of Ordained Ministry shall only be reinstated by the same board.

¶ 310=314.1-2

¶ 311. *Appointment of Certified Candidates*—A certified candidate is eligible for appointment as a local pastor upon completion of License for Pastoral Ministry. Those appointed as local pastors are clergy members of the annual conference and are no longer listed as certified candidates.

¶ 311=311

Section IV. License for Pastoral Ministry

¶ 312. *License for Pastoral Ministry*—All persons not ordained as elders who are appointed to preach and conduct divine worship and perform the duties of a pastor shall have a license for pastoral ministry.

The Board of Ordained Ministry may recommend to the clergy session of the annual conference the licensing of those persons who have provided the reports and statements required by the board, and who are in one of the following categories:

1. Provisional elders to be commissioned by the annual conference,

2. Local pastors who have completed the conditions for candidacy certification, and the studies for the license as a local pastor.

3. Associate members of the annual conference;

4. Deacons in full connection, seeking to qualify for ordination as an elder;

5. Licensed or ordained clergy from other denominations who have training equivalent to the studies for license as a local pastor.

¶ 312.1-5=315.1-5

¶ 313. *Responsibilities and Duties of Those Licensed for Pastoral Ministry*—1. Provisional elders approved annually by the Board of Ordained Ministry and local pastors approved annually by the Board of Ordained Ministry may be licensed by the bishop to perform all the duties of a pastor (¶ 336), including the sacraments of baptism and Holy Communion as well as the service of marriage (where state laws allow), burial, confirmation, and membership reception, within and while appointed to a particular charge or extension ministry, serving people within or related to the community or ministry setting being served.

2. Between sessions of the annual conference, persons who have completed the conditions for licensing may be granted interim license as a local pastor by the Board of Ordained Ministry, upon recommendation of the cabinet.

3. Authorization granted by license may be renewed annually by the Board of Ordained Ministry.

4. The license shall remain valid only so long as the appointment continues and shall be recertified by the bishop when assignments change between sessions of the annual conference.

5. Licensed clergy shall be under the supervision of a district superintendent.

6. Licensed clergy shall be amenable to the clergy session of the annual conference in the performance of their pastoral duties and shall attend the sessions of the annual conference.

7. The membership of licensed clergy under full-time and part-time appointment is in the annual conference where they shall have the right to vote on all matters except constitutional amendments, election of delegates to General, central, or jurisdictional conference, and matters of ordination, character, and conference relations of clergy.

Licensed clergy who fulfill the requirements of ¶ 35 may vote to elect clergy delegates to General and jurisdictional or central conferences.

8. All licensed clergy shall receive written communication about decisions made regarding their relationship with the annual conference.

¶ 313.1=316.1; 313.2=317; 313.3-8=316.2-7

¶ 314. *Categories of Local Pastor*—Each central conference shall establish what categories of local pastor will be recognized, as well as educational or other requirements necessary for each category.

¶ 314=318Intro

¶ 315. *Continuance as a Local Pastor*—1. Upon successful continuance or completion of required studies, and other qualifications, a local pastor may be recommended for continuance by the Board of Ordained Ministry to the clergy session of the annual conference for annual approval.

2. None of the provisions in this legislation shall be interpreted to change or limit authorizations to local pastors ordained as deacon prior to 1996.

¶ 315.1-2=319.2+5

¶ 316. *Exiting, Reinstatement, and Retirement of Local Pastors*—1. *Discontinuance of Local Pastors*—Whenever a local pastor retires or is no longer approved for appointment by the annual conference, whenever any local pastor severs relationship with The United Methodist Church, whenever the appointment of a local pastor is discontinued by the bishop, or whenever the Board of Ordained Ministry does not recommend continuation of license, license shall be surrendered to the district superintendent for deposit with the secretary of the conference.

After consultation with the district superintendent and the pastor, the former local pastor shall designate the local church in which membership shall be held. The Board of Ordained Ministry shall file with the resident bishop a permanent record of the circumstances relating to the discontinuance of local pastor status.

2. *Withdrawal Under Complaints and Charges*—When a local pastor is accused of a chargeable offense under ¶ 2702 and desires to withdraw from the Church, the procedures described in Judicial Administration shall apply.

3. *Trial of Local Pastor*—When a local pastor is accused of a chargeable offense under ¶ 2702, the procedures described in Judicial Administration shall apply.

4. *Reinstatement of Local Pastor Status*—Local pastors who have been discontinued from an annual conference of The United Methodist Church may be reinstated only by the annual conference that previously approved them, or its legal successor, only upon recommendation by the respective Board of Ordained Ministry, and the cabinet. Persons seeking reinstatement shall provide evidence that they have been members of a local United Methodist church for at least one year prior to their request for reinstatement and have been recommended by its charge conference. When approved by the clergy session of the annual conference, their license and credentials shall be restored, and they shall be eligible for appointment.

5. *Retirement of Local Pastor*—Upon retirement, a local pastor who has made satisfactory progress in the Course of Study may be recognized as a retired local pastor. Retired local pastors may attend annual conference sessions with voice but not vote. A retired local pastor may be appointed by the bishop to a charge.

¶ 316.1-5=320.1-5

Section V. Associate Membership

¶ 317. *Eligibility and Rights of Associate Members*—Associate members of an annual conference are in the itinerant ministry of the Church (see ¶ 334) and are available on a continuing basis for appointment by the bishop. They shall be amenable to the annual conference in the performance of their ministry.

1. Associate members shall have a right to vote in the annual conference on all matters except the following: *(a)* constitutional amendments; *(b)* all matters of ordination, character, and conference relations of clergy.

2. Associate members may serve on any board, commission, or committee of an annual conference. They shall not be eligible for election as delegates to the General or jurisdictional or central conferences.

3. Associate members shall be subject to the provisions for ordained elders governing sabbatical leave, leave of absence, location, retirement, minimum salary, and pension.

¶ 317.1-3=321.1-3

¶ 318. *Requirements for Election as Associate Members*—Local pastors may be elected to associate membership by a three-fourths majority vote of the clergy session of the annual conference, upon recommendation of the Board of Ordained Ministry, when they have met the following conditions:

They shall have: (1) served four years as full-time local pastors; (2) completed the educational requirements for the Course of Study and the Advanced Course of Study; (3) have reached the age requirements; and (4) fulfilled the requirements stated in ¶ 320.4-7, applicable to associate membership. Each central conference shall establish provisions for such requirements or delegate it to its annual conferences.

¶ 318=322.1

¶ 319. *Fellowship of Local Pastors and Associate Members*—Each annual conference may organize a Fellowship of Local Pastors and Associate Members.

¶ 319=323Intro

Section VI. Provisional Membership

¶ 320. *Qualifications for Election to Provisional Membership*—A certified candidate shall be eligible for election to provisional membership in the annual conference and commissioning by vote of the clergy session upon recommendation with a two-thirds majority of its Board of Ordained Ministry after meeting the following qualifications.

1. *Service Requirement:* Candidates shall have demonstrated their gifts for ministries of service and leadership to the satisfaction of the Board of Ordained Ministry.

2. *Educational Requirement:* Candidates shall have completed theological studies in the Christian faith. These studies have to include United Methodist doctrine, polity, and history. Each central conference shall establish provisions for its requirements.

3. Local pastors may fulfill the requirements for provisional membership when they have reached the age requirement and have completed the Course of Study and the Advanced Course of Study. Each central conference shall establish provisions for its requirements.

4. Each candidate shall respond to a doctrinal examination administered by the Board of Ordained Ministry. The examination shall cover the following:

a) Describe your personal experience of God and the understanding of God you derive from biblical, theological, and historical sources.

b) What is your understanding of evil as it exists in the world?

c) What is your understanding of humanity, and the human need for divine grace?

d) How do you interpret the statement Jesus Christ is Lord?

e) What is your conception of the activity of the Holy Spirit in personal faith, in the community of believers, and in responsible living in the world?

f) What is your understanding of the kingdom of God; the Resurrection; eternal life?

g) How do you intend to affirm, teach, and apply Part III of the *Discipline* (Doctrinal Standards and Our Theological Task) in your work in the ministry to which you have been called?

h) The United Methodist Church holds that the living core of the Christian faith was revealed in Scripture, illumined by tradition, vivified in personal experience, and confirmed by reason. What is your understanding of this theological position of the Church?

i) Describe the nature and mission of the Church. What are its primary tasks today?

j) Discuss your understanding of the primary characteristics of United Methodist polity.

k) How do you perceive yourself, your gifts, your motives, your role, and your commitment as a provisional member and commissioned clergy in The United Methodist Church?

l) Describe your understanding of *diakonia,* the servant ministry of the church, and the servant ministry of the provisional member.

m) What is the meaning of ordination in the context of the general ministry of the Church?

n) Describe your understanding of an inclusive church and ministry.

o) You have agreed as a candidate for the sake of the mission of Jesus Christ in the world and the most effective witness of the gospel, and in consideration of the influence as a clergy, to make a complete dedication of yourself to the highest ideals of the Christian life, and to this end agree to exercise responsible self-control by personal habits conducive to bodily health, mental and emotional maturity, integrity in all personal relationships, fidelity in marriage and celibacy in singleness, social responsibility, and growth in grace and the knowledge and love of God. What is your understanding of this agreement?

p) Explain the role and significance of the sacraments in the ministry to which you have been called.

5. Each candidate shall have a personal interview with the Board of Ordained Ministry to complete his or her candidacy.

6. Each candidate shall submit documentation that shall include but is not limited to psychological reports, criminal background, a notarized statement detailing any convictions for felony or misdemeanor or written accusations of sexual misconduct or child abuse.

7. Each candidate shall file with the board a written, concise, autobiographical statement regarding age, health, family status, Christian experience, call to ministry, educational record, formative Christian experiences, and plans for service in the Church.

¶ 320Intro=324Intro+14; 320.1=324.2; 320.2=324.3 +4; 320.3=324.6; 320.4=324.9; 320.5-7=324.11-13

¶ 321. *Commissioning*—Commissioning is the act of the church that publicly acknowledges God's call and the response, talents, gifts and training of the candidate. The church invokes the Holy Spirit as the candidate is commissioned to be a faithful servant leader among the people, to lead the church in service, to proclaim the Word of God and to equip others for ministry. Commissioning of provisional members for ministry as elders by a bishop implies the authority of a license for pastoral ministry for the time of provisional membership.

Through commissioning, the church sends persons in leadership and service in the name of Jesus Christ and

marks their entrance into a time of provisional membership as they prepare for ordination. The bishop and secretary of the conference shall provide credentials as a provisional member and a commissioned clergy in the annual conference.

The period of commissioned ministry is concluded when the provisional members are received as full members of the annual conference and ordained as either deacon or elder, or a decision is made not to proceed toward ordination and provisional membership is ended.

¶ 321=325

¶ 322. *Service of Provisional Members*—1. All persons who are provisional members shall be appointed by a bishop and serve as a provisional member of the annual conference for a minimum of two years following the completion of education requirements for full connection.

2. The supervision of provisional members is to be personally assumed or delegated by the district superintendent, and assumed by a mentor assigned by the Board of Ordained Ministry. Their service shall be evaluated by the Board of Ordained Ministry as effective according to written guidelines developed by the Board and adopted by the clergy members in full connection.

3. Provisional members seeking to change their ordination track shall:

a) Write to the Board of Ordained Ministry and inform the district superintendent and bishop of their intention.

b) Interview with the Board of Ordained Ministry to articulate and clarify their call.

c) Fulfill educational and service requirements.

¶ 322.1-3=326.1+2+4

¶ 323. *Eligibility and Rights of Provisional Membership*—Provisional members are on probation as to character, servant leadership, and effectiveness in ministry in preparation for membership in full connection in the annual conference as deacons or elders. They are accountable to the annual conference, through the clergy session. Annually, the Board of Ordained Ministry shall review and evaluate their relationship and make recommendation to the clergy members in full connection regarding their continuance. No member shall be continued on provisional membership beyond the eighth regular session following their admission to provisional membership.

1. Provisional members shall have the right to vote in the annual conference on all matters except the following:

a) constitutional amendments;

b) election of delegates to the General and jurisdictional or central conferences; provisional members who have completed all of their educational requirements may vote to elect clergy delegates to General and jurisdictional or central conferences.

c) all matters of ordination, character, and conference relations of clergy.

2. Provisional members may serve on any board, commission, or committee of the annual conference except the Board of Ordained Ministry.

3. Provisional members shall be supervised by the district superintendent under whom they are appointed or if appointed beyond the local church shall be supervised by the superintendent in the area where their work is done.

4. *Discontinuance from Provisional Membership*—Provisional members may request discontinuance of this relationship or may be discontinued by the clergy session upon recommendation of the Board of Ordained Ministry. After consultation with the district superintendent and the pastor, the former provisional member shall designate the local church in which membership shall be held.

When provisional members in good standing withdraw to unite with another denomination or to terminate their membership in The United Methodist Church, their action shall be considered a request for discontinuance of their relationship and their credentials shall be surrendered to a district superintendent. Each central conference shall approve a process to follow in the case of discontinuation without consent.

The Board of Ordained Ministry shall file with the resident bishop and the secretary of the conference a permanent record of the circumstances relating to discontinuance as a provisional member. After discontinuance, provisional members may be classified and approved as local pastors.

5. Provisional members may not be retired under the provisions of ¶ 353. Provisional members who have reached the mandatory retirement age shall be automatically discontinued. Provisional elders may be classified as retired local pastors under the provisions of ¶ 316.5.

¶ 323Intro=327Intro; 323.1-3=327.2-4; 323.4-5=327.6-7

Section VII. The Ordained Deacon in Full Connection

¶ 324. *The Ministry of a Deacon*—From among the baptized, deacons are called by God to a lifetime of servant leadership, authorized by the Church, and ordained by a bishop. Deacons give leadership in the Church's life: in teaching and proclaiming the Word; in contributing to worship, and in assisting the elders in administering the sacraments of baptism and the Lord's Supper; in forming and nurturing disciples; in conducting marriages and burying the dead; in embodying the church's mission to

the world; and in leading congregations in interpreting the needs, concerns, and hopes of the world. This ministry grows out of the Wesleyan passion for social holiness and ministry among the poor.

Deacons are accountable to the annual conference and the bishop for the fulfillment of their call to servant leadership.

¶ 324=328

¶ 325. *Authority and Responsibilities of Deacons in Full Connection*—1. The deacon in full connection shall have the rights of voice and vote in the annual conference where membership is held; shall be eligible to serve as clergy on boards, commissions, or committees of the annual conference and hold office on the same; and shall be eligible for election as a clergy delegate to the General, central, or jurisdictional conference. The deacon in full connection shall attend all the sessions of the annual conference and share with elders in full connection responsibility for all matters of ordination, character, and conference relations of clergy (¶ 330.1).

2. As members of the Order of Deacons, all deacons in full connection are in covenant with all other such deacons in the annual conference and shall participate in the life of their order.

¶ 325.1+2=329.2+3

¶ 326. *Requirements for Ordination as Deacon and Admission to Full Connection*—Provisional members who are applying for admission into full connection and who have been provisional members for at least two years following the completion of the educational requirements for ordination as a deacon may be admitted into membership in full connection in an annual conference by two-thirds vote of the clergy members in full connection of the annual conference, upon recommendation by two-thirds vote of the Board of Ordained Ministry, after they have qualified as follows:

1. They shall have met the educational requirements. Each central conference shall establish its provisions.

2. They shall have responded to a doctrinal examination administered by the Board of Ordained Ministry. Each central conference shall develop the specific requirements for completing the doctrinal examination for full membership and ordination.

3. The following questions are guidelines for the preparation of the examination:

a) Theology

(1) Give examples of how the practice of ministry has affected your experience and understanding of:

(a) God

(b) Humanity

(c) The need for divine grace

(d) The Lordship of Jesus Christ

(e) The work of the Holy Spirit

(f) The meaning and significance of the Sacraments

(g) The kingdom of God

(h) Resurrection and eternal life

(2) How do you understand the following traditional evangelical doctrines: *(a)* repentance; *(b)* justification; *(c)* regeneration; *(d)* sanctification? What are the marks of the Christian life?

(3) How has the practice of ministry informed your understanding of the nature and mission of the Church? What are its primary challenges today?

(4) The United Methodist Church holds that Scripture, tradition, experience, and reason are sources and norms for belief and practice, but that the Bible is primary among them. What is your understanding of this theological position of the Church, and how has your practice of ministry been affected by this understanding?

(5) How has the practice of ministry enriched your understanding of the meaning and significance of the sacraments?

b) Vocation

(1) How has the experience of ministry shaped your understanding of your vocation as an ordained deacon?

c) The Practice of Ministry

(1) Do you offer yourself to be appointed by the bishop to a service ministry?

(2) Describe and evaluate your personal gifts for ministry and how they have resulted in fruitful ministry. What would be your areas of strength and areas in which you need to be strengthened in order to be more fruitful in ministry?

(3) For the sake of the mission of Jesus Christ in the world and the most effective witness to the Christian gospel, and in consideration of your influence as an ordained clergy, are you willing to make a complete dedication of yourself to the highest ideals of the Christian life; and to this end will you agree to exercise responsible self-control by personal habits conducive to physical health, intentional intellectual development, fidelity in marriage and celibacy in singleness, integrity in all personal relationships, social responsibility, and growth in grace and the knowledge of the love of God?

(4) Provide evidence of your willingness to relate yourself in ministry to all persons without regard to race, color, ethnicity, national origin, social status, gender, sexual orientation, age, economic condition, or disability.

(5) Will you regard all pastoral conversations of a confessional nature as a trust between the person concerned and God?

(6) Provide evidence of experience in peace and justice ministries.

d) Historic Examination for Admission into Full Connection and Ordination as Deacon—The bishop as chief pastor shall engage those seeking to be admitted in serious self-searching and prayer to prepare them for their examination before the conference. At the time of the examination, the bishop shall also explain to the conference the historic nature of the following questions and seek to interpret their spirit and intent. The questions are these and any others which may be thought necessary:

(1) Have you faith in Christ?

(2) Are you going on to perfection?

(3) Do you expect to be made perfect in love in this life?

(4) Are you earnestly striving after perfection in love?

(5) Are you resolved to devote yourself wholly to God and God's work?

(6) Do you know the General Rules of our Church?

(7) Will you keep the General Rules of our Church?

(8) Have you studied the doctrines of The United Methodist Church?

(9) After full examination do you believe that our doctrines are in harmony with the Holy Scriptures?

(10) Have you studied our form of Church discipline and polity?

(11) Do you approve our Church government and polity?

(12) Will you support and maintain them?

(13) Will you exercise the ministry of compassion?

(14) Will you diligently instruct the children in every place?

(15) Will you visit from house to house?

(16) Will you recommend fasting or abstinence, both by precept and example?

(17) Are you determined to employ all your time in the work of God?

(18) Are you in debt so as to embarrass you in your work?

(19) Will you observe the following directions?

(a) Be diligent. Never be unemployed. Never be triflingly employed. Never trifle away time; neither spend any more time at any one place than is strictly necessary.

(b) Be punctual. Do everything exactly at the time. And do not mend our rules, but keep them; not for wrath, but for conscience' sake.

4. A provisional member of the annual conference who has completed the requirements for deacon's orders and admission into full membership shall be eligible for election to full membership and ordination as deacon by a bishop. Following election, the bishop and secretary of the conference shall provide a certificate of full membership in the annual conference, and following ordination, a certificate of ordination.

5. A deacon shall be ordained by a bishop by the laying on of hands, employing the Order of Service for the Ordination of Deacons. The bishops shall be assisted by other deacons and may include laity designated by the bishop representing the Church community. Judicatory leaders from full communion partners may join the ordaining bishop in laying hands on the head of the candidate, while participating deacons and laity may lay hands on the back or shoulders of the candidate.

6. The central conference may establish more detailed requirements for full membership and ordination.

¶ 326Intro=330Intro; 326.1-5=330.3-7; 326.6 (new)

Section VIII. Appointments of Deacons and Provisional Deacons to Various Ministries

¶ 327. *Appointment of Deacons and Provisional Deacons to Various Ministries*—1. Deacons and provisional deacons may be appointed to serve in the following settings:

a) Agencies and settings beyond the local church, including ecumenical agencies, that extend the witness and service of Christ's love and justice in the world and connect the church with the most needy, neglected, and marginalized;

b) United Methodist Church-related agencies, schools, colleges, theological schools, and other ministry settings within the connectional structures of The United Methodist Church;

c) A local congregation, charge, or cooperative parish, leading in the congregation's mission to the world and equipping all Christians to fulfill their own calls to Christian service.

2. Deacons and provisional deacons may be appointed to attend school.

3. Deacons and provisional deacons shall be appointed to settings that allow fulfillment of their call and where supervision is provided with goals, evaluation, and accountability acceptable to the bishop, the cabinet and the Board of Ordained Ministry.

4. *Deacons and Provisional Deacons Appointed Beyond the Local Church.*

a) Deacons and provisional deacons may be appointed to settings not connected to either The United Methodist Church or ecumenical agencies when the appointment is approved by the bishop and the Board of Ordained Ministry as a ministry beyond the local church that is a witness and service of Christ's love and justice in the world.

b) Deacons and provisional deacons are amenable to the annual conference of which they are members and in-

sofar as possible should maintain close working relationship with and effective participation in the work of their annual conference. When deacons or provisional deacons are appointed to a setting beyond the local church outside of the conference where they hold membership, the appointment shall be made by the bishop of the conference where membership is held in consultation with the bishop of the area in which the appointment is located.

c) Deacons and provisional deacons appointed to settings beyond the local church shall submit annually to the bishop, the district superintendent, and the Board of Ordained Ministry, a written report.

5. When deacons and provisional deacons serve in an agency or setting beyond the local church, the bishop, after consultation with the deacon or provisional deacon and the pastor in charge, shall appoint the deacon or provisional deacon to a local congregation where they will take missional responsibility for leading other Christians into ministries of service. In this ministry the deacons and provisional deacons shall be accountable to the pastor in charge, the charge conference, and other bodies that coordinate the ministry of the local church. In those instances where the appointment is in another episcopal area, the appointment to a local church shall be made in consultation with the bishop of that area.

6. The appointment of deacons and provisional deacons shall be made by the bishop.

a) It may be initiated by the bishop or the district superintendent, the individual deacon or provisional deacon, or the agency requesting the service of the deacon or provisional deacon.

b) It shall be clarified by a written statement of intentionality of servant leadership in order to establish a clear distinction between the work to which all Christians are called and the work for which deacons and provisional deacons are appropriately prepared and authorized.

c) If the bishop and cabinet consider an appointment not to be in the best interest of the Church, the bishop may choose not to make the appointment. In such event, the bishop shall consult with the deacon or provisional deacon and the Board of Ordained Ministry.

d) Deacons and provisional deacons at their own request or with their consent may be appointed to a non salaried position. Such missional appointments will serve to express the Church's concern for social holiness, for ministry among the poor, and for advancing emerging needs of the future.

7. At the request of the deacon or provisional deacon and with the consent of the bishop and cabinet where conference membership is held, the deacon or provisional deacon may receive a less than full-time appointment.

8. Deacons and provisional deacons, with the approval of their bishop and the judicatory authorities of the other denomination may receive an appointment to another denomination while retaining their home conference membership.

9. *Charge Conference Membership of Deacons and Provisional Deacons.*

a) Deacons and provisional deacons who are appointed to a local congregation, charge, or cooperative parish, shall be members of that charge conference.

b) Deacons and provisional deacons who are appointed to settings beyond the local church shall, after consultation with the pastor in charge, and the district superintendent designate a charge conference in which they shall hold membership and to which they shall submit an annual report.

10. Each central conference shall determine the process for deacons' appointments, equitable compensation, pension and health benefits, and the procedures when a deacon is not appointed.

¶ 327.1-9=331.1-9; 327.10 (new)

Section IX. The Ordained Elder in Full Connection

¶ 328. *Ministry of an Elder*—Elders are ordained ministers who, by God's grace, have been found by the Church to be of sound learning, of Christian character, possessing the necessary gifts and evidence of God's grace, and whose call by God to ordination has been confirmed by the Church. Elders are ordained to a lifetime ministry of Word, Sacrament, Order, and Service. By the authority given in their ordination, they are authorized to preach and teach the Word of God, to provide pastoral care and counsel, to administer the sacraments of baptism and Holy Communion, and to order the life of the Church for service in mission and ministry. The servant leadership of the elder, in both local church and extension ministries, is expressed by leading the people of God in worship and prayer, by leading persons to faith in Jesus Christ, by exercising pastoral supervision, and by ordering the Church in mission in the world.

¶ 328=332

¶ 329. *Elders in Full Connection*—1. Elders in full connection with an annual conference by virtue of their election and ordination are bound in special covenant with all the ordained elders of the annual conference. In the keeping of this covenant they perform the ministerial duties and maintain the ministerial standards established by those in the covenant. They offer themselves without reserve to be appointed and to serve, after consultation, as the appointive authority may determine. They live with all other ordained ministers in mutual trust and concern

and seek with them the sanctification of the fellowship. By entering into the covenant, they accept and subject themselves to the process of clergy discipline, including serving on committees on investigation, trial courts, or appellate committees. Only those shall be elected to full membership who are of unquestionable moral character and genuine piety, sound in the fundamental doctrines of Christianity, and faithful in the discharge of their duties.

2. A provisional member of the annual conference who has completed the requirements for Elder's Orders and admission into full membership shall be eligible for election to full membership and ordination as elder by a bishop. Following election, the bishop and secretary of the conference shall provide a certificate of full membership in the annual conference, and following ordination, a certificate of ordination.

3. An elder shall be ordained by a bishop by the laying on of hands, employing the Order of Service for the Ordination of Elders. The bishop shall be assisted by other elders and may include laity designated by the bishop representing the Church community. Judicatory leaders from full communion partners may join the ordaining bishop in laying hands on the head of the candidate, while participating elders and laity may lay hands on the back or shoulders of the candidate.

¶ 329.1-3=333.1-3

¶ 330. *Ministry, Authority, and Responsibilities of an Elder in Full Connection*—An elder in full connection is authorized to give spiritual and temporal servant leadership in the Church in the following manner:

1. Elders in full connection shall have the right to vote on all matters in the annual conference except in the election of lay delegates to the General and jurisdictional or central conferences and shall share with deacons in full connection responsibility for all matters of ordination, character, and conference relations of clergy. This responsibility shall not be limited by the recommendation or lack of recommendation by the Board of Ordained Ministry, notwithstanding provisions which grant to the Board of Ordained Ministry the right of recommendation. They shall be eligible to hold office in the annual conference and to be elected delegates to the General and jurisdictional or central conferences under the provision of the Constitution (¶ 35). Every effective elder in full connection who is in good standing shall be continued under appointment by the bishop.

2. There are professional responsibilities (¶ 336) that elders are expected to fulfill and that represent a fundamental part of their accountability and a primary basis of their continued eligibility for annual appointment. Each central conference shall establish the evaluation process for fulfilling these professional responsibilities.

3. When an elder's effectiveness is in question, the bishop shall complete the procedures in place. Each central conference may establish its provisions.

4. If an elder fails to demonstrate vocational competence or effectiveness (¶ 336) as defined by the annual conference through the Board of Ordained Ministry and cabinet, then the bishop may begin the administrative location process as outlined in ¶ 355.

5. Clergy who are retired, on medical leave, or on sabbatical leave may at their own initiative apply to the Board of Ordained Ministry for affiliate membership in the annual conference where they reside. By a two-thirds vote of the clergy session of the annual conference, such clergy may be received with rights and privileges, including service on conference boards, agencies, task forces, and committees, with voice but without vote. Voting membership shall be retained in the clergy member's home annual conference for the duration of affiliate member relationship. Such persons may serve on the board, agency, task force or committee of only one annual conference at any one time.

¶ 330.1-5=334.1-5

¶ 331. *Requirements for Admission to Full Connection and Ordination as Elder*—Provisional members who are candidates for full connection and ordination as elders and have been provisional members for at least two years may be admitted into membership in full connection in an annual conference and approved for elder's ordination by two-thirds vote of the clergy members in full connection of the annual conference, upon recommendation by two-thirds vote of the Board of Ordained Ministry, after they have met the educational requirements. Upon recommendation of the Board of Ordained Ministry, an annual conference may equate less than full-time to the requirement of full-time service.

As part of the requirements, they have responded to a doctrinal examination administered by the Board of Ordained Ministry. The candidate should demonstrate the ability to communicate clearly in both oral and written form. The candidate's reflections should be informed by the insights and guidelines of Part III of the *Discipline.* The following questions are guidelines for the preparation of the examination:

a) Theology.

(1) Give examples of how the practice of ministry has affected your experience and understanding of:

(*a*) God

(*b*) Humanity

(*c*) The need for divine grace

(*d*) The Lordship of Jesus Christ

(*e*) The work of the Holy Spirit

(*f*) The meaning and significance of the sacraments

(*g*) The kingdom of God

(*h*) Resurrection and eternal life

(2) How do you understand the following traditional evangelical doctrines: (*a*) repentance; (*b*) justification; (*c*) regeneration; (*d*) sanctification? What are the marks of the Christian life?

(3) How has the practice of ministry informed your understanding of the nature and mission of the Church? What are its primary challenges today?

(4) The United Methodist Church holds that Scripture, tradition, experience, and reason are sources and norms for belief and practice, but that the Bible is primary among them. What is your understanding of this theological position of the Church, and how has your practice of ministry been affected by this understanding?

(5) How has the practice of ministry enriched your understanding of the meaning and significance of the sacraments?

b) Vocation

(1) How has the experience of ministry shaped your understanding of your vocation as an ordained elder?

c) The Practice of Ministry

(1) How has the practice of ministry affected your understanding of the expectations and obligations of the itinerant system? Do you offer yourself without reserve to be appointed and to serve as the appointive authority may determine?

(2) Describe and evaluate your personal gifts for ministry and how they have resulted in fruitful ministry. What would be your areas of strength and areas in which you need to be strengthened in order to be more fruitful in ministry?

(3) For the sake of the mission of Jesus Christ in the world and the most effective witness to the Christian gospel and in consideration of your influence as an ordained clergy, are you willing to make a complete dedication of yourself to the highest ideals of the Christian life; and to this end will you agree to exercise responsible self-control by personal habits conducive to physical health, intentional intellectual development, fidelity in marriage and celibacy in singleness, integrity in all personal relationships, social responsibility, and growth in grace and the knowledge and love of God?

(4) Provide evidence of your willingness to relate yourself in ministry to all persons without regard to race, color, ethnicity, national origin, social status, gender, sexual orientation, age, economic condition, or disability.

(5) Will you regard all pastoral conversations of a confessional nature as a trust between the person concerned and God?

(6) Provide evidence of experience in peace and justice ministries.

¶ 331=335

¶ 332. *Historic Examination for Admission into Full Connection*—The bishop as chief pastor shall engage those seeking to be admitted into full connection in serious self-searching and prayer to prepare them for their examination before the conference. At the time of the examination the bishop shall also explain to the conference the historic nature of the following questions and seek to interpret their spirit and intent. The questions are these and any others that may be thought necessary:

1. Have you faith in Christ?
2. Are you going on to perfection?
3. Do you expect to be made perfect in love in this life?
4. Are you earnestly striving after it?
5. Are you resolved to devote yourself wholly to God and his work?
6. Do you know the General Rules of our Church?
7. Will you keep them?
8. Have you studied the doctrines of The United Methodist Church?
9. After full examination, do you believe that our doctrines are in harmony with the Holy Scriptures?
10. Will you preach and maintain them?
11. Have you studied our form of Church discipline and polity?
12. Do you approve our Church government and polity?
13. Will you support and maintain them?
14. Will you diligently instruct the children in every place?
15. Will you visit from house to house?
16. Will you recommend fasting or abstinence, both by precept and example?
17. Are you determined to employ all your time in the work of God?
18. Are you in debt so as to embarrass you in your work?
19. Will you observe the following directions?

a) Be diligent. Never be unemployed. Never be triflingly employed. Never trifle away time; neither spend any more time at any one place than is strictly necessary.

b) Be punctual. Do everything exactly at the time. And do not mend our rules, but keep them; not for wrath, but for conscience' sake.

¶ 332=336

Section X. Appointments to Various Ministries

¶ 333. *General Provisions*—1. All elders in full connection who are in good standing in an annual conference

shall be continued under appointment by the bishop unless they are granted a leave, retirement, or have failed to meet the requirements for continued eligibility (¶ 330).

2. In addition to ordained elders, persons who have been granted a license for pastoral ministry may be appointed to local churches as pastors in charge. All clergy members and licensed local pastors to be appointed shall assume a lifestyle consistent with Christian teaching as set forth in the Social Principles.

3. Elders and deacons, associate members, provisional members, and persons licensed for pastoral ministry may be appointed to extension ministries.

¶ 333.1-3=337.1-3

¶ 334. *The Itinerant System*—The itinerant system is the accepted method of The United Methodist Church by which ordained elders, provisional elders, and associate members are appointed by the bishop to fields of labor. All ordained elders, provisional elders, and associate members shall accept and abide by these appointments. Bishops and cabinets shall commit to and support open itineracy and the protection of the prophetic pulpit and diversity. The nature of the appointment process is specified in ¶ 406.

1. When an ordained elder, provisional elder, or associate member is appointed to full-time service, that person's entire vocational time, as defined by the district superintendent in consultation with the pastor and the committee on pastor-parish relations, is devoted to the work of ministry in the field of labor to which one is appointed by the bishop.

2. At the initiative of the bishop and cabinet, at his or her request, or when he or she has declared in writing that itineracy is limited, an elder, provisional elder, or associate member may be appointed to a less than full-time appointment.

3. Interim appointments may be made to charges that have special transitional needs.

4. Associate members, provisional members, or full members may be appointed to attend any school listed by the University Senate or approved by the central conference.

5. Elders and associate members in appointments extending the ministry of the local United Methodist church are full participants in the itinerant system. Therefore, a conference member in an appointment beyond the local United Methodist church must be willing upon consultation to receive an appointment in a pastoral charge.

¶ 334.1-4=338.1-4; 334.5=344Intro

¶ 335. *Definition of a Pastor*—A pastor is an ordained elder, provisional deacon (according to 1992 *Book of Discipline*), or licensed person approved by vote of the clergy members in full connection and may be appointed by the bishop to be in charge of a local church or extension ministry.

¶335=339

¶ 336. *Responsibilities and Duties of Elders and Licensed Pastors*—1. The responsibilities of elders are derived from the authority given in ordination. Elders have a fourfold ministry of Word, Sacrament, Order, and Service and thus serve in the local church and in extension ministries in witness and service of Christ's love and justice. Elders are authorized to preach and teach the Word, to provide pastoral care and counsel, to administer the sacraments, and to order the life of the church for service in mission and ministry as pastors, superintendents, and bishops.

Licensed pastors share with the elders the responsibilities and duties of a pastor for this fourfold ministry, within the context of their appointment.

2. The responsibilities and duties of elders and licensed pastors are:

a) *Word and ecclesial acts:*

(1) To preach the Word of God, lead in worship, read and teach the Scriptures, and engage the people in study and witness.

(*a*) To ensure faithful transmission of the Christian faith.

(*b*) To lead people in discipleship and evangelistic outreach that others might come to know Christ and to follow him.

(2) To counsel persons with personal, ethical, or spiritual struggles.

(3) To perform the ecclesial acts of marriage and burial.

(*a*) To perform the marriage ceremony after due counsel with the parties involved and in accordance with the laws of the state and the rules of The United Methodist Church. The decision to perform the ceremony shall be the right and responsibility of the pastor.

(*b*) To conduct funeral and memorial services and provide care and grief counseling.

(4) To visit in the homes of the church and the community, especially among the sick, aged, imprisoned, and others in need.

(5) To maintain all confidences inviolate, including confessional confidences except in the cases of suspected child abuse or neglect, or in cases where mandatory reporting is required by civil law.

b) *Sacrament:*

(1) To administer the sacraments of baptism and the Supper of the Lord according to Christ's ordinance.

(*a*) To prepare the parents and sponsors before baptizing infants or children, and instruct them concerning the significance of baptism and their responsibilities for the Christian training of the baptized child.

(*b*) To encourage reaffirmation of the baptismal covenant and renewal of baptismal vows at different stages of life.

(*c*) To encourage people baptized in infancy or early childhood to make their profession of faith, after instruction, so that they might become professing members of the church.

(*d*) To explain the meaning of the Lord's Supper and to encourage regular participation as a means of grace to grow in faith and holiness.

(*e*) To select and train deacons and lay members to serve the consecrated communion elements.

(2) To encourage the private and congregational use of the other means of grace.

c) *Order:*

(1) To be the administrative officer of the local church and to assure that the organizational concerns of the congregation are adequately provided for.

(*a*) To give pastoral support, guidance, and training to the lay leadership, equipping them to fulfill the ministry to which they are called.

(*b*) To give oversight to the educational program of the church and encourage the use of United Methodist literature and media.

(*c*) To be responsible for organizational faithfulness, goal setting, planning and evaluation.

(*d*) To search out and counsel men and women for the ministry of deacons, elders, local pastors and other church related ministries.

(2) To administer the temporal affairs of the church in their appointment, the annual conference, and the general Church.

(*a*) To administer the provisions of the *Discipline*.

(*b*) To give an account of their pastoral ministries to the charge and annual conference. Central conferences may establish provisions for this.

(*c*) To provide leadership for the funding ministry of the congregation.

(*d*) To model and promote faithful financial stewardship and to encourage giving as a spiritual discipline by teaching the biblical principles of giving.

(*e*) To lead the congregation in the fulfillment of its mission through full and faithful payment of all apportioned ministerial support, administrative, and benevolent funds.

(*f*) To care for all church records and local church financial obligations, and certify the accuracy of all financial, membership, and any other reports submitted by the local church to the annual conference for use in apportioning costs back to the church.

(3) To participate in denominational and conference programs and training opportunities.

(*a*) To seek out opportunities for cooperative ministries with other United Methodist pastors and churches.

(*b*) To be willing to assume supervisory responsibilities within the connection.

(4) To lead the congregation in racial and ethnic inclusiveness.

d) *Service:*

(1) To embody the teachings of Jesus in servant ministries and servant leadership.

(2) To give diligent pastoral leadership in ordering the life of the congregation for discipleship in the world.

(3) To build the body of Christ as a caring and giving community, extending the ministry of Christ to the world.

(4) To participate in community, ecumenical and interreligious concerns and to encourage the people to become so involved and to pray and labor for the unity of the Christian community.

¶ 336.1-2=340.1-2

¶ 337. *Unauthorized Conduct*—1. Pastors shall first obtain the written consent of the district superintendent before engaging for an evangelist any person who is not a general evangelist in the connection, a clergy member of an annual conference, a local pastor, or a certified lay servant in good standing in The United Methodist Church.

2. No pastor shall discontinue services in a local church between sessions of the annual conference without the consent of the charge conference and the district superintendent.

3. No pastor shall arbitrarily organize a pastoral charge.

4. No pastor shall hold a religious service within the bounds of a pastoral charge other than the one to which appointed without the consent of the pastor of the charge, or the district superintendent.

5. All clergy of The United Methodist Church are charged to maintain all confidences inviolate, including confessional confidences, except in the cases of suspected child abuse or neglect or in cases where mandatory reporting is required by civil law.

6. Ceremonies that celebrate homosexual unions shall not be conducted by our ministers and shall not be conducted in our churches.

7. No pastor shall re-baptize. The practice of re-baptism does not conform with God's action in baptism and is not consistent with Wesleyan tradition and the historic teaching of the church. Therefore, the pastor should counsel any person seeking re-baptism to participate in a rite of re-affirmation of baptismal vows.

¶ 337.1-7=341.1-7

¶ 338. *Support for Elders in Full Connection Appointed to Pastoral Charges*—To strengthen the effectiveness of the connectional system, assumption of the obligations of the itinerant ministry required upon admission to the traveling connection places upon the Church a counter obligation to provide adequate support for the entire ministry of the Church.

Each elder in full connection of an annual conference who is in good standing and who is appointed to full-time service shall have a right to receive not less than base compensation established by the annual conference for persons in full-time service, and if appointed to less than full-time service shall receive such part of base compensation as regulated by the annual conference.

No pastor shall be entitled to any claim for unpaid base compensation against any church or charge served after pastoral connection with the church or charge has ceased.

¶ 338=342.1-4

Section XI. Appointments to Extension Ministries

¶ 339. *Appointments Extending the Ministry of The United Methodist Church*—1. Elders in effective relationship, deacons, associate members, provisional members, and persons licensed for pastoral ministry may be appointed to serve in ministry settings beyond the local United Methodist church.

2. Clergy desiring such appointment shall consult with their bishop and/or district superintendent prior to any interviews relative to such an appointment.

¶ 339.1-2=343.1+3

¶ 340. *Provisions for Appointment to Extension Ministries*—1. *Categories of Appointments:*

a) Appointments within the connectional structures of United Methodism, including service under the General Board of Global Ministries.

b) beyond the connectional structures of The United Methodist Church when considered by the bishop and recognized by the Board of Ordained Ministry, including ecumenical ministries and appointments to pastoral ministry in other Christian denominations at the request of appropriate judicatory officers of that denomination.

2. Consultation among the institution, the elder, and the bishop shall occur as a part of the appointment process.

3. Clergy appointed to extension ministries shall:

a) be appointed to a setting that provides an appropriate support, evaluation and accountability structure;

b) continue to be accountable to the annual conference for the practice of their ministry;

c) provide individually an annual report to the bishop, the district superintendent and the Board of Ordained Ministry and meet annually, individually or collectively, with representatives of the cabinet and the Board of Ordained Ministry;

d) establish membership in a charge conference in consultation with the pastor in charge and with approval of the district superintendent. District superintendents, because of their ministry of superintendency are not required to have a charge conference affiliation.

4. *Affiliate Relation to Annual Conference*—Ordained clergy appointed to extension ministries or appointments beyond the local church outside the boundary of their annual conference may at their own initiative apply to the Board of Ordained Ministry for affiliate membership in the annual conference in which their appointment is located or in which they reside. By a two-thirds vote of the clergy session, such clergy may be received with rights and privileges, including service on conference boards, agencies, task forces, and committees, with voice and vote but with voice and without vote in the annual conference session. Full membership shall be retained in the appointee's home annual conference, including attendance at home annual conference sessions. Such persons may serve on the board, agency, task force, or committee of only one annual conference at any one time.

¶ 340.1a+b=344.1a+b+345; 340.2=343.2; 340.3(1)=344.5a; 340.3(2)=344.2a; 340.3(3)=344.2ab+337.3c; 340.3(4)=344.3; 340.4=344.4

Section XII. Clergy from Other Annual Conferences, Other Methodist and Christian Denominations

¶ 341. *Provisions for Clergy from Outside the Annual Conference*—Ordained clergy or provisional members from other annual conferences and Christian denominations may receive an appointment in the annual conference in the following manner:

1. *Ordained Clergy or Provisional Members from Other Annual Conferences and Other Methodist Denominations*—With approval and consent of the bishops or other judicatory authorities involved, ordained clergy or provisional members from other annual conferences or other Methodist churches may receive appointments while retaining their home conference membership or denominational affiliation. Following the requirements of ¶ 340.4 they may be granted affiliate membership with the annual conference.

2. *Elders or Ordained Clergy from Other Denominations*—On recommendation of the Board of Ordained Ministry, the clergy session of the annual conference may approve annually clergy in good standing from other Christian denominations to receive appointments within the bounds of the annual conference while retaining their denominational affiliation, provided they meet all requirements for certified candidates, except church membership,

present suitable credentials, have given evidence of their agreement with and willingness to support and maintain United Methodist doctrine, discipline, and polity, and have been recommended by the Board of Ordained Ministry.

When the Board of Ordained Ministry certifies that their credentials are at least equal to those of United Methodist elders, the clergy session of the annual conference may grant them the same rights in the annual conference as provisional members. While under appointment, they are subject to the provisions of the *Discipline,* but are not part of the itinerant system.

¶ 341.1-2=346.1-2

¶ 342. *Transfers*—1. *From Other Annual Conferences*—Ordained clergy or provisional members from other annual conferences of The United Methodist Church may be received by transfer into provisional or full membership with the consent of the bishops involved. Consultation with the Board of Ordained Ministry shall be held prior to the transfer.

Transfers are conditioned on the passing of their character by the conference to which they are amenable. Members on transfer shall not vote twice on the same constitutional amendment, nor be counted twice, nor vote twice for delegates to the same General, jurisdictional, or central conference. Whenever clergy members are transferred to another annual conference, either in connection with a transfer of the pastoral charge to which they are appointed or by reason of the dissolution or merger of the annual conference, they shall have the same rights and obligations as the other members of the conference to which they are transferred.

2. *From Other Methodist Denominations*—Ordained elders or ordained clergy from other Methodist churches may be received by transfer into provisional or full conference membership or as local pastors, with the consent of the bishops or other authorities involved, without going through the process required for ministers from other denominations. Prior consultation with the Board of Ordained Ministry shall be held in order to determine that the clergy meets the educational requirements and standards for conference membership established by the *Discipline* and the annual conference.

3. *From Other Denominations—a*) On recommendation of the Board of Ordained Ministry, the clergy members in full connection may recognize the orders of ordained clergy from other denominations and receive them as provisional members or local pastors. They shall present their credentials for examination by the bishop and Board of Ordained Ministry. They shall give assurance of their Christian faith and experience, and their willingness to support and maintain United Methodist doctrine, discipline, and polity. They shall meet the educational requirements and standards for conference membership.

b) Ordained elders or ordained clergy from other Christian denominations shall serve as provisional members for at least two years and complete all the requirements, including courses in United Methodist history, doctrine, and polity, before being admitted into full conference membership.

c) Following the provisional member's election to full conference membership as a deacon or elder, the bishop and secretary of the conference shall provide a certificate of full membership in the annual conference.

4. The Board of Ordained Ministry of an annual conference is required to ascertain from an ordained clergyperson seeking admission into its membership on credentials from another denomination whether or not membership in the effective relation was previously held in an annual conference of The United Methodist Church or one of its legal predecessors, and if so, when and under what circumstances the ordained clergy's connection with such annual conference was severed.

5. Ordained clergy seeking admission into an annual conference on credentials from another denomination who have previously withdrawn from membership in the effective relation in an annual conference of The United Methodist Church or one of its legal predecessors shall not be admitted or readmitted without the consent of the annual conference from which they withdrew or its legal successor, such consent to be granted upon recommendation of its Board of Ordained Ministry.

¶ 342.1=347.1+604.7; 342.2=347.2a;
342.3-5=347.3-5

¶ 343. *Recognition of Orders of Clergy from Other Denominations*—1. Clergy from other denominations may have their orders recognized by the clergy members in full connection of the annual conference after examination of their credentials by the bishop and Board of Ordained Ministry. Prior to admission to membership in the annual conference, such recognition of orders may be given upon recommendation of the bishop and Board of Ordained Ministry.

2. When the orders of an ordained clergy of another church shall have been duly recognized, the certificates of ordination by said church shall be returned to the clergy with the following inscription written plainly on the back:

These orders are recognized by the _____ Annual Conference of The United Methodist Church, this _____ day of _____ , _____ [year].

_____ *, President*

_____ *, Secretary*

¶ 343.1-2=348.1-2

Section XIII. Mentoring and Mentors

¶ 344. *Mentors*—1. Mentoring occurs within a relationship where the mentor takes responsibility for creating a safe place for reflection and growth. An effective mentor has a mature faith, models effective ministry, and possesses the necessary skill to help individuals discern their call in ministry. Mentoring is a part of the preparation and growth for inquirers and candidates for ordained ministry, local pastors and provisional members of an annual conference. Mentoring is distinct from the evaluative and supervisory process that is a part of preparation for ministry.

2. Mentors shall be recommended by the cabinet, selected, trained and held accountable by the Board of Ordained Ministry. Each central conference shall establish a mentoring program for candidates and provisional members and local pastors who have not completed educational requirements.

¶ 344.1+2=349.2+1Intro

Section XIV. Evaluation for Continuing Formation for Full Members and Local Pastors

¶ 345. *Evaluation*—Evaluation is a continuous process for formation in servant ministry and servant leadership that must take place in a spirit of understanding and acceptance. Evaluation serves as a process for pastors to assess their effectiveness in ministry and to discern God's call to continue in ordained ministry.

1. The district superintendent, in consultation with the pastor-parish relations committee, will evaluate the pastor's effectiveness for ministry, using criteria, processes, and training developed by the cabinet and the Board of Ordained Ministry.

2. Clergy serving in appointments to extension ministries will undergo annual evaluation by their immediate supervisors.

¶ 345=350

¶ 346. *Continuing Education and Spiritual Growth*—1. Throughout their careers, clergy shall engage in continuing education for ministry, professional development, and spiritual formation and growth in order to lead the church in fulfilling the mission of making disciples for Jesus Christ.

2. A clergy member's continuing education and spiritual growth program should include at least one week each year and at least one month during one year of every quadrennium. Such continuing education shall not be considered as part of the ministers' vacations and shall be planned in consultation with their charges or other agencies to which they are appointed as well as the bishop, district superintendent, and annual conference continuing education committee.

3. A clergy member may request a formational and spiritual growth leave of up to six months while continuing to hold an appointment in the local church. Such leaves are available to clergy members who have held full-time appointments for at least six years. Such a leave shall be according to the provisions of the annual conference.

4. Clergy shall report to the charge conference on their programs of continuing education, formation, and spiritual growth for the past year and plans for the year to come.

5. Clergy in extension ministries shall give evidence of their continuing formation and spiritual growth program and future plans in their annual reports.

¶ 346.1-5=351.1-3+5-6

¶ 347. *Sabbatical Leave*—A sabbatical leave should be allowed for a program of study or travel approved by the Board of Ordained Ministry. Clergy members in full connection, or in associate membership, who have been serving in a full-time appointment for six consecutive years or in a less than full-time appointment equivalent to six consecutive full-time years, from the time of their reception into full or associate membership, may be granted a sabbatical leave for up to one year. The appointment to sabbatical leave is to be made by the bishop holding the conference, upon the vote of the annual conference after recommendation by the Board of Ordained Ministry.

¶ 347=352

Section XV. Changes of Conference Relationship

¶ 348. *Provisions for Change in Conference Relationship*—When a change in conference relationship is deemed necessary or desirable by a provisional member, clergy in full connection, or in associate membership, whether for a short or long term, the person requesting the change shall make written request to the Board of Ordained Ministry stating the reasons for the requested change of relationship. In addition, the Board of Ordained Ministry may request an interview with the clergy requesting a change. Clergy appointed to a general agency of The United Methodist Church shall be covered by the policies of the agency in relation to family leave, maternity or paternity leave, and medical leave.

¶ 348=353

¶ 349. *Voluntary Leave of Absence*—

1. Provisional or members in full connection, or in associate membership, of the annual conference who for sufficient reason choose to temporarily take leave from

their ministerial appointment may request in writing with a copy to the bishop and their district superintendent a voluntary leave through the Board of Ordained Ministry. The leave is granted or renewed annually by vote of the clergy members in full connection upon recommendation by the Board of Ordained Ministry.

2. A voluntary leave of absence may be taken for personal or family reasons or as a transitional leave between appointments.

3. A written request for a voluntary leave of absence, with the exception of transitional leave, should be made at least ninety days prior to the annual conference session giving specific reasons for the request. The Board of Ordained Ministry may interview the clergy member to determine sufficient cause. Personal or family leave shall not be granted for more than five years in succession, except by a two-thirds vote of the clergy members in full connection. The leave shall be counted as a part of the eight-year limit for provisional members.

4. Between sessions of the annual conference, voluntary leave of absence may be granted or terminated, with the approval of the bishop and district superintendents, by the Board of Ordained Ministry. This interim action shall be subject to the approval of the clergy session of the annual conference at its next session.

5. Should there be active complaints or charges, a request for voluntary leave of absence shall not be permitted until those complaints or charges have been resolved.

6. Clergy on voluntary leave of absence shall have no claim on the conference funds, unless otherwise regulated by the annual conference.

7. Clergypersons on voluntary leave shall be eligible for membership on annual conference committees, commissions, or boards. They may vote for other clergy delegates to General or jurisdictional conferences and may be elected to serve as delegates themselves.

8. After consultation and with the consent of the pastor in charge, and with the approval of the district superintendent and the staff-parish relations committee of a local church, clergy members on voluntary leave shall designate a charge conference within the bounds of the annual conference to which they shall relate and submit an annual report. The exercise of their ministry shall be limited to the charge conference in which their membership is held and with the written permission of the pastor in charge unless special permission is granted by the bishop of the conference where membership is held. With the permission of the bishop of the conference where membership is held, under the supervision of the district superintendent, the clergy member may preach, teach, perform marriages, and, if holding sacramental privileges, administer the sacraments outside of the charge where membership is held.

9. Those on voluntary leave of absence shall be held amenable to the annual conference for their conduct and the performance of their ministry. In case of failure to report to the Board of Ordained Ministry, the complaint procedures may be invoked (¶ 358).

10. An end to voluntary leave of absence, except for transitional leave, shall be requested in writing at least six months prior to the session of annual conference. The Board of Ordained Ministry shall review the circumstances surrounding the granting of the leave for the purpose of determining whether those circumstances have been alleviated or resolved. When the board has determined that the circumstances of the voluntary leave have not been alleviated or resolved and the request is denied, the board will inform the person of the remaining options, which include:

a) remaining on voluntary leave of absence;

b) taking honorable location;

c) being recommended to the bishop and district superintendents to be placed on involuntary leave, administrative location, or involuntary retirement, using the fair process of ¶ 357; or

d) such other action as deemed appropriate.

11. When clergy members on voluntary leave of absence do not request an annual extension of the leave of absence during the five-year period or do not indicate willingness to receive an appointment at the end of the five-year period, following documented efforts to make contact with the clergyperson, the provisions of location (¶ 354) or the complaint procedures of ¶ 358 may be invoked.

¶ 349.1-9=354.1-9; 349.10-11=354.11-12

¶ 350. *Involuntary Leave of Absence*—1. The bishop and the district superintendents may request an involuntary leave of absence without the consent of the provisional, associate, or full member. The request shall be referred to the Board of Ordained Ministry, and shall give to the clergy member and the Board of Ordained Ministry in writing specific reasons for the request. The fair process for administrative hearings as set forth in ¶ 357.2 shall be followed in any involuntary leave of absence procedure.

2. Involuntary leave of absence shall be approved by two-thirds vote of the clergy session of the annual conference, renewable annually for a maximum of three years.

3. Between sessions of the annual conference, an involuntary leave of absence may be granted or terminated, with the approval of the bishop and cabinet, and the Board of Ordained Ministry. This interim action shall be subject to the approval of the clergy session of the annual conference at its next session.

4. Clergy on involuntary leave shall have no claim

on the annual conference funds. The annual conference assumes no financial responsibility for salary, pension, or other benefits for clergy on involuntary leave of absence.

5. Clergy placed on involuntary leave shall designate a charge conference within the bounds of the annual conference. Ministerial service shall be limited to that charge and shall only be provided with the written consent of the pastor in charge and with the approval of the district superintendent, bishop, and pastor/staff parish relations committee.

6. Clergy on involuntary leave shall not participate in the boards and agencies of the annual conference, be delegates to General and jurisdictional conferences, or vote on other clergy delegates.

7. When an end to the involuntary leave of absence is requested by the bishop and district superintendents, it shall be by written request at least six months prior to the session of annual conference. The Board of Ordained Ministry shall review the circumstances surrounding the granting of the relationship. If the board determines that the conditions of the involuntary leave have not been resolved, it may continue involuntary leave of absence for up to the three-year limit or it shall pursue administrative location.

8. If the district superintendents and bishop do not intend to appoint a person after three years on involuntary leave, they shall notify both the Board of Ordained Ministry and the clergyperson at least six months prior to the session of the annual conference and pursue administrative location or initiate the complaint process, if it has not already been initiated.

¶ 350.1=355.1; 350.2-8=355.3-9

¶ 351. *Maternity or Paternity Leave*—Maternity or paternity leave, in compliance with local and national civil laws, will be available and shall be granted by the bishop and the cabinet, and the Board of Ordained Ministry to any local pastor, provisional member, associate member, or clergy member in full connection who so requests it at the birth or arrival of a child into the home for purposes of adoption.

1. Persons desiring maternity or paternity leave should file their request with the committee on pastor-parish relations after consulting with the district superintendent at least ninety days prior to its beginning to allow adequate pastoral care for the churches involved to be developed.

2. During the leave, the clergy member's annual conference relations will remain unchanged, and the health and welfare benefit plans will remain in force.

3. Compensation will be maintained for no less than the first eight weeks of leave.

4. During the leave time, pastoral responsibility for the church or churches involved will be handled through consultation with the committee on pastor-parish relations of the local church(es) and the district superintendent.

¶ 351.1-2=356.1-2; 351.3-4=356.4-5

¶ 352. *Medical Leave Due to Medical and Disabling Conditions that Prevent Performance of Ministerial Duties*—1. When clergy who are members of an annual conference (¶ 360) are unable to perform their ministerial duties because of medical and disabling conditions, upon recommendations of the Board of Ordained Ministry and the appropriate board of pensions, and by a majority vote of clergy session of the annual conference who are present and voting, they may be granted annual medical leave without losing their relationship to the annual conference; provided, however, that such leave may be granted or renewed upon reasonable and appropriate investigation of the case by the Board of Ordained Ministry.

2. When clergy who are members of an annual conference are unable to perform their ministerial duties between sessions of the annual conference on account of medical conditions, with the approval of a majority of the district superintendents, after consultation with the Board of Ordained Ministry a medical leave may be granted by the bishop for the remainder of the conference year; provided, however, that such leave may be granted upon reasonable and appropriate investigation of the case.

3. The policies for termination of medical leave shall follow procedures appropriate to the laws where the conference is located.

4. Any person eligible to receive an appointment from a bishop and able to perform ministerial duties may not be placed on involuntary medical leave solely because of a medical condition. All reasonable accommodations should be made to enable qualified clergy with disabilities to serve in ministry settings compatible with their gifts and graces.

¶ 352.1-2=357.1-2; 352.3=357.3+new; 352.4=357.5

¶ 353. *Retirement*—Retired clergy members are those who have been placed in the retired relation either at their own request or by action of the clergy session upon recommendation of the Board of Ordained Ministry. Requests for retirement shall be stated in writing to the bishop, cabinet, and Board of Ordained Ministry at least one hundred twenty days prior to the date on which retirement is to be effective unless waived by the bishop and cabinet. The Board of Ordained Ministry shall provide guidance and counsel to the retiring member and family as they begin a new relationship in the local church.

1. *Mandatory Retirement*—Every clergy member of an annual conference who will have attained age seventy-two on or before the end of the month in which the conference session is concluded shall automatically be retired.

2. *Voluntary Retirement—With Twenty Years of Service*—Any clergy members of the annual conference who have completed twenty years or more of service under appointment as ordained clergy or as local pastors may request the annual conference to place them in the retired relation. Each central conference may establish further provisions for when and how voluntary retirement can take place.

3. *Involuntary Retirement*—By a two-thirds vote of those present and voting, the clergy members in full connection may place any clergy members in the retired relation with or without their consent and irrespective of their age if such relation is recommended by the Board of Ordained Ministry and the cabinet. The procedures for fair process shall be followed in any involuntary retirement procedure. Written notice of the intended action shall be given to such member by the Board of Ordained Ministry at least 180 days prior to annual conference.

4. *Charge Conference Membership*—All retired clergy members in full or associate membership who are not appointed as pastors of a charge, after consultation with the pastor and the district superintendent, shall have a seat in the charge conference and all the privileges of membership in the church where they elect to hold such membership except as set forth in the *Discipline.* They shall report to the charge conference and to the pastor all marriages performed, baptisms administered, and other pastoral functions. If they reside outside the bounds of the annual conference where membership is held, they shall forward annually to the charge conference where membership is held a report of their Christian and ministerial conduct, signed by the district superintendent or the pastor of the affiliate charge conference where they reside.

5. *Appointment of Retired Ordained Ministers*—All retired clergy members in full or associate membership shall be eligible to receive an appointment when requested by the bishop and cabinet.

6. *Return to Effective Relationship*—A clergy member in full or associate membership who has retired under the provisions of § 2 may at his or her own request be made an effective member upon recommendation of the Board of Ordained Ministry, the bishop and cabinet, and by majority vote of the clergy members in full connection of the annual conference and thereby be eligible for appointment so long as he or she remains in the effective relation or until § 1 applies. Each clergy member requesting return to effective relationship after voluntary retirement must meet the following conditions: (1) presentation of their certificate of retirement; (2) a satisfactory certificate of good health.

¶ 353Intro+1=358Intro+1; 353.2=358.2a; 353.3=358.3; 353.4-6=358.5-7

¶ 354. *Honorable Location*—1. An annual conference may grant clergy members in full or associate membership certificates of honorable location at their own request, provided that the Board of Ordained Ministry shall have first examined their character and found them in good standing, and provided that the clergy session shall also pass on their character after the request is made, and provided further, that this relation shall be granted only to one who intends to discontinue service in the itinerant ministry. Upon recommendation of the Board of Ordained Ministry, an annual conference may offer transition assistance.

2. Associate members or clergy members in full connection located according to the provisions of this paragraph shall not continue to hold membership in the annual conference, and they shall surrender their certification of conference membership for deposit with the conference secretary. After consultation and with the written consent of the pastor in charge, and with the approval of the district superintendent, located clergy members shall designate the local church in which they shall hold membership.

They shall be permitted to exercise ministerial functions only with the written permission of the pastor in charge. They shall have all the privileges of membership in the church where they elect to hold charge conference membership, except as set forth in the *Book of Discipline*. When approved by the Board of Ordained Ministry, a person on honorable location may be appointed ad interim by the bishop as a local pastor.

They shall report to the charge conference and the pastor all marriages performed, baptisms administered, and funerals conducted and shall be held amenable for their conduct and the continuation of their ordination rights to the annual conference that granted them honorable location. A copy of the annual report to the charge conference shall be forwarded to the Board of Ordained Ministry in order for location to be continued. Failure to submit the report for two consecutive years may result in termination of orders upon recommendation of the Board of Ordained Ministry and vote of the clergy session.

3. Ordained ministers on honorable location may request the annual conference to grant them the status of honorable location-retired.

¶ 354.1-3=359.1-3

¶ 355. *Administrative Location*—1. When the effectiveness of a clergy in associate or full membership is in question, the bishop shall complete the following procedure:

a) Identify the concerns on failed professional responsibilities or vocational ineffectiveness.

b) Hold supervisory conversations with the clergyperson that identifies the concerns and designs collaboratively with the clergyperson a corrective plan of action.

c) Evaluate whether the plan of action has produced fruit that gives a realistic expectation of future effectiveness.

2. If the process defined above (§1) has been completed and has failed to produce sufficient improvement, the bishop and the district superintendents may request that an associate or full member be placed on administrative location without the consent of the clergy member. They shall provide to the clergy member and the Board of Ordained Ministry, in writing, specific reasons for the request. The conference relations committee of the Board of Ordained Ministry shall conduct a fair process hearing as set forth in ¶ 357.2 in any administrative location procedure. The committee shall report the result of the hearing to the full Board of Ordained Ministry for its action. Any recommendation to administrative location shall be presented from the Board of Ordained Ministry at the next following meeting of the clergy session for final action.

Between sessions of the annual conference, an associate or full member may be placed on administrative location by the Board of Ordained Ministry. This interim action shall be subject to the approval of the clergy session of the annual conference at its next session.

3. Administratively located clergy shall not continue to hold membership in the annual conference, and they shall surrender their certification of conference membership for deposit with the conference secretary. After consultation and with the written consent of the pastor in charge, and with the approval of the district superintendent and the staff-parish relations committee of a local church, clergy placed on administrative location shall designate a charge conference within the bounds of the annual conference that placed them on administrative location. Ministerial service shall be limited to that charge and shall be provided only with the written consent of the pastor in charge and the district superintendent. An annual report shall be made to the charge conference that includes all marriages performed, baptisms administered, and funerals conducted. They shall be held amenable by the annual conference within which the charge conference membership is held for their conduct and the continuation of their ordination rights. Failure to submit the report to the Board of Ordained Ministry for two consecutive years may result in termination of orders upon recommendation of the Board of Ordained Ministry and vote of the clergy session.

4. Ordained ministers on administrative location may request the annual conference to grant them the status of administrative location-retired.

¶ 355.1-4=360.1-4

¶ 356. *Withdrawal*—1. *Withdrawal to Unite with Another Denomination*—When ordained members in good standing withdraw to unite with another denomination or to terminate their membership in the denomination, their certification of conference membership, and their written request to withdraw shall be deposited with the conference secretary.

2. *Withdrawal from the Ordained Ministerial Office*—Ordained members of an annual conference in good standing who desire to leave their ministerial office and withdraw from the conference may be allowed to do so by the annual conference at its session. The ordained clergy's certifications of ordination and conference membership, and their written request to withdraw, shall be given to the district superintendent for deposit with the secretary of the conference, and his or her membership may be transferred to a church which he or she designates, after consultation with the pastor, as the local church in which he or she will hold membership.

3. *Withdrawal Under Complaints or Charges*—When clergy members are named as respondents to a complaint under ¶ 358.1 and desire to withdraw from the membership of the annual conference, it may permit them to withdraw under the provisions of ¶ 2719. The clergy member's certifications of ordination and conference membership shall be surrendered to the district superintendent for deposit with the secretary of the conference, and their membership may be transferred to a local church that they designate, after consultation with the pastor.

Withdrawn under complaint or withdrawn under charges shall be written on the face of the credentials.

4. *Withdrawal Between Conferences*—In the event that withdrawal by surrender of the ministerial office, to unite with another denomination, or under complaints or charges, should occur in the interval between sessions of an annual conference, the clergy member's credentials, under the provisions of §1 and §3, shall be surrendered to the bishop or district superintendent along with a letter of withdrawal from the ordained ministry, for deposit with the secretary of the conference. This action shall be reported by the Board of Ordained Ministry to the annual conference at its next session. The effective date of withdrawal shall be the date of the letter of withdrawal.

¶ 356.1-4=361.1-4

Section XVI. Administrative Fair Process

¶ 357. *Involuntary Status Change*—1. When there is a request for an involuntary status change, the bishop and cabinet, and Board of Ordained Ministry shall take action in a timely manner.

2. *Fair Process*—As a part of the holy covenant that exists within the membership and organization of The United Methodist Church, each central conference shall develop a method for the disposition of requests for involuntary status changes, excluding complaints, for the protection of the rights of individuals and for the protection of the Church. These procedures shall be written and applied consistently to all requests for involuntary status change, and shall include but not be limited to the following:

a) In any administrative proceeding the bishop or the bishop's designee and the respondent (the person against whom involuntary action is directed) shall have a right to be heard before any final action is taken.

b) The respondent shall have a right to be accompanied to any hearing by a clergyperson who is a member in full connection of the respondent's annual conference, in accordance with the appropriate Disciplinary provisions. The clergyperson accompanying the respondent shall have the right to voice.

c) In any administrative hearing, under no circumstances shall one party, in the absence of the other party, discuss substantive issues with members of the pending hearing body. Questions of procedure may be raised with the presiding officer of the hearing body.

d) In the event that a clergyperson fails to appear for supervisory interviews, refuses mail, refuses to communicate personally with the bishop or district superintendent, or otherwise fails to respond to supervisory requests or requests from official administrative committees, such actions or inactions shall not be used as an excuse to avoid or delay any Church processes, and such processes may continue without the participation of such individual.

3. *Immunity from Prosecution*—In order to preserve the integrity of the Church's administrative process and ensure full participation in it at all times, the bishop, cabinet, Board of Ordained Ministry, witnesses, advocates, administrative review committee, clergy in full connection voting in executive session, and all others who participate in the Church's administrative process shall have immunity from prosecution of complaints brought against them related to their role in a particular administrative process, unless they have committed a chargeable offense in conscious and knowing bad faith. The complainant/plaintiff in any proceeding against any such person related to their role in a particular judicial process shall have the burden of proving, by clear and convincing evidence, that such person's actions constituted a chargeable offense committed knowingly in bad faith. The immunity set forth in this provision shall extend to civil court proceedings, to the fullest extent permissible by the civil laws.

¶ 357.1=364; 357.2a-d=362.2Intro+a+c+d+f; 357.3=362.3

¶ 358. *Complaint Procedures*—1. *Review*—Ordination and membership in an annual conference in The United Methodist Church is a sacred trust. The qualifications and duties of local pastors, associate members, provisional members, and full members are set forth in *The Book of Discipline of The United Methodist Church,* and we believe they flow from the gospel as taught by Jesus the Christ and proclaimed by his apostles. Whenever a person in any of the above categories, including those on leaves of all types, honorable or administrative location, or retirement, is accused of violating this trust, the membership of his or her ministerial office shall be subject to review.

This review shall have as its primary purpose a just resolution of any violations of this sacred trust, in the hope that God's work of justice, reconciliation and healing may be realized in the body of Christ.

A just resolution is one that focuses on repairing any harm to people and communities, achieving real accountability by making things right in so far as possible and bringing healing to all the parties. In appropriate situations, processes seeking a just resolution may be pursued. Special attention should be given to ensuring that cultural, racial, ethnic and gender contexts are valued throughout the process in terms of their understandings of fairness, justice and restoration.

A complaint is a written and signed statement claiming misconduct as defined in ¶ 2702. When a complaint is received by the bishop, both the person making the complaint and the person against whom the complaint is made will be informed in writing of the process to be followed at that stage. When and if the stage changes, those persons will continue to be informed in writing of the new process in a timely fashion.

2. *Supervision*—In the course of the ordinary fulfillment of the superintending role, the bishop or district superintendent may receive or initiate complaints about the performance or character of a clergyperson. The person filing the complaint and the clergyperson shall be informed by the district superintendent or bishop of the process for filing the complaint and its purpose.

3. *Supervisory Response*—The supervisory response of the bishop shall begin upon receipt of a formal complaint. The response is pastoral and administrative and shall be directed toward a just resolution among all par-

ties. It is not part of any judicial process. Each central conference shall develop a method for the disposition of judicial complaints. These procedures shall be written and applied consistently to all judicial complaints. The person against whom the complaint was made may choose another person to accompany him or her with the right to voice; the person making the complaint shall have the right to choose a person to accompany him or her with the right to voice.

The supervisory response shall be carried out by the bishop or the bishop's designee in a timely manner, with attention to communication to all parties regarding the complaint and the process. When the supervisory response is initiated, the bishop shall notify the chairperson of the Board of Ordained Ministry that a complaint has been filed, of the clergyperson named, of the general nature of the complaint, and, when concluded, of the disposition of the complaint.

4. *Suspension*—When deemed appropriate, the bishop, with the recommendation of the Board of Ordained Ministry, may suspend the respondent from all clergy responsibilities, but not from an appointment, for a period not to exceed ninety days. With the agreement of the Board of Ordained Ministry, the bishop may extend the suspension for one additional period of thirty days.

¶ 358.1=363.1Intro; 358.2=363.1a; 358.3=363.1b; 358.4=363.1d

Section XVII. Readmission to Conference Relationship

¶ 359. Each central conference shall establish procedures for readmission to conference relationship for each of the following categories: termination of provisional membership, honorable or administrative location, leaving the ministerial office, termination by action of the annual conference, and involuntary retirement. All readmission procedures shall require readmission in the conference in which clergy membership was previously held or, in the case of readmission for transfer to a new conference, consultation with the bishops and Boards of Ordained Ministry for each conference involved in the readmission procedure.

¶ 359=365

Section XVIII. General Provisions

¶ 360. 1. The annual conference is the basic body of The United Methodist Church. The clergy membership of an annual conference shall consist of deacons and elders in full connection (¶¶ 325, 329), provisional members (¶ 323), associate members (¶ 317), affiliate members (¶ 340.4), and local pastors under full-time and part-time appointment to a pastoral charge (¶ 313). All clergy are amenable to the annual conference in the performance of their duties in the positions to which they are appointed.

2. Both men and women are included in all provisions of the *Discipline* that refer to the ordained ministry.

3. Persons appointed to multiple-staff ministries, either in a single parish or in a cluster or larger parish, and under any clergy status, shall have personal and professional access to the bishop and cabinet, the committee on pastor-parish relations, as well as to the pastor in charge.

4. All clergy members mentioned in §1 shall receive written communication about decisions made regarding their relationship with the annual conference.

5. There shall be an annual meeting of this covenant body, called "clergy session," in executive session of all clergy members of the annual conference, with voting rights as specified by the *Discipline*, at the site of the regular session of the annual conference, or at an alternative time and location determined by the bishop after consultation with the cabinet and the Board of Ordained Ministry, to consider questions relating to matters of ordination, character, and conference relations.

6. A special session of the annual conference may be held at such time and at such place as the bishop shall determine, after consultation with the cabinet and the Board of Ordained Ministry. A special clergy session shall have only such powers as stated in the call.

¶ 360.1-2, 4-6=370.1-2, 4-6; 360.3=New

Chapter Three

The Superintendency

Section I. The Nature of Superintendency

¶ 401. *Nature*—From apostolic times, persons have been entrusted with particular tasks of oversight within the body of Christ. In The United Methodist Church, this oversight, or superintendency, resides in the office of bishop for the purpose of equipping the Church in its disciple-making ministry. Bishops possess distinct and collegial responsibilities, working together to order the life of the Church, enable the gathered Church to worship and evangelize faithfully, and to facilitate the initiation of structures and strategies to equip Christian people for service in the Church and in the world in the name of Jesus Christ and to help extend the service in mission.

The office of bishop is a particular ministry, not a separate order. Bishops are elected from the group of elders in full connection who are ordained to the ministry of Service, Word, Sacrament, and Order. They participate in the servant ministry of Christ shared by all of his followers, and join with their fellow ordained clergy in continuing a royal priesthood that has apostolic roots (1 Peter 2:9; John 21:15-17; Acts 20:28; 1 Peter 5:2-3; 1 Timothy 3:1-7).

¶ 401=401+402

Section II. The Council of Bishops and the Role of a Bishop

¶ 402. *The Council of Bishops*—1. By virtue of their election and consecration, bishops are members of the Council of Bishops and are bound in special covenant with all other bishops. In keeping with this covenant, bishops fulfill their servant leadership and express their mutual accountability. The Council of Bishops is a faith community of mutual trust and concern responsible for the faith development and continuing well-being of its members.

2. The Council of Bishops is thus the collegial expression of episcopal leadership in the Church and through the Church into the world. The Church expects the Council of Bishops to speak to the Church and from the Church to the world and to give leadership in the quest for Christian unity and interreligious relationships.

3. In order to exercise meaningful leadership, the Council of Bishops is to meet at stated intervals. The Council of Bishops is charged with the oversight of the spiritual and temporal affairs of the whole Church, to be executed in regularized consultation and cooperation with other councils and service agencies of the Church.

4. The Council of Bishops may assign one of its members to visit another episcopal area or Methodist-related church. When so assigned, the bishop shall be recognized as the accredited representative of the Council of Bishops, and when requested by the resident bishop or president in that area or Church, may exercise therein the functions of episcopacy.

¶ 402.1-4=422.1-4

¶ 403. *Role of a Bishop*—Bishops undertake a ministry of servant leadership, general oversight and supervision. They are authorized to guard the faith, order, liturgy, doctrine, and discipline of the Church. Additionally, the role of bishop includes the following:

1. To faithfully practice, model and lead the spiritual disciplines of our faith and to call and inspire the clergy and laity within the Church to practice the Christian disciplines in their individual lives through the Wesleyan tradition of personal holiness. The bishop is to lead in public worship, in the celebration of the sacraments and in the commendation of our faith.

2. To continue to learn and to teach how to make disciples and lead faithful and fruitful congregations using scripture, spiritual disciplines, our Wesleyan heritage, and the history and doctrines of the Church.

3. To work in partnership with the Council of Bishops, the cabinet and lay and clergy leadership of the annual conference, and the professing members of the church, to urge the whole church to move toward the vision of sharing Christ with the world in fulfillment of our mission, faithful discipleship and "an even better way" of being Christ's people in the world.

4. To be a prophetic voice for justice in a suffering and conflicted world through the Wesleyan tradition of social holiness, encouraging and modeling the mission of witness and service in the world through proclamation of the gospel and alleviation of human suffering.

5. To have a passion for the unity of the church in being the shepherd of the whole flock and thereby providing leadership toward the goal of understanding, reconciliation and unity within the Church—The United Methodist Church and the church universal.

6. To uphold the discipline and order of the Church by consecrating, ordaining, commissioning, supervising and appointing persons in ministry to the Church and the world. As the presiding officer of the annual conference, the resident bishop provides order and leads in new opportunities for ministry within the annual conference. The bishop shares with other bishops the oversight of the whole church through the Council of Bishops and is held

accountable through the Council of Bishops in collaboration with committees on episcopacy.

¶ 403Intro=403.1; 403.1-6=403.1a-1f

Section III. The Responsibilities of a Bishop

¶ 404. *Leadership Responsibilities*—1. To lead and oversee the spiritual and temporal affairs of The United Methodist Church in a manner that acknowledges the ways and the insights of the world critically and with understanding, while remaining cognizant of and faithful to the mandate of the Church.

2. To guard, transmit, teach, and proclaim, corporately and individually, the apostolic faith as it is expressed in Scripture and tradition, and, as they are led and endowed by the Spirit, to interpret that faith evangelically and prophetically.

3. To teach and uphold the theological traditions of The United Methodist Church.

4. To travel through the connection at large as the Council of Bishops to implement strategy for the concerns of the Church.

5. To promote and support the evangelistic witness of the whole Church.

6. To provide liaison and leadership in the quest for Christian unity in ministry, mission, and structure and in the search for strengthened relationships with other living faith communities.

7. To strengthen the local church, giving spiritual leadership to both laity and clergy; and to build relationships with people of local congregations of the area.

8. To convene the Order of Deacons and the Order of Elders and work with the elected chairperson of each order.

9. To promote, support, and model generous Christian giving, with special attention to teaching the biblical principles of giving.

10. To discharge such other duties as the *Book of Discipline* may direct.

¶ 404.1=414.1; 404.2=414.3; 404.3=414.5; 404.4=414.4; 404.5=414.8; 404.6=414.6; 404.7=414.2; 404.8=414.10; 404.9=414.11; 404.10=414.9

¶ 405. *Presidential Responsibilities*—1. To preside in the General, jurisdictional, central, and annual conferences.

2. To provide general oversight for the fiscal and program operations of the annual conference(s). This may include special inquiry into the work of agencies to ensure that the annual conference and general Church policies and procedures are followed.

3. To ensure fair process for clergy and laity as set forth in ¶ 2701 in all involuntary administrative and judicial proceedings through monitoring the performance of annual conference officials, boards, and committees charged with implementing such procedures.

4. To form the districts after consultation with the district superintendents and after the number of the same has been determined by vote of the annual conference.

5. To consecrate bishops, to ordain elders and deacons, to consecrate diaconal ministers, to commission deaconesses, home missioners and missionaries, and to see that the names of the persons commissioned and consecrated are entered in the journals of the conference and that proper credentials are furnished to these persons. As these services are acts of the whole Church, the official text and rubrics shall be used.

¶ 405.1-4=415.1-4; 405.5=415.6

¶ 406. *Appointment-making Responsibilities*—1. Through appointment-making, the connectional nature of the United Methodist system is made visible. The bishop is empowered to make and fix all appointments of clergy in the episcopal area.

The United Methodist Church promotes and holds in high esteem the opportunity of an inclusive church (¶ 4) with the formation of open itineracy. Open itineracy means appointments are made without regard to race, ethnic or tribal origin, gender, being differently abled, marital status, or age, except for the provisions of mandatory retirement.

Appointments are to be made with consideration of the gifts and evidence of God's grace of those appointed, to the needs, characteristics, and opportunities of congregations and institutions, and with faithfulness to the commitment to an open itineracy.

2. Cross-racial and cross-cultural appointments are appointments to a congregation in which the majority of its constituency is different from the clergyperson's own racial/ethnic and cultural background. They are made as a creative response to increasing racial and ethnic diversity. When such appointments are made, cabinets and boards of ordained ministry shall provide specific training for the clergypersons so appointed and for their congregations.

3. As part of the appointment-making process, the bishop is responsible for:

a) Dividing or uniting a circuit(s), station(s), or mission(s) as judged necessary for missional strategy and then to make appropriate appointments.

b) Appointing the district superintendents annually.

c) Fixing the charge conference membership of all ordained ministers appointed to ministries other than the local church in keeping with ¶ 340.

d) Fixing the appointments of deaconesses, home missioners, and missionaries.

e) Transferring, upon the request of the receiving bishop, clergy member(s) of one annual conference to another, provided said member(s) agrees to said transfer.

¶ 406.1=425.1+3; 406.2=425.4; 406.3a=416.2; 406 .3b=415.5; 406.3c=416.4; 406.3d=416.3; 406.3e=416.5

Section IV. Election, Assignment, and Termination of Bishops

¶ 407. *Provisions for Episcopal Areas*—The number of bishops shall be determined by the General Conference on recommendation of the proper committees, the Standing Committee on Central Conference Matters or jurisdictional conferences, according to provisions in the General Conference Regulations (see GC-R 407).

¶ 407=404

¶ 408. *Election and Consecration of Bishops*— Each jurisdictional or central conference in cooperation with the Committee on Episcopacy may fix a procedure for the election of their bishops according to their own context. Central conferences may fix the tenure and term of office.

¶ 408=405

¶ 409. *Termination of Office*—An elder who is serving as a bishop up to the time of retirement shall have the status of a retired bishop.

1. A retired bishop is a bishop of the Church in every respect and continues to function as a member of the Council of Bishops in accordance with the Constitution and other provisions of the *Discipline.*

2. A retired bishop may be considered a member of an annual conference, without vote, for purposes of appointment to a local charge within the said conference.

¶ 409Intro=408Intro; 409.1=409Intro; 409.2=409.2

¶ 410. *Expiration of Terms in Central Conferences*—In a central conference where term episcopacy prevails, bishops whose term of office expires prior to the time of their retirement and who are not reelected by the central conference shall be returned to membership as traveling elders in the annual conference (or its successor) of which they ceased to be a member when elected bishop. Outgoing bishops are entitled to participate as a bishop in the consecration of their successor.

The credentials of office as bishop shall be submitted to the secretary of the central conference, who shall make thereon the notation that the bishop has honorably completed the term of service for which elected and has ceased to be a bishop of The United Methodist Church.

¶ 410=411

¶ 411. *Complaints Against Bishops*—1. Episcopal leadership in The United Methodist Church shares with all other ordained persons the sacred trust of their ordination. Whenever a bishop violates this trust or is unable to fulfill appropriate responsibilities, continuation in the episcopal office shall be subject to review. This review shall have as its primary purpose a just resolution of any violations of this sacred trust, in the hope that God's work of justice, reconciliation, and healing may be realized.

2. Any complaint concerning the effectiveness, competence, or one or more of the offenses listed in ¶ 2702 shall be submitted in a written statement to the president of the College of Bishops in that jurisdictional or central conference. If the complaint concerns the president, it shall be submitted to the secretary of the College of Bishops or, if non-existing, to the chair of the central conference committee on episcopacy. The bishop to whom the complaint has been submitted shall inform the chair of the jurisdictional or central conference committee on episcopacy within ten days.

3. Each central conference shall make provisions for complaint procedures, including suspension, supervisory response, just resolution, administrative complaint, and reporting, as well as a protocol for the caring of the affected episcopal area. Such provisions shall follow, as appropriate, the complaint procedures for ordained clergy (¶ 358) and shall define the role of the central conference committee on episcopacy in complaints against a bishop.

¶ 411.1-2=413.1-2; 411.3=413.3-5

Section V. Cabinet and District Superintendency

¶ 412. *The Cabinet*—Oversight, or superintendency, resides in the office of bishop and extends to the district superintendency for the purpose of equipping the Church in its disciple-making ministry. Like bishops, district superintendents possess distinct and collegial responsibilities, working together with bishops to order the life of the Church, to enable the gathered Church to worship and evangelize faithfully, and to facilitate the initiation of structures and strategies to equip Christian people for service in the Church and in the world in the name of Jesus Christ and to help extend the service in mission.

Like the office of bishop, the district superintendency is a particular ministry, not a separate order. Bishops appoint superintendents from the group of elders in full connection who are ordained to the ministry of Service, Word, Sacrament, and Order.

Under the leadership of the bishop, the cabinet is the expression of superintending leadership in and through the annual conference. It is expected to speak to the conference and for the conference to the spiritual and temporal issues that exist within the region encompassed by the conference.

As all ordained ministers are first elected into membership of an annual conference and subsequently appointed to pastoral charges, so district superintendents become through their selection members first of a cabinet before they are subsequently assigned by the bishop to service in districts. District superintendents appointed and assigned to districts are also to be given conference-wide responsibilities as members of the cabinet. The cabinet is thus also the body in which the individual district superintendents are held accountable for their work, both for conference and district responsibilities.

In order to exercise meaningful leadership, the cabinet is to meet at stated intervals. The cabinet is charged with the oversight of the spiritual and temporal affairs of a conference, to be executed in regularized consultation and cooperation with other councils and service agencies of the conference. Jurisdictional and central conferences may determine how best to implement the ministry of the cabinet according to their regional contexts.

¶ 412=401+402+424.2+424.1+3+424.4

¶ 413. *Selection and Assignment*—District superintendents are elders in full connection appointed by the bishop to the cabinet as an extension of the superintending role of the bishop within the annual conference. District superintendents serve under the supervision of the resident bishop and are appointed in consultation with the cabinet.

¶ 413=417

¶ 414. *Duties*—1. The district superintendent shall oversee the total ministry of the clergy (including clergy in extension ministry and ministry beyond the local church) and of the churches in the communities of the district in their missions of witness and service in the world. This oversight requires the superintendent to use his or her gifts and skills related to spiritual and pastoral leadership, personnel leadership, administration, and program.

2. Superintendents are the chief missional strategists of their respective districts. They shall be committed to living out the values of the Church, including a mandate of inclusiveness, modeling, teaching, and promoting generous Christian giving, cooperating to develop Christian unity, and ecumenical, multicultural, multiracial, and cooperative ministries. Superintendents work with persons across the Church, including clergy in settings beyond the local church, to develop programs of ministry and mission that extend the witness of Christ into and across the world.

3. The task of the district superintendent shall be further defined by their regional contexts.

¶ 414.1=419Intro; 414.2=419.1; 414.3=new

¶ 415. *Terms of Service*—The term for district superintendents shall be a maximum tenure determined by their central conference.

¶ 415=418+new

Section VI. Ecumenical Relationships

¶ 416. *Council of Bishops, Ecumenical Officer, and Office of Christian Unity and Interreligious Relationships*—1. The Council of Bishops shall be the primary liaison in formal relations with other churches and/or ecclesial bodies.

2. In pursuit of its ecumenical and interreligious responsibilities, the Council of Bishops shall elect an ecumenical officer of the Council of Bishops, who shall be responsible for these relationships.

3. The Council of Bishops shall maintain an Office of Christian Unity and Interreligious Relationships (OCUIR) whose responsibilities and powers shall be assigned by the Council. The purpose of the OCUIR will be to support the Council of Bishops, to deepen and expand the ecumenical and interreligious ministries of The United Methodist Church, and to address the funding and financial needs of ecumenical agencies and the advisability of supporting these organizations. Members of the OCUIR shall be elected by the Council of Bishops.

OCUIR shall be organized according to provisions in the General Conference Regulations (see GC-R 416).

¶416=437+438Intro

¶ 417. *Ecumenical Agreements and Full Communion*—1.The Council of Bishops shall have the authority to enter into ecumenical agreements with other Christian bodies. However, all proposed denominational-level agreements of "full communion" relationships need to be approved and ratified by General Conference, before they go into effect.

2. A "full communion" relationship is one that exists between two or more Christian churches that:

a) recognize each other as members of the one, holy, catholic and apostolic church, the body of Christ, as described in the Holy Scriptures and confessed in the church's historic creeds;

b) recognize the authenticity of each other's sacraments and welcome one another to partake in the Eucharist;

c) affirm the authenticity of each church's Christian ministry;

d) recognize the validity of each other's offices of ministry.

3. A "full communion" relationship commits the churches to working together as partners in mission to-

ward fuller visible unity. The Council of Bishops is charged to implement this relationship.

4. A "full communion" relationship does not mean there are no differences or distinctions between churches; but does mean that these differences are not church dividing.

¶ 417.1=431.1a; 417.2-4=431.1b

¶ 418. *Methodist Unity*—1. *World Methodist Council—a*) The United Methodist Church is a member of the World Methodist Council, its predecessor Methodist and Evangelical United Brethren churches having been charter members of such body. The council is a significant channel for United Methodist relationships with other Methodist churches and with autonomous Methodist churches, affiliated autonomous Methodist churches, affiliated united churches formerly part of The United Methodist Church or its predecessor denominations, and other churches with a Wesleyan heritage.

b) Each affiliated autonomous Methodist church and each affiliated united church that is a member of the World Methodist Council may choose to send delegates either to the General Conference or to the World Methodist Council (receiving from the General Administration Fund the expense of travel and per diem allowances thereto for one of the two events in a quadrennium).

2. *Pan-Methodist Commission*—Given the relationship and shared history of the denominations of the Wesleyan tradition in the United States, there shall be a Pan-Methodist Commission established jointly among The African Methodist Episcopal Church, The African Methodist Episcopal Zion Church, The African Union Methodist Protestant Church, The Christian Methodist Episcopal Church, The Union American Methodist Episcopal Church, and The United Methodist Church.

The commission shall work to define, determine, plan, and, in cooperation with established agencies of the several denominations, execute activities to foster meaningful cooperation among the six Methodist denominations, and to explore possible union and related issues.

At least once in a quadrennium, the commission shall plan and convene a Consultation of Methodist Bishops, including from territories outside the United States where more than one church is present.

3. *Striving Toward Union*—As a result of our heritage as a part of a people called Methodist, The United Methodist Church commits itself to strive toward closer relationship with other Methodist or Wesleyan churches wherever they may be found (¶ 6).

¶ 418.1=433.1; 418.2=433.2Intro+2b; 418.3=433.3

¶ 419. *Relationships with Churches of the Wesleyan Tradition and United Churches*—The United Methodist Church has developed relationships of the following forms with churches of the Wesleyan tradition and with United churches:

1. *Autonomous Methodist Church*—A self-governing church of the Wesleyan tradition which may or may not have entered into the Act of Covenanting with The United Methodist Church.

2. *Affiliated Autonomous Methodist Church*—A self-governing Methodist church which The United Methodist Church or one of its predecessor churches has assisted in establishing and which has entered into an Act of Covenanting with The United Methodist Church. Each affiliated autonomous Methodist church shall be entitled to send two delegates, one clergy and one layperson to the General Conference of The United Methodist Church. They shall be entitled to all the rights and privileges of delegates, including membership on committees, except the right to vote.

3. *Affiliated United Church*—A self-governing church which was formed by the uniting of two or more denominations, at least one of which was related to The United Methodist Church or one of its predecessor churches. Each affiliated united church shall be entitled to send two delegates, one clergy and one layperson, to the General Conference of The United Methodist Church. They shall be entitled to all the rights and privileges of delegates, including membership on committees, except the right to vote.

4. *Covenanting Church*—An autonomous Methodist church, an affiliated autonomous Methodist church, an affiliated united church, or another Christian church which has entered into a covenanting relationship with The United Methodist Church through an Act of Covenanting.

5. *Methodist Church with Concordat Agreements*—A Methodist church that has Methodist heritage in common with The United Methodist Church or one of its predecessor churches and that has entered into concordat agreements with the purpose of manifesting the common Methodist heritage, affirming the equal status of the two churches and expressing mutual acceptance and respect, and creating opportunities for closer fellowship between the two churches, especially on the leadership level. Such concordat churches, with the exception of The Methodist Church of Great Britain (see ¶ 13.3), shall each elect two delegates, one clergy and one lay, to be seated in each other's General Conference or equivalent bodies with all rights and privileges.

¶ 419Intro=570New; 419.1-5=570.1-5

¶ 420. *Ecumenical Relationships*—The United Methodist Church strives toward greater Christian unity

through its participation in councils of churches and/or covenantal relationships. Permanent membership in ecumenical organizations shall be approved and ratified by the respective conference, worldwide by General Conference, regional by central conferences, and where within the boundaries of one single annual conference by the respective annual conference.

1. *The World Council of Churches*—The United Methodist Church is a member of the World Council of Churches, its predecessor Methodist and Evangelical United Brethren churches having been charter members of such body.

2. *Other Worldwide Ecumenical Organizations*—The Council of Bishops shall lead the church in sending observers or preparing membership in other worldwide ecumenical organizations.

3. The Council of Bishops shall be in dialogue with United Methodists in whatever countries they may reside, and shall coordinate, explore, and advocate United Methodist participation in regional ecumenical and interreligious organizations.

¶ 420Intro=434Intro+434.2b; 420.1=434.3a; 420.2=434.3b+c; 420.3=434.2b

Introductory comment on Chapter Four: Each section (except section II) is structured and numbered as follows:

5X1. Purpose
5X2. Powers and Duties
(General Conference only "powers")
5X3. Membership
5X4. Conference Session
5X5. Records & Archives
5X6. Conference Agencies
5X7. Property

Chapter Four

The Conferences

The United Methodist Church is a connectional structure maintained through its chain of conferences.

Section I. The General Conference

¶ 501. *Purpose*—The General Conference serves God's mission for the Church on its worldwide, connectional level. It gathers the delegates, as representatives of the church, for worship, prayer, fellowship, and legislative action in a spirit of Christian conferencing.

¶ 501=new

¶ 502. *Powers*—The General Conference has full legislative power over all matters distinctively connectional (¶ 16). It has no executive or administrative power.

1. No person, no paper, no organization, has the authority to speak officially for The United Methodist Church, this right having been reserved exclusively to the General Conference under the Constitution. Any written public policy statement issued by a general Church agency shall clearly identify either at the beginning or at the end that the statement represents the position of that general agency and not necessarily the position of The United Methodist Church.

2. Any individual member called to testify before a legislative body to represent The United Methodist Church shall be allowed to do so only by reading, without elaboration, the resolutions and positions adopted by the General Conference of The United Methodist Church.

¶ 502Intro=501; 502.1+2=509.1+2

¶ 503. *Membership*—1. The voting membership of the General Conference shall consist of:

a) An equal number of clergy and lay delegates elected by the annual conferences as provided in the *Discipline.* The missionary conferences and provisional annual conferences shall be considered as annual conferences for the purposes of this paragraph. Annual conferences are urged to seek inclusiveness in the election of delegates.

b) Delegates from The Methodist Church in Great Britain and other autonomous Methodist churches with which concordat agreements have been established providing for mutual election and seating of delegates in each other's highest legislative conferences (¶ 419.5).

2. The number of delegates to which an annual conference is entitled shall be computed on a two-factor basis: the number of clergy members of the annual conference, and the number of members of local churches in the annual conference.

3. Delegates to the General Conference shall be elected at the session of the annual conference held not more than two annual conference sessions before the calendar year preceding the session of the General Conference.

Procedures shall be according to provisions in the General Conference Regulations (see GC-R 503).

¶ 503.1-3=502.1-3

¶ 504. *Conference Session*—The Plan of Organization and Rules of Order of the General Conference shall be as approved by the preceding General Conference until they have been modified by the action of the General Conference.

1. *Commission on the General Conference*—There shall be a Commission on the General Conference, hereinafter called the commission.

a) It shall select the site and set the dates of the General Conference up to four quadrennia in advance.

b) It shall plan the General Conference program, including the opening day, special events, and orders of the day.

c) It shall, in cooperation with The United Methodist Publishing House, make all necessary arrangements for

the publication of the Advance Edition of the *Daily Christian Advocate*.

d) It shall organize a Committee on the Plan of Organization and Rules of Order from within its membership. The committee shall study any proposed amendments to the Plan of Organization and Rules of Order to be presented to the commission for approval and submission to the General Conference.

e) The voting members of the commission shall be elected by the General Conference from the elected delegates to the General Conference for a term of eight years. They shall consist of twenty-five members as follows: one person from each US jurisdiction, one person from each central conference, one young adult, one youth, the chairperson of the host committee, and ten additional members. The additional members shall be allocated to reflect the proportionate membership based upon combined clergy and lay membership of the Church.

2. *Presiding Officers*—The bishops shall be the presiding officers at the General Conference.

3. *Secretary-Designate*—The General Conference elects a secretary-designate.

4. *Petitions to General Conference*—Any organization, clergy member, or lay member of The United Methodist Church may petition the General Conference according to the prescribed format.

5. The General Conference session shall be organized according to provisions in the General Conference Regulations (see GC-R 504).

¶ 504Intro=505; 504.1Intro=511Intro; 504.1a=511.4a; 504.1b=511.4b; 504.1c=511.4c; 504.1d=511.3b; 504.1e=511.1a; 504.2=503; 504.3=504.1; 504.4=507 Intro; 504.5=new

¶ 505. *Records and Archives*—1. The secretary of the General Conference shall be responsible for the permanent record of the General Conference, according to provisions in the General Conference Regulations (see GC-R 505).

2. All original documents of a General Conference shall be filed with the General Commission on Archives and History.

¶ 505.1=510Intro; 505.2=510.4

¶ 506. *Conference Agencies*—Chapter 5 *Administrative Order* makes provisions for General Conference agencies.

¶ 506=new

¶ 507. *Property*—Chapter 6 *Property* makes provisions for Church property in The United Methodist Church.

¶ 507=new

Section II. Jurisdictional Conferences

¶ 508. Within the boundaries of the United States, there may be jurisdictional conferences and interjurisdictional committees according to legislation enacted by General Conference.

¶ 508=new

¶ 509. *Missionary Conferences*—Within the boundaries of the United States, there may be missionary conferences, according to legislation enacted by General Conference.

¶ 509=new

Section III. Central Conferences

¶ 511. *Purpose*—1. The purpose of the central conference is to connect regionally annual conferences, provisional annual conferences, and missions, for common mission and ministry, to establish episcopal supervision as an expression of the general superintendency, and to facilitate worldwide connections.

2. General Conference, by a two-thirds vote, may organize annual conferences, provisional annual conferences, and missions into central conferences, subject to the provisions of the Constitution.

Thus, The United Methodist Church shall have central conferences with territorial boundaries as listed in the General Conference Regulations (see GC-R 511).

3. A provisional central conference may become a central conference upon the fulfillment of the necessary requirements and upon the authorization of the General Conference to elect bishops.

¶ 511.1=new; 511.2=540.1; 511.3=540.4

¶ 512. *Powers and Duties*—Central conferences are organized with such duties, privileges, and powers as hereinafter set forth by a two-thirds vote of the General Conference.

1. To a central conference shall be committed for supervision and promotion the missionary, educational, evangelistic, industrial, publishing, medical, and other connectional interests within its boundaries. It shall provide suitable organizations for such work and elect the necessary officers for the same.

2. A central conference shall fix the boundaries of the annual conferences, provisional annual conferences, and missions within its bounds, proposals for changes first having been submitted to the annual conferences concerned.

No annual conference shall be organized with fewer than thirty-five clergy members except as provided by an enabling act for the quadrennium, which shall not reduce

the number below twenty-five. Nor shall an annual conference be continued with fewer than twenty-five clergy members except as provided by an enabling act for the quadrennium.

3. A central conference may elect bishops from among the ordained elders in full connection of The United Methodist Church, according to the number of bishops determined by the General Conference. It shall have power to fix the tenure of bishops elected by the said central conference.

4. A central conference shall have authority to engage in dialogue with other Christian bodies within its boundaries, to enter into interim ecumenical agreements with them, and to negotiate unions, provided that all proposed ecumenical agreements are submitted to the Council of Bishops for approval and all proposals for church union are submitted to the General Conference for approval before consummation.

5. Upholding the *General Book of Discipline,* a central conference shall have authority to establish and publish legislation and provisions pertaining to the annual, district, and charge conferences within its boundaries, including educational requirements of clergy and specialized lay ministries. In establishing such legislation and provisions, it is authorized to make such changes and adaptations of the *Book of Discipline* as the special conditions and the mission of the church in the area require, provided that no action shall be taken that is contrary to the *General Book of Discipline.* Subject to this restriction, a central conference may delegate to an annual conference within its boundaries the power to make one or the other of the changes and adaptations referred to in this paragraph, upon request of such annual conference.

The central conference is authorized to interpret Article XXIII of the Articles of Religion so as to recognize the governments of the country or countries within its boundaries.

In a central conference using a language other than English, changes in the *General Book of Discipline* passed by General Conference shall not take effect until twenty-four months after the close of that General Conference in order to afford the necessary time for translation.

6. A central conference is authorized to edit a simplified, revised, and translated Ritual as it may deem necessary.

It is authorized to conform the detailed rules, rites, and ceremonies for the solemnization of marriage to the statute laws of the country or countries within its boundaries.

7. A central conference shall have authority to adopt rules of procedure governing the investigation and trial of its clergy, including bishops, and lay members of the Church and to provide the necessary means and methods of implementing the said rules; provided, however, that the ordained ministers shall not be deprived of the right of trial by a clergy committee, and lay members of the Church of the right of trial by a duly constituted committee of lay members; and provided also, that the rights of appeal shall be adequately safeguarded.

8. A central conference is authorized to establish a judicial court, which in addition to other duties that the central conference may assign to it shall hear and determine the legality of any action, and of any decision of law by the presiding bishop, pertaining to legislation and provisions as mentioned in §5.

¶512Into=540.1;512.1=543.1+6;512.2=543.7;512.3=543.2+3+5; 512.4=543.21; 512.5=543.16+10+15+18+17; 512.6=543.13+14; 512.7=543.12; 512.8=547.3

¶ 513. *Membership*—1. The voting membership of a central conference shall consist of an equal number of clergy and lay delegates elected by the annual conferences and provisional annual conferences. The clergy members shall be elected by the clergy members of the annual conferences and the lay members by the lay members thereof. Their qualifications and the manner of election shall be determined by the central conference itself, subject only to constitutional requirements.

Each annual conference and provisional annual conference shall be entitled to at least two clergy and two lay delegates, and no other selection of delegates shall be authorized that would provide for more than one clergy delegate for every six clergy members of an annual conference; except that a majority of the number fixed by a central conference as the ratio of representation shall entitle an annual conference to an additional clergy delegate and to an additional lay delegate.

2. Each mission is authorized to elect and send one lay and one clergy to the central conference concerned as its representative, with voice but not vote.

3. No central conference shall be established with less than thirty clergy and thirty lay delegates on the basis of representation as set forth in this section, except as provided by an enabling act for the quadrennium.

4. Delegates to the central conferences shall be elected at the session of the annual conference held not more than two annual conference sessions before the calendar year preceding the session of the General Conference. The secretary of the central conference shall notify the bishop and the secretary of each annual conference of the number of delegates to be elected by that annual conference.

¶ 513.1+2=541.1; 513.3=540.2; 513.4=new;

¶ 514. *Conference Session*—1. *a*) Each central conference shall meet within the year succeeding the session of the General Conference at such time and place as the central conference itself or its bishops may determine, with the right to hold such adjourned sessions as it may determine.

b) The bishops of a central conference, with the concurrence of the executive committee, shall have the authority to call an extra session of the central conference to be held at the time and place designated by them.

2. The Council of Bishops may assign one or more of its number to visit a central conference. When so assigned, the bishop shall be an accredited representative of the general Church, and when requested by a majority of the bishops resident in that conference may exercise therein the functions of the episcopacy.

3. The bishop acting as presiding officer of the central conference shall decide questions of order, subject to an appeal to the central conference, and shall decide questions of law, subject to an appeal to the Judicial Council, or the Judicial Court of the central conference.

4. The General Council on Finance and Administration shall determine the apportionment amounts for the annual conferences of the central conferences for the succeeding quadrennium based on calculation methodology approved by the General Conference upon recommendation by the Council. This determination shall be informed by consultation with the Council of Bishops.

5. Each central conference within the bounds of which the General Board of Global Ministries has work shall maintain a cooperative and consultative relationship with the said general board; but the legal distinction between the General Board of Global Ministries and the organized church on the field shall always be kept clear.

¶ 514.1-3=542.2-4; 514.4=543.4; 514.5=542.6

¶ 515. *Records and Archives*—1. The central conference shall keep an exact record of its proceedings. If there are no archives of the central conference, the secretary shall keep the bound copy or copies to be handed on to the succeeding secretary.

2. Each central conference shall send without charge to the General Commission on Archives and History a copy of its journal, of every translation of the *General Book of Discipline,* and of its legislation and provisions in use, in printed or electronic format. Other general agencies may request such material as needed at their expense.

3. The secretary of a central conference in which one or more bishops have been elected shall report to the secretary of the General Conference the names of the bishop(s) and the residences to which they have been assigned by the central conference.

¶ 515.1-3=545.1-3

¶ 516. *Conference Agencies*—1. Each central conference may create agencies, structures or committees with such duties and mandates as the central conference may determine to carry out their mission.

2. Each central conference shall establish a Committee on Episcopacy. The committee shall consist of at least one clergy and one lay delegate to the central conference from each annual conference. The committee shall:

a) review and evaluate annually the work of the bishops, pass on their character and ministry, and report such evaluations and other findings to the central conference for such action as the conference may deem appropriate within its constitutional warrant of power; such review and evaluation may be organized by episcopal areas, in which case the central conference decides on the enlargement of membership of sub-committees in episcopal areas;

b) recommend boundaries of the episcopal areas and the assignments of the bishops;

c) receive and act upon requests for possible voluntary or involuntary retirement of bishops.

3. Each central conference shall establish a board of pensions or make provisions for the creation of boards of pensions on the level of the annual conferences, episcopal areas, or countries within its boundaries. These boards of pensions are responsible for the long-term sustainability of their plans.

¶ 516.1=547new ; 516.2+3=new;

¶ 517. *Property*—1. A central conference, through a duly incorporated property-holding body or bodies, shall have authority to purchase, own, hold, or transfer property for and on behalf of all the unincorporated organizations of The United Methodist Church within the boundaries of that central conference or on behalf of other organizations of The United Methodist Church that have entrusted their property to that central conference.

2. A central conference shall have authority to make the necessary rules and provisions for the holding and management of such properties; provided, however, that

a) all procedure shall be subject to the laws of the country or countries concerned; and

b) no action shall be taken transferring or alienating property or proceeds of property without due consideration of its trusteeship for local churches, annual conferences, the General Board of Global Ministries, and other organizations, local or general, of the Church.

3. A central conference or any of its incorporated organizations shall not involve a general agency of the Church in any financial obligation without the official approval of said board or organization. All invested funds, fiduciary trusts, or property belonging to an annual conference, a provisional annual conference, or a mission, or

any of its institutions, acquired by bequest, donation, or otherwise and designated for a specific use, shall be applied to the purpose for which they were designated. They shall not be diverted to any other purpose, except by the consent of the conference or mission involved and with the approval of the central conference concerned and civil court action when necessary. The same rule shall apply to similar funds or properties acquired by a central conference for specific objects. In cases involving the diversion of trust funds and properties within the boundaries of a central conference, the central conference concerned shall determine the disposition of the interests involved, subject to an appeal to the judicial court of the central conference.

¶ 517.1=546.1; 517.2=546.2+3; 517.3=546.4

Section IV. Provisional Central Conferences

¶ 521. *Purpose*—Annual conferences, provisional annual conferences, and missions outside the United States that are not included in central conferences and that, because of geographical, language, political, or other considerations, have common interests that can best be served thereby, may be organized into provisional central conferences by a two-thirds vote of the General Conference.

Thus, The United Methodist Church may have provisional central conferences with territorial boundaries as listed in the General Conference Regulations (see GC-R 521).

¶ 521=560

¶ 522. *Powers and Duties*—The General Conference may grant to a provisional central conference any of the powers of a central conference except that of electing bishops.

¶ 522=562

¶ 523. *Episcopal Supervision*—The General Conference shall make provision for the episcopal supervision of work in a provisional central conference.

¶ 523=566

¶ 524. *Conference Session and Agencies*—1. The organization of a provisional central conference shall conform to the provisions prescribed for central conferences insofar as they are considered applicable by the bishop in charge.

2. The first organizational meeting of a new provisional central conference shall take place within the quadrennium after General Conference action.

¶ 524.1=561; 524.2=new

Section V. Annual Conferences

Section V = Section IX

¶ 531. *Purpose*—The purpose of the annual conference is to make disciples of Jesus Christ for the transformation of the world by equipping its local churches for ministry and by providing a connection for ministry beyond the local church; all to the glory of God.

¶ 531=601

¶ 532. *Powers and Duties*—1. The annual conference, for its own government, may adopt rules and regulations not in conflict with the *Discipline* of The United Methodist Church.

2. An annual conference cannot financially obligate any organizational unit of The United Methodist Church except the annual conference itself.

3. The clergy session of the annual conference shall have power to make inquiry into the moral and official conduct of its clergy members. Subject only to the provisions on Judicial Administration, the clergy session of the annual conference shall have power to hear complaints against its clergy members and may try, reprove, suspend, deprive of clergy office and credentials, expel, or acquit any against whom charges may have been preferred. The annual conference shall have power to locate a clergy member for failure to perform effectively and competently the duties of itinerant ministry. The actions of the clergy session shall be for and on behalf of the annual conference.

All clergy members of the annual conference and the lay members of the Board of Ordained Ministry may attend and shall have voice in the clergy session. Only the ordained clergy in full connection and the members of the Board of Ordained Ministry may vote. Others may be admitted by express action of the clergy session, but shall not have vote, nor, unless specifically granted by the clergy session, shall have voice.

4. The annual conference shall have power to make inquiry into the financial status of the local churches, and shall provide counsel to help a local church overcome a deficit position.

5. The annual conference shall have the power to make inquiry into the membership status of the local churches, particularly if no members have been received on confession of faith during the year.

6. The annual conference shall give recognition to any new churches that have been organized during the year.

7. If any annual conference initiates, joins, monitors, or terminates a boycott, the guidelines in the *Book of Resolutions* should be followed. The General Conference is the only body that can initiate, empower, or join a boycott in the name of The United Methodist Church.

8. The annual conference may choose to adopt a conference-wide plan for compensation of pastors. Such a plan shall provide the method for setting and funding the

salaries, and/or other compensation elements as specified in the plan, of the pastors appointed to the charges of the annual conference.

¶ 532.1-2=604.1-2; 532.3=604.4+605.7; 532.4-6=604.8-10; 532.7-8=604.12-13

¶ 533. *Membership* (See ¶ 32.)—1. The clergy membership of an annual conference shall consist of deacons and elders in full connection, provisional members, associate members, affiliate members, and local pastors under full-time and part-time appointment, each with their respective voting rights. The term *clergy members* shall refer to both active and retired members of the annual conference.

2. The lay membership of the annual conference shall consist of a professing member elected by each charge, diaconal ministers, deaconesses, home missioners, the conference president of United Methodist Women, the conference president of United Methodist Men, the conference lay leader, district lay leaders, the president or equivalent officer of the conference young adult organization, the president of the conference youth organization, one youth and one young adult from each district to be selected in such a manner as may be determined by the annual conference according to the age provisions of the central conference or outside central conference boundaries by other legislation enacted by General Conference. If the lay membership should number less than the clergy members of the annual conference, the annual conference shall, by its own formula, provide for the election of additional lay members to equalize lay and clergy membership of the annual conference.

Each charge served by more than one clergy member under appointment (including deacons in full connection for whom this is their primary appointment) shall be entitled to as many lay members as there are clergy members under appointment.

The lay members shall have been members of The United Methodist Church for the two years preceding their election and shall have been active participants in The United Methodist Church for at least four years preceding their election. The four-year participation and the two-year membership requirements may be waived for young persons under thirty years of age. Such persons must be members of The United Methodist Church and active participants at the time of election.

3. The lay member or alternate, whoever was last seated in the annual conference, shall be seated in a special session of the annual conference when convened, provided that no local charge shall be deprived of its lay member.

4. The lay members of the annual conference shall participate in all deliberations and vote upon all measures except on the granting or validation of license, ordination, reception into full conference membership, or any question concerning the character and official conduct of ordained ministers, except those who are lay members of the Board of Ordained Ministry and committee on investigation. Lay members shall serve on all committees except those on ministerial relations.

5. It is the duty of every member to attend the sessions of the annual conference.

6. Officers who are not members of the annual conference and such additional persons as the annual conference may decide shall have voice but not vote.

¶ 533.1=602.1+502.2; 533.2=602.4; 533.3-4=602.5-6; 533.5=602.8; 533.6=602.9+10

¶ 534. *Conference Session*—1. The bishop shall appoint the times for holding the annual conference.

2. The annual conference or a committee thereof shall select the place for holding the conference session. Each central conference may provide for minimum standards for places and sites in which to hold annual conference sessions.

3. The agenda of the session shall be prepared by the bishop, the district superintendents, the conference lay leader, and such others as the conference may name and shall be submitted to the conference.

4. A special session of the annual conference may be held at such time and in such place as shall have been determined by the annual conference after consultation with the bishop, or by the bishop with the concurrence of three-fourths of the district superintendents. A special session of the annual conference shall have only such powers as are stated in the call.

5. The bishop assigned shall preside over the annual conference or, in case of inability, shall arrange for another bishop to preside. In the absence of a bishop, the conference shall by ballot, without nomination or debate, elect a president *pro tempore* from among the ordained elders. The president thus elected shall discharge all the duties of a bishop except ordination.

6. At the conclusion of the examination of the standing of the clergy members or at such later times as the bishop may designate, the presiding bishop may call to the bar of the conference the class to be admitted into full connection and receive them into conference membership after asking the questions of the historic examination.

7. The annual conference shall adopt a comprehensive policy for handling sexual and gender harassment of clergy when laypersons are the perpetrators. This policy shall guide the local church in how to handle the report, how to care for the accuser and the accused, the victim and the perpetrator, the findings and settlement. It shall

make provision for support of the pastor and for care of church members.

8. The annual conference shall make provision for legal counsel applicable to its legal context.

9. Members for committees, boards, and commissions of the annual conference shall be selected in such manner as the *General Book of Discipline* may specifically require or as the annual conference may determine. Attention shall be given to inclusiveness.

10. The annual conference at the first session following the General Conference or central conference shall elect a secretary, a conference lay leader, a statistician, and treasurer / director of administrative services to serve for the succeeding quadrennium. In the case of a vacancy in either office, the bishop, after consultation with the district superintendents, shall appoint a person to act until the next session of the annual conference. Quadrennial elections for conference agencies shall take place the same year as the election of officers.

a) *The conference lay leader* shall be a professing member of a local church in the annual conference, shall be the chairperson of the conference board of laity, or its equivalent structure, and shall participate in annual conference sessions as a partner in ministry with the bishop.

The conference lay leader is the elected leader of conference laity and has responsibility for fostering awareness of the role of the laity both within the congregation and through their ministries in the home, workplace, community, and world in achieving the mission of the Church and enabling and supporting lay participation in the planning and decision-making processes of the annual conference in cooperation with the bishop and district superintendents.

b) *The treasurer / director of administrative services* is directly amenable to the conference council on finance and administration, and may sit with the council and its committees at all sessions and have the privilege of voice but not vote. The treasurer / director may serve as treasurer for any or all agencies served by a conference central treasury and report of all receipts, disbursements, and balances of all funds under his or her direction. The treasurer / director shall perform such other staff services as the council on finance and administration may require in the fulfillment of its functions and responsibilities.

¶ 534.1=603.2; 534.2=603.3+4; 534.3=605.2; 534.4-5=603.5-6; 534.6-7=605.8+9; 534.8=604.8; 534.9=605.3; 534.10=603.7+619; 534.10a=607.1 +603.9a; 534.10b=619Intro+1b+1c(2)+1f

¶ 535. *Records and Archives*—1. The annual conference shall keep an exact record of its proceedings according to the forms provided by the General, jurisdictional, and central conferences. If there are no archives of the annual conference, the secretary shall keep the bound copy or copies to be handed on to the succeeding secretary.

2. Each annual conference shall send without charge to the General Commission on Archives and History, a copy of its annual journal, in printed or electronic format. Other general agencies may request such material as needed at their expense.

3. The annual conference journal shall include at least the following divisions:

a) Officers of annual conference,

b) Boards, commissions, committees; rolls of conference members,

c) Daily proceedings,

d) Business of the annual conference report (formerly known as the Disciplinary questions),

e) Appointments,

f) Reports as ordered by the annual conference,

g) Clergy record,

h) Roll of deceased clergy members,

i) Memoirs,

j) Statistics,

k) Miscellaneous,

l) Index.

4. The secretary, or other administrative officer named by the annual conference, shall keep a complete service record of ordained and diaconal ministry personnel in the annual conference. Service records shall include but not be limited to biographical information supplied by the individual, a list of appointments, a record of annual conference actions with regard to conference relationships, and in addition descriptions of circumstances related to changes in conference relationships, credentials surrendered to the bishop or district superintendent, and confidential trial records.

5. The local church report to the annual conference shall be submitted as per the requirements of the annual conference.

6. In central conferences, official records of secretaries, statisticians, and treasurers shall be kept according to basic forms prepared by the General Council on Finance and Administration in cooperation with the central conferences so that elementary statistical data can be collected from all annual conferences. The General Council on Finance and Administration may recommend the use of more developed forms where applicable.

7. All records of candidates and ordained and diaconal ministry personnel maintained by the conference secretary, or other administrative officer named by the annual conference, Board of Ordained Ministry, and board of pensions, are to be kept on behalf of the annual conference in conformity with guidelines provided by the General

Council on Finance and Administration, in consultation with the General Board of Higher Education and Ministry and the General Board of Pension and Health Benefits, and the following principles:

a) The annual conference is the owner of its personnel records and files;

b) Individuals in whose name a record is kept shall have access to the information contained in a record or file, with the exception of surrendered credentials and information for which a right-of-access waiver has been signed;

c) Access to unpublished records by persons other than the bishop, district superintendent, conference secretary, treasurer, or other administrative officer or the Board of Ordained Ministry, through its chair, board of pensions, through its chair, counsel for the Church, and committee on investigation, through its chair, shall require written consent of the person in whose name a record is kept; access to trial records shall be governed by the provisions of the chapter on *Judicial Administration.*

¶ 535.1-3=606.1-3; 535.4-7=606.6-9

¶ 536. *Conference Agencies*—The annual conference is responsible for structuring its ministries and administrative procedures in order to accomplish its purpose. In so doing it shall provide for the connectional relationship from the annual conference to the district and the local church, as well as to the central, jurisdictional, and General conferences and their respective agencies.

1. Annual conferences are given flexibility to design conference and district structures in ways that best support the mission of making disciples of Jesus Christ in an increasingly diverse community, except for the mandated entities. In doing so, an annual conference shall provide for such functions of and connections with the agencies of central, jurisdictional, or General conferences as help develop its mission.

Conferences are permitted to create contextually appropriate structures that encourage collaboration and partnerships among all program, administrative, and financial entities. Annual conferences may fund their ministries in ways that reflect conference priorities and structures, as approved by the annual conference in the budgeting process.

It is recommended that each annual conference have a director of connectional ministries or designated person to focus and guide the mission and ministry of The United Methodist Church within the annual conference. The director may be lay or clergy and shall serve as an officer of the annual conference and shall sit with the cabinet when the cabinet considers matters relating to coordination, implementation, or administration of the vision and program of the annual conference. Whether appointed or elected to this position, the director shall be amenable to the bishop, in consultation with the appropriate annual conference personnel body.

2. The mandated entities for each annual conference shall be the Council on Finance and Administration (¶ 538) and the Board of Ordained Ministry (¶ 539).

3. Provisions for membership of mandated entities shall be made by each central conference, or in territories outside central conference boundaries by other legislation enacted by General Conference, provided that:

a) among the members in all mandated entities shall be at least one member of the cabinet as expression of its ministry of general oversight and superintendency;

b) members in the Board of Ordained Ministry shall be nominated by the presiding bishop after consultation with the chairperson of the board, and among its membership shall be the chairpersons of the Orders and of the Fellowship of Local Pastors and Associate Members.

¶ 536Intro=610Intro; 536.1=610.1+608.after§6; 536.2=new; 536.3=635.1a

¶ 537. *Property*—1. Annual conferences, or sub-units authorized by them, may become several bodies corporate under the law of the countries, states, and territories within whose bounds they are located.

2. The annual conferences, or sub-unit authorized by it, may create boards of trustees, and incorporate property-holding bodies, under the law of the countries, states, and territories within whose bounds they are located, to hold and administer real and personal property, receive and administer church extension and mission funds, and exercise such other powers and duties as may be set forth in its charter or articles of incorporation as authorized by the annual conference, subject to the provisions of Chapter 6 on *Church Property.*

¶ 537.1=603.1; 537.2=cf. 659.4

¶ 538. *Council on Finance and Administration*—In each annual conference there shall be a conference council on finance and administration, hereinafter called the council, or other structure to provide for the functions of this ministry and maintain the connectional relationships. The council shall be amenable and report directly to the annual conference.

1. *Purpose*—The purpose of the council shall be to develop, maintain, and administer a comprehensive and coordinated plan of fiscal and administrative policies, procedures, and management services for the annual conference.

2. *Responsibilities*—The council shall have authority and responsibility to perform the following functions, to

which others may be added by the annual conference:

a) To recommend to the annual conference for its action and determination budgets of anticipated income and proposed expenditures for all funds that provide for annual conference clergy support, annual conference administrative expenses, and annual conference benevolence and program causes.

b) To receive, consider, report, and make recommendations to the annual conference regarding the following, prior to final decision by the annual conference: (1) any proposal to raise capital funds for any purpose; (2) funding considerations related to any proposal that may come before the conference; (3) any requests to conduct a special conference-wide financial appeal.

c) To recommend to the annual conference for its action and decision the methods or formulas by which apportionments to churches, charges, or districts for duly authorized funds shall be determined.

d) To develop policies and practices in the employment and compensation of personnel, in accordance with the Social Principles.

e) To develop policies governing the construction, renovation, and managing of church property.

f) To develop policies governing the investment of conference funds (except for pension funds managed by the applicable board of pensions), in a manner consistent with the preservation of capital, the Policies Relative to Socially Responsible Investments, and the Social Principles of the Church.

g) To develop policies governing the auditing of the financial records of the conference, its agencies and entities within its boundaries.

¶ 538Intro=611+612.6; 538.1=612.1; 538.2=613.1-3+13+7+5+617

¶ 539. *Board of Ordained Ministry*—In each annual conference there shall be a Board of Ordained Ministry. The annual conference, upon recommendation of its Board of Ordained Ministry, may create an executive committee of the board, district committees on ordained ministry, or other appropriate structure, as it serves the need to carry out the work of the Board of Ordained Ministry, and assign and delegate to such structures the appropriate tasks and responsibilities it chooses. The board shall be amenable and report directly to the annual conference.

1. *Purpose*—The purpose of the Board of Ordained Ministry shall be to develop, oversee, and administer a comprehensive and coordinated approach to all matters related to the ordained ministry. Concerning all matters of ordination, character, and conference relations of clergy it brings recommendations directly to the clergy session of the annual conference.

2. *Responsibilities*—The Board of Ordained Ministry shall have authority and responsibility to perform the following functions, to which others may be added by the annual conference:

a) To assume the primary responsibility for the enlistment and recruitment of licensed and ordained clergy. It shall, with the assistance of the local church committee on pastor-parish relations and every ordained minister of the conference, enlist women and men of all races and ethnic origins for the ordained ministry and guide those persons in the process of education, training, licensing, and ordination;

b) To examine and make full inquiry as to the fitness of candidates for: (1) annual election as local pastor; (2) election to associate membership; (3) election to provisional membership; and (4) election to full conference membership.

c) To relate to and develop cooperation with theological institutions and programs approved for the training of United Methodist clergy;

d) To evaluate and make recommendations concerning character and effectiveness of clergy, and to equip, train, and elect mentors;

e) To evaluate and make recommendations for all elections to, renewal of, and changes concerning certified candidates and conference relationship of clergy;

f) To keep records of all changes of conference relationship and place a copy in the permanent records of the annual conference, and to ensure confidentiality in relation to the interview and reporting process. There are occasions when the Board of Ordained Ministry would not report privileged information, which in the judgment of the board, if revealed in the clergy session of the annual conference, would be an undue invasion of privacy without adding measurably to the conference's information about the person's qualifications for ordained ministry. However, it is the right of the clergy session of the annual conference to receive all pertinent information, confidential or otherwise, related to the qualifications and/or character of any candidate or clergy member of the conference.

g) To be in consultation with the bishop through the chairperson or the executive committee regarding transfers. This consultation is to be at the bishop's initiative.

h) To provide support services for the ordained clergy, including counseling, continuing education, continuing spiritual growth in Christ, evaluating the effectiveness, and assistance in preparation for retirement.

i) To work with and support the Order of Deacon and the Order of Elder, and the Fellowship of Local Pastors and Associate Members.

¶ 539Intro=635.1+635.1b+reference to draft304.6 (new); 539.1=new; 539.2a=635.2a; 539.2b=635.2h; 539.2c=new, 539.2d=635.2s+f; 539.2e-i=635.2l-p

Section VI. Provisional Annual Conferences

¶ 541. *Purpose*—A provisional annual conference shares the same purpose with an annual conference, but because of its limited membership, does not qualify for annual conference status. The creation of a provisional annual conference is part of a missional development that should lead to an annual conference within twelve years.

¶ 541=580

¶ 542. *Powers and Duties*—1. Any mission established under the provisions of the *Discipline*, and any geographical part of an annual conference may be constituted as a provisional annual conference by the General Conference, upon recommendation by the central conference or provisional central conference, within which it is located, and in consultation with the General Board of Global Ministries and the Standing Committee on Central Conference Matters, provided that:

a) No provisional annual conference shall be organized with fewer than ten elders in provisional or full connection, or be continued, after completion of the initial quadrennium, with fewer than six elders in full connection.

b) Membership, worship attendance, leadership development, and financial contributions have shown a reasonable progress during the previous quadrennium and give evidence for continued growth toward becoming an annual conference.

2. A provisional annual conference shall be organized in the same manner and have the same powers and functions as an annual conference, subject to the approval of the bishop in charge.

3. If a provisional annual conference, after three quadrennia, does not show progress toward becoming an annual conference, the following session of the central conference shall review said conference, consult with the Standing Committee on Central Conference Matters, and recommend to the following General Conference on continuation or discontinuation as a provisional annual conference. The provisional annual conference shall only be continued with sufficient missional, geographical, and contextual reasons.

¶ 542.1+a+b=581Intro+1+3; 542.2=582Intro; 542.3=new

¶ 543. *Membership*—A provisional annual conference shall be organized with the same provisions for membership as an annual conference.

¶ 543=new

¶ 544. *Conference Session*—A provisional annual conference shall be organized with the same provisions for a conference session as an annual conference insofar as they are considered applicable by the bishop in charge.

1. The bishop in charge may appoint a superintendent to whom may be committed specific responsibility as liaison to the General Board of Global Ministries.

2. In a provisional annual conference receiving major funding from the General Board of Global Ministries, the assigned staff of the board shall provide consultation and guidance in setting up the annual budget and Advance projects within the conference, aiming to increase self-support.

3. A provisional annual conference shall elect one clergy and one layperson as delegates to the General Conference. Delegates to central conferences shall be elected in accordance with ¶ 513.1.

¶ 544Intro=new; 544.1=582.1; 544.2=582.3; 544.3=582.4

Section VII. District Conferences

Section VII = Section IX

¶ 551. Each central conference shall establish provisions for organizing within annual conferences district conferences, district administrative structures, and district agencies, or delegate such power to the annual conferences within its boundaries.

¶ 551=658+659.1

Section VIII. Missions

¶ 561. *Purpose*—The purpose of a mission is to provide and develop ministry with a particular group or region whose potential and need cannot be met within the existing structures and resources of annual or district conferences. A mission may also be the initial stage in moving toward the formation of a provisional annual conference.

In accordance with the Wesleyan ecumenical spirit, in all phases of mission development, the initiating United Methodist entities will consult with, and where possible create cooperative relationships with, Wesleyan communions and other denominations serving in the area as well as with appropriate interdenominational, ecumenical and interfaith agencies and organizations.

¶ 561=590+591.2

¶ 562. *Powers and Duties*—1. A mission is an organizational body for a field of work inside, outside, or across the structures of annual conferences or provisional annual conferences.

2. A mission may be established by the General Board

of Global Ministries, or by a central or annual conference in cooperation with the General Board of Global Ministries.

3. The boundaries for a mission established by a central or annual conference(s) in cooperation with the General Board of Global Ministries are determined by the central or annual conference(s) and the General Board of Global Ministries. If a mission is established by the General Board of Global Ministries outside territories of a central or provisional central conference, the General Board of Global Ministries will establish the boundaries.

4. If the mission crosses boundaries of episcopal areas, the College(s) of Bishops shall assign a bishop as presiding officer. If the mission lies entirely outside the boundaries of an established episcopal area, the Council of Bishops shall assign a bishop as presiding officer.

5. The entity or entities establishing a mission, in collaboration with the assigned bishop will seek a cooperative agreement with an annual conference which will serve as the correspondent annual conference to the mission for the purposes of ordination and conference membership as well as for local pastor licensing.

6. The annual meeting of the mission shall have the power to certify candidates for the ordained ministry, to receive and to examine mission pastors and local elders in mission, and to recommend to an annual conference proper persons for provisional or full membership and ordination.

7. The entity or entities establishing a mission shall be responsible for initiating, administering, and developing a mission. Neither the mission nor its officers shall assume financial obligations or make financial commitments on behalf of the General Board of Global Ministries without the board's written authorization.

8. Recommendations for a change of status of a mission shall be made by the entity or entities that established the mission.

¶ 562.1-2=590; 562.3=591.1+4; 562.4=591.4a-c; 562.5=591.4c; 562.6=591.6; 562.7=591.8; 562.8=591.9

¶ 563. *Membership*—1. A mission shall be made up of all regularly appointed missionaries, both lay and clergy, local elders in mission, mission pastors, and other lay members. The mission shall determine the number of lay members and the method of their selection. In so doing, it shall ensure that all aspects of the mission's work are represented.

2. In territories outside the boundaries of central or annual conferences, the bishop assigned to the mission and the General Board of Global Ministries shall recommend the educational requirements for local elders in mission and mission pastors. Such recommendations and requirements shall be approved by the General Board of Higher Education and Ministry.

a) Local elders in mission are ordained members of the mission without being members of an annual conference. Local elders are limited in their itineration and sacramental authority to the bounds of the mission and as such are not eligible to transfer their credentials to an annual conference.

b) Mission pastors are members of the mission without being members of an annual conference. The mission shall determine the requirements for a mission pastor in order to most effectively utilize the indigenous leadership. Mission pastors are limited in their itineration to the bounds of the mission.

¶ 563.1=591.3; 563.2=591.6b+a;

¶ 564. *Annual Meeting*—1. A mission shall meet annually at the time and place designated by the bishop in charge, who shall preside. In the absence of the bishop, a superintendent of the mission shall preside. The presiding officer shall bring forward the regular business of the meeting and arrange the work.

2. The assigned bishop, in consultation with the entity or entities establishing a mission, may appoint one or more superintendents of the mission.

3. At the annual meeting, the bishop shall assign the missionaries, local elders in mission, and mission pastors to the several charges for the ensuing year; provided that transfer of missionaries related to the General Board of Global Ministries shall be completed only after consultation with the board.

4. A mission related to a central conference is authorized to elect and send one lay and one clergy to the central conference as its representative, with voice but not vote.

¶ 564.1=591.5; 564.2=591.4d; 564.3=591.7; 564.4=new(=draft 513.2)

Section IX. Joining The United Methodist Church

Section IX = new

¶ 571. *Joining The United Methodist Church*—A church outside the United States may join The United Methodist Church when all of the following requirements are fulfilled:

1. Said church shall accept and approve the Constitution, Articles of Faith, *Discipline,* and polity of The United Methodist Church.

2. Said church, if it is within the boundaries of a central or provisional central conference, shall apply for membership in that conference. Such application shall be reviewed and recommended by the central or provisional central conference. In the event that said church is not within the boundaries of an existing central or provisional

central conference, then its membership application shall be reviewed and recommended by the Council of Bishops.

3. Said church shall declare that, upon consummation of becoming an integral part of The United Methodist Church its former constitution and church order becomes null and void.

4. The Standing Committee on Central Conference Matters shall advise and assist said church in the process of joining The United Methodist Church and prepare the necessary enabling act for approval by the General Conference, including necessary adjustments in the organization of the central or provisional central conferences, determine when all requirements are met, and report to the General Conference for approval.

¶ 571.1-3=575.1-3; 571.4=575.4-6

Chapter Six

Church Property

Section I. All Titles—In Trust

¶ 2501. *Requirement of the Trust Clause for All Property*—1. All properties of United Methodist local churches and other United Methodist agencies and institutions are held, *in trust,* for the benefit of the entire denomination, and ownership and usage of church property is subject to the *Discipline,* and is to be in compliance with applicable local laws. This trust requirement is an essential element of the historic polity of The United Methodist Church or its predecessor denominations or communions and has been a part of the *Discipline* since 1797. It reflects the connectional structure of the Church by ensuring that the property will be used solely for purposes consonant with the mission of the entire denomination as set forth in the *Discipline.* The trust requirement is thus a fundamental expression of United Methodism whereby local churches and other agencies and institutions within the denomination are both held accountable to and benefit from their connection with the entire worldwide Church.

In consonance with the legal definition and self-understanding of The United Methodist Church (see ¶ 141), and with particular reference to its lack of capacity to hold title to property, The United Methodist Church is organized as a connectional structure, and titles to all real and personal, tangible and intangible property held at central conference, jurisdictional, annual, or district conference levels, or by a local church or charge, or by an agency or institution of the Church, shall be held in trust for The United Methodist Church and subject to the provisions of its *Discipline.* Titles are not held by The United Methodist Church (see ¶ 807.1) or by the General Conference of The United Methodist Church, but instead by the incorporated conferences, agencies, or organizations of the denomination, or in the case of unincorporated bodies of the denomination, by boards of trustees established for the purpose of holding and administering real and personal, tangible and intangible property.

2. The trust is and always has been irrevocable, except as provided in the *Discipline*. Property can be released from the trust, transferred free of trust or subordinated to the interests of creditors and other third parties only to the extent authority is given by the *Discipline.*

3. Local churches and other United Methodist agencies and institutions may acquire, hold, maintain, improve, and sell property for purposes consistent with the mission of the Church, unless restricted or prevented by the *Discipline.*

¶ 2501.1-3=2501.1-3

¶ 2502. *Registration of the Name* United Methodist—The words *United Methodist* are not to be used as, or as a part of, a trade name or trademark or as a part of the name of any business firm or organization, except by corporations or other business units created for the administration of work undertaken directly by The United Methodist Church. The General Council on Finance and Administration is charged with supervision and registration of "United Methodist" and the denomination's insignia (¶ 807.10 and ¶ 807.11).

¶ 2502=2502

¶ 2503. *Trust Clauses in Deeds*—1. Except in conveyances that require that the real property so conveyed shall revert to the grantor if and when its use as a place of divine worship has been terminated, all written instruments of conveyance by which premises are held or hereafter acquired for use as a place of divine worship or other activities for members of The United Methodist Church shall ensure *that said premises shall be used, kept, and maintained as a place of divine worship of the United Methodist ministry and members of The United Methodist Church; subject to the* Discipline, *usage, and ministerial appointments of said church as from time to time authorized and declared by the General Conference and by the annual conference within whose bounds the said premises are situated. This provision is solely for the benefit of the grantee, and the grantor reserves no right or interest in said premises.*

2. All written instruments by which premises are held or hereafter acquired as a parsonage for the use and occupancy of the licensed and/or ordained ministers of The United Methodist Church shall ensure *that said premises shall be held, kept, and maintained as a place of residence for the use and occupancy of the ordained ministers of The United Methodist Church who may from time to time be entitled to occupy the same by appointment; subject to the* Discipline *and usage of said parsonage as from time to time authorized and declared by the General Conference and by the annual conference within whose bounds the said premises are situated. This provision is solely for the benefit of the grantee, and the grantor reserves no right or interest in said premises.*

3. In case the property so acquired is to be used for both a house of worship and a parsonage, the provisions of both trust mandates specified in §1 and §2 above shall be included in the conveyance.

4. In case the property so acquired is not to be used

exclusively for a place of worship, or a parsonage, or both, all written instruments by which such premises are held or hereafter acquired shall ensure *that said premises shall be kept, maintained, and disposed of for the benefit of The United Methodist Church and subject to the usages and the* Discipline *of The United Methodist Church. This provision is solely for the benefit of the grantee, and the grantor reserves no right or interest in said premises.*

5. When property is acquired from another United Methodist entity or organization, whether it is to be used as a place of divine worship, parsonage, or for other use, all written instruments by which such premises are held or hereafter acquired shall ensure *that said premises shall be held, kept, maintained, and disposed of for the benefit of The United Methodist Church and subject to the usages and the* Discipline *of The United Methodist Church.*

6. The absence of a trust clause in conformity with §§ 1, 2, 3, 4, or 5 above in deeds and conveyances executed previously or in the future shall in no way exclude a local church or church agency, or the board of trustees of either, from or relieve it of its connectional responsibilities to The United Methodist Church. Nor shall it absolve a local church or church agency or the board of trustees of either, of its responsibility and accountability to The United Methodist Church, including the responsibility to hold all of its property in trust for The United Methodist Church; provided that the intent of the founders and/or a later local church or church agency, or the board of trustees of either, is shown by any or all of the following:

a) the conveyance of the property to a local church or church agency (or the board of trustees of either) of The United Methodist Church or any predecessor to The United Methodist Church;

b) the use of the name, customs, and polity of The United Methodist Church or any predecessor to The United Methodist Church in such a way as to be thus known to the community as a part of such denomination; or appointed by a bishop or employed by the superintendent of the district or annual conference of The United Methodist Church or any predecessor to The United Methodist Church.

7. It shall be the responsibility of each central conference, to apply the provisions in this paragraph above to meet the legal requirements and ministry needs of the various legal central conference structures and annual conferences within its boundaries. These revisions and applications shall be reported to the General Council on Finance and Administration by the secretary of the central conference within 60 days after the close of its regular quadrennial session.

¶ 2503.1-6=2503.1-6; 2503.7=new

¶ 2504. *Effect of Union*—Nothing in the Plan of Union at any time after the union is to be construed so as to require any existing local church of any predecessor denomination to The United Methodist Church to alienate or in any way to change the title to property contained in its deed or deeds at the time of union, and lapse of time or usage shall not affect said title or control. Title to all property of a local church, or charge, or agency of the Church shall be held subject to the provisions of the *Discipline,* whether title to the same is taken in the name of the local church trustees, or charge trustees, or in the name of a corporation organized for the purpose, or otherwise.

¶ 2504=2504

¶ 2505. *Oil, Gas, and Mineral Leases*—Subject to and in accordance with the laws of the state, province, or country, the governing body of any church unit or agency owning land in trust for The United Methodist Church as provided in this *Discipline* may lease said land for the production of oil, gas, coal, and other minerals, upon such terms as it may deem best; provided, however, that such production shall not interfere with the purpose for which said land is held. The moneys received from such leases as rentals, royalties, or otherwise shall be used so far as practicable for the benefit of the church unit and for the promotion of the interests of The United Methodist Church. The lessee shall have no control over or responsibility for the payments made under such lease.

¶ 2505=2505

Section II. Compliance with Law

¶ 2506. *Conformity with Local Law—Church Corporations*—1. All provisions of the *Discipline* relating to property, both real and personal, and relating to the formation and operation of any corporation, and relating to mergers are conditioned upon their being in conformity with the local laws, and in the event of conflict therewith the local laws shall prevail; provided, however, that this requirement shall not be construed to give the consent of The United Methodist Church to deprivation of its property without due process of law or to the regulation of its affairs by state statute where such regulation violates the constitutional guarantee of freedom of religion and separation of church and state or violates the right of the Church to maintain its connectional structure. *Local laws* shall be construed to mean the laws of the country, state, or other like political unit within the geographical bounds of which the church property is located.

2. Any corporation which is or has been formed or is controlled by a church agency (¶ 701), acting alone or with another church agency, shall include in its Articles

of Incorporation (or Charter) and its Bylaws ("corporate documents") the following:

a) identification of the sponsoring church agency or agencies ("sponsor(s)") to which it relates and the relationship of the corporation to its sponsor(s),

b) recognition that its corporate powers are subject to the *Discipline* to the same extent as its sponsor(s), and

c) recognition that the corporation's powers cannot exceed those given by the *Discipline* to its sponsor(s).

3. The corporate documents shall contain language consistent with the appropriate taxation authority to protect its tax-exempt status, where applicable. Also, the corporate documents shall name the corporation's sponsor(s) as the recipient(s) of corporate property in the event the corporation is abandoned, discontinued, or ceases to exist as a legal entity. The corporate documents shall also include a reference to the provisions of ¶ 2501.

4. The corporate documents shall contain provisions prohibiting the corporation's trustees, directors, or officers from changing the corporation's connectional relationship to its sponsor(s) without the sponsor(s)' consent, or otherwise acting in a manner contrary to the purpose of its sponsor(s) or the *Discipline.*

¶ 2506=2506

¶ 2507. *The Terms* Trustee, Trustees, *and* Board of Trustees—*Trustee, trustees,* and *board of trustees,* as used herein or elsewhere in the *Discipline,* may be construed to be synonymous with *director, directors,* and *board of directors* applied to corporations.

¶ 2507=2507

¶ 2508. *Conformity of Deeds and/or other Ownership Documents, Conveyances with Local Law*—In order to secure the right of property, with the appurtenances thereof, of the churches and parsonages of The United Methodist Church, care shall be taken that all conveyances and deeds be drawn and executed in due conformity to the laws of the respective states, provinces, and countries in which the property is situated and also in due conformity to the laws of The United Methodist Church. Deeds shall be registered or recorded directly upon their execution.

¶ 2508=2508

¶ 2509. *Instituting and Defending Civil Action*—Because of the nature of The United Methodist Church (¶ 141), no individual or affiliated church body or unit, nor any official thereof, may commence or participate in any suit or proceeding in the name of or on behalf of The United Methodist Church, excepting, however, the following:

1. The General Council on Finance and Administration or any person or church unit served with legal process in the name of The United Methodist Church may appear for the purpose of presenting to the court the nonjural nature of The United Methodist Church and to raise issues of lack of jurisdiction of the court, lack of capacity of such individual or unit to be served with process, and related constitutional issues in defense of denominational interests.

2. Any denominational unit authorized to hold title to property and to enforce trusts for the benefit of the denomination may bring suit in its own name to protect denominational interests.

¶ 2509.1-2=2509.1-2

¶ 2510. *Limitation of Financial Obligations*—No conference, council, board, agency, local church, or other unit can financially obligate the denomination or, without prior specific consent, any other organizational unit thereof.

¶ 2510=2510

Section III. Audits and Bonding of Church Officers

¶ 2511. All persons holding trust funds, securities, or moneys of any kind belonging to the General, central, jurisdictional, annual, or provisional annual conferences or to organizations under the control of the General, central, jurisdictional, annual, or provisional annual conferences shall be bonded by a reliable company in such good and sufficient sum as the conference may direct. The accounts of such persons shall be audited at least annually by a recognized public or certified public accountant. A report to an annual conference containing a financial statement that the *Discipline* requires to be audited shall not be approved until the audit is made and the financial statement is shown to be correct. Other parts of the report may be approved pending such audit.

¶ 2511=2511

Section IV. Annual Conference, District, Local Church Property

¶ 2512. Each central conference shall have authority to organize the structures and provisions necessary for the annual conferences, districts, location churches, and other United Methodist-related entities within its boundaries to receive, collect, and hold in trust for the benefit of those entities any and all donations, bequests, and devises of any kind or character, real or personal, that may be given, devised, bequeathed, or conveyed for any benevolent, charitable, or religious purpose, and shall administer the same and the income therefrom in accordance with the directions of the donor, trustor, or testator and in the interest of the church, society, institution, or agency contemplated

by such donor, trustor, or testator, provided that any provisions established conform to the provisions of ¶¶ 2501-2510 above.

¶ 2512=new

Section V. Requirements—Trustees of Church Institutions

Section V = old section VII

¶ 2513. *Standards and Requirements*—Trustees of schools, colleges, universities, hospitals, homes, orphanages, institutes, and other institutions owned or controlled by any annual, jurisdictional, or central conference or any agency of The United Methodist Church shall be at least the legal majority of age in that national context. At all times, not less than three-fifths of them shall be members of a local church and/or members of an annual conference or the Council of Bishops of The United Methodist Church, and all must be nominated, confirmed, or elected by such conference or agency of the Church or by some body or officer thereof to which or to whom this power has been delegated by such conference or agency; provided that the number of trustees of any such institution owned or controlled by any annual conference or conferences required to be members of a local church and/or annual conference or the Council of Bishops of The United Methodist Church may be reduced to not less than the majority by a three-fourths vote of such annual conference or conferences; and provided further, that when an institution is owned and operated jointly with some other religious organization, said requirement that three-fifths of the trustees shall be members of a local church and/or annual conference or the Council of Bishops of The United Methodist Church shall apply only to the portion of the trustees selected by the United Methodist agency or annual, jurisdictional, or central conference. It is recognized that there are numerous educational, health-care, and charitable organizations that traditionally have been affiliated with The United Methodist Church and its predecessor denominations, which are neither owned nor controlled by any unit of the denomination.

¶ 2513=2552

APPENDIX
General Conference Regulations

Section I. The Superintendency

GC-R 407. *Provisions for Episcopal Areas*—1. *In Central Conferences*—In central conferences, the number of bishops shall be determined on the basis of missional potential, as approved by the General Conference on recommendation of the Standing Committee on Central Conference Matters. Before recommending changes in the number of episcopal areas, the Standing Committee on Central Conference Matters shall:

a) consider these criteria in the following order of priority:

(1) the number of charge conferences and the number of active clergy in episcopal areas;

(2) the geographic size of episcopal areas, measured by the square miles / square km, and the numbers of time zones and nations;

(3) the structure of episcopal areas, measured by the number of annual conferences, and the overall church membership in all annual, provisional annual, missionary conferences, and missions in episcopal areas.

b) conduct a further analysis of the context and missional potential of changes in episcopal areas.

2. *In Jurisdictions*—In the jurisdictions, the number of bishops shall be determined on the following basis:

a) Each jurisdiction having 300,000 church members or fewer shall be entitled to five bishops and each jurisdiction having more than 300,000 church members shall be entitled to one additional bishop for each additional 300,000 church members or major fraction thereof.

b) If the number of church members in a jurisdiction shall have decreased by at least 10 percent below the number of church members that had previously entitled the jurisdiction to its number of bishops, then the number of bishops to which it shall be entitled shall be determined on the basis of missional needs, as approved by the General Conference on the recommendation of the Interjurisdictional Committee on Episcopacy, provided however that said jurisdiction shall be entitled to no less than the number of bishops to which it would be entitled under subparagraph *a*) above. It shall be the responsibility of the affected jurisdiction, through its Committee on Episcopacy, to request consideration of its missional need for an exception, and in the absence of such a request, there shall be no obligation on the part of the Interjurisdictional Committee on Episcopacy to consider such an exception nor to make any report on such an exception to General Conference. In no case shall there be any constraint on General Conference's power to act in the absence of such a recommendation or to reject any recommendation that might be received.

c) If a jurisdiction, as a result of the provisions of this paragraph, shall have the number of bishops to which it had previously been entitled reduced, then the reduction in the number of bishops to which it is entitled shall be effective as of September 1 of the calendar year in which said reduction has been determined by the General Conference.

GC-R 407.1-2=404.1-2

GC-R 416. *Office of Christian Unity and Interreligious Relationships (OCUIR)*—1. *Membership*—The OCUIR shall be composed of one episcopal member from a jurisdictional conference and one episcopal member from a central conference, one of whom shall be the ecumenical officer of the Council of Bishops, and of one person from each jurisdiction and one person from each of the following regions: Africa, Europe, and the Philippines. The bishop who is not the ecumenical officer shall be counted as one of these eight persons. In aiming at inclusiveness, each jurisdictional or central conference will nominate two candidates and the Council of Bishops will elect seven members from this pool of nominees. Two additional members with voice and vote will be from churches in Full Communion, nominated by them.

2. *Staff—a*) There shall be an ecumenical staff officer of The United Methodist Church to be selected by the Council of Bishops. The work of the OCUIR shall be facilitated by the ecumenical staff officer who shall be in charge of the day-to-day work of the OCUIR. The ecumenical staff officer shall be the OCUIR's principal administrative and executive officer and report to the ecumenical officer of the Council of Bishops. *b*) Additional staff shall be selected in number and responsibility as determined by the Council of Bishops and serve at the pleasure of the ecumenical staff officer. *c*) The staff of the OCUIR shall be positioned in locations to be determined by the Council of Bishops.

3. *Funding*—Funding for the ecumenical and interreligious ministries of the Church shall be provided by the Council of Bishops in one or more clearly identified line items in the Episcopal Fund budget request to General Conference.

4. *Interdenominational Cooperation Fund*—The OCUIR shall consult with the Council of Bishops in establishing the guidelines for the administration of the Interdenominational Cooperation Fund. Financial support

of ecumenical organizations, ecumenical dialogues, and multilateral conversations, approved by the Council of Bishops, shall be remitted from this fund in accordance with ¶ 814.

GC-R 416.1=438; GC-R 416.2=439; GC-R 416.3=440; GC-R 416.4=431.3+432

GC-R 420. *Ecumenical Relationships*—The United Methodist representatives to ecumenical organizations shall be selected by the Council of Bishops and reflect consideration of balances required both by The United Methodist Church and the respective ecumenical organization.

When proxies are needed to substitute for United Methodist representatives to a specific ecumenical organization, the ecumenical officer of the Council of Bishops is authorized to name such proxies and shall report their names at the next meeting of the Council of Bishops.

GC-R 420=431.4

Section II. The General Conference

GC-R 503. *Membership*—1. At least thirty days prior to the beginning of the earliest possible calendar year for election of delegates, the secretary of the General Conference shall notify the bishop and the secretary of each annual conference of the number of delegates to be elected by that annual conference.

2. The secretary of each annual conference, using the certificate of election form supplied, shall report to the secretary of the General Conference the names, addresses, and such other information as may be required for delegates and reserves elected by the annual conference.

3. The secretary of the General Conference shall prepare and send to each annual conference secretary credentials to be signed and distributed to the delegates and reserves elected by the annual conference.

4. The secretary, in cooperation with the Commission on the General Conference, shall initiate procedures to prepare delegates from central conferences for full participation in the General Conference by providing information concerning both the operation of the General Conference and materials it will consider. As far as possible, the materials should be provided in the languages of the delegates.

5. After consultation with the Council of Bishops, the secretary of the General Conference shall issue invitations to ecumenical representatives.

GC-R 503.1-3=502.3-5; GC-R 503.4-5=504.3

GC-R 504. *Conference Session*—1. *Commission on the General Conference—a*) *Membership*—(1) Members shall be nominated from the elected delegates to the General Conference by the Council of Bishops prior to General Conference and elected by the General Conference for a term of eight years. Additional persons who meet the qualifications may be nominated from the floor of General Conference. The commission shall reflect a balance of clergymen and clergywomen, laywomen and laymen, and the diverse character of The United Methodist Church. Approximately half of the commission shall be elected by the General Conference each quadrennium.

(2) If vacancies occur, the Council of Bishops shall elect geographically appropriate successors to serve through the next session of the General Conference and then nominate for election by the General Conference persons to serve any remainder term.

(3) The secretary of the General Conference, the treasurer of the General Council on Finance and Administration, the business manager of the General Conference, and a bishop named by the Council of Bishops shall have the right to the floor without the privilege of voting. The business manager of the General Conference shall be the chief administrative officer of the commission.

b) *Officers*—The officers of the commission shall be a chairperson, a vice-chairperson, and a secretary, all of whom shall be elected by the commission at the quadrennial organizational meeting. They shall serve until the adjournment of the next succeeding quadrennial session of the General Conference after their election and until their successors are duly elected and qualified.

c) *Committees*—(1) *Executive Committee*—There shall be an executive committee of the commission, consisting of the officers of the commission, the chairperson of the host committee, the bishop serving on the commission, the secretary of the General Conference, the business manager of the General Conference, and the chairperson and secretary of the Committee on the Plan of Organization and Rules of Order.

(2) *Committee on the Plan of Organization and Rules of Order*—The commission shall organize a Committee on the Plan of Organization and Rules of Order from within its membership. The composition of the committee shall be determined by the commission. The committee shall be organized at the initial meeting of the commission following General Conference. It shall elect its own chairperson and secretary, who will serve on the commission's executive committee. The committee shall study and consider any proposed amendments to the Plan of Organization and Rules of Order and make needed changes and adaptations to be presented to the entire Commission on the General Conference for approval and submission to the General Conference. Any other matters relating to parliamentary order or procedure in the business of the General Conference may be referred to this committee.

d) *Responsibilities*—(1) The commission shall select the site and set the dates of the General Conference up to four quadrennia in advance and shall send an official notice to all elected delegates announcing specifically the opening day and hour of the General Conference and anticipated time of adjournment.

(2) The commission shall plan the schedule for the opening day of the conference and shall further advise the delegates in advance of all such special events and orders of the day, the dates and times of which have been determined prior to the opening of the General Conference, in order that the delegates may have an overview of the General Conference program.

(3) The commission, in cooperation with The United Methodist Publishing House, shall make all necessary arrangements for the publication of the Advance Edition of the *Daily Christian Advocate* and quadrennial reports of the Connectional Table and the general agencies of the church in English, French, Portuguese, and Kiswahili, and for all delegates to have timely (90-day period) and convenient access to the most linguistically appropriate translation of these documents. This paragraph shall not apply to daily publication of the *Daily Christian Advocate* at General Conference.

(4) The commission shall take necessary measures to assure full participation of all General Conference delegates including but not limited to providing accommodation for languages and physical challenges of the delegates, and access to approved licensed childcare during the session at or near the site of the General Conference for children of General Conference delegates.

(5) The commission shall recommend to the General Conference the per diem allowance to be paid to the elected delegates for housing and meals.

(6) The commission shall set the number of legislative committees and the assignment of legislative materials to those committees in consultation with the secretary of the General Conference and the business manager of the General Conference.

e) The secretary of the General Conference shall calculate the number of delegates to be elected by each annual conference, based on the factors specified in ¶ 503.2 , as follows:

(1) One clergy delegate for the first 375 clergy members of the annual conference and one clergy delegate for each additional 375 clergy members or major fraction thereof, and

(2) One clergy delegate for the first 26,000 members of local churches of the annual conference and one clergy delegate for each additional 26,000 local church members or major fraction thereof, and

(3) A number of lay delegates equal to the total number of clergy delegates authorized as above.

(4) Every annual conference shall be entitled to at least one clergy and one lay delegate.

(5) This formula is designated to comply with the Constitution, Division Two, Section II, Article I (¶ 13), which defines the minimum and maximum number of delegates to a General Conference. Should the computations provided in the paragraph result in a figure below the prescribed minimum or above the prescribed maximum for delegates, the Commission on the General Conference shall be authorized to remedy the situation by adjusting up or down the numbers of clergy members and members of local churches of the annual conference necessary to entitle an annual conference to elect delegates, any such adjustment to be proportionally the same for the two factors.

2. *Quorum*—When the General Conference is in session, it shall require the presence of a majority of the whole number of delegates to the General Conference to constitute a quorum for the transaction of business; but a smaller number may take a recess or adjourn from day to day in order to secure a quorum, and at the final session may approve the journal, order the record of the roll call, and adjourn *sine die.*

3. *Secretary-Designate—a*) The Council of Bishops shall present a nomination from the ordained ministry or lay membership of The United Methodist Church for secretary-designate. Other nominations shall be permitted from the floor. The election, if there be two or more nominees, shall be by ballot.

b) *Assumption of Office*—The secretary-designate shall assume the responsibilities of the office of secretary as soon after the adjournment of the General Conference as all work in connection with the session has been completed, including the corrections to the *Daily Christian Advocate,* which serves as the official journal of the General Conference. Upon publication, all translations of the *Daily Christian Advocate* shall be made available as a daily downloadable file, free of charge, on the denominational website. The exact date of the transfer of responsibility to the secretary-designate shall be determined by the Commission on the General Conference, but shall not be later than December 31, following the adjournment of the General Conference.

4. *Petitions to General Conference*—A petition to the General Conference shall be submitted in the following manner:

a) It must be sent in writing according to the format officially approved by the secretary of the General Conference.

b) Each petition must address only one issue if the *Discipline* is not affected; if the *Discipline* is affected,

each petition must address only one paragraph of the *Discipline,* except that, if two or more paragraphs in the *Discipline* are so closely related that a change in one affects the others, the petition may call for the amendment of those paragraphs also to make them consistent with one another. Petitions dealing with more than one paragraph in the *Discipline* that do not meet these criteria are invalid. Petitions that meet these criteria (composite petitions) shall not be separated into pieces.

c) Each petition must be signed by the person submitting it, accompanied by appropriate identification and return address, according to the prescribed format.

d) All petitions submitted to the General Conference, except those submitted by individual members of The United Methodist Church and local church groups, which call for the establishment of new programs or the expansion of existing programs will be invalid unless accompanied by supporting data that address the issue of anticipated financial requirements of the program.

e) Petitions must be postmarked by a national postal service no later than 210 days prior to the opening session of the General Conference. If petitions are transmitted by a means other than a national postal service, they must be in the hands of the petitions secretary no later than 210 days prior to the opening session of the General Conference.

Exceptions to the time limitations shall be granted for petitions originating from an annual conference session held between 210 and 45 days prior to the opening session of the General Conference, and for other petitions at the discretion of the Committee on Reference.

f) Petitions adopted and properly submitted by annual conferences, jurisdictional and central conferences, the Division on Ministries with Young People, or general agencies or councils of the Church, and petitions properly submitted by individual members (either clergy or lay) of The United Methodist Church and local church groups, provided that they have been received by the petitions secretary or secretary of the General Conference no later than 210 days before the opening of General Conference, shall be printed in the Advance Edition of the *Daily Christian Advocate*.

g) Petitions and/or resolutions not printed in the Advance Edition of the *Daily Christian Advocate* shall be printed or copied and provided to all delegates. Where the content of petitions is essentially the same, the petition will be printed once, with the first author named and the number of additional copies received printed. Upon publication, all translations of the Advance Edition of the *Daily Christian Advocate* shall be made available as a downloadable file, free of charge, on the denominational website

h) The secretary of the General Conference shall arrange for electronic access to all petitions, including General Conference action and the resulting impact on *The Book of Discipline of The United Methodist Church,* throughout the General Conference session. This access shall be available until the publication of the new edition of *The Book of Discipline of The United Methodist Church.* Following General Conference 2020, the new *General Book of Discipline* shall be published in all languages used in the publication of the Advance Edition of the *Daily Christian Advocate.*

Implementation shall be according to guidelines established by the Committee on Plan of Organization and Rules of Order.

5. *Legislation Effective Date*—All legislation of the General Conference of The United Methodist Church shall become effective January 1 following the session of the General Conference at which it is enacted, unless otherwise specified for central conferences.

GC-R 504.1=511; GC-R 504.2=506; GC-R 504.3=504.1-2; GC-R 504.4=507; GC-R 504.5=508

GC-R 505. *Records and Archives*—The permanent record of the General Conference shall include:

1. Corrections to the *Daily Christian Advocate.* The editor will file with the Commission on Archives and History two bound copies of the *Daily Christian Advocate* and corrections as the official record of General Conference. Bound copies shall also be made available at cost by The United Methodist Publishing House.

2. A *Book of Resolutions* to be edited by The United Methodist Publishing House. The book shall contain all valid resolutions of the General Conference. The preface of the *Book of Resolutions* shall include the guidelines for writing resolutions.

a) All valid resolutions of the General Conference of The United Methodist Church shall be published in each edition of the *Book of Resolutions*. There shall be a complete subject index and index of Scripture passages to all valid resolutions of the General Conference of The United Methodist Church in each edition of the *Book of Resolutions*. Resolutions are official expressions of The United Methodist Church for eight years following their adoption, after which time they shall be deemed to have expired unless readopted. Those that have expired shall not be printed in subsequent editions of the *Book of Resolutions*. The *Book of Resolutions* shall be made available on the official website of The United Methodist Church.

b) The program boards and agencies shall review all valid resolutions and recommend to the General Conference the removal of time-dated material.

c) Resolutions to be an official part of the *Book of*

Resolutions will require a 60 percent affirmative vote at General Conference.

3. The Advance Edition of the *Daily Christian Advocate* and the *Daily Christian Advocate*.

GC-R 505.1-3=510.1-3

Section III. Central Conferences

GC-R 511. *Purpose*—General Conference, by a two-thirds vote, has organized the following central conferences and has authorized, by majority vote, the election of the following number of bishops according to the provisions of GC-R 407.1:

1. *Africa Central Conference:* Angola, Botswana, Burundi, Ethiopia, Kenya, Malawi, Mozambique, Namibia, Rwanda, Swaziland, South Africa, South Sudan, Uganda, Zambia, Zimbabwe; with the authority to elect five bishops.

2. *Central and Southern Europe Central Conference:* Albania, Algeria, Austria, Belgium, Bulgaria, Croatia, Czech Republic, France, Hungary, Republic of Macedonia, Poland, Romania, Serbia, Slovak Republic, Switzerland, Tunisia; with the authority to elect one bishop.

3. *Congo Central Conference:* Central African Republic, Democratic Republic of Congo, Republic of Congo, Tanzania, Zambia; with the authority to elect four bishops.

4. *Germany Central Conference:* Germany; with the authority to elect one bishop.

5. *Northern Europe and Eurasia Central Conference:* Belarus, Denmark, Estonia, Finland, Kazakhstan, Kyrgyzstan, Latvia, Lithuania, Moldova, Norway, Russia, Sweden, Tajikistan, Ukraine, Uzbekistan; with the authority to elect two bishops.

6. *Philippines Central Conference:* Philippines; with the authority to elect three bishops.

7. *West Africa Central Conference:* Burkina Faso, Cameroon, Cote d'Ivoire, Guinea, Guinea-Bissau, Liberia, Mali, Niger, Nigeria, Senegal, Sierra Leone; with the authority to elect four bishops.

GC-R 511.1-7=540.3

Section IV. Provisional Central Conferences

GC-R 521. *Purpose*—General Conference, by a two-thirds vote, has organized the following Provisional Central Conferences:

None.

GC-R 521=new



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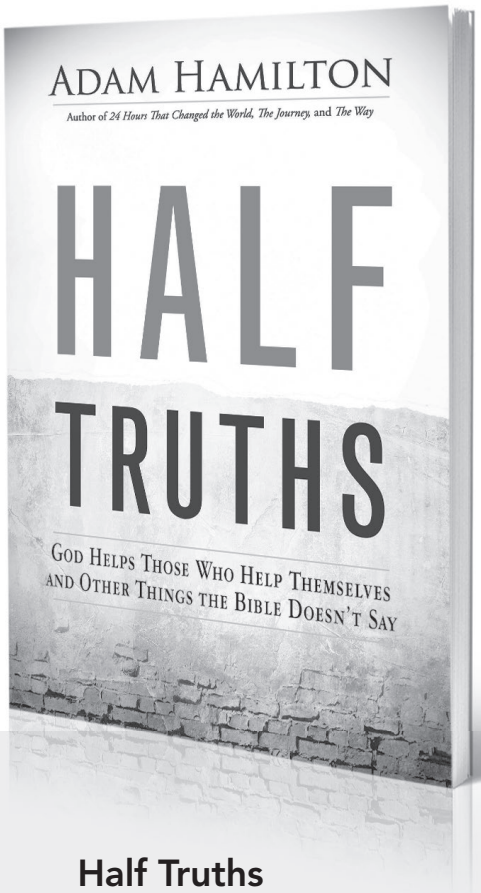
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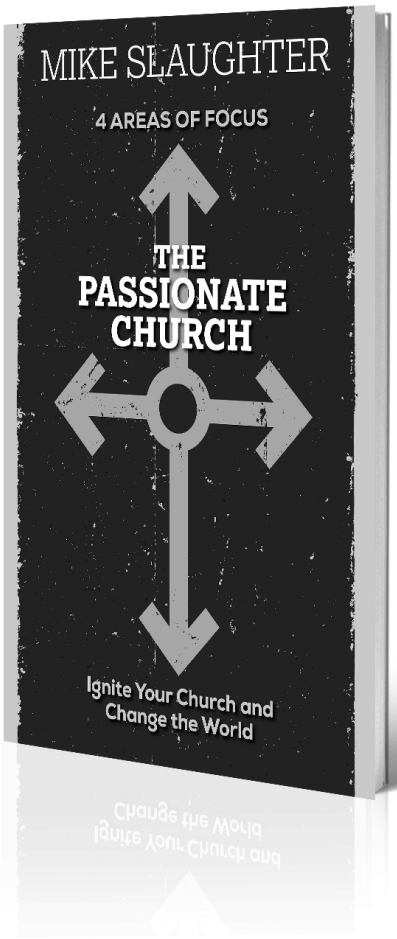
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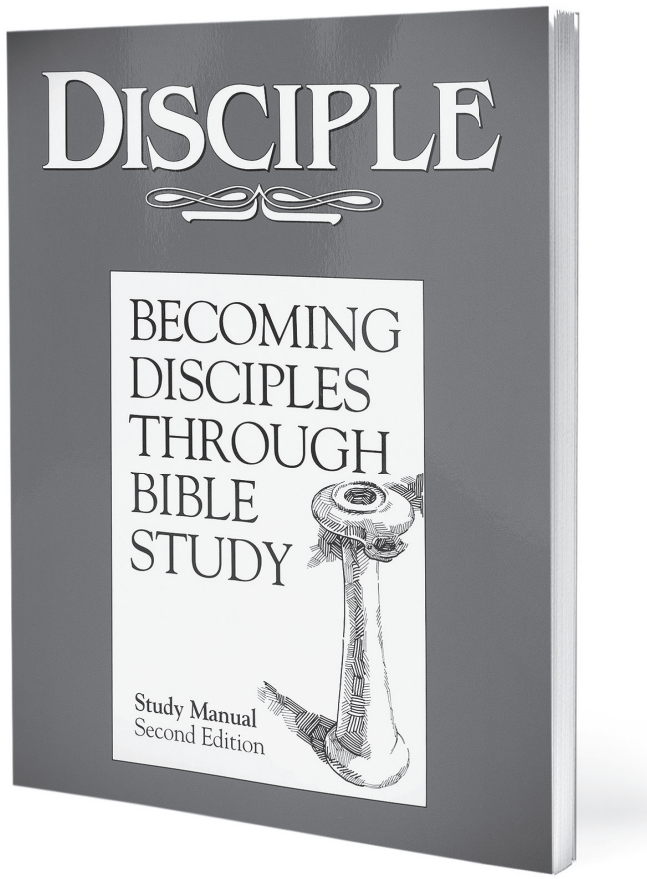
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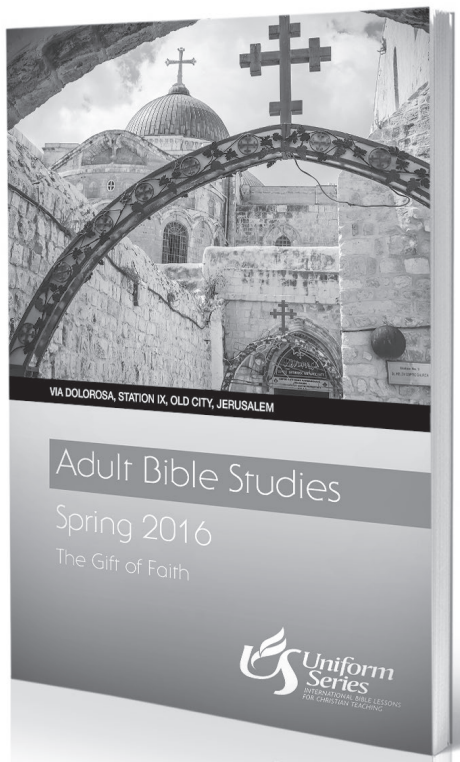
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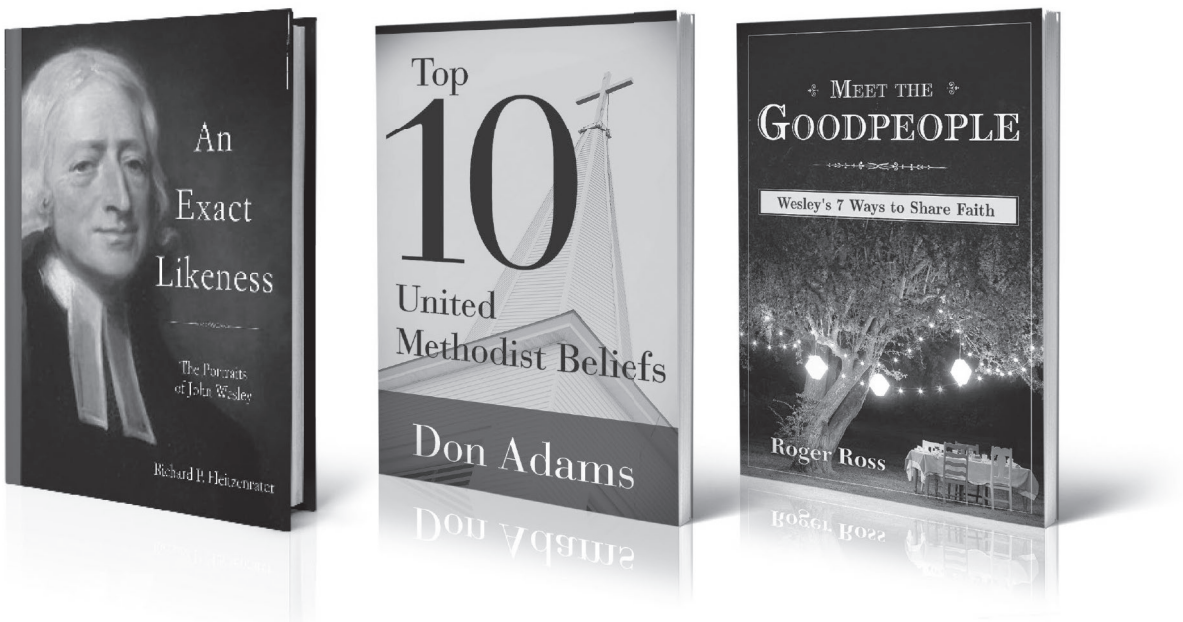
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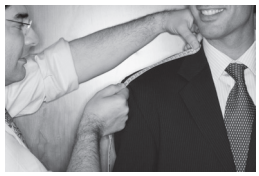
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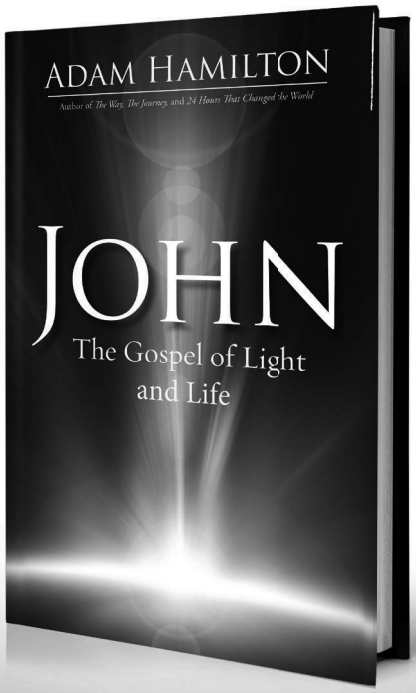
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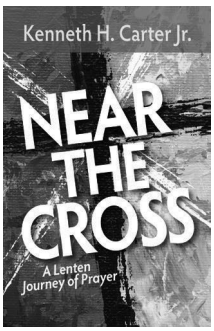
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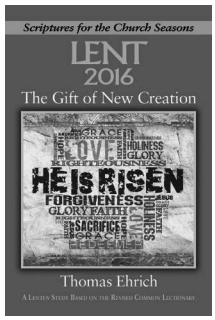
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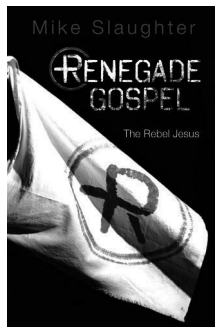
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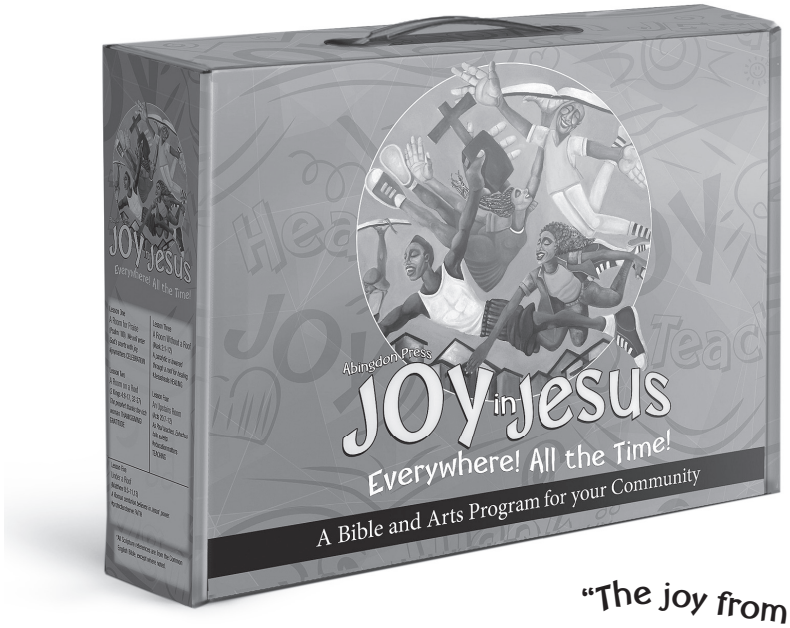
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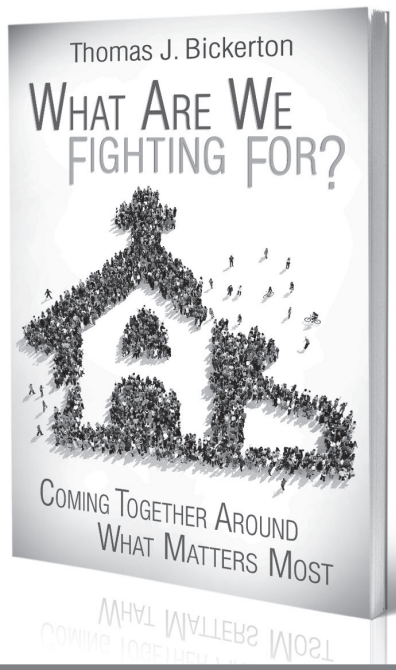
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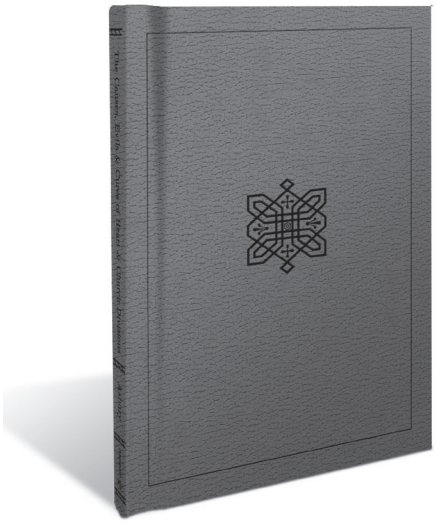
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Robert Schnase

Do you say "no" too often? Yes. Pastors, laity, staff...we're all guilty of squelching and constraining creative people who want to use the gifts God has given them to serve and lead even if we don't mean to.

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