

### The following petitions were printed in correctly in the ADCA.

30025-CS-64-D

Amend paragraph 64 as follows:

All creation is the Lord's and we are responsible for the ways in which we use and abuse it. Water, air, soil, minerals, energy resources, plants, animal life, and space are to be valued and conserved because they are God's creation and not solely because they are useful to human beings. **God has granted us stewardship for creation. We should meet these stewardship duties through acts of loving care and respect. Economic, political, social, and technological developments have increased our human numbers, lengthened and enriched our lives. However, these developments have led to regional defoliation, dramatic extinction of species, misuse and overconsumption of natural and nonrenewable resources, massive human suffering, and overpopulation. Furthermore, destabilization of the global climate is a probable consequence. Continued emphasis on traditional economic, political, social, and technological development for humans, at the expense of the rest of creation, jeopardizes the natural heritage God has granted to all generations.** Therefore, we repent of our devastation of the ~~physical~~ human and non-human world. Furthermore, we recognize the responsibility of the church and its members to place a high priority on changes in economic, political, social and technological lifestyle to support a more ecologically equitable and sustainable world leading to a higher ~~and a better~~ quality of life for all of God's creation.

30072-FA-610-D

Add to 610 wording from 806.12:

The council 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. 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.

30100-CO-661.3-D

Amend 661.3-5:

3. The responsibilities of the district committee on lay speaking shall be to provide basic training for local church lay speakers and advanced courses for certified lay speakers as recommended by the General Board of Discipleship; **to approve an annual continuing education opportunities for certified lay preachers;** to decide who shall be recognized as certified lay speakers **and certified lay preachers;** to help match lay speakers with service opportunities; and to support and affirm lay speakers **and certified lay preachers** as they serve.

4. The district committee shall plan advanced courses for lay speakers that will enable certified lay speakers **and certified lay preachers** to maintain that recognition.

5. The district committee will report to the pastor and charge conference of each certified lay speaker **and certified lay preacher** the courses that have been satisfied or completed by the certified lay speaker **or certified lay preacher.**

30142-HE-331.3-D

Add a new text to 331.3 and renumber accordingly:

Responsibilities and Duties of a Pastor . . . (3) **determine all pastoral responses to be made in the priestly role in accordance with the norms and practices as specified in The Book of Discipline;**

30160-CO-NonDis-O

Whereas, many seminaries graduate with high levels of seminary debt as they begin ministry; and

Whereas, the cost of seminary education strains normal family expenses; and

Whereas, most annual and missionary conferences are unable to provide sufficient scholarship funds through the Ministerial Education Fund (MEF); and

Whereas, there is a great need for clergy trained for mission and ministry in churches with small memberships and/or in town and rural settings; and

Whereas, many of these small-membership churches are able to pay only minimum compensation,

Therefore, be it resolved that the General Board of Higher Education and Ministry be called upon to work with an annual missionary conferences

to develop a plan to help seminaries graduate retire their educational debts, taking into consideration the length of service in rural or urban missionary communities; and

Be it further resolved that United Methodist seminaries shall provide annual work shops on financial planning and/or a financial planner to work with their students and recent graduates.

30165-FO-0-D

The California-Nevada Annual Conference petitions the 2000 General Conference to amend the Preface (page 84) to the Social Principles by insertion of a clause into the final sentence of the third paragraph so that it would read:

The Social Principles are **not church law, but are** a call to all members of The United Methodist Church to a prayerful, studied dialogue of faith and practice.

30200-GJ-4-C

**For a truly inclusive church exclude no one**

Amend second and third sentences of 4 Article IV:

*Inclusiveness of the Church* —...Therefore all persons, with regard to race, color, national origin, status, **sexual orientation, physical or mental challenges,** or economic condition, shall be eligible...in the connection. In The United Methodist Church...of race, color, national origin, status, **sexual orientation, physical or mental challenges,** or economic condition.

30261-DI-1104.1-D

Add new text to 1104.1.f; amend current text of 1104.1.f and reletter accordingly:

f) **One member elected by the National Association of Conference Presidents of United Methodist Men.**

g) Additional Members—(1) *United Methodist*—Additional members . . . They shall elect up to ~~eight (8)~~ **seven (7)** additional members . . .

30276-LC-258-D

Delete 258.2c, create new subparagraph and renumber accordingly:

e) *The local church may designate the Scouting ministry as one of its settings and elect a coordinator of Scouting ministry who would be responsible for upholding the quality of these programs.*

3. Civic Youth-Serving Agencies and Scouting Ministry tries of **fer another setting for ministry to children, youth, their leaders, and their families. These opportunities would include the Boy Scouts, Girl Scouts, Camp Fire Boys and Girls, 4-H, or other appropriate national or gainizations. The God and Country award program shall be available to all appropriate age-level participants of the local church education program including the church school, youth ministry, and scouting ministry. The scouting coordinator shall relate to the church council, the superintendent of the church school, the coordinator of children's ministry, the coordinator of youth ministry, and the various youth-serving agency structures.**

30337-LC-238-D

Move 238 to follow 244.

30361-CO-602.4-D

Amend 602.4:

The lay membership of the annual conference shall consist of a ~~lay~~ **professing** member (¶ 215.2) elected by each charge, . . .

30504-CS-R73-U

Amend Environmental Stewardship, P.73, *Book of Resolutions*:

I. *Theology of Stewardship and the Environment*

**All creation is under the authority of God and all creation is interdependent. Our covenant with God requires us to be stewards, protectors, and defenders of all creation. The use of natural resources is a universal concern and responsibility of all as reflected in Psalm 24:1: "The earth is the Lord's and the fullness thereof" (NRSV).**

Many of today's "environmental problems" have their roots in humanity's ~~short-sighted~~ use of God's creation. While focusing on the stewardship of monetary resources, we forget that the source of all wealth is God's ~~gracious~~ creation.

In the Bible, a steward is one given responsibility for what belongs to another. The Greek word we translate as steward is *oikonomos*, one who

cares for the household or acts as its trustee. The word *oikos*, meaning household, is used to describe the world as God's household. Christians, then, are to be stewards of the whole household (creation) of God. *Oikonomia*, "stewardship," is also the root of our word "economics." *Oikos*, moreover, is the root of our modern word, "ecology." Thus in a broad sense, stewardship, economics, and ecology are, and should be, related.

The Old Testament relates these concepts in the vision of *shalom*. Often translated "peace," the broader meaning of *shalom* is wholeness. In the Old Testament, *shalom* is used to characterize the wholeness of a faithful life lived in relationship to God. *Shalom* is best understood when we experience wholeness and harmony as human beings with God, with others, and with creation itself. The task of the steward is to seek *shalom*.

**Stewards of God's Creation.** The concept of stewardship is first introduced in the creation story. In Genesis 1:26, the Bible affirms that every person is created in God's image. But this gift brings with it a unique responsibility. Being created in God's image brings with it the responsibility to care for God's creation. God chose to give human beings a divine image not so we would exploit creation to our own ends, but so we would be recognized as stewards of God. To have dominion over the earth is a trusteeship, a sign that God cares for creation and has entrusted it to our stewardship. Our stewardship of all the world's resources is always accountable to God who loves the whole of creation and who desires that it exist in *shalom*. The intention of creation was that all should experience *shalom*, to know the goodness of creation. In the Old Testament, "fullness of life" means having enough, sufficient, to experience the goodness of creation. By contrast, our age has come to define "fullness of life" as more than enough. The desire of many for excess begins to deny enough for others, and *shalom* is broken. That all should participate in creation's goodness is a fundamental of stewardship.

Another theme of *shalom* is that in creation we are all related. Humans are not self-sufficient. We need God, others, nature. The story of the garden (Genesis 2) attempts to picture the complete and harmonious interrelatedness of all creation. There is *shalom* only when we recognize that in the relatedness and care for the whole. When we violate the rules of the garden, we are dismissed. In ecological terms, when we violate the principles of ecology, we suffer environmental damage.

As the story of the garden shows, God's intention of *shalom* was not carried out. Sin in the garden, and the *shalom* was broken. But God offered a way to restore *shalom* – redemption. And as God's stewards we have a role in that redemption. Stewardship, then, is to be come involved wherever wholeness is lacking and to work in harmony with God's saving activity to reconcile, to reunite, to heal, to make whole.

Stewardship has to do with how we bring all of the resources at our disposal into efficient use in our participation in the saving activity of God. Environmental stewardship is one part of our work as God's

stewards. As stewards of the natural environment we are called to preserve and restore the very air, water, and land on which life depends. Moreover, we are called to see that all persons have life as a sufficient share of the resources of nature. ~~The environmental crises that face us need not exist.~~ With new hope rooted in Christ and with more obedient living as stewards of the earth, ~~the creation can be healed.~~ **we can participate in God's healing of creation.**

## II. United Methodist Historical Concerns

Since the beginnings of the Methodist movement, there has been a concern with what we today call "environmental concerns." Wesley's emphasis on "cleanliness" came as he observed a land of open sewers, impure water, unplanned cities, and smoke-filled air. In the mines and mills, squalor and filth were everywhere, as was disease. The substantial decline in the death rate in England from 1700 to 1801 can be traced to improvements in environment, sanitation, and a wider knowledge of concepts of basic health such as those advocated by Wesley.

The first Social Creed, adopted by the 1908 General Conference of The Methodist Episcopal Church (North) focused on the environmental and health hazards facing workers:

As the problems of soil erosion and dwindling reserves of natural resources became more obvious, General Conferences in the 40s, 50s, and 60s called for the development of programs stressing careful stewardship of the soil and conservation of natural resources. In 1968, a United Methodist Church concerned with continuing pollution of the environment insisted that community rights take precedence over property rights and that "no individual should be permitted to degrade the environment...for the sake...of profit."

In the mid-1980s, the environmental problems of the world are no less acute than they were in the 1960s and 1970s. While some parts of the industrialized world have less pollution of some sorts, polluting factories have been relocated to the industrializing nations. Hazardous chemicals have been banned in one nation, while their use increases in another. In the United States, children have been poisoned by toxic wastes under their schools; in Central America children have been poisoned when the fields

they have worked in have been sprayed with pesticides banned in other countries.

Some times our solutions create new problems. Some thought higher smoke stacks would help disperse air pollutants; instead we have more acid rain. Herbicides, used in "no till" agriculture, while helping to control soil erosion, have been found to pollute aquifers. The environmental problems of the next few decades will require more effort and more initiative to solve than the problems of the past.

The Christian church should actively support programs to implement principles which will safeguard the environment. Some of the areas we now recognize as key are: responsible use of resources, toxic and hazardous substances, air quality, pesticide use, use of wild and agricultural lands, water quality, the military and the environment, and the impact of new technologies on the environment.

### III. Principles for Christian Stewardship of the Environment

#### A. Responsible and Equitable Use of Natural Resources.

We support measures which will lead to a more careful and efficient use of the resources of the natural world. **We urge United Methodists to analyze their consumption patterns and to seek to live a simple and less resource-dependent life.**

We encourage programs which will recycle solid materials of all sorts – paper, glass, wood, building materials, metals, plastics, etc.

We urge United Methodists to participate actively in community recycling programs and urge the establishment of such programs in communities without these programs.

**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 for the few, both to day and for generations to come.**

**We support the concept of common heritage where people have the right to enough of the resources of the universe to provide for their health and well-being; and we believe that God's creation is intended to be used for the good of all as a precious gift, not for warfare or economic oppression of others.**

#### B. Right to Live In a Community Free of Toxic and Hazardous Substances.

We advocate that governments devote sufficient monetary and human resources to assessing the extent of possible toxic and hazardous waste disposal problems within their jurisdictions. We believe that the entity or entities responsible for the problem should pay the costs related to the site's cleanup and for any health damages caused by the improper or inadequate disposal of such substances. We call upon those agencies responsible for enforcing existing laws to adopt a more aggressive strategy in responding to violators. We support strong penalties for those convicted of illegal disposal of hazardous and toxic materials.

**We advocate that governments (a) aggressively assess the extent of possible toxic and hazardous waste disposal problems within their jurisdictions, (b) require that the entity or entities responsible for the problem pay for hazardous waste cleanup and for any health damages caused by the improper or inadequate disposal of such substances, and (c) severely penalize those convicted of illegal disposal of hazardous and toxic materials.**

**We encourage measures to minimize the use of toxic and hazardous substances.**

We oppose the practice of exporting materials banned in one nation for use in another nation.

We advocate that all parties with information on the health effects of a potentially toxic or hazardous substance make these data available to users of the substance.

**We support measures to strengthen the public's right-to-know about chemical substances in their communities. Communities have a right to know whether their water, air, soil or food is clean and free of toxic pollution.**

**We support applying the "Precautionary Principle," shifting the burden of proof to polluters to show that their air and water emissions are safe, rather than making citizens prove that emissions pose a health threat.**

We support the right of those groups that would be affected by a nuclear, toxic, or hazardous material waste repository **or incinerator** to be involved actively in all decisions to locate such repositories **or incinerators** in their neighborhoods or jurisdictions.

**We urge a halt to nuclear and toxic waste disposal at sea and stringent controls on toxic waste disposal in the soil.**

Finally, in order to preclude serious environmental threats to the world population, we urge a discontinuation of the dumping of nuclear waste at

sea and support the monitoring of waste disposal of a toxic nature in the soil.

**C. Right to Clean Air.** We believe persons have the right to breathe clean air—clean air is a basic right and necessity for all life. We must clean up and prevent air pollution, which threatens the health of our families and the survival of all life on the planet. Where the air quality is now poor, steps should be taken to improve its quality including the elimination of toxic pollutants, the limiting of pollutants from cars, trucks and buses, the clean-up of smoke stack emissions. Where the air is now good, every effort should be made to maintain such good air quality. We advocate the adoption and strict enforcement of adequate standards to control indoor air pollutants, including toxic substances and tobacco smoke. Special attention should be given to such long-range air quality problems as the depletion of the ozone layer, the heating of the atmosphere, and acid rain. We support international and bilateral efforts to eliminate the cause of such long-term problems. **To ensure that we protect future generations and our natural environment from the harmful effects of air pollution and leave a legacy of clean air:**

We advocate the adoption and strict enforcement of adequate standards (health-based air quality standards to protect vulnerable populations such as children, the elderly, and people with asthma) to control outdoor air pollutants such as vehicle and industrial smokestack emissions.

We urge all United Methodists to car pool, use mass transit, drive fuel efficient cars, and find other ways of reducing vehicle and industrial emissions.

We must give special attention to the long-term effects of air pollution, such as the depletion of the ozone layer, global warming, and acid rain; we support international and bilateral efforts to eliminate the cause of these problems.

We advocate that all large polluters, specifically power plants, refineries and chemical manufacturers, irrespective of age or fuel use, meet standards based on the least polluting process in each industrial sector.

We advocate the adoption and strict enforcement of adequate standards to control indoor air pollutants, such as chemical fumes from gas stoves and furnaces, pesticides, cleaning materials, formaldehyde, candles, paint, photo copy machines, radon and car pets, as well as particulates such as dust, mold and asbestos fibers.

We advocate prohibiting smoking and providing adequate fresh air ventilation in all indoor facilities.

**D. Minimization of Chemical Use.** Many chemicals are used for agricultural purposes. These include pesticides, herbicides, and fertilizers. These are required to maximize yields in feeding a hungry world, but their use may be detrimental to the crops or to the environment if improperly selected and/or applied.

We recommend the concept of integrated pest management (IMP), natural control systems, and crop rotation.

We urge that greater restrictions be placed on the export of restricted agricultural chemicals from the United States and that the U.S. and that development and aid agencies encourage the use of agricultural techniques which rely less heavily on agricultural chemical use.

A wide variety of chemicals is used for the processing and preservation of food products. There is growing suspicion, and some scientifically confirmed knowledge, that some of these chemicals are harmful to animals and humans. We recommend that continual aggressive investigation and study be made on the long-range effects of these chemicals by industry, consumer groups, and governmental agencies. We urge policies that retard the indiscriminate use of chemicals, including those used for growing, processing, and preserving food.

We recommend that industry, consumer groups, and governmental agencies aggressively investigate and study the long-range effects of chemicals used for the processing and preservation of food products, since many of these chemicals are harmful to animals and humans.

**E. Responsible Land Use.** All agricultural productivity relies on our careful stewardship of a few inches of top soil.

We encourage economic and farming practices which conserve and promote the improvement of top soil.

We urge that governments provide farmers with incentives for more careful management of this precious resource.

Just as the best farm land is lost through erosion, so too is it lost when it is used for purposes other than farming (e.g., highways, reservoirs, housing, industrial uses and surface mining). Like wise, land that has become poisoned with salt through poor irrigation practices or with pesticides may be a less productive as an agricultural resource.

We urge that the careful maintenance of the productivity of the farm land be the central goal of all management of agricultural lands.

We urge governments to preserve the most productive soils for agricultural purposes.

**We advocate for the preservation of forests (including refuges), wetlands and wild areas for ecological balance, wild life production, water quality, air quality, and the human spirit.** Careful management of agricultural lands can help discourage the so-called "reforestation" of forests, wetlands, and wild areas. These areas are valuable in their own right and should be preserved for the contribution they make to ecological balance, wild life production, water, and air quality, and the human spirit.

**F. Preservation of The Diversity of Life.**

We believe that the wondrous diversity of nature is a key part of God's plan for creation. Therefore, we oppose measures which would eliminate diversity in plant and animal varieties, eliminate species, or destroy habitats critical to the survival of endangered species or varieties.

**We support national and international efforts to protect endangered species and imperiled habitats.**

**G. Right to Abundant and Clean Water.** The water on this planet is a sacred gift from God. To ensure that water remains pure and available to all:

We live on what has aptly been called the "Water Planet." More than 70 percent of the surface of the earth is covered with water; yet only a small part of that water can be used for drinking, industrial, and agricultural purposes. Our careless use of water in the past means that it will cost more in the future. Decisions over how to allocate increasingly costly supplies of pure water for drinking, industry and agriculture will be among the most contentious resource policy questions of the next decades.

We urge that steps be taken by all concerned parties **people** to ensure more careful management and preservation of existing groundwater sources.

We support the right of native peoples to the first use of waters on their lands.

We urge that industrial, municipal, agricultural and individual consumers of water find ways to use more efficiently the water we now have **develop and use water-conserving technology and practices.**

We believe that water is a gift from God that needs to be kept clean. We advocate measures that will address polluted runoff that is threatening to public health; protection of waters for future generations; wetlands preservation to clean water and sustain wild life; the public's right to know that their water is safe for drinking, swimming, and fishing; and effective enforcement against illegal pollution.

We believe that conservation of an area's existing water supplies, not costly transfers of water from basin to basin, or other large-scale projects, usually offers the most efficient and environmentally sound source of new water. Finally, we believe that all persons have a right to a sufficient supply of high quality water free from toxic chemical or pathogenic impurities.

**H. Impact of Technology, Responsible and Ethical Use of Technology.** We urge that the ethical and environmental effects of new technologies be fully examined before these technologies are used on a widespread basis. We acknowledge the constantly imperfect state of our knowledge of the effects of **new technology** our creations and urge the development of those technologies most in accord with God's plan of wholeness for all creation.

**I. The Military and the Environment Minimization of the Military's Impact On The Environment.** We oppose the military's imperious claim to our planet's resources and its willingness to risk massive environmental contamination through accidental or intentional release of nerve gas, preparation for biological warfare, or continued testing and possible use of nuclear weapons for the sake of claimed offensive and defensive needs.

**We oppose the production and testing of weapons designed to destroy or harm God's creation, such as all chemical, biological and nuclear weapons.**

We urge the abolishment of chemical, biological, and nuclear weapons and the resultant **We also oppose the production of nuclear weapons and the resultant production of tremendous amounts of nuclear waste that endangers the environment. Urge the clean-up of sites contaminated by chemical, biological, and nuclear weapons waste.**

**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.

**All general agencies shall develop appropriate resources to implement this resolution.**

30505-CS-R90-U

Delete Reduction of Water Usage by United Methodists, P.90, *Book of Resolutions*

30556-CS-R234-U

Amend "Drug and Alcohol Concerns," p. 234, #8 *Book of Resolutions*:

8. We urge all legislative bodies, and health-care systems **and processes** to focus on and implement measures to help meet the special needs of **those particular groups** disproportionately affected by alcohol use;

Amend p. 234, under paragraph II. To bacco, line 3:

...The United Methodist Church discourages all persons, particularly **children**, youths and young adults, from using any form of tobacco.

Amend p. 235, under paragraph II. To bacco, to add:

**6. We support National Comprehensive Tobacco Control 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 FDA full authority to regulate nicotine as a drug; d) fund anti-tobacco research and advertising, as well as education and prevention campaigns.**

30562-CS-R352-U

Amend "Prejudice Against Muslims and Arabs in the USA," p. 353, *Book of Resolutions*:

To day ... of Islam. Arab Americans, both Christian and Muslim, constitute **an ever-larger growing** number of persons ...

As part of the ... groups and persons, ~~so too have~~ such acts ~~been perpetuated~~ **are also being perpetrated** against the Arab ...

Arab American ... torched. Leaders of ~~the community~~ **these communities** have ... murdered-

**and** ~~Questionable~~ uses of law ... expression. Though discriminatory ... similar acts ~~perpetuated~~ **perpetrated** against ... their existence and effects upon Arabs and Muslims ~~has~~ **have** been little acknowledged in U.S. society, ...

30568-CS-R520-U

Amend title "Community Life **and Public Education**," p. 520, *Book of Resolutions*:

At the heart ... persons ... In our society ... nurture one another and create ~~for all~~ an atmosphere ...

The Church ... experiences of life. It is in community that men, women, **and children** discover ...

Communities ... changes ... This polarization along **class and** racial lines serves ... entities along political, social, **economic**, and educational lines.

The development ... are there ... We affirm ~~the 1972~~ **The United Methodist Church's** Statement on Housing.

*The Local Church and The Local Public School*

In numberable ... community ... By virtue of ... to affect. **This is why we can affirm with John Wesley: "the world is [our] parish."**

**The church teaches that all are created in the image of God and blessed by the Creator with the gifts of creativity, morality, and reason. In a pluralistic and democratic society, a quality public education system is the best means whereby these gifts can be nurtured and a community of equality, transcending differences of race, ethnic origins, and gender can be built.**

~~The local public~~ **Public** schools ... communities.

Some of the ... are: financial adequacies, **school vouchers**, historic racial attitudes, **lack of cultural and language sensitivity**, **school violence**, **basic curriculum**, growing professionalism of teachers and administrators, **lack of parental involvement**, and ~~the lack of~~ well informed ... members.

In each community, the local United Methodist Church is responsible for being a catalyst in helping the entire community become sensitive to the issues of public education.

**We believe that our country must again recommit itself to public education and be willing to pay taxes sufficient to develop quality education, and attract and retain quality teachers. We support the continuing education and training of teachers to better prepare them to deal with the cultural diversity of students. Priority should be placed on recruitment of ethnic minorities in a national training plan, for these teachers serve as positive role models and instill cultural pride in minority students. Living within a global society, it is important**

**that our children be bilingual and that this is facilitated through the public school system.**

**Though state and local governments have a primary responsibility for public education, the federal government's responsibility is also to be affirmed. In such areas as racial integration and education for the disadvantaged, the involvement of the federal government is crucial.**

**As the nation seeks to increase excellence in education, it must continue to provide quality education for all. New immigrants, persons with handicapping conditions, poor persons, racial minorities, and women must have equal access to quality education.**

**A democratic and pluralistic society is built on the foundation of common shared values such as honesty, truthfulness, fairness, and responsibility. The schools also have the task of teaching the social values of equality amid diversity, civic participation, and justice for all.**

We encourage each local church to recognize the importance of the **language, culture ...**

The lack of opportunities ... and cultures of all **ethnic groups and nationalities** ~~faces~~ is reflected ...

Our ~~Judeo-Christian~~ **theological** tradition of **holy living** reveals clearly our personal accountability to ~~an~~ **Almighty** God in relation to our personal ...

Where problems exist, it is especially ... solutions ... It is also recommended ... in finding meaningful solutions.

**The continuation of a democratic and pluralistic society in the United States requires a public education system that produces quality education for every student, so that all might contribute to the building of community.**

**We encourage state government to budget adequately for quality education, with special attention given to low income areas, rather than to tie this important function to risky funding such as lotteries.**

**We urge general boards and agencies to support and work toward legislation that could bring meaningful solutions to the challenges facing public education.**

30847-GM-NonDis-O

Background\*

Children represent the future of human civilization and the future of every society. To permit them to be used as pawns of warfare, whether as targets or perpetrators, is to cast a shadow on the future. From generation to generation, violence begets violence, as the abused grow up to become abusers. Children who are thus violated carry the scars of fear and hatred in their hearts and minds. Forced to learn to kill in stead of pursuing education, the children of conflict lack the knowledge and skills needed to build their own futures and futures of their communities. For society, the lives destroyed and the opportunities lost can have devastating effects on its long-term stability and development.

As the preamble to the Charter of the United Nations emphasizes, our first duty is "to save succeeding generations from the scourge of war". In this we have failed profoundly. Not only are millions of children still the victims of war, far too often they are its principal targets and even its instruments. Presently, in approximately 50 countries around the world, children are suffering from the effects of conflict and its aftermath.

For all the children deliberately massacred or caught in crossfire or maimed by anti-personnel land mines, many more have been deprived of their physical, mental and emotional needs in societies at war. Millions have lost their homes and their parents, not to mention years of education and their youth. Some have been permanently traumatized by the events they have witnessed and experienced. In today's interethnic conflicts, children are specifically targeted in strategies to eliminate the next generation of potential adversaries. To the same end, children, especially girls, have been made the targets of sexual abuse and gender-based violence on a large scale. Most cynically, children have been compelled to come in instruments of war, recruited or kidnaped to be child soldiers, thus forced to give violent expression to the hatred of adults. In all, an estimated 2 million children have been killed in situations of armed conflict since 1987, while three times that number have been seriously injured or permanently disabled.

The international community has an obligation to be concerned about the protection of all non-combatants caught in the midst of violent conflicts. Yet there is an urgent need to focus special attention on the plight of children. They are the ones least responsible for conflict, yet most vulnerable to its excesses. Children, as the most innocent and powerless victims of armed conflict, require special protection. In zones of conflict, international advocacy and intervention are essential to ensure that parties to conflict commit themselves to the protection of children from exploitation, abuse and brutalization. The international community must ensure that those who target children do not continue to do so with impunity.

\*Background information provided verbatim from the Report of the United Nations Secretary General's Special Representative for Children and Armed Conflict to the General Assembly, 12 October 1998, "Protection of children affected by armed conflict."

The United Methodist Church urges:

1. The General Boards of Global Ministries and Church and Society, and the Bishops' Initiative on Children and Poverty to work with local churches to implement the recommendations of the World Council of Churches (Eighth Assembly, Harare, Zimbabwe) to:

Call for an immediate moratorium on the recruitment and participation of children as soldiers and the demobilization of existing child soldiers;

Work to prevent the compulsory or voluntary recruitment or re-recruitment of former soldiers, taking particular account of the needs of former girl soldiers;

Promote the establishment of international standards to this effect, in particular the adoption of an optional protocol to the Convention on the Rights of the Child raising the minimum age from 15 to 18 years for all forms of recruitment and participation in hostilities; and

Urge their national governments to adopt and apply such standards in their own national legislation.

2. The General Boards of Global Ministries and Church and Society, and Bishops' Initiative on Children and Poverty to:

Offer humanitarian assistance, where possible, to children traumatized by the experience of having been a child soldier; and

Urge United Methodists in the United States to demand that the United States Government ratify the United Nations Convention on the Rights of the Child which only the United States and Somalia have not ratified.

30850-FO-NonDis-O

### I. Biblical Theological Grounding

The words of Micah ring out clearly, setting the tone for justice ministries in the Church: "He has told you, O mortal, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" (Micah 6:8)

Justice is the basic principle upon which God's creation has been established. It is an integral and uncompro-mising part in God's redemptive process, which assures wholeness. Compassion is characterized by sensitivity to God's justice and, therefore, sensitivity to God's people.

The gospel, through the example of Jesus Christ, conveys the message for Christians to be healers, peacemakers, and reconcilers when faced with brokenness, violence, and vengeance. Through love, caring, and forgiveness, Jesus Christ is able to transform lives and restore dignity and purpose in those who were willing to abide by his principles.

Jesus was concerned about victims of crime. In the story of the Good Samaritan, Jesus explored the responsibility we have for those who have been victimized: "Which of these three, do you think, was neighbor to the man who fell into the hands of the robbers?" He said, "The one who showed him mercy." Jesus said to him, "Go and do likewise." (Luke 10:36-37)

Jesus was concerned about offenders, those who victimize others. He rejected vengeance and retribution as the model of justice to be used for relating to offenders: "You have heard that it was said, 'An eye for an eye and a tooth for a tooth.' But I say to you, Do not resist an evil doer. But if any one strikes you on the right cheek, turn the other also;...." (Matthew 5:38ff.) Jesus also indicated the responsibility Christians have for offenders: "I was sick and you took care of me, I was in prison and you visited me.... Truly I tell you, just as you did it to one of the least of these... you did it to me." (Matthew 25:36, 40)

The Apostle Paul believed that this biblical concept of justice which was reflected in the life of Christ was a primary model of Christian community and responsibility: "All this is from God, who reconciled us to himself through Christ, and has given us the ministry of reconciliation; that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting the message of reconciliation to us." (II Corinthians 5:18-19)

While acknowledging that the biblical concept of justice focuses on the victim, the offender, and the community in the hope of restoring all to a sense of God's wholeness, it is also important to understand that our Methodist heritage is rich with examples of ministries carried out in jails and prisons. John Wesley (and others in his inner circle, including a brother, Charles) had a passion for those in prison. As early as 1778, the Methodist Conference adopted action making it the duty of every Methodist preacher to minister to those who were

incarcerated. United Methodists have reaffirmed and expanded the mandate for prison ministry and reform in many different chapters of our denominational history. This is a part of our identity and call.

Criminal justice in our world rarely focuses on the biblical initiatives of restoration, mercy, wholeness, and shalom. Out of a desire to punish rather than restore, governments around the world have made retribution the heart of their criminal justice systems, believing that this will deter crime and violence. The statistics indicate the colossal failure of retributive justice. Therefore, we call on the Church to embrace the biblical concept of Restorative Justice as a hopeful alternative to our present criminal justice codes. Restorative Justice focuses on the victim, the offender, and the community in the desire to bring healing and wholeness to all.

### II. Our Current Criminal Justice System: A Retributive Justice System

#### A. Victims:

When crime is defined as the breaking of a law, the state (rather than the victim) is posited as the primary victim. Criminal justice, as we know it, focuses little or no attention on the needs of the victim. Legal proceedings inadvertently cause crime victims, including loved ones, to experience shock and a sense of helplessness which is further exacerbated by financial loss, spiritual and emotional trauma, and often a lack of support and direction. Many victims feel frustrated because, in most cases, there seems to be little or no provision for them to be heard or to be notified of court proceedings. Victims, moreover, are seldom given the opportunity to meet with their offenders, face to face, in order to personally resolve their conflicts and to move toward healing, authentic reconciliation, and closure.

#### B. Offenders:

Our criminal justice systems around the world have become increasingly based on retribution. This focus on punishment has resulted in massive increases in the number of incarcerated persons across the globe. Because prisons are of ten places where dehumanizing conditions reinforce negative behavior, present criminal justice systems actually perpetuate a cycle of violence, crime, and incarceration, especially among those whose race, appearance, life style, economic conditions, or beliefs differ from those in authority.

Incarceration is costly. Citizens are there for paying billions of dollars for the support of systems that consistently engender a grossly dehumanizing experience characterized by the loss of freedom, the loss of contact with family and friends, the loss of self-determination, the loss of education, the loss of adequate medical care, and the loss of religious freedom and opportunities for spiritual growth.

#### C. Community:

Criminal justice, as we know it, is retributive justice. It is consumed with blame and pain. It is a system of retribution that pays little or no consideration to the root causes of criminal behavior. It does not aim at solutions that will benefit the whole community by helping the community to repair the breach and often fails to come to terms with the social conditions that breed crime. Retributive justice permanently stigmatizes the offender for past actions, thereby creating such a sense of alienation from the community that social reintegration is virtually impossible. An offender who is held in exile away from the community can not be held accountable to the community for his or her wrongdoing. An ex-offender who is ostracized and kept in exile after paying his or her debt to society is further victimized. He or she is stripped of the opportunity to fully understand the consequences of the crime committed, to make restitution to the victim, to be reconciled with the community, or to heal and become a valuable member of the community.

### III. Our Vision Of Restorative Justice

The gospel, through the example of Jesus Christ, conveys the message for Christians to be healers, peacemakers, and reconcilers when faced with brokenness, violence, and vengeance. The concept of restorative justice shows us specific ways by which to transform lives and effect healing.

Restorative justice asks: Who has been hurt? What are their needs? Whose obligations are they?

We label the person who has been hurt "the victim." But the victim is essentially a survivor who need not remain a victim for his or her entire life. The victim needs healing and emotional support. Victims (survivors) want people to recognize the trauma they have endured and how this trauma has affected their lives and the lives of their loved ones. Often survivors/victims need counseling, assistance, compensation, information, and services. Victims/survivors need to participate in their own healing. They may need reparations from the offender, or the victim may want to meet the offender and have in part during the trial, sentencing, and rehabilitation process.

During the healing process, the victim often asks: Why me? What kind of person could do such a thing? There fore, they may want to meet their offender to receive answers to such questions. Victims deserve to have these questions answered and to hear that the offender is truly sorry.

Victims suffer real pain; however, encouraging vengeance does not heal pain. The community needs to aid in the recovery of the victim. The community can help the victim by not ostracizing him or her, by learning how to accept him or her as a person and not just a victim.

Offenders are harmed as well. An offender is harmed by being labeled for life as an offender. One or more bad decisions or actions some times measures the total of an offender's life. Offenders are further harmed when they are denied the opportunity to make amends, to have respectful interaction with others, and to develop healthy social skills before, during, or after in carceration. Of ten young offenders do not have constructive guidance or a good role model in the community. Some times they need treatment for a disorder, life skills development or mentoring with clear and achievable expectations of heightened self-awareness and accountability.

The victim and the community need to identify ways the offender can remedy hurt and harm caused. The offender needs to understand how his or her behavior affected others, and acknowledge that the behavior was in deed harmful. The offender needs to be transformed into a contributing citizen of the community with a system of limits and support.

Crime hurts the community. When crime occurs, the neighborhood is disrupted; people become more isolated, fearful, distrustful, and uninterested in the community. Restorative justice helps to release the community members from their fear of crime; it empowers them with the knowledge that circumstances are not out of their control. The community needs to express pain and anger to the one or ones who caused the harm. However, we need to take one step further by helping in the healing process. We need to understand and address the causes of crime to prevent future occurrences. The victim, community, and offender (when possible) need to help others who face similar struggles.

Restorative justice opens the opportunities for personal and community transformation. This transformation can not be mapped, planned, or put into a program or structure. Nevertheless, it can be encouraged and nurtured.

United Methodists have the will, the vision, the opportunity, and the responsibility to be advocates for systemic change. We are called to minister with all parties affected by crime: the victim, the offender and the community.

Expectations are high for the faith community to lead the way in practicing restorative justice. We need to own and advocate a vision of restorative justice. We need to be supportive to members of the congregation who are victims, offenders, and their families, and especially to those who work to ward restoration in the criminal justice system.

The Church must initiate models of restorative justice with service providers, policy makers, and law enforcement. We need to work in partnership with the criminal justice system to make it more open, accessible, humane, effective, and rehabilitative, and less costly. We need to see our own complicity in community breakdowns and in the racism and classism present in the enactment and enforcement of criminal law. We must also advocate for social and economic justice to see the restoration and strengthening of our communities. IV. A Call To Action

As United Methodists we are called to:

repent of the sin we have committed that has fostered retributive justice;

speak prophetically and consistently against dehumanization in the criminal justice system;

establish Restorative Justice as the theological ground for ministries in The United Methodist Church and to build bridges of collaboration and cooperation to advance the practice of Restorative Justice with boards and agencies within The United Methodist Church, with United Methodist and other Methodist community members around the globe, with other faith communities in the United States and world wide; and with non-profit organizations, and/or governmental organizations;

intensity our redemptive ministries with those who work in criminal justice, victims of crime and their families, those who are incarcerated in jails and prisons and their families, and communities traumatized by crime.

At the General Church Level:

1. Restorative Justice Ministerial Inter-Agency Task Force:

Continue and expand the work of The United Methodist Church's Restorative Justice Ministerial Inter-Agency Task Force, which serves as the global coordinating committee for criminal justice and mercy ministries mandated by the 1996 General Conference of The United Methodist Church, by the following:

A. Maintain and broaden the involvement of general agencies in this Task Force, including: the General Board of Global Ministries (as "lead" or "administrative agency"), the General Board of Discipleship, the General Board of Higher Education and Ministry, the General Board of Church and Society, the General Council on Ministries, the Council of Bishops, and other relevant agencies and initiatives.

B. Fulfill these specific functions:

Provide a biblical-theological basis for a restorative justice approach to criminal justice.

Be a center for resourcing, teaching, learning, and networking.

Work collegially with other groups and organizations whether they are inside or outside the denomination, religious or secular, by finding common ground to bring about systemic change in the spirit of mission (even when there is disagreement about theological rationale).

Coordinate the training, networking, and advocacy for Restorative Justice Ministerial of The United Methodist Church by working with jurisdictions, annual conferences, central conferences, districts, local United Methodist Churches and their communities. Serve as the primary advocate and interpreter of Restorative Justice Ministerial.

Identify and expand critical models and facilitate the development of Restorative Justice Ministerial, on a global basis, at all levels of The United Methodist Church.

Manage the Restorative Justice Ministerial budget and assist in procuring additional funding for these ministries in strategic locations across the Church.

2. Specific General Church Agencies:

A. Identify and implement disciplinary functions that can strengthen The United Methodist Church's effectiveness in the area of restorative justice.

B. Continue to implement and expand the special mandates from the 1996 General Conference.

At Conference and Jurisdictional Levels:

1. Support networking at an annual conference, central conference, jurisdiction, and other levels to expedite processes of training and resource sharing.

2. Encourage annual conferences to establish inter-agency restorative justice task forces to coordinate restorative justice ministries within their bounds, with special emphasis on partnership with the Restorative Justice Ministerial Inter-Agency Task Force and the facilitation and resourcing of local church ministries.

At the Local Level:

1. Encourage local congregations to provide adult and youth education programs on restorative justice: theory, practice, issues, models, resources (utilizing curriculum resources, printed and audio-visual, provided through the above mentioned connectional sources).

2. Encourage congregations to provide safe space to enable people to share real experiences of victimization, incarceration, or other direct encounters with the criminal justice system and/or restorative justice processes.

3. Encourage congregations to schedule a "Restorative Justice Ministerial Sunday" to generate deeper awareness by the entire congregation regarding the contrasting paradigms of retributive justice and restorative justice—and their different outcomes.

4. Encourage congregations to organize or form direct service and/or advocacy efforts to support the work of restorative justice.

5. Work with local ecumenical and/or interfaith agencies and other community agencies to:

Convene consultations of representatives of the restorative justice community to define policy/legislative needs and strategies.

Encourage/resource congregations to work on restorative justice—working through regional judicial committees and media.

Encourage/initiate dialogue with correctional/criminal justice system officials.

Identify and nurture criminal justice system leaders (e.g., judges, attorneys, wardens, police, etc.) regarding "restorative justice."

**Involvement of local congregations in ministries with juvenile detention centers and domestic violence centers.**

**Build covenant discipleship groups at the local level for restorative justice advocates, as well as for other persons involved in the criminal justice system.**

**Promote victim-offender mediation and other restorative justice processes.**

**Identify and develop coalitional partnerships with victims assistance groups, advocacy groups, jail and prison ministries groups, ex-offender assistance groups, etc.**

**Plan and implement strategies for advocacy that encourage legislative support for restorative justice programs.**

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Readopt "United States Church—China Church Relations," p. 685

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During the 1996-2000 Quadrennium, the General Board of Global Ministries, in consultation with the National Federation of Asian American United Methodist churches, established a committee to fulfill the mandate of the 1996 General Conference on Asian American Language Ministry Study. The committee consisted of two representatives from each of the ten (10) sub-ethnic caucuses of the Asian American United Methodist community who were elected by their own caucuses. Staff who have responsibilities with racial/ethnic concerns and ministries from program boards and agencies were also invited as resource persons. The primary tasks of the Asian American Language Ministry Study Committee were to (1) research and study the needs in Asian American communities; (2) develop recommendations to address those needs; and (3) establish priorities on the funding of programs that would be given to develop ministries in the communities that would reach Asian Americans.

#### Findings

Through this research and study, members of the committee developed the following findings that would help The United Methodist Church to develop ministries that would address the needs in Asian American communities:

There is an urgent need to develop new ministries, fellowships, and congregations. With sufficient resources and support, The United Methodist Church could begin 100 new Asian American congregations, ministries, and fellowships in the 2000-2004 Quadrennium. This could be done with the joint effort of the general boards and agencies, annual conferences, districts, and others.

Currently, there is a shortage of leadership to supply the ministries that are in existence. There is a need to be given recruiting and training leadership—or ordained clergy, local pastors, lay missionaries, lay speakers, etc.—to provide leadership for the current and new ministries. We will need approximately 150-200 new leaders to serve these ministries.

As new ministries are developed, leadership training will need to be initiated for the laity. They will need to be language-specific so that persons are better able to understand the messages being conveyed.

Education is extremely important in Asian American immigrant communities. We have found that there are few United Methodist campus ministries that reach the college age youth. Many of the young persons in our churches do not return after college. While in college, they are reached by Campus Crusade and Intervarsity which are highly organized to reach Asian American young people. There is a need to develop strong ministries on many key campuses where there are large Asian American enrollments.

Resource material that is language-specific for the newer immigrant communities is vitally important. New language resources would include evangelism material, Sunday School curriculum, leadership development material, stewardship material, hymnals, and other United Methodist resources. Currently, material in the Korean language has been developed to reach the Korean community.

These new ministries are also in need of leadership that works with them in addressing the needs in the community. The training and use of community developers needs to be an important component for reaching the community.

#### Recommendations: Common Needs and Strategies

The Asian American Language Ministry Study Committee, in conjunction with the National Federation of Asian American United Methodist churches and the General Board of Global Ministries, recommends the following for the quadrennium 2001-2004:

#### Development of New Congregations

The sub-ethnic caucuses are prepared to work with districts, annual conferences, and the General Board of Global Ministries in establishing new congregations/ministries/fellowships. There is an urgency to reach

the new immigrant communities where there are no United Methodist language ministries in existence. Studies have been conducted by the sub-ethnic groups to determine the strategic placement of these new congregations/ministries/fellowships. Support is needed in order to develop strong ministries. The potential number of new congregations to be developed is larger than there are funds available in any one place in the church. Through the cooperative efforts of all of these groups, strong vital congregations can be developed. Sub-ethnic groups will be asked to provide suggested ways that the development of these new congregations may be accomplished.

#### Recruitment and Training of Pastoral and Lay Leadership

In order to develop these new congregations, one of the most pressing needs for Asian American United Methodists is the recruitment and training of language ministers. With the exception of the Korean American United Methodist community, where there is an ample supply of language speaking ministers, Asian American churches are in dire need of ministers who can speak the native tongue of new immigrants. A number of diverse ministers fluent in different languages (such as Mandarin, Cantonese, Amoy/Taiwanese, Tagalog, Ilocano, Vietnamese, Cambodian, Lao, Hmong, Urdu, Hindi, Gujarati, Telugu, Tamil, and/or Japanese) are needed to serve these congregations.

There is also a need to provide adequate training for the leadership in these communities. Many of the existing churches are served by local pastors. These local pastors need to be provided with adequate training in order to serve their churches and develop new congregations. Until more persons are trained for the ordained ministry, there is a need to also provide training for lay persons who can serve churches on a voluntary basis.

#### Development of Community Ministries

Immigrant congregations have a different sociological dynamic. The immigrant churches are and can be important vehicles to transmit one's own cultural heritage to the following generations. The immigrant churches are not only faith communities, but they function in our society as a place where meaningful programs and activities take place. Cultural activities, language schools, after school programs, tutoring programs, citizenship classes, and social welfare programs for new immigrants are carried out by these faith communities. Immigrant churches are most suited to strengthen outreach ministries and family ministries and are important social organizations in the immigrant community. Local immigrant congregations provide a vital role in the immigrant community in providing these services.

#### Development of Language Resources and Materials

In order for language ministries to be effective and successful, adequate language resources need to be developed. Language materials from their native countries do not reflect the different social settings in the United States and are, consequently, not useful for congregations in the U.S. Asian American churches find that they need to develop their own resource materials that would adequately cover and support their ministry. Worship resources such as hymnals and liturgies are needed. The material must be user-friendly to the Asian American. Sunday school materials developed in one's own language with examples that are familiar are important.

#### Recommendation

There is an urgent need to support the Asian American community by providing the resources that will help to make the development of these congregations and ministries effective. With ten language groups, developing new congregations and ministries is more complex than developing the same with single language groups. No one agency can provide the support that is needed in order to develop these new congregations, train new leadership, develop outreach ministries and new resource materials. It will take collaborative efforts on the part of all levels of the church.

#### Implementation

In order to implement the Asian American Language Ministry, a committee will need to be established. It is recommended that the committee be composed of the following persons/categories:

-Twenty (20) Asian American sub-ethnic caucus members (selected by the caucuses)

-One (1) staff of the Asian American Ministry Office of the General Board of Global Ministries

-One (1) staff related to racial/ethnic ministries from each of the general agencies of The United Methodist Church

-One (1) staff of the National Federation of Asian American United Methodists

-Other persons as needed (to be determined by the committee)

The committee will meet annually to: (1) determine the ministries that will be developed for that current year; (2) recommend funding for new or continuing projects; (3) develop guidelines/understandings for the use of the funds; (4) develop reports on the ministries that are in process; (5) evaluate projects funded; (6) recommend changes in order to accomplish

the work; (7) work to support each other's work; and (8) develop recommendations for the following quadrennium.

The General Board of Global Ministries will provide administrative oversight of this program. Annual conferences will be encouraged to participate in the development of these new ministries.

#### 2001-2004 Proposed Budget

It is recommended that a budget of \$1,820,000 be approved to support the development of new Asian American congregations, development and training of new leadership, development of community ministries, and language resource development.

#### Annual Program Expenses: Grants/Programs

New Congregational Development \$180,000

Community Development 70,000

Leadership Development 70,000

Laymen, Laywomen, Youth \$40,000

Ministerial 30,000

Resource Development 60,000

Worship Resources Worship Resources 20,000

Educational Resources 40,000

Program Support Services 75,000

Administration 30,000

Consultation Expenses 45,000

\$455,000

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#### A. Mobilization

As we enter the new millennium, we believe that God calls *all* of us to a ministry of hospitality, evangelism, service, social justice, and outreach. In order to respond to that call, the National Plan for Hispanic Ministries prescribes the following strategy to mobilize and equip The United Methodist Church for mission in the 2001-2004 quadrennium:

##### 1. Annual Conferences

###### a. Mission Initiative Grants and *Acompañamiento*

During the 1997-2000 quadrennium, the mobilization of an annual conference has just begun. The goal of assisting at least 20 annual conferences with a process of *acompañamiento* as well as financial resources led to the development of new ministries and the expansion of others.

*Acompañamiento* required an annual conference to gather and review data, formulate plans, and participate in an ongoing assessment and review. At least fifteen other annual conferences responded to the vision and are requesting aid beyond the resources allocated by the 1996 General Conference. It is expected, therefore, that the Plan will continue to provide resources, including grants, that will enable the participating annual conferences to mobilize their own resources.

###### b. Conference Committee on Hispanic Ministries

While one goal of the National Plan is to empower the creation and strengthening of faith communities and local congregations, the annual conferences provide the context in which Hispanic ministries develop and grow strong, where leadership is discovered and developed, and where new opportunities for outreach and witness become evident. Therefore, the Plan calls on each annual conference to organize a Conference Committee on Hispanic Ministries (CCHM), or its equivalent, which will oversee the implementation of the National Plan for Hispanic Ministries within the conference in coordination with the office responsible for implementing the National Plan. It is recommended that this committee be composed of persons representing local Hispanic ministries, district representatives in regions with significant Hispanic populations, and representatives from the cabinet and other appropriate conference agencies. The committee's membership should reflect the conference's diversity.

##### 2. Local Congregations

###### a. Developing Plans

The National Plan affirms the understanding that mission begins at the local level. Therefore, all congregations—Hispanic or non-Hispanic—are challenged to examine their communities, to identify specific needs for ministry, and to become centers of mission and evangelization with Hispanics. Congregations that respond to identified needs can draw support from appropriate conference entities and assistance from general agencies' resources—incloding designed programs—that will help them as they mobilize for ministry.

###### b. Revitalizing and Mobilizing Hispanic Local Churches

Such programs for mobilizing Hispanic local churches, developed by the General Board of Discipleship and the General Board of Global Ministries, are being tested in three conferences. In the 2001-2004 quadrennium, regional facilitators will be trained in each jurisdiction. They will

serve as resource persons to assist local churches so that they may become centers of mission in their particular communities.

#### c. Mobilizing Non-Hispanic Local Churches for Hispanic Ministries

During the past quadrennium, significant efforts have been started to mobilize non-Hispanic churches to be in ministry with Hispanic persons in their communities. There has been a good response to these efforts and an increased number of congregations have become involved in developing new ministries. As a result of five regional consultations in 1998, orientations/training events have been held with a focus on resourcing non-Hispanic churches and conference leaders. Resource materials have been developed to assist these congregations in understanding the changing profile of their communities, the challenges and opportunities for cross-cultural ministry, and effective ways to be responsive to the needs of the Hispanic population in their community. However, as the Hispanic population continues to grow at a rapid rate and communities experience the resulting cultural shifts and changes, the need to continue this support, networking and resource for non-Hispanic congregations is more important than ever to the vitality and success of the National Plan. The continuation of these efforts is an important reminder that the plan is a ministry of and for the whole United Methodist Church.

#### 3. Mobilizing Leadership for Mission

##### a. Training Clergy Leaders

With the rapid growth of the Hispanic population and the increased desire of churches to be in ministry with Hispanics, the need for trained clergy has also increased. Seminars continue to be the traditional and primary route for the theological education of most clergy. At the present time, a majority of Hispanic pastors in The United Methodist Church is trained through the Course of Study Schools, an alternative path for theological education. Seminars, Hispanic regional training centers, and conference institutes also provide updated training for Hispanic and non-Hispanic ministers and local church leaders engaged in ministry with Hispanics. Because of the urgency of addressing Hispanic ministry with quality leadership, it is crucial that incentive grants be made available to develop relevant programs:

1) To enable United Methodist seminars, in collaboration with Hispanic regional/conference training centers/institutes for ministry to develop specific programs that will prepare clergy for effective ministry with Hispanics.

2) To strengthen Hispanic regional/conference training centers/institutes in order to continue developing training opportunities in Hispanic ministries for both lay leaders and clergy, in collaboration with United Methodist seminaries.

3) To strengthen the Spanish-language Course of Study program in accordance with the recommendations of a 1998 consultation with Spanish Course of Study School personnel and United Methodist seminary representatives, sponsored by the General Board of Higher Education and Ministry in collaboration with the National Plan Office.

4) To strengthen efforts to develop recruitment and training opportunities of lay leaders and clergy for Hispanic ministry.

##### b. Equipping Facilitator-Trainers

Leadership development is a key component of the National Plan. It is envisioned that the plan will continue to train lay and clergy leadership—Hispanic and non-Hispanic—for ministry with Hispanics. The basic curriculum for the training of teams of lay missionaries and pastors—men, consisting of Module I and II, will need to be updated. Module III work shops, which provide continuing education for the same ministry teams and other training opportunities for church leaders, will need to be designed to respond to the present and growing challenges. National, regional, and conference facilitator-trainers will also need on-going training for effective leadership.

##### c. Linking with Church-wide Mission Initiative Programs

The National Plan will continue to support and work in collaboration with the church-wide mission initiatives. It will explore specific places where communities of shalom can cooperate to enhance the impact of the gospel in those communities. The Plan will support and work jointly in the training programs of the Program of Substance Abuse and Related Violence and the Program on Restorative Justice Ministries in order to help lay missionaries, clergy, and other interested persons become increasingly involved and better equipped to serve in such ministries. The Plan will also continue its collaboration with the Shared Mission Focus on Young People, promoting the development of youth ministries, as well as resources for and training of youth and youth leaders. Those working to establish the Plan will seek to learn from the experiences and lessons learned by those engaged in Strengthening the Black Church for the 21st Century and the Native American Comprehensive Plan; they will continue to cooperate in issues of mutual interest and concern.

##### d. Strengthening Linkages with Hispanic Annual Conferences and with CIEMAL

From its inception, the National Plan has included the participation and contributions of representatives from *CIEMAL* (the Council of Evangelical Methodist Churches of Latin America and the Caribbean) and of the two Hispanic conferences: the Rio Grande Conference and the conference of the Methodist Church of Puerto Rico. Both Hispanic conferences have provided lay and clergy leadership to other conferences in The United Methodist Church that have become involved in ministries with Hispanics as persons have moved from one part of the United States to another. Continuing Hispanic/Latino population migration and growth in the United States has also included persons coming from sister churches in Latin America. It is vital to the mission of our church with Hispanics/Latinos, through the National Plan, to enable reciprocal sharing of leadership, training resources, and program strategies with both Hispanic conferences and *CIEMAL*. Strengthening of those linkages will provide opportunities for more effective coordination of the processes involved in recruitment and deployment of personnel.

## **B. Support**

### **1. Commitments of General Agencies Supporting the Mission**

#### **a. General Board of Discipleship**

- Collaborate with the General Board of Global Ministries to revitalize and mobilize local churches for ministry with Hispanics by the production of resources and training programs for local church leaders. This is to be done under the direction of the Committee on Hispanic Ministries.

- Continue updating curriculum for the training of lay missionaries and pastor-mentor teams, and develop Module III workshops for these teams and other church leaders about topics such as ministries for children and with youth, stewardship, liturgy and music.

- Continue updating the training of national and regional facilitator-trainers so they can lead workshops for lay missionaries and pastor-mentors more effectively.

- Design and produce resource materials and training programs to assist non-Hispanic churches in ministry with Hispanics, in collaboration with the Committee on Hispanic Ministries and other general agencies.

- Produce guide lines and support systems in annual conferences for the recruitment, training, assignment, and support of lay missionaries and pastor-mentor teams in Hispanic ministries.

- Collaborate with the Committee on Hispanic Ministries and other general agencies to design, test, and perfect model programs and resources to respond to identified needs in implementing the National Plan.

#### **b. General Board of Church and Society**

- Continue to revise and develop Module III workshops for lay missionaries and pastor-mentor teams and other church leaders in cluding substance abuse, immigration, domestic violence, restorative justice, and other critical issues, under the direction of the Committee on Hispanic Ministries.

- Design and produce resource materials and training programs to assist non-Hispanic churches in ministry with Hispanics in collaboration with the Committee on Hispanic Ministries and other general agencies.

- Collaborate with the Committee on Hispanic Ministries and other general agencies to design, test, and perfect model programs and resources to respond to identified needs in implementing the National Plan.

#### **c. General Board of Higher Education and Ministries**

- Provide a process, in collaboration with the Committee on Hispanic Ministries, to award grants to United Methodist seminaries so they may develop program incentive in conjunction with regional and conference Hispanic training centers/institutes, specific clergy leadership programs, training opportunities, and resources for ministry with Hispanics, based on the guide lines developed by the Committee on Hispanic Ministries.

- Follow up the 1998 consultation on the Spanish-language Course of Study Schools, implement its recommendations, and continue to assess its progress and effectiveness.

- Design programs and resources to recruit and cultivate Hispanic persons, with special attention to youth/young adults, for the ordained and licensed ministry (deacons, elders, local pastors).

- Design programs and resources to recruit and cultivate non-Hispanic persons for the ordained and licensed ministry (deacons, elders, local pastors) to serve in Hispanic ministries.

- Continue to revise and develop Module III workshops for lay missionaries and

pastor-mentor teams and other church leaders, including the retooling of clergy, campus ministry, Christian vocations and mentoring, as needed, to respond to new and ongoing challenges.

- Design and produce resource materials and training programs to assist non-Hispanic churches in ministry with Hispanics, in collaboration with the Committee on Hispanic Ministries and other general agencies.

- Continue to explore alternative approaches for recruitment and retention of Hispanic students in institutions of higher education.

- Collaborate with the Committee on Hispanic Ministries and other general agencies to design, test, and perfect model programs and resources to respond to identified needs in implementing the National Plan.

#### **d. General Board of Global Ministries**

- Provide a system of *acompañamiento* and resource grants assisting annual conferences to respond to strategic opportunities for mission, based on the guide lines developed in collaboration with the Committee on Hispanic Ministries.

- Collaborate with the General Board of Discipleship in the revitalization and mobilization of local churches for ministry with Hispanics, and produce the necessary resources and training programs for local church leaders.

- Continue to recruit, train, place, and support missionaries to implement the National Plan for Hispanic Ministry in annual conferences in accordance with the Board's guide lines and procedures. The goal is to have no less than 50 full-time commissioned missionaries in place by the end of the quadrennium.

- Continue to revise and develop Module III workshops for lay missionaries and

pastor-mentor teams and other church leaders, as needed, to respond to new and ongoing challenges, including the development of community and outreach ministries, community organizing, immigration, and restorative justice in collaboration with other agencies under the direction of the Committee on Hispanic Ministries.

- Design and produce resource materials, including demographics and instruments for research and community analysis, as well as training programs to assist non-Hispanic churches in ministry with Hispanics, in collaboration with other general agencies under the direction of the Committee on Hispanic Ministries.

- Collaborate with other general agencies, under the direction of the Committee on Hispanic Ministries, to design, test, and perfect model programs and resources for responding to identified needs in implementing the National Plan.

#### **e. The United Methodist Publishing House**

- Continue to provide the necessary Spanish and bilingual curriculum resources for faith communities, local congregations, and church schools.

- Continue to produce other resources in English in order to assist all churches to respond to and become engaged in Hispanic ministries.

- Continue to consult and collaborate with the Committee on Hispanic Ministries and the General Board of Discipleship in developing resources for Hispanic ministries.

- Develop a marketing strategy that increases the availability and use of these resources in consultation with the Committee on Hispanic Ministries.

## **2. National Structure for Mission**

### **a. National Office and Coordinator**

An essential component of the National Plan for Hispanic Ministry, approved in 1992 and 1996, is a national committee and an office headed by a coordinator. This is crucial because of the Plan's comprehensive nature, the multiplicity of required resources from the various general agencies, the need to coordinate the work of the general agencies, and the increased awareness and response of the church. The coordinator is to work with all the general agencies and annual conferences of the church, under the direction of the Committee on Hispanic Ministries, to develop and strengthen the components of the National Plan.

We recommend that the office and the position of coordinator be continued.

#### **b. Committee on Hispanic Ministries**

We recommend that for the 2001-2004 quadrennium the Committee on Hispanic Ministries—meet at least once a year, with subcommittees and task forces as needed—continue with the current number of 18 members, to include the following:

- Two bishops named by the Council of Bishops, attending with funds from the Episcopal fund

- One representative from, and named by, *MARCHA (Metodistas Asociados Representando la Causa Hispano-Americana)*

- One representative from, and named by, *CIEMAL (Consejo de Iglesias Evangélicas Metodistas de América Latina y el Caribe)*

- One representative from, and named by, the Rio Grande Conference

- One representative from, and named by, the *Iglesia Metodista de Puerto Rico*

- One elected board/council member each from the General Boards of Discipleship, Church and Society, Higher Education and Ministry, and

Global Min is tries; and the General Council of Min is tries (or its equivalent), all to be selected and funded by their respective agencies.

-Up to seven at-large members selected by the Committee on Hispanic Min is tries, with care taken in their selection that the committee as a whole reflects the constituency of The United Methodist Church, including gender, age, laity and clergy, lay missioner and pastor-mentor, Hispanic and non-Hispanic, and jurisdictional inclusiveness

-In addition to committee members, one representative each from the General Commission on Religion and Race and the General Commission on the Status and Role of Women invited to committee meetings as monitors; likewise, to facilitate communication, a representative from United Methodist Commission on Communications and another from the General Board of Publications, all four to be funded by their respective agencies.

### c. Functions of the Committee on Hispanic Min is tries

1) To set policy and direction for the development, implementation, monitoring, and evaluation of the National Plan for Hispanic Min is tries. 2) To collaborate in the development of guidelines and programs for Hispanic min is tries with the general agencies, seminaries, annual conferences, training centers, and others responsible for implementing components of the National Plan.

3) To coordinate responses to the plan of all general agencies and annual conferences.

4) To monitor and assist in the evaluation of programs in Hispanic min is tries by the general agencies and annual conferences.

5) To give direction and support to the Office of the National Plan.

6) To undertake program initiatives in response to identified needs in collaboration with the general program agencies, seminaries, training centers, and annual conferences, including final approval of the distribution of grant funds allocated to the plan.

7) To promote and support the necessary research on issues affecting the Hispanic community and the mission of the church in that community.

8) To report to the 2004 General Conference.

## 3. General Church Support for the Plan

### a. Quadrennial Request

We recommend and request that the 2000 General Conference approve \$3,200,000 for the implementation of the National Plan for Hispanic Min is tries during the 2001-2004 quadrennium, allocating it to the general program boards in consultation with the Committee on Hispanic Min is tries. The funds allocated to the agencies through the plan, except those designated for the Office of the Coordinator of the National Plan and the Committee on Hispanic Min is tries, shall be used for program initiatives to strengthen and support local churches and annual conference min is tries with Hispanics.

### b. Staff Person

In order to fulfill the function of the Committee on Hispanic Min is tries, an Office of the National Plan shall be continued with one full-time unencumbered executive staff person, administratively placed within the General Board of Global Min is tries under the direction of the Committee on Hispanic Min is tries. The executive staff is selected by the General Board of Global Min is tries in consultation with the Committee on Hispanic Min is tries, and functions within the personnel policies of the Board.

### c. Financial Resources and Proposed Budget for 2001-2004

A portion of the program initiatives outlined in the National Plan shall be funded through the budgets of the various general agencies and governing bodies of The United Methodist Church, including local congregations, annual conferences, and others. This contribution and full participation by all is essential to the implementation of the plan. The following quadrennial budget reflects the major program initiatives of the National Plan for Hispanic Min is tries for the 2001-2004 quadrennium:

#### Proposed Budget for 2001-2004

**I. Mission Initiative Resources for Annual Conferences \$1,700,000 (53.13%)**

A. Resources: grants \$1,500,000

B. Resources: *Acompañamiento* 200,000

C. Interpretation and administration (in-kind by GBGM)

**II. Engagement of Local Churches to be Centers of Mission 300,000 (9.38%)**

A. Congregational mobilization \$170,000

B. Orientation of non-Hispanic leaders 100,000

C. Materials and resources 30,000

**III. Equipping for Mission 750,000 (23.44%)**

A. Program incentive grants: seminaries/centers \$500,000

B. Training programs: 250,000

1. Lay missionaries/pastor-mentors

2. Regional/national facilitators

**IV. Program Support Services and Administration 450,000 (14.6%)**

A. National committee: committee, subcommittees, and task forces

B. National office and personnel

1. Personnel coordinator, support staff, consultant

2. Benefits and travel

3. Office

**Total \$3,200,000 (100%)**

We recommend that these funds be allocated to the general program boards according to the responsibilities assigned to each, with final allocations to be determined by the Committee on Hispanic Min is tries through the General Council of Min is tries in consultation with the general program boards, approximately as follows:

**Proposed Budget Allocations to General Program Boards for 2001-2004**

**I. General Board of Discipleship \$ 280,000 (8.75%)**

**II. General Board of Church and Society 50,000 (1.56%)**

**III. General Board of Higher Education and Ministry 580,000 (18.13%)**

A. Program initiative grants \$ 500,000 (15.63%)

B. Program 80,000 (2.5%)

**IV. General Board of Global Min is tries \$2,290,000 (71.56%)**

A. Mission initiative resources:

annual conference grants 1,500,000 (46.87%)

B. Program 340,000 (10.63%)

C. Program support and administration 450,000 (14.06%)

**Total \$3,200,000 (100%)**

All allocated funds through the National Plan for Hispanic Min is tries shall be designated as separate line items within the general agencies.

### Advance Special

We further recommend that the National Plan for Hispanic Min is tries be supplemented with the renewal and continuation of the National Challenge Fund for Hispanic Min is tries, a General Advance Special. The fund's purpose will be to support the development of congregational and community min is tries in Hispanic communities throughout the United States. The General Board of Global Min is tries, in collaboration with the Committee on Hispanic Min is tries, shall revise the existing guidelines as needed.

### C. A Recommendation in Closing

We request that the General Conference and The United Methodist Church at-large join us in thanksgiving for what God is doing in our midst, and in prayers that we may be equal to the task set before us as we begin a new millennium. To God be all praise and glory!

30901-FO-304.3-D

Amend 304.3:

While persons set apart . . . ~~Since the practice of homosexuality is incompatible with Christian teaching, self-avowed practicing homosexuals are not to be accepted as candidates, or dained as ministers, or appointed to serve in The United Methodist Church.~~

30905-HE-315.9-D

Amend 315.9.b:

What is your understanding of humanity, the concept and activity of evil, and the human need for divine grace?

30907-HE-331.1-D

Amend 331.1.i:

To perform the marriage ceremony . . . in accordance with the laws of the state and The United Methodist Church, **with the exception that ceremonies that celebrate homosexual unions may be conducted by consenting clergy, when at least two-thirds of the members present at the annual charge conference have voted to permit such ceremonies.**

30910-HE-332.5-D

Amend 332.5.:

All clergy of The United Methodist Church are charged to maintain all confidences in violation, including confessional confidences, **included but not limited to their spouses.**

30917-HE-351.1-D

Amend 351.1b, second subparagraph:

The administrative review committee (para. 634) shall ensure that the disciplinary procedures for involuntary leave of absence were properly followed **and that the grounds for this action were properly verified and support the action. The pastor shall then have the right of appeal to the Jurisdictional Appellate Committee (JCDs 799 and 830) within 30 days of the ruling of the administrative review committee.** The entire process leading to the recommendation for involuntary leave of absence shall be reviewed by the administrative review committee, and it shall report its findings to the clergy session of members in full connection with the annual conference.

30927-CO-405-D

Add new text to 405.2 and re number accordingly:

**2. If a change in jurisdictional membership causes a reduction in the number of bishops, that jurisdiction shall have one full quadrennium to adjust to the reduction.**

3. In central conferences . . .

Amend 405.3 to read ~~1999~~ **2000**

30935-CO-507-D

Amend 507:

Petitions to General Conference—Any organization (**excluding general church agencies**), or dained minister, or . . .

31081-FO-65.J-D

¶65 (J)

Retain this paragraph of the Discipline in its entirety

31082-FO-NonDis-O

Propose any changes in The Book of Discipline that would grant approval of partial-birth abortion.

31083-FO-NonDis-O

Retain language in BOD on the sanctity of the unborn child.

31158-FA-610.14-D

Amend Paragraph 610.14 by deleting "and risk management."

Add a new paragraph after 610.14:

**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'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.**

31169-GJ-722-D

Delete ¶722; GCFA no longer maintains the standards and guide lines previously required.

31179-FA-820-D

Delete ¶820; the fund no longer exists.

31180-FA-822-D

Delete ¶822; there has been no Missional Priority Fund for several quadrennia, and the General Conference would have authority to establish such a fund without a specific disciplinary paragraph.

31185-FA-830.2-D

Delete ¶830.2.

31238-DI-647.1-D

Amend paragraph 647.1 as follows:

In each annual conference there ~~may~~ **shall** be a **conference council on young adult ministry**. Its purpose shall be to strengthen the young adult ministry in the local churches and districts of the annual conference. For administrative purposes, the council shall be related to the annual conference council on ministries or ~~alternate other~~ **structure to provide for these functions and maintain the connectional relationships.**

31243-GJ-714.1-D

Delete ¶714.1

31383-GM-NonDis-O

Whereas, Bread for the World (BFW) established in 1974, is a non-profit, non-partisan Christian citizen's movement which performs a unique and critical role within the faith community by working to eradicate hunger from the face of the earth by using their network of thousands of local churches across America to lobby elected officials on behalf of people who don't have enough to eat; and

Whereas, BFW's main campaign is an annual nationwide "Offering of Letters," which not only provides church members with the opportunity to write members of Congress concerning hunger related issues, but also enables congregations to incorporate into their worship experience, their passionate concerns for those that are starving and suffering from malnutrition; and

Whereas, the United Methodist Church, along with more than 45 denominations and church agencies, generously supports BFW, and in fact, the United Methodist Church has a 25 year history of collaboration with BFW's fight against the root causes of both global and domestic hunger. BFW has said that, "[It] owes much to Methodism's historic commitment to social justice and active concern for the poor and down trodden. John Wesley's conviction that 'the world is my parish' is at the heart of BFW's work."

Therefore, be it resolved that the United Methodist Church encourage its members to support Bread for the World, and urge all local churches to celebrate an annual "Offering of Letters," for as long as God's children go hungry.

31386-FO-NonDis-O

All schools and teachers approved for teaching United Methodist ministers be reviewed to insure that the Discipline is being upheld.

31453-HE-306.5-D

Amend 306 by moving the content of foot note 2 to a subparagraph to follow 4(f):

**5. In adopting the statements in ¶¶304.2 and 306.4f . . . as we recommend, examine, and elect candidates for the ordained ministry and conference membership. See Judicial Council Decision 480.**

31519-IC-530.1-D

Amend 530.1:

There ~~may~~ **shall** be a jurisdictional . . .

31585-IC-2103.11-D

Add a new subparagraph to the end of 2103.11:

**In case there are any resources or energies left after addressing all the above responsibilities, the commission shall be encouraged to explore the relationships between spiritual gifts and women in the Bible.**

31676-FO-68-D

Delete last sentence of 68F, add instead We acknowledge that Christians disagree on the issue of capital punishment.

31687-FA-NonDis-O

Whereas, the GCFA has the responsibility to ensure that no United Methodist funds are spent in any manner that would promote the acceptance of homosexuality; and

Whereas, this position has been affirmed by action of the Judicial Council (Decision 665); and

Whereas, numerous United Methodist funds are under the control of the GCFA, one being the Episcopal Fund, from which the bishops are paid; and

Whereas, bishops are paid with United Methodist funds and if their words, actions or deeds promote the acceptance of homosexuality, the GCFA, that per pro visions in —806.12, the reference to “United Methodist funds” in cludes all United Methodist funds and **does in clude** the salaries paid to United Methodist bishops, active or retired.

Whereas, GCFA failure to perform this duty can be construed as being a party in the misappropriation of funds,

Therefore, be it resolved that the 2000 General Conference instruct the GCFA, that per pro visions in —806.12, the reference to “United Methodist funds” in cludes all United Methodist funds and **does in clude** the salaries paid to United Methodist bishops, active or retired.

#### 31693-FA-NonDis-O

A recommendation to the General Conference:

I recommend that those portions of the Connectional Process Team report which envision the creation of a Global Conference and which imply that the present General Conference would be come in effect a Central Conference for the USA be rejected.

Rationale:

As much as it may pain us to admit it, the United Methodist Church is a “national” Church of the USA. It is not a world church like the Roman Catholic Church. No other Christian denomination, or family, centered in the United States or in any other part of the world has tried to imply that the mere fact that it has constituted daughter divisions over seas gives it the moral authority to constitute itself a world church. One should note that the Lambeth Conference is not a world Anglican denomination, it is a fraternal organization of Anglican churches, the same may be said of various international Orthodox Conferences, and Lutheran bodies.

It is the height of arrogance for us to pretend that we are in fact a world church. How much better it would be for us to strengthen the global character of the World Methodist Conference if indeed we wish to further the Methodist world outreach, cooperation and the sense of Methodism’s world wide character.

If, to some, it makes little sense for us to par divisions over seas, let us enter into missional compacts and concordats to strengthen them, and grant them their independence; if in deed this is what is needed to clear up any lingering sense of US ecclesial imperialism.

Mysuspicion is that some of our overseas branches should in deed be on their own and some may wish to remain our “children”. Let the choice be theirs and let us all cooperate through the World Methodist Council.

Philip M. Niblack, Clergy member  
MOEast Conference

#### 31731-GM-NonDis-O

Whereas, many societies are intolerant of religious people, and deny them human rights; and

Whereas, according to the U.S. State Department, the governments of over 60 nations around the world condone the persecution of Christians; and

Whereas, the people called Methodist have traditionally taken the lead in opposing injustice, intolerance and bigotry; and

Whereas, Methodists believe in the power of prayer;

Therefore be it resolved that the United Methodist congregations observe an International Day of Prayer for the Persecuted Church each November, the first to be observed on Nov. 12, 2000;

Be it further resolved that through our earnest prayers we may grow in our sense of unity with Christians around the world and become more aware of the needs of our brothers and sisters and the problems they may encounter because of modern religious persecution and suffering.

#### 31733-CS-NonDis-O

Whereas, newspapers report that scientists are using human embryonic cells for research; and Whereas, the public learns about scientific studies only after they have been performed; Therefore, be it resolved that The United Methodist Church form an ethics observation team with the duty to ensure that scientific rules which specifically forbid human cloning or mixing human stem cells with animal or human embryonic cells be strictly upheld.

#### 31744-DI-NonDis-O

Whereas, the United Methodist Church has taken the position that the practice of homosexuality is incompatible with Christian teaching,

Whereas, there are voices within the United Methodist Church that are sending a message that is conflicting with this position in the following manner: Teaching that scriptures such as Leviticus 18:22, 20:13, and Romans 6:9, 10 are not relevant to today’s society and can be ignored and

claiming the only way to minister to a person is to say he/she is to follow this lifestyle because a person can not change from this life style, and

Whereas, there are both clergy and laity who want to minister to these persons who want out of this life style or do not want to start in this life style, and

Whereas, the scientific evidence that homosexuality is biological was discredited by scientists from the Department of Clinical Neurological Sciences at the University of Western Ontario and the Department of Genetics at Stanford Medical School, and

Whereas, the life style of homosexuality runs in conflict with the Holy Scriptures which state “that God created them male and female” (Gen. 1:27) and “God saw all that He had made and it was good” (Gen. 1:31). We as United Methodists value human life and health; the life style of practicing homosexuality poses serious health risks, not only to the individual, but also for society as a whole. That concern is reflected in the following facts about the homosexual life style.

a. Parts of the body not created for sexual activities are being used as sex organs for sexual activities between partners;

b. The rectum was not created as a sex organ because the single layered wall is subject to rupture and tearing. The use of the rectum as a sex organ involves contact with human feces which carries with it a high risk of contracting such diseases as hepatitis A, hepatitis B, Kaposi’s sarcoma, anal carcinoma, and other rectal infections;

c. The mouth was not created as a sex organ because it was created to take in nourishment for the body, to help with breathing, and to be used in oral communication. The use of the mouth as a sex organ involves contact with body excretions from urinary functions which carries with it the high risk of contracting such diseases as gonorrhea or the pharynx (Pharyngeal Gonorhea) and various venereal diseases;

d. A review of research has shown that there is no evidence at present to substantiate that biological factors are the primary bases for sexual orientation, and

Whereas, there are persons who are struggling with feelings and do not want to follow this life style but are being confused by the mixed messages, and

Whereas, there are persons who are presently practicing homosexuals who do not want to stay in this life style but are being confused by mixed messages; and

Whereas, God has offered a message of love and hope to any one wanting to be delivered from bondage of any kind (Luke 4:18, 19 and Isa. 61:1, 2), and

Whereas, there is evidence that persons can be delivered from the lifestyle of homosexuality; and

Whereas, God has raised up ministries can be used such as Exodus International, Homosexual Anonymous, Transforming Congregations, National Association for Research and Therapy of Homosexuality, First Stone Ministries, Eagle Wings Ministries, Living Hope Ministries, Cross-over Ministries, etc.

Therefore be it resolved that the General Conference adopt a resolution that directs the Board of Discipline to create and implement a proactive program that carries a message of love and hope to those persons who seek to leave or not start the practice of homosexuality. This program should include the following: 1) Scripture-based material that can be used in ministering; 2) printed material that can be given to people; 3) study guide to be applicable to the material; 4) requirement that all clergy take training in this area of ministry.

#### 31759-DI-NonDis-O

Christmas is one of the most significant and celebrated seasons of the Christian calendar year. As Christians we celebrate not only the incarnation and birth of Jesus Christ, but we also celebrate the anticipation of Christ’s Second Coming. Tradition has marked the beginning of this celebratory season with the first Sunday of Advent. The celebration continues with Christmas and ends with the Epiphany.

Over the years the traditional Christmas season has become a time of gift-giving and therefore, a major shopping season and economic boost to retailers everywhere. As emphasis by businesses has become more and more significant in our society, and business success has become an economic indicator of our times, retailers have gradually extended their advertising and business strategies until Christmas has become synonymous with one long continuous sale and sales promotion beginning in late September and early October. This action has gone largely unopposed, I believe, because of a general fear of economic depression and unemployment. This prolonged advertisement and commercialization of the Christmas season detracts from the true meaning of the celebration and denigrates the general population and Christian people to the importance and the mystery of the incarnation and the traditional Christmas holiday. Out of a desire to restore the Advent, Christmas, and Epiphany

sea son to its tra di tional re li gious sig nif i can ce and im por tance within this cul ture, the fol low ing res o lu tion is sub mit ted for con sid er a tion by the 2000 Gen eral Con fer ence of the United Meth od ist Church.

Whereas, the time of Ad vent, Christ mas and Epiph any is one of the most sig nif i cant of all re li gious cele bra tions; and

Whereas, the com mer cial iza tion of the sea son has been det ri men tal to the gen eral at ti tudes of peo ple ev ery where to ward the mys tery and cel ebra tion of the ac tual pur pose of the Christ mas sea son; and

Whereas, no other ma jor re li gious hol i day of any faith is com mer cial ized in any sim i lar man ner; and

Whereas, the United Meth od ist Church is one of the larg est Chris tian de nom i na tions in the world and has in flu ence on many peo ple through their con gre ga tions, busi nesses owned and man aged by mem bers of their con gre ga tions, po lit i cal in flu ence of their con gre ga tions, and sheer buy ing power, and there fore in flu ence, of their mem bers;

There fore be it re solved that the United Meth od ist Church will en cour age its mem bers to ex press sup port and en cour age ment for busi nesses who honor and re spect the tra di tional Christ mas sea son, will en cour age busi nesses to elim i nate their Christ mas ad ver tis ing pro mo tions and sales prior to the Ad vent sea son and that sales prior to the time of Ad vent will not be tied with the Christ mas sea son of im ages, and will dis cour age and ex press op po si tion to busi nesses that per sist in ac ti vi ties that di min ish the tra di tional re li gious im por tance of this hol i day sea son and en cour age ac ti vi ties that pro mote re spon si bil ity and re spect to ward re li gious oc ca sions hon ored within their com mu nity.

31764-FA-NonDis-OS

The Na tional Fed er a tion of Asian Amer i can United Meth od ists (NFAAUM) sub mits this pe ti tion in sup port of the Re port, Rec om men da tions, and Fund ing re quest in the amount of \$3.2million for the 2001-2004 Quadrennium.

31769-CS-R473-U

Add a new sub para graph to "Rights of Workers, II. Char ac ter is tics of the In ter na tional Econ omy," *Book of Resolutions*, p.474

Be cause of cap i tal ist global iza tion, mul ti na tional com pa nies com pete with each other on a world wide scale. This has en cour aged third world coun tries like the Phil ip pines and those in south east Asia to of fer skilled yet cheap la bor by prac tic ing con tract ual iza tion and sub-con tract ual iza tion. Un der this scheme, work ers are hired and are asked to sign a con tract for 3 or five months. Af ter the con tract has ex pired, the worker is ei ther asked to leave or sign an other con tract. Con tract ual em ploy ees, also known as ca su als, are not cov ered by col lec tive bar gain ing agree ment of the lo cal union be cause he/she is not a mem ber. Only reg u lar em ploy ees be come mem bers of union, and in the Phil ip pines, one has to be an em ploy ee for at least 6 months in a com pany in or der to be ac cepted as a reg u lar worker. Ca su als do not re ceive bo nuses, other cash ben e fits, so cial se cu rity, min i mum wage, and se cu rity of em ploy ment, among other things.

Sub-con tract ing is sim i lar to con tract ual iza tion. Man u fac turing com pa nies work with sub-con trac tors who, in turn, hire con tract ual ized em ploy ees. The main com pany pro vides the sub-con trac tor with raw ma te ri als, and the sub-con trac tor's tem po rary work ers do their job usu ally in sweat shop con di tions with out the le gal ben e fits of reg u lar work ers. Be sides that, they are paid very low wages. It is sad that some United Meth od ist busi ness peo ple are in volved in these un fair la bor prac tices.

These prac tices are al lowed by gov ern ment and must be stopped. The adop tion of this amend ment in the res o lu tion for "Rights of Workers" will help us United Meth od ists in the Phil ip pines to lobby against this scheme with the moral back ing of our church.

**D. Big and small in dus tries in de vel op ing coun tries, in an ef fort to at tract in ves tors with cheap la bor, prac tice con tract ual iza tion and sub-con tract ual iza tion which are schemes to deny work ers so cial se cu rity ben e fits, min i mum wage, se cu rity of ten ure, and mem ber ship in a union.**

31773-CS-NonDis-O

The United Meth od ist Church calls upon Con gress to re peal Sec tion 5106i of Ti tle 42 of the United States Code, which states:

"Noth ing in this subchapter and subchapter III of this chap ter shall be con strued as es tab lish ing a Fed eral re quire ment that a par ent or le gal guard ian pro vide a child any med i cal ser vice or treat ment against the re li gious be liefs of the par ent or le gal guard ian. . ."

While the Fed eral Child Abuse Pre ven tion and Treat ment Act re quires States in the grant pro gram to in clude fail ure to pro vide needed med i cal care in their def i ni tions of child ne glect, Con gress en acted the above re li gious ex emption to the re quire ment in 1996. The re li gious ex emption

dis crim i nates against a class of chil dren, de priv ing them of protec tions to which other chil dren are en ti tled. Many chil dren have died or suf fered per ma nent in jury be cause their par ents be lieved that the law al lowed them to with hold med i cal care on re li gious grounds.

Call ing for re peal of the fed eral re li gious ex emption is con sis tent with Res o lu tion 8304, *Nec es sary Med i cal Care for Children*, adopted by the Iowa Meth od ist Con fer ence in 1991:

Whereas, we ac knowl edge that spirit and flesh are not en e mies but are both blessed by God. Thus, med i cal care is a gift of God, a mir a cle of re search and love brought through God's grace and love and hu man com pas sion and ded i ca tion to do ing good, and

Whereas, sev eral chil dren have died in re cent years be cause of re li gious be liefs against med i cal care, and

Whereas, our courts have con sis tently ruled that free dom of re li gion does not ex tend to al low ing harm to come to oth ers;

There fore, be it re solved that the Iowa An nual Con fer ence af firms prayer as an im por tant fac tor in wholistic heal ing, but should not serve as a le gal sub sti tute for med i cal care when the life of a mi nor is at stake;

Fur ther, be it re solved, that the Iowa An nual Con fer ence sup ports changes in Iowa An nual Con fer ence sup ports changes in Iowa law to main tain that chil dren are en ti tled to life-sav ing med i cal care along with food, cloth ing and shel ter re gard less of their par ents' re li gious be liefs.

There fore, be it re solved that the United Meth od ist Church calls upon the US Con gress to re peal Sec tion 5106i of Ti tle 42 of the US Code, which states, "Noth ing in this subchapter and subchapter III, of this chap ter, shall be con strued as es tab lish ing a Fed eral re quire ment that a par ent or le gal guard ian pro vide a child any med i cal ser vice or treat ment against the re li gious be liefs of the par ent or le gal guard ian. . ."

31775-FO-NonDis-O

The "Rec om men da tion" I want to make to the Gen eral Con fer ence is very sim ple—but very pow er ful in its use! It has worked mir a cles in the lives of many in di vid u als and groups dur ing the past sixty-nine years of my ex pe ri ence. I am 86 years old, as of Sep tem ber 15, 1999. I have worked with many races, faiths, na tional i ties, pro fes sions, and ages—us ing the rec om men da tion that the 12th Chap ter of Romans be read each day for at least a year. For the past eight teen years I have used the Liv ing New Tes ta ment para phrase. It is more eas ily un der stood (copy en closed).

Re cently, I heard from the Na tional Di rec tor of the Children's Evan gelism Fel low ship in Guy ana, South Amer ica, tell ing me they had had their staff read it, and "It was a life chang ing ex pe ri ence for them!"

I would pray that a copy of the 12th Chap ter of Romans be given to each of the nearly 1,000 del e gates from Af rica, Asia, Eu rope, and the United States—as well as to all those who pre side, vis i tors too—and set a time, dur ing the con fer ence, that it can be read to gether. Then rec om men da tions be made that it be read by each one dur ing the next year in their pri vate de vo tions.

Sheila, I do not have a com puter and all the up-to-date "things" you "asked" us to use. I have only my pen and pa per; but I just had this on my mind and heart so much—I just had to write. I vol un teer to tu tor and coun sel out side my home in two schools each week; and do coun sel ing in my home, too—and over the phone.

God bless—right on! With my prayers, love, and thanksgivings,

Fran ces Jones Creech

St. Paul United Meth od ist Church

31777-CO-NonDis-O

Ac cord ing to the print out from the Gen eral Con fer ence sta tis tics of 1998, the sec tion on mem ber ship growth and/or de cline, ap prox i mately 39% re ported no new mem bers re ceived nor new con fes sions of faith,

This pe ti tion ad dresses this situ a tion.

It is pro posed that the Gen eral Con fer ence in ses sion in Cleve land, Ohio, au tho rize the An nual Con fer ences to ad dress the situ a tion within the 2000-2004 qua dren nium. This au tho ri za tion to pro vide for each of the An nual Con fer ences to hold a train ing sem i nar of at least one week du ra tion to which pas tors and lay rep re sen ta tives are in vited. The purpose of this study sem i nar shall be:

1. To help iden tify the un met spir i tual needs of its com mu nity.
2. To de sign and im plement a plan of pro ce dure to aid the churches to help them selves.
3. The an nual con fer ence to bear the ex pense, ex clud ing travel.
4. The de mog ra phy of the area to be taken into con sid er a tion.
5. The sem i nar be planned with the aid of pas tors and la ity so the churches will have a sense of own er ship.

6. A self-study of the church and community be conducted with the major share of the effort carried by the local church so they will own the findings.

7. There be a congregational meeting(s) when the study seminar, together with its purpose, is presented.

8. The seminar leader(s) be chosen by the conference cabinet.

9. Following self-study, the leader(s) prepare and present a written report in a called meeting of the congregation, to include recommendations for action.

10. A reasonable goal be determined by the congregation based on the recommendations made by the seminar leader.

11. The conference cabinet be kept aware of the progress and the district superintendent be involved in the study seminar.

#### 31784-FO-NonDis-O

I petition that Evangelism be come the #1 Missional Priority of the United Methodist Church for the next quadrennium. I further petition that Evangelism also be come the #1 priority of all our mission work around the world—and of all our commissions, boards, and agencies at all levels—for the purpose of persuading men, women, and children to come to Jesus Christ and so be reconciled to God. It is imperative for us to fulfill the Great Commission, left to us by Jesus Christ, God's Son, to go into all the world in the power of the Holy Spirit, to influence the unsaved persons of our world to receive Jesus Christ as Savior and Lord.

#### 31786-CO-NonDis-O

This is the letter that we have written while we were at Kibombo Annual Conference on June 29, 1995, was sent and reached U.S.A. on June 10, 1996, but the Petitionary Secretary did not like to receive it because it was too late for her to record it she said.

#### Historical recall

The beginning of the North East Annual Conference has been giving the sad reaction to the few Central Congo Annual Conference Members of the United Methodist Church since 1978 until now a days. It divided the Church Members into two groups:

1. Those in the Manema region and some in the Sankuru Subregion agreed with the North East to have Diocese.

2. But the Bishop's minority group opposed not to. As matter of fact we of the North East Annual Conference Members are very happy to write you our petition for our Diocese. Start through the Kibombo Annual Conference on June 1995 then to the General Conference on April 1996 in the U.S.A. in order to let us have our Diocese on August 1996.

At Kibombo Conference session, on Sunday afternoon on June 1995, when Bishop ONEMA has heard that the committee on state of church had asked to have Diocese for the North East Annual Conference; he did appoint five men in his favour to judge the said committee members in evening. He also told his five men to expunge this statement: "WE ASK BISHOP OMENA TO PLEAD THE GENERAL CONFERENCE WHICH WILL BE HELD ON APRIL 1996 IN THE U.S.A. FOR OUR NEED OF HAVING A DIOCESE." As a result Bishop's five men wiped off this statement before it could be read to the assembly. The said committee report was not even read to the assembly.

We are sure that the conditions which allow us to have Diocese are fulfilled such as:

1. The number of Pastors in full connection with Annual Conference are 207.

2. The church members are more than 95,640.

3. We have eight districts: there are three in Kisangani Province and six others in Maniema plus KALIMA, KAYUYU, SHABUNDA, BUKAVO, and UVIRA missions. Please see attached the DRC Map of Maniema, South and North States of Kivu and the three districts in Kisangani Province. It is an area of approximately 266,803 square kilometers.

We are very tired of Bishop's maladministration in the office in the church, habitually neglect of duties as a member or officer in the church. He does not visit or preach the gospel.

Following to what have been written we would like to express our sincere gratitude to you and our greetings to all of you.

#### 31808 GM NonDis O

Whereas, It is essential that the United Methodist Church as a denomination find a way to assist in divided 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 ethnic groups or age-targeted groups; and

Whereas, each of the groups that the church claims an interest in and sets priorities for include persons with disabilities. There are more than 54 million 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, several years ago, \$500 grants were awarded to churches that were qualified, to help them in create their accessibility; and

Whereas, GCFA is recommending \$16.3 million for innovative and emerging ministries during the 2001-2004 quadrennium,

Therefore be it resolved, that it would be appropriate to set aside monies from this source to again provide accessibility grants to churches in each of the annual conferences. The program could be administered from within the General Board of Global Ministries or the General Board of Church and Society or some other appropriate body.

#### 31809-FO-NonDis-O

Whereas our United Methodist Church continues to decline in membership and in our effectiveness in cultivating disciples for Christ, let us hear afresh from the Lord spoken through Amos when Israel was in trouble: "Hear ye this word which I take up against you, even a lamentation, O house of Israel. The virgin of Israel is fallen; she shall no more rise: she is for saken upon her land; there is none to raise her up. For thus said the Lord God; The city that went out by a thousand shall leave an hundred, and that which went forth by an hundred shall leave ten, to the house of Israel. For thus saith the Lord unto the house of Israel, Seek ye me; and ye shall live." Amos 5:1-4.

Whereas our United Methodist Church continues to glean knowledge from our Wesleyan Heritage that proclaims our Catholic Spirit in the words, "I mean, first, love me: an that not only as thou lovest all (human) kind; not only as thou lovest thine enemies, or the enemies of God, those that hate thee, that 'despitefully use thee, and persecute thee'; not only as a stranger, as one of whom thou knowest neither good nor evil, —I am not satisfied with this,—no; 'if thine heart be right, as mine with thy heart,' then love me with a very tender affection, as a friend that is closer than a brother; as a brother in Christ, a fellow citizen of the New Jerusalem, a fellow soldier engaged in the same warfare, under the same Captain of our salvation. Love me as a companion in the kingdom and patience of Jesus, and a joint heir of His glory." John Wesley's Fifty Three Sermons, Sermon XXXIV Catholic Spirit;

Whereas, our United Methodist Church continues to struggle with the issues of homosexuality to the extent that souls are being harmed and ostracized within our United Methodist family; and

Whereas, our local churches are being torn asunder in love for God, love and loyalty to the scriptures and love for our sons and daughters whose homosexuality has been defined as a life style that is deemed to be incompatible with Christian teaching; and

Whereas, even in conversation with other disciplines, such as psychology, sociology, and human sexuality, we continue to disagree about the determining factors of one's sexual orientation;

Whereas, our local churches continue to struggle to find meaningful ways to be in ministry with persons whose homosexuality is other than heterosexual;

Whereas, souls are being lost daily as we succumb to our paralyzing disagreements over an issue that may very well have no earthly resolution other than to deem us powerless in offering Jesus Christ in the midst of a world where hate crimes, teen violence, domestic violence, sexual assault and the mistreatment of the elderly continue to escalate,

Be it resolved that the General Conference 2000 of the United Methodist Church understand that our lamentations have not grown silent on being in ministry with Homosexual persons but our Church has in the midst of tears, Church Trials and solemn conversations, become the fallen people of God who are currently living in troubled times, call upon the United Methodist Church to Seek the Lord so that we might live out our purpose as Disciples of Christ called to go into the world and lift the banner of Christ high so that others might find their way.

Be it resolved that General Conference 2000 of the United Methodist Church empower us to not succumb to the temptations to grasp only those Biblical Truths that isolate Homosexual persons while spewing affirmations of lukewarm confusion as is currently presented in the contrast of paragraphs 65C, 65G and 66H in the 1996 Book of Discipline. Rather, we asked that General Conference 2000 call the Church to recognize that God's Truth is yet being revealed through the frailty of clay vessels and as such, love for Jesus Christ and the Church for which he died is the foundation upon which we stand so whether in agreement or disagreement on issues of Homosexuality we will not for sake the prodding of the Holy Spirit in the midst of the Community of United Methodists to continue to search for higher grounds of understanding and justice.

Therefore be it resolved, that the 2000 General Conference of the United Methodist Church empower us to not succumb to the temptations

to grasp only those biblical truths that isolate homosexual persons while spewing affirmations of luke warm confusion as is currently presented in the contrast of paragraphs 65C, 65G and 66H in the 1996 *Book of Discipline*. Rather, we ask that General Conference 2000 call the Church to recognize that God's truth is yet being revealed through the frailty of clay vessels and as such, love for Jesus Christ and the church for which he died is the foundation upon which we stand so whether in agreement or disagreement on issues of homosexuality we will not forsake the prodding of the Holy Spirit in the midst of the community of United Methodists to continue searching for higher grounds of understanding and justice,

Be it further resolved that 2000 General Conference of the United Methodist Church in the Spirit of Isaiah 1:18, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool..." Declare that all Charge Conferences from years 2000-2003 shall be deemed "A Time of Reckoning" whereby the people of the United Methodist Church may have an opportunity to speak and cast an opinion vote at every charge conference on the following issues confronting the Church in the area of homosexuality:

1) Shall our ministers in our churches be allowed to conduct ceremonies that celebrate homosexual unions?

2) Shall the General Conference of the United Methodist Church in keeping with paragraph 212 of our 1996 *Discipline*, allow a charge conference to determine the extent of its missional and pastoral ministries with homosexual persons to include but not limited to ceremonies that celebrate homosexual unions?

3) Shall the United Methodist Church ordain "self-avowed practicing homosexuals?"

Be it further resolved that the 2000 General Conference of the United Methodist Church declare that it shall be the responsibility of the General Board of Church and Society to create the form and method of reporting the responses to the above three questions and such form and reporting process shall be made available to each annual conference no later than September 1, 2000.

Be it further resolved that 2000 General Conference of the United Methodist Church charge the General Board of Church and Society with the responsibility of compiling and reporting the findings as reflected by the voices of those who live out their faith in Jesus Christ through their ministries in Charge Conferences throughout United Methodism. Said report, shall be made available no later than March 30, 2004, and shall be considered advisory to all delegates of the 2004 General Conference as to where our people stand on the breadth and depth of our ministry with homosexual persons.

31828-HE-351-D

delete paragraph 351

delete paragraph 355.3

Delete the phrase in paragraph 355, beginning paragraph, "or by the action of the Annual Conference upon recommendation of the Board of Ordained Ministry."

delete paragraph 358

Delete the words "administrative location" in 360

delete paragraph 363

31882-DI-654-D

Petition Number: 31882 DI 654 D Natl. Assoc of A.C. Lay Leaders Clarify election and membership of district lay leaders and associates

Amend 654.2 and 5; add a new subparagraph as 8:

654.2 There may be an associate district lay leader within a district. The associate lay leader shall be elected as determined by the annual **district** conference. The method of nomination and term of office shall be determined by the annual **district** conference.

654.5 The district lay leader shall be elected as determined by the annual **district** conference. The method of nomination and term of office shall be determined by the annual **district** conference.

**654.8 The district lay leader shall be a member of the conference board of laity or equivalent structure.**

31915-LC-262.2-D

Petition Number: 31915-LC-262.2-D Natl Assoc of Annual Conference Lay Leaders Lay leader be full member of PPR

Amend 262.2

There shall be a committee on pastor-parish relations (staff parish relations) of not fewer than five nor more than nine laypersons representative

of the total charge. However, . . . committee. One of the five to nine persons shall be a ~~young adult~~ **the lay leader**. **One of the five to nine persons shall be the lay member of the annual conference.** One of the five to nine persons may be a senior high youth. All shall be members . . . provides otherwise. No staff member or . . . may serve on the committee. In addition to the five to nine persons, a lay member of an annual conference shall also ~~be a member~~ **serve on the committee**. In the event that the lay leader is not an elected member . . .

31920-FA-1506.18-D

Petition Number: 31920-FA-1506.18-D GBPHB Compensation limitations effective January 1, 2001, amend paragraph 1506.18 of the Book of Discipline to read:

Actual compensation, limited by the denominational average compensation, is the basic contribution base of the Ministerial Pension Plan ~~and Comprehensive Protection Plan~~. Other options setting the contribution base as actual compensation limited by 150 percent of the denominational average compensation, or actual compensation, may be elected by the annual conference or other participating groups as they may determine. ~~The above limits do not apply to personal contributions or tax deferred annuity contributions.~~ **Actual compensation, limited by 200 percent of the denominational average compensation, is the basic contribution base of the Comprehensive Protection Plan.**

31921-FA-1506.17-D

Amend first sentence of paragraph 1506.17 to read:

Pension and benefit contributions are the responsibility of the **Plan Sponsor, if not re-mitted by the salary-paying unit of a participant** in the Ministerial Pension Plan and the Comprehensive Protection Plan.

31923-FA-1506.20-D

Amend paragraph 1506.20

The annual conference board of pensions . . . with the provisions of such plans ~~(see & 337.1).~~

31955-GJ-NonDis-O

WHEREAS the Connectional Process Team has undertaken the task of a major restructuring of our denomination, and

WHEREAS that proposed recommendation was not available to Annual Conferences and Local Churches for reflection, critique and prayerful study,

THEREFORE, let it be resolved that no action on the CPT report be adopted, provisionally or fully, during the coming quadrennium. During this time resources will be provided to each Annual Conference and local church to embark on a careful study of the report and its recommendations. Careful reflection and prayer seeking God's guidance about the future of our church should be incorporated into any study process.

31964-LC-NonDis-O

Petition Number 31964-LC-NonDis-O Delete 101, 102 and 103 and move first 3 paragraphs before 201 into their places North Texas delete to G.C.

Delete 101, 102 and 103 and replace with the following:

**The Mission**

**The mission of the Church is to make disciples of Jesus Christ.**

**Rationale for Our Mission**

**The mission of the Church is to make disciples of Jesus Christ by proclaiming the good news of God's grace and thus seeking the fulfillment of God's reign and realm in the world. The fulfillment of God's reign and realm in the world is the vision Scripture holds before us.**

**Jesus' words in Matthew 28:19-20 provide the Church with our mission: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey every thing that I have commanded you."**

**This mission is our grace-filled response to the Reign of God in the world announced by Jesus. 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. It is fully embodied in the life, death and resurrection of Jesus Christ. It is experienced in the ongoing creation of a new people by the Holy Spirit.**

**John Wesley, Phillip Otterbein, Jacob Albright, and our other spiritual forebears understood this mission in this way. 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. In order to be truly alive, we embrace Jesus' mandate to make disciples of all peoples.**

**The Process for Carrying Out Our Mission**

**We make disciples as we:**

–**proclaim the gospel, seek, welcome and gather persons into the body of Christ;**

–**lead persons to commit their lives to God through Jesus Christ;**

–**nurture persons in Christian living through worship, baptism, communion, Bible and other studies, prayer, and other means of grace;** and

–**send persons into the world to live lovingly and justly as servants of Christ by healing the sick, feeding the hungry, caring for the stranger, freeing the oppressed, and working to have social structures consistent with the gospel;** and

–**continue the mission of seeking, welcoming and gathering persons into the community of the body of Christ.**

31965-FO-65-D

Amend fifth paragraph of Paragraph 65 G

G) Human Sexuality—

Homosexual persons no less than heterosexual persons are individuals of sacred worth. 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. ~~Although we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching, although faithful Christians disagree on the compatibility of the practice of homosexuality with Christian teaching,~~ we affirm that God's grace is available to all persons. We commit ourselves to be in ministry for and with all persons.

31966-DI-NonDis-O!

At the February 1999 meeting of the United Methodist Committee on Older Adult Ministry the following two proposals were approved. The first proposal is a recommended Comprehensive Plan for Older Adult Ministry. The second proposal is an operating budget for the Committee for 2001-2004.

Comprehensive Plan for Older Adult Ministry

Whereas, there are now 35 million people 65 years of age and older in the United States, and by the year 2030 this number will double to 70 million, and the world population will experience comparable growth in the numbers of older adults; and

Whereas, the percentage of growth in this age group is even greater within The United Methodist Church; and

Whereas, there is a growing need for effective ministry by, with, and for older adults in our United Methodist congregations and in our communities; and

Whereas, the Scriptures, the Social Principles, and *The Book of Resolutions of The United Methodist Church* call upon United Methodists to be intentional about older adult ministry; and

Whereas, the 1996 General Conference, as recorded in *The Book of Discipline*, ¶1119.3.b, mandated that the Committee on Older Adult Ministry is to "promote a plan of comprehensive ministry by, with, and for older adults in local churches that includes spiritual growth, education, training, mission, service, and fellowship";

Therefore, be it resolved that The United Methodist Church implement a Comprehensive Plan for Older Adult Ministry, calling for the General Conference to fund the Comprehensive Plan through the General Board of Discipleship with \$500,000 for the 2001-2004 quadrennium. These funds are to provide:

a full-time older-adult-ministry staff person and support staff at the General Board of Discipleship;

printed, visual, and electronic materials for older-adult ministry;

grants to annual conferences to conduct needs surveys;

grants to annual conferences, districts, local UMC congregations and individual United Methodist churches for developing and implementing new older-adult ministries.

**Budget Plan for Comprehensive Plan for Older Adult Ministry is to be for 2001-2004 Quadrennium includes**

General Board of Discipleship staff support beyond the level of the 1997-2000 quadrennium for older-adult ministry \$250,000

Printed, visual, and electronic resources - including a webpage \$70,000

Needs survey support for annual conferences (up to \$1,000 per annual conference)

Grants for developing new older-adult ministry \$120,000

Total Comprehensive Plan Budget \$500,000

31967-GJ-NonDis-O

Whereas the report of the Connectional Process Team (Advanced Daily Christian Advocate pp. 5-21) provides for the implementation of its recommendations in the section entitled, "Living into the Future" beginning on p. 18; and

Whereas, in order to carry out the recommendations being proposed by the Connectional Process Team, it is necessary that the proposals in the Living Into the Future section of its report be implemented;

Therefore, it is recommended that a **Covenant Council** be created to lead in modeling Christian conferencing and covenant relationships, and to enable The United Methodist Church to act upon the transformational directions.

During the 2001-2004 quadrennium, the Covenant Council will replace the current General Council on Ministry and will help us move toward collaborative work among the Global and Central Conferences. It will model the new style of leadership of Covenant Councils, guiding The United Methodist Church in discerning God's vision for the work of all the parts. This vision enables the council to clarify responsibilities, to call for accountability to the vision and mission goals, and to provide for focused, shared resourcing for ministry and mission in a changing, complex environment. The Covenant Council will call us to work together in a new way to make disciples of Jesus Christ. It will help us see the church as a whole, call us to respond to God's Spirit in shaping the ministry of the church, and lead us into deeper relationships as a Christ-centered community. Discerning God's vision for the church is a continuous process since our God is a living God.

The Covenant Council will be assigned the following tasks:

1) To lead The United Methodist Church in knowing God's will for its work, and living as biblical people in the Wesleyan tradition through a style of leadership where all members of the Covenant Council are equals around the table with voice and vote. The Covenant Council will strive to live and work together in a manner that is collegial, cooperative and inclusive, and that actively practices hospitality.

2) To guide The United Methodist Church in articulating a clear and compelling ministry vision through a holistic process that focuses the work of all the parts.

3) To prepare appropriate legislation to implement the Global Conference and Central Conferences as envisioned in the transformational directions. A preliminary draft of this legislation shall be shared with the Church by July, 1 2002. A final draft shall be presented to the 2004 General Conference.

4) To redesign and align the work of the general agencies and to provide implementing legislation to the 2004 General Conference.

Developing specific ways for agencies to integrate work in the areas described on pp. 12-13, including the number and size of agencies and the size and configuration of elected agency boards for the most effective use of combined resources;

Determining how the work of agencies will be assigned to the Global and Central Conference Covenant Councils after 2004;

Determining how agencies will provide resources for annual conferences and local churches;

Recommending to the 2004 General Conference the best way to staff the work beyond the annual conferences and determining where the responsibility for personnel should be vested; and

Developing ways of evaluating the results of the work that is financed.

5) The present membership of the General Council on Ministry shall complete its work by September 1, 2000. For purposes of transition, the GCOM Conciliar Forum will continue to function until July 1, 2001, in order to complete any necessary administrative, legal and personnel responsibilities in cooperation with the Covenant Council. Staff necessary to the transitional work of the Conciliar Forum will also continue until July 1, 2001. This necessary staff will be determined by the Council of Bishops, in consultation with the GCOM Conciliar Forum.

6) To assure and execute in transformational ways any further essential responsibilities presently assigned to the COM as per the 1996 Book of Discipline of the UMC, including:

Modeling, teaching, and practicing our identity as United Methodist Christians;

Clearly stating and communicating mission objectives and faith stories;

Engaging in leadership development and training and ensuring inclusiveness of participation

The Covenant Council, in consultation with the GCOM Conciliar Forum, will determine the essential functions that must be continued beyond 2004 and those that should be discontinued, and will make the appropriate recommendations to the 2004 General Conference.

7) To propose to the 2004 General Conference the next steps for implementing the Covenant Councils through out the connection and at all times to be guided by the transformational directions.

8) To relate to annual conferences and build mutual relationships with annual conference leadership.

9) The Council of Bishops will convene the Covenant Council as soon as possible but no later than December 1, 2000, and choose from among its retired membership a bishop to staff the Covenant Council through the 2004 General Conference.

10) The membership of the Covenant Council will include:

One bishop from each jurisdiction and the secretary of the Council of Bishops and three bishops from the Central Conferences (one each from Europe, the Philippines, and Africa) elected by the Council of Bishops (9 total)

Three representatives from each jurisdiction (15) (one clergy, two lay) recommended by the colleges of bishops and elected by the Council of Bishops, and one lay person from each central conference (7), recommended by the bishops of the central conferences and elected by the Council of Bishops (22 total)

The general secretary of each general agency (13 total)

One elected member from each general agency (lay if general secretary is clergy), elected by the general agency (13 total)

Two representatives from the affiliated autonomous churches in Asia and two representatives from the affiliated autonomous churches in Latin America, designated by the appropriate fraternal or organization in the regions (4 total)

Two representatives from the affiliated autonomous Methodist Church of Puerto Rico (2 total)

Additional members for inclusiveness, diversity, and proportionality, with particular attention to including a variety of ethnic/racial persons and youth and young adults, elected by the Council of Bishops, not to exceed 15 (15 total)

Total 78

It is recommended that the membership include 60% laity and 40% clergy.

11) The Covenant Council will be provided funding at the level of the funding allocated to the General Council on Ministries for the 1997-2000 quadrennium

12) The Covenant Council will be accountable to the 2004 General Conference, and will report back on each of the tasks listed above. During the 2001-2004 quadrennium, the Covenant Council will make an annual progress reports to the Council of Bishops and the annual conferences.

Bishop Sharon A. Brown Christopher, Chairperson

The following petitions did not appear in the ADCA.

31925-FA-1501-D

Amend ¶1501.3 of *The Book of Discipline of The United Methodist Church* by adding the following to the end of the subparagraph:

**During this time of transition in the general structure of the general Church and in order to discharge its fiduciary duties solely in the interest of participants and their beneficiaries and for the exclusive purpose of providing benefits to participants and their beneficiaries as required by ¶1504.14 of the Discipline, all matters related to the work of the General Board of Pension and Health Benefits shall be conducted in accordance with the provisions of the 1996 Discipline**

**until the General Conference adopts specific provisions amending the provisions which exist in the 1996 Discipline. The effective date of this subparagraph shall be the close of the 2000 General Conference.**

31956-CS-NonDis-O

Whereas, The Geneva Convention, Protocol #1 Article 54, prohibits the starvation of children and the destruction of agricultural products as methods of warfare; and

Whereas, economic sanctions imposed by the United States of America and the United Nations against Iraq result in:

- deprivation of most Iraqi citizens, especially the youngest and weakest, while the very most privileged, at whom sanctions are directed, continue to prosper.

- poverty so extreme that approximately 30% of Iraqi children suffer acute or chronic malnutrition;

- gas trointestinal illnesses, the primary killer of Iraqi children, being spread by contaminated water;

- the death of one Iraqi child every 79 minutes from preventable diseases or malnutrition directly linked to sanctions (UNICEF);

- the absence of adequate medical care, supposed to be alleviated by oil sales, persisting because equipment and infrastructure needed to distribute the medicines have been decimated by the sanctions.

Therefore we urge the United States of America and the United Nations to abide by the Geneva Convention and end economic sanctions. Our historic commitment to the human rights of the world's people demands no less!

**Petitions Referred to New Legislative Committee**

| Pet.# | From | To |
|-------|------|----|
| 30230 | CS   | GM |
| 31282 | GM   | CS |
| 30259 | CS   | IC |
| 30648 | CS   | FO |
| 30680 | CS   | IC |
| 30839 | CO   | GM |
| 30306 | IC   | CS |
| 30308 | IC   | CS |
| 30940 | CO   | HE |
| 30841 | CO   | GM |

**Petitions Voided by Committee on Reference**

- 30258
- 30790
- 30908
- 30928
- 31418
- 31768
- 31039
- 31850
- 31672
- 31787
- 31958