

Proceedings of the 2000 General Conference of The United Methodist Church

Thursday Morning May 4, 2000

(Continued from page 1858)

OLSEN (continued): "Fulfilling Christ's Mission," developed from consultations across the church, was a shared tool for evaluation and planning. And while we are delighted with the progress made this quadrennium, we are already anticipating an even more open process in the next four years. The General Council on Ministries has worked on your behalf in many places across the church. GCOM continues to provide an arena for research of mission and ministry for the present and the future. An inter-agency task force has been meeting to assure ongoing resources for the entire church.

Initiatives for Black Churches and Youth Ministries

Out of our recognition for even greater mutual collaboration in this area, you have in your reports a recommendation by GCOM for a comprehensive research plan for our denomination. The General Conference of 1996 asked the General Council on Ministries to assist in new major initiatives. Strengthening the Black Church for the Twenty-First Century's purpose is to help predominately Black congregations become more effective in their ministry and mission. Strong, growing, and vibrant congregations are matched with congregations in transition to breathe life into worship, outreach, evangelism, and mission.

The Shared Mission Focus on Young People is a global initiative that is encouraging the entire denomination to reorder its priorities to better respond to young people, specifically those between the ages of twelve and thirty. Do you realize that this exciting effort is awakening the church to all sorts of possibilities for transformation by bringing new life to communities and local congregations?

You will hear more about both these initiatives later in the conference. Since its inception, the General Council on Ministries has consistently provided support to ethnic ministries and initiatives. GCOM has brought together caucus leadership and general agency ministries relating to ethnic constituencies. We envision the future of The

United Methodist Church by examining population trends which clearly show that in twenty years there will be a dramatic increase in racial ethnic persons in every annual conference in the United States. Three out of every four new individuals in USA will be racial ethnic persons. Our commitment to these minorities is seen in our support and request for full funding of each.

Through out these last four years, GCOM has been an essential thread of our connectional transformation.

(Applause)

Over the next few days, the General Council on Ministries will continue to report on the mission and ministry of the church. You will hear and see an incredible report from the Advance for Christ and His Church and a report of how we are fulfilling Christ's mission in the world as United Methodists.

We call you to continue on this exciting journey with us as we glimpse God's movement in our world. We celebrate with you the good news. United Methodists are in the entire world through our connection, and because of that, each one of us is also present. Surely that is a reason to celebrate.

(Applause)

BISHOP KLAIBER: This ends this report. We thank you very much for this encouraging report for the work which is behind the stories you have told us and for the perspective you have given us for our church. This ends the business of today, I have some cards over there, first mike 4 and then mike 7.

Motion to Recycle General Conference Paper

EDWARD A. KAIL (Iowa): Thank you Bishop, Ed Kail, Iowa Conference clergy delegate. I move that the Commission on General Conference through its appropriate committee be requested to make provision for the recycling of mixed office paper used and discarded by the delegates, staff, caucuses, visitors, and other personnel of this General Conference. And that such provision be announced to the conference by the end of the day's work on Friday, May 5th or as soon as possible.

BISHOP KLAIBER: In this seconded? Do we need to discuss motion?

KAIL: I hope not.

BISHOP KLAIBER: It seems not. Do you want to speak to it?

KAIL: Thank you Bishop, it's been noticed that the paper is stacking up. It appears it's just going to be trashed unless provision is made. So many of us in our churches, our businesses, and institutions have this provision. It seems an appropriate thing for stewards of God's creation.

BISHOP KLAIBER: I see nobody wants the floor to this. Yes, I see somebody. Go to mike 4.

JAMES MOONEYHAN: Excuse me. Thank you Bishop. My name is James Mooneyhan, I am a clergy delegate from North Georgia.

(Laughter)

We are all one. On a serious note, I make a motion that the United Methodist Church in General Conference session, May 5, 2000 express to the Roman Catholic Church...

BISHOP KLAIBER: Wait a moment. I will entertain you in a moment but, there was another motion pending so let's vote on this motion. Can we vote with the voting machine? So it's a motion about the recycling of the paper, yes? So if you agree, vote 1 yes, when the light appears, 2, no, when the light appears... It's carried. I first want to entertain another person at mike 7 and I come back to you. Mike 7.

Sparcity of Translators Becomes a Conference Issue

TERRI RAE CHATTIN (Baltimore-Washington): Bishop I move that this General Conference determine a way to rectify the current injustice of the lack and full and equal participation of our central conference affiliated, autonomous and concordant delegates due to the lack of an inadequate number of language interpreters. If I could get a second, I'd like to speak to this issue.

BISHOP KLAIBER: A second? Clearly seconded.

CHATTIN: I rise to speak concerning a great injustice occurring right here, right now at our General Conference. As I speak, I represent two groups. The first is the delegates from South Congo, Tanzania, and North and South West Katonga who can not fully and equally participate because of an inadequate number of interpreters. The second is the Legislative Committee on Church and Society which voted by 60% to

suspend all actions of our work until this justice issue is addressed.

(Applause)

CHATTIN: Let me give a brief synopsis of the situation. Due to this lack of interpreters, many delegates from the aforementioned conferences determined to attend the Church and Society Legislative Committee where an interpreter would be. This of course meant that these delegates, not officially assigned to the Church and Society committee were left with possible voice, if granted, but certainly not vote. This situation was not acceptable to either these delegates nor the members of our committee. These are the issues at stake: We state we are global church through our opening worship, episcopal address, proposed CPT report, even our GCOM report, yet our actions do not validate our words. We say we stand in solidarity with our sisters and brothers of the world yet we do not hold our selves accountable to all that means. We can even at times talk out of both sides of our mouth. At one General Conference we can pass resolutions opposing "English only" in our schools and government institutions, yet we blatantly violate our own recommendations.

Imagine yourself having traveled thousands of miles, empowered to vote on behalf of the many folks back home only to arrive and find your self immediately disenfranchised.

It is painful not to be invited to be part of decision making. It is more painful to be invited and then discover it was less than a genuine invitation because the resources needed to truly participate have not been provided.

(Applause)

I am a sailor and I would liken this to being invited to go on a sailing expedition and I arrive and when I get there I only discover I was to bring my own sail boat and it was to be provisioned before I ever got there.

BISHOP KLAIBER: You're more than three minutes, you've got to close.

CHATTIN: Ok. I will wrap it up. It's time for us to rectify this injustice at this General Conference and future General Conferences. There are several options before us. We may amend the rules. We may try to find some more funding to provide adequate interpreters. I'm trying to engage us in dialogue to discover how we're going to rectify this injustice right here, right now, in Cleveland. Thank you.

(Applause)

BISHOP KLAIBER: Thank you. First I have to know if there are any objections from the floor of the General Conference that we extend our time to finish this business because we are over time already. There's no objection, so I have noticed that the General Board of Global Ministries is working on this just now and Randy Nugent, the general secretary would speak to this, if he would be invited by the General Conference to do this. Is there a motion to give him the floor?

UNKNOWN SPEAKER: He's a delegate.

BISHOP KLAIBER: He's a delegate? So, you are OK. Mike 6.

Explanation of Translator Policy

RANDOLPH W. NUGENT (New York): Thank you Bishop Klaiber. I think we first would need to understand how in the past we have had to operate and provide for the services of interpretation. The rule of the General Conference was that there would be two languages for—two languages and only two legislative committees. So for example, we were only able to provide, no tice, able to provide for example, French for two legislative committees. If you follow that through for every language, for every legislative committee, for no less than two interpreters in a committee, you come out with a number of about 100. And that is a substantial cost.

We have, at the present, committed ourselves to try to find about, for the next several days, 40-60 interpreters. That would mean that we are going to go to the universities in the area, these would be volunteers, to some degree; to the staff of the General Board of Global Ministries; and to other services which we can find. The cost of that has not been provided by General Conference, but we in the General Board of Global Ministries feel that the great injustice which has been done to the delegates, needs to be rectified and we will try to work assiduously to bring some adjustment to this situation.

BISHOP KLAIBER: . . . There is something done, but we have still the original motion, I have two . . . the yellow . . . over here, yes in deed, go to mike 8. And now we are back on the original motion, which asks the General Conference to do all that is possible to improve the situation, not telling us how it be done, but just to do it. Now, mike 8.

CHARLES S.G. BOAYUE, JR. (Detroit): I'm also a native of Liberia. I have heard the comments just made from the General Board of Global Ministries. They seem very inadequate, and I applaud the

Legislative Committee on Church and Society and encourage them to remain suspended in their work until this General Conference re-enfranchises duly-elected delegates to the 2000 General Conference from Africa. I further would ask that this shameful act should not be allowed to resurface in this General Conference again. To talk of a global church and not take actions to day that every delegate elected to this General Conference be provided for, then I propose that this General Conference move from the use of English to one of the languages in Congo *(Applause)* and allow the delegates here to experience the injustice that this might cause if we proceed with any more business without the rectification of this injustice. So I stand in support of the motion presented this morning by the Committee on Church and Society as a delegate from Detroit born in Liberia.

BISHOP KLAIBER: Thank you. This was a . . .

(Applause)

BISHOP KLAIBER: . . . speech in favor. Are there speeches against the motion? Is there a speech against the motion? Yes, shall we get on? Mike 6.

RICHARD PARKER (New York): This is not against the motion, but it is a substitute motion, Bishop.

BISHOP KLAIBER: OK.

PARKER: May I do that, Bishop?

BISHOP KLAIBER: Yes, you are in order.

Solutions to Translator Problem Proposed

PARKER: I'd like to move the following substitute motion, that all delegates now present at the General Conference who are forced because of lack of translation to sit in legislative committees to which they are not properly assigned be granted vote in that legislative committee until adequate translation has been provided, so that they can vote in the committees to which they were originally assigned.

BISHOP KLAIBER: Is this really a substitute, or is this an additional motion? What is your . . .

PARKER: Well, Bishop, I'd be glad to make that as an additional motion, or as an amendment to the first motion, to provide a way of moving us through the impasse.

BISHOP KLAIBER: I think it would be addition, an amendment by addition.

PARKER: Thank you.

BISHOP KLAIBER: I think this would be in order.

PARKER: Thank you, sir.

BISHOP KLAIBER: I think that means to suspend the rules, and we need a two-thirds majority, and we cannot debate this. It's not debatable because it is to suspend the rules. I see somebody back there. What is your concern? Mike 6?

JASON PAULSMEYER (Missouri East): Bishop, I would like to offer a substitute motion to the previously introduced amendment, if that would be in order at this time.

BISHOP KLAIBER: Yes, I hope so, please.

(Laughter)

PAULSMEYER: I would move that the Commission on Church . . . or, excuse me, the Commission on General Conference be required to immediately take any and all steps necessary to ensure full participation of all delegates to the 2000 General Conference is guaranteed under Section 6, Part C, and Section 8, Part D of the Organization and Rules of Order previously adopted by this body, including voting and speaking privileges in all legislative committees for all delegates for whom translation is necessary.

BISHOP KLAIBER: Is this also the need to suspend the rules?

PAULSMEYER: No, I would believe it would not be necessary to suspend the rules . . .

BISHOP KLAIBER: OK.

PAULSMEYER: . . . it's simply action and requirement of this body to the Commission on General Conference.

BISHOP KLAIBER: Has this a second?

UNIDENTIFIED SPEAKERS: Second.

BISHOP KLAIBER: A second. So, now we are in a difficult position. We have an amendment which enacts something, and we have a substitute to the amendment. The substitute is now before us. It's . . . he tries to help us in a situation without suspending the rule. Can you . . . can you read this again, that people can look at—incl uding me—to look at where you are referring to? Can you read this again? Mike 6.

PAULSMEYER: The sections of the organization and rules that I was referring to are Section 6, Part C, and Section 8, Part D., and I do not have my DCA with me, so I can't give you page numbers off the top of my head—unfortunately.

BISHOP KLAIBER: And now, tell us, what . . . what is your . . .

PAULSMEYER: You . . . would you like me to reread the . . .

BISHOP KLAIBER: Yes, yes—the motion.

PAULSMEYER: OK. That the Commission on the General Conference be required to immediately take any and all steps necessary to ensure full participation of all delegates to the 2000 General Conference as guaranteed under Section 6, Part C, and Section 8, Part D, of the Organization and Rules of Order previously adopted by this body, including voting and speaking privileges in all legislative committees of delegates for whom translation is necessary.

BISHOP KLAIBER: OK, and that's a substitute for the amendment which calls for suspending the rule in order to make it possible for those who are not able to have translation . . . OK. *(laughter)* Let me begin my sentence again. There is a substitute to the amendment which would suspend the rules in order to make it possible for those who have not a translation in the rest of the legislative committees to be in the ones where they have translation, you want to speak again to this?

PAULSMEYER: Yes, Bishop, I would like to offer a friendly amendment to my own motion. I would like to make this a substitute to all that is before us.

BISHOP KLAIBER: OK, is this in order? *(Laughter)* My advisor says that's not in order, so . . . *(laughter)* OK, and I . . . I should pause to make translation possible before we vote, so again, I have another . . . Is that Sandra Lackore? Mike 8. And you have to speak to the last motion, the substitute for the amendment.

*Question Asked
About Translation Expense*

SAN DRA LACKORE: Bishop, I have a point of clarification.

BISHOP KLAIBER: Yes.

LACKORE: Does the suspension include a suspension of the referral to GCFA to put a dollar figure to the action?

BISHOP KLAIBER: We have now . . . The motion we have now before us is not a suspension of the rules, so, if there is a rule to have this to GCFA, it's not suspended, so . . .

LACKORE: So it—so it would come to us for a dollar figure? Is that what . . . is that the desire of the Conference?

BISHOP KLAIBER: If these are the rules, it will come. . . .

LACKORE: Thank you.

BISHOP KLAIBER: . . . and the mover wants to speak to this? Mike 6?

PAULSMEYER: Bishop, I may be able to clarify. As my motion was worded, it did

say any and all steps necessary, which would include, of course, financial implications.

BISHOP KLAIBER: OK, this is what we'll . . . I have another person at mike 7, the one . . . the gentleman with the yellow sheet, is first . . .

WILLIAM SMALLWOOD (Mississippi): I want to see if this is in order, because I'm kinda lost in the process, but is the motion . . . I want to—I want to make a motion after I get this answer—is this to allow the people who've been disenfranchised to vote in committees where there are translators available?

BISHOP KLAIBER: As far as I understand the last motion, there has to have the possibility to be in their respective legislative committees—that's what has to be done. So it does not have to be done if it is not possible.

SMALLWOOD: All right, so then I'd like to offer an amendment to that, if it's in order.

BISHOP KLAIBER: I don't think we can have another amendment, a substitute for an amendment. So, if you . . . I don't think it's in order. The next one is here, on two. Yes. And . . . it's mike 2.

STEPHEN DECKARD (North Central New York Conference): I move a fifteen-minute recess until we can resolve some of these issues and move forward.

BISHOP KLAIBER: I think it is not debatable, is it? Recess? Fifteen-minute recess? Let's look in my book let.

(Brief Discussion)

*Presiding Bishop Explains
Parliamentary Situation*

OK, there is . . . It's not debatable. Is it seconded? Seconded. So, now, it's not debatable. I have a motion to have a recess, and it's not debatable. Who wants to recess now for fifteen minutes, please. Vote, when the light appears. One for "yes," and two for "no." Who wants to have a fifteen-minute recess . . . It is no. So let me try to explain to you the parliamentary situation. We have a main motion, which was moved by the Church and Society committee, which says, the General Conference has to look after adequate interpretations. That's the main motion. We did not discuss this now. Then we have an amendment, which says, as long as it's not provided—adequate translation—we should suspend the rules that those delegates who need translation can be in those legislative committees where they have this translation, and be able to be there with voice and vote. That's the amendment that is now before us—the substitute for the

amendment, which says, the General Conference Commission has to give the possibilities of providing interpreters now, that these people have the possibilities to have translation in the legislative committees. That's where we are. I have now mike 7, and we have to look that we have not too much speeches. Mike 7.

PHILIP R GRANGER (North Indiana): I'm rising in support to the substitute. All this asking is that we do what we say we believe. Frankly, sitting in Church and Society yesterday, I was embarrassed. I was embarrassed that full members of this conference were disenfranchised. Any motion that grants less than full participation—full participation meaning the ability to be in the legislative group that they chose—is unacceptable. We either are a global church or we're not. This is justice at its core. Do we believe what we preach or are we engaged in superficial symbolism and tokenism?

(Applause)

BISHOP KLAIBER: This was a speech in favor of the substitute of the amendment, which is the last motion we heard. Is there anybody who wants to speak against this? Against the substitute? So go to mike 1. No? An other person . . . yes, you are the one, yes.

BARBARA A. LEMMEL (Troy): It seems to me that we're substituting a very good thing for an other very good and important thing, and so, I don't know that this is a speech for or against. But as much as I believe we need translators, it's not going to do us a lot of good if they're not here to vote to have them. Those folks still aren't going to have vote where they are. So I'm wondering if it's possible instead of that to be a substitute, to either blend those two together, or if it's substituted, if the first one can be brought back up again, 'cause they both need to be taken care of.

BISHOP KLAIBER: There's some truth, what do you all say? Is there some body in favor of the substitute? Yes, you are the one. Go to mike 3, I think.

LUKASO MEMBELE (Central Congo): (speaks in French)

(Applause)

BISHOP KLAIBER: (speaks in French, and then in English) Can we have an English translation now, to the pleary?

(Applause)

ASHEMA ASOPO (Central Congo): OK, I'm going to try to talk in English, but this is the example of what we are having in the legislative committees. The substitute that he wants to have here is try to have adequate time, or adequate translating so that

the delegate can understand what is going on. But where are we going to get those people who is going to give us adequate translation from English to French or from English to Swahili? I think this General Conference should take enough action so that before we get here we have enough translators, enough interpreters, so that everybody can fully participate. And secondly, we are from outside.

(Applause)

We have a language barrier, and we don't get the material on time. Thank you.

BISHOP KLAIBER: Thank you.

(Applause)

Can we now vote on the substitute, which says it has to be—immediately be done to have enough translation? If it carries, we have to look how we can accomplish this. If it carries not, we come back to the amendment, which says then we should suspend the rules in order to make it possible that those people will vote in those legislative committees where they have translation facilities.

Can we now vote on the substitute? It seems as though vote yes, one, when the light appears; and no, two, when the light appears. "Yes," 656; "No" 267.

(Applause)

BISHOP KLAIBER: So we come back to the main motion, the original motion. I move that this General Conference determine a way to rectify the current in justice. I think it's almost included in the last motion, but does the mover think it's included? Or do you think it's more a direction of the future perspective? Mike 7. Mike 7.

TERRI RAE CHATTIN (Baltimore-Washington): Yes, I wanted to address two issues to immediately, the delegates that are here, be able to . . .

BISHOP KLAIBER: OK, your name again.

CHATTIN: I'm sorry, Terri Rae Chattin, Baltimore-Washington Conference. There are really two issues. One, to ensure that we never have to deal with this again at another General Conference. The second issue was how these delegates can be empowered immediately to start taking part with voice and vote at this General Conference, immediately.

BISHOP KLAIBER: So we tried to deal with this substitute to the amendment, and now we come to the main motion, which says we should do it properly for the future. Can we vote on this main motion? It's cl . . . Sir, is this a question, or a . . . Come to mike

2. No, you are not . . . you are not in order. Mike 2.

JUNE MCCULLOUGH (Southern New Jersey): Bishop, I have a question. I thought we just voted the substitute, and my understanding is the substitute then becomes the main motion.

BISHOP KLAIBER: Yes, that's true.

(Laughter)

That's true. So, can we bring together the first . . . Let me just let me ask my advisors.

(Pause)

I think, with a situation like this, please—please wait. We have . . . Please don't stand at the mike. Only go to the mike when I have recognized you. We have made the substitute the main amendment; that's where we are. We have the main amendment, and now we can vote on this amendment and then bring it together with the main motion. Are there any questions? Yes. Point of order, please.

It's a substitute which we made now. The main amendment reads like this: "The Commission on the General Conference, be it required to immediately take any and all steps necessary to insure full participation of all delegates to the 2000 General Conference as guaranteed, in Section 6, Part C and Section 8, Part D of the Organization and Rules of Order previously adopted by this body, including writing and speaking privileges in all legislative committees for delegates for whom translation is necessary."

That's now the amendment of the main motion, and the main motion was and is an addition to the main motion—that was our understanding—and the main motion was "I move that this General Conference determine a way to rectify the current in justice of lack of full and equal participation of our central conference affiliate autonomous and concord delegates due to the lack of an adequate number of language interpreters." So we, we can now put this both motion together, if you want. There's a point of order. Mike four.

Time Be comes An Is sue

SCOTT JONES: Scott Jones from North Texas. Bishop, I understand this motion to require a suspension of the rules unless the commission can find interpreters by 2:30 this afternoon or upon our adjournment. This would require some suspension of our rules that would allow the delegates to have voice and vote in their committees immediately. Would you rule on that please?

(Applause)

BISHOP KLAIBER: The problem is that that's not a ruling of—on our order, but on the situation on the fact whether we—where we are. It's not now. We have no suspension of the rules in this both motions. It's not included in both motions that we suspend the rules if it's not accomplished. That's my understanding of this. Yes, mike four? Yes, you are the one.

DELEGATE: Mr. President, as I understand what we are doing, and I could certainly be wrong, there was a first motion, and an amendment—

BISHOP KLAIBER: Yes.

DELEGATE: And then you accepted a substitute.

BISHOP KLAIBER: Yes.

DELEGATE: If I remember parliamentary rules, when you asked us to vote on the substitute, were you asking us permission to substitute?

BISHOP KLAIBER: Permission to substitute.

DELEGATE: Yes. When a motion is made to substitute, the next motion is "Shall we substitute?"

BISHOP KLAIBER: One moment.

(Laughter)

No. I think before us is the main motion with the amendment we voted on, and we can now vote on this. There's enough—

DELEGATE: Mr.—Mr. President, with all due respect to you and your advisors, I just simply want you to tell us if when we substitute a motion, you're going to allow us to vote on that substitution and approve it and then go back to the motion that we substituted for. That's all I'm asking you. Because if you're going to do that, it should be in your rules of procedure, and it is not. We should be under Roberts Rules, and Roberts Rules says that you should ask us permission to substitute. If that prevails, then that becomes the only business on the floor at that time. And if that motion passes, all other motions pending fall to the ground.

BISHOP KLAIBER: I, my, I'm not acquainted with Robert Rules as you are but my advisor says that's not true, and we are OK. I have a motion, I have—Carolyn Marshall is now—stand. She speaks as a delegate.

CAROLYN MARSHALL: (secretary of General Conference): Members of the annual—of the General Conference—I would move that in the process of—in the process of implementing the motion which was just adopted, that all possible means be taken to secure those interpreters. If in some instance in which this is not possible to be ac-

complished in a timely basis here this afternoon, that the persons who would be affected be allowed to change the legislative committee to which they are assigned by coming to the secretary's office in order that they may go then to the—be full participants in the legislative committee they are attending.

BISHOP KLAIBER: Has this a second? It's a point of order here. Mike seven. And then we should look that we do not look too much on those literal issues, but that we have the best solution for those who need the help of translation. Mike seven.

BILL SCOTT (Mississippi): Bill, Bill Scott, Mississippi Conference, member of the Board of Church and Society legislative committee. My point of order is we voted on a substitute amendment to the main motion, and we have not voted on the motion as amended. Therefore, you can not accept another motion.

BISHOP: Thank you for your advice. I would—let us now vote on the main motion as amended by addition and then come back to the motion of Carolyn Marshall. I think this, whatever is in our rules, I think that's the way we can come for ward.

(Applause)

So we have the main motion as amended. The main motion goes on the principle direction the General Conference should care for. The amendments says it should be done immediately. Now, and that now is a package—the main motion as a whole. Please vote when the light appears—yes, one; no, two. It carries. And now I would come back to the motion of Carolyn Marshall. Can you read again?

MARSHALL: In the process of implementing the motion just adopted, all possible means be taken to secure those interpreters. But in any instance it can not be accomplished, that those persons so affected be permitted to change the committee to which they are assigned by going to the conference secretary's office, which is Room 204, so that they can fully become full participants in a committee that they will be attending.

BISHOP KLAIBER: This was seconded—in motion to suspend the rules. It needs two-thirds, and it's not debatable. And I think we have debated the matter, so please make up your mind and decide what you want to happen. It's not debatable so it's clear what we are voting on. OK. So vote when the light appears—yes is one, and no is two. It carries, but it is only a motion which will come into place if it's not possible. Our main motion was make it possible. Try it. I had recognized one gentleman with

a point of personal privilege. It's very short, I know, and will bring us to our close. We are far beyond our time, but I think it was—one moment. I had recognized this person. Mike four.

Sending Sympathy Note Upon the Death of Cardinal O'Connor Approved

JAMES MUNAHAN (North Georgia): Thank you, Bishop. James Munahan, North Georgia. I apologize for being out of order earlier. Since we are a global church, I make a motion that The United Methodist Church in General Conference session May the fourth, 2000, express to the Roman Catholic Church at the Vatican deep Christian sympathy at the death of Bishop John O'Connor, and express gratitude for the life of his witness for Jesus Christ, and that we pause for a moment as we ask the ecumenical officer of the Council of Bishops, Bishop William Boyd Grover, to offer a prayer of OK of Bishop O'Connor. Thank you.

BISHOP KLAIBER: Thank you. Has this a second? I think we could do this prayer as a part of our closing prayer, and I would ask Bishop Grove to do this when we close this morning's session. But first I want to know the mind of the body. If you approve please show with your hands. Thank you. Any opposed? Then we will do this, and I have some—what was—? A question—question. First, mike two.

DEBORAH PRITTS (North Central New York): Deborah Pritts, Central New York Conference. Bishop, I have a question as an officer of one of the legislative committees. It is not clear to me how we are to proceed for the rest of this morning, given the motions that we have adopted. If before our adjournment you would advise us as to whether we are to attempt to go into session as legislative committees, or whether we are to wait and give the officers of the General Conference the opportunity to respond to the motions that we have adopted.

BISHOP KLAIBER: I would just ask the mover of the last motion, was there a time limit? (Inaudible) So you can write the persons who are in the legislative committees because they have not enough legislative translating possibilities in their respective legislative committee to take part in your discussion. On the other hand, if you are a legislative committee which is just not now having the necessary translation, you may write to people to look after an other—for an other legislative committee where additional—where the translation is provided for them. But I think we have to—it's a very difficult situation now. We try to do the best, but I think we can not solve the prob-

lem in the ple nary of the Gen eral Con fer ence. And I ask the chairs of the leg is la tive com mit tees to be in con tact with such gen eral com mis sion for the Gen eral Con fer ence, for the Com mis sion for the Gen eral Con fer ence.

What is your business? A question or—please? A mo tion?

GLENN B. KOHLHEPP (West ern Penn syl va nia): Glenn Kohlhepp, West ern Penn syl va nia Con fer ence. Sir, given the time of day, I would like to sug gest that we ad journ from here to lunch and then convene at 2:00, 'cause otherwise, we have half an hour to get to leg is la tive sec tion.

BISHOP KLAIBER: We have no busi ness now with ple nary, so, it's just—I'm just about to ad journ, so . . .

KOHLHEPP: But—but we are to go from here to our leg is la tive com mit tees . . .

BISHOP KLAIBER: I think so, yes.

KOHLHEPP: . . . and—and we would have only half an hour there.

BISHOP KLAIBER: I can not help.

KOHLHEPP: So—so my mo tion is that we would adjourn now and reconvene at 2.00, which would be half an hour ear lier.

BISHOP KLAIBER: OK, I understand your mo tion. Is it sec onded?

UNIDENTIFIED SPEAKERS: Sec onded.

BISHOP KLAIBER: OK, somebody want to speak to this? No. So, if you want to adjourn now, this means the legisla tive com mit tee will not meet im me di ately, but we will have our break. But the leg is la tive com mit tees will meet at two o'clock, pre cise, be cause we have enough time for . . . Who is in fa vor of this vote, "yes," push one when the light ap pears; who is against this, "no," two, when the light ap pears. "Yes," 725; "No," 191. It has car ried. So, we are now at the end of our busi ness this morn ing. It seems to me this is a nice morn ing for you, not very dif fi cult busi ness to do.

(Applause)

But nevertheless, we have done it; we have tried it.

(Applause)

There are some an nounce ments from the sec re tary of the Gen eral Con fer ence.

CAROLYN MARSHALL: Yes, Bishop, there are some sev eral. One is to be gin the imple mentation of the ac tion which we have just taken, the re quest that the GCFA Ex ecutive Com mit tee and the Com mis sion on the Gen eral Con fer ence meet in Room R221, which is the GCFA of fice, im me di ately fol lowing ad journment. Secondly,

Decision 884 of the Judicial Council has been com pleted. That de ci sion will be dis trib uted to all leg is la tive com mit tee chair persons.

An an nounce ment to re mem ber that the Meth od ist Choir of Co pen ha gen will be in con cert dur ing the lunch hour in the food court, and that Cynthia Wil son will be at Cokesbury for autographing the new CD. The Com mit tee on Ref er ence will meet in the morning, Friday morning, at 7:15 in Room R224, and al though we nor mally do not make an nounce ments as far as spe cial events not pertain ing to the Gen eral Con fer ence, in or der to be good guests, I'm go ing to make this one, which says that the Berea Children's Home, to day, for lunch at 12:30, cost of ten dol lars. There had been res er va tions made for fifty peo ple, and only three have regis tered. If you are inter ested and can avail your selves of that op por tu nity, please go to the Tours and Travel booth.

The next-to-the-last one is that we're sure that you would like to know the to tal giv ing for the Hope for the Children of Af rica, that of fer ing taken at our open ing wor ship ser vice, came to \$16,568.33.

(Applause)

And lastly, as Bishop Grove co mes to of fer his prayer, we'd ask that there would be an op por tu nity to in clude in that prayer one among our own. For as we have been meet ing this morn ing, many of you may have been aware that Pres ton Price, who has been a mem ber of the sec re tarial staff for at least the last three qua dren nia, and who had been seated at this par tic u lar Gen eral Con fer ence im me di ately on your left, the end of this table, came to me and bid me fare well. He had just re ceived word that his fa ther was dy ing, and he needed to leave; and so we had some tears and some prayer up here, and I would ask that this body would re mem ber him and his fam ily as he goes to Nash ville.

BISHOP KLAIBER: Let's pray.

BISHOP WILLIAM BOYD GROVE: The Lord be with you.

AUDIENCERESPONSE: And also with you.

O Holy One, Al mighty God, at the end of a busy morn ing we pause be fore you to re mem ber broth ers in Christ. We re mem ber John Cardinal O'Connor, Archbishop of New York, giving thanks for his life and witness. We pray for those in the Roman Cath o lic Church, par tic u larly in the arch di o cese of New York, who mourn the pass ing of their chief pas tor. In crease our unity with them in the Roman Catholic Church and with all who love and serve Christ. We re mem ber be fore you Pres ton Price and his

fam ily, and Bishop Juan Mendez in Puerto Rico, and all oth ers of your ser vants whom we name in our hearts be fore you. Hear our prayers, in the name and spirit of Jesus Christ, our Lord. Amen.

BISHOP KLAIBER: Amen. We are ad journed.

(Prayer, Song)

BISHOP CHARLENE P. KAMMERER: You may be seated. Let us be in or der for the eve ning ses sion. Open our eyes, open our hearts, open our ears, il lu mine us, O God, as we do our work and wor ship to gether this evening as your faithful people. I am Charlene Kammerer, and I have the priv i lege of serv ing as bishop in the Char lotte Area of the West ern North Carolina An nual Conference.

(Applause)

And assist ing me to night are col league bish ops Al fred Norris and Ken Carder, and I thank them very much. I would like for us to be gin the eve ning with an up date, a brief an nounce ment from Mollie Stew art, chair of the Com mis sion on Gen eral Con fer ence, which will alert us as to what has hap pened since this morn ing when you took the ac tion in re gard to the trans la tors and provid ing the op por tu nity for full par tic i pa tion of all of our del e gates here. Mollie?

Report of Trans lators' Hiring

MOLLIE STEWART: Thank you, Bishop Kammerer, and good eve ning to this del e ga tion and group. Church and So ci ety, and the delegates who requested trans la tors—translation—we want you to know that we have good news. We left this place this morning, and we heard the con cerns—and not that we were n't con cerned be fore, but we heard the con cerns, and we all went to work as you re quested us. We are happy to re port that we now have trans la tions in five lan guages in the ten leg is la tive com mit tees.

(Applause)

They will be in your ses sion when you re turn to mor row morn ing. We have in creased the num ber of trans la tors for the leg is la tive com mit tees from 30 to 71. We did not want to just go through this ac tion and do this without you knowing that there are some con sid er able costs have been in curred and will be in curred. We do not have the ex act dol lar fig ure, but we'd like to up date you and in form you that the es ti mated in crease cost to this Gen eral Con fer ence will be ap prox imately \$95,000. Not that the cost means any thing, but we want you to be in formed del e gates when you make your de

cisions later when we are discussing and talking about budget. We wanted you to have some idea of the amount that you are going to affirm in your next budget. Because if you don't, we will be right back here 2004. We know that the dollar is not the thing that sets the tone for the work of God, and I want to say thanks to Church and Society, who took the risk. I spoke to the commission on the first day and said we must be risk-takers. So you took the risk to start a process, and those of us who understood picked it up, and we ran with it, and now you have us to this present moment in time, and we are all very happy that you took that risk. So, thanks be to God, and to God we give the glory for those persons who worked hard and found the translators and have us now to this happy event and occasion. And thank you, Bishop Kammerer, for allowing us this opportunity to update as soon as we could the good news. Thank you.

(Applause)

BISHOP KAMMERER: Thank you, Mollie. And this is good news in deed, for all of us.

Now let me remind us of two orders of the day that we have before us for this evening. First of all, we will consider the continuing process of the General Conference dealing with the CPT report, and you remember when we approved the rules in that regard this evening, we'll be devoted to receiving the reports out of the 25 groups that happened yesterday. We've had a great number of people working very diligently to provide this information for us, and we are grateful.

We will move more into the discernment mode for this part of our evening's agenda. This means that we will not continue to be in dialogue with each other to night on the CPT recommendation and report. It also means that there will be no floor debate to night on the CPT report. If you recall, you also approved on Monday with the rules in this regard that Friday morning would be the time set aside for debate on the CPT. So I am letting you know how we will move through the evening in that regard. We will be ready at 8:30 to night to move into a very holy and challenging time for us in the act of repentance toward reconciliation. And I hope that we will be able to have a brief recess in-between this time and the beginning of our service. I would like to ask Minerva Carcaño, who is the secretary for CPT, to come and guide us through the report out of the groups yesterday. Minerva?

Report from CPT Discernment Groups

MINERVA CARCAÑO: Bishop Kammerer, members of the Council of Bishops, delegates and visitors to this General Conference, grace and peace to you in the name of the Lord Jesus Christ. The General Conference reflection groups for the consideration of the Connectional Process Team Report met on May 3, 2000. Members of the Council of Bishops convened the groups, and seminarians from the Methodist Theological School in Ohio served as recorders. Where possible, members of the Connectional Process Team served as observers of the reflection group process. Immediately after the meeting of the reflection groups, the recorders and CPT observers were convened by Bishop Susan Hassinger in order to outline the pending work. The General Conference charged the CPT with the responsibility of preparing a written report of the results of the conversations of the conversations of the reflection groups. The following process for preparing such a report was outlined and completed. First of all, the reflection group recorders would gather the points of consensus and dissent forthcoming from the reflection group conversations. Secondly, the CPT would gather the reflection group's questions and prepare responses. Through this process of collaboration, the CPT has prepared its written report. We would now request suspension of the rules for two purposes. The first purpose is to allow the Methesco students Kevin Schultz and Rebecca Maples to assist in the presentation of the points of consent and dissent. And secondly, for the purpose of allowing the distribution of the CPT's written report as per this General Conference request. We do not intend to read the entire report and feel confident that we can complete our presentation within the next fifteen minutes.

BISHOP KAMMERER: All right, Minerva has moved to suspend the rules for the two purposes outlined, is there a second? It has been seconded. This is not debatable. If you vote "yes," vote 1; if you vote "no," vote 2. Please vote when the light comes on. "Yes," 782; "No," 86. The rules have been suspended. You may proceed ahead as you wish.

CPT Points of Consensus

REBEKA MAPLES: Rebeka Maples, Methodist Theological School in Ohio, West Ohio Conference. (Inaudible)

The points of consensus on the Connectional Process Team report were as follows: The report:

- emphasizes spiritual formation to enhance the development of the local church and faith communities as more

significant places for proclaiming the gospel and carrying out the church's mission

- develops spiritual leaders for the church, both lay and clergy, for inspection and analysis
- creates servant leadership of bishops, district superintendents, clergy, and laity
- liberates bishops and district superintendents to be spiritual leaders
- eliminates GCOM
- forms covenant councils, and provides the basis for reduction of superstructure in administrative groups throughout the church
- provides transformational directions for renewal, revision, restructuring, flexibility, and new opportunities
- benefits the local church
- addresses problems and concerns
- allows freedom for organization, emphasis, and idea sharing
- responds to a global vision with the US as a central conference
- levels the playing field so that it is not US-centered
- provides restructuring to acknowledge issues of indigenous churches and makes US equal to, not dominant to, the other churches
- realigns general boards and establishes a process for restructuring
- establishes covenant councils and covenant relationships to empower our global vision to focus and function as a covenant community
- affirms the inclusivity and diversity of the connectional system
- brings the church back to Wesleyan roots and tradition
- encourages doctrinal and theological discussion, class meetings, and covenant communities
- emphasizes Christian formation with the local church at the center
- calls for visionary partnerships with pastoral and lay leadership
- brings everyone to the table for dialogue and discernment.

KEVIN SHULTS: Kevin Shults, Methodist Theological School in Ohio, West Ohio Conference.

CPT Points of Dissent

The points of dissent on the Connectional Process Team report were as follows:

The proposed CPT report creates another layer of administrative and bureaucratic structure

- undefined cost
- unclear projections
- rising apportionments
- economic impact on other countries
- unclear plan for organizational structure of recommendations
- unbalanced levels of decision-making
- lack of accountability and monitoring of agencies throughout transition period
- increase in power and control that bishops possess through nomination abilities
- lack of accountability of insuring equality for marginalized persons
- structure leaves United States in primary power
- a required sixty per cent change of the constitution
- a super board over existing agencies
- questions as to where and when bishops are elected and consecrated
- an unwieldy confusing, costly, and timely concern to local congregations regarding structure and process of implementation
- too much emphasis on reorganizing instead of making disciplines
- an attitude of distrust within the current GCOM structure
- no specific rule for the United Methodist Women's and United Methodist Men's
- unrealistic job descriptions for district superintendents
- disempowerment of the local church and reinforces hierarchical structure
- underrepresentation of the United States delegates to global conference.

BISHOP KAMMERER: Minerva, before you proceed, I want to thank these seminarians from Methesco and all those who assisted in the convened groups yesterday for their very hard work.

(Applause)

And also now that we have seen on the screen and read the report in regard to points of consent with the report and points of dissent, I want us simply to take a few moments for a time of silence here that we might hear better what we have heard, and also to begin asking ourselves the question that the members of CPT have lifted up for

us. What is the mind of Christ for us in this regard, and what is the will of God for our church in this matter? Let us be in a time of silent reflection.

(Time of silent reflection)

BISHOP CHARLENE KAMMERER:
(prayer)

MINERVA CARCANO: The questions raised in the reflection group conversations are listed and responded to in the written materials that have either been distributed to you or are about to be distributed to you. We commend it to you for your ongoing discernment. We would further recommend your study of the previously distributed document titled "The Connectional Process Team Report Responding to Your Questions." Madame Chair, this concludes our report.

BISHOP KAMMERER: All right, we thank you very much, and, delegates, you have the written report now before you and this will be yours to discern and reflect on individually, corporately, as you come together to morrow morning for this purpose. Now, I would like to turn to Carolyn Marshall for a motion that she needs to make in regard to COSROW meditation booklet.

COSROW Meditation Booklet

CAROLYN MARSHALL: Thank you, Bishop Kammerer. It has been the practice the last several General Conferences that the Commission on Status and Role of Women has prepared a devotional booklet which has been distributed on the first day of General Conference to all delegates. In the process of making that distribution on Tuesday, that booklet was not distributed to our desks. Once again, it was missed in the process for that evening. And so our rules state that materials after the first day must seek suspension of the rules and permission of the body to have them distributed. Therefore, Bishop, I move that we suspend the rules in order that this booklet may be distributed to all delegates.

BISHOP KAMMERER: The motion's been made and seconded to suspend the rules for this purpose. You will press 1 to vote Yes, press 2 to vote No. Please vote when the light appears. The rules have been suspended and we trust that the COSROW meditation booklets as a gift to us will be on the tables to morrow morning. *(The vote is 755 to 127.)* Thank you very much. Yes, do you want to be recognized? You're showing them; they are on the tables, good—I'm glad we've authorized what we've already done *(laughter)*. Thank you. Carolyn, I will turn to you—are there any announcements that we should have at this time?

CAROLYN MARSHALL: I believe there are none at this moment.

*Bishop Mendez/Puerto Rico
Resolution Adopted*

BISHOP KAMMERER: I understood there would be a matter to come before us by the Puerto Rican delegation. Is there someone prepared to speak? Mikerophone 8, please.

VICTOR ORTIZ (Puerto Rico Methodist Church): Bishop, we want to present a resolution related to the situation of our bishop Juan A. Vera Mendez. If it's possible in this moment, we ask for that opportunity.

BISHOP KAMMERER: All right, would you read the resolution, please, for us. Please listen carefully.

VICTOR ORTIZ: The resolution is entitled, "To our friend and support, Bishop Juan A. Vera Mendez, in his prophetic witness for peace and justice among the people of Vieques." Whereas, Bishop Juan A. Vera Mendez as well as other religious leaders and people have been removed and arrested to day due to their presence in the restricted area in the island of Vieques, Puerto Rico. Whereas their presence in the restricted area is in response to a call for justice by the 9,500 US citizens of Vieques who have lived under 60 years of military exercises that includes bombardments with live ammunition. Whereas the Council of Bishops approve a resolution and last year send a delegation in support of peace and justice for Vieques. Whereas more than ever support and a companion is urgently needed. Therefore, be it resolved that, (1) The 2000 United Methodist Church General Conference express to President Clinton the request for stopping all military exercises in the island of Vieques and cease the removal and arrest of peaceful demonstrators including the religious leadership of Puerto Rico who participate in the ecumenical national coalition. (2) A delegation of the General Conference which will include bishops, lay and clergy people will meet with President Clinton and visit Puerto Rico to affirm the Methodist Church of Puerto Rico and express the support to the people of Vieques in their call for peace and justice. And, (3) a short period of time for silent meditation and prayer will take place during this session.

BISHOP KAMMERER: All right, you wish to move this, you wish to make a motion to adopt this resolution, is that correct?

VICTOR ORTIZ: I make a motion, yes.

BISHOP KAMMERER: Is there a second? Is there any discussion? Seeing no hands, I'm going to ask that you vote on the resolution involving Vieques in Puerto

Rico, and in particular our bishop there Juan Vera Mendez.

BISHOP CHARLENE KAMMERER: If you wish to vote yes, press one. If you vote no, press two. Please vote when the light appears. You have adopted the resolution. We will do this. (*The vote was 762 to 188*). (*Applause*) *Muchas gracias*. And now I turn to the Committee on Presiding Officers, Paul Extrum-Fernandez.

PAUL EXTRUM-FERNANDEZ: Good evening. Tomorrow we have asked Bishop Bruce Blake to return to the chair. The reason for that is that the Committee on Presiding Officers felt it was important to provide continued continuity in dealing with the Connectional Process Team report. On Saturday morning we're not anticipating any plenary sessions in the afternoon for the tomorrow or evening. We have asked Bishop Cornelius Henderson to preside for the Saturday morning session. Thank you.

BISHOP CHARLENE KAMMERER: Thank you Paul. I saw a card over here. Yes, what is your business? Microphone one.

JOE M. WHITTEMORE (North Georgia): Joe Whittemore, North Georgia

BISHOP CHARLENE KAMMERER: Joe Whittemore, North Georgia.

*Request for Judicial Council
Declaratory Decision Proposed*

WHITTEMORE: Bishop, I would like to offer a resolution at the unanimous request of the entire North Georgia delegation. Is this a time that I may have?

BISHOP KAMMERER: All right, go ahead, sir.

WHITTEMORE: I move the following. Be it resolved as provided in paragraph 2616.1 and 2616.2a of the *Book of Discipline* that the General Conference hereby petitions the Judicial Council for a declaratory decision on the effect of how the covenant relationship between the annual conference and its clergy relates to the *Book of Discipline*. And further petitions for a declaratory decision on the application of the *Book of Discipline* as to whether there are circumstances where the annual conference has the right to neglect or ignore the *Book of Discipline*. And further petitions for a declaratory decision as to the constitutionality of actions taken which violate the *Book of Discipline* based upon the annual conference conscientiously disagreeing with a particular paragraph of the *Discipline*. And further petitions for a declaratory decision on the application of the *Book of Discipline* as to whether there are more basic and fundamental covenants which have precedent over the *Book of Discipline* and if so, pro-

vide clarification as to which of these other covenants the annual conference may rely upon to supercede or disobey disciplinary provisions. Bishop if I get a second I would like to speak to the motion.

BISHOP KAMMERER: It has been seconded and we'll need a copy of the resolution up here and I did not ask this of Victor Ortiz. Please make sure the secretary has a copy of the resolution in regard to Vieques as well. Now, please speak to your motion.

WHITTEMORE: Bishop, I have a PowerPoint copy of this. Would you like for it to be shown on the screen?

BISHOP CHARLENE KAMMERER: No, I do not think so because other delegates have not had that privilege.

*Request for Judicial Council
Decision Explained*

WHITTEMORE: Thank you. It is in a spirit of Christian love that we request your consideration of this matter. This resolution is not directed at others. It is directed at our need. We want to be comfortable with our covenant relationship with the general church. We need to know how to interpret what defines our agreement with others to be in ministry together. We United Methodists and our predecessor organizations have been in covenant with one another for over 200 years. Our covenant in business terms is a partnership, which is by mutual consent an agreement to work together. In order for any covenant partnership to work over the long run there has to be an agreement which contains the understandings of the parties. With out an understanding by the partners any covenant partnership will never succeed or be lasting. If this is not correct, why do we even have a *Book of Discipline*? Legally, we are a corporation. But in reality we are a covenant partnership. Technically, the United Methodist Church is an entity unto itself with its own life and can survive without a single member. But practically, without you and me working together in covenant partnership, in mutual trust, there will not be much value in that corporation. A clear understanding of what makes up our partnership agreement is essential if we are to work together. If we have no understanding of how our relationship is defined, then we will have chaos, and we must be able to trust one another to live within our covenant. If you do what you want to day and I do what I want tomorrow, our relationship will never work over the long run.

BISHOP KAMMERER: Joe, you are at the two-minute mark. Please wrap up your speaking to the motion.

WHITTEMORE: Thank you, Bishop. At this point, we lack confidence that we can

define our covenant and this is unacceptable. Before we leave this place we need a clear understanding of how we define our covenant relationship and ultimately we must be able to trust one another to carry out our definable, mutually agreeable covenant relationship. We urge your support of this resolution. Thank you Bishop.

BISHOP KAMMERER: All right. I do see there are persons who want to speak. In the back, the gentleman who is standing in Section D, yellow card, please move to microphone 8. Name and conference and please state if you're speaking for or against the resolution.

LARRY D. PICKENS (Northern Illinois): Larry Pickens, Northern Illinois. Point of order. Bishop, is it properly before us at this point? My understanding is that in order for this to be before the Judicial Council it has to have jurisdiction under the basis of it being some form of legislation and as it stands at this point, no legislation is before us.

BISHOP KAMMERER: It is my understanding that it is appropriate for the General Conference to file a petition of this nature to the Judicial Council. It would be filed and forwarded to them. So it is properly before us.

PICKENS: Thank you.

BISHOP KAMMERER: All right, microphone 7.

PHILIP R. GRANGER (North Indiana): Thank you, bishop. Phil Granger, North Indiana. We have ... this is a speech in support. We celebrate the fact that we are a pluralistic denomination. We celebrate the ability as United Methodists to be able to come at our theological task from different perspectives. However, inherent in that, then, is the need for some basis of our life together. Historically we have understood that to be the *Discipline*. At this moment in our history, we are faced with conflicting understandings of how that *Discipline* functions. I would urge this body to support this motion because we must reformulate how it is that we live together so that we truly can leave this place as *United Methodists*.

BISHOP KAMMERER: All right, that's a speech for. The pink card, right here, please move to microphone 4.

THOMAS O. GARNHART (Wisconsin): Tom Garnhardt, Wisconsin Conference. I would speak in opposition to the motion in that I think the issues before us are not issues primarily of church law and polity and how the *Discipline* says one thing or the other. That's not where we have some differences with each other. We are unsure about what God is saying to us. It's theolog-

ical things that we are struggling with, it's what God is asking us to do in certain areas of our life together and the Judicial Council is not historically the best source of getting solid, theological wisdom.

(Laughter)

BISHOP KAMMERER: That's a speech against. I ask you not to applaud any of the speakers. In the back, Section D, the yellow card, move to microphone 8.

TYSON FERGUSON (Detroit): Tyson Ferguson, lay delegate, Detroit Conference. I have a parliamentary question for the bishop. Is there not a procedure that we're missing in this process if we continue in the current way of bringing resolutions that would mean that we could all bring them right here to the floor. My understanding, and help me if I'm incorrect, would be a suspension of the rules before the resolution is presented.

BISHOP KAMMERER: I have allowed the discussion of resolutions this evening because we have had the generosity of unexpected time. I believe that it would be up to the bishop presiding to determine whether or not we would need to suspend the rules. We are facing an order of the day so whether or not this body is able to act on this resolution, you will determine with the time that we have remaining; but it is properly before us. And we may proceed with the discussion.

UNIDENTIFIED SPEAKER: Thank you for the clarification.

BISHOP KAMMERER: We are moving quickly to ward the time of our recess before this service, all right? Back here? Section D, the yellow card. Move to microphone eight.

FRANK DORSEY: Frank Dorsey from Kansas East. I'm speaking against the resolution. I think so often that we confuse contract with covenant, and the substance of this resolution is about contract. And it is seeking a litigious way of solving a very spiritual problem. I would hope we could work with covenant and conferencing so that we could learn how to live together.

BISHOP KAMMERER: All right, that's two speeches against. I will allow one speech for, and I believe we will have to go ahead into the time of recess. Is there a speech for? Yes, microphone one.

BEN CHAMNESS: Ben Chamness, Texas Conference. Bishop, I move the previous question on all that's before us.

BISHOP KAMMERER: All right, that is before us. If you would move the previous question on all that's before us, vote yes, vote one. If you would vote no, vote two. Please vote when the light comes on.

All right that has passed, so are we—we are ready to vote. The resolution, the Joe Whittimore resolution, is before you. If you would vote yes, press one. If you would vote no, press two. Please vote when the light turns on.

The resolution is adopted—simple majority. All right, now, thank you very much for your patience and your deliberations this evening. We will—we will be in recess until 8:30, and the worship service will begin on time. And we hope that God will bless us in this worship together. I would like for Bishop Ernest Lyght to come and have a prayer for us as we move into the time of recess. Bishop Lyght.

Bishop Lyght Closes Business With Prayer

BISHOP LYGHT: Let us pray. God of the night and God of the day, One who leads us when we are not sure, One who leads us through chaos into peace. Be present with us we pray. As we seek to listen, as we attempt to see, even as we seek to speak. May your Spirit always be with us, for we would discern your will. Make known to us in a still quiet voice your will and your way. As we continue to discern the CPT report, as we open our hearts of concern for our brothers and sisters in Puerto Rico and those who are on the island of Vieques, be present there, guiding and leading in the night and in the day. In Jesus' name we pray. Amen.

BISHOP KAMMERER: We are now in recess until 8:30.

*(Songs and Worship,
led by Cynthia Wilson)*

BISHOP GROVE: I would like to recognize the Reverend McCallister Hollins to make a brief statement before we begin.

*McCallister Hollins Commends Racial
Reconciliation Service*

MCCALLISTER HOLLINS: Good evening, my brothers and sisters in Christ. I stand before you in several capacities tonight. I stand before you as a delegate of this marvelous United Methodist General Conference 2000. I stand before you as the newly elected vice-chair of Black Methodists for Church Renewal. I stand before you as a member of the Commission on Union, the group set apart and set to guide the relationship—the future relationship and present relationships between United Methodists and our brothers and sisters of other Methodist denominations. I stand before you as a Methodist for fifty years, as I was baptized when I was six-weeks-old into The Methodist Church. I stand before you as one who stands with a lot of pain to night, along with many other brothers and sisters

in this place, but I stand before you as a proud United Methodist. It is my prayer that you will be sensitized to the pain of those of us who are African Americans and United Methodists to night in this service. For as the service was formed, we believe that there should have been more sensitivity, but we find ourselves at this place. Many of us are not here to night. Some of us were planning to walk out to night. But I plan to stay. I hope others will do the same, as we have that responsibility to God and to one another as members of this great church. It is my prayer that as a result of the insensitivity and the alienation that we're feeling and the pain as we move through this service, that we will be going to think very seriously about our plight with racism in this nation, in particular within United Methodism, as we search to move others of African descent and African Americans from other denominations into this wonderful denomination. It is with much love that I stand before you in a very heavy heart to night, asking you to please—pray—and may this service truly be more than just a litany and a worship service, but a means of us beginning to really deal and implement ways to become the true family of God. God bless you.

(Applause)

(Applause)

Introduction to the Service

BISHOP ROY I. SANO: We always live between the already and the ought not yet. We read in the Scriptures, Jesus Christ has broken down the walls of hostility and the not yet in order to make one Body.

We long to heal our separation from African American Methodist denominations, namely the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and the Christian Methodist Episcopal Church. Toward this end, we have first dared to call for visible unity, and we are working together in a Commission on Union. Second, if institutional unity is to advance the reign and realm of God in our midst and have an impact on the world, we are therefore developing partnership in ministry. We have for example been partners in a campaign against substance abuse and are working together on the Commission on Pan-Methodist Cooperation. Third; however, we finally want specific ways to infuse a visible unity and partnership in ministry with a special dimension, namely, the spiritual one, where the breath of the winds of the Spirit will make us into a living being—more than an organization, an organism, the body of Christ. So that the United Methodist part of the body of Christ will breathe more freely and fully the right

kind of authentic spirituality, we are participating in these acts of repentance for reconciliation this evening.

While we have been on a long and arduous journey in search of healing and reconciliation, the new quadrum and the new century challenge us to launch a new phase in our pilgrim age in Christ who makes us one. You are invited to make creative adaptations of this service for your annual conferences and congregations, planned and conducted, of course, with Pan-Methodist participation in conjunction with this act of repentance the spiritual formation study document named *Steps Toward Wholeness: Learning and Repentance* has been tested in the field and proposed in your *Daily Christian Advocate*, Vol., 1 Section 3 [p. 1048]. It is the last lengthy document in that section.

The apostle Paul urged the Corinthian Christians to avoid a worldly grief which produces death, and we pray as he urged the Corinthian Christians to move toward a Godly grief or a remorse which “produces a repentance that leads to salvation and brings no remorse.” Paul said that salvation is evident in the eagerness to clear ourselves to experience indignation, longing, and zeal, and even to be open to the punishment of God. We repeat those words because this evening we gather before a holy God, and the Bible speaks of the wrath of this holy God understandably because this holy God takes ofense when the goodness of creation is violated by sin, evil, or death. “Taking ofense” is too mild a word; we must speak of the holy God as outraged by sin and evil, and therefore goes on the offensive against sin and evil. And we are told that the very gates of hell, the stronghold of evil, will not stand the reign and the realm of God moving in upon us, saving us, sanctifying all that has been desecrated and halting all that has been violated. With these reminders of our biblical heritage we enter into this time of acts of repentance. Pause to acknowledge those who have joined us. First of all, we want to acknowledge the members of the Commission on Union who are seated up here, if they would rise, please and then the Commission on Pan-Methodist Cooperation, who are leading in the union and cooperation. Would you stand, please, and I’m sure the congregation would want to acknowledge you.

(Applause)

Welcome of Guests

And we have representing the African Methodist Episcopal Church, Bishop McKinley Young, please. *(Applause)* And Adrian A. Morris, please. *(Applause)* From African Methodist Episcopal Zion Church,

Bishop Clarence Carr *(Applause)*, and Lula K. Howard. *(Applause)* And we who have worked in this area readily acknowledge our indebtedness to Mary Love, who is an African Methodist Episcopal Church Zion ecumenical officer. Mary, please. *(Applause)* From the Christian Methodist Episcopal Church, Bishop Nathaniel Lindsey, and Juanita Bryant.

(Applause)

(Cynthia Wilson, song)

(Sustained Applause)

Opening Sentences

BISHOP ELIAS G. GALVÁN: Will you please turn your attention to the opening sentences in the order of worship. Your prophets have seen for you false and deceptive visions; they have not exposed your iniquity and so reversed your fortunes, but have seen oracles for you that are false and misleading.

CONGREGATION: Let us test and examine our ways, and return to the Lord. Let us lift up our hearts as well as our hands to God in heaven. We have transgressed and rebelled and you have not forgotton.

(The congregation sings the first two verses of “Lift Every Voice and Sing”)

Introduction to the Symbols

RUTH A. DAUGHERTY (Eastern Pennsylvania): A plumb-line, a plumb-line is a length of light rope with a lead weight attached to one end that when it is suspended by the other end will show whether a line is vertical and therefore stable and true. Amos had a vision of God holding a plumb-line with which to test the people’s capacity for true righteousness. The plumb-line hangs in the midst of this assembly as a constant reminder that we must pass God’s test for righteousness.

RHYMES H. MONCURE (Missouri East): The LORD was standing beside a wall built with a plumb-line. And the LORD said to me, “Amos what do you see?”

Amos said, “I see a plumb line.”

Then the LORD said, “See, I am setting a plumb-line in the midst of my people Israel.”

DAUGHERTY: Salt was an extremely precious and valuable commodity because it was the most important preservative for food before refrigeration. Salt was often used in the biblical world as a sign that the parties to an agreement intended to preserve their covenant vows. Blocks of salt are here as the sign that God has entered in our covenants.

MONCURE: The LORD spoke to Aaron regarding the responsibilities undertaken by the priests and Levites saying, “This is a perpetual covenant of salt before the LORD with you and with your descendants also.”

The LORD the God of Israel called out: “Hear me Jeroboam and all Israel: Ought you not know that the LORD, the God of Israel, gave the kingdom over Israel to David and his descendants in perpetuity by a covenant of salt?”

Jesus said, “You are salt to the world. But if salt becomes tasteless how is its saltiness to be restored? It is now good for nothing but to be thrown away and trodden underfoot.”

DAUGHERTY: God alone knows how fast the church began to break apart. The walls have not been plumb with justice. The salt with which we sealed the covenant has become tasteless by our careless handling and willful disregard of others.

(Members of the Edna Duffy Liturgical Dance Company dance around the blocks of salt. At first they dance to gether, then one by one begin to shout, “We don’t like them, they’re not like us. We don’t like them; they’re not like us.” Finally, they take up sledgehammers and begin to smash the blocks of salt.)

(The congregation sings the final verse of “Lift Every Voice and Sing”)

ANTHONY ALEXANDER, PORTRAYING RICHARD ALLEN: I’m here from my rest, because it has been told to me that our church has forgotton its history. I stand before you to night to remind you of part of who you are. I was born a slave in Philadelphia in 1760. I was one of the first slaves to be emancipated during the Revolutionary era, and I was forced to forge an identity for myself and for my people. I became a Christian under the preaching of Freeborn Garretson. He was an itinerant preacher and I was seventeen years of age. Oh, I was awakened and brought to see myself fallen and wretched and without the mercy of God. I knew my soul must be lost. I earned my freedom by sawing cordwood and driving a wagon train during the war. After the war I furthered the Methodist cause by becoming a licensed exhorter. Oh, I preached to colored people and White folks alike from New York to South Carolina. There were a number of Methodist leaders who made comment of my preaching abilities, including the first American Methodist bishop, Francis Asbury. It was my good pleasure to have been ordained by Bishop Asbury. I rejected an offer to become pastor of a church or organized by The Free African Society. I simply

informed them that I could not be anything else but a Methodist. I was born and awakened under Methodism. So to reconcile my faith and my African identity I formed my own congregation. I gathered around me ten Black Methodists and we took over a black smith shop in the increasingly Black southern section of Philadelphia. We converted it to Bethel African Methodist Episcopal Church. Although Bethel Church opened in a ceremony led by Bishop Asbury, its tiny congregation worshiped separately from its White brothers and sisters. Now before you start ritching around in your seats and talk ing about me, call ing me names under your breath, let me tell you about my decision to form a Black congregation. It was due to White racism. Although most White Methodists in the 1790's favored emancipation, they refused to treat colored people as equals. They refused to allow us to be buried in the congregation's cemeteries. May I remind you of St. George's and how we left that sanctuary. You forget, I know. Permit me to recount part of that incident. A number of us usually gathered for worship at St. George's, and when the colored people became too numerous they moved us from the seats we occupied, erected galleries around the walls, and said we should sit there. The sexton met us at the door on this Sabbath morning and directed us to the gallery. We expected to sit over the seats we normally occupied.

Once we were there, meeting had begun and the elder said, "Let us pray." We had not been long upon our knees before I heard considerable scuffling and low talking. I raised my head to see what was the matter and there I saw a trustee holding the Rev. Absalom Jones, pulling him up from his knees and saying, "You must get up. You can not kneel here." Mr. Jones replied, "But sir, wait 'til prayer is over and we will quit this place." "No," the trustee said, "You must get up now."

With that, he beckoned to other trustees and they began to pull on others of us. Now by this time prayer was over and we all left the church in a body. They raised a great excitement and in query among the citizens. I suppose some became ashamed of their conduct. For a while the new congregation that I formed continued to be part of the Methodist Episcopal Church, receiving preachers appointed by the annual conference. But soon relationships began to deteriorate: lack of support, lack of understanding on the part of White church leaders, coupled by a strong desire by African Americans to want to conduct their own business. And so, this led to the denomination now known as African Methodist Episcopal Church.

I saw racial discrimination at St. George's Church as a manifestation of the decline of the fervor of American Methodism. So I established the AME Church in protest against racism and to preserve evangelicism and egalitarianism in American Methodism. I think I introduced a broader debate of the nature of Wesleyan spirituality, envisioning African Methodism as a movement that emphasized a religion of warmth that was more faithful to Wesley than White American Methodist church had become.

Racism Divided the Methodist Family

DR. WIL LIAM MCCLAIN (AME Zion Church): The corporate sin of racism divided the early Methodist family. The question comes to us now painfully as it came of old. Lord, how long? Lord, how long? A church that preached prevention, justifying, sanctifying grace, and talked the liberating gospel of Jesus Christ could not find in its heart the will and a way to practice what it preached and taught.

The church of the Wesleys in North America could not find that elusive place that comes when rhetoric and human awareness are in compliance with each other. And so, many African-American Methodists, beginning with Richard Allen in Philadelphia, St. George's Church in 1787, and continuing with James Varick and Peter Williams in New York City at the John Street Church in 1796, and continuing with the colored members of the Methodist Episcopal Church, South, in New Orleans in 1866 led by William Henry Miles and Richard Vanderhorst found it necessary for their own wit ness, their own integrity, their own self esteem, their own self development to separate themselves from this church. It was not the Wesleyan theology that they objected to for they retained its essential doctrines and tenets. It was not the episcopal polity that they resented. Because of their affinity and romance with Methodism, these African-American Methodist bodies established, adopting with only minor, minor modifications the Methodist *Book of Discipline*, the twenty-five Articles of Religion, and the structure of the mother church. And just like the United Methodists, two of their quadrennial general conferences will meet later this year in 2000 as well. It was not the structure, it was not the Wesleyan hymnody that caused them to go. In their early and present hymnals they printed and in their churches they sang and continue to sing songs of grace and salvation of the Wesleys and Methodism.

It was not that they did not believe that the church ought to be global. They agreed with John Wesley about the world being their parish and proceeded rather early in the

lives of their churches to establish missions stations of their denominations in Africa, in Haiti, the Bahamas, the Caribbean Islands, Guyana, England, and other parts of the world. It was not that they did not believe that the church should be global. These African-American Methodists quietly rebelled against the offensiveness of segregation, racism, lack of full participation in the life of the church, and the demeaning treatment that they received at the hands of other professing Methodists who were not of their same color.

They left because of the alarming inconsistencies between the teachings of the Methodist Episcopal Church and the expression and the practice of the faith. The African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, and the Colored, now called Christian since 1954, Methodist Episcopal Church emerged as the symbol and the substance of their rebellion. One of the continuing symbols and substance of that rebellion is the African Methodist Episcopal Zion Church protesting discrimination at the Lord's table and the lack of coordination and itineration of the Black ministers at John Street Methodist Episcopal Church in New York City in 1796. James Varrick, who was to become the first bishop of the African Methodist Episcopal Zion Church, requested of Bishop Francis Asbury, and was granted the permission for the Africans who were members and subscribers of the John Street Church to conduct worship among themselves. They remained as associated with the Methodist Episcopal body and the John Street Church.

The actual break with the mother church did not occur until the Fall of 1820 when an African conference was organized, still protesting the continued mistreatment of Black people by the parent body. In 1822, they elected James Varrick as bishop when four congregations from New York and Pennsylvania and Connecticut came together to form a separate body. But the complete and total break—still hoping, still wishing, still trying to make the mother church be the church—the complete and total break did not occur until after the General Conference of 1824 of the Methodist Episcopal Church, and thus the AME Zionists formed a church and came into full flower of freedom. And a freedom church it was, being the first among all of the Methodist bodies, in including the parent church, to grant to women the vote and clerical ordination. The AME Zion Church: there's little wonder that it claimed the allegiance of such luminous leaders as Sojourner Truth and Harriett Tubman and Frederick Douglass, who was licensed as a local preacher in the AME Zion Church.

Perhaps the most amiable separation of African Americans from the parent body of this African American ecclesiastical trilogy was the Colored, now called Christian Methodist Episcopal Church. Requesting and being granted the permission to have their own church separated from the Methodist Episcopal Church, South, at the General Conference of 1866 meeting in New Orleans, these southern African Methodists established the CME Church in 1870 in Jackson, Tennessee. There in First Methodist Church, South, of Jackson, Tennessee, Bishop Robert Payne created the first two bishops of the CME Church, William Henry Miles and Richard H. Vanderhorse, completing the trio of separated African Americans who retained their allegiance to Methodist theology, Methodist doctrine, and polity; retained their allegiance, but not its practice of discrimination, segregation, and racism. These African American Methodist separate bodies exist today as reminder and symbol of a crisis of conscience and the substance of a divided church.

The question still remains, Lord, Lord, how long? Lord, Lord, how long?

*Racism Established
the Central Jurisdiction*

BISHOP JAMES S. THOMAS: Two outstanding and deeply moving emotions do I remember from the year 1939. The first and quite personal one was my college graduation, a time of great joy. The second was the established fact of the Central Jurisdiction, a time of deep and profound pain for me. I was graduating from college, a local preacher, idealistic, wishing more for the church than the state could produce. These conflicting emotions I remember as if it were yesterday. I found out later that this curse was so deeply rooted in American history and in church history that my deep pain and joy, mixed as they were, was only a small part of the story.

And so, let me share briefly a part of the wider historical landscape that brought about the establishment of the Central Jurisdiction. One of the most decisive Methodist General Conferences met in New York City on May 1, 1844. (Methodists have always liked May.) At that time, slavery had been a major issue both in the colonies since 1619 and in the United States since 1776. With such a long history of this “peculiar institution” of slavery, it was inevitable that it had to be faced by the then Methodist Episcopal Church. On Saturday, May 4, exactly 156 years ago, a committee on slavery was formed in the Methodist Episcopal Church. There was intense debate—is there ever a General Conference without it? The debate surrounded the Reverend Francis Pardin, a

Baltimore preacher who held slaves and had made an appeal to the General Conference that was turned down 117 to 56. The General Conference then became embroiled in two issues: one, the overriding issue of slavery, with which it had had long history; and two, the related issue of the power of the General Conference to suspend a minister, or as it turned out, a bishop, for holding slaves. It is now a well-known historical fact that the Methodist Episcopal Church divided over the issue of race. The long road to Methodist union is a study in ecclesiastical history that would be instructive for us here to night. When the time three major branches of the Methodist Church united after 95 years of separation, a major question was, “What shall we do with the colored members?”

BISHOP JAMES THOMAS: So much for the history of the nineteenth century. On May 10, 1939, the three churches came back together, Methodist Protestant, Methodist Church, South, and the Methodist Episcopal Church, North. It was a long-awaited union, and there was great interest and tremendous joy, as it turned out, for some, but not for others. There were many meetings of the Commission on Union trying to bring these churches together in the interim between 1844 and 1939, a period of a century-and-a-half, and more, and so, in that conference in Cleveland, Ohio, where we meet now, in 1919 a proposal was adopted. That proposal stated briefly that “the colored membership of the church shall be constituted and recognized as a quadrennial or regional conference.”

It was no surprise, then, to students of history, when in 1939, that is precisely what the General Conference did. The Black membership of The Methodist Church had hoped for much more. We had dreams long before all of this began. Many of them remembered the prophetic witness of Francis Asbury and John Wesley and Thomas Coke in the early days, and so we were dreaming that the majority of the church would lead the state in climbing the mountain that would overcome racism. Major price of union was paid because that’s the only basis on which union could come—that the Colored population be set apart in a Central Jurisdiction.

This was high drama, not dry history. There were 47 Black delegates at the Uniting Conference in Kansas City. Not a single one of them voted for the Central Jurisdiction. Thirty-six of the members of the United Conference voted against, and 11 abstained. Again, the majority ruled in this case, as in 1844. As the majority of the Gen-

eral Conference in its joy over union stood to sing “We’re Marching to Zion,” James P. Brawley points out that the Black delegates remained seated, and some of them wept.

To night, we meet both with the burden of history and the light of history surrounding us. Obviously, much has happened since the Central Jurisdiction was abolished in 1967, but that is why we are here. We’re here and we consider it appropriate to repent over the worst of our past, even as we embrace and rejoice over the best of our past. We face the reality of the future with hope, and we consider the history we have had as God’s way of giving us a chance to climb a higher mountain than we’ve ever climbed before.

(Applause, Standing Ovation)

ANTHONY ALEXANDER: When will the church learn from its mistakes? When will the church learn from its mistakes?

Let me tell you a story. It’s 1964. Two friends gather together. They’ve been friends for some time. Went to Boston University together. Served on the Board of Missions together. Were elected bishops in the same year. They decide, “Let’s go to church.” One bishop serves in the “Jurisdiction;” you know what I mean. The other serves in the Boston area. They meet in Jackson, Mississippi. They go to church. It’s Sunday morning—not just any Sunday morning, it’s Easter Sunday morning. So that they can get a seat knowing how we love to flock to church on Easter, they arrive twenty minutes before the hour of worship—to be met by guards. It was the guard’s duty to make sure that no Black or interracial company came into church. But it’s Easter, so the bishops were approached by the guard and told they were not coming into that church and that they’d perhaps be happier at a Black Methodist church. You see, it was in the policy of this church that no one different from the membership were coming in.

Now, there was a prominent leader in this church, and when he saw the bishops he rushed out to ask them perhaps to leave. You see, they read a statement. Let me share the statement with you: “It is not un-Christian that we prefer to remain an all-white congregation. The practice of separation of the races in this church is a time-honored tradition. We earnestly hope that the perpetuation of that tradition will never be impaired.” This was in the ’60s. Around this issue there were almost two dozen people arrested. The bishops were spared by the prominent citizen who sought them an escape route.

The bishops had written two letters. One they would read if they were admitted, and if not, they would read another one. Let me share with you a portion of the one they left: "A Christian's desire to participate in public worship, especially on Easter, should neither occasion surprise nor require explanation. This would appear to be an undeniable right both from the standpoint of our national heritage and common Methodist practice."

When will the church learn from its mistakes? It is now 2000, and the church is gathered to gether. Are there guards in our churches keeping out those who are different? Are there guards at your church?

(Applause)

(Music)

(Applause)

Racism in the Church To day

BISHOP WOODIE WHITE: There is more than a kernel of truth in the adage, "The more things change, the more things remain the same." Change over our history has occurred, yet in so many ways so much has remained the same. How does racism look in our church to day? I'd like you to see. But I'd like you to see it from an other perspective, if you will. At this very moment I am about to perform a miracle. And the miracle is this: at this very moment every White person here shall now become a person of color. Ruth, you are now a person of color, you are not White any more. Cliff, you're not White any more. Bill, you're not White anymore. Susan, you're not White anymore. John, you're not White anymore, you've now become a person of color.

Now what will that mean to you in a church where racism still exists? Let's see. First, all of you pastors who came to this General Conference White, and now are persons of color, most of you no longer have an appointment, for the churches where you serve and received you and welcomed you, even though you have the same gifts, the same grace, the same talent, the same desire, the same spiritual depth, the only thing that has changed is your hue. And so you don't have a church. And I would suspect that there are many laypersons who came White and who have to return to their churches as persons of color, who will no longer be received with warmth and graciousness; who will no longer be welcomed; will no longer serve as chairperson of the Women's Society; would no longer serve as the chairperson of the men's organization; or the chairperson of

the board of trustees. No longer. The only thing that is changed is your hue. What does it mean when a church still holds racism in its life? And I suspect there are those who may no longer have a place to live for the house shown to you as a White prospective home purchaser may not be a community that welcomes you now. What does it mean in a church where racism exists?

I saw an article only a few weeks ago. It was titled, "Racism and Sexism Has No Respect for a Person's Accomplishments." It went on to talk about prominent African-American who, in the every day pursuit of life, met racism despite their education, despite their wealth, despite all that they had accomplished. Racism has a way. That's probably as true in the church. You ever been in a meeting as a person of color and made a suggestion or a motion and no one paid it any attention, but a person of another color makes the same suggestion, the same motion, it is heard and is received? Or, have you accomplished some stature: bishop, district superintendent, theological school professor only to have your accomplishments minimized, ignored, while your White counterparts those accomplishments celebrated and recognized. Or, to have your shortcomings magnified and your White counterparts minimized? Racism in the church.

You ask and answer the question: How will you now be received in our United Methodist Church, not as a person whose skin is white but now a person of color? Archbishop Desmond Tutu's very powerful book *No Community Without Forgiveness* has said there were two things that struck him as he moved through out South Africa. Looking at apartheid he said two things really struck him. One was the depth of inhumanity that could be perpetrated on other human beings. He said it was just devastating to see the depths of how utterly inhumane, racist, evil we could be. Then he said the other thing that struck him was the heights to which the human family could rise, and how they could transcend years and years and years of acculturation and racism and bigotry and war, how they could transcend it and find a new place. That's where we stand to day in The United Methodist Church, capable of descending to the depths of utter inhumanity to one another, yet capable of transcending racism, bigotry and hatred. Where shall we go? Shall we transcend? Or shall we descend?

(Applause)

(Music by Ohio Ecumenical Choir)

(Applause)

Exhortation with Call to Confession

BISHOP WILLIAM R. GROVE: As we have heard, Richard Allen believed that racism infected the life of the Methodist Episcopal Church because the church had departed from Methodist teaching and Methodist life in the spirit. He began a new church, not only to escape racism, but to recapture the spirit of Methodism. Is it true that our church can not be both racist and authentically Methodist? Is it true that we cannot both preach and practice scriptural holiness and treat any person as less than that person really is?

It is quite astounding to me that with the sad history that we have recited and remembered tonight, this church has never officially said, "We are sorry." We have made efforts, sincere efforts, to ward remedy and reconciliation. In the quadrennium following the end of the Central Jurisdiction, we had the quadrennial emphasis on reconciliation, but we have never said, "We're sorry"; sorry for what happened at St. George's in Philadelphia, sorry for what happened at John Street in New York, sorry for what happened in the ME Church, South, after the Civil War when former slave masters would not worship with former slaves, sorry for the evil deicide made in 1939 to create the Central Jurisdiction, sorry for all the other manifestations of racism that have lived like a malignancy in the bone marrow of this church all through the years. We have never, as a church, in public worship, asked for the forgiveness of God or of those who have been wounded, both those who left and those who stayed. It is high time to say, "We're sorry."

And only the General Conference can do it. Only the General Conference speaks for this church. Recently, John Paul II asked the forgiveness of God and of those who have been wounded by actions of the Roman Catholic Church through the centuries. Nobody said, "How can the pope confess the sin? He was n't there when all those things happened." Everybody knows that only the Holy Father could represent the Roman Catholic Church in such an act of institutional penance. In relation to such an action, what the pope is to the Roman Catholic Church, the General Conference is to the United Methodist Church. Only the General Conference can do this.

Those of us who are European-American must seek personal forgiveness because we are all the beneficiaries of White privilege, and no matter how hard we try to escape racism, we are blind-sided by it over and over again. But we, and particularly the delegates, must also confess for the

church. We must say to God and to those who have been wounded, both those who left and those who stayed, “We are sorry. Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.”

We must say to every victim of our church’s racism, those who left and those who stayed, “We are truly sorry. We ask for your forgiveness.” We should expect a certain skepticism, what one of my fellow bishops in the Commission on Pan-Methodist Union called a “hermeneutic of suspicion.” We should expect those whose forgiveness we seek to wonder what difference it will make and to watch to see if it really makes any difference. They have a right to expect to see the fruits of our repentance. There can be no cheap grace. This service must be only the beginning. But there is hope, and it is in our Methodist theology and spirituality. Richard Allen was correct: to the degree that we are authentically Methodist, to that degree we are not racist. John Wesley taught us that we need not be forever what we are. We can be set free not only from the guilt of sin, but from its power. His brother Charles taught us to sing, “He breaks the power of cancelled sin. He sets the prisoner free.” That is Methodist teaching. We need both justifying grace and sanctifying grace in regard to our sin of racism. Galloway Church in Jackson, Mississippi, is an illustration of what is possible. We heard the story of Easter Day in 1964 when two Bishops, one Black and one White, Bishop Charles Golden and Bishop James K. Matthews were turned away from worship. Galloway Church has been released from that prison and is today a technicolor congregation, a rainbow fellowship. We give thanks for that and we pray that what has happened at Galloway will be a foretaste for the entire connection. We must teach our people, we must teach our own children this history. We will do that. We will put our opposition to racism, we trust before this General Conference has ended, we will be glad to put our opposition to racism in what most represents our institutional identity and commitment, namely the Constitution of our church. This General Conference will have the opportunity to be glad that. But tonight it is simply time to say we’re sorry and ask the forgiveness of God and of those who have been wounded, both those who left and those who stayed. “If we say we have no sin we deceive ourselves and the truth is not in us, but if we confess our sins God is faithful and just and will forgive our sins. Not only will God forgive our sins, but God will cleanse us from all unrighteousness.”

Hear the reading from the prophet. The prophet Joel called upon the whole reli-

gious community to repent with these words: “Put on sack cloth and lament, you priests; wail all you ministers of the altar. Come, pass the night in sack cloth you ministers of my God!” Other prophetic voices lamented, in Jeremiah, in Lamentations, “O my poor people, put on sack cloth and roll in ashes, making most bitter lamentations. The elders of the daughters of Zion sit on the ground in silence. They have thrown dust on their heads and put on sack cloths. The young girls of Jerusalem have bowed their heads to the ground.” Let us be in silence. (*silent prayer*)

In just a moment members of the Council of Bishops will move to stations on the main floor with sack cloth and ashes. Members of this assembly who are down stairs in the auditorium and desire to participate—we recognize that some may not—who desire to participate in the call to repentance for the sin of racism, please move to a station where the bishops wait to give to you a strip of sackcloth to pin to your garment and where you will receive ashes. Because movement is difficult in the balcony area, bowls of ashes and strips of sack cloth will be sent down the rows. The sister or brother beside you will give to you the sign of penance. Everyone is invited to participate. We understand that this is a White problem. We understand that some may not wish to participate because they are the victims rather than the agents of racism. We ask that you receive the signs of penance without conversation. Afterwards through the evening when the service is ended you may wish to seek out others on the floor to make quiet, personal gestures of peace and reconciliation. As you come to the bishop to receive the sack cloth and ashes, to receive the ashes extend your right arm and ashes will be placed on your wrist and if you wonder why the wrist, that is where the chains were.

(Music as people receive sack cloth and ashes)

(Song)

Common Penance

BISHOP CHARLENE KAMMERER: I invite you to find the insert on the back of this song “Dust and Ashes,” and as we are able, let us stand.

Christ be with you.

And also with you.

Let us confess to gether our sins:

**Christ, our mediator,
we acknowledge the sin of racism
within our body
against those who left and**

against those who stayed.

**We lament what we have done and
what we have left undone.**

**We are heartily sorry and
we humbly repent.**

**We petition for God’s forgiveness,
and solemnly ask for forgiveness
from those whom we have wronged.**

We ask that, by your grace, the symbols

of judgment we have embraced in this service

**may be turned into signs of hope,
as we strive to become a holy and righteous people.**

Absolution

O God, the author of all mercy,
who has reconciled the world through
the death and resurrection of Jesus Christ,
and who has sent the Holy Spirit among
us

to affect the forgiveness of sins,
grant us pardon and peace
and the courage to right both our personal
sins
and the wrongs of our church.

May Almighty God have mercy on us,
for give us all our sins, strengthen in all
goodness,
and by the power of the Holy Spirit
keep us in eternal light. **Amen.**

(Song)

Opportunity for Response

(Applause)

BISHOP ROY I. SANO: We understand that some in the back did not receive the emblem of the Door of No Return and also the sack cloths. If you could raise your hand or signal, we do have some that are available. We have additional ones that are available after the service. We wanted to make available time for representatives of our Pan-Methodist partnership to respond and we will just make the time available and they may do as they wish at this time. So if any would like to offer a response, we would welcome them. This is Bishop McKinley Young, African Episcopal Methodist Church.

(Applause)

Bishop McKinley Young Responds

BISHOP MCKINLEY YOUNG: We hear your dramatic words of confession for your participation historically in the institution of slavery, your temporary involvement in the institution of segregation, Jim-Crowism, racism, the perpetuation of white-skin privilege. We hear your solemn prayers and confessions and we're deeply moved as we share in prayer and worship. For us, the true measure of your authenticity will come when the lights are down and when the assemblies are closed and when you must return to South Carolina, south Georgia, Cobb County, and in the Bronx.

We hope that what has started here will be continued in the respective annual conferences and in the local congregations as the women gather, as the men gather, when the young people are assembled; and that we will take to heart our real understanding for our responsibility and help them to eliminate racism in our lifetime.

It must not just be words, but there must be action. The kind and quality of witness—which finds manifestation in school boards, bank boards where loans are made, school districts, in affirmative action, the affirmation of affirmative action in education, in employment, and in housing. No longer must Black people and other persons of color remain invisible even when they stand in your midst. No longer must we look like everybody else. We all look alike, we all sound alike, we all talk alike. No, we ain't all alike. We are all authentically and uniquely different. No longer must persons in your own midst be perpetually discounted, dismissed or derided. I can't speak for my father, and my grandfather and my grandmothers. I can't speak for our grandparents. I wish they could hear your confessions tonight. They were called auntie and aunt and girl and boy and miss. I wish they could hear your words of solemn contrition tonight.

I believe that there is a balcony in heaven and that there are clouds of witnesses who have been there years to hear, and who pray that we may have another opportunity to make it happen and to make it right. What tributes do we bring which are symbols of our contrition and repentance? What symbols and tributes do we offer to indicate that our sorrow are not just words, empty and shallow, sounding brass and tinkling cymbals, but they are substantive indications of a radical new disposition from whence we move and live, love and act.

No, what starts here we affirm. We hear you. We say yes. We forgive as we move towards reconciliation. But the steps from this place and from this point forward we must take together courageously, deliberately, intentionally in all the manifestations of the places where we live and reside. (Applause) Oh, I hear your words, your eloquence, your drama. I'm moved deeply by it, yes. I could not help but be moved to ward an attitude of forgiveness. But I hope that out of this we resolve... There was a Broadway play which I like so much, it says, "Don't speak the language of love in words and in flowery phrases. Don't tell me in songs. If you really love me, just show me. If you really love me, just show me. If you really love me, just show me." (Applause) If you really love the people in your own community, just show them. If you really love me, just show me.

Our mothers and fathers sang it well: "Is you got good religion? If you ain't got good religion, you can't cross there."

(Applause)

BISHOP ROY I. SANO: This is Bishop Clarence Carr, African Methodist Episcopal Zion Church. (Applause)

Bishop Clarence Carr Responds

BISHOP CLARENCE CARR: Thank you Bishop Sano. To the Council of Bishops, to our visiting bishops, our general officers, ecumenical representatives, delegates, and friends. As I stand before you tonight, it is quite obvious that I stand not alone. My sister and the president of our Connectional Lay Council, Sister Lula K. Howard, stands beside me. But as I stand before you to night I want you to know that there is a "we-ness" in me. I stand with a host of sons and daughters: James Varick, Christopher Rush, James Walker Hood, Alexander Walters, William Jacob Walls, Harriet Tubman, Sojourner Truth just to name a few.

I stand before you as a representative of 204 years of history. Two hundred and four years is a long time. It took us a long time to come to this place. A lot of wounds, a lot of bruises. And I want you to know tonight that those wounds are deep. I stand to say to you that we were compelled into being. We were compelled into being, not because of some doctrinal differences, not because of proclamation, but because of practice. Because of not what you said but what you did. No problems with symbolism but a problem with substance. And I would hope to night, and my deep desire is that we would move from symbolism to substance.

The exercise in which we are engaged is a verbal admission of injury and the dehumanizing impact of racism in the church. Let me hasten to add that historical words have no virtue of themselves. No validity without historical deeds. The ritual of repentance alone does not lead to the development of a new attitude, of a new social consciousness. For what you do speaks so loud I can not hear what you say. The ritual tree of repentance is barren without fruit worthy of repentance. The radical act of repentance leads to redemption and redemption demands restitution, reparation. The liberation that one seeks in an act of repentance must be a means that provides for a new sense of freedom, both for the victim and for the victimizer.

My friends, I want you to know that there are those who express skepticism in participating in an act that might turn out to just be a charade. I pray that we will not just ask God to bless what we do but that we will do what God can bless.

(Applause)

This is a start in what I believe is the right direction. This is a defining moment in the life of the church of John Wesley. We are of the Wesleyan tradition and I'm compelled in the spirit of him who was and who is and who is to come, the Nazarene, the great liberator, whose name is Jesus—I'm compelled to say I accept your act of repentance. I'm not going to be a judge, but I want you to know that we will be fruit inspectors. Thank you. (Applause)

BISHOP ROY SANO: Bishop Nathaniel Lindsey, Christian Methodist Episcopal Church, and Juanita Bryant.

Juanita Bryant Responds

JUANITA BRYANT: To the Council of Bishops, to the lay and clergy delegates of The United Methodist Church and to God who is looking down on us right now—perhaps he should have been first—I just want you to know that I am deeply moved. I really feel kind of humble at this point in time that I was selected by my church to represent all of them to be here to receive your act of repentance. And as I stand here I think about the fact that we can talk about and we have listened to and we've heard and we've seen that our past has been a bitter one, that our past has been a painful one. But I also see something else and that is I see hope for the future. (Applause) I am reminded of a song that I used to sing in high school, "No man is an island, no man stands alone, each man is my brother, each man is my friend." The words may be a little off. But I think of each one of you as my brother, my sister,

and my friend, and we have to go out each one of us. It just takes one person to reach out to another person. And as we reach out to that person, that other person reaches out to someone else. So it only takes one step at a time, one person at a time, one little small victory at a time, and truly our future will be a bright one. Thank you.

Bishop Nathaniel Lindsey Responds

BISHOP NATHANIEL LINDSEY: In this 21st century I asked myself, "Lord, Lord, how long? What difference will it make? What difference will it make?" My mind goes back to 1870 in Jackson, Tennessee, when the Colored Methodist Episcopal Church was separated from the Methodist Church, South. I'm moved tonight, I'm deeply moved. We appreciate, very appreciative of this symbolic act of repentance and forgiveness. As we know a symbol participates in the reality which it symbolizes. I see this ritual to night as an act of supreme importance. Number one, it's a ritual which is anti-racist and pro-people, and I hope that those who participate in this symbolic act will recognize this to night. Secondly, it is a ritual which participates in a purging of guilt and a symbol of new beginnings. Third, it is a ritual of wholeness and not fragmentation. It is a ritual of memory and an overcoming. It is a ritual of memory but also of determination to initiate justice in the church of our Lord and Savior Jesus Christ. It is my hope that we will be deeply committed to making this symbolic act a reality. I wear this sackcloth as a symbol which says we accept this repentant act and join in by accepting the act in the spirit of repentance to God for any feelings of hate we have expressed as a people to those who actually killed, segregated, and/or discriminated against us on the basis of our skin color. We forgive you. By our entering into this ritual of forgiveness and repentance, we will be waiting to see what will happen. And as we wait we will be working with you and trusting that we will be working together to bring an end to all of the racism that we have experienced over the many years. We want to be gin anew, to the glory of God. Praise be to God Almighty.

Leveling of the Plumb-Line

BISHOP S. CLIFTON IVES: The repentant members of the General Conference of The United Methodist Church have repented of the sin of racism within our communion and, in good faith, intend to make a new beginning. The church earnestly desires the leveling of God's plumb-line. We yearn for unity in our faith family. We earnestly pray that the biblical symbols of prophetic judgment we have ex-

perienced tonight will become signs of hope. As the hymn is sung, baskets of salt will be passed so that each participant in the service will remember our vow and intent to "preserve" our unity in Christ. Please stand as you are able for the singing of our uniting hymn.

*(Congregation sings
"Jesus, Lord, We Look to Thee")*

Sending Charge to the Assembly

BYRD L. BONNER, ESQ.: Where do we go from here? "In the snow and cold of winter there is a spring that waits to be, unrevealed until its season, something God alone can see." One of my earliest memories of childhood on the fringes of the South is of a small, tight, loving community. I was maybe four or five years old and I was with a few other kids had been asked to be in a show. Well, I'd never been on stage before but I had seen a few Ed Sullivan shows, and I felt I knew maybe what to do. My preschool teacher worked with me on the words to a song, and one of my neighbors was playing the piano and worked with me. We rehearsed and rehearsed, and then the big night came. We went to the junior high auditorium. Now that may not sound so great, but I promise you it was the biggest audiatorium in the world! It had a balcony that wrapped all the way around—at least as big as this room. It had little footlights along the edge of the stage. And it had a big red velvet curtain that opened and closed on a pulley. It was the big time. I arrived in my costume, went straight to where I was told to stand, and then a nice lady came and took me by the hand and took me to a long table surrounded by stools and said, "It's time for your makeup, Byrd."

Well, I really had not planned on makeup, but I figured if that's what I have to do to get to sing in front of all those millions of people, I guess I could put up with it. So I went over there, and she said, "OK." She sat me down and I closed my eyes. Then she said, "There, how is that?" And I opened my eyes and my face was painted black. And I went to the opening on the stage where we were to go in and I walked out on that stage and there was my neighbor and my preschool teacher and a stage full of people that I had known all the four or five years of my life, all with faces painted black with grease paint. I was in a minstrel show. The sin of racism runs deep and long in the largely white United Methodist tradition. It has become so ingrained in our church life and our human life as to become institutionalized and rationalized. I have been asked to challenge and charge The United Methodist Church. Well that seems to be on every-

one's agenda these days. As a church, as a people, how do we authentically change so radically, how do we live in these new ways that we have just been challenged to—to this type of fruit inspection? Clearly the first step, it seems to me, is to rise above our own humanity and to search for something that is of God. "From the past will come a future. What it holds, a mystery, unrevealed until its season, something God alone can see." Through my experiences on the Pan-Methodist Commission this quadrennium, I have learned a whole lot more about racial justice than about ecumenism or any hope of union. I have challenged myself to live in new ways within my own denomination, to put myself in the place of others in order to try to understand their pain. I know I can not fully, but isn't that the example of Jesus? One way that Jesus preached was by identifying with those who were different from himself. That is a challenge for anyone of us who has and does draw distinctions about persons because of the color of skin. I do it, I dare say every one in this room does it. Try to rise above our humanity to something of God.

Georgia Harkness once wrote in verse about God's agony over the feebleness of those who are or have been in positions of relative power, in seeking to know the pain of those in positions of relative powerlessness. She wrote in part in her hymn "The Agony of God," "I listen to the agony of God, I who am fed, I who am warm, I who am strong. I listen to the agony of God, but know full well that not until I share their bitter cry, earth's pain and hell, can God within my spirit dwell to bring God's kingdom nigh." In the last six months I have had other White United Methodists refuse to attend meetings where this approach to repentance for racism was to be discussed. Others have sent angry letters to ones who have spoken out against vestiges of racism that remain and of ten predominant within our church. We are not a perfect people. And I have come to see that this call to genuine repentance may place more stress on the pews of United Methodism than all of the other issues that this denomination faces rolled together.

It strikes at the very core of our humanity condition, how we treat one another in the name of love. My challenge to you, my sisters and brothers, is to listen to the agony of God when it comes to racial justice. I, who have inherited a history ancient and recent, maybe even as recent as a legislative committee this afternoon of marginalizing others, I could still perpetuate injustices against brothers and sisters within my own church. I, who am a White United Methodist, who have never felt excluded from a

worshipping community because of the color of my skin, who have never been the subject of that faint yet deafening murmur at jurisdictional conferences after the election of a bishop of color, that one is enough because of the color of my skin, who have never had my credit scrutinized beyond belief because of the color of my skin, who have never known the feeling of fear and despair from seeing a pew, a room, or a chapel named for a former Ku Klux Klan state leader because of the color of my skin, who have never been stalked by an undercover agent in a store because of the color of my skin, who have not had the institutions of my heritage, camps, schools, even churches demolished and forgotten because of the color of my skin, who do not know the frustration of hitting a glass ceiling in my job or in my appointment because of the color of my skin. But I know full well, that not until I share, not just here, “but share that bitter cry, earth’s pain and hell, can God within my spirit dwell to bring God’s kingdom nigh.”

That is the road to an authentic, genuine repentance and reconciliation. Through the miracle of Easter, we are given the hope of being able to die to the sin of racism, all of us, and to rise again into new lights of love and reconciliation.

Thanks be to God that minstrel shows are no more. Now we are left with more carefully veiled and hidden forms of patronizing, marginalizing, and disenfranchising, yes, even some times, even especially in our own United Methodist Church. I have been told more times than I can count, by other White United Methodists, that I am too sensitive for my own good; by family, by friends, by conference leaders, by pastors, by local church members; too sensitive for my own good. But I am here to tell you tonight my sisters and brothers, that there is a good far greater than my own good. (*Applause*) And I think that we can join in that to gether that in Jesus Christ, there is a good far greater than my own good.

“In our death a resurrection, at the last, a victory, unrevealed until its season, something God alone can see.” When it comes to racial justice, the season of which Natalie Sweet has so powerfully spoken is now. Amen.

Benediction

BRUCE W. ROB BINS:

Friends in Christ, let us be sent from this place with conviction in our hearts to move from symbolism to substance, to put our words into action—united together as one Methodist faith family.

In the quest for unity

**we stand together
righted by a plumb-line
cleansed by ashes,
supported by the saints.
As sisters and brothers in Christ
we are washed in a font,
nourished at a common table,
held together by song and story.
We go forth as one church,
the body of Christ,
the people called Methodists,
salted and ready for mission.**

Sending Forth

BISHOP ROY SANO: Bishop Thomas reminded us in 1919 was the first idea suggested to set aside a separate regional racial body in the Methodist family; and in 1939, it became fact. That happened here in Cleveland to night, the year 2000. We have made repentance and we have resolved to right the wrongs. At the General Conference of 2020, where will we be? May God help us move ahead and eradicate the divisions that separate us that the body of Christ may reflect his vision, and that we together with the work of the Commission on Union now in cooperation join, and with some measure of this kind of spirituality, see a new day come at General Conference 2020.

The grace of the Lord Jesus Christ,
the love of God,
and the communion of the Holy Spirit
be with all of you, now and for ever.

Go in peace.

Alleluia!

(*Song*)

Friday Morning May 5, 2000

BISHOP BRUCE BLAKE: The conference will be in order. We will look forward to the concert at noon, shared by our choirs and we express our appreciation to them for their leadership and worship.

(*Applause*)

BISHOP BRUCE P. BLAKE: Thank you so much. We will turn now to the chair person of the calendar and agenda committee for an enabling motion for this morning’s session.

MARY ALICE MASSEY: Bishop White and delegates, your agenda is found this morning on the front page of the *DCA*. After the passing of the gavel there will be a matter relating to last night’s ser vice that will take a minute or two. Then we’ll move on through the nominations: Judicial Council and University Senate. Then we will have the Connectional Process Team report. Following that report there will be no further business this morning. And now I believe our chair man of the calendar items has a word. I move the adoption of today’s agenda.

BISHOP BLAKE: OK, it is moved; the adoption of today’s agenda. We’ll use electronic voting. If you would approve the agenda—vote yes, number 1; no, number two—when the light comes on. It is approved. (vote 690-13)

Now we will turn to some very important information that every delegate should be—needs to be instructed about as we continue our legislative work.

FITZGERALD REIST (Coordinator of the Calendar): Good morning.

BISHOP BLAKE: Please identify yourself.

Consent Calendar Explained

FITZGERALD REIST: Please turn in your *Daily Christian Advocate* for today, Friday, May 5, 2000, vol. 4, no. 4 to pg. 1834. The first Consent Calendar begins there. Items on the Consent Calendar are not debated but are acted upon as a group in subsections.

The Consent Calendar is divided into three subsections. Consent Calendar A01 begins on pg. 1834 with Calendar Item One. The legislative committees which acted upon these items are recommending concurrence or agreement with proposed changes in the *Discipline*. Five or fewer negative votes were recorded in committee action on these items. Consent Calendar B01 begins on pg. 1838 with Calendar Item 48. The legislative committees which acted upon these items are recommending concurrence or agreement with proposed non-disciplinary actions. Five or fewer negative votes were recorded in committee action on these items. Consent Calendar Items C01 begin on page. 1841 with Calendar Item 83. The legislative committees which acted upon these items are recommending non-concurrence or disagreement with proposed actions. Five or fewer negative votes were recorded in committee action on these items.

Calendar items not on the Consent Calendar begin on pg. 1846 with Calendar Item

142 and must be considered individually by the General Conference as a whole.

Items may be removed from the Consent Calendar with the signatures and printed names of five delegates on the form provided in the secretary's office, Room 204, and returned to that room no later than 3 p.m. of the day in which the item first appears in the *DCA*. That means for that the items that are in today's *DCA*, in the Consent Calendar, this form must be completed and returned to the secretary's office by three o'clock today. Which means you need to pay attention to the Consent Calendars when you receive them. If you have difficulty with your hand writing, let me ask you to have someone else print your name. We must be able to verify that the names received are delegates of the General Conference.

I want to offer a word of congratulations to you. You will notice that there are 175 Calendar Items in today's *DCA*. That's the highest number on the first day of Consent Calendar publication since 1984. Tremendous work.

(Applause)

Another word. We expect all the petitions—the last petitions—will be distributed to legislative committees this afternoon. Let me say that the Consent Calendars will be presented for action tomorrow morning. Thank you.

BISHOP BLAKE: Thank you for that information. We will now turn to the Africa University report; and I would turn to James Salley, as a delegate of the conference, to make an enabling motion.

JAMES H. SALLEY: (Lay delegate, South Carolina Conference): Bishop, I move to suspend the rules to allow for distribution of material related to the report at the conclusion of the Africa University report.

BISHOP BLAKE: Is there a second? Been moved and seconded to suspend the rules to allow distribution of material related to this report at the end of the report. Please vote when the light comes on. (Vote 796-26)

It is so ordered. To lead us through the Africa University report we turn to Bishop Emilio de Carvalho of Angola, who has been involved with and a leader in Africa University since its inception. Bishop de Carvalho.

(Applause)

Africa University Report

BISHOP EMILIO J.M. DE CARVALHO: Thank you. Bishop Blake,

delegates to the General Conference 2000, sisters and brothers. Africa University comes to you following four years of intense activities aimed at educating the new leadership of Africa and advancing the educational goals of the peoples of Africa. This progress report for 1989-1999, ten years of activities, is on your tables since the first day of this General Conference.

Africa University, the latest educational and exciting endeavor of The United Methodist Church, is accomplishing its role. Please hold this presentation and continue to support Africa University. I am glad to introduce to you Dr. Roger Ireson, the General Secretary of the General Board of Higher Education and Ministry.

(Applause)

ROGER W. IRESON: Bishop Blake, members of the General Conference, and friends of Africa University. We are pleased to bring you this update on what is perhaps one of the most significant projects of The United Methodist Church in the twentieth century and now the twenty-first century. You will remember when this great legislation was passed in 1988, we began, after negotiations with the government in 1992, with an empty field. And we now have a world-class university and campus with 871 students studying in five faculties from eighteen African countries—43 percent of which are female, and 57 percent male.

(Applause)

We have faculty from twelve countries, most of them Africa. The dream of bringing together people from many countries, many tribes, and many traditions to live and work and study together for the future of Africa is being realized. And we now move to the sixth faculty. Every General Conference since 1988 has asked us to be sure that we will build the faculty of medical or health sciences.

Yes, it is true we have some political unrest in Zimbabwe of which you are all aware and about which we have given you the most updated report. But the most pressing problem is 72 percent inflation and 50 percent unemployment, an exchange rate artificially depressed at 38 to 1, so that we have soaring costs, which we had not anticipated as we began to put together the massive plan for Africa University. And that is why we are coming before you this time to ask for more than we have asked for before because of the pressing need. We said in 1988, when it came time for the faculty of medical sciences or health sciences, that is a more ex-

penensive faculty and it would take more investment of our funds. The time is now.

We have completed a study under the leadership of Dr. James Holsinger from Kentucky and Dr. Paul Van Buren, and this study has surveyed over eight African countries and their health needs. We have worked with the West China School of Medical Sciences, which would like to return after the cultural revolution to The United Methodist Church, and they have surveyed many of the extant programs in Africa for curriculum advice. We are now ready to put in place, in 2001, a faculty of medical sciences that will indeed train health professionals, so that many villages that now have no medical personnel will have at least a highly trained nurse or specialist for medical consultation, and ultimately move on to the MD degree. But the pressing need right now in our study, which you have before you, is to put health professionals throughout Africa in the villages.

We are also ready to realize what we dreamed of in 1988: an integrated pan-African educational system in which we will have the main African University campus in Zimbabwe, but also a satellite campus in West Africa, in Liberia—and you have the agreement before you that we signed two weeks ago—a satellite campus in the Congo, one in Angola, ultimately, and one in Mozambique. And in this way there will be accessibility to students from all over Africa to experience an integrated United Methodist value-centered educational experience of quality.

(Applause)

We also have a grant made through USAID, which will be matched by your action today, to put in place something we have now studied for six years, working with the Nebraska Educational Television Network, namely, a satellite technology system that will link the campuses of Africa University in interactive learning through television and media, and will link them to American University in Washington, D.C., to Aoyama Gakuin University in Tokyo, and to Universidade de Fortaleza in Brazil. We will therefore be bringing together Methodist students from all over the world to interact together as we create a new generation of Christian leaders.

All of this has happened because of your commitment. We need \$20 million. We asked in 1988 for \$20 million dollars. Now we really need this to put these stages in place, to insure high quality value-centered education for the continent of Africa and drawing together these other campuses that now exist into one unified system for the fu-

ture of the next generation. Our endowment fund is at \$18,700,000; it needs to be at \$50,000,000 when this project is completed so that they may continue.

Finally, let me conclude by reminding you of what I thought of as a very poignant illustration. When we walked through the empty fields, which is now Africa University, and we saw some little huts that were living units, we—you remember we encountered a young girl, aged about eight or nine. We told her something that seemed impossible to her, that there would be a university right here by her home; and we asked her what she thought of that. And she said, "I want to study there. I want to be a doctor because I want to fix hearts." Perhaps she expressed the mission of Africa University better than any of us. We're about transforming lives, informing and educating minds, so that we may heal the hearts of Africa and the world. Thank you.

(Applause)

BISHOP DE CARVALHO: Thank you, Dr. Roger Ireson. Professor Murapa, the vice-chancellor of Africa University, is also with us. I call upon you at this moment.

(Applause)

PROFESSOR MURAPA: Thank you, bishop. Let me first begin by acknowledging the presence of some of our board members. You have met Bishop de Carvalho, who is the chancellor and chair man of the board. Present with us is the vice-chair man of the board, Bishop Felton May, and Bishop Jokomo, as well as the chair man of the Development Committee, Bishop Norris. Bishop and delegates, I bring you greetings in the name of our Lord and Savior Jesus Christ, from Africa University's students, staff, and faculty. Today I come to you first to thank you for your gifts, your prayers, and in deed, your faith. You have enabled Africa University to be where it is today.

In just a few minutes, you will see and hear the hope of Africa, its young people. The promise and the vitality evident in the melodious voices of these young Angolans, Congolese, Ghanaians, Mozambiqueans, Sierra Leonians, Zimbabweans—who make the Africa University Chamber Choir, those voices embody the hope of Africa. For we, who are many, are one body. These young people and the more than two hundred others who have already graduated and gone home to their various countries are your investment in Africa's future. It is a great investment.

I'm aware that during the last few weeks many of you have had anxieties, and per-

haps rightly so; anxieties regarding the future of Africa University in view of the recent political developments in Zimbabwe. There may even be some who would want the church to disengage from Africa University and from Zimbabwe altogether. They ask, "How safe is our investment? Why should we continue to invest in Africa University?" My answer is simple: We are the Church, and we cannot retreat from doing what is good and right simply because it is safer to do so.

I believe that we are all agreed that the current crisis in Zimbabwe stems from an historical injustice regarding inequalities in the ownership and distribution of land. Opinions differ on how best to address this injustice in a manner that brings about durable equity and peace, thereby creating an environment conducive to sustainable development for all. This, in deed, is the challenge and the reason for being *de raison d'être* for the existence of Africa University.

No, we cannot retreat. If anything, we must redouble our resolve and efforts to develop the intellectual and moral foundations for enlightened leadership, which will cope with such crises in a peaceful and just manner anywhere on the African continent. As the only United Methodist church-related private and pan-African institution of higher learning, Africa University has placed the issue of leadership at the heart of its mission. Africa needs leaders; it needs leaders who shun corrupt practices and seek to provide honest service, leaders who operate in a transparent way, who are tolerant to opposing views and who are accountable to their constituents.

RUDAKO MARAGO: Through Africa University, you are part of the development of that new leadership on the African continent. So let me assure you unequivocally that your investment is safe. Africa University is a viable, exciting project and through its products, it is already having a profound and positive impact on communities across the continent. Let us, together, look forward to the future with confidence. We at Africa University are not deterred; in deed, we are embarking on even more challenging developments.

I now turn to you to make an urgent appeal. Dr. Ireson has already made it. The appeal for strengthening the life line of Africa University. As you may be aware, from 1988 to this year, 2000, the church apportionment to support Africa University has remained static at \$10,000,000 per quadrennium. In spite of this, Africa University has astutely managed these limited resources in order to meet its budgetary re-

quirements. This, you will agree, has not been easy. Given the ever-growing nature of the institution, in terms of student numbers, academic programs, infrastructure, community-oriented activities, etc., etc. As your vice-chancellor, I find myself in a most difficult position—literally between the rock and a hard place. I find myself in an unenviable position of having to use the same level of funding we got in 1992 to balance the budget of the year 2000. Clearly, we have now reached a point where the seams can no longer hold. We desperately need a further substantial infusion of financial resources to meet the challenges ahead. Hence, this SOS.

It is for these reasons that we are coming to you with the request for the church apportionment support of twenty million dollars for the coming quadrennium. I know the church remains committed, and therefore, I wish to call on it to redouble its support in advancing this noble cause—God's cause. I thank you.

(Applause)

BISHOP EMILIO DE CARVALHO: Thank you, Professor Marago. I call upon Dr. James Salley, the assistant vice-chancellor for development of Africa University, whom I want to request to carry on this program until the end.

(Applause)

JAMES H. SALLEY: Bishop Blake and members of the 2000 General Conference, we greet you in the name of our Lord and Savior Jesus Christ, the One who is able to keep us from falling. We thank you for your support of Africa University and call your attention to p. 12 of the Africa University progress report that you received earlier this week, in 1989 to '99.

There's a sentence there, on p.12, that reads: "The first three-story residence hall is sponsored by the North and South Indiana annual conferences." In fact, the North Indiana conference provided a generous gift to build and dedicate two three-story dormitories. The South Indiana conference—

(Applause)

—the South Indiana conference is currently providing the support in the current construction of two three-story dormitories. Thanks to both annual conferences under the leadership of Bishop Woodie White. And we regret the error.

It's good for us to be here in the East Ohio Annual Conference. This annual conference has been very generous to Africa University. They built two dormitories where these students currently reside. They've

also provided funding for scholarships for students. In fact, the latest endowed scholarship at Africa University has been endowed by the Cleveland District of the East Ohio Annual Conference.

(Applause)

Thanks to Dr. Julius Trimble and the people of the Cleveland district of the East Ohio Annual Conference for going over the top. Thanks to Bishop Edwin Bolton for starting the race, and to Bishop Jonathan Keaton for taking the baton and finishing the race. We only regret that Bishop Bolton is not here to see these students and see this Africa University report in this General Conference.

The Africa University chamber choir consists of twenty persons and the director. Professor Marago has already told you about their diversity, but you need to know that they speak many languages. In fact, some of them will assist this General Conference this afternoon and tomorrow in the interpretation of Swahili, Portuguese, and French languages.

(Applause)

After—after their appearance at this General Conference they will do concerts in the Detroit, Michigan, area, the New York area, and then conduct a tour in the South eastern Jurisdiction that will end on 19 June. This is the chamber choir's third jurisdictional tour.

Members of the General Conference, let's make a joyful noise with Dr. Patrick Matsicanary and the Africa University Chamber Choir.

(Applause)

DR. PAT RICK MATSICANARY: *A mi ma le le*, a song from *Diaresi*. It's a Lingala song and it simply means "God is good. My heart needs his presence."

(Song/Applause)

JAMES SALLEY: You have heard from students of Africa University. Now please hear from two graduates of Africa University. Miss Sophia Chiremba, Zimbabwe, a graduate of the Faculty of Agriculture and Natural Resources. Mr. Richard Fotsin, a graduate of the Faculty of Management and Administration. He received an MBA from Africa University. He hails from the Cameroon.

(Applause)

Students Praise Africa University

SOHPA CHIREMBA: I bring you greetings from the Africa University Alumni and Friends Association. I'd also like to men-

tion that apart from graduating from the Faculty of Agriculture and Natural Resources, I also graduated from the Chamber Choir of Africa University, in 1997.

(Applause)

Presently, I am pursuing a masters degree at Purdue University, West Lafayette, Indiana.

(Applause)

When I was admitted to Africa University in 1994, it was one of only two universities, and the first private Christian-related university in Zimbabwe. My mother believed that Africa University would make a difference in my life, and in deed, it has.

I received a four-year education at Africa University with support from friends who believed in Africa University and its beneficiaries, like myself. I believe that my Africa University experience was a window of opportunity for further education and reaching heights which would have otherwise not been possible. At Africa University I discovered and experienced the richness of the African continent. I learned to enjoy similarities and differences and celebrate cultural diversity with fellow students and staff from all corners of Africa. Africa University equipped me with a deeper understanding of my role to serve my community, my nation, and my neighbors. I believe and know that the presence of Africa University today, and its graduates, is being felt today and will most certainly be felt for many generations to come. I believe that Africa University is an epicenter of interior solutions to the continent's well-being. Africa needs us graduates today. It needs more graduates tomorrow. Africa needs Africa University today and tomorrow.

I recall a sermon by the former vice-chancellor, Dr. Carrera, in which he played a well-known song by an American artist, "I Believe I Can Fly." His message now dawns on me, years later, that it is not what we believe, but what belief makes out of it. To become members of the Africa University Honorary Alumni Association or to support Africa University in any way is to make an immeasurable and perpetually rewarding investment into educating Africa and nurturing the institution to its full potential for future generations. With just the right amount of support or wind beneath its wings, I believe Africa University and its graduates—and Africa—can fly.

On behalf of Africa University alumni, present students, and friends, and in the undying spirit of Africa University, I thank you all.

(Applause)

RICHARD FOTSIN: Good morning. My greetings to the General Conference. I am delighted to be here to share with you the good news about Africa University. As an MBA five-year student, along with the faculty members and my peers, we traveled the road that had never been traveled before. Coming from Cameroon, which is in the west side of Africa, I found it interesting to have an exceptional diversity make-up there at Africa University. This was an added benefit, because not only did I come to know people of other cultures, understand them, love them, but I also gained a quality education with out having to travel out of the continent.

Many have called Africa University a unique institution. And I want to add that Africa University also produces uniqueness in both its graduates and many who come into contact with it in one way or another. That institution invites you in a manner that forces you to go back and continue to be part of the dream team, no matter where you are. I am one of those who were touched by this unique spirit. Yes, I came out of Africa University not only with an academic degree, but also with an attitude of service that challenges me to keep the dream alive for many more generations to come. Just recently we formed the Africa University Alumni and Friends Association to promote support for the institution. We are made up of alumni and friends in Africa, as well as the U.S. Each member has pledged a dollar a month based on his or her ability, and this association is uncommon in that it is rare for a University in Africa to form strong alumni associations that will provide financial support to their alma maters. The fact that such a young school has easily been able to enlist the support to alumni on both sides of the Atlantic is a testimony to our commitment, pride, and love for Africa University.

The good work has to continue. We know there are many of you who have been or are supporting Africa University with your gifts already. For this we are grateful. The task that was started in April 1991 is far to be completed, and we know it has to be completed.

I am appealing to the General Conference to continue its support for Africa University by doubling its \$10 million fund. Help us finish what we have started. We have dreamed a dream. It might not be easy, but it is indeed fulfilling. And as written in the Book of Romans, "If God is for us, who can be against us?"

Thank you, and God bless you all.

(Applause)

BISHOP EMILIO DE CARVALHO: Bishop Blake, delegates of General Conference 2000, here ends our report. Thank you for your patience, thanks for prayers, and your support also. Thank you.

(Applause)

On the platform before, besides the persons who were introduced, we have Bishop William Oden, the president of the General Board of Higher Education and Ministry, and we have Dr. Ken Yamada, associate general secretary for the Division of Higher Education. Thank you very much.

(Applause)

BISHOP BLAKE: Thank you so much.

(Song—Africa University Choir)

(Applause)

BISHOP BLAKE: Thank you for your hospitality and thank you for a wonderful presentation. We need to have a vote to receive this report as an official part of the record of General Conference. One for yes, two for no. Vote when the light is on. *(Voting takes place)* And of course it's received. Thank you. The vote is 783 to 6.

(Applause)

BISHOP BLAKE: Now friends, you voted the calendar for the morning. The agenda for the morning, you can read as I am reading that we are behind our schedule. And we'll simply continue, move with dispatch through the agenda as printed. And we now turn to Bishop Robert Morgan, who will be responsible for an event that occurs every year within the Council of Bishops. But when the General Conference meets, the passing of the gavel occurs from one president to the other. Bishop Robert Morgan.

*Council of Bishops
Passing of the Gavel*

BISHOP ROBERT C. MORGAN: Thank you Bishop Blake. This will be a brief passing of the gavel. Just one brief story to put it in perspective. I remember the late Bishop Roy Short saying to our class of 1984 that you need to put being a bishop in perspective. And he told this story. He said as a young bishop in the Holston Conference he went up to southwest Virginia, to a church, for a dedication

or some thing. And said an old gentleman, maybe ninety years of age, came up to him and said, "So you're a bishop." Bishop Short said, "Yes." He said, "I never have seen a bishop before." He said, "In fact, you're the first bishop that's been to this church in my lifetime." He said, "Now my grandpappy remembers a bishop coming one time. He said his name was Asbury. Frances Asbury." And Bishop Short said that put it in perspective for him 'cause the office is not the person who holds that office always. But we have a responsibility in this Council of Bishops for corporate episcopacy. We all have presidential and residential responsibilities but it's so vital.

We have a long line of splendor that starts with Asbury. As United Methodists it began in '68. As I sit, as I have sat, during this year, looking at this particular part of the gavel, the base, I have reviewed the names and I'm not going to read them all. But it began with Gene Frank. Some of the great heroes of the church, John Wesley Lord, Paul Hardin, Kenneth Goodson, and on and on I could read; Emilio de Carvalho, who was just here, Joe Yeakel. So many of the great leaders of the church. There're thirty-two names on this block. And now there'll be a thirty-third name, and his name is William Oden, and what a joy it is Bill, to present to you the gavel. And may God bless you as you lead us in our corporate work.

(Applause)

(Bishop Morgan passes the gavel to Bishop William B. Oden)

BISHOP WILLIAM B. ODEN: First a word about my predecessor. Bishop Morgan has led us well. His stirring sermon and strong officiating in the opening session of General Conference started us out on a high note. And Bob, all of us owe a debt of gratitude to you. My second word is to say that your Council of Bishops is a strong council of faithful leaders. We're diverse, we're not of one mind on issues but we are bound in special covenant with each other and through our conferencing to gether we will continually prayerfully seek to fulfill our role as your shepherds and teachers. We'll pray for you and hope you'll pray for us. And finally, I want to ask you for a double portion of prayers for those of us who'll lead the council during this quadrennium. We need all your prayers. Pray for us, as

we will continue to pray for us and for the entire church. God bless.

(Applause)

BISHOP ODEN: The Agenda and Calendar Committee in their report indicated that at this time there would be a motion in relation to last evening. Mike two, please.

RONALD BRETSCHE (North Central New York): Thank you, Bishop. And thanks to the Agenda Committee. I will not introduce this, Bishop, because as I read it I think it will speak for itself. This is to John Paul II. In the name of the Father, Son and Holy Spirit, we, the General Conference of The United Methodist Church, greet you, our brother in the body of Christ. We recognize the profound statements of sorrow and regret that you have made in this Year of Jubilee, 2000 A.D., regarding certain past practices of the Roman Catholic church, Catholics, and other Christians. We accept your apology for the use of force in the search for truth practiced against our Protestant forebears in the Christian faith. In the instances of misunderstandings, in sensitivities, and harm brought about by The United Methodist Church and its predecessors in the faith to the Roman Catholic Church and Roman Catholics, we, in turn, ask for forgiveness for our deeds of commission and omission. We recognize our shared culpability and wrongs of both thought and action that Romans Catholics and United Methodists have exhibited towards the multitudes of persons living in poverty and illness, without education and under the scourges of racism, in digenuous peoples of the world, women and children, Jews, Moslems and peoples of other living faiths. We rejoice in the growth of mutual understanding of each other that has developed in the past decades between the Roman Catholic and United Methodist Churches and among Roman Catholics and United Methodists. We look forward to increased understanding, that is brought about by prayer, dialogue and reflection. We give thanks for the witness to the world of the light of Jesus the Christ that is manifested in the solidarity of our separate and shared works of Christian social action. May the blessings of God, the Creator, the Savior, and Sustainer continue to be with you and your leader ship of our sister, the Roman Catholic Church.