

Ministry and Higher Education

THE GENERAL CONFERENCE OF THE UNITED METHODIST CHURCH

Volume 2

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Summary Report of the General Board of Higher Education and Ministry

Preparing Adaptive Leaders for a Vital Global Church

The key challenge facing The United Methodist Church is the kind and quality of its leadership. As the leadership development agency of the church, the General Board of Higher Education and Ministry invites, equips, and supports faithful and effective clergy and lay leaders for vital congregations in the church and the world. GBHEM is also strengthening connections among our United Methodist institutions through our work with higher education associations and annual conference networks.

Through our 13 United Methodist theological schools, clergy are formed in the Wesleyan tradition. Our 97 UM-related schools, colleges, and universities and 520 campus ministries prepare the next generation of leaders from and for the global community and expand the diversity of the denomination.

GBHEM, in partnership with annual conferences, is identifying, nurturing, and preparing young adult leaders. We produce quality resources and provide training events and supporting networks of those committed to developing the next generation of adaptive Christian leaders. From EXPLORATION to Student Forum and the Young Adult Seminarians Network, our leadership and vocational events help young adults discern how God is calling them to serve in the church and the world.

Campus ministry is vital to the development of young adult leaders.

GBHEM's work includes development of high-quality training for annual conference staff who work with campus ministries, orientation, and continuing education, and best practices to increase support of campus ministry from conference Boards of Higher Education and Campus Ministry, as well as particular training for campus ministers and chaplains.

GBHEM's work centers around recruitment, enlistment, preparation, formation, and retention of effective clergy leaders.

The expansion of recruitment networks and active partnerships with bishops, schools of theology, annual conference Boards and district Committees of Ordained Ministry, central conferences, ethnic caucuses, and endorsing bodies will extend the work we do in recruiting, preparing, and forming ordained clergy and licensed local pastors who bring vitality to our congregations.

GBHEM continues to provide technical support and aggressively works to strengthen our schools, colleges, and universities to respond to the church's leadership development priority. Efforts to strengthen connections between UM-related and the 775 Methodist-related higher education institutions worldwide will continue through support of NASCUMC (the National Association of Schools and Colleges of The United Methodist Church) and IAMSCU (the International Association of Methodist-related Schools, Colleges, and Universities).

GBHEM provides structural guidelines, training, resources, consultations, and accountability systems to improve clergy effectiveness. Ongoing mentoring and/or coaching for clergy and district superintendents and reassessing the role and responsibilities of district superintendents are central to this goal. A denominational instrument for performance evaluation of clergy and guidelines for missional appointments, especially better matching of pastors to congregations, is being developed. An Online Continuing Education Consortium developed in collaboration with the 13 United Methodist theological schools (and expanding to global Methodist-related programs) will offer easily accessible continuing education programs—engendering a “culture of call”—for clergy and laity around the world.

GBHEM's United Methodist Endorsing Agency ensures that chaplains and pastoral counselors are ready to carry the mission of The United Methodist Church to battlefields, hospitals, prisons, and other places beyond the reach of local churches.

GBHEM administers three education apportionment funds for the church—the Ministerial Education Fund (MEF), the Black College Fund (BCF), and the Africa University (AU) Fund.

The MEF supports the 13 United Methodist seminaries and theological education for elders and deacons, and local pastor Courses of Study programs; continuing education for clergy; funds for annual conference Boards of Ordained Ministry to use for recruitment and education of clergy; and programs of the Division of Ordained Ministry.

The BCF supports the 11 United Methodist-related historically Black colleges and universities and provides access to higher education for many first-generation college students.

Africa University is one of the most important mission outreach initiatives undertaken by The UMC. Almost 1,100 students from 25 African countries are currently enrolled at AU. About 4,000 graduates are transforming the continent by taking significant leadership roles across Africa. Africa University has built a permanent endowment of \$49 million.

GBHEM's global theological education and higher education initiatives foster partnerships with the central conferences, our UM seminaries and UM-related institutions, and other boards and agencies.

- The Methodist E-Academy uses technology to provide Methodist studies to clergy and seminary students in Europe.
- The SOL Africa Partnership with the three episcopal areas in Mozambique and Angola and the Methodist University of São Paulo (Brazil) provides educational opportunities for Portuguese-speaking United Methodists.
- The French Course of Study is now being used in Côte d'Ivoire, the Democratic Republic of Congo, Cameroon, Senegal, France, Switzerland, and with Haitian churches in Florida.
- The 2008 General Conference affirmed GBHEM, GBGM, and UMC's funding of a \$2 million initiative to improve theological education in Africa and their oversight of its implementation.
- An online distance-learning center in the Mozambique conference offices in Maputo offers classes from Africa University. The center was developed in cooperation with GBHEM and UMC. Curriculum is developed by the Methodist University of São Paulo.
- GBHEM has signed partnership agreements with Yonsei University's School of Theology in Seoul (South Korea) and COGEIME in Brazil for these institutions to serve as regional operating vehicles for the Methodist Global Education Fund for Leadership Development.

The General Board of Higher Education and Ministry

Preparing Adaptive Leaders for a Vital Global Church

The key challenge facing The United Methodist Church is the kind and quality of its leadership. As the leadership development agency of the church, the General Board of Higher Education and Ministry invites, equips, and supports faithful and effective clergy and lay leaders for vital congregations in the church and the world. In a denominational landscape that is changing rapidly and dramatically, GBHEM remains a faithful steward of the resources of the church by working with annual and central conference leaders, including bishops, cabinets, district superintendents, Boards of Ordained Ministry, and college, university, and seminary presidents, deans, and faculty. GBHEM is modeling accountable and transparent leadership by reorganizing and reorienting the Board's staffing configuration and the makeup of our Board of Directors. GBHEM is also strengthening connections among our United Methodist and Methodist institutions across the world through our work with higher education associations and annual conference networks.

Through our 13 United Methodist theological schools, we ensure that clergy are formed in the Wesleyan tradition. Our 97 UM-related schools, colleges, and universities and 520 campus ministries prepare the next generation of leaders from and for the global community and strengthen the diversity of the denomination. Local churches support this work directly through Special Sundays with offerings (United Methodist student loans and scholarships), World Service, and the three education fund apportionments of the church—the Ministerial Education Fund, the Black College Fund, and the Africa University Fund.

Competent, effective, accountable leadership is a fundamental need of every congregation within the connection. GBHEM's mission is preparing a new generation of Christian leaders—lay and clergy—for the work of making disciples of Jesus Christ for the transformation of the world. It is who we are and what we do.

The church must do a better job of reaching young people to assist and support them in identifying and forming their vocations as Christians for leadership in the global church and the world.

GBHEM is leading the way in identifying, nurturing, and preparing young adult leaders. We produce quality resources and provide training events and supporting networks of those committed to developing the next generation of adaptive Christian leaders. From EXPLORATION to Student Forum and the Young Adult Seminarians Network, our leadership and vocational events are instrumental in helping young adults discern how God is calling them to serve in the church and the world. We have multiplied the effect of agency programming and resource development by developing a network of annual conference leaders who are dedicated to nurturing young adult leaders.

To reach these young adults, we are spreading the word about the work we do through social media such as Facebook, YouTube, and Twitter, as well as more traditional methods such as the GBHEM Web site (www.gbhem.org), our mobile Web site, and e-newsletters.

In addition to sponsoring leadership events, we produce quality training resources such as the *Ordained Ministry in The United Methodist Church* DVD and brochure with Spanish, English, and Korean subtitles; books such as *Beyond the Burning Bush: Hearing and Answering God's Call* and *Ordained Ministry in The United Methodist Church* by William B. Lawrence; and revisions of many books related to the ordination process, including *The Christian as Minister* in Spanish and English.

To help young adults identify their gifts for leadership and learn about the many ways they can serve on behalf of The United Methodist Church, GBHEM is collaborating with the General Board of Global Ministries, the General Board of Discipleship, and the General Board of Church and Society to develop and implement a long-term (12-18 months) young adult program that will offer community development, leadership development, vocational discernment, mission involvement, advocacy training, and skills development. This program will engage young adults in different settings where they are able to develop as leaders using the context of a variety of ministry and community settings as well as engaging in a process of vocational discernment and theological education.

While EXPLORATION has long provided a place for young adults to discern God's call to ordained ministry, GBHEM continues to make the event more effective. A network of annual conference recruiters receives the name of any young adult who commits to exploring a call to ordained ministry; a longitudinal study of a group who attended the 2009 event will determine EXPLORATION's effect over a period of years; and all 13 UM seminaries now take part in EXPLORATION. Also, intentional marketing efforts to involve more racial/ethnic students and an increase in the number of scholarships resulted in a 10 percent increase in attendance by racial/ethnic students at EXPLORATION 2009 over the 2006 event—from 15 percent of attendees in 2006 to 26 percent in 2009.

Campus ministry is vital to the development of young adult leaders.

GBHEM is building stronger relationships with annual conference Boards of Higher Education and Campus Ministry so that the work we do and the resources we develop will be more far-reaching. That work includes development of high-quality training events for annual conference staff who work with campus ministries, orientation, and continuing education, and best practices to increase support of campus ministry from conference Boards of Higher Education and Campus Ministry.

Quality training for campus ministers and chaplains has been expanded. Forty-six new campus ministers and chaplains attended a training event in Nashville, and a Webinar and other resources that can be used for training without the expense of an on-site meeting is being developed from that event. A monthly e-newsletter provides updates on fund development, best practices, and other resources developed for campus ministers. Our database of campus ministries has been updated and is accessible through our Web site. It will be integrated into GBHEM's new board-wide database.

Pilot e-learning/distance education program that can replace some training and education events will provide lower-cost opportunities for honing the skills and professionalism of campus ministers, chaplains, and other leaders in the church.

To help expand students' worldview, empathy, and mission consciousness, more opportunities for national and international mission projects are in development, as well as an international network of campus ministers. Student Forum, the denomination's only national leadership event for college students, is being revamped to make it accessible to more students.

GBHEM's work centers around recruitment, enlistment, preparation, formation, and retention of effective leaders—educated and formed in the Wesleyan tradition—who reflect the global community and strengthen the diversity of the denomination.

The expansion of recruitment networks and active partnerships with bishops, schools of theology, annual conference Boards and district Committees of Ordained Ministry, central conferences, ethnic caucuses, endorsing bodies will extend the work we do in recruiting, preparing, and forming ordained clergy and licensed local pastors.

Denominational guidelines, processes, and resources for clergy recruitment, preparation, mentoring, and formation will be developed, as well as standardized tools and instruments for assessing and selecting candidates and for training and resourcing annual conference district committees, mentors, and Boards of Ordained Ministry. Some of these materials will be specifically aimed at clarifying the distinctive ministries and appointments for deacons and elders.

GBHEM has created an online BOM Training Resources Web page that provides instant access to needed materials.

The Online Candidacy Enrollment System, first introduced in 2007 and updated in 2009, will be integrated into GBHEM's new board-wide database. We also plan to respond by 2013 to requests from annual conferences for a data-sharing system that will eliminate duplication and assure consistency and accuracy. We hope that funding levels will support a Spanish version of online candidacy by 2015.

The mission of the Division of Higher Education is preserving and strengthening United Methodist-related higher education and the connection between the church and our schools, colleges, and universities.

GBHEM has long been involved in preserving the historic Wesleyan tradition of making higher education accessible to all persons regardless of race or socioeconomic circumstances and has in the process developed principled leaders for church and society.

We will continue working with UM institutions of higher education to define UM-related higher education in the twenty-first century, especially what it means to

be a UM-related institution and why students should go to UM-related institutions.

GBHEM continues to provide technical support and aggressively works to strengthen our schools, colleges, and universities to respond to the church's leadership development priority.

Efforts to strengthen connections between UM-related and the 775 Methodist-related higher education institutions worldwide will continue through support of higher education associations and annual conference networks such as the National Association of Schools, Colleges, and Universities of The United Methodist Church (NASCUMC); the International Association of Methodist Schools, Colleges, and Universities (IAMSCU); the University Senate; the National Association of Independent Colleges and Universities; the Council of Independent Colleges; and annual conference Higher Education and Campus Ministry work areas.

The Division of Ordained Ministry's work is central to clergy support, effectiveness, and accountability.

GBHEM will provide structural guidelines, training, resources, consultations, and accountability systems to improve clergy effectiveness. This work will be based partly on what was learned in a study of effective clergy. Ongoing mentoring and/or coaching for clergy and district superintendents and reassessing the role and responsibilities of district superintendents will be central to this goal. We will work in partnership with the annual conference Orders of Deacons and Elders and the Fellowship of Local Pastors, cabinets, and associate members.

A denominational instrument for performance evaluation of clergy and guidelines for missional appointments, especially better matching of pastors to congregations, will be developed out of GBHEM research on the work of district superintendents. A just and compassionate process for exiting low-performing clergy from the itineracy must be developed.

Also, an Online Continuing Education Consortium, developed in collaboration with the 13 United Methodist theological schools (and expanding to global Methodist-related programs) offers a gateway for theologically sound, financially affordable, and easily accessible continuing education programs for clergy and laity around the world so they may grow in their theological understanding and leadership skills.

In the twenty-first century, those who meet Christ for the first time will more and more often do so beyond the walls of a local church. That means well-trained clergy involved in specialized ministries and equipped for interfaith work are even more important for the future of the church. GBHEM's United Methodist Endorsing Agency ensures that chaplains and pastoral counselors are ready to carry the mission of The United Methodist Church to battlefields, hospitals, prisons, and other places beyond the reach of local churches.

***THE MINISTERIAL EDUCATION FUND:
Preparing for Effective Ministry***

“What myself and others who are searching to understand what it is that God wants us to do with our lives is to understand that God is always walking with you through that process.”

—The Reverend Glenn “Chebon” Kernell

Each fall, a new generation of students begins seminary in hopes of serving God and neighbor as pastors, deacons, chaplains, and leaders in The United Methodist Church. Many depend upon money from the Ministerial Education Fund (MEF) to make seminary education affordable, both through scholarships and financial aid and by holding down the cost through direct support of the 13 United Methodist seminaries.

Since 1970, when the General Conference established the MEF as a way for the total membership of the church to support the recruitment and education of clergy leaders, more than \$458 million has been raised for this purpose. The fund marked its fortieth anniversary in 2010—four decades in which the support for seminary education for clergy has become even more important as the cost of a seminary education has risen each year.

The fund supports the 13 United Methodist seminaries and theological education for elders and deacons, and local pastor Courses of Study programs; continuing education for clergy; funds for annual conference Boards of Ordained Ministry to use for recruitment and education of clergy; and programs of the Division of Ordained Ministry.

In 2009 and 2010, more than \$35 million has been remitted to the MEF fund. This means the fund is on track for more than \$70 million by the end of the quadrennium.

How is the money spent?

- Each annual conference keeps 25 percent of their own collections. That money provides scholarships

and other resources to support candidates for ministry, continuing education for pastors and recruitment of clergy, as well as funding for the provisional process.

- Seventy-five percent goes to the General Board of Higher Education and Ministry to support the 13 United Methodist seminaries for ministerial education and Course of Study programs.
- The average cost of a seminary education today—tuition only—ranges from \$10,000 to \$17,000 per year. Without the MEF, many United Methodist seminaries would have to increase tuition and fees dramatically. For most seminaries, the MEF represents 12 percent to 20 percent of their annual budgets.
- Each year approximately 1,800 United Methodist students are enrolled in UM seminaries and/or become candidates for licensed or ordained ministry.
- The UM seminaries also use MEF funds to make scholarships available to qualified UM students, in addition to the funds students receive from annual conference MEF dollars.

New Formula Means Dollars Follow UM Students Seeking Ordination

The formula for distributing MEF dollars has been changed to ensure that more money goes to educate UM clergy. The amount of funding for each seminary is tied to how many students are registered in candidacy for ordained ministry and are in related master's degree programs and the number of students who graduate and become ordained.

Local churches, clergy, laity, conference Boards of Ordained Ministry, and seminaries all have a stake in the MEF. Without strong denominational theological schools, there is no way to educate and develop deacons, elders, and local pastors in the Wesleyan tradition. We need those clergy who can preach, teach, and model the gospel in the midst of the complexities of life.

THE BLACK COLLEGE FUND: Supporting Leadership for Life

“I regret not coming to Huston-Tillotson sooner. I wasn't paying attention to where God was trying to send me. People here just want to help you. I will be the first in my family to earn a college degree; my dad only made it to the sixth grade.”

— Margarita Gomez

More than 16,000 students attend the 11 United Methodist-related historically Black colleges and uni-

versities supported by the Black College Fund (BCF), a churchwide apportioned fund. The BCF support of these colleges and universities helps make higher education accessible to all people—despite social and economic constraints they encounter. By enabling UM-related historically Black colleges and universities (HBCUs) to maintain academic quality and financial stability while limiting individual student tuition costs, the BCF is a key component of The United Methodist Church's commitment to quality education for all. The stability provided by the BCF means thousands of students, many of them first-generation college students who might not otherwise be able to go to college, are able to obtain a college education. Many of the students struggle socially and financially to afford the higher education that often unlocks not just a path to a better future for them, but for their entire family.

The 11 institutions supported through this apportionment are some of the most diverse anywhere—with faculties and students from around the world solving some of today's most complex problems through life-changing research. Whether it is treating prostate cancer, researching how to prevent miscarriages, exploring the effects of environmental decisions, finding a cure for AIDS, the programming offered is designed to create a well-rounded, academically accomplished individual who is socially aware, enlightened, and prepared to compete in the marketplace, whether that be down the street or in a remote village in Kenya.

The Black College Fund offers strategic and critical support to create innovative programs, enrich course offerings, maintain affordable tuition, and construct modern facilities to enhance competitiveness.

Having an educated populace is critical to the advancement of society and most specifically, for the church. These schools are a good source of diverse leadership for the church's agencies, boards, annual conferences, and higher education institutions. The 11 undergraduate Black College Fund colleges and universities produce up to 95 percent of the Black graduates from United Methodist-related colleges in their states.

LOANS & SCHOLARSHIPS: Assisting Seminarians and Students During Tough Economic Times

“Without a solid education and the opportunity to pursue higher education, we are without the ability to fight for the good of anything else. And so, supporting United Methodist student funds is vital, particularly if we are going to continue to encourage

young people not only in their studies but also in their faith.”

– Anna Layman Knox, UM undergraduate and seminary scholarship recipient

During the 2009-2012 quadrennium, more than \$22.2 million in financial aid has been awarded to 13,400 students across the country. During the same period, more than 2,400 students received a total of \$7.2 million in loans, and more than \$8.4 million in loan repayments have been received from students. Loan repayments support the work of the office and are loaned out again. No church monies are used in administering the awards, since operating expenses of the office are covered by interest earned on the loan funds.

Loan fund earnings have also endowed three scholarship funds—the **Special Seminary Scholarships Fund**, the **Gift of Hope Fund**, and the **Women of Color Scholarship Fund**.

Lower earnings on funds due to the economic downturn and lower offerings for the Special Sundays, coupled with an increase in applications with the online system, means more than 1,000 students who qualified in 2010 were turned away and 1,300 in 2011.

General scholarship funds will meet the current needs of the church with an emphasis on educating clergy and laity pursuing associated church-related vocations and to increase the average annual award to over \$2,000 per recipient. Preference of awards will be to those attending United Methodist-related institutions and United Methodist seminaries.

GBHEM’s global theological education initiatives foster partnerships with the central conferences, our UM seminaries, and other boards and agencies.

The Central Conference Theological Education Initiative will be established in 2013 in collaboration with the General Board of Global Ministries to improve and strengthen existing indigenous structures for theological education in order to create a sustainable contextual system of education in areas where it now least exists.

In global theological education, through direct partnerships with educators in the central conferences and through the 13 UM seminaries, we will establish a worldwide continuing education consortium offering courses with a variety of topics and instructors. The Methodist E-Academy, a program using technology to provide

Methodist studies to clergy and seminary students in Europe, is one example of how this can be done. Begun as a pilot project in 2008, the E-Academy is a cooperative effort between the theological education programs and seminaries in Europe. The General Board of Higher Education and Ministry provided \$60,000 in start-up funds. The E-Academy had its first full class in fall 2011.

The Division of Ordained Ministry’s SOL Africa Partnership, with the Methodist University of São Paulo (Brazil) and the three episcopal areas in Mozambique and Angola, provides educational opportunities for Portuguese-speaking Methodists. Other planned SOL Africa projects include a visiting faculty exchange, training in Brazil for African theologians and online theological education through sharing of papers, articles, and publishing of books for theological education.

An online distance-learning center in the Mozambique conference offices in Maputo offers classes from Africa University. The center was developed in cooperation with GBHEM and UMCom. Curriculum is developed by the university in São Paulo.

The review and revision of the Course of Study program will aim to make it more contextually relevant and accessible to those who need it. The French Course of Study—a four-year program with original material—is complete and is now being used in Côte d’Ivoire, the Democratic Republic of Congo, Cameroon, Senegal, France, Switzerland, and with Haitian churches in Florida. Eventually, it will be available to French-speaking United Methodists in Tanzania, Burundi, Rwanda, and possibly Algeria. The program is already available in Spanish, and we are working to have more Spanish classes offered online. Adequate funding will allow an expansion of the program in Portuguese-speaking countries as well. The Methodist University in São Paulo is working with GBHEM on that project.

United Methodist studies in History and Doctrine are offered online and GBHEM is in the process of developing UM Polity in an online format, too. About half the basic Course of Study classes are available online or through correspondence.

THE AFRICA THEOLOGICAL EDUCATION INITIATIVE: Recognizing Church Membership Growth and the Need for Trained Clergy

The United Methodist Church is growing faster in Africa than in any other part of the globe. Today, UMC

membership in Africa is nearly 4.2 million, compared to 7.7 million in the United States. While church membership in Africa represents more than 30 percent of United Methodists worldwide, Africa has a critical shortage of trained clergy.

With this tremendous need for theological education throughout Africa, the 2008 General Conference approved a petition tasking three general agencies—the General Board of Higher Education and Ministry, the General Board of Global Ministries, and United Methodist Communications—with funding a \$2 million initiative to improve theological education in Africa and with overseeing its implementation.

The first step in 2009 was at a meeting in Kampala, Uganda, to assess the theological education needs. Each episcopal area in Africa sent a representative. The African College of Bishops and the agencies, after considering the findings of the consultation, agreed that each of the 12 annual conferences would receive \$100,000 (a total of \$1.2 million) for immediate use for theological education. To date, \$638,877 of those funds have been disbursed for scholarships and training for about 700 individuals.

In addition, \$480,000 was allocated to support related needs of episcopal areas in which English, French, and Portuguese are spoken. Each language area was allotted \$160,000. Of that, \$40,000 has been used to further completion of the Francophone Course of Study, which is already in use training pastors in six African countries, two European countries, and the Haitian community in Florida, with plans to expand to four more countries in Africa. Similar efforts are under consideration for English and Portuguese language areas in Africa.

The organizational meeting of the Association of Africa Theological Education Institutions is scheduled for September 2011, and \$100,000 has been allocated for development of that network and planning for the next quadrennium. One proposal is a pilot project for a faculty exchange among theological schools in Africa. Many of the schools don't have enough faculty and have a hard time finding faculty for particular courses. Another \$160,000 has been allocated for religious academies operated by the GBGM.

The agencies are deeply cognizant of the urgency of the challenges facing theological education in Africa and have committed to vigorous and timely implementation of the priorities.

AFRICA UNIVERSITY: Serving God. All the time. Everywhere.

“At Africa University, I learned how to live with different people, serve God, and how to live in society.”

—Angele Kitenge Kabamba, assistant treasurer for the North Katanga Episcopal Area in the Democratic Republic of Congo and a 2009 graduate of the Faculty of Management and Administration.

Africa University, founded in March 1992, is one of the most important mission outreach initiatives of The United Methodist Church. Located in Mutare, Zimbabwe, Africa University has faced significant challenges during the recent economic and political turmoil in Zimbabwe. Despite the turmoil, the university never missed a day of classes and was sometimes the only higher education institution that remained open. Even as Zimbabwe struggled with food shortages, the university served three meals a day—a feat accomplished in part because of AU's farm and dairy.

Nearly 1,100 students from 25 African countries are currently enrolled at Africa University. Students study at six colleges, which offer bachelor's and master's degrees in theology; agriculture and natural resources; education; humanities and social sciences; health sciences; and management and administration. In addition, the Institute of Peace, Leadership, and Governance offers postgraduate and master's programs.

About 4,000 graduates are transforming the continent by taking significant leadership roles across Africa. Thanks to the support of The United Methodist Church through apportionment funding, World Service Special Gifts, and the generosity of many supporters from across the world, Africa University has made great strides in its first two decades. There are 39 buildings on campus including the recently completed student health clinic and the Institute for Peace, Leadership, and Governance—all built with 100 percent of construction cost paid up front and with no outstanding debt. The university has built a permanent endowment of \$49 million, with the proceeds going primarily to pay for student scholarships.

Africa University continues to face many challenges. Colleges and universities in the US could not dream of facing the kind of upheaval and unrest that Africa University has faced in Zimbabwe. But with the help of the General Board of Higher Education and

Ministry, the General Board of Global Ministries, an engaged board of directors, and supporters across the United Methodist connection, Africa University remains a beacon of hope that continues to deliver quality education to future African leaders.

In the coming quadrennium, the university will vigorously pursue new funding sources and further develop its distance-learning network. Already, a distance-learning program has been established in Mozambique. The program will be expanded to other conferences in Africa. Continued support from church apportionment funds will be critical to the continued growth and success of the university.

METHODIST GLOBAL EDUCATION FUND FOR LEADERSHIP DEVELOPMENT: Providing Technical Assistance and Facilitating Partnerships

GBHEM has assisted in global leadership development by providing technical assistance to institutions of higher education primarily in the central conferences. Much of this technical assistance has been and will be through distance-education infrastructure and programs, particularly in Africa.

Through the Methodist Global Education Fund for Leadership Development (MGEFLD), GBHEM continues to support and expand international higher education in the Methodist tradition by developing new partnership arrangements among international as well as domestic institutions for faculty, student, and academic credit exchange.

GBHEM has signed partnership agreements with the Yonsei University School of Theology in Seoul, South Korea, and the General Council of the Methodist Institutions of Education (COGEIME) in Brazil for those institutions to serve as the regional operating vehicles of the MGEFLD. The agreements call for sharing respective areas of expertise, knowledge, experiences, and resources in fulfilling educational tasks. The immediate plans for Yonsei include a mentoring program for seminarians and pastors.

An online distance-learning center housed in the Mozambique conference offices in Maputo offers classes from Africa University. The project was a collaborative effort with GBHEM, UCom, and AU. Curriculum is developed by the Methodist University of São Paulo. Proposed sites for additional distance-learning centers are Democratic Republic of Congo, Liberia, Côte d’Ivoire, and Sierra Leone.

RESPONSE TO 2008 GENERAL CONFERENCE REFERRALS	
Petition Number and Subject	GBHEM Action
<p>Petition 80002. Recognition of Katanga Methodist University (80002-FA-¶811)</p>	<p><u>Fact:</u> No official agency of The United Methodist Church exists to approve institutional affiliation with The United Methodist Church outside of the United States. The University Senate, the official agency of The United Methodist Church, functions within the United States to determine the institutional affiliation with the denomination.</p> <p>United Methodist educational institutions outside of the United States operate under the approvals of their respective governments.</p> <p><u>Action:</u> The Africa University statement was corrected to “Africa University: A United Methodist-Related Institution.”</p> <p>The University Senate is investigating a feasibility to expand its work outside of the United States.</p> <p>The International Association of Methodist-Related Schools, Colleges, and Universities (IAMSCU) adopted at its 2008 Conference “The Institutional Self-Assessment Tool” that was developed by the GBHEM to be used for the IAMSCU member institutions.</p>

The Association of United Methodist Theological Schools

The Association of United Methodist Theological Schools (AUMTS), created in 1933, includes the deans and presidents of our thirteen theological schools in the United States directly related to and supported by The United Methodist Church through the leadership of the General Board of Higher Education and Ministry (GBHEM).

Current members are:

Mary Elizabeth Moore, Dean, Boston University School of Theology
 Jerry D. Campbell, President, Claremont School of Theology
 Kah-Jin Jeffrey Kuan, Dean, The Theological School, Drew University,
 Richard B. Hays, Dean, The Divinity School, Duke University
 Jan Love, Dean, Candler School of Theology, Emory University
 Albert D. Mosley, President-Dean, Gammon Theological Seminary (Interdenominational Theological Center)
 Philip A. Amerson, President, Garrett-Evangelical Theological Seminary
 David G. Trickett, President, Iliff School of Theology
 Jay Rundell, President, Methodist Theological School in Ohio
 William B. Lawrence, Dean, Perkins School of Theology, Southern Methodist University
 Myron F. McCoy, President, Saint Paul School of Theology
 Wendy J. Deichmann, President, United Theological Seminary
 David McAllister-Wilson, President, Wesley Theological Seminary
 Kim Cape, General Secretary, General Board of Higher Education and Ministry
 Gwen Purushotham, Associate General Secretary, Division of Ordained Ministry, GBHEM

The Association's semi-annual meetings provide for the exchange of information and ideas about best practices in clergy education and formation. These theological institutions also work with annual conference Boards of Ordained Ministry and local congregations to nurture and prepare individuals for professional ministry. In the tradition of John Wesley, United Methodist schools of theology take seriously our

responsibility to develop Christian leaders who are deeply imbued with a passion for "knowledge and vital piety." Over the past decade our work has been informed by the document *A Wesleyan Vision for Theological Education and Leadership Formation for the 21st Century*, developed in partnership with the Council of Bishops. (http://www.gbhem.org/atf/cf/%7B0bcef929-bdba-4aa0-968f-d1986a8eef80%7D/PUB_WESLEYAN_VISIONTHEOEDUCATION.PDF)

The thirteen United Methodist theology schools are claimed by the denomination as central to our denominational work and charged in *The Book of Discipline* with the unique calling to prepare clergy and laity for mission in the church. AUMTS leaders take these responsibilities very seriously and are deeply appreciative of the continuing support for theological education through the Ministerial Education Fund (MEF). In 2010 MEF support totaled \$14.5 million. This total dollar amount has remained relatively constant over the decades. As the cost of theological education increases, the percentage of support the seminaries receive from MEF has decreased from 35% in 1992 to the current average level of below 10%.

In addition to general church support, in 2011 the thirteen seminaries awarded more than \$31.5 million in direct financial aid to students through scholarships. Despite this financial commitment, the average student indebtedness for seminary education across the nation remains in excess of \$35,000. Most students enter seminary with loan obligations from their undergraduate education. Seminary leaders are doing all that is possible to manage costs and to keep seminary education affordable and student borrowing as low as possible. We appreciate what local congregations and the general Church currently do to support students. We urge an increased partnership with the seminaries and our future leaders in order to lower this troublesome reality of student indebtedness. In 2010-2011 the thirteen United Methodist seminaries expended well over \$110 million in total to fund the mission of theological education on behalf of The United Methodist Church.

Total enrollment at the thirteen United Methodist theological schools is as follows:

Year	Professional Degrees	Total Enrollment
2007-2008	3070	5610
2008-2009	2808	5158
2009-2010	2859	5213
2010-2011	3907	5219

Our schools are open to students from many Christian traditions. Still, it is significant to note that approximately two-thirds of the students enrolled in our professional degree programs are preparing to serve in The United Methodist Church. United Methodist seminaries are also the acknowledged leaders in the United States in preparing students from diverse racial-ethnic backgrounds. Our faculties, boards, and administrations are also places where we give witness to our commitment to preparing Christian leaders and modeling what it means to be an inclusive church.

Our schools also carry other responsibilities on behalf of the church. All academic evaluations of our schools place the United Methodist seminaries in the top tier of denominational schools for the quality of our faculties, libraries, and research institutions and our commitment to innovation and outreach on behalf of the church. In recent years, working with The Foundation for Evangelism and others, we have seen a significant attention to new church starts and congregational revitalization. Each seminary also carries on a wide range and unique set of programs for continuing education for pastor and laity. Increasingly, our schools offer quality online courses and other distance education options. There are many new certificates and degree programs sensitive to and in coordination with the emerging needs of our congregations, colleges and universities, and chaplaincy efforts.

In March 2011 AUMTS initiated and hosted a Consultation on Global United Methodist Theological Education at Candler School of Theology. More than sixty representatives from four continents attended this first-ever, denomination-wide focus on the future of United Methodist international graduate theological education. Bishops, directors and staff of general agencies, seminary administrators and faculty from around the globe met to learn of the opportunities and challenges across the worldwide connection and to share experiences from existing partnerships. Together, theological leaders of the global church began to explore new opportunities for cooperation and to construct

strategies for the future as we develop “principled Christian leaders for the church and the world.”

Several observations emerged: United Methodism has a continuing commitment to “a learned clergy,” as well as to the education of all people through higher education institutions, as witnessed by our 120 schools, colleges, universities, and theological schools in the US and the United Methodist educational institutions in the central conferences. We currently offer an extraordinary array of resources for study and the formation of spiritual leaders, developing leadership skills, as well as ministry and mission competencies. We are welcoming an increasing number of young and talented persons who are called to ministry and eager to invest their vocations in places of great need and on the margins of the existing traditional structures of our church.

The “AUMTS Recommendations Arising from the Consultation on Global United Methodist Theological Education” is available online at (http://www.gbhem.org/atf/cf/%7B0BCEF929-BDBA-4AA0-968F-D1986A8EEF80%7D/DOM_AUMTSCONSULTATION2011.PDF)

AUMTS urges the General Conference to set aside funding through general Church apportionments designed for graduate theological schools in the central conferences. We also seek the establishment of regional bodies for theological education, like AUMTS in the United States. For many years the schools in Europe have cooperated through the United Methodist Theological Schools in Europe (UMTSE). We are thrilled to report that a gathering of the theological schools in Africa in September 2011 established the new African Association of United Methodist Theological Institutions (AAUMTI).

As part of our recent work, the schools from across the globe did an inventory of existing international partnerships among our graduate theological institutions. More than two hundred such partnerships have been identified, and scores of initiatives involving faculty exchanges, curricular development, sharing library resources and student study abroad are currently in place.

It is our commitment, working with the General Board of Higher Education and Ministry and the General Board of Global Ministries, to convene a gathering of Methodist graduate theological educators from across the world each quadrennium. AUMTS is giving

regular attention to the need for international cooperation. We call on the denomination to give particular attention to the development and support for graduate theological education.

As leaders of the denominational theological schools, designated by *The Book of Discipline* with specific leadership development responsibilities, we acknowledge this a season of enormous transition, opportunity, and potential. We bring to this conversation a rich mix of insights and concerns regarding our unique

charge to provide the education of future transformative leaders for the church of Jesus Christ. On behalf of the kingdom of Jesus Christ and the mission of the church, we remain committed to excellence in the education of both clergy and lay leadership for The United Methodist Church around the world.

Philip A. Amerson
President, AUMTS

Summary Report of the Commission for the Study of Ministry 2009-2012

The 2008 General Conference charged this commission to “report to the 2012 General Conference with legislation addressing the issues before the Commission including the ordering of ministry, the separation of ordination and conference membership, and the streamlining of the process leading toward ordained ministry” (calendar item 183). The context of General Conference is not amenable to the sustained theological discussion and systemic analysis that is needed if The UMC is to revise its leadership systems in response to vast changes in the social, theological, cultural, religious, and economic world in which the Church resides. The Commission sought to consider these challenges, to remain anchored in our theological heritage, and to think creatively about ordering ministry for the twenty-first century.

The Commission proposals are intended to revise processes that identify, credential, and deploy leaders for the church in order to make those processes more streamlined, responsive to changing contexts, and flexible. Our work included theological reflection, careful listening to one another and to the stories that came from our diverse contexts of ministry, and working together to write the report. We were resourced by the staff of the General Board of Higher Education and Ministry. In addition, the Commission was aware that other authorized bodies (The Call to Action Committee and the Clergy Systems Task Force) were also focusing on the preparation and practice of ordained and set-apart leadership. Our study resonates with their calls for more flexibility, less reliance on outdated bureaucracy, and revising of appointment-making systems that leave clergy drained and congregations lifeless. Our Commission makes 9 proposals:

1. Developing a Culture of Call: God’s call to leadership in the Church is a gift of the Holy Spirit, which may be experienced by the individual or discerned by the community of faith. We urge annual conferences to create a **culture of call** where individuals are invited to hear and respond to the unique call from God. We must help faithful young adults see ordained leadership as a viable vocation. Our vision is for a church that identifies and nurtures those who are the most gifted, the most faithful and prophetic, the most effective and fruitful leaders for the twenty-first century. Renewing a cul-

ture of call in The United Methodist Church will mean lifting up ordained ministry as a fulfilling vocation for faithful young adults seeking to serve God in their vocations. Each Board of Ordained Ministry will give strategic leadership to the annual conference, districts, congregations, campus ministries, and camps to renew a culture of call among youth and young adults.

2. A Conference Vocational Discernment Coordinator: We recommend that there be a conference-wide vocational discernment coordinator responsible for making the candidacy process inviting and accessible, strengthening the candidacy mentoring program, and training candidacy mentors. This person will be a member of the annual conference Board of Ordained Ministry, will work closely with the cabinet and the board’s executive committee to assign mentors, and will attend training coordinated by the GBHEM. Additionally, we propose a shift from individual candidacy mentoring to mentoring in groups (whenever possible). Mentors must be thoroughly trained in implementing the processes that lead to licensing and ordination, and gifted in facilitating groups.

3. Orientation to Ministry: We envision a collegial model of ministry with local pastors, deacons, and elders working together to lead The UMC in its mission of making disciples of Jesus Christ for the transformation of the world. Requiring all candidates for licensed or ordained ministry in an annual conference to attend an Orientation to Ministry together will begin to build collegiality and understanding among the varieties of set-apart ministry.

4. Earlier Ordination, Provisional and Full Membership: The Study of Ministry Commission recommends that certified candidates be ordained upon the satisfactory completion of all educational and other requirements, and recommends the elimination of commissioning. Ordination would mark the entrance into provisional membership and a time of formation and testing in preparation for election to full membership. This change will end the practice of authorizing commissioned leaders to preside at the sacraments.

5. Missional Appointment Making: Missional appointments emphasize effectiveness of congregations

and fruitfulness in ministry over security of employment. They may be full-time or less than full-time. In order to create a more nimble system that will facilitate a more missional appointment process, we recommend deleting “Every effective elder in full connection who is in good standing shall be continued under appointment by the bishop” (§ 334.1) while emphasizing our commitment to open itineracy. We recommend modifying the appointment process in the following ways: 1) allow for less than full-time appointment for elders in good standing and 2) allow elders who will not receive appointments to be in the transitional leave status.

6. Transitional Leave: The itineracy system serves the mission of the Church when it is flexible, nimble, and responsive to changes in context. Transitional leave can be a mutually agreed upon status for elders who are not appointed that is temporary, mutually planned, requested 90 days prior, limited to 24 months, and approved by the Board of Ordained Ministry and the Executive Session of the Annual Conference.

7. Responsibilities of Bishops in the Appointive Processes: In spite of a concern for open itineracy, we recognize that the appointive process is complex and

difficult. The admonition is already in place in § 430.1 to make sure that there is not an abuse of any particular group in the appointment process.

8. Sacramental Authority: Since the beginning of The United Methodist Church, sacramental authority has been lodged in the Order of Elders. This is consistent with other denominations and signifies both the presidency of Christ at the sacrament and the connection between the local congregation, the denomination, and the ecumenical community. In the case of extraordinary missional need, and where collaborative ministry among Elders, Deacons, and Local Pastors is restricted, the bishop may grant sacramental authority to Local Pastors and Deacons. See §§ 316.1 and 328 in the 2008 *Book of Discipline* for explanation of “missional need” for local pastors and deacons respectively.

9. Orders of Ministry: The Commission to Study Ministry focused on three primary roles for set-apart ministry in The United Methodist Church: Elders, deacons, and local pastors. Each is called to a common ministry of Word and Service. The elder is also called to ministries of Sacrament and Order. The deacon is also called to ministries of Compassion and Justice. The local pastor is also called to ministries of Witness and Mission.

Report of the 2009-2012 Study of Ministry Commission

Why Another Study of Ministry Commission?

We offer the results of our work together and our listening across a global church to the General Conference for action. We begin with a question that sometimes surfaces: Why should we study the ministry (again)? And why should there be a Study of Ministry Commission?

Our first response is contextual: If our leadership is to be effective, it must be expressed in diverse missional contexts across the world; we must listen to what the Spirit is saying to our churches! If our leadership is to bear fruit, it must take into account the challenges that confront the church and society, among them poverty, disease, and disparities in opportunities. To be relevant, our leadership must take into account patterns of change in daily life (technology, for example) and across the planet (globalization).

Beyond context, our theology is always shaped by our call to mission and Christian experience. Wesley's doctrines of grace and holiness were expressions of his own practical theology in eighteenth-century England. While our doctrinal standards are received tradition, our theological task is ongoing. Thomas Langford used this analogy: "Doctrine is the part of cathedral that is already completed, exploratory theology is creative architectural vision and preliminary drawings for possible new construction" (*Doctrine and Theology in The United Methodist Church*, p. 204).

Why should we study ordained ministry? If we do not study the ministry, our construction of systems and processes related to ordained ministry will resemble a building project that occurs without benefit of an architect or reflective consultation. Many believe that reflective planning about ordained ministry cannot occur within the constraints of the General Conference: the time is too brief, the environment is too politicized, the amount of material is too substantive, and the number of voices who need to be heard is too many in that restricted time and format.

The alternative, and indeed the mandate of the General Conference, is a study of ministry during the

interim between these quadrennial gatherings. The Church attempts to gather a representative group with experience and expertise for the task. And, of course, the work of the commission flows through the appropriate church bodies (Boards of Ordained Ministry, cabinets and bishops, persons called to ordained ministry, and congregational leaders) en route to the legislative process of the General Conference. The 2008 General Conference charged this commission to "report to the 2012 General Conference with legislation addressing the issues before the commission including the ordering of ministry, the separation of ordination and conference membership, and the streamlining of the process leading toward ordained ministry" (calendar item 183).

We offer this report with hope and confidence, and as a record of our discernment of how to revise our leadership structures in order to equip The United Methodist Church in its mission to make disciples of Jesus Christ for the transformation of the world.

Our Core Values as a Commission

The Study of Ministry Commission affirms our Wesleyan heritage as the starting point for our study and recommendations. Theologically, the commission's work is grounded in the historic Wesleyan tradition, yet mindful of the profound changes shaping our churches, communities, society, and the world. The document *A Wesleyan Vision for Theological Education and Leadership Formation for the 21st Century* and reports of previous Study of Ministry Commissions were valuable resources. We particularly build on the theological and ecclesial foundation articulated in the document *Minutes of Several Conversations* presented as the commission report to the 2008 General Conference.

Outdated church systems do not respond to today's multi-religious and multi-ethnic culture. The nature and face of ordained leadership must change, as we live in vastly changed societal contexts from those of the 1960-1970's when most current church structures were created.

Even as we remain faithful to United Methodist biblical and theological heritage, we must respond to changes in society and the world. We intend that our theological groundings reflect a transformative element that

retains core Christian truths and makes them relevant to current and future generations. The commission proposals are intended to revise processes that identify, credential, and deploy leaders for the church in order to make those processes more streamlined, responsive to changing contexts, and flexible. These processes are expressions of theological commitments and must remain faithful to Wesleyan theological heritage.

The Theological Foundations for the Commission's Work

Called by God:

- All ministry is grounded in baptism: All baptized believers are gifted and called for some form of ministry in the name of Christ.
- Ordained ministry is a gift of the Holy Spirit for Christ's holy church.
- The fullness of God's call to ordained ministry is the resonance of the inner call (in the individual) and the outer call (as expressed and authorized by the church).
- The historic offices of deacon and elder lead the community in bringing all its ministries to focus.
- Bishops are called forth from the Order of Elders specifically for leadership in oversight of conferences and the general superintendency of the church.
- Local pastors further the mission of the connection by extending the gospel to areas and people who might not otherwise be afforded the opportunity for a church or a pastor. They incorporate the meaning of Wesley's "extra-ordinary circumstances."
- Through the offices of deacon, elder, bishop, and local pastor, the church has the necessary leadership to meet the challenges of a new age.

Formation by Grace in Community:

- Preventive grace is the grounding for a lifelong spiritual and formational journey in the body of Christ.
- Justifying grace is a reminder to us that salvation is a gift to be claimed and shared with others.
- Sanctifying grace is the continual shaping and pruning in community through accountability, lifelong learning, and spiritual growth.
- Those called to a set-apart ministry move through the stages of candidacy, commissioning (provisional membership), and ordination (full mem-

bership). Together, the church and the candidate seek to discern the presence of John Wesley's three dimensions of the call: Grace, Gifts, and Fruit.

Sent Into the World:

- The mission of The United Methodist Church is to make disciples of Jesus Christ for the transformation of the world. Through baptism all are called to participate in that mission through the vocation of service. Some are set-apart for ordained servant leadership.
- Jesus did not wait for the disciples to come to him, but actively sought them out for service. One of the tasks of the church is to identify, call, and authorize ordained leaders.
- The purpose of set-apart ministry is to lead the church in its ministry for and with the world. The early Methodists experienced the grace of God in the world through works of mercy and justice. Class leaders gathered in communities and preachers were sent into an itinerant ministry. God continues to call people into service, which takes a variety of forms.

A covenantal prayer was formulated by the commission at our first gathering. This prayer guided our work throughout and also reflects our core values.

Listening to Others

Throughout the quadrennium the commission has listened to a variety of constituencies. We have heard about the aging of clergy and the need to recruit young adults as new leaders. We have heard from cabinets and bishops that in some conferences too few full-time appointments are available for elders. We have heard from those entering ministry that candidacy processes are unwieldy, inconsistent, and inhospitable, if not sometimes impossible. We have heard from bishops and general agencies that we must find new leaders for The United Methodist Church who can recognize where God is moving and join in the transformation of the world.

The 2008 General Conference recognized that trying to revise our processes for identifying, credentialing, and deploying leadership for the church in the twenty-first century piecemeal is not wise. In continuing with our earlier architectural metaphor, the last Study of Ministry Commission created and presented preliminary plans at the 2008 General Conference. The 2009-

2012 Study of Ministry Commission was then directed to address the issues of the ordering of ministry, earlier ordination, and streamlining the process toward ordination.

Even with changes occurring within the last two quadrennia, most notably to the candidacy period, the process that leads to licensed and ordained ministry is perceived as being too lengthy and cumbersome. One of the directives for the 2009-2012 Study of Ministry Commission was to streamline the process leading toward ordained ministry. To respond to this perception, it is important to note recent changes that have already shortened the candidacy process.

United Methodist membership requirements for candidacy have been relaxed and expanded:

- Entry is allowed into the candidacy process through a United Methodist campus ministry or other UM-related ministry setting outside the local church (§ 311.1a, 2008 Book of Discipline).
- College students active in a UM campus ministry may join The UMC on the general roll through GBHEM. This provides a quicker way to church membership for college students who are only affiliated with a UM campus ministry (§ 223, 2008 Book of Discipline).

Three years have been eliminated from the minimum timeline requirements from entering candidacy to ordination:

- The minimum UM church membership requirement was decreased from two years to one year (§ 311.1a, 2008 Book of Discipline).
- The minimum time required for certified candidacy was reduced from two years to one year (§ 324.1, 2008 Book of Discipline).
- Candidates are eligible to be commissioned to provisional membership after completing one-half of their educational requirements including the basic graduate theological studies; typically after about two years of seminary rather than after completing their entire education (§ 324.4, 2008 Book of Discipline).
- The minimum provisional membership requirement has been reduced from three years to two years of serving in a full-time appointment following the completion of educational requirements (§§ 330.1 and 335(1), 2008 Book of Discipline).

Requirements prescribing which candidacy materials to use have been eliminated, which allows annual conferences to decide what resources are the most relevant for their circumstances:

- Reading *The Christian as Minister and Ministry Inquiry Process* is no longer required but instead recommended (§ 311, 2008 Book of Discipline).
- The former requirement to study the *Candidacy Guidelines* has been changed to read: “Mentor and candidate will study the resources adopted by the conference Board of Ordained Ministry” (§ 311.1c, 2008 Book of Discipline).
- “In special circumstances, the district committee on ordained ministry may authorize other United Methodist ministry settings to serve in the role of the local church for the purpose of recommending candidacy and specify the persons or bodies that will serve in the roles of pastor, pastor parish relations committee and charge conference” (§ 311.3, 2008 Book of Discipline).
- “The district committee on ordained ministry through the [conference] Board of Ordained Ministry shall seek ways to consider cultural and ethnic/racial realities in meeting these requirements” (§ 311.2.b.2, 2008 Book of Discipline).

In the assessment of ministry candidates, we again refer to the 2008 report. “Leadership is . . . *not* about meeting the needs of existing local churches; we want to build up the work of local churches only because they are the critical support system for something even more important: our service of God’s mission in the world” (Q21.3). The United Methodist Church needs leaders for a variety of tasks in the mission of making disciples of Jesus Christ for the transformation of the world.

The Study of Ministry within the Context of Other Church-Wide Studies

The commission is aware that a number of other authorized bodies are also focusing on the preparation and practice of ordained and set-apart leadership. Two are of particular importance: The Call to Action Committee and the Clergy Systems Task Force.

The Call to Action Report stated that a common factor across 32,000 highly vital congregations was “effective pastoral leadership.” One of the key recommendations for the future of our denomination is to

“dramatically reform the clergy leadership development, deployment, evaluation, and accountability systems.” This reform includes giving attention to pathways into ordained ministry, mentoring in support of faithful ministry, and gracious and humane processes for those who cannot continue in ordained ministry.

Three of the aspirations of Call to Action Committee members resonate with the core values of the Study of Ministry Commission:

- more grace and freedom and fewer rules
- more accountability to the gospel and less conformity to an outdated, bureaucratic system
- more participation with young people and less rhetoric about our good intentions to include and engage younger people

While the Call to Action’s focus on local congregations differs from the Study of Ministry Commission’s larger analysis (including forms of service beyond the local church), there are important points of convergence.

Another significant study within the life of our Church is the Church Systems Task Force’s (CSTF) examination of ministry, with a particular focus on the health and self-care of clergy. The 2008 General Conference established the CSTF to examine itineracy and appointment-making systems and recommend improvements that support clergy health; examine and recommend improvements to supervisory systems; address processes for entering and exiting ordained and licensed ministry; and provide guidelines for sustaining a healthy work/life balance during ministry.

Based on their research, the CSTF has recommended that tenure in appointments become longer and that conferences make greater use of interim assignments in conflicted situations. The report also highlights the need for spiritual direction that can be given by someone other than the district superintendent and that mentoring be made available throughout the life of a clergy person. Finally, the CSTF concurs with the Call to Action about the need to develop a process for graceful exit for clergy who cannot perform the duties of ministry.

Both of these reports make recommendations in areas of ministry related to itineracy and continued appointment, which are also concerns of the Study of Ministry Commission. The Call to Action identifies the “adaptive challenge” of The United Methodist Church

in the following way: “*To redirect the flow of attention, energy, and resources to an intense concentration on fostering and sustaining an increase in the number of vital congregations effective in making disciples of Jesus Christ for the transformation of the world.*” The Church Systems Task Force focuses on the individual clergy person, and on his or her health and well-being. The Call to Action is shaped by the concerns of evangelism and mission, the CSTF by a crisis in clergy health and the human and financial costs in our denomination.

The Study of Ministry is undertaken within a context defined by each of these realities—membership decline and clergy stress and illness—and yet its focus is different: developing a coherent understanding of set-apart ministry, and aligning this understanding with practices and processes appropriate to institutional, missional, and theological perspectives in a church that is Wesleyan in heritage and increasingly global in character. These studies resonate with each other and we trust that this is in fact a sign that the Spirit is speaking to the church in this crucial area.

Recommendations from the 2009-2012 Study of Ministry Commission

Each recommendation developed from a guiding principle, followed by the challenge to be addressed, and a desired vision out of which the recommendation was formed.

1. Developing a Culture of Call

Principle: The future vitality of The United Methodist Church rests not only in making disciples, but also in cultivating leaders. We urge annual conferences to be more intentional about processes that will help persons in the transition from their baptismal identity into called leadership. These processes are not limited to training ordained leaders, but must include the creation of a culture of call where individuals are invited to hear and respond to a unique call from God. We must especially attend to helping faithful young adults see ordained leadership as a viable vocation.

Challenge: The percentage of young adult leaders in the US church is alarmingly low. With the number of retirements predicted in the next 20 years, we will fall seriously short of current clergy needs unless this trend is reversed.¹ While second career clergy have many skills

¹The percentage of elders and deacons younger than 35 is too low to meet current and future needs for ordained leadership.

that benefit the church, a critical part of the body of Christ is missing from ordained leadership when young adults are such a small percentage of deacons and elders. Paul makes this statement clear to the church in Corinth when he likens the interdependency of all the parts of the corporal body to the members of the body of Christ, the church. As United Methodists, we affirm Paul's teaching by recognizing the church's need to be intentionally inclusive of all people and to celebrate the interdependency among all parts of the body. When the body of Christ does not include the full participation of young adults, it is incomplete. The gifts which the different members of the body possess, Paul insists, are for the benefit of the whole and contribute to the flourishing of its mission.

Vision: Our vision is for a church that identifies and nurtures the most gifted, the most faithful and prophetic, the most effective and fruitful leaders for the twenty-first century. Renewing a culture of call in The United Methodist Church will mean lifting up ordained ministry as a fulfilling vocation for faithful young adults seeking to serve God in their vocations. Each annual conference setting is unique and requires strategic recruitment of those who have the most needed leadership skills and gifts.

Recommendation: In order to invite people to consider ordained ministry, each annual conference Board of Ordained Ministry will give strategic leadership to the annual conference, districts, congregations, campus ministries, and camps (and other appropriate ministries) to renew a culture of call among youth and young adults.

Legislative Recommendation: ¶ 635, Study of Ministry Commission

2. A Conference Vocational Discernment Coordinator

Principle: Christian ministry is grounded in baptism, and all the baptized are gifted and called for ministry in Christ's name. God calls diverse people for distinct and varied forms of service as licensed and ordained leaders. Set-apart leadership emerges from the community of the baptized with the guidance of the

Holy Spirit in order to advance the witness and service of the church in the world. In The United Methodist Church, authorization for licensed and ordained ministry is lodged in the local church *and* the annual conference.

God's call to leadership may be recognized and initiated by the individual or by the community. The individual's understanding of call includes hearing that call, discernment, response, and preparation for service. The community's response includes affirming, mentoring, assessment, approval, and authorization for service on behalf of The United Methodist Church. Like the 2005-2008 Study of Ministry Commission, "We believe the vocation of leadership is both individual and communal. That is, the individual, after much disciplined searching and prayer, knows an 'inward call' from God; and that call is fully discerned and affirmed only in *community* with others—the 'outward call' of the church. As the individual discerns the movement of the Spirit, the call is tested, confirmed, and modified by the community. This balance—the conversation of inward and outward call—is essential in the discernment of leadership."²

The individual's decision to explore licensed or ordained ministry is followed by candidacy, which includes vocational discernment, mentoring, and preparation. Discernment and mentoring allows time and space for the Holy Spirit's guidance in reflection and decision-making. It is distinctive from the steps and requirements of preparation for ministry and from the evaluative and supervisory components of one's movement toward licensed or ordained ministry.

Challenge: The candidacy process is sometimes poorly implemented and strong candidates are lost to the church. Too often candidates are delayed at the point of assigning a candidacy mentor, receive a mentor who is not adequately trained, or are delayed in enrolling in the Online Candidacy Application System and become discouraged from pursuing candidacy.

Vision: Those entering candidacy will be assigned a mentor as quickly as possible and will have the opportunity to participate in a group setting with peers and effective mentors as they discern God's call for their

¹The percentage of young elders increased to 5.47 percent in 2010, the highest in over a decade. Clergy aged 35-54 now represent 45 percent of elders, down from 65 percent in 1985. In 2010, for the first time, over half of active elders are age 55-72. Deacons show increasing age trends but still have only 9.56 percent under age 35 (*2010 Clergy Age Trends Report*, Lewis Center for Church Leadership).

²See the 2008 Commission report, Q.30.

lives. Group mentoring will provide preliminary testing of a call and gifts through peer group reflection, learning, and feedback guided by one or more thoroughly trained mentors. Potential church leaders must learn to test their personal discernment in the body of Christ. Particularly gifted mentors may be used more effectively as they work with more candidates in a group setting.

Recommendation: We recommend that there be a conference-wide vocational discernment coordinator responsible for making the candidacy process inviting and accessible, strengthening the candidacy mentoring program, and giving guidance and training to candidacy mentors. This person will be a member of the annual conference Board of Ordained Ministry, will work closely with the cabinet and the Board's executive committee to assign mentors, and will attend training coordinated by the GBHEM. Additionally, we propose a shift from individual candidacy mentoring to mentoring in groups (whenever possible). Mentors must be thoroughly trained to implement the processes that lead to licensing and ordination, and gifted in facilitating groups.

Legislative Recommendations: ¶¶ 349, 635, Study of Ministry Commission

3. *Orientation to Ministry*

Principle: All baptized Christians are called to ministry. Within the body of Christ, some are set-apart for ministries of leadership while "No ministry is subservient to another" (¶ 130).

Challenge: "Without creative use of the diverse gifts of the entire body of Christ, the ministry of the church is less effective" (¶ 303.4). Diverse ministry contexts present a challenge as the church seeks leaders for these new contexts. Some of these leaders were trained in a variety of theological traditions, and there is no assurance that candidates have been acquainted with United Methodist ethos in relation to connectionalism.

Vision: We envision a collegial model of ministry with local pastors, deacons, and elders working together to lead The UMC in its mission of making disciples of Jesus Christ for the transformation of the world. To form the collegium, we envision a common experience where candidates for set-apart ministry reflect on the ethos of The United Methodist Church.

Recommendations: All candidates for licensed or ordained ministry in an annual conference will attend an

Orientation to Ministry together. This common experience will begin to build collegiality and understanding among the varieties of set-apart ministry. Following the Orientation to Ministry experience and certification as a candidate, those seeking ordination will come under the care of the conference Board of Ordained Ministry at least one year before they are ordained. If the candidate is serving an appointment, licenses will be granted until the successful completion of the requirements for ordination or until no appointment is available. Those pursuing ministry as a local pastor will remain under the care of the district Committee on Ordained Ministry.

Legislative Recommendations: NEW ¶ 312, ¶ 314, Study of Ministry Commission

4. *Earlier Ordination, Provisional, and Full Membership*

Principle: Ordination is a gift of God for the church and a public sign and act by which the church affirms God's gifts through the work of those called to ordained ministry. Ordination initiates a holy covenant between God, the church, and the candidate that is not lived as a right, but as a privilege and responsibility that hinges upon the continued honoring of the covenant. Although ordination cannot be merited and the clergy person lives into his or her ordination throughout the span of ministry, it marks the completion of a required level of preparation, including education and examination.

Ordained clergy agree to be sent on behalf of the mission of the Church to lead in making disciples of Jesus Christ for the transformation of the world. The Church enters into a covenant with the ordained for accountability to the mission. "The effectiveness of the Church in mission depends on these covenantal commitments to the ministry of all Christians and the ordained ministry of the Church" (¶ 303.4).

Challenge: The Call to Action Report calls for dramatic reform to clergy leadership development, deployment, and accountability. Additionally, the 2009-2012 Study of Ministry Commission was directed to address the issues of the ordering of ministry, earlier ordination, and streamlining the process toward ordination. We agree with the 2008 Study of Ministry Commission Report that the practice of commissioning has not been substantive, well understood, or accepted by the church. While withholding ordination until provisional members have proven effective in ministry, we expect commissioned ministers to serve as if ordained. Commissioning has caused confusion not only among clergy

and laity, but also among our ecumenical partners. Commissioning is theologically unsound in that it deploys provisional elders to function as ordained elders thus separating practice and theology. (The local church is the primary setting of Word and Table; and sacramental authority resides in the order of the elder. [Missional urgency for ministry in the world has extended sacramental authority to the local pastor and, since 2008, to ordained deacons in missional contexts under the authority of the bishop.] See below under *Sacramental Authority*.)

Vision: In keeping with the charge of the 2008 General Conference, the commission envisions that those seeking ordination will be eligible to be ordained following one year of service as a certified candidate and completion of all education and preparation requirements. At least one year before anticipated ordination certified candidates will declare their intent to pursue ordination. Upon approval of the district Committee on Ordained Ministry, they will come under the care of the Board of Ordained Ministry until a final decision is made about their ordination. Following ordination, a residency program of provisional membership led by the Board of Ordained Ministry will provide continued learning and growth in effectiveness. The elder or deacon in provisional connection will develop his or her ministerial identity and demonstrate signs of effectiveness in ministry. During this time, the elder or deacon is assigned a clergy mentor, participates in clergy covenant groups, is a member and participant in the life of the respective order, receives supervision from the district superintendent, and fulfills continuing education and formation requirements. Participation in the residency program during provisional membership is a condition for appointment and partially fulfills the requirements for full membership.

After a period of at least two years in residency and no more than eight years, the elder or deacon may be elected to full conference membership with its privileges and responsibilities. Elders or deacons in full connection are responsible for all matters of ordination, character, and conference relations of clergy, and are eligible to be elected as delegates to the general, jurisdictional or central conferences. Provisional membership may be discontinued at any time by the elder or deacon, or by the annual conference upon recommendation of the Board of Ordained Ministry, at which time he or she will surrender ordination and provisional membership credentials. The commission believes that this change will clarify the authorization of those appointed to lead

as elders and deacons. With ordination, the church affirms the candidate's call, fitness for ministry, and promise of future usefulness that candidates bring to the Church. During the provisional membership period, deacons and elders will serve as ordained leaders while testing their readiness to become full members of the annual conference.

Recommendation: The Study of Ministry Commission recommends that certified candidates be ordained upon the satisfactory completion of all educational and other requirements, and recommends the elimination of commissioning.

Legislative Recommendations: ¶¶ 141, 306, 309, 311, 315, 324, 325, 326, 327, 329, 330, 331, 332, 333, 334, 335, 336, Study of Ministry Commission

5. *Missional Appointment Making*

Principle: The Church best realizes its mission to make disciples of Jesus Christ for the transformation of the world through fruitful congregations that are transforming both individuals and communities and are served by effective clergy undergirded by a system that is *itinerant, open, flexible, and responsive*. We are mindful that standards of effectiveness and fruitfulness must be measured by God's way of working in the world through an imperfect church and imperfect people. Appointments through the itinerant system should be determined by the missional needs of the communities to be served, giftedness and effectiveness of clergy, fruitfulness of congregations/ministry settings, and supply of clergy related to available appointments. In a *missional appointment* a clergyperson exhibits accountability, character, servant leadership, and effectiveness and the congregation/ministry setting advocates and monitors for the prophetic voice and inclusion of women and ethnic persons in pastoral leadership.

Challenge: Security of appointment, commonly called guaranteed appointment, has become a barrier to fulfilling the church's mission.

- Security of appointment limits the ability of the church to respond to the primacy of missional needs.
- Security of appointment sometimes emphasizes the clergyperson's needs instead of focusing on the church's mission.
- Security of appointment restricts flexibility of appointments.

- Security of appointment is not financially sustainable, as it does not allow for the unequal supply of clergy related to available appointments.

Vision: We envision fruitful congregations served by effective clergy that are transforming individuals and communities, undergirded by a system that is itinerant, open, flexible, and responsive. Consistent with the Gospel mandate (Matthew 28) and our Wesleyan heritage, the witness of the church is enhanced through reclaiming an emphasis on *missional* appointments rather than security of appointments. Missional appointments are determined by missional needs of the community, effectiveness of clergy, fruitfulness of congregations/ministry settings, and faithfulness to open itineracy. They may be full-time or less than full-time. Missional appointments emphasize fruitfulness of congregations and effectiveness of clergy over security of employment. We acknowledge the difficulties associated with this vision such as uncertainty, loss of security, caring for those in employment transitions, concern about episcopal authority, and loss of historic protections. We feel strongly, however, that this vision is critical for the fulfillment of the church's mission.

Recommendations: In order to create a more nimble system that will facilitate a more missional appointment process, we recommend modifying the appointment process in the following ways: 1) allow for less than full-time appointment for elders in good standing and 2) allow elders who will not receive appointments to be in the transitional leave status.

Legislative Recommendations: ¶¶ 321, 334, 337, 338, Study of Ministry Commission

6. Transitional Leave

Principle: The itineracy system serves the mission of the church when it is flexible, nimble, and responsive to changes in context.

Challenge: Elders who are not appointed need to maintain their relationship to the annual conference. Transitional leave provides for that relationship.

Vision: Elders who are not appointed may agree to be placed on transitional leave. It is temporary, mutually planned, requested 90 days prior to the annual conference session, limited to 24 months, and approved by the Board of Ordained Ministry and the Executive Session of the Annual Conference.

Recommendations: In order to create a more nimble system that will facilitate a more missional appointment process, we recommend modifying the appointment process in the following ways: 1) allow for less than full-time appointment for elders in good standing and 2) allow elders who will not receive appointments to be in the transitional leave status.

Legislative Recommendations: ¶ 354, NEW ¶ 355, Study of Ministry Commission

7. Responsibilities of Bishops in the Appointive Processes

Principle: When the appointive process is oriented toward missional objectives, the commission emphasizes that attention must be paid to avoiding sexism, racism, and other injustices as clergy are deployed in the service of the church's mission. As we studied the current disciplinary rubrics we found that those issues are already addressed in ¶ 430.1:

Clergy shall be appointed by the bishop, who is empowered to make and fix all appointments in the episcopal area of which the annual conference is a part. Appointments are to be made with consideration of the gifts and evidence of God's grace of those appointed, to the needs, characteristics, and opportunities of congregations and institutions, and with faithfulness to the commitment to an open itineracy. Open itineracy means appointments are made without regard to race, ethnic origin, gender, color, disability, marital status, or age, except for the provisions of mandatory retirement [emphasis ours]. Annual conferences shall, in their training of staff-parish relations committees, emphasize the open nature of itineracy and prepare congregations to receive the gifts and graces of appointed clergy without regard to race, ethnic origin, gender, color, disability, marital status, or age. The concept of itineracy is important, and sensitive attention should be given in appointing clergy with physical challenges to responsibilities and duties that meet their gifts and graces. Through appointment-making, the connective nature of the United Methodist system is made visible.

Thus, the admonition is already in place to make sure that there is not discrimination on the basis of race, gender, ethnicity, color, disability, marital status, or age in the appointment process.

Challenge: In spite of a concern for open itineracy, the appointive process is complex and difficult.

Vision: We hope for a more nimble system that responds to missional needs.

Recommendations: In addition to leaving the section on open itineracy in ¶ 430.1, we recommend the amendment of ¶ 524 (*Jurisdictional Committee on Episcopacy*) to require an annual meeting, and to include the episcopal responsibilities listed in ¶ 416, which includes the bishops' responsibility of making and fixing of appointments. This will facilitate the committee's ability to review and evaluate the commitment of bishops to open itineracy.

Legislative Recommendation: ¶ 524, Study of Ministry Commission

8. Sacramental Authority

Principle: The sacraments are gifts to the church; symbols representing the presence of God in Christ for the transformation of the world through the grace of God. Since the beginning of The United Methodist Church, sacramental authority has been lodged in the Order of Elders. This is consistent with other denominations and signifies both the presidency of Christ at the sacrament and the connection between the local congregation, the denomination, and the ecumenical community. Sacramental authority is rooted in the whole body of Christ, and in United Methodism is passed on through the episcopal office in ordination.

In the case of extraordinary missional need, and where collaborative ministry among elders, deacons, and local pastors is restricted, the bishop may grant sacramental authority to local pastors and deacons. See ¶ 316.1 and ¶ 328 in the *2008 Book of Discipline* for explanation of "missional need" for local pastors and deacons respectively.

We are seeking to order the sacramental life of the church in ways that are faithful, missional, clear, flexible, and collegial. We should keep before us the need of the world for the presence of God, particularly the new life symbolized by baptism and the sustaining provision of grace offered in Communion.

Challenge: United Methodism's practical theology has altered the understanding that sacramental presidency resides with the elder for the sake of mission and

ministry in some local contexts. As a result The UMC has empowered local pastors and commissioned elders to preside over the sacraments of Holy Communion and baptism in the location where they are appointed. This is a break with ecumenical practices that reserve sacramental authority for the ordained.

Recommendation: Eliminating the practice of commissioning will mean that provisional elders will be ordained as they preside over the sacraments. In addition, annual conferences, under the guidance of resident bishops, should be authorized to make allowance for sacramental practices based on needs within their geographic areas. The commission reiterates that local pastors' presidential authorization is derived through the Order of Elders. Appointment as a local pastor should not automatically include sacramental authority. We expect local pastors to complete the Course of Study and encourage them to continue to move toward satisfying the requirements for ordination as an elder. No disciplinary revisions are recommended.

9. Orders of Ministry

Principle: We affirm the distinctive place of orders of ministry in advancing the mission of the church. Historically the Christian movement has been renewed through the establishment of clergy and lay orders. United Methodism saw such a renewal through the establishment of the Order of Deacons in 1996. Currently, The UMC recognizes two orders:

- Deacons—[The ministry of a deacon] exemplifies and leads the Church in the servanthood every Christian is called to live both in the church and the world. The deacon embodies the interrelationship between worship in the gathered community and service to God in the world. (¶ 305)
- Elders—Persons called to lead through preaching, teaching, administering the sacraments, and ordering the church's life for mission and service following the guidance of the *Discipline* are ordained elders. (¶ 303.2)

God calls persons to set-apart ministry in diverse ways. The Study of Ministry Commission focused on three primary roles for set-apart ministry in The United Methodist Church: elders, deacons, and local pastors. Each is called to a common ministry of Word and Service.

- The elder is also called to ministries of Sacrament and Order.

- The deacon is also called to ministries of Compassion and Justice.
- The local pastor is also called to ministries of Witness and Mission.

While persons within these roles may indeed serve in ways that are outside these callings, the primary identity is captured through these designations. In addition, the elder, deacon, and local pastor embody the biblical images of apostle, *diakonia*, and exhortation.

As persons serve in set-apart ministries, they have specific responsibilities for leading the church to make disciples of Jesus Christ for the transformation of the world.

- The elder connects the church and the denomination, chiefly through Order.
- The deacon connects the church and the world, chiefly through Service.
- The local pastor connects the church and the individual, chiefly through Proclamation.

Our set-apart leaders enter into a shared ministry. These relationships are more collegial than hierarchical, and must be expressed with flexibility for the sake of the church’s mission in the world. The fullness of set-apart ministry in The United Methodist Church includes participation in the Orders of Elders and Deacons and the Fellowship of Local Pastors and Associate Members.

Ministry Roles	Elder	Deacon	Local Pastor
Common Ministry	Word & Service	Word & Service	Word & Service
Distinctive Ministry	Sacrament & Order	Compassion & Justice	Witness & Mission
Biblical Role	Apostolic	<i>Diakonia</i>	Exhortation
Connects Church To	Denomination	World	Individual

Challenge: The commission observes a lack of consistency in how the orders and roles in ministry are understood and supported across the church. Current patterns of recruitment and deployment of deacons and elders may miss the fullness of our mission and opportunities for ministry. For instance, often persons who seek ordination and wish to serve as chaplains (military, hospital, prison, university, etc.), missionaries, theological educators, pastoral counselors, or social justice workers are discouraged from pursuing these callings as members of the Order of Deacons or Order of Elders due to overreliance on old patterns of ministry.

Vision: Our vision is rooted in Joel 2:28 and the sending of apostles in Luke 10. We pray for an institutional openness to fresh winds of the Spirit that will result in the continued renewal of our existing orders and openness to the fullness of their possibilities.

Recommendation: We urge those who recruit, mentor, assess, and credential candidates for licensed and ordained ministry to be open to the opportunities for ministry offered through our Orders of Deacons and Elders, including ministries beyond local settings. We call the Church to listen for what God is doing among

those being called to ministry and to be expectant for what the Spirit may yet do among us.

Legislative Recommendations: ¶¶ 301, 303, 326, 329, Study of Ministry Commission

Future of the Study of Ministry

The 2009-2012 Study of Ministry Commission recommends that a “Strategic Focus Team on Ministry Issues” be formed for the 2013-2016 quadrennium. We recommend that this team be a small, nimble, and flexible group that will interface with key constituents of the General Church (Council of Bishops, Connectional Table, Boards of Ordained Ministry, Association of United Methodist Theological Schools, The Committee on Faith and Order, etc.) in order to provide a comprehensive and interactive look at ministry issues. The group will be empowered to enlist the church’s theologians, administrators, and practitioners to engage in focused research and recommendations on future ministry issues for The UMC. We see the team acting as a catalyst to engage the whole church and provoke deep conversations on the nature and purpose of ministry.

We recommend a Team of 12-15 people with broad representation (ethnicity, age, geographic area, deacons, elders, local pastors, laity, expertise, etc.) and specific skill sets related to ministry (BOM, Cabinet, seminary, agency, and local church). At least one-third (but no more than one-half) of the new team will be members from the 2009-2012 Study of Ministry Commission. We especially advocate the representation and addition of younger clergy as team members.

The scope of the work will be to provide future research and recommendations on any ministry issue lacking clarity from the 2012 General Conference. Secondly, the work of the Focus Team will be constructive and futuristic, examining the following issues that continue to need work:

- The nature and grounding of the elder
- The nature and grounding of the variety of lay ministries
- The Course of Study and education for local pastors
- The status of associate membership
- The education of clergy in terms of seminary reform, relevant curriculum, global theological education, funding, and debt of seminary graduates

- The present accountability structure of United Methodist theological schools including the University Senate and the Commission on Theological Education

The selection of the new Focus Team will reside with the Executive Committee of the Council of Bishops in consultation with the leadership of the past Study of Ministry Commission.

Based on our experience together, the 2009-2012 Study of Ministry Commission would urge that this strategic focus initiative be confessional, relational, and transparent. We would urge that this team be seen as a way to build bridges and linkages among the multiple parties concerned about strengthening leadership resources. We understand that amplified patterns of anxiety are at play in our denominational life. These patterns often result in a failure to sufficiently trust God as the source of our life and work (see Ephesians 2:8-10). The 2009-2012 Commission benefited greatly from the writing of a covenant prayer that was prayed at each session. It reminded us that this work was not ours alone and that we were bound together in love. The Team would therefore encourage such a covenantal focus for the future.

RESPONSE TO 2008 GENERAL CONFERENCE REFERRALS	
Petition Number and Subject	Proposed Action
Petition 80186. Associate Elders (80186-MH-¶ 321) Amend ¶¶ 321 & 322 to change the name of Associate Members to Associate Elders	The Commission on Ministry does not recommend this.
Petition 80016. Associate Membership (80016-MH-¶ 321) Amend ¶ 321 to ordain Associate Members	The Commission on Ministry does not recommend this.
Petition 80204. Certified Lay Minister (80204-MH-¶ 272) Amend ¶ 272 to require Certified Lay Ministers to relate to the Board of Laity rather than the District Committee on Ordained Ministry.	The Commission on Ministry does not recommend this.
Petition 80006. Create a Class of Clergy Called Commissioned Local Pastor (80006-MH-¶ 300) Add a new ¶ 321 to commission local pastors.	The Commission on Ministry does not recommend this.
Petition 80138. Credentialing (80138-MH-¶ 309.3) Amend ¶ 309.3 Requiring that a new certificate be given to those changing orders to reflect their previous order and the one to which they are entering.	The Commission on Ministry does not recommend this.
Petition 80185. No Annual Review (80185-MH-¶ 319.4) Amend ¶ 319.4 Recommending no annual review for local pastors who have completed the Course of Study.	The Commission on Ministry does not recommend this.
Petition 80157. Ordination (80157-MH-¶ 300) Amend all paragraphs of the <i>Book of Discipline</i> that deal with or are affected by commissioning of candidates for ordained ministry in order to discontinue that practice and place ordination in the process where commissioning now stands.	The Commission on Ministry is recommending this in their report.
Petition 80187. Probationary Membership for Local Pastors (80187-MH-¶ 324.6d) Amend ¶ 324.6d Recommendation that local pastors who are in the Advanced Course of Study begin their probationary membership when they begin the Advanced Course of Study.	The Commission on Ministry is not recommending this.

Proposed Amendments to the *Book of Discipline*

¶32.

Petition Number: 20471-MH-¶32-C-G; Reedy, Judith - Frisco, TX, USA for North Texas Annual Conference.

Retired Local Pastor Status

Amend ¶32 so it reads:

...The clergy membership shall consist of deacons and elders in full connection, provisional members, associate members, retired local pastors (under the provisions of 320.5) and local pastors under appointment. ...

Restore ¶320.6 as adopted by the 2008 General Conference and included in *The Book of Discipline 2008*:

6. Status of Retired Local Pastors-A local pastor who retires or is no longer approved for appointment by the annual conference as required in ¶ 318 prior to completing the Course of Study and is not appointed in accordance with ¶ 320.5 shall be considered a layperson for all purposes of this Discipline. A local pastor who retires after having completed the Course of Study or is no longer approved for appointment by the annual conference as required in ¶ 318 and is not appointed in accordance with ¶ 320.5 may elect, by notification to the bishop and the Board of Ordained Ministry, to be recognized either as a layperson, or as a “retired local pastor.” A retired local pastor shall have the right to attend annual conference with voice and such voting privileges as are accorded active local pastors. Retired local pastors shall be counted as clergy for equalization purposes. Nothing in this section shall be construed to change in any way a local pastor’s pension status or rights.

Amend ¶320.5 so it reads:

... Retired local pastors may attend annual conference sessions with voice but not vote and such voting privileges as accorded to active local pastors.

Rationale:

The 2008 General Conference extended voting rights to retired local pastors through inclusion of ¶320.6. However, Judicial Council Decision 1101 declares that ¶320.6 is void because it conflicts with Article I of Section VI (¶32) of the Constitution. These petitions allow the 2008 General Conference’s intent to be realized.

¶141.

Petition Number: 20277-MH-¶141-G; Gwinn, Al - Garner, NC, USA for Study of Ministry Commission.

Study of Ministry

Amend by Deletion

¶141. Definition of Clergy—Clergy in The United Methodist Church are individuals who serve as ~~commissioned ministers,~~ deacons, elders, and local pastors under appointment of a bishop (full- and part-time), who hold membership in an annual conference, and who are ~~commissioned,~~ ordained, or licensed.

Rationale:

Deletes language referring to commissioned ministers to be in compliance with Study of Ministry recommendation #4 to eliminate commissioning as a practice.

¶271.

Petition Number: 20498-MH-¶271-G; Erbele, W. Terence - Ketchikan, AK, USA for Alaska Annual Conference.

Certified Lay Pastor

Amend ¶¶247, 271, 419, 421, 667, and 1117 as follows:

¶247.11. The charge conference shall inquire annually into the gifts, labors, and usefulness of the lay speakers and certified lay ~~ministers~~ pastors related to the charge and recommend to the district and/or conference committee on lay speaking those persons who have met the standards set forth for a local church lay speaker and/or for certified lay speaker and certified lay ~~minister~~ pastor (¶¶ 266-269).

¶ 271. Certified Lay Pastor ~~Minister~~—In order to enhance the quality of ministry to small membership churches, expand team ministry in churches and in deference to an expression of gifts and evidence of God’s grace associated with the lay ministry of early Methodism, the certified lay minister is to be recognized and utilized.

1. The certified lay pastor ~~minister~~ shall preach the Word, provide a care ministry to the congregation, assist in program leadership, and be a witness in the community for the growth, missional and connectional thrust of

The United Methodist Church as part of a ministry team with the supervision and support of a clergy person....

3. The certified lay pastor ~~minister~~ is to apply in writing for recertification biannually to the District Committee on Ordained Ministry upon:

a) Ministry review by church council or charge conference from the congregation of which he/she is a member.

b) Satisfactory completion of an approved continuing education event, and

c) Recommendation of the district superintendent.

4. The certified lay pastor ~~minister~~ under assignment is to appear bi-annually before the District Committee on Ordained Ministry for recertification after:

a) Ministry review by church council or charge conference where assigned,

b) Satisfactory completion of an approved continuing education event, and

c) Recommendation of the district superintendent.

5. Transfer of Certification by Certified Lay Pastors ~~Ministers~~

A certified lay pastor ~~minister~~ who moves may transfer certification to the new district upon receipt of a letter from the previous district's Committee on Ordained Ministry confirming current certification.

6. The certified lay pastor ~~minister~~ is a layperson and as such is not eligible for support by equitable compensation funds or pension that are provided for clergy members. The local congregation is encouraged to provide appropriate compensation.

¶419(h) by assigning persons such as certified lay pastors ~~ministers~~ to churches who do not have appointed clergy;

¶421.5.a) To make specific provision for the support and supervision of certified lay pastors ~~ministers~~ or other laity assigned within the district.

¶667.3. The responsibilities of a district committee on Lay Speaking Ministries are to provide basic training for local church lay speakers and advanced courses for certified lay speakers as recommended by the General Board of Discipleship, or as approved by the conference committee on Lay Speaking Ministries; to decide who will be recognized as certified lay speakers; to help match lay speakers and certified lay pastors ~~ministers~~ with service opportunities; and to support and affirm lay speakers and certified lay pastors ~~ministers~~ as they serve.

¶1117.6. Provide support to conference and district directors of Lay Speaking Ministries, to conference and district committees on Lay Speaking Ministries, and to the Association of Conference Directors of Lay

Speaking Ministries. In consultation with the conference directors, set standards for local church, certified lay speakers, and certified lay pastors ~~ministers~~ and provide teaching resources for use by annual conference and district committees.

Rationale:

All baptized Christians are certified ministers by virtue of having a certificate of baptism. The name Certified Lay Minister, when the intent is to certify a laic for the practice of pastoral ministry, needlessly confuses this foundational theology of ministry.

¶271.

Petition Number: 20691-MH-¶271-G; Love, Julie - Crestwood, KY, USA for Kentucky Annual Conference.

Certified Lay Minister

Amend ¶ 271

¶ 271. Certified Lay Minister.

In order to enhance the quality of ministry to small membership churches, expand team ministry in churches and in deference to an expression of gifts and evidence of God's grace associated with the lay ministry of early Methodism, the certified lay minister is to be recognized and utilized.

1. The certified lay minister shall preach the Word, provide a care ministry to the congregation, assist in program leadership, and be a witness in the community for the growth, missional and connectional thrust of The United Methodist Church as part of a ministry team with the supervision and support of a clergy person.

2. A certified lay speaker or a person with equivalent training as defined by his/her district or conference may be certified as a lay minister by the District ~~Committee on Ordained Ministry~~ Board of Laity or its equivalent after he/she has:

a) Been recommended by the pastor of the local church where he/she holds membership and by vote of the Church Council or Charge Conference.

b) Completed courses relevant to his/her assignment including preaching and exegesis, the care of the congregation, and other courses as recommended by the General Board of Discipleship and General Board of Higher Education and Ministry in consultation with leaders in the annual conference, and other appropriate Agencies and organizations.

c) Demonstrated appreciation of the history, polity, doctrine, worship and liturgy of The United Methodist Church through service in his/her local church.

d) Been recommended by the District Superintendent after completion of appropriate screening.

e) Made application in writing to the District ~~Committee on Ordained Ministry~~ Board of Laity or its equivalent.

f) Appeared before the District ~~Committee on Ordained Ministry~~ Board of Laity or its equivalent for review and approval.

3. The certified lay minister is to apply in writing for recertification bi-annually to the District ~~Committee on Ordained Ministry~~ Board of Laity or its equivalent upon:

a) Ministry Review by Church Council or Charge Conference from the congregation of which he/she is a member.

b) Satisfactory completion of an approved Continuing Education event, and

c) Recommendation of the District Superintendent.

4. The certified lay minister under assignment is to appear bi-annually before the District ~~Committee on Ordained Ministry~~ Board of Laity or its equivalent for recertification after:

a) Ministry Review by Church Council or Charge Conference where assigned,

b) Satisfactory completion of an approved Continuing Education event, and

c) Recommendation of the District Superintendent.

5. Transfer of Certification by Certified Lay Ministers

A certified lay minister who moves may transfer certification to the new district upon receipt of a letter from the previous district's ~~Committee on Ordained Ministry~~ Board of Laity or its equivalent confirming current certification.

6. The certified lay minister is a lay person and as such is not eligible for support by equitable compensation funds or pension which are provided for clergy members. The local congregation is encouraged to provide appropriate compensation.

Rationale:

This change will allow continued affirmation of lay ministry while not confusing the certified lay minister with local pastor. As a lay ministry, supervision should come under something other than a group which is charged with the credentialing process for clergy status.

¶271.

Petition Number: 20708-MH-¶271-G; Groom, Rod - Fort Pierce, FL, USA.

Discontinue Certified Lay Minister

Delete ¶ 271

Rationale:

The Certified Lay Minister provision in the *Discipline* is relatively new, but has caused confusion among laity and clergy alike. As a form of lay ministry, it is closely related to Lay Speaking, but does not come under the requirements of ¶ 266 - ¶ 269. While it shares some...

¶300.

Petition Number: 20173-MH-¶300; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Complaint Process Revision: Administrative Location

Insert new paragraph after current ¶ 359 Honorable Location

Administrative Location - 1. When an associate or full member clergy person's effectiveness is in question, the bishop shall complete the following procedure:

a) Identify the concerns. These can include an associate or full member clergy person s failed professional responsibilities or, vocational ineffectiveness.

b) Hold supervisory conversations with the associate or full member clergy person that identifies the concerns, and designs collaboratively with the associate or full member clergy person, a corrective plan of action.

c) Upon evaluation, determine that the plan of action has not been carried out or produced fruit that gives a realistic expectation of future effectiveness. (§334.3).

2. If the process defined above (§1) has been completed and has failed to produce sufficient improvement, the bishop and the district superintendents may request that an associate or full member be placed on administrative location without the consent of the clergy member. They shall provide to the clergy member and the Board of Ordained Ministry, in writing, specific reasons for the request. The conference relations committee of the Board of Ordained Ministry shall conduct a fair process hearing as set forth in ¶ 362.2 in any administrative location procedure. The committee shall report the result of the hearing to the full Board of Ordained Ministry for its action. Any recommendation to administrative location shall be presented from the Board of

Ordained at the next following meeting of the clergy session for final action. Between sessions of the annual conference, an associate or full member may be placed on administrative location by the Board of Ordained Ministry. This interim action shall be subject to the approval of the clergy session of members in full connection with the annual conference at its next session.

3. Administratively located clergy shall not continue to hold membership in the annual conference, and they shall surrender their certification of conference membership for deposit with the conference secretary. After consultation and with the written consent of the pastor in charge, and with the approval of the district superintendent and the staff-parish relations committee of a local church, clergy placed on administrative location shall designate a charge conference within the bounds of the annual conference which placed them on administrative location. Ministerial service shall be limited to that charge and shall be provided only with the written consent of the pastor in charge and the district superintendent and with the approval of the bishop and pastor/staff parish relations committee. An annual report shall be made to the charge conference which includes all marriages performed, baptisms administered, and funerals conducted. A copy of the report shall be forwarded to the registrar of the Board of Ordained Ministry in order for location to be continued. They shall be held amenable by the annual conference within which the charge conference membership is held for their conduct and the continuation of their ordination rights. Failure to submit the report to the Board of Ordained Ministry for two consecutive years may result in termination of orders upon recommendation of the Board of Ordained Ministry and vote of the clergy session.

4. Ordained ministers on administrative location may request the annual conference to grant them the status of administrative location-retired. Requests for retired status shall be stated in writing to the bishop, cabinet, and registrar of the Board of Ordained Ministry at least ninety days prior to the annual conference session. Those granted administrative location-retired status shall be accountable to the charge conference in which they hold membership for all ministerial services performed. Ministerial service shall be limited to that charge and shall be provided only with the written consent of the pastor in charge and the district superintendent and with the approval of the bishop and pastor/staff parish relations committee. If such services have been performed, they shall report to that charge conference and exercise their ministry under the supervision of the

pastor in charge therein as outlined in ¶ 363(4). They shall continue to be held amenable for their conduct, through accountability to their charge conference, to the annual conference in which charge conference membership is held.

Rationale:

Clarifies the process that leads to status of Administrative Location. Separates administrative location out from the disposition of administrative complaints paragraph. Provides clarity about the rights and responsibilities of those on administrative location. (6 of 32 petitions in judicial complaint process revision)

¶300.

Petition Number: 20283-MH-¶300-G; Gwinn, Al - Garner, NC, USA for Study of Ministry Commission.

Study of Ministry

Insert new ¶ after the current ¶311 and renumber subsequent ¶¶

Orientation to Ministry – An orientation to ministry is required for all candidates for licensed and ordained ministry. Attendance at the orientation and becoming a certified candidate may be sequential or concurrent. This common ministry preparation experience is for the purpose of building collegiality and understanding among the varieties of set-apart ministry (deacons, elders, local pastors).

1. The orientation shall be held in each annual conference and is the responsibility of the conference board of ordained ministry.

2. Collegiality in ministry and commonalities and distinctions among the categories of ministry (deacon, elder, local pastor) will be emphasized to facilitate understanding and appreciation of the gifts contributed through team ministry, and the practice of set-apart ministry within the UM connection will be articulated.

3. Guidelines will be made available from the General Board of Higher Education and Ministry, Division of Ordained Ministry.

Rationale:

This new paragraph adds a common orientation to ministry to build collegiality and understanding. It is required for all candidates for licensed and ordained ministry and it complies with Study of Ministry recommendation #3, Orientation to Ministry.

¶300.

Petition Number: 20286-MH-¶300-G; Gwinn, Al - Garner, NC, USA for Study of Ministry Commission.

Study of Ministry

Amend section title before ¶ 324 by addition
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Section VI. Ordination and Provisional Membership

Rationale:

This addition adds to the title description to comply with Study of Ministry recommendation #4, Earlier Ordination, Provisional, and Full Membership.

¶300.

Petition Number: 20291-MH-¶300-G; Gwinn, Al - Garner, NC, USA for Study of Ministry Commission.

Study of Ministry

Amend title before ¶ 328 by deletion

Section VII. The Ordained Deacon ~~in Full Connection~~

Rationale:

This deletes “in full connection” from the title to include both provisional and in full connection to be in compliance with Study of Ministry recommendations # 4, Earlier Ordination, Provisional, and Full Membership, and #9, Orders of Ministry.

¶300.

Petition Number: 20295-MH-¶300-G; Gwinn, Al - Garner, NC, USA for Study of Ministry Commission.

Study of Ministry

Insert New Paragraph after current ¶331. Renumber subsequent paragraphs.

Voting Rights and Responsibilities for Deacons in Full Connection - The deacon in full connection shall have the rights of voice and vote in the annual conference where membership is held; shall be eligible to serve as clergy on boards, commissions, or committees of the annual conference and hold office on the same; and shall be eligible for election as a clergy delegate to the General, central, or jurisdictional conference. The

deacon in full connection shall attend all the sessions of the annual conference and share with elders in full connection responsibility for all matters of ordination, character, and conference relations of clergy (¶ 334.1).

Rationale:

This new paragraph makes distinctive the voting rights and responsibilities of ordained deacons in full connection as different from ordained deacons in provisional membership. It is not new but is being moved from ¶329.2. It is in compliance with Study of Ministry recommendation #4, Earlier Ordination, Provisional, and Full Membership.

¶300.

Petition Number: 20296-MH-¶300-G; Gwinn, Al - Garner, NC, USA for Study of Ministry Commission.

Study of Ministry

Amend title before current ¶ 332 by deletion

Section VIII. The Ordained Elder ~~in Full Connection~~

Rationale:

This deletes “in full connection” from the title to include both provisional and in full connection to be in compliance with Study of Ministry recommendation # 4, Earlier Ordination, Provisional, and Full Membership.

¶300.

Petition Number: 20301-MH-¶300-G; Gwinn, Al - Garner, NC, USA for Study of Ministry Commission.

Study of Ministry

Insert New ¶ after current ¶335. Renumber subsequent paragraphs.

Voting Rights and Responsibilities of Elders in Full Connection - 1. Elders in full connection shall have the right to vote on all matters in the annual conference except in the election of lay delegates to the general and jurisdictional or central conferences (¶ 602.1a) and shall share with deacons in full connection responsibility for all matters of ordination, character, and conference relations of clergy. This responsibility shall not be limited by the recommendation or lack of recommendation by the Board of Ordained Ministry, notwithstanding provisions which grant to the Board of Ordained Ministry the

right of recommendation.13 They shall be eligible to hold office in the annual conference and to be elected delegates to the general and jurisdictional or central conferences under the provision of the Constitution (§ 35, Article IV).

Rationale:

This new paragraph makes distinctive the voting rights and responsibilities of ordained elders in full connection as different from ordained elders in provisional membership. It is moved from present § 334. It is in compliance with Study of Ministry recommendation #4, Earlier Ordination, Provisional, and Full Membership.

¶300.

Petition Number: 20308-MH-¶300-G; Gwinn, Al - Garner, NC, USA for Study of Ministry Commission.

Study of Ministry

Insert New Paragraph After current Paragraph 353 and renumber subsequent paragraphs –

Transitional Leave – 1. In order for the church to be missional in its focus, and flexible in appointment making, associate, provisional, and members in full connection may move into the status of transitional leave for up to 24 months during a period of time that they are between appointments. A request to the Board of Ordained Ministry for transitional leave may come from a clergy person or a bishop and cabinet whenever it is clear that appointive service will be interrupted. The request must come at least 90 days prior to the annual conference session. Transitional leave requests require the approval of the bishop and cabinet and the annual conference board of ordained ministry and shall include a plan for future service to the church, appointive or otherwise.

A transitional leave of absence may be granted for the following reasons:

(1) An associate member, provisional or full connection elder is not appointed.

(2) A provisional or full member deacon needs to seek and secure an appointable primary position—compensated or nonsalaried.

(3) A provisional member, associate member, or full member elder needs to transition from an extension ministry to another appointment.

2. Between sessions of the annual conference, transitional leave of absence may be granted or terminated for a deacon, with the approval of the bishop and district

superintendents, by the executive committee of the Board of Ordained Ministry. 40 This interim action shall be subject to the approval of the clergy session of members in full connection with the annual conference at its next session.

3. Should there be active complaints or charges, a request for transitional leave of absence shall not be permitted until those complaints or charges have been resolved. At the resolution of completion of an administrative or judicial complaint process, a clergy respondent may be placed on transitional leave if the process has taken at least 90 days following initial notification of the complaint to the respondent.

4. Clergy on transitional leave of absence shall have no claim on the conference funds. Notwithstanding the foregoing, where the conference has made certain elections under applicable benefit plans that require continued participation by clergy on voluntary leaves of absence, the clergy shall continue to participate in such plans. They may participate in the conference health program through their own contributions, if applicable.

5. Clergypersons on transitional leave shall be eligible for membership on annual conference committees, commissions, or boards. They may vote for other clergy delegates to general or jurisdictional conferences and may be elected to serve as delegates themselves.

6. After consultation and with the written consent of the pastor in charge, and with the approval of the district superintendent and the staff-parish relations committee of a local church, clergy members shall designate a charge conference within the bounds of the annual conference to which they shall relate and submit an annual report. They shall report all marriages performed, baptisms administered, funerals conducted and other ministerial activities to the charge conference, pastor in charge, and Board of Ordained Ministry. The exercise of this ministry shall be limited to the charge conference to which they relate and with the written permission of the pastor in charge unless special permission is granted by the bishop of the conference where membership is held. With the permission of the bishop of the conference where membership is held, under the supervision of the district superintendent, the clergy member may preach, teach, perform marriages, and, if holding sacramental privileges, administer the sacraments outside of the charge where membership is held.

7. Those on transitional leave of absence shall be held amenable to the annual conference for their conduct and the performance of their ministry. In case of failure to report to the Board of Ordained Ministry, the complaint procedures may be invoked (§ 361).

8. Clergy members on transitional leave of absence may, with the permission of the bishop and with the approval of the United Methodist Endorsing Agency, continue to hold an existing reserve commission as an armed forces chaplain, but may not voluntarily serve on extended active duty.

Rationale:

This moves the language describing Transitional Leave of Absence to its own paragraph and expands the definition, conditions, and process to comply with Study of Ministry recommendation #6, Transitional Leave.

¶301.

Petition Number: 20278-MH-¶301.2-G; Gwinn, Al - Garner, NC, USA for Study of Ministry Commission.

Study of Ministry

Amend

¶ 301.2. Within the church community, there are persons whose gifts, evidence of God's grace, and promise of future usefulness are affirmed by the community, and who respond to God's call by offering themselves in leadership as ~~ordained ministers—set-apart ministers,~~ ordained and licensed (¶302).

Rationale:

This language is changed to be more representative to set-apart ministers, including both ordained and licensed, as defined in the Study of Ministry recommendation #9, Orders of Ministry.

¶303.

Petition Number: 20279-MH-¶303.2-G; Gwinn, Al - Garner, NC, USA for Study of Ministry Commission.

Study of Ministry

Amend by addition

¶ 303.2. Ordination is fulfilled in leadership of the people of God through ministries of Service, Word, Sacrament, ~~and~~ Order, Compassion and Justice. The Church's ministry of service is a primary representation of God's love. Those who respond to God's call to lead in service, word, compassion and justice, and ~~to~~ equip others for this ministry through teaching, proclamation, and worship and who assist elders in the administration of the sacraments are ordained as deacons....

The words "compassion and justice" should be added to the description of deacons wherever it appears in the *Book of Discipline*.

Rationale:

The additional language adds more definitive descriptions to the Order of Deacons and Order of Elders as described in the Study of Ministry recommendation #9, Orders of Ministry.

¶304.

Petition Number: 20410-MH-¶304.2; Ward, Hope Morgan - Jackson, MS, USA for Church Systems Task Force.

Clergy Vacation/Days Off

Amend ¶ 304.2 and ¶ 311.2.d) of *The Book of Discipline* by adding the following sentence to the end of each:

It is further expected that each clergy shall order his or her life so as to include regular vacations and days off as part of the cycle of work and rest, both as a means of grace and an example to the church.

Rationale:

This statement codifies a wide practice of regular time off and away from work for clergy in order to be restored and recreated.

¶306.

Petition Number: 20280-MH-¶306-G; Gwinn, Al - Garner, NC, USA for Study of Ministry Commission.

Study of Ministry

Amend

¶ 306. Order of Deacons and Order of Elders— There shall be in each annual conference an Order of Deacons and an Order of Elders. All persons ordained as clergy in The United Methodist Church upon election to ~~full-provisional~~ membership in the annual conference shall be members of and participate in an order appropriate to their election....

Rationale:

This changes entry to membership in the orders of ministry from full membership to provisional membership to comply with Study of Ministry recommendation #4, Earlier Ordination, Provisional, and Full Membership.

¶309.

Petition Number: 20281-MH-¶309-G; Gwinn, Al - Garner, NC, USA for Study of Ministry Commission.

Study of Ministry

Amend

¶ 309. Membership in an Order—1. Persons shall become members of the Order of Deacons or Order of Elders following their election to ~~full-provisional~~ membership in the annual conference. Acceptance of the status of ~~full-provisional~~ membership will constitute a commitment to regular participation in the life of the order.

Rationale:

This changes entry to membership in the orders of ministry from full membership to provisional membership to comply with Study of Ministry recommendation #4, Earlier Ordination, Provisional, and Full Membership.

¶309.

Petition Number: 20077-MH-¶309.2-G; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Transition from One Order to Another

Amend ¶ 309.2 as follows:

2.c) articulated to the Board of Ordained Ministry their call to the ministry of the deacon or the elder, ...

e) completed at least two years, and no more than eight years, under appointment while licensed for the ministry of the order to which they are transitioning.

Rationale:

To clarify the role of the Board of Ordained Ministry in determining an ordained clergy's transition from one Order to the other, and to make the number of years for the transition period consistent with the provisional membership period.

¶310.

Petition Number: 20106-MH-¶310-G; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Candidacy Process

Delete current ¶ 310 and combine it with current ¶ 311 as follows:

~~¶ 310. Entrance Procedures into Licensed and Ordained Ministry—The licensed or ordained ministry is recognized by The United Methodist Church as a called-out and set apart ministry. Therefore, it is appropriate that those persons who present themselves as candidates for licensed or ordained ministry be examined regarding the authenticity of their call by God to ordered ministry.~~

~~Wesley's Questions for the Examiners—In order that The United Methodist Church may be assured that those persons who present themselves as candidates for licensed or ordained ministry are truly called of God, let those who consider recommending such persons for candidacy as licensed or ordained ministers in The United Methodist Church prayerfully and earnestly ask themselves these questions:~~

~~1. Do they know God as pardoning God? Have they the love of God abiding in them? Do they desire nothing but God? Are they holy in all manner of conversation?~~

~~2. Have they gifts, as well as evidence of God's grace, for the work? Have they a clear, sound understanding; a right judgment in the things of God; a just conception of salvation by faith? Do they speak justly, readily, clearly?~~

~~3. Have they fruit? Have any been truly convinced of sin and converted to God, and are believers edified by their service?~~

~~As long as these marks occur in them, we believe they are called of God to serve. These we receive as sufficient proof that they are moved by the Holy Spirit.~~

¶ 311. Candidacy and Certification for Licensed and Ordained Ministry—The licensed or ordained ministry is recognized by The United Methodist Church as a called-out and set-apart ministry. Therefore, it is appropriate that those persons who present themselves as candidates for licensed or ordained ministry be examined regarding the authenticity of their call by God to set-apart ministry.

Persons, upon hearing and heeding the call to servant leadership through licensed or ordained ministry, shall contact ~~the pastor of a clergy person in~~ their local church, another clergy, or the district superintendent of the district in which they participate in a UM ministry setting ~~their United Methodist ministry setting is located~~ to inquire about the process of candidacy. Persons are encouraged to use resources recommended by GBHEM, such as The Christian as Minister and the Ministry Inquiry Process.

1. Those beginning candidacy for licensed or ordained ministry:...

...d) shall write their statement of call ~~and responses to Wesley's historic questions in ¶ 310.~~ The candidate will consult with the pastor or equivalent in a ministry setting specified by the district committee on ordained ministry to request a meeting of the pastor parish relations committee or equivalent body specified by the district committee on ordained ministry to consider the statement of call and ~~responses to be interviewed in light of Wesley's historic questions;~~

1. Do they know God as pardoning God? Have they the love of God abiding in them? Do they desire nothing but God? Are they holy in all manner of conversation?

2. Have they gifts, as well as evidence of God's grace, for the work? Have they a clear, sound understanding; a right judgment in the things of God; a just conception of salvation by faith? Do they speak justly, readily, clearly?

3. Have they fruit? Have any been truly convinced of sin and converted to God, and are believers edified by their service?

As long as these marks occur in them, we believe they are called of God to serve. These we receive as sufficient proof that they are moved by the Holy Spirit.

...

2. Candidates ~~approved by the charge conference and~~ seeking to become certified for licensed or ordained ministry shall: ...

... e) ~~Upon vote of certification, shall be encouraged by the district committee on ordained ministry to attend a United Methodist seminary.~~ be voted on by individual written ballot by the committee members present. A three-fourths majority vote of the committee members present is required for certification (¶665.6).

f) Upon vote of certification, shall be encouraged by the district committee on ordained ministry to attend a United Methodist seminary. ...

Rationale:

To combine ¶ 310-¶ 311 in order to put material related to the candidacy process in the appropriate sequence and put the Wesley questions in context with where they are presented in the candidacy process.

¶311.

Petition Number: 20282-MH-¶311-G; Gwinn, Al - Garner, NC, USA for Study of Ministry Commission.

Study of Ministry

Amend by addition

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¶ 311.4. A certified candidate must declare to the dCOM in writing his/her intention to pursue ordination at least one year before the expected date of ordination. With a recommendation based on a three-fourths majority vote by the dCOM, the certified candidate will then come under the care of the Board of Ordained Ministry until a final decision is made about ordination and full membership (¶324.10).

Rationale:

This addition adds a new sub-paragraph to describe when a certified candidate for ordained ministry comes under the care of the board of ordained ministry and is in compliance with Study of Ministry recommendation, #4, Earlier Ordination, Provisional, and Full Membership.

¶311.

Petition Number: 20455-MH-¶311.1d; Reedy, Judith - Frisco, TX, USA for North Texas Annual Conference.

Wesley's Historic Questions

Amend ¶ 311.1.d so it reads

...shall write their statement of call ~~and responses to Wesley's historic questions in par. 310.~~ The candidate will consult with the pastor or equivalent in ministry to request a meeting of the pastor parish relations committee or equivalent body specified by the district committee on ordained ministry to consider the statement of call and ~~responses to Wesley's historic questions~~ to respond to Wesley's historic questions;

Rationale:

The 2008 *Discipline* requires candidates to answer questions that Wesley intended for examiners. The questions required in ¶311.2.a) are sufficient for certification interviews.

¶311.

Petition Number: 20026-MH-¶311.2d-G; Lyon, Louie, AZ, USA for Desert Southwest Annual Conference; Myers, Kevin Rice - Sun Prairie, WI, USA for Wisconsin Annual Conference; Shaffer, John J. - Stanwood, WA, USA for Pacific Northwest Annual

Conference; Hermes, Steven E. - Kalispell, MT, USA for Yellowstone Annual Conference; Oduor, Ralph R.R. - Lawrence, MA, USA for New England Annual Conference; Sachen, Kristin L. - San Francisco, CA, USA for California-Nevada Annual Conference; Ruggles, Bruce - Minneapolis, MN, USA for Minnesota Annual Conference; Ryder, Jack E. - LaGrange Park, IL, USA for Northern Illinois Annual Conference. 15 similar petitions.

Removal of Language

Amend the footnote #3 to ¶311.2d as follows:

... They call for dimensions of moral commitment that go far beyond any specific practices which might be listed. (See Judicial Council Decision 318.)

~~The General Conference, in response to expressions throughout the Church regarding homosexuality and ordination, reaffirms the present language of the Discipline regarding the character and commitment of persons seeking ordination and affirms its high standards.~~

For more than 200 years candidates for ordination

...

Rationale:

The Constitution, Doctrinal Standards, and Social Principles of The UMC protect all people from discrimination and unequal treatment. Homosexual orientation, taken alone, is not reason for denying the certification of a candidate by the Board of Ordained Ministry.

¶311.

Petition Number: 20027-MH-¶311.2d-G; Lyon, Louie, AZ, USA for Desert Southwest Annual Conference; Ruggles, Bruce - Minneapolis, MN, USA for Minnesota Annual Conference; Sachen, Kristin L. - San Francisco, CA, USA for California-Nevada Annual Conference; Oduor, Ralph R.R. - Lawrence, MA, USA for New England Annual Conference; Shaffer, John J. - Stanwood, WA, USA for Pacific Northwest Annual Conference. 13 similar petitions.

Removal of Language

Amend the footnote #3 to ¶311.2d as follows:

...In the Social Principles, the General Conference has said that ~~“we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching.”~~ Furthermore, ~~the Principles state that~~ “we affirm the sanctity of the marriage covenant

that is expressed in love, mutual support, personal commitment, and shared fidelity ~~between a man and a woman~~. We believe that God’s blessing ...

Rationale:

We do, indeed, affirm the sanctity of the marriage covenant that is expressed in love and shared fidelity. We declare forthrightly that these characteristics not only can be met but are met in faithful homosexual marriages or commitments.

¶311.

Petition Number: 21092-MH-¶311.2d-G; Jackson, Fredric O. - White Plains, NY, USA for New York Annual Conference.

Removal of Language

Amend footnote #3 to ¶311.2d as follows:

In the Social Principles, the General Conference has said that “we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching.” Furthermore, the Principles state that “we affirm the sanctity of the marriage covenant that is expressed in love, mutual support, personal commitment, and shared fidelity ~~between a man and a woman~~. We believe that God’s blessing rests upon such marriage, whether or not there are children of the union. We reject social norms that assume different standards for women than for men in marriage.”

Also, “we affirm the integrity of single persons, and we reject all social practices that discriminate or social attitudes that are prejudicial against persons because they are single.”

Rationale:

This proposal corresponds to a proposal that would delete the same language in ¶161B.

¶311.

Petition Number: 21093-MH-¶311.2d-G; Hermes, Steven E. - Kalispell, MT, USA for Yellowstone Annual Conference; Ryder, Jack E. - LaGrange Park, IL, USA for Northern Illinois Annual Conference. 2 similar petitions.

Removal of Language

Amend footnote #3 to ¶ 311.2d as follows:

~~In the Social Principles, the General Conference has said that “we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching.” Furthermore, the Principles state that “we affirm the sanctity of the marriage covenant that is expressed in love, mutual support, personal commitment, and shared fidelity between a man and a woman. We believe that God’s blessing rests upon such marriage, whether or not there are children of the union. We reject social norms that assume different standards for women than for men in marriage.”~~

~~Also, “we affirm the integrity of single persons, and we reject all social practices that discriminate or social attitudes that are prejudicial against persons because they are single.”~~

Rationale:

The General Conference asserts, “Inclusiveness denies every semblance of discrimination.” [¶ 139, 2008 Discipline]. And Jesus taught “Whoever welcomes one such child in my name welcomes me.” Mt. 18:5 Evangelistic love is meant to be wide and inclusive. We follow the example of Jesus: “All Means All”

¶311.

Petition Number: 21094-MH-¶311.2d-G; Myers, Kevin Rice - Sun Prairie, WI, USA for Wisconsin Annual Conference.

Removal of Language

Amend ¶311.2(d) note 3, paragraph 12 (p. 215 of the 2008 *Book of Discipline*) as follows:

~~In the Social Principles, the General Conference has said that “we do not condone the practice of homosexuality and consider this practice incompatible with Christian teaching.” Furthermore, The Social Principles state that “we affirm the sanctity of the marriage covenant that is expressed in love, mutual support, personal commitment, and shared fidelity between a man and a woman. We believe that God’s blessing rests upon such marriage, whether or not there are children of the union. We reject social norms that assume different standards for women than for men in marriage.” Also, “we affirm the integrity of single persons, and we reject all social practices that discriminate or social attitudes that are prejudicial against persons because they are single.”~~

¶311.

Petition Number: 20728-MH-¶311.2e-G; Jones, Marilyn L. - Fort Worth, TX, USA.

Seminary or Course of Study

Amend ¶311.2.e as follows:

e) Upon vote of certification, shall be encouraged by the district committee on ordained ministry to attend a United Methodist seminary or complete the Basic Course of Study.

Rationale:

The language of ¶311.2.e seems to assume that all candidates for licensed or ordained ministry will be attending a United Methodist seminary. However, in light of the changing face of The United Methodist Church, not all candidates will be able to attend seminary and may choose the Course of Study...

¶312.

Petition Number: 20107-MH-¶312-G; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Candidacy Time Limit

Amend ¶ 312.3 to make new sub-paragraph and add a sub-paragraph following new ¶312.4

3. The candidate continues to evidence gifts, fruits and God’s grace for the work of ministry.

4. A person who is a certified candidate or who is in the candidacy process may have her or his status or studies accepted by another district committee in the same or another annual conference.

5. A certified candidate may be continued as a candidate for no more than twelve years following certification (¶ 324.1).

Rationale:

Add a number 4 here to separate this point from the previous sentence which is a different issue. While point 5 is stated in ¶ 324.1, this limitation on the years as a certified candidate belongs here for all candidates, whether seeking provisional membership or licensing.

¶314.

Petition Number: 20108-MH-¶314; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Change Paragraph Order

Move current ¶ 314 to follow current ¶ 311 and re-number as necessary:

¶ ~~314~~ 312. Appointment of Certified Candidates – A certified candidate...

Rationale:

To move this paragraph into more appropriate sequence in the candidacy process.

¶315.

Petition Number: 20284-MH-¶315-G; Gwinn, Al - Garner, NC, USA for Study of Ministry Commission.

Study of Ministry

Amend ¶ 315 as follows:

¶ **315.** License for Pastoral Ministry—All persons not ordained as elders who are appointed to preach and conduct divine worship and perform the duties of a pastor shall have a license for pastoral ministry. The Board of Ordained Ministry (¶ 635.2g) may recommend to the executive session of the annual conference the licensing of those persons who are:

~~1. Provisional elders commissioned by the annual conference, or~~

~~2. 1.~~ Local pastors who have completed the following:

a) The conditions for candidacy certification in ¶¶ 311.1-2 and;

b) The Orientation to Ministry

~~b) c)~~ The studies for the license as a local pastor as prescribed and supervised by the Division of Ordained Ministry or one-third of their work for a Master of Divinity degree at a school of theology listed by the University Senate;

e) ~~d)~~ Been examined and recommended by the district committee on ordained ministry (¶ 665.8); or....

Rationale:

This addition clearly defines the requirements for license for pastoral ministry as described in Study of Ministry recommendation #4, Earlier Ordination, Provisional, and Full Membership.

¶315.

Petition Number: 20835-MH-¶315-G; Brooks, Lonnie D. - Anchorage, AK, USA. 2 similar petitions.

Elder's Orders for Associate Members

Amend ¶¶315.3, 319, and 332 as follows:

¶ 315. License for Pastoral Ministry—...

3. Associate members of the annual conference, except that those associate members who have been ordained as elders, as part of the itinerant clergy membership of the Church, shall no longer require a license for pastoral ministry.

¶ 319. Continuance as a Local Pastor—...

5. Upon completion of the five-year Course of Study a local pastor will be eligible for ordination as an elder and may be elected to associate membership in the annual conference. Election to associate membership shall be subject to all the provisions of ¶322, and ordination shall be subject to the provisions of ¶335 except for the educational requirements specified therein.

§ 6. None of the provisions in this legislation shall be interpreted to change or limit authorizations to local pastors ordained as deacon and elder prior to 1996.

¶ 332. Ministry of an Elder—Elders are ordained ministers who, by God's grace, have completed their formal preparation and have been either commissioned and served as a provisional member, or have served as a licensed local pastor for the period of time prescribed by the annual conference. They have been found by the Church to be of sound learning, of Christian character, possessing the necessary gifts and evidence of God's grace, and whose call by God to ordination has been confirmed by the Church. Elders are ordained to a lifetime ministry of Word, Sacrament, Order, and Service. By the authority given in their ordination, they are authorized to preach and teach the Word of God, to provide pastoral care and counsel, to administer the sacraments of baptism and Holy Communion, and to order the life of the Church for service in mission and ministry. The servant leadership of the elder, in both parish and extension ministries, is expressed by leading the people of God in worship and prayer, by leading persons to faith in Jesus Christ, by exercising pastoral supervision, and by ordering the Church in mission in the world.

Elders who are members in full connection are As members of the Order of Elder, and all such elders are in covenant with all other such elders in the annual conference and shall participate in the life of their order. Elders who are associate members are members of the Fellowship of Local Pastors and Associate Members (¶323).

Rationale:

Local pastors who have completed the five-year Course of Study should be eligible for ordination as

elders, subject to the approval of the annual conference, and, as ordained and itinerant members of the clergy should be authorized without further licensing to offer sacramental ministry.

¶316.

Petition Number: 20667-MH-¶316.1-G; Durnell, Dale L. - Henryetta, OK, USA.

Sacramental Authority for Local Pastors

Amend ¶ 316.1. as follows:

... For the purposes of these paragraphs the charge or extension ministry will be defined as “people within or related to the community or ministry setting being served including ministry while serving at district and conference camps or on mission trips.”

Rationale:

Local Pastors are encouraged by Bishops, and recruited by District Superintendents, to attend camps as clergy persons and then prevented from fully serving as clergy members in that setting. They regularly serve communion in their local appointment but at conference or district camps are prohibited from serving the sacrament...

¶316.

Petition Number: 20758-MH-¶316.1-G; Miles, Rebekah - Fort Worth, TX, USA.

Academic Settings

Amend ¶ 316.1 by adding two new sentences at the end of the existing 316.1:

... when approved by the bishop and the Board of Ordained Ministry. These extension ministries may include appointments as students in research doctoral programs that may lead to appointments in academic settings as instructors or professors in colleges, universities, and theological schools affiliated with The United Methodist Church. These extension ministries may also include actual appointments as instructors or professors or administrators in colleges, universities, and theological schools affiliated with The United Methodist Church.

Rationale:

This petition would encourage the strengthening of

relationships between The United Methodist Church and the various schools, colleges, universities, and theological schools that are affiliated with the church as stipulated in the *Discipline* (Par. 1414.1). It would also bring ¶316.1 into conformity with ¶¶343.1, 343.3, and 344.1 regarding appointments.

¶316.

Petition Number: 20660-MH-¶316.6-G; Harriott, Michael M., NJ, USA for Greater New Jersey Annual Conference.

Voting Rights of Local Pastors

¶ 316.6 The membership of local pastors under full-time and part-time appointment where they shall have the right to vote on all matters except ~~constitutional amendments and~~ matters of ordination, character and conference relations of clergy.

¶ 602.d) Full-time and part-time local pastors under appointment to a pastoral charge shall have the right to vote in the annual conference on all matters except ~~constitutional amendments, and~~ matters of ordination, character and conference relations of clergy.

Rationale:

Those licensed as local pastors and associate members and provisional members constitute a significant portion of the clergy of the Greater New Jersey Annual Conference and represent the congregations to which they are appointed.

Many local pastors, associate members and provisional members formerly served as lay members of Annual Conference...

¶318.

Petition Number: 20078-MH-¶318.3; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Students Appointed as Local Pastors

Amend ¶ 318.3 by addition.

3. *Students Appointed as Local Pastors*—Students enrolled as pre-theological or theological students in a college, university, or school of theology listed by the University Senate (a) who have met the provisions of ¶ 315, and (b) who shall make appropriate progress in

their educational program as determined by the Board of Ordained Ministry may be appointed as part-time or full-time local pastors in a conference other than the conference in which they are certified candidates. c) Students who are appointed as local pastors continue to relate to the district committee on ordained ministry in the conference in which they are certified candidates and shall be responsible to them for the continuation of their certified candidacy.

Rationale:

To clarify the relation of students who are appointed as local pastors who will eventually apply for provisional membership in their home conference, while serving as local pastors in another conference during seminary.

¶318.

Petition Number: 20079-MH-¶318.5; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Local Pastor Board Eligibility

Amend ¶ 318.5.

Local pastors may serve on any board, commission, or committee with voice and vote, except on matters of clergy character, qualifications, status, and ordination; ~~except the Board of Ordained Ministry and the district committee on ordained ministry (¶ 635.1). They shall not be eligible to vote on or serve as delegates to the general, jurisdictional, or central conference. However, full-time local pastors who have completed the Course of Study may serve on the district committee on ordained ministry or the Board of Ordained ministry with voice and vote (¶ 635.1; 665.1).~~

Rationale:

Eliminates confusion about local pastors being able to serve on dCOMs and BOMs.

¶321.

Petition Number: 20285-MH-¶321-G; Gwinn, Al - Garner, NC, USA for Study of Ministry Commission.

Study of Ministry

Amend by deletion

¶ 321. Eligibility and Rights of Associate Members—Associate members of an annual conference

are in the itinerant ministry of the Church and are available on a continuing basis for appointment by the bishop. They offer themselves without reserve to be appointed (and to serve as their superiors in office shall direct). They shall be amenable to the annual conference in the performance of their ministry ~~and shall be granted the same security of appointment as provisional members and members in full connection....~~

Rationale:

This deletion deletes security of appointment language to comply with Study of Ministry recommendation #5, Missional Appointment Making.

¶321.

Petition Number: 20661-MH-¶321.1-G; Harriott, Michael M., NJ, USA for Greater New Jersey Annual Conference.

Voting Rights of Associate and Affiliate Members

¶ 321.1 Associate members shall have a right to vote in the annual conference on all matters except ~~the following: (a) constitutional amendments; (b) all~~ matters of ordination, character and conference relations of clergy.

¶ 602.c) Associate and affiliate clergy members shall have the right to vote in the annual conference on all matters except ~~constitutional amendments, and~~ matters of ordination, character and conference relations of clergy.

Rationale:

Those licensed as local pastors and associate members and provisional members constitute a significant portion of the clergy of the Greater New Jersey Annual Conference and represent the congregations to which they are appointed.

Many local pastors, associate members and provisional members formerly served as lay members of Annual Conference...

¶322.

Petition Number: 20761-MH-¶322-G; Estrada, Delia - Corpus Christi, TX, USA.

Eliminate Age Limit for AM

Amend ¶322 as follows:

322. Requirements for Election as Associate Members – 1. Local pastors may be elected to associate membership by vote of the clergy members in full connection, upon recommendation of the Board of Ordained Ministry, when they have met the following conditions. They shall have: (1) ~~reached age forty;~~ (2) served four years as full time local pastors . . .”

[The remaining items would be renumbered” 2, 3, 4, etc.]

Rationale:

Many young people, for cultural/ethnic, financial, or family reasons cannot relocate for seminary. Some of our most innovative, entrepreneurial young people will not go through the elder/deacon tracks. Current age restrictions are arbitrary and limit our pastors and our church’s mission. Election to Associate Membership shouldn’t be limited by age.

¶324.

Petition Number: 20287-MH-¶324-G; Gwinn, Al - Garner, NC, USA for Study of Ministry Commission.

Study of Ministry

Amend ¶ 324 as follows:

¶ 324. Qualifications for Ordination and Election to Provisional Membership— Provisional membership accompanies the beginning of service as an ordained deacon or elder. A candidate will be ordained when elected to provisional membership. A person shall be eligible for ordination and election to provisional membership in the annual conference by vote of the clergy session on recommendation of its Board of Ordained Ministry after meeting the following qualifications.

1. Candidacy Requirement: Each certified candidate shall have been a certified candidate for ordination and provisional membership shall come under the care of the conference Board of Ordained Ministry for at least one year, and no more than twelve years. During the certification period, the conference Board of Ordained Ministry shall discern fitness for provisional membership and readiness for ordained ministry. Certified candidacy shall last no longer than 12 years.

2. Service Requirement: Each candidate shall have demonstrated his or her gifts for ministries of service and leadership to the satisfaction of the ~~district committee on ordained ministry~~ Board of Ordained Ministry as a condition for ordination and provisional membership.

3. Undergraduate Requirement:...

c) have graduated with a bachelor’s degree or its equivalent from a college not recognized by the University Senate and have completed ~~one-half of~~ the studies of the Master of Divinity or equivalent first professional degree in a school of theology listed by the University Senate.

4. Graduate Requirement:

a) Candidates for deacon or elder shall have completed ~~one-half of~~ the basic graduate theological studies in the Christian faith.

b) a candidate for ordination as an elder shall have completed ~~one-half of~~ the studies toward a Master of Divinity degree or its equivalent, including ~~one-half of~~ the basic graduate theological studies from a seminary listed by the University Senate.

c) a candidate for ordination as a deacon shall have:

(1) completed ~~one-half of~~ the studies of a master’s degree

....(3) completed ~~one-half of~~ the basic graduate theological studies,

....5.c) have completed ~~one-half of~~ the minimum of twenty-four semester hours of the basic graduate theological studies

....14. After fulfilling all candidacy requirements and Orientation to Ministry (¶XXX) Each candidate shall have been recommended in writing to the clergy session based on at least a two-thirds majority vote of the conference Board of Ordained Ministry. Ordination is approved by two-thirds vote of the clergy session of the annual conference. The bishop and secretary of the conference shall provide credentials as an ordained minister and as a provisional member in the annual conference.

⊕ 15. Historic Examination for Admission into Provisional Membership and Ordination—The bishop as chief pastor shall engage those seeking to be admitted in serious self-searching and prayer to prepare them for their examination before the conference. At the time of the examination, the bishop shall also explain to the conference the historic nature of the following questions and seek to interpret their spirit and intent. The questions are these and any others which may be thought necessary:

(1) Have you faith in Christ?

(2) Are you going on to perfection?

(3) Do you expect to be made perfect in love in this life?

(4) Are you earnestly striving after perfection in love?

(5) Are you resolved to devote yourself wholly to God and God’s work?

(6) Do you know the General Rules of our Church?

(7) Will you keep the General Rules of our Church?

(8) Have you studied the doctrines of The United Methodist Church?

(9) After full examination do you believe that our doctrines are in harmony with the Holy Scriptures?

(10) Have you studied our form of Church discipline and polity?

(11) Do you approve our Church government and polity?

(12) Will you support and maintain them?

(13) Will you exercise the ministry of compassion?

(14) Will you diligently instruct the children in every place?

(15) Will you visit from house to house?

(16) Will you recommend fasting or abstinence, both by precept and example?

(17) Are you determined to employ all your time in the work of God?

(18) Are you in debt so as to embarrass you in your work?

(19) Will you observe the following directions?

(a) Be diligent. Never be unemployed. Never be triflingly employed. Never trifle away time; neither spend any more time at any one place than is strictly necessary.

(b) Be punctual. Do everything exactly at the time. And do not mend our rules, but keep them; not for wrath, but for conscience' sake.

16. The provisional period ends when the provisional member is received as a full member of the annual conference, or a decision is made not to proceed to full connection following the procedures in ¶327.6.

17. A deacon or elder shall be ordained by a bishop by the laying on of hands, employing the Order of Service for the Order to which he or she will be ordained (see ¶415.6). The bishops shall be assisted by other deacons and elders and may include laity designated by the bishop representing the Church community. Bishops in other communions may join the ordaining bishop in laying hands on the head of the candidate, while participating deacons, elders and laity may lay hands on the back or shoulders of the candidate.

Rationale:

Additions to ¶ 324 describe qualifications for ordination and provisional membership, define when provisional period ends, and describe protocol for ordination. These historic questions are presently in ¶ 330.5d as requirements for ordination. It is in compliance with Study of Ministry recommendation # 4, Earlier Ordination, Provisional, and Full Membership.

¶324.

Petition Number: 20614-MH-¶324-G; Burkholder, Anne - Atlanta, GA, USA.

Deferment Restriction

Add new section under ¶324:

¶324.15 Any candidate who meets the above qualifications may not be deferred due to lack of availability of appointment.

Rationale:

Prevents deferring of candidates who have fulfilled requirements in ¶324 due to appointment-making process. Insures processes of credentialing and deployment of clergy are separate. Makes explicit, implicit separation between work of BOOM and Cabinet in the Discipline.

¶324.

Petition Number: 20867-MH-¶324.3-G; Girard, Mark - Lexington, KY, USA for Lexington District Committee on Ordained Ministry.

Exception to Undergraduate Requirement

3. Undergraduate Requirement: A candidate for provisional membership shall have completed a bachelor's degree from a college or university recognized by the University Senate. Exceptions to the undergraduate degree requirements may be made in consultation between ~~with~~ the General Board of Higher Education and Ministry and the Conference Board of Ordained Ministry: in some instances, for missional purposes, or under exceptional circumstances, including but not limited to health issues, military service, or family crisis for persons who have a minimum of sixty semester hours of Bachelor of Arts credit and: a) have been prevented from pursuit of the normal course of baccalaureate education, b) are members of a group whose cultural practices and training enhance insight and skills for effective ministry not available through conventional formal education, or c) have graduated with a bachelor's degree or its equivalent from a college not recognized by the University Senate and have completed one half of the studies of the Master of Divinity or equivalent first professional degree in a school of theology listed by the University Senate.

Rationale:

Allows the possibility for Conference Boards of

Ordained Ministry, in consultation with GBHEM, to waive the undergrad requirement for missional and/or exceptional circumstances.

¶324.

Petition Number: 20452-MH-¶324.4a; Reedy, Judith - Frisco, TX, USA for North Texas Annual Conference.

Required Coursework

Amend ¶ 324.4.a so it reads:

Candidates for deacon or elder shall have completed one-half of the basic graduate theological studies in the Christian faith. These courses may be included within or in addition to a seminary degree. These basic graduate theological studies must include courses in pastoral/church leadership; Old Testament; New Testament; theology; church history; mission of the church in the world; evangelism; preaching; worship/liturgy; and United Methodist doctrine, polity and history.

Rationale:

This clarifies the courses candidates must complete prior to being approved for Provisional Membership and requires candidates to have completed coursework in pastoral/church leadership and preaching. The elimination of the word ‘liturgy’ more accurately depicts course requirements that are consistent with expectations.

¶324.

Petition Number: 20823-MH-¶324.4a-G; Mandelstamm, William - Spencer, NC, USA.

Educational Requirements

Amend ¶324.4a as follows:

¶324.4 *Graduate Requirement*:

a) Candidates for deacon or elder shall have completed one-half of the basic graduate theological studies in the Christian faith. These courses may be included within or in addition to a seminary degree. These basic graduate theological studies must include courses in Old Testament; New Testament; theology; church history; mission of the church in the world; evangelism; worship/liturgy; preaching; Christian education; pastoral care; and United Methodist doctrine, polity and history.

Rationale:

This petition would ensure persons seeking provisional membership will have completed courses in the areas of preaching, Christian education, and pastoral care in addition to existing requirements. Currently, there are persons graduating from United Methodist seminaries and seminaries listed by the University Senate without requirements to take the above courses.

¶324.

Petition Number: 20760-MH-¶324.5-G; Estrada, Delia - Corpus Christi, TX, USA.

Eliminate Age Limit for Deacons

Amend ¶324.5 as follows:

¶324.5 In some instances a candidate who is pursuing ordination to serve as deacon in full connection may fulfill the academic requirements through the following professional certification alternate route:

a) ~~shall have reached thirty five years of age at the time to become a certified candidate;~~

b) completed a bachelor’s degree . . .

c) b) have completed one half of the minimum . . .

Rationale:

The professional certification alternate route is a good option for candidates for deacons’ ordination regardless of age. The current age restrictions are arbitrary and limit our pastors and the fulfillment of our church’s mission.

¶324.

Petition Number: 20762-MH-¶324.6-G; Estrada, Delia - Corpus Christi, TX, USA.

Eliminate Age Limits

Amend ¶324.6 as follows:

6. Local pastors may fulfill the requirements for provisional membership when they have:

a) ~~reached forty years of age;~~

b) satisfied all requirements of Sections . . .

[The remaining items would be “renumbered” b and c.]

Rationale:

Many young people, for cultural/ethnic, financial, or family reasons cannot relocate for seminary. Some of our most innovative, entrepreneurial young people sim-

ply will not go through the elder/deacon tracks. Current age restrictions are arbitrary and limit our pastors and our church's mission. Provisional membership should not be limited by age.

¶324.

Petition Number: 20656-MH-¶324.6d-G; Paige, Peggy - Iron Mountain, MI, USA for UM Rural Fellowship.

Local Pastors as Provisional Members

Amend ¶324.6d by addition as follows:

¶ 324.6 Local pastors may fulfill the requirements for provisional membership and commissioning when they have:

- a) ... b) ...
- c) completed the five-year Course of Study for ordained ministry; . . . and
- d) begun an Advanced Course of Study consisting of thirty-two semester hours of graduate theological study or its equivalent as determined by the General Board of Higher Education

Rationale:

This change recognizes the service local pastors have already given to the church and allows them to begin their provisional time as they begin the next phase of the Advance Course of Study. It would shorten the current 13 year process to a more equitable timeframe.

¶325.

Petition Number: 20288-MH-¶325-G; Gwinn, Al - Garner, NC, USA for Study of Ministry Commission.

Study of Ministry

¶325 Delete and renumber subsequent paragraphs

~~¶ 325. Commissioning—Commissioning is the act of the church that publicly acknowledges God's call and the response, talents, gifts and training of the candidate. The church invokes the Holy Spirit as the candidate is commissioned to be a faithful servant leader among the people, to lead the church in service, to proclaim the Word of God and to equip others for ministry.~~

~~Through commissioning, the church sends persons in leadership and service in the name of Jesus Christ and marks their entrance into a time of provisional membership as they prepare for ordination. Commissioned min-~~

~~isters are provisional clergy members of the annual conference and are accountable to the bishop and the clergy session for the conduct of their ministry.~~

~~During the residency program the clergy session discerns their fitness for ordination and their effectiveness in ministry. After fulfilling all candidacy requirements and upon recommendation of the conference Board of Ordained Ministry, the clergy session shall vote on the provisional membership and commissioning of the candidates.~~

~~The bishop and secretary of the conference shall provide credentials as a provisional member and a commissioned minister in the annual conference.~~

~~The period of commissioned ministry is concluded when the provisional members are received as full members of the annual conference and ordained as either deacon or elder, or a decision is made not to proceed toward ordination and provisional membership is ended.~~

Rationale:

This deletes the whole of ¶325, Commissioning, in compliance with Study of Ministry recommendation #4, Earlier Ordination, Provisional, and Full Membership.

¶326.

Petition Number: 20289-MH-¶326-G; Gwinn, Al - Garner, NC, USA for Study of Ministry Commission.

Study of Ministry

Amend

~~¶ 326.1. Provisional members planning to give their lives as deacons in full connection shall be in ministries of Word, and Service, Compassion and Justice in the local church or in an approved appointment beyond the local church.~~

~~A provisional member preparing for ordination as a deacon shall be licensed for the practice of ministry during provisional membership to perform the duties of the ministry of the deacon as stated in ¶ 328 and be granted support as stated in ¶ 331.14.~~

2. Provisional members ~~planning to give their lives as elders in full connection~~ shall be in ministries of Word, Sacrament, Order, and Service in the local church or in an approved extension ministry.

~~A provisional member preparing for ordination as an elder shall be licensed for pastoral ministry (¶ 315).~~

3. Provisional members who are serving in extension ministries, enrolled in graduate degree programs, or appointments beyond the local church shall be account-

able to the district superintendent and the Board of Ordained Ministry for the conduct of ministry, and for demonstrating their effectiveness in the ministry ~~of the order to which they seek to be ordained~~. In all cases, they will also demonstrate their effectiveness in servant leadership in the local church to the satisfaction of the Board of Ordained Ministry.

4. Provisional members seeking to change their ~~ordination track~~ ordained order shall:....

Rationale:

This adds descriptors to the Order of Deacon and deletes language which references provisional members who are “preparing for ordination” to be in compliance with Study of Ministry recommendations #4, Earlier Ordination, Provisional, and Full Membership and #9, Orders of Ministry.

¶326.

Petition Number: 20759-MH-¶326-G; Miles, Rebekah - Fort Worth, TX, USA.

Academic Settings

Amend ¶326 by addition as follows:

. . . Provisional members may be appointed to attend school, to extension ministry, or in appointments beyond the local church. Extension ministries may include appointments as students in research doctoral programs that may lead to appointments in academic settings as instructors or professors in colleges, universities, and theological schools affiliated with The United Methodist Church. These extension ministries may also include actual appointments as instructors or professors or administrators in colleges, universities, and theological schools affiliated with The United Methodist Church. Wherever they are appointed . . .

Rationale:

This petition would encourage the strengthening of relationships between The United Methodist Church and the various schools, colleges, universities, and theological schools that are affiliated with the church as stipulated in the *Discipline* (Par. 1414.1). It would also bring ¶326 into conformity with ¶¶343.1, 343.3, and 344.1 regarding appointments.

¶326.

Petition Number: 20080-MH-¶326.3; Cape, Kim -

Nashville, TN, USA for General Board of Higher Education and Ministry.

Accountability of Provisional Members

Amend by addition to ¶326.3

¶ 326.3 Provisional members who are serving in extension ministries, enrolled in graduate degree programs, or appointments beyond the local church shall be accountable to the district superintendent and the Board of Ordained Ministry of the conference in which they hold provisional membership for the conduct of ministry, and for demonstrating their effectiveness in the ministry of the order to which they seek to be ordained. In all cases, they will also demonstrate their effectiveness in servant leadership in the local church to the satisfaction of the Board of Ordained Ministry of the conference in which they hold provisional membership.

Rationale:

Clarifies the accountability of the provisional member with the home annual conference.

¶327.

Petition Number: 20008-MH-¶327-G; Harriott, Michael M., NJ, USA for Greater New Jersey Annual Conference. 1 similar petition.

Retirement of Provisional Elders

Add a new sub-paragraph to ¶327, “Eligibility and Rights of Provisional Membership”

Provisional members may retire under the provisions of ¶358 of the Discipline. Upon retirement, they shall retain their relationship as retired clergy members of the annual conference. Retired provisional elders shall retain their license for pastoral ministry.

Rationale:

The *Discipline* does not adequately define the status of retired provisional members. This legislation is similar to a ¶322.3, which describes the status of retired associate members. Local pastors and associate members who become provisional elders should not lose status under retirement.

¶327.

Petition Number: 20081-MH-¶327; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Provisional Member Retirement

Add new sub-point ¶ 327.7 after present ¶ 327.6
¶ 327.7 Provisional members may not be retired under the provisions of Par. 358. Provisional members who have reached the mandatory retirement age shall be automatically discontinued. Provisional elders may be classified as retired local pastors under the provisions of Par. 320.5.

Rationale:

To clarify the process for provisional members who reach retirement age before they are ordained.

¶327.

Petition Number: 20290-MH-¶327-G; Gwinn, Al - Garner, NC, USA for Study of Ministry Commission.

Study of Ministry

Amend

¶ 327. Eligibility and Rights of Provisional Membership—

....Annually, the Board of Ordained Ministry shall review and evaluate their relationship and make recommendation to the clergy members in full connection regarding their continuance. ~~No member shall be continued on probation beyond the eighth regular session following their admission to provisional membership.~~

~~1. Provisional members who are preparing for deacon's or elder's orders may be ordained deacons or elders when they qualify for membership in full connection in the annual conference.~~

~~2. 1. Provisional members shall have the right to vote in the annual conference on all matters except the following:~~

a) constitutional amendments;

~~b) election of delegates to the general and jurisdictional or central conferences~~

e) b) all matters of ordination, character, and conference relations of clergy.....

~~4. 3. Provisional members preparing to become elders shall be eligible for appointment by meeting disciplinary provisions (¶ 315)-....~~

~~6. 5.a)~~ When ordained provisional members in good standing withdraw to unite with another denomination or to terminate their membership in The United Methodist Church, their action shall be considered a request for discontinuance of their relationship and their ordination and membership credentials shall be surrendered to a district superintendent.

b) Prior to any final recommendation of discontinuance without consent, an ordained provisional member will be advised of the right to a hearing before the executive committee of the conference Board of Ordained Ministry. A report of the action will be made to the full board. The provisions of fair process (¶ 362.2) shall be observed and there shall be a review by the administrative review committee under ¶ 636 prior to hearing by the annual conference. When this relationship is discontinued, they shall no longer be permitted to exercise ministerial functions and shall return their ordination and membership credentials to the district superintendent for deposit with the secretary of the conference, and their membership shall be transferred by the district superintendent to the local church they designate after consultation with the pastor. The Board of Ordained Ministry shall file with the resident bishop and the secretary of the conference a permanent record of the circumstances relating to discontinuance as a provisional member as required in ¶635.3d. After discontinuance, provisional members may be classified and approved as local pastors in accordance with the provision of ¶ 316.

c) No member shall be continued on provisional membership beyond the eighth regular session following their admission to provisional membership.

Rationale:

Deletes language which references non-ordained provisional members, moves 8 year limit to more appropriate place, and describes eligibility and rights of ordained provisional members. Clarifies what happens if an ordained provisional member does not progress to full membership. Complies with Study of Ministry recommendation #4, Earlier Ordination, Provisional, and Full...

¶327.

Petition Number: 20662-MH-¶327.2-G; Harriott, Michael M., NJ, USA for Greater New Jersey Annual Conference.

Voting Rights of Provisional Members

¶ 327.2 Provisional members shall have the right to vote in the annual conference on all matters except ~~the following:~~

~~a) constitutional amendments~~

b) all matters of ordination, character, and conference relations of clergy.

¶ 602.b) Provisional clergy members shall have the right to vote in the annual conference on all matters except ~~constitutional amendments, and~~ matters of ordination, character and conference relations of clergy.

Rationale:

Those licensed as local pastors and associate members and provisional members constitute a significant portion of the clergy of the Greater New Jersey Annual Conference and represent the congregations to which they are appointed.

Many local pastors, associate members and provisional members formerly served as lay members of Annual Conference...

¶327.

Petition Number: 20168-MH-¶327.6; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Complaint Process Revision: Provisional Members

Amend ¶ 327.6

¶ 327.6 Discontinuance from Provisional Membership

.... Provisional members may request discontinuance of this relationship or may be discontinued by the ~~annual conference clergy session~~ upon recommendation of the Board of Ordained Ministry. When provisional members in good standing withdraw to unite with another denomination or to terminate their membership in The United Methodist Church, their action shall be considered a request for discontinuance of their relationship and their credentials shall be surrendered to a district superintendent. In the case of discontinuation without consent, prior ~~Prior~~ to any final recommendation of ~~discontinuance without consent~~, a provisional member will be advised of the right to a fair process hearing before the committee on conference relations of the Board of Ordained Ministry. ~~before the executive committee of the conference Board of Ordained Ministry.~~ A report of the action will be made to the full board for final action. ...

Rationale:

Clarify the process of appeal for provisional members who are discontinued without their consent. Makes process consistent with other Fair Process guidelines for changes in conference relationship. (1 of 32 petitions in judicial complaint process revision)

¶328.

Petition Number: 20911-MH-¶328-G; Miles, Rebekah - Fort Worth, TX, USA.

Sacramental Authority for Deacons

Amend ¶328 as follows:

For the sake of extending the mission and ministry of the church, ~~a pastor in charge or district superintendent may request that the Bishop grant local sacramental authority to the deacon to administer the sacraments in the absence of an elder, within a deacon's primary appointment.~~ deacons may have local sacramental authority within their primary appointments when no elder is available.

Rationale:

Many bishops interpreted this provision regarding deacons' local sacramental authority exceedingly strictly, denying it even to deacons who serve many miles away from the nearest elder. This wasn't, I believe, the intention of the Legislative Committee in 2008. With many bishops being so strict in their interpretation, this legislation would...

¶329.

Petition Number: 20292-MH-¶329-G; Gwinn, Al - Garner, NC, USA for Study of Ministry Commission.

Study of Ministry

Amend

¶ 329. Ministry, Authority, and Responsibilities of Deacons in Full Connection—

1. Deacons are persons called by God, authorized by the Church, and ordained by a bishop to a lifetime ministry of Word, ~~and~~ Service, Compassion and Justice, to both the community and the congregation in a ministry that connects the two. Deacons exemplify Christian discipleship and create opportunities for others to enter into discipleship. ~~In the world, the deacon seeks to express a ministry of compassion and justice, assisting laypersons as they claim their own ministry. The work of deacons is a work of justice, serving with compassion as they seek to serve those on the margins of society.~~ In the congregation, the ministry of the deacon is to teach and to form disciples, and to lead worship together with other ordained and laypersons.

~~2. The deacon in full connection shall have the rights of voice and vote in the annual conference where~~

membership is held; shall be eligible to serve as clergy on boards, commissions, or committees of the annual conference and hold office on the same; and shall be eligible for election as a clergy delegate to the General, central, or jurisdictional conference. The deacon in full connection shall attend all the sessions of the annual conference and share with elders in full connection responsibility for all matters of ordination, character, and conference relations of clergy (§ 334.1).

3. As members of the Order of Deacons, all deacons in full connection are in covenant with all other such deacons in the annual conference and shall participate in the life of their Order.

Add: to all paragraphs referring to deacons where the words “Word and Service” appear the following words, “Compassion and Justice.”

Rationale:

Deletes description of voting rights and other responsibilities which are being moved to § 331 and adds identifying descriptors to a deacon and more defining language. This is in compliance with Study of Ministry recommendations #4, Earlier Ordination, Full, and Provisional Membership, and #9, Orders of Ministry.

¶330.

Petition Number: 20293-MH-¶330-G; Gwinn, Al - Garner, NC, USA for Study of Ministry Commission.

Study of Ministry

Amend

¶ 330. Requirements for ~~Ordination as Deacon and Admission of Ordained Deacon~~ to Full Connection—Provisional members who are applying for admission into full connection and who have been provisional members for at least two years ~~following the completion of the educational requirements for ordination as a deacon specified in .3 below~~ may be admitted into membership in full connection in an annual conference by two-thirds vote of the clergy members in full connection of the annual conference, upon recommendation by two-thirds vote of the Board of Ordained Ministry, after they have qualified as follows:

...2. ~~They shall have been previously elected as a provisional member.~~

...d) ~~Historic Examination for Admission into Full Connection and Ordination as Deacon—The bishop as chief pastor shall engage those seeking to be admitted in~~

~~serious self searching and prayer to prepare them for their examination before the conference. At the time of the examination, the bishop shall also explain to the conference the~~

~~historic nature of the following questions and seek to interpret their spirit and intent. The questions are these and any others which may be thought necessary:~~

~~(1) Have you faith in Christ?~~

~~(2) Are you going on to perfection?~~

~~(3) Do you expect to be made perfect in love in this life?~~

~~(4) Are you earnestly striving after perfection in love?~~

~~(5) Are you resolved to devote yourself wholly to God and God’s work?~~

~~(6) Do you know the General Rules of our Church?~~

~~(7) Will you keep the General Rules of our Church?~~

~~(8) Have you studied the doctrines of The United Methodist Church?~~

~~(9) After full examination do you believe that our doctrines are in harmony with the Holy Scriptures?~~

~~(10) Have you studied our form of Church discipline and polity?~~

~~(11) Do you approve our Church government and polity?~~

~~(12) Will you support and maintain them?~~

~~(13) Will you exercise the ministry of compassion?~~

~~(14) Will you diligently instruct the children in every place?~~

~~(15) Will you visit from house to house?~~

~~(16) Will you recommend fasting or abstinence, both by precept and example?~~

~~(17) Are you determined to employ all your time in the work of God?~~

~~(18) Are you in debt so as to embarrass you in your work?~~

~~(19) Will you observe the following directions?~~

~~(a) Be diligent. Never be unemployed. Never be triflingly employed. Never trifle away time; neither spend any more time at any one place than is strictly necessary.~~

~~(b) Be punctual. Do everything exactly at the time. And do not mend our rules, but keep them; not for wrath, but for conscience’ sake.~~

6.5. A provisional member of the annual conference who has completed the requirements for ~~deacon’s orders and~~ admission into full membership shall be eligible for election to full membership ~~and ordination as deacon by a bishop~~. Following election, the bishop and secretary of the conference shall provide a certificate of full membership in the annual conference, ~~and following ordination, a certificate of ordination.~~

~~7. A deacon shall be ordained by a bishop by the laying on of hands, employing the Order of Service for the Ordination of Deacons (see ¶ 415.6). The bishops shall be assisted by other deacons and may include laity designated by the bishop representing the Church community. Bishops in other communions may join the ordaining bishop in laying hands on the head of the candidate, while participating deacons and laity may lay hands on the back or shoulders of the candidate.~~

Rationale:

Amends language to uncouple ordination from full membership; deletes Historic Examination since it was moved to the amended ¶324; and clarifies qualifications for full membership. This is in compliance with Study of Ministry recommendation #4, Earlier Ordination, Provisional, and Full Membership.

¶330.

Petition Number: 20453-MH-¶330; Reedy, Judith - Frisco, TX, USA for North Texas Annual Conference.

Requirements

Amend ¶ 330.4. and ¶330.5 so it reads:

4. They shall have responded to a written or oral doctrinal examination administered by the Board of Ordained Ministry. The candidate shall (1) demonstrate the ability to communicate clearly in both oral and written form; (2) satisfied the board regarding physical, mental, and emotional health; (3) prepared and preached at least one written sermon on a biblical passage specified by the Board of Ordained Ministry; (4) presented a detailed plan and outline for teaching a Bible study; (5) presented a project that demonstrates fruitfulness in carrying out the church's mission of "Making Disciples of Jesus Christ for the Transformation of the World; The candidate's reflections and the board's response shall be informed by the insights and guidelines of Part II of the Book of Discipline. The examination shall also focus upon the covenantal relationship of the applicant to God, to the Church, and to the Order of Deacon, as well as the understanding of diakonia, servant leadership, and the interrelatedness of the Church and the world. The applicant shall be able to articulate the call of God to the order of deacon and to relate that call to leadership within the ministry of all Christians, through the setting of their service, the local church, and the annual conference.

5. The following questions are guidelines for the preparation of the examination:

a) Theology.

~~(1) How has the practice of ministry affected your experience and understanding of God?~~

~~(2) What effect has the practice of ministry had on your understanding of humanity and the need for divine grace?~~

~~(3) What changes has the practice of ministry had on your understanding of (a) the "Lordship of Jesus Christ," and (b) the work of the Holy Spirit?~~

~~(4) The United Methodist Church holds that Scripture, tradition, experience, and reason are sources and norms for belief and practice, but that the Bible is primary among them. What is your understanding of this theological position of the Church?~~

~~(5) (1) How do you understand the following traditional evangelical doctrines: (a) repentance; (b) justification; (c) regeneration; (d) sanctification? What are the marks of the Christian life?~~

~~(6) (2) For the sake of the mission of Jesus Christ in the world and the most effective witness to the Christian gospel, and in consideration of your influence as an ordained minister, are you willing to make a complete dedication of yourself to the highest ideals of the Christian life; and to this end will you agree to exercise responsible self-control by personal habits conducive to physical health, intentional intellectual development, fidelity in marriage and celibacy in singleness, integrity in all personal relationships, social responsibility, and growth in grace and the knowledge of the love of God?¹¹~~

~~(7) What is the meaning and significance of the sacraments?~~

~~(8) Describe the nature and mission of the Church. What are its primary tasks today?~~

~~(9) What is your understanding of: (a) the kingdom of God; (b) the Resurrection; (c) eternal life?~~

~~b) Vocation.~~

~~(1) How do you understand your vocation as an ordained deacon?~~

~~e) The Practice of Ministry.~~

~~(3) How has the practice of service ministry during the provisional period affected your theology and understanding of ministry?~~

~~(4) How has your theology affected your practice of service ministry during the provisional period?~~

~~(5) Do you offer yourself to be appointed by the bishop to a service ministry?~~

~~(6) Describe and evaluate your personal gifts for ministry and how they have resulted in fruitful ministry. What would be your areas of strength and areas in which you need to be strengthened in order to be more fruitful in ministry?~~

(4) (7) ~~Are you willing~~ Provide evidence of your willingness to relate yourself in ministry to all persons without regard to race, color, ethnicity, national origin, social status, gender, sexual orientation, age, economic condition, or disabilities? .

(5) (8) Provide evidence of experience in peace and justice ministries.

Rationale:

These changes will more clearly differential the examination for commissioning and provisional membership from the examination for ordination as a Deacon and full membership. The examination for ordination and full membership will now focus much more on theological integration, effectiveness and fruitfulness.

¶330.

Petition Number: 20785-MH-¶330.5c4-G; Merrick, Tracy R. - Wexford, PA, USA for First United Methodist Church - Pittsburgh, PA.

Ordination Question

Amend ¶ 330.5.c.4 as follows:

¶ 330. Requirements for Ordination as Deacon and Admission to Full Connection

5. The following questions are guidelines for the preparation of the examination:

c) The Practice of Ministry.

(4) Are you willing to relate yourself in ministry to all persons without regard to race, color, ethnicity, national origin, social status, gender, sexual orientation, gender identity, age, economic condition, or disabilities disability?

Rationale:

A series of petitions are being submitted to expand and bring consistency in the *Book of Discipline* among the various lists of included constituencies. If this and the other changes are adopted, the following paragraphs would be consistent, except for contextual differences: ¶¶ 4, 162, 330, and 335.

¶331.

Petition Number: 20082-MH-¶331; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Appointment of Deacons and Provisional Deacons

Amending ¶331 and creating new section VIII for ¶331:

Section VIII. Appointments of Deacons and Provisional Deacons to Various Ministries

¶ 331. Appointment of Deacons ~~in Full Connection and Provisional Deacons~~ to Various Ministries—

1. Deacons ~~in full connection~~ and Provisional Deacons may be appointed to serve as their primary field of service; ~~in the following settings:~~

a) ~~Through a~~ Agencies and settings beyond the local church, including ecumenical agencies, that extend the witness and service of Christ's love and justice in the world and connect the church with the most needy, neglected, and marginalized; ~~or~~

b) ~~Through~~ United Methodist Church-related agencies, schools, colleges, theological schools, and within the connectional structures of The United Methodist Church; ~~or~~

c) ~~Within a~~ A local congregation, charge, or cooperative parish leading in the congregation's mission to the world and equipping all Christians to fulfill their own calls to Christian service.

2. Deacons ~~in full connection~~ and Provisional Deacons may be appointed to attend school. ~~as part of their renewal and personal growth.~~

New sub paragraph

3. Deacons and Provisional Deacons shall be appointed to settings that allow fulfillment of their call and where supervision is provided with goals, evaluation, and accountability acceptable to the Bishop, the cabinet, and the Board of Ordained Ministry.

34. Deacons and Provisional Deacons Appointed Beyond the Local Church.

a) Deacons and Provisional Deacons ~~in~~ may be appointed to settings ~~that extend the~~ not connected to either The United Methodist Church or ecumenical agencies when the appointment is approved by the Bishop and the Board of Ordained Ministry as a ministry beyond the local church that is a witness and service of Christ's love and justice in the world. Those seeking such an appointment shall submit a written statement to the Bishop and the Board of Ordained Ministry, describing in detail the proposed setting for their ministry, sharing a sense of calling to that ministry and their gifts and evidence of God's grace for it, and expressing how the proposed ministry is an intentional fulfillment of their ordination vows. This statement shall also include a detailed description of the accountability structures related to the proposed ministry setting. b) Deacons and

Provisional Deacons are amenable to the annual conference of which they are members and insofar as possible should maintain close working relationship with and effective participation in the work of their annual conference, assuming whatever responsibilities they are qualified and requested to assume. When Deacons or Provisional Deacons are appointed to a setting beyond the local church outside of the conference where they hold membership, the appointment shall be made by the bishop of the conference where membership is held in consultation with the bishop of the area in which the appointment is located.

c) Deacons and Provisional Deacons appointed to settings under appointment beyond the local church shall submit annually to the bishop, ~~and the district superintendent, with a copy to their~~ and the Board of Ordained Ministry, a written report on the official form developed for the Church by the General Council on Finance and Administration for use by the annual conference.

~~This report shall include a copy of the evaluation by the institution in which the deacon serves. The report and evaluation shall serve as the basis for the evaluation of these deacons in light of the missional needs of the church and the fulfillment of their ordination to be minister of Word and Service.~~

Deacons and Provisional Deacons appointed to settings serving in appointments outside the annual conference in which they hold membership shall also furnish a copy of their report to the Bishop of the area in which the appointment is located. ~~they reside and work.~~

d) The General Board of Higher Education and Ministry, Division of Ordained Ministry, in order to assist the Boards of Ordained Ministry and cabinets, will provide guidelines ~~to validate for validating~~ the appropriateness of appointment settings in service beyond the local church ~~in special settings~~ and will be available for consultation with bishops, cabinets and Boards of Ordained Ministry.

~~4. When deacons in full connection serve in an agency or setting beyond the local church, the bishop, after consultation with the deacon and the pastor in charge, shall appoint the deacon to a local congregation where they will take missional responsibility for leading other Christians into ministries of service. In this ministry the deacons shall be accountable to the pastor in charge, the charge conference, and other bodies that coordinate the ministry of the local church. In those instances where the appointment is in another episcopal area, the appointment to a local church shall be made in consultation with the bishop of that area.~~

~~5. This appointment shall be in a setting that allows one to fulfill the call to specialized ministry and where supervision is provided with goals, evaluation, and accountability acceptable to the bishop, cabinet, and the Board of Ordained Ministry.~~

~~6. 5. The appointment of dDeacons in full connection and Provisional Deacons shall be made by the bishop.~~

a) It may be initiated by the bishop or the district superintendent, the individual deacon in full connection, or Provisional Deacon or the agency ~~requesting seeking~~ their service of the Deacon or Provisional Deacon.

b) It shall be clarified by a written statement of intentionality of servant leadership in order to establish a clear distinction between the work to which all Christians are called and the work for which ~~dDeacons in full connection~~ and Provisional Deacons are appropriately prepared and authorized.

c) If the bishop and cabinet consider an appointment not to be in the best interest of the Church, the bishop may choose not to make the appointment. In such event, the bishop shall ~~be in consultation with the~~ Deacon or Provisional Deacon and the Board of Ordained Ministry. The Deacon in full connection or Provisional Deacon shall then seek another appointment, request a leave of absence or transitional leave, or relinquish his or her certificate of conference membership for deposit with the conference secretary, or be terminated by disciplinary procedures. The procedures for fair process in administrative hearings (¶ 362.2) shall be followed in any involuntary termination procedure.

d) Deacons in full connection and Provisional Deacons at their own request or with their consent may be appointed to a nonsalaried position. Such missional appointments will serve to express the Church's concern for social holiness, for ministry among the poor, and for advancing emerging needs of the future. In such cases, the bishop will carefully review plans for expressing this appointed ministry and will consult with the Deacon or Provisional Deacon about the well-being and financial security of his or her family.

6. At the request of the Deacon or Provisional Deacon and with the consent of the bishop and cabinet where conference membership is held, the Deacon or Provisional Deacon may receive a less than full-time appointment under the following conditions:

a) The ~~dDeacon or Provisional Deacon in full connection~~ shall present a written request to the bishop, district superintendent, and the conference Board of Ordained Ministry, giving a rationale for the request, at

least ninety days prior to the annual conference at which the appointment is to be made.

b) Reappointment to less than full-time service shall be requested annually of the bishop by the ~~Deacon in full connection~~ or Provisional Deacon.

c) The bishop may make an interim appointment of ~~to~~ less than full-time service upon request of a ~~Deacon or Provisional Deacon, in full connection~~ with the recommendation of the executive committee of the conference Board of Ordained Ministry.

~~8. With approval and consent of the bishops or other judicatory authorities involved, deacons in full connection from other annual conferences, other Methodist churches, or other denominations may receive appointments in the annual conference while retaining their home conference membership or denominational affiliation. Appointments are to be made by the bishop of the conference in which the deacon in full connection is to serve. Upon the recommendation of the Board of Ordained Ministry, clergy in such appointments may be granted voice but not vote in the annual conference to which they are appointed. Their membership on conference boards and agencies is restricted to the conference of which they are a member. Such appointments are renewable annually.~~

~~7~~ 9—Deacons and Provisional Deacons, with the approval of their bishop and the judicatory authorities of the other denomination, may receive an appointment to another denomination while retaining their home conference membership. The appointment may be made in response to exceptional missional needs.

~~10. Deacons in full connection who are serving outside the bounds of their annual conference will receive an appointment to a local congregation in the area in which their primary appointment is located. This arrangement will be made in consultation between the two bishops. The deacons will be under the supervision of an appropriate district superintendent, who will provide a written report to the deacon's bishop.~~

8. Charge Conference Membership of Deacons and Provisional Deacons.

a) Deacons and Provisional Deacons who are appointed to a local congregation, charge, or cooperative parish, shall be members of that charge conference.

11b) Ordained Deacons and Provisional Deacons who are appointed to settings beyond the local church shall, after consultation and with the written consent of the pastor in charge, and with the approval of the district superintendent and in consultation with the staff parish relations committee of a charge conference, shall relate to designate a charge conference within the bounds of

the annual conference in which they shall hold membership and to which they shall submit an annual report.

~~In those instances where the appointment is in another annual conference the deacon will relate also to Deacons and Provisional Deacons serving in appointments outside the conference in which they hold membership shall, after consultation and with the written consent of the pastor in charge, also establish an affiliate relationship with a charge conference in the annual conference in which the appointment is located. where he or she resides. The deacons shall be held amenable to the annual conference in which they hold membership for the continuation of their ordination rights.~~

~~12~~—Ordained deacons from other annual conferences of the United Methodist Church may be received by transfer into full membership with the consent of the bishops involved. The process should be initiated by the receiving bishop. Consultation with the chairperson or executive committee of the Board of Ordained Ministry of the receiving conference shall be held prior to transfer.

~~13. Special provisions will be made for deacons whose primary appointment does not have accountability structures, but whose charge conference will supply this need.~~

~~14~~ 9. Support for Deacons and Provisional Deacons under appointment of appointed by a bishop.

a) Deacons and Provisional Deacons shall receive their support under the policies and agreements of the setting of their primary field of service to which they are appointed.

b) When the deacon's primary field of service Deacons is who are appointed within to a local congregation, charge, or cooperative parish, the deacon shall receive a salary from the local church, charge, or cooperative parish (§ 625.2 & § 625.4) not less than the minimum established by the equitable compensation policy of the annual conference for full-time and part-time pastors Elders. Provisional Deacons who are appointed to a local congregation, charge, or cooperative parish shall receive a salary from the local church, charge, or cooperative parish (§625.2 & § 625.4) not less than the minimum established for Provisional Elders. When Deacons or Provisional Deacons are appointed to less than full time ministry in a local congregation, charge or cooperative parish they shall receive a salary that is no less than the minimum salary for Elders or Provisional Elders, pro-rated in one-quarter time increments.

c) Deacons and Provisional Deacons and shall participate in the denominational pension and benefit plans, and programs. and They shall participate in the health

benefit and supplemental programs of ~~his or her~~ the annual conference subject to the provisions and standards of those programs as established by the annual conference ~~where when~~ health benefit coverage is not provided from another source.

e) ~~d)~~ The above (§ ~~14 9~~ [a-bc]) does not apply to a ~~Deacon or Provisional Deacon~~ appointed by a bishop to a nonsalaried position (§ ~~6 5~~ [d]).

~~d) In The United Methodist Church and other employing agencies there shall be an annual review of the deacon's performance no later than ninety days prior to annual conference.~~

e) Since ~~d)Deacons and Provisional Deacons~~ are not guaranteed a place of employment in the Church, special attention shall be given to termination procedures that allow time for seeking another service appointment. Notification of dismissal shall provide for a ninety-day period prior to final termination of employment unless the contract specifies otherwise or except for causes as listed in ¶ 2702. ~~No d)Deacons or Provisional Deacons shall not~~ be dismissed from a local church appointment without ~~the deacon's~~ prior consultation with and full knowledge of between the Deacon or Provisional Deacon and the Staff-Parish Relations Committee, nor without the full knowledge of the overseeing district superintendent and the presiding bishop.

Rationale:

To bring clarity to appointments for deacons and provisional deacons and to provide for a charge conference relationship for deacons in the same way elders relate to charge conferences when they serve in extension ministries.

¶331.

Petition Number: 20294-MH-¶331-G; Gwinn, Al - Garner, NC, USA for Study of Ministry Commission.

Study of Ministry

Amend by deletion

¶ 331. Appointment of Deacons ~~in Full Connection~~ to Various Ministries—

1. Deacons ~~in full connection~~ may be appointed to serve as their primary field of service:....

2. Deacons ~~in full connection~~ may be appointed to attend school as part of their renewal and personal growth.....

...4. When deacons ~~in full connection~~ serve in an agency or setting beyond the local church....

...6. The appointment of deacons ~~in full connection~~ shall be made by the bishop.

a) It may be initiated by the bishop or the district superintendent, individual deacon ~~in full connection~~, or the agency seeking their service.

b) It shall be clarified by a written statement of intentionality of servant leadership in order to establish a clear distinction between the work to which all Christians are called and the work for which deacons ~~in full connection~~ are appropriately prepared and authorized.

c) The deacon ~~in full connection~~ shall then seek another appointment,

d) Deacons ~~in full connection~~ at their request

7. At the request of the deacon ~~in full connection~~

a) The deacon ~~in full connection~~ shall

b) Reappointment to less than full-time service shall be requested annually of the bishop by the deacon ~~in full connection~~.

c) The bishop may make an interim appointment of less than full-time service upon request of a deacon ~~in full connection~~,

8. With approval and consent of the bishops or other judicatory authorities involved, deacons ~~in full connection~~ from other annual conferences, other Methodist churches, or other denominations may receive appointments in the annual conference while retaining their home conference membership or denominational affiliation. Appointments are to be made by the bishop of the conference in which the deacon ~~in full connection~~ is to serve.

9. Deacons ~~in full connection~~ with the approval

10. Deacons ~~in full connection~~ who are serving

Rationale:

This deletes references to “full connection” because the paragraph applies to both provisional and full connection member deacons, and is in compliance with Study of Ministry recommendation #4, Earlier Ordination, Provisional, and Full Membership.

¶331.

Petition Number: 20756-MH-¶331.1-G; Miles, Rebekah - Fort Worth, TX, USA.

Academic Settings

Amend ¶331.1 by addition as follows:

d) As students in research doctoral programs that may lead to appointments in academic settings as

instructors or professors in colleges, universities, and theological schools affiliated with The United Methodist Church;

e) As instructors or professors or administrators in colleges, universities, and theological schools affiliated with The United Methodist Church.

Rationale:

This petition would encourage the strengthening of relationships between The United Methodist Church and the various schools, colleges, universities, and theological schools that are affiliated with the church as stipulated in the *Discipline* (Par. 1414.1). It would also bring ¶331.1 into conformity with ¶¶343.1, 343.3, and 344.1 regarding appointments.

¶331.

Petition Number: 20012-MH-¶331.14e-G; Pridgeon, Jeremy - Pace, FL, USA.

Procedure for Dismissal of Deacons

Amend ¶ 331.14e as follows:

Since deacons are not guaranteed a place of employment in the Church, special attention shall be given to termination procedures that allow time for seeking another service appointment. Notification of dismissal shall provide a ninety-day period to final termination of ~~employment~~ the appointment unless the contract specifies otherwise or except for cause as listed in ¶ 2702. No deacon shall be ...

Rationale:

A ninety-day period to final termination of “employment”, in effect, guarantees employment for that period of time, contradicting the sentence, “Since deacons are not guaranteed a place of employment in the Church.” This change allows for the Church to maintain the “appointment” during the termination process. The appointment of deacons...

¶331.

Petition Number: 20083-MH-¶331.8; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Deletion

Delete ¶ 331.8.

Rationale:

Redundant paragraph about the appointment of deacons outside their home annual conference. Not needed in light of ¶ 346.1 which includes deacons, elders, and provisional members and provides for the process for all clergy to be appointed in another conference.

¶332.

Petition Number: 20297-MH-¶332-G; Gwinn, Al - Garner, NC, USA for Study of Ministry Commission.

Study of Ministry

Amend

¶ 332. Ministry of an Elder—Elders are ordained ministers who, by God’s grace, have completed their formal preparation and ~~have been commissioned and served as a provisional member,~~ have been found by the Church to be of sound learning,...

1. Elders by virtue of their ordination are bound in special covenant with all the ordained elders of the annual conference. In the keeping of this covenant they perform the ministerial duties and maintain the ministerial standards established by those in the covenant. They offer themselves without reserve to be appointed and to serve, after consultation, as the appointive authority may determine. They live with all other ordained ministers in mutual trust and concern and seek with them the sanctification of the fellowship. By entering into the covenant, they accept and subject themselves to the process of clergy discipline, including serving on committees on investigation, trial courts, or appellate committees. Only those shall be elected to full membership who are of unquestionable moral character and genuine piety, sound in the fundamental doctrines of Christianity, and faithful in the discharge of their duties.¹²

2. A provisional member of the annual conference who has completed the requirements for admission into full membership shall be eligible for election to full membership. Following election, the bishop and secretary of the conference shall provide a certificate of full membership in the annual conference.

Rationale:

This clearly defines the ministry of the elder and the conditions for full membership. It is language moved from the present ¶ 334 to a more appropriate place. This is in compliance with Study of Ministry recommendation #4, Earlier Ordination, Provisional, and Full Membership.

¶333.

Petition Number: 20298-MH-¶333-G; Gwinn, Al - Garner, NC, USA for Study of Ministry Commission.

Study of Ministry

¶333. Delete and renumber subsequent paragraphs

~~¶ 333. Elders in Full Connection—1. Elders in full connection with an annual conference by virtue of their election and ordination are bound in special covenant with all the ordained elders of the annual conference. In the keeping of this covenant they perform the ministerial duties and maintain the ministerial standards established by those in the covenant. They offer themselves without reserve to be appointed and to serve, after consultation, as the appointive authority may determine. They live with all other ordained ministers in mutual trust and concern and seek with them the sanctification of the fellowship. By entering into the covenant, they accept and subject themselves to the process of clergy discipline, including serving on committees on investigation, trial courts, or appellate committees. Only those shall be elected to full membership who are of unquestionable moral character and genuine piety, sound in the fundamental doctrines of Christianity, and faithful in the discharge of their duties.¹²~~

~~2. A provisional member of the annual conference who has completed the requirements for Elder's Orders and admission into full membership shall be eligible for election to full membership and ordination as elder by a bishop. Following election, the bishop and secretary of the conference shall provide a certificate of full membership in the annual conference, and following ordination, a certificate of ordination.~~

~~3. An elder shall be ordained by a bishop by the laying on of hands, employing the Order of Service for the Ordination of Elders (see~~

~~¶ 415.6). The bishop shall be assisted by other elders and may include laity designated by the bishop representing the Church community. Bishops in other communions may join the ordaining bishop in laying hands on the head of the candidate, while participating elders and laity may lay hands on the back or shoulders of the candidate.~~

Rationale:

This paragraph is deleted because its contents are shifted to the proposed amendment in ¶332. It is in compliance with Study of Ministry recommendation #4, Earlier Ordination, Provisional, and Full Membership.

¶334.

Petition Number: 20299-MH-¶334-G; Gwinn, Al - Garner, NC, USA for Study of Ministry Commission.

Study of Ministry

Amend by deletion

~~¶ 334. Ministry, Authority, and Responsibilities of an Elders in Full Connection—An elder in full connection is authorized to give spiritual and temporal servant leadership in the Church in the following manner:~~

~~1. Elders in full connection shall have the right to vote on all matters in the annual conference except in the election of lay delegates to the general and jurisdictional or central conferences (¶ 602.1a) and shall share with deacons in full connection responsibility for all matters of ordination, character, and conference relations of clergy. This responsibility shall not be limited by the recommendation or lack of recommendation by the Board of Ordained Ministry, notwithstanding provisions which grant to the Board of Ordained Ministry the right of recommendation.¹³ They shall be eligible to hold office in the annual conference and to be elected delegates to the general and jurisdictional or central conferences under the provision of the Constitution (¶ 35, Article IV). Every effective elder in full connection who is in good standing shall be continued under appointment by the bishop provided that if the elder is appointed to serve in an affiliated relationship in a missionary conference (¶ 586) and that appointment is terminated by the bishop who presides in the missionary conference, then the responsibility for meeting this obligation rests with the bishop of the conference of which the elder is a member.¹⁴....~~

Rationale:

The title is changed to clearly describe professional responsibilities of elders. Sub-paragraph 1 is deleted because its contents are moved to a new paragraph following the present ¶ 335. It complies with Study of Ministry recommendations #4, Earlier Ordination, Provisional, and Full Membership, and #5, Missional Appointment Making.

¶334.

Petition Number: 20084-MH-¶334.2-G; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry; Ward, Hope Morgan - Jackson, MS, USA for Church Systems Task Force.

Longer Appointments

Amend 334.2 as follows:

¶ 334.2 There are professional responsibilities (¶ 340) that elders are expected to fulfill and that represent a fundamental part of their accountability and a primary basis for their continued eligibility for ~~annual~~ appointment. These shall include:.....

Rationale:

By removing the word “annual” we invite the church to consider longer appointments as the norm for all clergy (see ¶ 434).

¶334.

Petition Number: 20169-MH-¶334.3; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Complaint Process Revision: Refusal of Appointment

Amend ¶ 334.3

¶ 334.3 When an elder’s effectiveness is in question, the bishop shall complete the following procedure:

a) Identify the concerns. These can include an elder’s failed professional responsibilities ~~or~~; vocational ineffectiveness, ~~or refusal of Episcopal appointment....~~

Rationale:

Clarifies that refusal of Episcopal appointment is basis for complaint rather than an administrative fair process hearing. (2 of 32 petitions in judicial complaint process revision)

¶334.

Petition Number: 20804-MH-¶334.3-G; Whitaker, Keith - Lufkin, TX, USA.

Evaluation Results

Amend Paragraph 334.3

3. When an elder’s effectiveness is in question, the bishop shall complete the following procedure:

a) Identify the concerns. These can include an elder’s failed professional responsibilities, vocational ineffectiveness, or refusal of episcopal appointment.

b) Hold supervisory conversations with the elder that identifies the concerns, and designs collaboratively with the elder, a corrective plan of action.

~~c) Upon evaluation, determine that the plan of action has not been carried out or produced fruit that gives a realistic expectation of future effectiveness. Evaluate the plan of action after an appropriate period of time.~~

If the bishop determines that the plan has not been carried out, or has not produced fruit that gives a realistic expectation of future effectiveness, then the elder may be appointed to less-than-full-time service.

Rationale:

Current text of Paragraph 334.3 directs the bishop to “complete the following procedure;” but then provides for no response, even when there is no “realistic expectation of future effectiveness.” This change will provide the option of taking action when steps a) through c) indicate a pattern of ineffectiveness.

¶334.

Petition Number: 20170-MH-¶334.4; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Complaint Process Revision: Administrative Process

Amend ¶334.4

¶ 334.4 If an elder fails to ~~meet professional responsibilities, does not~~ demonstrate vocational competence or effectiveness (¶ 340) as defined by the annual conference through the Board of Ordained Ministry and cabinet, ~~and/or does not accept the appointment determined by the bishop,~~ then the bishop may begin the administrative location process as outlined in ¶ 363.3. an appointment may be forfeited and the provisions of may be invoked....

Rationale:

Clarifies the beginning of the process for administrative fair process as a result of ineffectiveness. (3 of 32 petitions in judicial complaint process revision)

¶335.

Petition Number: 20300-MH-¶335-G; Gwinn, Al - Garner, NC, USA for Study of Ministry Commission.

Study of Ministry

Amend

¶ 335. Requirements for Admission to Full

Connection ~~and Ordination~~ as an Elder—Provisional members who are candidates for full connection ~~and ordination as elders~~ and have been provisional members for at least two years may be admitted into membership in full connection in an annual conference ~~and approved for elder's ordination~~ by two-thirds vote of the clergy members in full connection

Rationale:

References to ordination are uncoupled from requirements for admission to full connection to be in compliance with Study of Ministry recommendation #4, Earlier Ordination, Provisional, and Full Membership.

¶335.

Petition Number: 20313-MH-¶335-G; Goodpaster, Larry M. - Charlotte, NC, USA for Council of Bishops.

UM Studies

Amend ¶335 by deletion and addition

...(3) met the following educational requirements: (a) graduation with a Bachelor of Arts or equivalent degree from a college or university listed by the University Senate, or demonstrated competency equivalence through a process designed in consultation with the General Board of Higher Education and Ministry; (b) graduation with a Master of Divinity degree from a school of theology listed by the University Senate, or its equivalent as determined by the General Board of Higher Education and Ministry; or (c) met the education requirements of ¶ 324.6 for local pastors; (d) educational requirements in every case shall include a minimum of ~~two~~ ~~three~~ semester or ~~three~~ ~~five~~ quarter hours in each of the fields of United Methodist history, doctrine, and polity, provided that a candidate may meet the requirements by undertaking an independent study program provided and administered by the General Board of Higher Education and Ministry (see ¶ 1421.3d); and further, that instructors, faculty and syllabi in mission, worship, evangelism, United Methodist history, United Methodist doctrine and United Methodist polity shall be approved by a process set up and administered by the Commission on Theological Education and the General Board of Higher Education and Ministry. Courses in United Methodist polity will include a leadership component and a focus on the United Methodist Church's mission statement in paragraphs 120-122.

Rationale:

The United Methodist Church should have a stronger voice in determining the adequacy of the

United Methodist ethos present in the theological education of its leaders and should have more input into the curriculum at United Methodist seminaries and approved seminaries.

¶335.

Petition Number: 20454-MH-¶335; Reedy, Judith - Frisco, TX, USA for North Texas Annual Conference.

Requirements

Amend ¶ 335 so it reads:

Requirements for Admission to Full Connection and Ordination as Elder—Provisional members who are candidates for full connection and ordination as elders and have been provisional members for at least two years may be admitted into membership in full connection in an annual conference and approved for elder's ordination by two-thirds vote of the clergy members in full connection of the annual conference, upon recommendation by two-thirds vote of the Board of Ordained Ministry,¹⁵ after they have qualified as follows. They shall have: (1) served full-time under episcopal appointment for at least two full annual conference years following the completion of the educational requirements specified in 3(b) below. Years of service in any ministry setting requiring the regular proclamation of the word, the administration of the sacraments, and the short or long-term ordering of the life of the community of faith may count toward the fulfillment of this requirement. Such ministry settings may include campus ministry, college and university chaplaincy, hospital and prison chaplaincy, military chaplaincy, overseas/mission work and other ministries so recognized by the Division of Ordained Ministry of the General Board of Higher Education and Ministry. Upon recommendation of the Board of Ordained Ministry, an annual conference may equate less than full-time to the requirement of full-time service.

Such equivalence is to be determined in light of the years of service involved, the quality of that service, the maturity of the applicant, and other relevant factors. Supervision is to be (a) personally assumed or delegated by the district superintendent, and (b) assumed by a mentor assigned by the Board of Ordained Ministry. Their service shall be evaluated by the Board of Ordained Ministry as effective according to written guidelines developed by the board and adopted by the clergy members in full connection.¹⁶ In rare cases, the

Board of Ordained Ministry may, by a two-thirds vote, approve years of service in an autonomous Methodist church as meeting this requirement if adequate supervision has been provided; (2) been previously elected as provisional members; (3) met the following educational requirements: (a) graduation with a Bachelor of Arts or equivalent degree from a college or university listed by the University Senate, or demonstrated competency equivalence through a process designed in consultation with the General Board of Higher Education and Ministry; (b) graduation with a Master of Divinity degree from a school of theology listed by the University Senate, or its equivalent as determined by the General Board of Higher Education and Ministry; or (c) met the education requirements of ¶ 324.6 for local pastors; (d) educational requirements in every case shall include a minimum of two semester or three quarter hours in each of the fields of United Methodist history, doctrine, and polity, provided that a candidate may meet the requirements by undertaking an independent study program provided and administered by the General Board of Higher Education and Ministry (see ¶ 1421.3d); (4) satisfied the board regarding physical, mental, and emotional health; (5) prepared and preached at least one written sermon on a biblical passage specified by the Board of Ordained Ministry; (6) presented a detailed plan and outline for teaching a book or books of the Bible Bible study; (7) presented a project that demonstrates fruitfulness in carrying out the church's mission of "Making Disciples of Jesus Christ for the Transformation of the World"; (7) responded to a written or oral doctrinal examination administered by the Board of Ordained Ministry. The candidate should demonstrate the ability to communicate clearly in both oral and written form. The candidate's reflections and the board's response should be informed by the insights and guidelines of Part II of the Discipline. The following questions are guidelines for the preparation of the examination:

~~a) Theology.~~

~~(1) How has the practice of ministry affected your experience and understanding of God?~~

~~(2) What effect has the practice of ministry had on your understanding of humanity and the need for divine grace?~~

~~(3) What changes has the practice of ministry had on your understanding of: (a) the "Lordship of Jesus Christ," and (b) the work of the Holy Spirit?~~

~~(4) The United Methodist Church holds that Scripture, tradition, experience, and reason are sources and norms for belief and practice, but that the Bible is~~

~~primary among them. What is your understanding of this theological position of the Church?~~

~~(5) (1) How do you understand the following traditional evangelical doctrines: (a) repentance; (b) justification; (c) regeneration; (d) sanctification? What are the marks of the Christian life?~~

~~(6) (2) For the sake of the mission of Jesus Christ in the world and the most effective witness to the Christian gospel and in consideration of your influence as an ordained minister, are you willing to make a complete dedication of yourself to the highest ideals of the Christian life; and to this end will you agree to exercise responsible self-control by personal habits conducive to physical health, intentional intellectual development, fidelity in marriage and celibacy in singleness, integrity in all personal relationships, social responsibility, and growth in grace and the knowledge and love of God?¹⁷~~

~~(7) What is the meaning and significance of the sacraments?~~

~~(8) Describe the nature and mission of the Church. What are its primary tasks today?~~

~~(9) What is your understanding of: (a) the kingdom of God; (b) the Resurrection; (c) eternal life?~~

~~b) Vocation.~~

~~(1) How do you conceive your vocation as an ordained minister?~~

~~e) The Practice of Ministry.~~

~~(1) (3) How has the practice of ordained ministry affected your understanding of the expectations and obligations of the itinerant system? How has the practice of ordained ministry affected your theology and understanding of ministry?~~

~~(4) How has your theology affected your practice of service ministry during the provisional period?~~

~~(2) (5) How has the practice of ordained ministry affected your understanding of the expectations and obligations of the itinerant system? Do you offer yourself without reserve to be appointed and to serve as the appointive authority may determine?~~

~~(3) (6) Describe and evaluate your personal gifts for ministry and how they have resulted in fruitful ministry. What would be your areas of strength and areas in which you need to be strengthened in order to be more fruitful in ministry?~~

~~(7) Are you willing Provide evidence of your willingness to relate yourself in ministry to all persons without regard to race, color, ethnicity, national origin, social status, gender, sexual orientation, age, economic condition, or disabilities?~~

~~(8) Will you regard all pastoral conversations of a~~

confessional nature as a trust between the person concerned and God?

(9) Provide evidence of experience in peace and justice ministries.

Rationale:

These changes will more clearly differential the examination for commissioning and provisional membership from the examination for ordination as Elder and full membership. The examination for ordination and full membership will now focus much more on theological integration, effectiveness and fruitfulness.

¶335.

Petition Number: 20766-MH-¶335.3b-G; Temple, C. Chappell - Houston, TX, USA.

Educational Requirements for Elders

Amend ¶ 335.3b

(b) graduation with a Master of Divinity degree from a school of theology listed by the University Senate, or its equivalent as determined by the General Board of Higher Education and Ministry or an annual conference Board of Ordained Ministry.

Rationale:

The addition allows annual conference boards flexibility to approve seminaries which are not currently on the University Senate list, respecting local needs and conditions, particularly with respect to minority candidates or those whose formal education may have been outside of the United States.

¶335.

Petition Number: 20784-MH-¶335.c4-G; Merrick, Tracy R. - Wexford, PA, USA for First United Methodist Church - Pittsburgh, PA.

Ordination Question

Amend ¶ 335.c.4

¶ 335. Requirements for Admission to Full Connection and Ordination as Elder

c) The Practice of Ministry.

(4) Are you willing to minister with all persons without regard to race, color, ethnicity, national origin, social status, gender, sexual orientation, gender identity, age, economic condition, or disabilities disability?

Rationale:

A series of petitions are being submitted to expand and bring consistency in the Book of Discipline among the various lists of included constituencies. If this and the other changes are adopted, the following paragraphs would be consistent, except for contextual differences: ¶¶ 4, 162, 330, and 335.

¶336.

Petition Number: 20302-MH-¶336-G; Gwinn, Al - Garner, NC, USA for Study of Ministry Commission.

Study of Ministry

¶336. Delete and renumber subsequent paragraphs ~~Admission and Continuance of Full Membership in the Annual Conference~~

~~¶ 336. Historic Examination for Admission into Full Connection The bishop as chief pastor shall engage those seeking to be admitted in serious self-searching and prayer to prepare them for their examination before the conference. At the time of the examination the bishop shall also explain to the conference the historic nature of the following questions and seek to interpret their spirit and intent. The questions are these and any others that may be thought necessary:~~

- ~~1. Have you faith in Christ?~~
- ~~2. Are you going on to perfection?~~
- ~~3. Do you expect to be made perfect in love in this life?~~
- ~~4. Are you earnestly striving after it?~~
- ~~5. Are you resolved to devote yourself wholly to God and his work?~~
- ~~6. Do you know the General Rules of our Church?~~
- ~~7. Will you keep them?~~
- ~~8. Have you studied the doctrines of The United Methodist Church?~~
- ~~9. After full examination, do you believe that our doctrines are in harmony with the Holy Scriptures?~~
- ~~10. Will you preach and maintain them?~~
- ~~11. Have you studied our form of Church discipline and polity?~~
- ~~12. Do you approve our Church government and polity?~~
- ~~13. Will you support and maintain them?~~
- ~~14. Will you diligently instruct the children in every place?~~
- ~~15. Will you visit from house to house?~~
- ~~16. Will you recommend fasting or abstinence, both by precept and example?~~

~~17. Are you determined to employ all your time in the work of God?~~

~~18. Are you in debt so as to embarrass you in your work?~~

~~19. Will you observe the following directions?~~

~~a) Be diligent. Never be unemployed. Never be triflingly employed. Never trifle away time; neither spend any more time at any one place than is strictly necessary.~~

~~b) Be punctual. Do everything exactly at the time. And do not mend our rules, but keep them; not for wrath, but for conscience' sake.⁴⁸~~

Rationale:

: This paragraph is deleted because its contents are moved to ¶324, "Qualifications for Ordination and Provisional Membership". It is in compliance with Study of Ministry recommendation # 4, Earlier Ordination, Provisional, and Full Membership.

¶337.

Petition Number: 20303-MH-¶337-G; Gwinn, Al - Garner, NC, USA for Study of Ministry Commission.

Study of Ministry

Amend

¶ 337. General Provisions—

~~1. All elders in full connection who are in good standing in an annual conference shall be continued under appointment by the bishop unless they are granted a sabbatical leave, an incapacity leave (¶ 357), family leave, a leave of absence, retirement, or have failed to meet the requirements for continued eligibility (¶ 334.2, .3), provided that if the elder is appointed to serve in an affiliated relationship in a missionary conference (¶ 586.4.b) and that appointment is terminated by the bishop who presides in the missionary conference, then the responsibility for meeting this obligation rests with the bishop of the conference of which the elder is a member.⁴⁹~~

~~2. 1. In addition to o Ordained elders; and persons who have been granted a license for pastoral ministry and who have been approved by vote of the clergy members in full connection may be appointed to local churches as pastors in charge under certain conditions, which are specified in ¶¶ 315-318. All clergy members and licensed local pastors to be appointed shall assume a lifestyle consistent with Christian teaching as set forth in the Social Principles.~~

~~3. 2. Elders and deacons in full connection, ...~~

~~...c) All persons in such appointments should shall:~~

....

~~...3. In the case that an elder or associate member in good standing is not continued under appointment one of the following steps shall be taken:~~

~~a) If the elder is not continued because a missional appointment is not available, then the bishop shall recommend the elder to the Board of Ordained Ministry for transitional leave (¶XXX).~~

~~b) If the elder is not continued because of ineffectiveness then the bishop shall initiate a complaint according to the processes in ¶361 at least 90 days prior to the annual conference.~~

Rationale:

This paragraph deletes language that refers to security of appointment and adds language that describes next steps if an elder or associate member is not continued under appointment. It complies with Study of Ministry Recommendation, #5, Missional Appointment Making.

¶337.

Petition Number: 20462-MH-¶337.1-G; Wilson, John R., PA, USA for Western Pennsylvania Annual Conference.

Episcopal Tenure and Security of Appointment

Amend ¶ 337.1 by addition of the following:

337. General Provisions—1. All elders in full connection who are in good standing in an annual conference shall be continued under appointment by the bishop unless they are granted a sabbatical leave, an incapacity leave (¶ 357), family leave, a leave of absence, retirement, or have failed to meet the requirements for continued eligibility (¶ 334.2, .3), provided that if the elder is appointed to serve in an affiliated relationship in a missionary conference (¶ 586.4.b) and that appointment is terminated by the bishop who presides in the missionary conference, then the responsibility for meeting this obligation rests with the bishop of the conference of which the elder is a member. The security of appointment for elders in good standing shall be upheld in every jurisdiction or central conference in which lifetime tenure of resident bishops is sustained.

Rationale:

Central to the model of leadership in the teaching and example of Jesus is the image of servant ministry, of ceding privilege and of sharing risk for the sake of those

under the servant leader's care: eg. Mark 10:42-45 (Who is Greatest?), John 10:11 (Good Shepherd), John 13:14-15 (Jesus washing...

¶337.

Petition Number: 20754-MH-¶337.3-G; Miles, Rebekah - Fort Worth, TX, USA.

Academic Settings

Amend ¶337.3 by addition

[The new language would be inserted between the current 337.3b and the current 337.3c to become a new 337.3c, with the current 337.3c becoming 337.3d.]

c) Elders may be appointed to extension ministries that include appointments as students in research doctoral programs that may lead to appointments in academic settings as instructors or professors in colleges, universities, and theological schools affiliated with The United Methodist Church. Elders may also be appointed to extension ministries including service as instructors or professors or administrators in colleges, universities, and theological schools affiliated with The United Methodist Church.

e) d) All persons in such appointments . . .

Rationale:

This petition would encourage the strengthening of relationships between The United Methodist Church and the various schools, colleges, universities, and theological schools that are affiliated with the church as stipulated in the *Discipline* (Par. 1414.1). It would also bring ¶337.3 into conformity with ¶¶343.1, 343.3, and 344.1 regarding appointments.

¶338.

Petition Number: 20085-MH-¶338; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Clinical Pastoral Education

Add sub-paragraph to ¶338

4. Associate members, provisional members, or full members may be appointed to attend any school, college, or theological seminary listed by the University Senate, or participate in a program of clinical pastoral education in a setting accredited by the Association for

Clinical Pastoral Education or another accrediting agency approved by GBHEM.

Rationale:

Previously there was only one recognized clinical pastoral education association. Other organizations now provide clinical pastoral education. The change recognizes more than one provider and allows GBHEM to review for approval. Also allows resident programs to be an appointment.

¶338.

Petition Number: 20304-MH-¶338-G; Gwinn, Al - Garner, NC, USA for Study of Ministry Commission.

Study of Ministry

Amend

¶ 338. The Itinerant System—The itinerant system is the accepted method of The United Methodist Church by which ordained elders are appointed by the bishop to fields of labor.²⁰ All ordained elders shall accept and abide by these appointments. Bishops and cabinets shall commit to and support open itineracy and the protection of the prophetic pulpit and diversity. Persons appointed to multiple-staff ministries,

...2. At the initiative of the bishop and cabinet or at his or her request, an elder may receive a less than full-time appointment. ~~Less than full-time service may be rendered by a clergy member~~ under the conditions stipulated in this paragraph.²¹ Less than full-time service shall mean that a specified amount of time less than full-time agreed upon by the bishop and the cabinet, the clergy member, and the annual conference Board of Ordained Ministry is devoted to the work of ministry in the field of labor to which the person is appointed by the bishop. At the initiative of the bishop and cabinet or at ~~At~~ his or her own initiative, a clergy member ~~may request and~~ may be appointed in one-quarter, one-half, or three-quarter time increments by the bishop to less than full-time service without loss of essential rights or membership in the annual conference. Division Ordained Ministry-endorsed appointments beyond the local church may be for less than full-time service. Appointment to less than full-time service is not a guarantee, but may be made by the bishop, provided that the following conditions are met:

a) The ordained elder seeking less than full-time service should present a written request to the bishop and the chairperson of the Board of Ordained Ministry at least ~~three months~~ 90 days prior to the annual confer-

ence session at which the appointment is made. Exceptions to the ~~three-month~~ 90 day deadline shall be approved by the cabinet and the executive committee of the Board of Ordained Ministry.

b) The bishop may appoint an ordained elder, provisional member elder, or an associate member to less than full-time service. The clergy person shall be notified at least 90 days prior to the annual conference at which the appointment shall be made. Special attention shall be given to ensure that the values of open itineracy are preserved.....

Rationale:

This adds language to emphasize cabinets' commitments to open, inclusive itineracy; and adds language to allow for less than full-time appointments for elders at the initiative of the bishop and cabinet. It complies with Study of Ministry recommendation #5, Missional Appointment Making.

¶340.

Petition Number: 20844-MH-¶340.2c2-G; Rash, David A. - Woodstock, VA, USA.

Worship Attendance Count

Add a new sub-paragraph, after current ¶340.2 c (2) f:

Any members of a local church who are engaged in off-site church related activities, such as General/Jurisdictional /Annual Conference, camps, workshops or training events, retreats, or while enroute to or from such related activities may be counted as being present in worship or church school.

Rationale:

Members who participate in weekend events or travel on behalf of the local church or denomination who are engaged in service to/for the church requiring absence from worship or Christian Education, may or shall be counted as present.

¶341.

Petition Number: 20666-MH-¶341-G; Durnell, Dale L. - Henryetta, OK, USA.

Holy Communion

Add new subparagraph after ¶ 341.7.

No pastor shall participate in, or offer, a "self-service" or "drive by" Communion (where people help themselves to the communion elements), or a "drop-in" or "come and go" Communion (where the elements are left out and made available over a period of time). These practices are contrary to the communal nature of the sacrament itself, which is the celebration of the gathered community of faith and as such are not consistent with Wesleyan tradition and the historic teaching of the church.

Rationale:

The acceptance of "This Holy Mystery" by General Conference delineated orthopraxy for the sacrament of Holy Communion just as "By Water And The Spirit" did for baptism. Since rebaptism constitutes unauthorized conduct, then communion services contrary to our Wesleyan understanding should also be considered unauthorized conduct.

If we are going...

¶341.

Petition Number: 20028-MH-¶341.6-G; Lyon, Louie, AZ, USA for Desert Southwest Annual Conference; Sachen, Kristin L. - San Francisco, CA, USA for California-Nevada Annual Conference; Jackson, Fredric O. - White Plains, NY, USA for New York Annual Conference; Oduor, Ralph R.R. - Lawrence, MA, USA for New England Annual Conference; Ruggles, Bruce - Minneapolis, MN, USA for Minnesota Annual Conference; Shaffer, John J. - Stanwood, WA, USA for Pacific Northwest Annual Conference; Ryder, Jack E. - LaGrange Park, IL, USA for Northern Illinois Annual Conference; Hermes, Steven E. - Kalispell, MT, USA for Yellowstone Annual Conference; Myers, Kevin Rice - Sun Prairie, WI, USA for Wisconsin Annual Conference; Bartlett, Laura Jaquith - Eagle Creek, OR, USA for Oregon-Idaho Annual Conference. 18 similar petitions.

Removal of Language

Delete ¶341.6 and re-number remaining text:

¶341 Unauthorized Conduct

~~6. Ceremonies that celebrate homosexual unions shall not be conducted by our ministers and shall not be conducted in our churches.~~

Rationale:

Faithful, monogamous, homosexual marriage or commitments, expressed in love, mutual support, personal commitment, and shared fidelity, are characteristics of

holy living. Ceremonies that celebrate the weddings of committed couples ought to be conducted by our ministers and in our churches.

¶341.

Petition Number: 20684-MH-¶341.6-G; Hester, John W. - Salem, SC, USA.

Remarriage after Divorce

Amend ¶ 341.6 as follows:

6. Ceremonies that celebrate either homosexual unions or remarriages after divorce shall not be conducted by our ministers and shall not be conducted in our churches.

Rationale:

Jesus Christ our Lord and Head of the Church criticized the religious leaders of his day for their hypocritical manner of applying God's Law. Jesus never taught against homosexuality nor same-sex marriage. He did teach against remarriage after divorce, and he called it the sin of adultery.

Let us therefore...

¶341.

Petition Number: 20875-MH-¶341.6-G; Naapi, Leo - Reedsport, OR, USA; Woodie, Shirley H. - Ozark, AL, USA for Alabama - West Florida Annual Conference. 4 similar petitions.

Homosexual Unions

Retain current ¶ 341.6 without amendment.

Rationale:

The wording in the *Discipline* is in agreement with God's scriptures.

1 Corinthians 7:2 define a marriage between a husband (man) and a wife (woman). God calls sexual acts between same sex partners as a sin in Leviticus 18:22. We need to get into the mode of converting sinners. In...

¶341.

Petition Number: 20998-MH-¶341.6-G; Fitzgibbons, Kevin - Olathe, KS, USA.

Allow Ceremonies

Amend ¶341.6 as follows:

6. Ceremonies that celebrate homosexual unions ~~shall not~~ may be conducted by our ministers and ~~shall not~~ may be conducted in our churches.

Rationale:

This statement impedes pastoral care and fulfillment of the clergy covenant. Whereas, The United Methodist Church has a history of being in the theological center, therefore we need to allow local churches and clergy to bless same-sex unions to keep us from falling away from that tradition. This policy would...

¶341.

Petition Number: 20999-MH-¶341.6-G; Dorman, Rick - Cincinnati, NY, USA.

Clergy Required to Perform Ceremonies

6. Ceremonies that celebrate homosexual unions shall ~~not~~ be conducted by our ministers and shall ~~not~~ be conducted in our churches.

Rationale:

I believe God created all people equally whether they are heterosexual or homosexual. I also believe Jesus teaches us not to judge others or discriminate against them. We are supposed to love our neighbors as we love ourselves, not treat people differently because of their sexual preferences.

It says in...

¶341.

Petition Number: 21000-MH-¶341.6-G; DiPaulo, Joseph - Radnor, PA, USA.

Clergy Conduct

Amend ¶ 341.6 as follows:

~~Ceremonies that celebrate homosexual unions shall not be conducted by our ministers and shall not be conducted in our churches.~~ As a consistent outgrowth of our United Methodist understanding of homosexual practice as incompatible with Christian teaching, ceremonies that celebrate homosexual unions or services of marriage for same-sex couples shall not be conducted by our ministers or conducted in our churches.

Rationale:

The current prohibition of homosexual unions/marriages is consistent with existing Disciplinary language that declares homosexual practice “incompatible with Christian teaching.” The additional language of “same-sex couples” is a helpful clarification in the wake of several states that have changed state law to redefine marriage as applying to same-sex couples.

¶341.

Petition Number: 21001-MH-¶341.6-G; Allen, Joseph - Dallas, TX, USA.

Exceptions

Amend ¶341.6 by addition as follows:

Exceptions may be made in states where same-sex marriage is legal. Annual conferences in these states may decide whether to allow same-sex marriages to be conducted by their clergy and in their churches.

Rationale:

Clergy officiating at weddings in the U.S. are agents of both state and church. This dual role places pastors in a difficult position when their states allow same-sex marriage but their church prohibits it. This legislation would uphold the ban on same-sex marriage while allowing pragmatic exceptions in exceptional cases.

¶341.

Petition Number: 21002-MH-¶341.6-G; Martin, A. W. - Lubbock, TX, USA.

Limited Prohibition

Amend ¶ 341.6 as follows:

Ceremonies that celebrate homosexual unions shall not be conducted by our ministers and shall not be conducted in our churches—, except for clergy who may choose to conduct them in nations, states, territories, or districts where same-sex marriages are legal; or in jurisdictional, central, or annual conferences that have approved such ceremonies; or in churches whose church or charge conference has approved them.

Rationale:

Until expanding scientific knowledge and the guidance of the Spirit and deeper understanding of the Gospel bring us closer to consensus about the nature of

homosexuality this proposal respects the individual consciences of our clergy and the committed covenants of our members and constituents.

¶341.

Petition Number: 20006-MH-¶341.7-G; Welch, Sam - Wellston, OK, USA. 1 similar petition.

Re-Baptism

Amend ¶ No. 341.2 to read:

~~No pastor shall re-baptize. The~~ While the practice of re-baptism does not conform with the United Methodist understanding of God’s action in baptism and is not consistent with Wesleyan tradition and the historic teaching of the church, not allowing re-baptism of persons who were baptized as infants deprives those individuals of the intense experience commonly felt by those who make their own decision to be baptized. In addition, the common United Methodist rite of baptism asks those present as witnesses to “remember your baptism.” That is obviously impossible for those who were too young at baptism to remember the experience, and may be for some a constant reminder of something missed. Therefore, the pastor should counsel any person seeking re-baptism to participate in a rite of re-affirmation of baptismal vows. However, if that person was baptized as an infant the pastor is allowed – after appropriate questioning and instruction of the candidate – to officiate over a re-baptism ceremony.

Rationale:

Many who were baptized as a youth or adult remember that experience as one of the most meaningful moments of their lives. Our liturgy encourages us to re-live that experience. Unfortunately, those who were baptized as infants cannot possibly recall that moment, leaving many of them with an empty heart...

¶342.

Petition Number: 20305-MH-¶342-G; Gwinn, Al - Garner, NC, USA for Study of Ministry Commission.

Study of Ministry

Amend

¶ 342. Support for Elders ~~in Full Connection~~ Appointed to Pastoral Charges—

...1. Support for Elders ~~in Full Connection~~ Appointed to Pastoral Charges Who Render Full-Time Service—Each elder ~~in full connection~~ of an annual conference

...2. Support for Ordained Elders Appointed to Pastoral Charges Who Render Less than Full-Time Service—Each elder ~~in full connection~~ who is in good standing

Rationale:

Eliminates “in full connection” because paragraph applies to all ordained elders, provisional and full membership, to be in compliance with Study of Ministry recommendation #4, Earlier Ordination, Provisional, and Full Membership.

¶343.

Petition Number: 20086-MH-¶343; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Appointments Extending Ministry

Amend by addition, add sub-paragraph after ¶343.3

¶ 343.4 All persons appointed to extension ministry settings for which endorsement is offered by The United Methodist Church shall seek endorsement or approval from the United Methodist Endorsing Agency within two years of employment to the ministry setting.

Rationale:

Appointments are often made when job opportunities are open to clergy seeking an appointment to extension ministry and unless the employer requires an endorsement, the endorsement process is bypassed. The addition to 343.4 will raise awareness of the requirement to pursue endorsement for the setting endorsed by The United Methodist...

¶344.

Petition Number: 20087-MH-¶344; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Provisional Elders in Extension Ministry

Amend ¶ 344

Delete lines 1, 2, 3 of ¶344 and add the following language:

¶ 344. Provisions for Appointment to Extension Ministries—~~Elders and associate members in appointments extending the ministry of the local United Methodist church are full participants in the itinerant system. Therefore, a conference member in an appointment beyond the local United Methodist church—~~Elders, provisional elders, and associate members in extension ministries must be willing upon consultation to receive an appointment in a pastoral charge.

344.1. d) Elders, provisional elders, associate members, and those licensed for pastoral ministry may receive appointments beyond the ministry usually extended through the local United Methodist church and other institutions listed above in a) and b)30 when considered by the bishop and the annual conference Board of Ordained Ministry to be an ~~true~~ extension of the Christian ministry of the Church.

Rationale:

The addition provides additional clarity that provisional elders may serve in extension ministry. This is already established in ¶ 326.2 so this brings ¶ 344 in line with ¶ 326.

¶344.

Petition Number: 20306-MH-¶344-G; Gwinn, Al - Garner, NC, USA for Study of Ministry Commission.

Study of Ministry

Amend

¶ 344. Provisions for Appointment to Extension Ministries—

...1. b) Appointments to extension ministries of elders ~~in full connection~~, ...

...3. Relation to the Local Church—

... All conference members who are elders ~~in full connection~~, ...

Rationale:

Eliminates “in full connection” because paragraph applies to all ordained elders, provisional and full membership, to be in compliance with Study of Ministry recommendation #4, Earlier Ordination, Provisional, and Full Membership.

¶344.

Petition Number: 20414-MH-¶344.1a2; Boigegrain, Barbara - Glenview, IL, USA for General Board of Pension and Health Benefits.

Update Plan Name

Amend ¶344.1.a)(2) as follows:

Appointments to a general agency for which the general agency provides pension contributions through December 31, 2006 to the Ministerial Pension Plan and, effective January 1, 2007, to the Retirement Security Program for General Agencies of The United Methodist Church; ~~amended and restated effective January 1, 2010 as the Retirement Plan for General Agencies;~~

¶344.

Petition Number: 20782-MH-¶344.1b-!-G; Bruce, Stephen - Howell, NJ, USA.

Extension Ministries

Amend ¶ 344.1.b) to read as follows:

b) Appointments to extension ministries of elders in full connection, associate members, and those licensed for pastoral ministry under endorsement by the General Board of Higher Education and Ministry and other ministry settings which the bishop and conference Board of Ordained Ministry may designate.²⁹ The board shall annually verify the appropriate employment of persons under its endorsement and request their reappointment. The Board of Higher Education and Ministry shall monitor appointed extension ministers using an electronic survey as an assessment tool. This shall be an annual requirement completed by the extension minister with a provision to submit the survey more often as needed during the appointment year.

Amend ¶ 344.2.b) as follows:

b) Responsibility of the Annual Conference –

The bishop, representatives of the cabinet, and an endorsed representative from extension ministries within the Board of Ordained Ministry shall provide an opportunity to meet annually with clergy in extension ministries who perform their ministry within the bounds of the annual conference, both of that annual conference and those who hold membership elsewhere. The bishop shall convene the meeting, which is to be planned by the cabinet and the Board of Ordained Ministry. This requirement is to be a one on one meeting only. The purpose of this meeting ...

Amend ¶ 344.3 as follows:

3. Relation to the Local Church –

a. All clergy appointed in extension ministries shall establish membership in a charge conference in their home annual conference in consultation with the

pastor in charge and with approval of the district superintendent and the bishop. They shall submit to their home charge conference an annual report of pastoral duties and the fulfillment of their licensing or ordination through their special appointment, including ministerial activities in the charge where they have an affiliate membership relation and in other units of the Church at large, as well as continuing formation experiences completed and anticipated. District Superintendents shall monitor the content of these reports, and take necessary action where indicated to resolve issues or difficulties cited by the extension ministers. This report may be the one submitted to the bishop, district superintendent, and Board of Ordained Ministry (**344.2a**). District superintendents, because of the nature of their work and relationship defined in **Para. 429.3, 361.1a, and 660**, shall not be required to have a charge conference affiliation. All levels of leadership shall maintain an open-door policy, using all communication resources possible with the extension ministers to facilitate immediate support and problem solving. All conference members who are elders in full connection, including those in extension ministries, shall be available and on call to administer the sacraments of baptism and the Lord's Supper as required by the Discipline (**Para. 340.2a**) and requested by the district superintendent of the district in which the appointment is held.

Rationale:

The mission field for changing lives for Christ in the military environment is abundant and ready for harvest. This harvest can only be reaped by the complete support of the bishops, conferences, and local churches. Staff chaplains willingly minister to deployed servicemen and their families at home who bear such...

¶346.

Petition Number: 20415-MH-¶346.1; Boigegrain, Barbara - Glenview, IL, USA for General Board of Pension and Health Benefits.

Update Plan Name

Amend the last sentence of ¶346.1 as follows:

Furthermore, it shall be the responsibility of the board of pensions of the annual conference in which the appointment is received to enroll such clergy in the ~~Ministerial Pension Plan~~ Clergy Retirement Security Program or any successor retirement plan and the Comprehensive Protection Plan or any successor welfare plan. (see ¶ 1506.21).

¶346.

Petition Number: 20514-MH-¶346.1-G; Hermes, Steven E. - Kalispell, MT, USA for Yellowstone Annual Conference.

Relax Restrictions

Amend ¶ 346.1 of *The Book of Discipline* as follows:

... Otherwise upon the recommendation of the Board of Ordained Ministry and approval by executive session of the annual conference in which they are serving, clergy in such appointments may be granted voice ~~but not~~ and vote in the annual conference to which they are appointed. Intent to vote in the conference to which they are appointed shall be part of the clergy report to their home conference, and their participation in the annual conference they are serving shall be immediately conveyed by an administrative officer named by that conference to their home conference.

~~Their membership on conference boards and agencies is restricted to the conference of which they are a member~~ may be allowed in only one annual conference at any one time. Nomination to general Church boards and agencies and election as delegates to general and jurisdictional conferences shall originate in the appointee's home annual conference. ...

Rationale:

Denial of voting rights and exclusion of participation on conference boards and agencies for clergy in the conference to which they are appointed disenfranchises the congregations they are serving from full participation in Annual, Jurisdictional and General Conference affairs. Paragraph 430.2 encourages appointment making across conference lines, but long distances...

¶347.

Petition Number: 20088-MH-¶347.2; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Clergy from Other Methodist Churches

Amend ¶ 347.2

¶ 347.2. *From Other Methodist Denominations* – a) Ordained elders or ordained clergy from other Methodist churches ~~may~~ shall be received by transfer into provisional or full conference membership or as local pastors, with the consent of the bishops or other authorities

involved, without going through the process required for ministers from other denominations. ~~The General Commission on Christian Unity and Interreligious Concerns shall provide the~~ General Board of Higher Education and Ministry shall establish ~~with~~ a list of denominations that meet this definition.

Rationale:

Since GBHEM is the agency that oversees ordination and licensing processes and consults with annual conferences in evaluating those who meet these criteria, GBHEM should be responsible for determining the appropriate “other Methodist denominations” that meet the criteria for ordained or licensed ministry in The UMC.

¶347.

Petition Number: 20334-MH-¶347.2; Sidorak, Stephen J. Jr. - New York, NY, USA for General Commission on Christian Unity and Interreligious Concerns.

Transfer Clergy from Other Methodist Denominations

Modify existing ¶347.2 as follows:

¶347.2. *From Other Methodist Denominations*—
a) Ordained elders or ordained clergy from other Methodist churches shall be received by transfer into provisional or full conference membership or as local pastors, with the consent of the bishops or other authorities involved, without going through the process required for ~~clergy~~ ministers from other denominations. ~~The General Commission on Christian Unity and Interreligious Concerns shall provide the~~ General Board of Higher Education and Ministry shall confer with the Council of Bishops in order to determine which ~~with a list of~~ denominations ~~that~~ meet this definition. Prior consultation with the chairperson or executive committee of the Board of Ordained Ministry shall be held in order to determine that the ~~minister~~ clergy proposed for transfer meets the standards for conference membership established by the Discipline and the annual conference. A psychological report...

Rationale:

The bishops bear primary responsibility both for the ecumenical ministry of the Church and the transfer of clergy between churches, therefore there is no reason for the General Commission on Christian Unity and Interreligious Concerns to be involved in these transfers except as it may be consulted by the bishops.

¶349.

Petition Number: 20307-MH-¶349-G; Gwinn, Al - Garner, NC, USA for Study of Ministry Commission.

Study of Ministry

Amend

¶ 349. Mentors—....

1.a) Candidates will be assigned to a candidacy mentoring group wherever possible or to a candidacy mentor by the district committee on ordained ministry in consultation with the vocational discernment coordinator (wherever named) and the district superintendent (¶ 311).

4. Clergy mentoring begins when a person receives an appointment as a local pastor or as a ~~commissioned minister entering provisional service-provisional member deacon or elder.~~

Rationale:

Adds encouragement for group candidacy mentoring and names a Vocational Discernment Coordinator in the process for assigning mentors. Complies with Study of Ministry recommendation #2, Conference Vocational Discernment Coordinator.

¶349.

Petition Number: 20089-MH-¶349.1a; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Part-Time Local Pastors as Mentors

Amend ¶ 349.1a)

¶ 349.1a Local Pastor serving as Candidacy Mentors

a) Candidacy mentors are clergy in full connection, associate members, or ~~full-time~~ local pastors who have completed the Course of Study trained to provide counsel and guidance related to the candidacy process.

Rationale:

Part Time Local Pastors who have completed Course of Study are capable of mentoring, should the district superintendent and district committee on ordained ministry choose to utilize them.

¶349.

Petition Number: 20411-MH-¶349.4-G; Ward, Hope

Morgan - Jackson, MS, USA for Church Systems Task Force.

Lifetime Use of Mentors, Coaches, etc.

Amend ¶349.4 of *The Book of Discipline* by adding the following sentence to the end of the paragraph:

It is expected that all annual conferences will make available and encourage the use of spiritual guides, life coaches, pastoral counselors or vocational mentor for all clergy, separate from the superintendent, and that clergy will utilize these kinds of support as a standard practice of ministry throughout the clergy career, and in all assignments or appointments.

Rationale:

In an effort to move away from the idea of superintendent as the pastor's pastor, this paragraph encourages the use of other capable persons throughout the clergy's life for support and guidance.

¶350.

Petition Number: 20803-MH-¶350.1-G; Clunn, Steve C. - Washington, DC, USA for Methodist Federation for Social Action.

Clergy Evaluation Process

Amend ¶ 350.1 as follows:

Evaluation – Evaluation is a continuous process for formulation in servant ministry and servant leadership that must take place in a spirit of understanding and acceptance. Evaluation serves as a process for pastors to assess their effectiveness in ministry and to discern God's call to continue in ordained ministry.

1. The district superintendent, in consultation with the pastor-parish relations committee (or equivalent body), church leaders and clergy peer groups will evaluate annually the pastors' effectiveness for ministry (¶¶ 334.2c, 421, 635.2n, q), using criteria, processes, and training developed by Division on Ordained Ministry, the Board of Ordained Ministry and the cabinet.

a) The pastors in local churches shall participate annually in a ~~documented~~ evaluation with the committee on pastor-parish relations for use in an ongoing effective ministry and for identifying continuing education needs and plans, using criteria, processes, and training developed by the Board of Ordained Ministry and the cabinet.

b) Since pastoral effectiveness can rarely be separated from the health, vitality and mission of the local congregation, the evaluation process shall include a documented evaluation of the congregation using criteria, processes and training developed by the cabinet and the Board of Ordained ministry. The pastor and several leaders of the congregation shall evaluate the effectiveness of a congregation's ministry within its missional context and community.

c) Peer groups shall be established to promote collegiality, offer mutual support and accountability among the clergy. Annually, the group will review and document each member's ministry and congregation within its missional context using criteria, processes and training developed by the cabinet and the Board of Ordained ministry. For the peer group evaluation process, group members shall not include those who have supervisory authority over the pastor.

Rationale:

Much has been written around effective clergy and vital congregations, but little is suggested about using our existing connectional accountability with one another more effectively. This petition addresses constructive ways to nurture rather than punish clergy as they grow toward greater effectiveness.

¶354.

Petition Number: 20309-MH-¶354-G; Gwinn, Al - Garner, NC, USA for Study of Ministry Commission.

Study of Ministry

Amend by deletion

¶ 354. Voluntary Leave of Absence—

2. A voluntary leave of absence may be taken for a variety of reasons:...

~~e) Transitional Leave—A leave granted for up to twelve months with approval of the bishop and the Board of Ordained Ministry Executive Committee to provisional and associate members and full clergy members in good standing who are temporarily between appointments.~~

~~A transitional leave of absence may be granted for the following reasons:-~~

~~(1) A provisional or full member deacon needs to seek and secure an appointable primary position compensated or nonsalaried.~~

~~(2) A provisional member, associate member, or full member elder needs to transition from an extension ministry to another appointment.~~

~~During transitional leave, the clergyperson shall provide quarterly substantiation of his or her effort to obtain such an appointable position to the bishop and to the Board of Ordained Ministry Executive Committee.~~

3. Written request for a voluntary leave of absence; ~~with the exception of transitional leave;~~ should be made at least ninety days prior to the annual conference...

11. When an end to voluntary leave of absence is requested; ~~except for transitional leave;~~ it shall be by written request at least six months prior to the session of annual conference....

Renumber subsequent paragraphs.

Rationale:

This deletes Transitional Leave from this paragraph and moves it to its own separate paragraph to comply with Study of Ministry recommendation #6, Transitional Leave.

¶354.

Petition Number: 20591-MH-¶354-G; Eckert, Jerry - Port Charlotte, FL, USA.

Leave of Absence

Amend by substitution for ¶ 354 and 355, deleting all of them and replacing them with what is below:

¶ 354. Leave of Absence

— This relationship is granted to clergy who are local pastors and provisional, associate, and full members who choose to take a break from a ministry on a temporary basis.

1. The pastor's request should be made at least a hundred twenty (120) days prior to annual conference and is presumed to be for the following year.

2. If the pastor needs to take the break sooner, the Cabinet shall review the reasons with the pastor and work out the ad interim time.

3. The clergy session of the annual conference shall vote whether or not to grant the leave. For that reason, an exit and re-entrance interview with the Board of Ordained Ministry's proper committee is in order.

4. To return to appointment, the pastor should give six (6) months notice before annual conference. The Cabinet may grant an appointment between annual conference sessions if the pastor requests it and the Cabinet can work it out.

5. While on leave, the pastor shall choose a charge conference of a church in the conference of membership and, if residing outside the annual conference, shall also

choose a charge conference in the annual conference of residence. The annual report of pastoral activities is to be turned in to the charge conference(s) as well as district superintendent(s) related thereto and to the Board of Ordained ministry of the annual conference of membership. While the pastor on leave is under the supervision of the pastor of the charge conference of residence, pastoral activity is not restricted to the church of the charge conference nor even to the denomination since this status of leave of absence is temporary.

6. If living outside the conference of membership during the leave, the pastor may seek affiliate membership in the annual conference of residence. Involvement in boards, committees, and agencies of either conference is up to the respective nominating committees and the availability of the pastor on leave. The right to vote at conference shall be in the conference of membership only.

7. While on leave, other than availability and other rights indicated here, the pastor retains all rights and responsibilities as stated in Paragraph 334.

8. For a leave of more than five consecutive years, the conference must support the request by a two-thirds majority.

9. The standing of leave of absence shall not be used as a punishment nor as a form of suspension since both are coerced. Leave of absence is purely voluntary.

In addition, the changes indicated here need to be taken into account in Paragraph 362 of the *Book of Discipline*.

Rationale:

Leave of absence is thoroughly onerous even for those on voluntary leave. Involuntary leave has been used as a threat to get pastors to “voluntarily” take leave, to dump pastors on the street without a hearing, or to extend suspensions of pastors which have run out. This law must change.

¶354.

Petition Number: 20091-MH-¶354.12; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Correction

Amend ¶ 354.12

¶ 354.12. When clergy members on voluntary leave of absence do not request an annual extension of the leave of absence during the five-year period or do not

indicate willingness to ~~return to the itinerant ministry~~ receive an appointment at the end of the five-year period, ...

Rationale:

This paragraph also applies to deacons who are not in the “itinerant ministry” and there has been confusion around deacons coming off of voluntary leave of absence at the end of the five years. This brings clarity.

¶354.

Petition Number: 20090-MH-¶354.3; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Provisional Membership Time Limit

Amend ¶ 354.3 as follows:

¶ 354.3..... The leave shall be counted as a part of the eight-year limit for provisional members (¶ 327). ~~unless the limit is extended by the clergy session of members in full connection with the annual conference upon the recommendation of the Board of Ordained Ministry.~~

Rationale:

To bring ¶ 354.3 into compliance with ¶327 and clarify that provisional membership cannot be extended beyond eight years, even when a provisional member takes Voluntary Leave of Absence.

¶355.

Petition Number: 20171-MH-¶355; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Complaint Process Revision: Involuntary Leave

Amend ¶ 355

¶ 355. Involuntary Leave of Absence—

1. The bishop and the district superintendents may request an involuntary leave of absence without the consent of the provisional, associate, or full member, ~~preferably ninety days prior to the annual conference session.~~ They shall give to the clergy member and the Board of Ordained Ministry in writing specific reasons for the request. The fair process for administrative hearings as set forth in ¶ 362.2 shall be followed in any involuntary leave of absence procedure. ~~The clergy person has a right~~

~~to a hearing before the bishop, district superintendents,⁴⁵ and executive committee of the Board of Ordained Ministry prior to being placed on involuntary leave of absence.~~

2. An involuntary leave may be requested by the bishop and the district superintendents. The request shall be referred to the board of ordained ministry and follow procedures for a fair process hearing as set forth in ¶362 when:

a) A written or signed complaint is not resolved through the supervisory (¶361.1b), complaint, or trial process (¶ 361 <[http://localhost:49152/NXT/gateway.dll?f=id\\$id=361Complaints\\$t=document-frame.htm](http://localhost:49152/NXT/gateway.dll?f=id$id=361Complaints$t=document-frame.htm)>.^{3.0}¶=>.1b(3)) within 20 90 days, or clearly cannot be resolved within 90 days. and is referred as an administrative complaint (¶ 361.1d).

b) ~~Remedial a~~ Action pursuant to ¶363.3 (Administrative Location) is required to address allegations of incompetence, ineffectiveness, ~~or unwillingness~~ or inability to perform ministerial duties. ~~which becomes an administrative complaint (¶¶ 362.1a and 363.2).~~

e) ~~An administrative or judicial complaint requires more than a ninety day suspension (¶ 361.1e).~~

Should there be complaints or charges pending at the time of a request for involuntary leave of absence, they should be placed in the personnel file of the clergy-person. All subsequent actions concerning such entries should be duly noted and placed in the file.

3. Involuntary leave of absence shall be approved by two-thirds vote of the clergy session of members in full connection with the annual conference.⁴⁶ ~~By two-thirds vote of the clergy session of members in full connection with the annual conference, upon recommendation of the bishop, district superintendents, and Board of Ordained Ministry, the ninety day notice requirement may be waived.~~ Involuntary leave shall be approved annually upon written request of the district superintendents and shall not be approved for more than three years in succession. ...

... 8. ... If the board determines that the conditions of the involuntary leave have not been resolved, ~~they~~ it may continue involuntary leave of absence for up to the three-year limit or it shall pursue administrative location (see §2 above). recommend other courses of remedial action as stated in ¶ 363.2.

9. If the district superintendents and bishop do not intend to appoint a person after three (3) years on involuntary leave, they shall notify both the Board of Ordained Ministry and the clergy-person at least six months prior to the session of the annual conference and

pursue administrative location or initiate the complaint process if it has not already been initiated. recommend an appropriate change in conference relationship. The clergy-person shall have the right to request a change to a voluntary leave of absence or termination of the involuntary leave of absence. ...

Rationale:

Clarifies process for starting and ending ILOA. ILOA provides a clergy status during complaint or administrative process. Complaints begin anytime, not just at annual conference. ILOA can only begin after conclusion of fair process. Options after 3 year ILOA are clarified. (4 of 32 petitions in judicial complaint process revision)

¶355.

Petition Number: 20574-MH-¶355.1-G; Eckert, Jerry - Port Charlotte, FL, USA.

Appeal of Involuntary Leave

Amend by substitution to ¶ 355.1:

¶ 355.1 ...The clergy person has the right to a hearing before the ~~bishop, district superintendents⁴⁵, and executive committee of the Board of Ordained Ministry~~ Administrative Review Committee prior to being placed on involuntary leave of absence.

Rationale:

An appellate body should have no members who have previously heard the case. This general principle is violated by our Discipline. That flaw must be removed. The Bishop, Cabinet, and Board of Ordained Ministry have already committed to the decision against the pastor. Experience shows they rarely change that decision.

¶357.

Petition Number: 20468-MH-¶357-G; Jackson, Fredric O. - White Plains, NY, USA for New York Annual Conference; Robertson, Karen - Topeka, KS, USA for Kansas East Annual Conference; Oduor, Ralph R.R. - Lawrence, MA, USA for New England Annual Conference; Shaffer, John J. - Stanwood, WA, USA for Pacific Northwest Annual Conference; Myers, Kevin Rice - Sun Prairie, WI, USA for Wisconsin Annual Conference.

“Incapacity” to “Medical” Leave

Amend ¶357 as follows:

~~¶ 357. *Incapacity Medical Leave Resulting From Due to Medical Health Matters and Disabling Conditions which Prevent Performance of Ministerial Duties*~~

1. When clergy who are members of an annual conference (¶ 369) are unable to perform their ministerial ~~work duties~~ because of ~~incapacity due to health matters~~ medical and disabling conditions, upon recommendations of the conference Board of Ordained Ministry and the conference board of pensions, and by a majority vote of the executive session of clergy members in full connection with the annual conference who are present and voting, they may be granted annual ~~incapacity~~ medical leave without losing their relationship to the annual conference; provided, however, that such leave may be granted or renewed upon reasonable and appropriate investigation of the case by the joint committee on ~~incapacity clergy medical leave~~ of the annual conference, or the party responsible for managing ~~the incapacity of clergy~~ medical leaves in accordance with the annual conference’s policies, which will report its findings to the conference Board of Ordained Ministry and the conference board of pensions. This relationship may be initiated by the clergy member or cabinet with or without the consent of the clergy member through the Board of Ordained Ministry. When ~~incapacity~~ medical leave is given without the clergy member’s consent, reasonable accommodation shall be offered whenever possible. When a clergy member is granted ~~incapacity~~ medical leave by the annual conference, if the medical evidence has not yet met the standards for the receipt of benefits as set forth in the Comprehensive Protection Plan, section 5.04, the conference board of pensions may authorize payment of the benefits in the amount that would otherwise be payable from the Comprehensive Protection Plan. The payments shall be made by the General Board of Pension and Health Benefits as a charge to the annual conference granting the ~~incapacity~~ medical leave. If payments from the Comprehensive Protection Plan are subsequently approved, the annual conference will be reimbursed for benefits already paid, not to exceed the amount otherwise payable from the Comprehensive Protection Plan. Each ~~incapacity~~ medical leave granted by the annual conference shall be recorded in the conference minutes.

2. When clergy who are members of an annual conference are unable to perform their ministerial ~~work duties~~ between sessions of the annual conference on account of ~~medical health matters and disabling~~ condi-

tions, with the approval of a majority of the district superintendents, after consultation with the executive committee of the conference Board of Ordained Ministry and the executive committee of the conference board of pensions, ~~an incapacity~~ a medical leave may be granted by the bishop for the remainder of the conference year; provided, however, that such leave may be granted upon reasonable and appropriate investigation of the case including accommodation provisions by the joint committee on ~~incapacity clergy~~ medical leave of the annual conference, or the party responsible for managing ~~the incapacity of clergy~~ medical leaves in accordance with the annual conference’s policies, which will report its findings to the conference Board of Ordained Ministry and the conference board of pensions. When a clergy member is granted ~~incapacity~~ medical leave by the bishop, if the medical evidence has not yet met the standards for receipt of benefits as set forth in the Comprehensive Protection Plan, section 5.04, the conference board of pensions may authorize payment of the benefits in the amount that would otherwise be payable from the Comprehensive Protection Plan. The payments shall be made by the General Board of Pension and Health Benefits as a charge to the annual conference granting the ~~incapacity~~ medical leave. If payments from the Comprehensive Protection Plan are subsequently approved, the annual conference will be reimbursed for benefits already paid, not to exceed the amount otherwise payable from the Comprehensive Protection Plan.

3. When clergy members on ~~incapacity~~ medical leave provide medical evidence that they have recovered sufficiently to resume ministerial ~~work duties~~, or are able to return through reasonable accommodation, with the approval of a majority of the district superintendents, after consultation with the executive committee of the conference Board of Ordained Ministry and the executive committee of the conference board of pensions, they may receive an appointment from a bishop between sessions of the annual conference, thereby terminating the ~~incapacity~~ medical leave. Such appointment shall be reported immediately by the cabinet to the conference board of pensions and to the General Board of Pension and Health Benefits. Such termination of leave, together with the effective date, shall also be recorded in the minutes of the annual conference at its next regular session.

4. A person under consideration for ~~incapacity~~ medical leave shall have the right to appear before the joint committee on ~~incapacity clergy~~ medical leave or to designate someone to meet with the committee on his or

her behalf. In the event of unresolved issues, a person will be ensured of fair process per the guidelines for administrative hearings in ¶362.2.

5. Any person eligible to receive an appointment from a bishop and able to perform ministerial duties may not be placed on involuntary medical leave solely because of a medical condition. All reasonable accommodations should be made to enable qualified clergy with disabilities to serve in ministry settings compatible with their gifts and graces. (See 2008 Book of Resolutions, No. 3002)

Amend ¶652 as follows:

SECTION IX. THE ANNUAL CONFERENCE

¶ 652. Each annual conference shall establish a procedure by which it will manage ~~incapacity of~~ clergy medical leaves. The annual conference may establish a **joint committee on incapacity clergy medical leave**. If the annual conference establishes such a committee, it should be composed of at least two representatives each from the Board of Ordained Ministry and the conference board of pensions, who may be elected by those boards at the beginning of each quadrennium and at other times when vacancies occur, and a district superintendent appointed from time to time by the bishop to represent the cabinet. The joint committee shall be encouraged to include in its composition a person with a disability, preferably someone under appointment. Unless and until other members are elected, the chairperson and registrar of the Board of Ordained Ministry and the chairperson and secretary of the conference board of pensions, or others designated by them, shall be authorized to represent their respective boards. The committee shall organize at the beginning of each quadrennium by the election of a chairperson and a secretary. If the annual conference does not establish a joint committee, the annual conference's established policy and process for managing ~~incapacity of~~ clergy medical leave nonetheless should involve the Board of Ordained Ministry, the conference board of pensions and representation from the cabinet.

The duties of the annual conference, with respect to ~~incapacity~~ clergy medical leave, or the joint committee on ~~incapacity~~ clergy medical leave, or its equivalent, shall be:

a) To study ~~the problems of incapacity~~ issues related to ~~of~~ clergy medical leave in the annual conference.

b) To provide for a continuing personal ministry to any ~~disabled~~ clergy on medical leave of the conference and to aid them in maintaining fellowship with the members of the conference.

c) To provide advice and support to and, where appropriate advocacy for, clergy on ~~incapacity~~ medical leave in (i) applying for and securing disability benefits from the Comprehensive Protection Plan and government programs, (ii) exploring possible sources of interim financial assistance before disability benefits can be obtained, ~~and~~ (iii) establishing rehabilitation and return-to-service programs, and (iv) assessing the need for and providing reasonable accommodations.

d) To make recommendations to the Board of Ordained Ministry, the conference board of pensions, and the cabinet on matters related to ~~incapacity~~ clergy medical leave, including steps for ~~its~~ the prevention of the need for medical leave, ~~incapacity~~ the process of granting medical leave, benefits, grants or other assistance, and programs of rehabilitation.

e) To cooperate with and give assistance to the General Board of Pension and Health Benefits in its administration of the Clergy Retirement Security Program, the Comprehensive Protection Plan and other benefit plans for clergy on ~~incapacity~~ medical leave, and to the extent applicable assist with the disability benefits and other benefits provided under those plans.

Rationale:

The term "incapacity" when describing a clergy person who is in need of a health-related leave denotes a lack of ability and/or eligibility, yet the need of a clergy person to take such a leave from an appointment for medical reasons does not mean one is inherently or permanently incapable...

¶358.

Petition Number: 20712-MH-¶358.1-G; Wulf, Frank - Los Angeles, CA, USA.

Removing Mandatory Clergy Retirement Age

Delete ¶ 358.1 and substitute the following:

¶ 358.1. Mandatory Retirement—There shall be no mandatory retirement age for clergy members of the Annual Conference. However, the Board of Ordained Ministry of the Annual Conference shall establish procedures for the annual review of the effectiveness and competency in ministry of all clergy members of the annual conference who will have attained age seventy-five on or before July 1 in the year in which the Conference is held. If the Board of Ordained Ministry shall determine by a two-thirds vote of the full committee that a ministerial member, who will have attained age seventy-five on or before July 1 in the year in which

the Conference is held, is not capable of effectively and competently fulfilling his or her ministerial office, that clergy member shall be honorably retired upon a majority vote of the clergy meeting in Executive Session at the Annual Conference.

Rationale:

Some clergy can carry on vital ministries into their senior adulthood. The church's ministry is diminished when it forces such people into retirement based on an arbitrary age. There must, however, be procedures to help those who aren't fully able to continue their ministries to move into the retired relationship.

¶358.

Petition Number: 20172-MH-¶358.3; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Complaint Process Revision: Involuntary Retirement

Amend ¶ 358.3

¶ 358.3 Involuntary Retirement

... The procedures for fair process in administrative hearings shall be followed in any involuntary retirement procedure. The cabinet may recommend to the Board of Ordained Ministry the involuntary retirement of the clergy member, or the Board of Ordained Ministry may make the recommendation upon its own motion. Written notice of the intended action shall be given to such member by the Board of Ordained Ministry at least 180 one hundred and eighty days prior to annual conference. Written notice also should be given to the chairperson of the administrative review committee. ...

Rationale:

Clarifies the initiation process for Involuntary Retirement. (5 of 32 petitions in judicial complaint process revision)

¶358.

Petition Number: 20092-MH-¶358.5; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Retired Clergy Reports

Amend ¶ 358.5

¶ 358.5. ... If they reside outside the bounds of the annual conference, where membership is held, they shall forward annually to the charge conference where membership is held a report of their Christian and ministerial conduct, ~~together with an account of the circumstances of their families~~, signed by the district superintendent or the pastor of the affiliate charge conference within the bounds of which where they reside. ~~Without this report, the conference, after having given thirty days' notice, may locate them without their consent.~~

Rationale:

Clarifies that charge conference membership is within the home conference, and if residing outside the bounds of the home conference, the report is signed also by the affiliate district superintendent or pastor.

¶358.

Petition Number: 20575-MH-¶358.5-G; Eckert, Jerry - Port Charlotte, FL, USA.

Charge Conference of Retirees

Amend by addition and deletion to ¶ 358.5 and renumber accordingly:

5. Charge Conference Membership—a) All retired clergy members . . . shall report to the charge conference and to the pastor all marriages performed, baptisms administered, and other pastoral functions. If they reside outside the bounds of the conference, they may also choose a charge conference in the conference of their residence. If they so choose, they shall forward annually to the both conferences ~~where membership is held~~ a report of their Christian and ministerial conduct, together with an account of the circumstances of their families, signed by the district superintendent or the pastor of the charge within the bounds of which they reside. Without this report, the conference, after having given thirty days' notice, may locate them without their consent.

Rationale:

Retired pastors have the option of participating in the life and activities of their conference of residence as affiliate members under Paragraph 334 and should also have that prerogative relating to a charge conference where they reside.

¶358.

Petition Number: 20738-MH-¶358.5a-G; Covington, John Quinton - Cordova, NC, USA.

Role of Retired Clergy

Amend ¶ 358.5a to read:

All retired clergy members who are not appointed as pastors of a charge, after consultation with the pastor and the district superintendent, shall have a seat in the charge conference and all the privileges of membership in the church where they elect to hold such membership except as set forth in the *Discipline*. The local pastor, by his discretion, may nominate a retired clergy to serve on the administrative board or committees within the local church which they have designated as their charge without the nomination of the committee of Lay Leadership. This nomination shall be approved by the Charge Conference. They shall report ...

Rationale:

This paragraph as currently written does not address clearly whether the retired clergy is to be considered as laity within the local church or clergy. The local pastor is in a better position to understand the benefits of a retired clergy within his or her congregation. The years of experience...

¶358.

Petition Number: 20444-MH-¶358.6-G; Garcia, Daniel - Winter Park, FL, USA for Rio Grande Annual Conference.

Retired Clergy Compensation

Amend by addition of the underlined wording to ¶358.6 of the 2008 *Book of Discipline*.

Appointment of Retired Ordained Ministers- A retired ordained minister shall be eligible to receive an appointment when requested by the bishop and the cabinet. A retired ordained minister appointed to a pastoral charge shall have neither a claim upon minimum compensation from the Commission on Equitable Compensation or similar conference agency, nor further pension credit. Compensation for a retired ordained minister shall be negotiated between the district superintendent and the pastoral charge or other appointment to which the retired ordained minister is appointed. Retired ordained ministers may serve on conference agencies.

Rationale:

A retired ordained minister appointed to a charge could be appointed to a charge that pays in excess of the annual conference minimum compensation and no claim would be made on the funds administered by the

Commission on Equitable Compensation or similar conference agency. On the other hand, if a...

¶359.

Petition Number: 20093-MH-¶359.2; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Honorable Location Reports

Amend ¶359.2

¶ 359 Honorable Location

2. ~~Location shall be certified by the presiding bishop.~~ ... Documentation of this consent and approvals shall be filed with the Board of Ordained Ministry of the annual conference which granted them honorable location. ... A copy of the annual report to the charge conference shall be forwarded to the registrar of the Board of Ordained Ministry of the annual conference which granted them honorable location in order for location to be continued. They shall report to the charge conference and the pastor all marriages performed, baptisms administered, and funerals conducted and shall be held amenable for their conduct and the continuation of their ordination rights to the annual conference ~~within which the charge conference membership is held which granted them honorable location.~~ ...

Rationale:

Provides clarity about where the reports of clergy on honorable location shall be filed.

¶359.

Petition Number: 20495-MH-¶359.2-G; Erbele, W. Terence - Ketchikan, AK, USA for Alaska Annual Conference.

Honorable Location

Amend ¶359.2 as indicated following:

¶359.2. Location shall be certified by the presiding bishop. Associate members or clergy members in full connection located according to the provisions of this paragraph shall not continue to hold membership in the annual conference, and they shall surrender their certification of conference membership for deposit with the conference secretary. After consultation and with the written consent of the pastor in charge, and with the

approval of the district superintendent and the staff-parish relations committee of a local church, located clergy members shall designate the ~~local church~~ charge conference in which they shall hold membership. Documentation of this consent and approvals shall be filed with the Board of Ordained Ministry. As clergy members of the charge conference, they shall be permitted to exercise ministerial functions only with the written permission of the pastor in charge. They shall have all the privileges of membership in the church where they elect to hold charge conference membership, except as set forth in the Book of Discipline. When approved by the executive committee of the Board of Ordained Ministry, a person on honorable location may be appointed ad interim by the bishop as a local pastor. A copy of the annual report to the charge conference shall be forwarded to the registrar of the Board of Ordained Ministry in order for location to be continued. They shall report to the charge conference and the pastor all marriages performed, baptisms administered, and funerals conducted and shall be held amenable for their conduct and the continuation of their ordination rights to the annual conference within which the charge conference membership is held. A person on honorable location shall be eligible for election to be a member of a general agency or the Connectional Table (§§705 and 706), but such a person shall serve in the category of clergy.

Rationale:

This removes the ambiguity currently obtaining between whether a located cleric is a member of a local church or only of a charge conference. It further clarifies that general church service of a located cleric is in the category of clergy, not lay.

¶360.

Petition Number: 20539-MH-¶360.3-G; Childs, Mike - Louisville, MS, USA for First United Methodist Church (Louisville, MS) Administrative Board. 1 similar petition.

Withdrawal

Add new subparagraph to ¶ 360:

¶360.3. Withdrawal for Reasons of Conscience —

Any pastor in good standing

a) serving a local church which votes to surrender its charter and disaffiliate under ¶ 2548, or

b) wishing to withdraw because of irreconcilable conflict for reasons of conscience with the provisions of The United Methodist Church *Book of Discipline* on the

practice of homosexuality and the blessing of homosexual unions, shall be granted withdrawal from the annual conference upon surrender of certifications of ordination and conference membership, and a written request to withdraw.

Rationale:

Despite efforts to preserve unity in the Church, irreconcilable differences persist regarding the practice of homosexuality. The Church needs to value the consciences of our people and provide an honorable way for those whose consciences are violated to disaffiliate without the loss of property and in a ministry-affirming way.

For...

¶361.

Petition Number: 20174-MH-¶361; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Complaint Process Revision: Administrative Complaint

Move ¶ 361 to follow ¶ 362 *Administrative Complaint*. Amend as follows:

¶ 361. Complaint Procedures—

... Special attention should be given to ensuring that cultural, racial, ethnic and gender contexts are valued throughout the process in terms of their understandings of fairness, justice and restoration.

A complaint is a written and signed statement claiming misconduct as defined in ¶ 2702.1. When a complaint is received by the bishop, ...

...b) Supervisory Response—The supervisory response of the bishop shall begin upon receipt of a formal complaint. The response is pastoral and administrative and shall be directed toward a just resolution among all parties. It is not part of any judicial process. The complaint shall be treated as an allegation or allegations during the supervisory process. At all supervisory meetings no verbatim record shall be made; and no legal counsel shall be present. ¶ The person ... other persons who may be helpful.

When the supervisory response is initiated, the bishop shall notify the chairperson of the Board of Ordained Ministry that a complaint has been filed, of the clergyperson named, of the general nature of the complaint; and, when concluded, of the disposition of the complaint.⁶⁹

c) Just Resolution – The supervisory response may include a process that seeks a just resolution in which the parties are assisted by a trained, impartial third party facilitator(s) or mediator(s), in reaching an agreement satisfactory to all parties.⁶⁸ If the bishop chooses to initiate a mediated attempt to produce a just resolution, then the ~~The~~ bishop, the person filing the complaint, the respondent, and other appropriate persons shall enter into a written agreement outlining the process, including any agreements on confidentiality. A process seeking a just resolution may begin at any time in the supervisory, complaint or trial process. If resolution is achieved, a written statement of resolution, including any terms and conditions, shall be signed by the parties and the parties shall agree on any matters to be disclosed to third parties. A just resolution agreed to by all the parties shall be a final disposition of the related complaint. ~~When the supervisory response is initiated, the bishop shall notify the chairperson of the Board of Ordained Ministry that a complaint has been filed, of the clergy person named, of the general nature of the complaint; and, when concluded, of the disposition of the complaint.~~

e) d) Suspension—...

d) e) Referral of a Complaint — Upon receiving a written and signed complaint, the Bishop shall, within ~~90~~ 45 days, ~~either dismiss the complaint after consultation with the cabinet, as having no basis in law or fact, or shall carry out the supervisory response process.~~ If within ~~90~~ 420 days after the initiation of the supervisory response receipt of the complaint resolution is not achieved, the bishop shall either:

~~(1) Refer the matter to a 3rd party mediator(s) if this has not been attempted;⁷⁴ or~~

~~(2) (1) Dismiss the complaint with the consent of the cabinet giving the reasons therefore in writing, a copy of which shall be placed in the pastor's clergy person's file; or~~

~~(3) (2) Refer the matter as an administrative complaint (§362.1a) or judicial complaint (§2704) to the counsel for the church as a complaint (In adopting the statement in the new §361.1e(2), the language replaces the 2008 Book of Discipline definitions of complaints as administrative or judicial. Complaints are now only defined as written in the new §361.1).~~

All original time limitations may be extended for one 30 days period upon the consent of the complainant and the respondent.

e) f) Supervisory Follow-up and Healing—... This process for healing may include a process of a just resolution, which addresses unresolved conflicts, support for victims, and reconciliation for parties' involved.⁷³ This

can take place at any time during the supervisory, complaint or trial process.

Rationale:

Clarifies that complaints refer only to chargeable offenses in §2702. Supervisory response begins when bishop receives a complaint. Defines time period (90 days) for the supervisory process to be completed. Clarifies that just resolution process may begin anytime, without limitation. (7 of 32 petitions in judicial complaint process revision)

§361.

Petition Number: 20569-MH-§361.1-G; Eckert, Jerry - Port Charlotte, FL, USA.

Definition of Complaint

Amend by addition and substitution to § 361.1a) and re-letter accordingly in the following manner:

a) Definition of a complaint — A complaint is a statement which must include date, place, and specifics of events alleged to have occurred written and signed by the alleging victim or an eye witness claiming misconduct or unsatisfactory performance of ministerial duties.

b) a) Supervision – In the course . . . any judicial process. ~~A complaint is a written and signed statement claiming misconduct or unsatisfactory performance of ministerial duties.~~⁶⁵ The person filing

c) b)

Rationale:

Most complaints tend to be opinions or perceptions. Cabinet members should not be placed in the position of operating on someone else's opinion, but on actual facts that are the basis of the complainer's opinion. Someone else may not agree with the opinion once the facts are known!

This petition...

§361.

Petition Number: 20809-MH-§361.1-G; Zilhaver, Robert F. - DuBois, PA, USA.

Certified Advocates

Amend § 361. Complaint Procedures—
1. Ordination and membership...

This review shall have ...

When a complaint is received by the bishop, both the person making the complaint and the person against whom the complaint is made will be informed in writing of the process to be followed at that stage. Included in this notification shall be a list of advocates who have been trained in administrative and judicial procedures, meet the requirements of 362.2.c, and have been approved by the clergy session of the annual conference. Respondents may select an advocate from this list or another person who meets the requirements of 362.2.c. When and if the stage changes, those persons will continue to be informed in writing of the new process in a timely fashion.

Rationale:

Creates a pool of trained and certified advocates for the administrative process. Trained advocates can assist respondents to constructively engage the administrative process and provide appropriate help when a respondent does not know who to contact.

¶361.

Petition Number: 20570-MH-¶361.1a-G; Eckert, Jerry - Port Charlotte, FL, USA.

Complaint Reception

Amend by deletion in ¶ 361.1a) the phrase “or initiate”:

a) *Supervision* – In the course of the ordinary fulfillment of the superintending role, the bishop or district superintendent may receive ~~or initiate~~ complaints about the performance or character of a clergy person.

Rationale:

This one phrase has allowed bishops and superintendents prone to autocracy to destroy pastors’ ministries and ravage the morale of whole conferences. This one phrase has separated clergy from Cabinets into “them” against “us” on both sides, destroying the covenant of clergy. It allows hearsay to have evidentiary weight.

¶361.

Petition Number: 20970-MH-¶361.1b; Eckert, Jerry - Port Charlotte, FL, USA.

Role of Advocate

Amend ¶ 361.1b) in the following manner:

b) *Supervisory Response*—The supervisory response is pastoral At any meeting . . . ; the person against whom the complaint was made (respondent) shall have the right to ~~may~~ choose an advocate ~~another person~~ to accompany him or her with the right of voice; the person making the complaint (complainant) shall have the right to choose an advocate ~~a person~~ to accompany him or her with the right of voice.

The role of an advocate or counsel for a respondent/complainant shall be to help resolve allegations of misconduct or unsatisfactory performance. Ways in which this may be done include but are not limited to listening carefully, examining relevant documents, enlisting others to provide emotional support, offering advice, participating in all conversations with conference officers and hearings to which the respondent/complainant is invited when any of the actions in Paragraphs 221, 320, 327.6, 334.4, 341.4, 355, 358.3, 360.3-.5, 361, 362-368, 413, 605.6, and 2701-2719 is under discussion.

1) cautioning against undue pressure and coercion,

2) raising questions to clarify facts or process,

3) seeking the appropriate response to complaints found to be true,

4) and encouraging adherence to church law on the part of all who are involved with any administrative, supervisory, or judicial process which could result in a change of conference relationship for the respondent.

The advocate shall be the choice of the complainant/respondent who shall indicate that in writing to the superintendent. If either party fails to obtain an advocate, the superintendent shall strongly encourage getting one and may assist in their doing so.

In addition, the correction needs to be made in other paragraphs of the *Book of Discipline*, including Paragraphs 2701.1c) and .2c), 2706.2, and 2708.7 which need to be modified to include reference back to this definition of “advocate” and to the right of choice of the respondent if that is not already clear in the respective paragraphs.

Rationale:

Advocates are not antagonists but are part of the whole team of helpers seeking to resolve a painful situation. The choice of advocate needs to be made by the parties at interest to avoid having someone chosen by a conference leader who may have another agenda than justice and reconciliation.

¶362.

Petition Number: 20175-MH-¶362; Cape, Kim -

Nashville, TN, USA for General Board of Higher Education and Ministry.

Complaint Process Revision: Administrative Process

Amend ¶ 362

Section XVI. Administrative ~~Complaint~~: Fair Process, ~~Referral, and Disposition~~

~~¶ 362. Administrative Complaint — 1. Definition of Referred Complaints — a) Administrative Complaint — If the bishop determines that a complaint is based on allegations of incompetence, ineffectiveness, or unwillingness or inability to perform ministerial duties, he or she shall refer the complaint as an administrative complaint to the Board of Ordained Ministry for its consideration of remedial or other action⁷⁴ (see ¶ 363.2).~~

~~b) Judicial Complaint — If the bishop determines that the complaint is based on allegations of one or more offenses listed in ¶ 2702.1, the bishop shall refer the complaint to counsel for the church, in accordance with the provisions of ¶ 2704.2.~~

~~2. 1. Fair Process in Administrative Hearings —~~

~~1. As a part of the holy covenant that exists within the membership and organization of The United Methodist Church, the following procedures are presented for the protection of the rights of individuals and for the protection of the Church in administrative hearings. The process set forth in this paragraph commences upon referral of a matter an administrative complaint shall be followed whenever there is a request for discontinuance of provisional membership (upon appeal by the provisional member), involuntary leave of absence, administrative location, or involuntary retirement. Special attention shall should be given to the timely disposition of all matters and to ensuring racial, ethnic, and gender diversity in the committee hearing the complaint dealing with the fair process hearing.~~

~~2. Each annual conference board of ordained ministry shall establish a Conference Relations Committee of at least three persons to hear requests for discontinuance of provisional members, involuntary leave of absence, administrative location, involuntary retirement, or other such matters as may be referred to them by the board of ordained ministry (¶ 635). District superintendents shall not serve on the Conference Relations Committee.~~

a) In any administrative proceeding the bishop or the bishop’s designee and the respondent (the person against whom involuntary action (excluding complaints) is directed ~~the administrative complaint has been filed~~) shall have a right to be heard before any final action is taken....

...c) The respondent shall have a right to be accompanied to any hearing by a clergyperson who is a member in full connection of the respondent’s annual conference to any hearing, in accordance with the appropriate disciplinary provisions. ...

...e) The respondent shall have access, at least seven days prior to the hearing, to all records relied upon in the determination of the outcome of the administrative process....

Rationale:

Creates paragraph for Administrative Fair Process. Lists involuntary status changes where fair process is required. Clarifies that conference relations committee holds hearings for status changes. Clarifies number of days preceding hearing that respondent has access to relevant documents for the hearing. (8 of 32 petitions in judicial complaint process revision)

¶362.

Petition Number: 20571-MH-¶362.1a-G; Eckert, Jerry - Port Charlotte, FL, USA.

Administrative Complaints

Amend by addition to ¶362.1a) as follows:

a) *Administrative Complaint*—If the bishop determines that . . . for its consideration of remedial or other action⁷⁴ (see P 363.2). The bishop shall not have the discretion of referring a complaint that charges any of the offenses in Paragraph 2702.1 as an administrative complaint.

Rationale:

In my experience, the administrative procedures are more subject to the influence of command by the bishop and require no clear level of proof than the opinions of Cabinet members. A chargeable offense should be handled with greater care and require “clear and convincing” evidence (P 2711.2).

¶362.

Petition Number: 20971-MH-¶362.1b; Eckert, Jerry - Port Charlotte, FL, USA.

Role of Bishop

Amend ¶ 362.1b with the following:

¶ 362. . . . b) *Judicial complaint* – If the bishop

determines that the complaint is based on allegations of one or more offenses listed in ¶ 2702.1, the bishop shall refer the complaint to counsel for the church who shall not be a Cabinet member, in accordance with the provisions of ¶ 2704.2 Any investigation, evaluation of evidence, and interviews with the complainant shall not be done by the bishop or any Cabinet member but shall be undertaken by the counsel for the church. Assistant counsel for the church may not be the conference chancellor.

Rationale:

The bishop should be able to determine whether or not a complaint falls under P 2702.1 immediately and must relinquish his/her curiosity about and desire to follow up on the case for any reason. Any further involvement of those sorts cross the line of separation of powers (see JCD 950)...

¶362.

Petition Number: 20565-MH-¶362.2-G; Eckert, Jerry - Port Charlotte, FL, USA.

Fair Process

Amend by addition and deletion to ¶ 362.2 the following and renumber:

2. *Fair Process in Administrative Hearings*—The following procedures are presented for the protection of the rights of individuals and for the protection of the Church in administrative hearings. The process set forth in this paragraph commences upon ~~referral of a matter as an administrative complaint~~ referral of the complaint to the bishop or his designee prior to any supervisory response. Special attention should be given to the timely disposition of all matters and to ensuring racial, ethnic, and gender diversity in the committee hearing the complaint.

a) *Respondent's Rights in Fair Process*—

⌘ 1) In any administrative proceedings . . .

⌘ 6) In the event . . . of such individuals.

b) *Complainants' Rights in Fair Process.—General Provisions.*—Those bringing complaints are to receive respectful, balanced treatment throughout any grievance and trial procedures. They shall receive comparable rights to those provided for the respondent. They shall receive reasonable response from church officers. Church officers shall seek to build reconciliation among all parties at interest, so long as these efforts are not used to hinder fair process.

1) In any administrative proceeding, the complainant shall have a right to be heard before any final action is taken.

2) Notice of any hearing shall advise the complainant about proposed procedures with sufficient detail to allow the complainant to prepare. Notice shall be given not less than twenty (20) days prior to the hearing.

3) The complainant shall have the right to be accompanied by another person to any interview or hearing to which they are subject. The person accompanying them shall have the right to voice.

4) Under no circumstances shall one party or counsel, in the absence of the other party or counsel, discuss substantive matters with the members of the hearing or appellate body while the case is pending. Questions of procedure may be raised with the presiding officer or secretary of the hearing or appellate body.

5) The complainant shall have the right to an answer to each question, allegation, specification, or other matter brought. Officials must provide grounds for their decisions, which are also to be shared with the complainant.

6) Confidentiality of the name and accusations of the complainant shall be maintained throughout the proceedings, except from the respondent and those needed to help mount defense, church officers identified by the *Discipline*, and hearing body members involved.

7. In the event that a complainant fails to appear for supervisory interviews, refuses mail, refuses to communicate personally with the bishop or district superintendent, or otherwise fails to respond to supervisory requests or requests from official administrative committees, such actions or inactions shall end that church process, because such processes shall not continue without the participation of the complainant.

Rationale:

Justice and grace requires fairness to all sides. The constitutional right of the accused to face the accuser must be maintained. And the rights to privacy and to seek redress must not be denied.

¶362.

Petition Number: 20572-MH-¶362.2-G; Eckert, Jerry - Port Charlotte, FL, USA.

Double Jeopardy

Amend by addition to ¶ 362.2 and re-lettering the rest :

f) The respondent shall not be subjected to an administrative or judicial process a second time for the same alleged occurrence(s).

Rationale:

If an old mistake has been forgiven and hopefully corrected, it should not be used a second time as grounds for administrative action against a pastor. An incompetent or ineffective pastor will make a similar mistake AS A NEW EVENT. That new event may then be pursued under P 361ff.

¶362.

Petition Number: 20566-MH-¶362.2e-G; Eckert, Jerry - Port Charlotte, FL, USA.

Supervisory Files

Amend by addition to ¶ 362.2e with the following:

e) The respondent shall have access to all records relied upon in the determination of the outcome of the administrative process.76 That includes access to supervisory files (¶ 416.7) that are being used against the respondent.

Rationale:

Too many Cabinet members have not allowed respondents to see documents being used against them because the materials were in supervisory files which are to be kept confidential. This practice violates the intent of this fair process right and needs to be addressed.

¶362.

Petition Number: 20567-MH-¶362.3-G; Eckert, Jerry - Port Charlotte, FL, USA.

Deletion

Amend by deletion ¶ 362.3 which says:

~~In order to preserve the integrity of the Church's administrative process and ensure full participation in it at all times, the bishop, cabinet, board of ordained ministry, witnesses, advocates, administrative review committee, clergy in full connection voting in executive session, and all others who participate in the Church's administrative process shall have immunity from prosecution of complaints brought against them related to their role in a particular administrative process, unless~~

~~they have committed a chargeable offense in conscious and knowing bad faith. The complainant/plaintiff in any proceeding against any such person related to their role in a particular judicial process shall have the burden of proving, by clear and convincing evidence, that such person's actions constituted a chargeable offense committed knowingly in bad faith. The immunity set forth in this provision shall extend to civil court proceedings, to the fullest extent permissible by the civil laws.~~

In addition, this correction needs to be made in ¶ 2701.4d) of the *Book of Discipline*.

Rationale:

This unnecessary passage violates Paragraph 2711 because it requires the complainant to show "conscious and knowing bad faith," not just "clear and convincing" evidence (see P 2711.2) of disobedience to the Order and Discipline of the United Methodist Church (P 2702.1(e)). It has nothing to do with maintaining integrity.

This...

¶363.

Petition Number: 20176-MH-¶363; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Complaint Process Revision: Involuntary Status

Amend ¶ 363

¶ 363. *Disposition of Recommendations of Involuntary Status Change Administrative Complaints*—1. ~~When a complaint has been received there is a recommendation for an involuntary status change, the Board of Ordained Ministry shall develop a response take action in a timely manner. The complaint recommendation shall be referred to a committee of the board that deals with matters of conference relations (other than the executive committee) and this committee the Conference Relations Committee who shall conduct an administrative hearing following the fair process provisions of ¶ 362.4a~~ 2. The bishop or the Board of Ordained Ministry, as appropriate, a cabinet representative shall present the administrative complaint to the committee shall designate the person to present the recommendation to the committee. The respondent shall be given an opportunity to address the administrative complaint recommendation in person, in writing and with the assistance of a clergy person who is a member in full connection of the respondent's annual conference, and

who shall have ~~with~~ voice. Once the committee has heard the ~~bishop or the bishop's designee~~ person designated to present the recommendation, the respondent, and others as determined by the chairperson of the committee, it may recommend remedial action, discontinuance, leave of absence, administrative location, dismissal of the complaint or such other action that it deems appropriate, it shall report its decision to the Board of Ordained Ministry. The board may affirm or reverse the decision of the committee, accept or amend the recommendations of the committee, or it may dismiss the complaint. In rare instances, the board may refer the complaint back to the bishop for possible referral as a judicial complaint. The board alternately may refer the matter to the resident bishop as deemed appropriate for a process that seeks a just resolution (see ¶ 361.1b). The bishop shall institute such a process and may use the assistance of a trained, impartial third party facilitator(s) or mediator(s). Such referral will not constitute a dismissal. The appropriate persons, including a cabinet member and a representative of the Board of Ordained Ministry, shall enter into a written agreement outlining the process including any agreement on confidentiality. The parties shall be told that any resolution remains subject to final approval by the board. If resolution is achieved, a written statement of resolution, including any terms and conditions, shall be signed by the parties and the parties shall agree on any matters disclosed to third parties. If the just resolution process results in resolution, the signed written statement of resolution shall be given to the board, and the board may dismiss the matter, retain oversight relating to any terms or conditions of the statement of resolution or take such other action as deemed appropriate. If the process does not result in resolution, it is returned to the board for further action. The board's response will be shared with the clergy person, the bishop, the cabinet, and the person bringing the original complaint.⁷⁷

2. Remedial Action — In cooperation with the cabinet and in consultation with the clergy person, the Board of Ordained Ministry may choose or recommend one or more of the following options for a program of remedial action, subject to regular oversight by the board and annual review:

- a) Program of continuing education (¶ 351);
- b) Leave of absence, voluntary or involuntary (¶¶ 354, 355);
- c) Early retirement (¶ 358.2) or involuntary retirement (¶ 358.3);
- d) Sabbatical leave (¶ 352);
- e) Honorable location (¶ 359);

~~f) Surrender of ordained ministerial office (¶ 360.2);~~

~~g) Personal counseling or therapy;~~

~~h) Program of career evaluation;~~

~~i) Peer support and supervision;~~

~~j) Private reprimand: a letter signed by the chairperson of the Board of Ordained Ministry and the clergy person's district superintendent, addressed to the clergy person with a file copy in the permanent file of the Board of Ordained Ministry (¶ 606.6) stating the appropriateness of the complaint, the specific remedial action required, and the conditions under which the reprimand shall be withdrawn. A report of the reprimand and the remedial action taken shall remain in the personnel file of the respondent once the reprimand has been withdrawn.~~

~~3. Administrative location — a) Clergy Residing Beyond the Bounds of the Conference — Any clergy members residing beyond the bounds~~

~~of the conference in which membership is held shall be subject to administrative complaints or process exercised by the appropriate officers or committees of the conference of which he or she is a member,⁷⁷. See Judicial Council Decision 917 unless the presiding bishops of the two annual conferences and the clergy member subject to the process agree that fairness would be better served by having the process carried out in the annual conference in which he or she is serving under appointment, or if retired, currently residing.~~

~~b) Recommendation to Administrative Location (1) Upon recommendation of the Board of Ordained Ministry, the annual conference may place members on administrative location when, in the judgment of the annual conference, members have demonstrated a pattern of being unable effectively and competently to perform the duties of itinerant ministry; provided that the annual conference shall have first examined their character and found them in good standing. The requirements of fair process as set forth in ¶ 362.1a shall be followed in any administrative location procedure.~~

~~(2) The Board of Ordained Ministry shall notify the clergy member, chairperson of the administrative review committee, bishop, district superintendent, and the complainant of the recommendation to administrative location at least sixty days before the opening of the next annual conference.~~

~~The notice to the clergy member shall also inform the member of the right to a hearing before the executive committee of the Board of Ordained Ministry prior to the recommendation being forwarded to the clergy session for consideration and action.⁷⁸ Such choice by the~~

~~ordained member must be made and notification of the choice sent to the bishop and the chairperson of the Board of Ordained Ministry within thirty days following receipt of notice from the board.⁷⁰ The chairperson of the Board of Ordained Ministry shall preside at such a hearing. The recommendation of the Board of Ordained Ministry shall be acted upon by the clergy session of members in full connection with the annual conference.~~

~~(3) The administrative review committee (§ 636) shall ensure that the disciplinary procedures for administrative location were properly followed. The entire process leading up to the recommendation to administrative location shall be reviewed by the administrative review committee, and it shall report its findings to the clergy session of members in full connection with the annual conference.~~

~~(4) The provisions of § 359.2 above apply to administrative location, except that a person on administrative location may not be given ad interim appointments by the bishop. Upon recommendation of the Board of Ordained Ministry, an annual conference may offer financial assistance from conference resources in this transition.~~

~~4. Recommendation to Discontinue Provisional Membership—~~

~~a) The Board of Ordained Ministry shall recommend the discontinuance of a provisional member in keeping with the provisions of § 327.6.~~

~~b) This process shall be reviewed by the Administrative Review Committee pursuant to § 636.~~

~~Rationale:~~

~~The deleted steps are cared for in the new proposed §362 and the new paragraph on administrative location to follow current §359. This clarifies that administrative fair process is for involuntary status changes except in the case of judicial complaint. (9 of 32 petitions in judicial complaint process revision)~~

¶363.

Petition Number: 20568-MH-¶363.2-G; Eckert, Jerry - Port Charlotte, FL, USA.

Remedial Options

Amend by deletion to § 363.2 and renumber:

(1) Program of continuing education (351);

~~(2) Leave of absence, voluntary or involuntary (P 354, 355);~~

~~(3) Early retirement (P358.2) or involuntary retirement (P 358.3);~~

~~(4) Sabbatical leave (P 352);~~

~~(5) Honorable location (P 359);~~

~~(6) Surrender of ordained ministerial office (P 360.2);~~

~~(7) Personal counseling or therapy;~~

~~(8) Program of career evaluation;~~

~~(9) Peer support and supervision;~~

~~(10) Private reprimand, a letter signed . . . et al;~~

~~(11) Administrative location~~

~~Rationale:~~

~~If General Conference wants the Board to be able to make recommendations that are not remedial but are ways to run a pastor off, it should do so in a separate paragraph. As P 363.2 stands, it sounds like such removals are “remedial.” That looks stupid and is not fair.~~

¶364.

Petition Number: 20310-MH-¶364-G; Gwinn, Al - Garner, NC, USA for Study of Ministry Commission.

Study of Ministry

Amend by deletion

~~¶ 364. Readmission to Provisional Membership—
...When reinstated by vote of the clergy members in full connection, their provisional membership in the conference shall be restored, they shall serve a minimum of two years of provisional membership according to § 326, prior to ordination, and they shall be authorized by licensing and/or commissioning to perform those ministerial functions for which they are qualified~~

~~Rationale:~~

~~Deletes language referring to provisional members who are not ordained to clarify the readmission process for ordained provisional members. This complies with Study of Ministry recommendation #4, Earlier Ordination, Provisional, and Full Membership.~~

¶365.

Petition Number: 20094-MH-¶365.3; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Readmission Requirement

Amend ¶ 365.3

¶ 365.3. A satisfactory certificate of good health on the prescribed form from a physician approved by the Board of Ordained Ministry. The Board of Ordained Ministry ~~should~~ shall require psychological evaluation.

Rationale:

Clarifies the requirement for a psychological evaluation for clergy applying for readmission after honorable or administrative location.

¶365.

Petition Number: 20095-MH-¶365.4; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Readmission Requirement

Amend ¶ 365.4

¶ 365.4. The conference Board of Ordained Ministry may require at least one year of service as a local pastor (elder and associate member) or approved ministry setting (deacon) prior to readmission to conference membership.

Rationale:

Clarifies the processes for deacons, elders and associate members who are applying for readmission after honorable or administrative location.

¶366.

Petition Number: 20096-MH-¶366; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Readmission Procedures

Amend ¶ 366

¶ 366. ... A period of at least two years service as a local pastor (elder and associate member) or approved ministry setting (deacon) shall be required prior to readmission to conference membership. ...

Rationale:

Clarifies the processes for deacons, elders and associate members who are applying for readmission after leaving the ministerial office.

¶369.

Petition Number: 20564-MH-¶369.1-G; Eckert, Jerry - Port Charlotte, FL, USA.

Accountability

Amend by addition to ¶ 369.1 with the following:

P 369. 1. The annual conference All clergy, including District Superintendents, are amenable to the annual conference in the performance of their duties . . .

Rationale:

Because P 429.3 violates the separation of powers, this paragraph takes precedence over it, with or without this amendment. Superintendents who violate the Discipline must be held accountable.

¶524.

Petition Number: 20311-MH-¶524-G; Gwinn, Al - Garner, NC, USA for Study of Ministry Commission.

Study of Ministry

Amend

¶ 524. Jurisdictional Committee on Episcopacy—

1. It shall meet at least ~~biennially~~ annually....

3. The jurisdictional committee on episcopacy shall:

a) Review and evaluate annually the work of the bishops, pass on their character and official administration, and report such evaluations and other findings to the jurisdictional conference for such action as the conference may deem appropriate within its constitutional warrant of power. The evaluation shall include those areas of responsibility outlined in ¶ 414 [http://www.cokesburylibraries.com/NXT/gateway.dll?f=id\\$id=ee8377fa653df623bfd573e808361000\\$t=document-frame.htm\\$3.0\\$p=>](http://www.cokesburylibraries.com/NXT/gateway.dll?f=id$id=ee8377fa653df623bfd573e808361000$t=document-frame.htm$3.0$p=>), ~~and~~ ¶ 415 [http://www.cokesburylibraries.com/NXT/gateway.dll?f=id\\$id=ee8377fa653df623bfd573e808361000\\$t=document-frame.htm\\$3.0\\$p=>](http://www.cokesburylibraries.com/NXT/gateway.dll?f=id$id=ee8377fa653df623bfd573e808361000$t=document-frame.htm$3.0$p=>), and ¶416 as well as the bishop's leadership in the promotion and support of the full payment of apportionments.

Rationale:

Changes the biennial meeting of the Jurisdictional Committee on Episcopacy to an annual meeting and adds the reference to Episcopal responsibilities in ¶416, to facilitate the committee's ability to review the commitment to open itinerancy in compliance with Study of

Ministry recommendation #7, Responsibilities of Bishops in Appointive Processes.

¶634.

Petition Number: 20623-MH-¶634.4d-G; Lomperis, John S.A. - Arlington, VA, USA.

Evangelism in Campus Ministry

Amend Discipline ¶634.4(d) by adding an additional numbered responsibility at the end of the current section 4(d):

(23) To annually request reports from the lead staff of each United Methodist campus ministry within the bounds of the conference on the campus ministry's recent efforts and current plans for seeking to make disciples of students who do not yet know Christ.

Rationale:

Ensuring that the Great Commission is a standard, clearly specified expectation of all higher-education campus ministries is crucial for our denomination's future. More importantly, it is urgent for those in need of salvation. We must strengthen and be regularly updated on our evangelistic efforts in these key mission fields.

¶634.

Petition Number: 20677-MH-¶634.4d; Shultz, Paul - Iowa City, IA, USA.

Wesley Foundations

Amend ¶634.4 (d) (7) and (8) as follows:

(7) To ensure that the Wesley Foundation board of directors is related functionally ...

(8) To determine whether or not Wesley Foundation boards of directors, when incorporated, may hold property ...

¶634.

Petition Number: 20676-MH-¶634.4d21; Shultz, Paul - Iowa City, IA, USA.

Young Adult Elections to GC

Amend ¶ 634.4 (d)(21) as follows:

(21) To establish the procedures for the nomination and election of United Methodist college students as lay members to annual conference, and to encourage the election of United Methodist college students to general conference.

¶635.

Petition Number: 20100-MH-¶635; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

FTLP on Conference BOM

Amend ¶ 635.1 as follows:

635. Conference Board of Ordained Ministry—
1. Each annual conference ...and, when possible, at least two associate members or full-time local pastors who have completed...

Rationale:

Provides consistency with ¶318.5. Clarifies that local pastors must be full-time to serve on the Board of Ordained Ministry.

¶635.

Petition Number: 20312-MH-¶635-G; Gwinn, Al - Garner, NC, USA for Study of Ministry Commission.

Study of Ministry

Amend by addition

¶ 635. Conference Board of Ordained Ministry—
...1. c) The board shall organize by electing from its membership a chairperson, registrars, and such other officers as it may deem necessary. A vocational discernment coordinator may be named to coordinate the candidacy mentoring process.

2. b) To renew a culture of call in the church by giving strategic leadership to annual conferences, districts, congregations, campus ministries, camps, and other appropriate ministries, especially among youth and young adults.

Renumber subsequent points

Rationale:

This adds the language about a Vocational Discernment Coordinator and culture of call to the responsibilities of the board of ordained ministry to be in compliance with Study of Ministry recommendations

#1, Developing a Culture of Call, and #2, Conference Vocational Discernment Coordinator.

¶635.

Petition Number: 20177-MH-¶635.1; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Complaint Process Revision: Conference Relations Committee

Add new sub-point to follow sub-point ¶ 635.1 c)

¶ 635 Conference Board of Ordained Ministry

d) Each annual conference Board of Ordained Ministry shall establish a Conference Relations Committee of at least three persons to hear requests for discontinuance of provisional members, involuntary leave of absence, administrative location, involuntary retirement, or other such matters as may be referred to them by the board of ordained ministry. District superintendents shall not serve on the Conference Relations Committee.

Rationale:

To require each board of ordained ministry to have a Conference Relations Committee for purposes stated in petition. (10 of 32 petitions in judicial complaint process revision)

¶635.

Petition Number: 20102-MH-¶635.2g; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

Update Duties of BOM

Amend ¶ 635.2g)

¶ 635.2g) To examine all applicants as to their fitness for the ordained ministry and make full inquiry as to the fitness of the candidate for: (1) annual election as local pastor; (2) election to associate membership; (2 3) election to ~~probationary~~ provisional membership; and (3 4) election to full conference membership.

Rationale:

Returns election of associate members back into the responsibilities of the Board of Ordained Ministry. Updates “probationary” to “provisional” membership to reflect the current terminology.

¶635.

Petition Number: 20680-MH-¶635.3d-G; Shoemaker, Charles - Albany, KY, USA.

Copy to Individual

3. The board shall elect ...

a) The registrar ...

d) The registrar shall file in the bishop’s office for permanent record a copy of circumstances involving the discontinuance of provisional membership or termination of the local pastor status. A copy of circumstances shall also be sent to the individual who is discontinued.

e) The records ...

¶665.

Petition Number: 20101-MH-¶665.1; Cape, Kim - Nashville, TN, USA for General Board of Higher Education and Ministry.

FTLP on DCOM

Delete current ¶ 665.1 and replace with new text as follows:

¶ 665. There shall be a district committee on ordained ministry.

~~1. The district committee on ordained ministry shall be amenable to the annual conference through the Board of Ordained Ministry. It shall be composed of a representative from the Board of Ordained Ministry, named by the board after consultation with the district superintendent, who may be named chairperson; the district superintendent, who may serve as the executive secretary; and at least six other clergy in the district, including women and ethnic clergy. The clergy shall include elders in full connection, including at least one who has completed the Course of Study; and, where possible, deacons in full connection; and when possible at least one clergyperson who is age 35 or younger. These persons shall be nominated annually by the district superintendent in consultation with the chairperson or executive committee of the Board of Ordained Ministry and approved by the annual conference. Interim vacancies may be filled by the district superintendent. The conference Board of Ordained Ministry shall provide orientation for new members, including education regarding the ministry and roles of all clergy and distribution of any available written guidelines.~~

~~At least three professing members of local churches shall be members of the committee with vote, except on matters prohibited by ¶ 33, Article II, in the Constitution, nominated annually by the district superintendent and approved by the annual conference.~~

1. The district committee on ordained ministry shall be amenable to the annual conference through the Board of Ordained Ministry. All members shall be nominated annually by the district superintendent in consultation with the chairperson or executive committee of the Board of Ordained Ministry and approved by the annual conference. Interim vacancies shall be filled by the district superintendent. The committee shall be comprised of at least three professing members of local churches, a representative from the Board of Ordained Ministry who may be named chairperson; the district superintendent, who may serve as the executive secretary and at least six other clergy in the district. The clergy shall include elders and deacons, and where possible, women and ethnic clergy, a deacon or elder who is age 35 or younger, an associate member, and may include one full-time local pastor who has completed the Course of Study. All persons named to the district committee on ordained ministry shall be members with vote. The conference Board of Ordained Ministry shall provide orientation for new members, including education regarding the ministry and roles of all clergy and distribution of any available written guidelines. At least three professing members of local churches shall be full participating members of the committee with vote, nominated annually by the district superintendent and approved by the annual conference.

Rationale:

Rewritten for clarity and grammar. Also it makes it clear that a local pastor who has completed the Course of Study may serve on the district committee on ordained ministry (see ¶318.5).

¶665.

Petition Number: 20779-MH-¶665.1-G; Herring, Tom - Franklin, TN, USA for National Fellowship of Associate Members and Local Pastors.

AM or LP on DCOM

Amend ¶665.1 as follows:

¶665.1 The district committee on ordained ministry shall be amenable to the annual conference through the Board of Ordained Ministry. It shall be composed...and

at least six other clergy in the district, including women and ethnic clergy. The clergy shall include elders and, at least one associate member or one local pastor, where possible, who has completed the Course of Study, and, where possible, at least one elder in full connection who has completed the Course of Study; and, where possible, a deacons in full connection; and when possible at least one clergyperson who is age 35 or younger...

Rationale:

This change would allow local pastors and/or associate members to serve on dCOM's with clarity. The Discipline mentions this in ¶318.5 and 602.1 but does not clarify the representation of associate members or local pastors in relation to the dCOM. This change will bring a better representation and accountability to...

¶823.

Petition Number: 20836-MH-¶823.4b-G; Brooks, Lonnie D. - Anchorage, AK, USA.

Loans and Scholarships

Amend current ¶(¶823.4.b), 1111.3, 1313.3.i), 1408.2, 1419, 1421.2.h) as follows:

¶823.4.b) The treasurer of the General Council on Finance and Administration shall allocate net receipts, after payment of promotional expenses, to be divided as follows: 50 percent ~~Crusade~~ World Communion Scholarships; 35 percent Ethnic Scholarship Program, and 15 percent Ethnic In- Service Training Program.

¶1111.3. The board shall have authority to cooperate with other agencies of the Church, with defined organizations, and with ecumenical agencies to promote the ministry of Christian education. Scholarships for higher education provided by the board through the Division on Ministries with Young People or through any other unit of the board will be funded and promoted through the resources of the board, but these programs shall be administered by the Office of Loans and Scholarships of the General Board of Higher Education and Ministry which shall be responsible to prepare, distribute, receive, process, review, and screen applications and make awards based on criteria established by the board in cooperation with the Office.

¶1313.3.i) To resource leadership training programs and administer scholarships, including the World Communion Scholarship Program. These scholarships will be funded and promoted through the resources of the General Board of Global Ministries, but this pro-

gram shall be administered by the Office of Loans and Scholarships of the General Board of Higher Education and Ministry which shall be responsible to prepare, distribute, receive, process, review, and screen applications and make awards based on criteria established by the General Board of Global Ministries in cooperation with the Office.

¶1408.1.2. Offices—The board, in implementing the objectives (¶¶ 1403, 1405), shall have authority to establish and maintain the following offices: (a) Interpretation; and (b) Loans and Scholarships. The Office of Loans and Scholarships shall be responsible to prepare, distribute, receive, process, review, and screen applications and make awards for all the scholarship and educational loan programs of The United Methodist Church provided through any general agency or subordinate body thereof.

¶ 1419. The United Methodist Higher education foundation is incorporated in the State of Tennessee as a nonprofit, charitable organization with permanent ties to the Division of Higher Education, which elects its board of trustees. The general purpose of the foundation is to foster the growth and development of institutions of higher education by encouraging persons and corporations to provide financial support and by acting as a foundation for such support. The foundation is also authorized to serve as a trustee and administrator of gifts and bequests designated by donors to specific institutions. However, scholarships and loans funded and promoted through the resources of the United Methodist Higher education foundation shall be administered by the Office of Loans and Scholarships of the General Board of Higher Education and Ministry which shall be responsible to prepare, distribute, receive, process, review, and screen applications and make awards based on criteria established by the United Methodist Higher education foundation in cooperation with the Office.

¶1421.2.h) Cooperate with the Office of Loans and Scholarships, the Higher education foundation, the ~~Crusade~~ World Communion Scholarship Program, and other funding agencies in regard to scholarship assistance for racial and ethnic students preparing for ordained ministry.

Rationale:

To establish a more equitable program for awarding educational loans and scholarships provided by the general Church, to the benefit of the Church, the awardees, the institutions, and the world, the management of all these Church wide programs should be consolidated into the GBHEM Office of Loans and Scholarships.

¶1414.

Petition Number: 20688-MH-¶1414-G; Love, Julie - Crestwood, KY, USA for Kentucky Annual Conference.

Composition of University Senate

¶ 1414. Organization and Membership

1. The University Senate is an elected body ~~of professionals in higher education~~ created by the General Conference to determine which schools, colleges, universities, and theological schools meet the criteria for listing as institutions affiliated with The United Methodist Church.³⁰

2. The senate shall be composed of twenty-five voting members who, at the time of election, are actively engaged in the work of education through employment in an educational institution and are fitted by training and experience for the technical work of evaluating educational institutions or are members of an annual conference Board of Ordained Ministry, which is charged with credentialing clergy for service. Election is for the quadrennium, except in cases where conflict of interest arises as a result of change in employment. ~~Nine~~ Seven of these members shall be elected quadrennially by the National Association of Schools and Colleges of The United Methodist Church—~~seven of whom they~~ shall be chief executive officers of United Methodist-related educational institutions or holding other positions relevant to academic or financial affairs or Church relationships, the other two holding other positions relevant to academic or financial affairs or Church relationships, serving on or staffing an Annual Conference Board of Ordained Ministry; four six by the General Board of Higher Education and Ministry—~~two~~ three of whom shall be chief executive officers of United Methodist-related higher educational institutions, or the other two holding other positions relevant to academic or financial affairs or Church relationships, and three serving on or staffing an Annual Conference Board of Ordained Ministry; four by the General Conference—two of whom shall be chief executive officers of United Methodist-related educational institutions at the time of their election or the other two holding other positions relevant to academic or financial affairs or Church relationships and two serving on or staffing Annual Conference Boards of Ordained Ministry; four two by the senate itself, without limitation other than the general provisions of this paragraph; and ~~four~~ six shall be appointed by the Council of Bishops—~~two~~ three of whom shall be chief executive officers of United

Methodist-related educational institutions, ~~the other two~~ or holding other positions relevant to academic or financial affairs or Church relationships, and three serving on or staffing Annual Conference Boards of Ordained Ministry. Each of the five electing bodies shall elect at least one woman.

Members elected by the General Conference shall be nominated and elected by the following procedure: Twelve persons shall be nominated by the Council of Bishops, six of whom shall be chief executive officers of United Methodist-related educational institutions, ~~the other six~~ or holding other positions relevant to academic or financial affairs or Church relationships, the other six serving on or staffing Annual Conference Boards of Ordained Ministry. At the same daily session at which the above nominations are announced, additional nominations may be made from the floor but at no other time. From these nominations, the General Conference shall elect without discussion, by ballot and by plurality vote, the four persons to serve on the senate, two from each of the two categories of nominees. Should a vacancy occur in the members elected by General Conference in the interim prior to the next General Conference, the Council of Bishops shall appoint a replacement taken from the remaining nominees. The election process shall be repeated at each succeeding General Conference. Care should be taken that women, racial and ethnic persons, and representatives from the United Methodist-related Black colleges and graduate theological seminaries shall be members of the senate. If a member (other than the four elected by the General Conference) retires from educational work or no longer serves on or staffs an Annual Conference Board of Ordained Ministry, or for any other cause a vacancy occurs during the quadrennium, it shall be filled by the agency by which the retiring member was elected at its next meeting. The general secretary of the General Board of Higher Education and Ministry and the associate general secretaries of the Divisions of Higher Education and Ordained Ministry of that board shall serve as ex officio members of the senate, with voice but without vote. There shall be one staff representative on the senate from the General Board of Global Ministries, with voice but without vote, named by the general secretary of the General Board of Global Ministries.

3. The associate general secretary ...

Rationale:

Since the institutions reviewed and approved by the University Senate have direct impact upon Annual Conference Boards of Ordained Ministry and those appearing before them for credentialing, Boards of

Ordained Ministry should have a voice in the determination of the institutions approved to educate those who will serve.

¶1414.

Petition Number: 21087-MH-¶1414-!-G; Goodpaster, Larry M. - Charlotte, NC, USA for Council of Bishops.

Establish Commission on Theological Education

Amend ¶1414-1415 and add new paragraph following ¶1418 University Senate

¶ 1414. Organization and Membership—1. The University Senate is an elected body of professionals in higher education created by the General Conference to determine which schools, colleges, and universities, ~~and theological schools~~ meet the criteria for listing as institutions affiliated with The United Methodist Church.³⁰

2. The senate shall be composed ...

¶ 1415. Purposes and Objectives—1. To establish the criteria that must be met by schools, colleges, and universities, ~~and theological schools~~ to achieve and retain listing as institutions affiliated with The United Methodist Church.

2. To support the development ...

3. To provide an effective review process to ensure that schools, colleges, and universities, ~~and theological schools~~ listed by the University Senate and qualifying for Church support have institutional integrity, well-structured programs, sound management, and clearly defined Church relationships.³¹

4. To establish effective annual reporting ...

Create a new paragraph after ¶1418

1. There shall be a Commission on Theological Education in the United States with up to 12 members elected by the Council of Bishops. It shall include three persons with expertise in theological education nominated by the Association of United Methodist Theological Schools, three persons nominated by the General Board of Higher Education and Ministry and three bishops. Up to three additional persons may be elected by the Council of Bishops for inclusivity or expertise. Funds for the Commission shall be provided by the World Service Fund and administered by the General Board of Higher Education and Ministry which shall also provide staff support.

2. The commission will have authority to approve schools of theology for educating persons for ordinations as elders and deacons and election as members in

full connection for annual conferences in the United States. It will also work with the General Board of Higher Education and Ministry to develop processes for reviewing faculty, curriculum and syllabi for courses in United Methodist history, doctrine and polity, worship, evangelism and mission.

30. See Judicial Council Decision 589.

31. See Judicial Council Decision 589.

Rationale:

The essential role of theological education in the formation of principled Christian leaders requires greater focus. A Commission separate from the University Senate would strengthen the Church's voice in theological education.

¶1414.

Petition Number: 20755-MH-¶1414.2-G; Collins, Arthur - Ellettsville, IN, USA.

Composition of University Senate

Amend ¶ 1414.2 by DELETING the entire section and ADDING the following new paragraph in its place:

¶1414.2 The senate shall be composed of twenty-five voting members who, at the time of their election, shall be members of the United Methodist Church and who, by reason of professional background or education, are qualified for the work of evaluating educational institutions. Election is for the quadrennium. Of the twenty-five members, nine shall be nominated by the General Board of Higher Education and Ministry, eight shall be nominated by the Council of Bishops, and eight shall be nominated by the National Association of Schools and Colleges of The United Methodist Church. At the same daily session at which the above nominations are announced, additional nominations may be made from the floor but at no other time. The members shall be elected by the General Conference and by majority vote, with any replacement members made necessary by death or resignation being elected by the Council of Bishops from the remaining nominees. Of the members nominated by each group, and of the total elected by the General Conference, no more than one-third shall be professionally affiliated with a United Methodist-related educational institution. Care should be taken that women, racial and ethnic persons, and representatives from the United Methodist-related Black colleges and graduate theological seminaries are members of the Senate. The general secretary of the General Board of Higher Education and Ministry shall serve as

an ex officio member of the senate with voice but without vote. The associate general secretaries of the Divisions of Higher Education and Ministry and one staff representative of the General Board of Global Ministries appointed by that Board's General Secretary may attend meetings with voice but without vote. The senate, at its originating meeting each quadrennium, shall elect as its president a member not professionally affiliated with a United Methodist-related educational institution. This legislation is to be effective at the close of the 2012 General Conference.

Rationale:

As currently composed, the University Senate has a majority of its voting members being chief executives of United Methodist-related educational institutions. Since one of the purposes of the University Senate is to review educational institutions, this represents an institutionally sanctioned conflict of interest, reducing the Senate's ability to objectively evaluate...

¶1415.

Petition Number: 20617-MH-¶1415.1-G; Lambrecht, Thomas A. - Spring, TX, USA; Puhr, Roger - Moss Point, MS, USA for Mississippi Annual Conference.

Criteria for Affiliation with UMC

AMEND ¶1415.1 as follows:

¶ 1415. *Purposes and Objectives*—1. To establish the criteria that must be met by schools, colleges, universities, and theological schools to achieve and retain listing as institutions affiliated with The United Methodist Church. No institution that provides officially recognized training for ministry in a non-Christian religion shall be listed as affiliated with The United Methodist Church.

Rationale:

It is counterproductive to fund and support with our name an institution that actively undermines its stated mission of making disciples of Jesus Christ. Our Doctrinal Standards repeatedly state that salvation is found through Jesus Christ and his sacrificial death alone, by faith in him alone. To train persons for...

¶1415.

Petition Number: 20757-MH-¶1415.3-G; Collins, Arthur - Ellettsville, IN, USA.

Purposes of University Senate

Amend ¶ 1415.3 as follows:

3. To provide an effective renew process to assure that schools, colleges, universities, and theological schools listed by the University Senate and qualifying for church support have institutional integrity, well-structured programs, sound management, and clearly defined church relationships, and a mission and philosophy consistent with the mission and philosophy of the United Methodist Church.

Rationale:

schools not interested in supporting the United Methodist mission and philosophy should be not listed by the University Senate.

¶1416.

Petition Number: 20487-MH-¶1416.4-G; Lewis, Dan - Pasadena, CA, USA for California-Pacific Annual Conference.

Academic Freedom

AMEND Discipline ¶1416.4 as follows:

To qualify for affiliation with The United Methodist Church, institutions must maintain appropriate academic accreditation. In addition, such institutions shall demonstrate a high degree of commitment to academic freedom, observe equal opportunity hiring practices, and seek to create broadly diverse student bodies.

Rationale:

It is essential that *The Book of Discipline* give clear guidance to the Senate that does not prescribe narrow litmus tests for affiliated institutions to apply in carrying out their mission. It is vital in training future clergy that they be exposed to the lives and faithful witness of faculty...

¶1417.

Petition Number: 20689-MH-¶1417-G; Love, Julie - Crestwood, KY, USA for Kentucky Annual Conference.

University Senate Appeals

Add a new ¶ 1417.3 and renumber accordingly:

1417.3 The university senate's review of a school, college, university, or graduate theological seminary for use by annual conference boards of ordained ministry in

determining candidate educational eligibility for admission into full connection shall include consultation with the board of ordained ministry and the bishop of the conference within whose bounds the institution is located. The board of ordained ministry and the bishop shall be kept advised of the progress of such review and be given ample time to comment upon it prior to a decision being made. If an institution is denied approval, or delisted as an approved institution, that institution, the board of ordained ministry, and the bishop shall have the right, severally or in cooperation, to appeal the university senate's decision to an appropriate group chosen by the Board of Higher Education and Ministry. This appeal shall be in addition to any appeal process promulgated by the university senate, and no person hearing the appeal shall be a member of the university senate. Institutional approval or delisting decisions of the university senate shall be subject to approval by the General Board of Higher Education and Ministry.

Rationale:

While having great appreciation for the hard work done by the University Senate the current Disciplinary standards place sole responsibility for the review of approved institutions at their discretion. While ¶ 1416.5 includes assessment of Church relationships as a part of the assessment review it does not specifically mention that...

¶1417.

Petition Number: 20713-MH-¶1417-G; Lomperis, John S.A. - Arlington, VA, USA.

University Senate Appeals to GC

AMEND Discipline ¶1417 by ADDING a new section #3 between current sections #2 and #3 and then renumbering the subsequent sections of the paragraph accordingly:

¶ 1417. *Annual Reports of Approved Institutions*—

1. Each year ...

2. The senate shall also prepare annually a list of approved schools, colleges, universities, and graduate theological seminaries for use by annual conference boards of ordained ministry in determining candidate educational eligibility for admission into full connection.

3. If the University Senate has removed a graduate theological school, divinity school, or seminary from the approved list for use by annual conference boards of ordained ministry, any annual conference whose borders

lie within 150 miles of the institution in question may appeal that decision through the following process:

a) The annual conference board of ordained ministry shall verify that the institution in question is accredited by the Association of Theological School, has a level of financial stability consistent with the operative standards for similar institutions, and was previously on the University Senate’s list of approved institutions for at least ten consecutive years, and that United Methodist students enrolled at the institution would have the opportunity to take all of the courses required by ¶(324.4a) over the course of three years;

b) The annual conference board of ordained ministry shall seek input from the University Senate about the reasons for the institution’s removal from the approved list as well as input from the administration of the graduate theological school, divinity school, or seminary about the institution’s preparedness for educating United Methodist seminarians. The board is also encouraged to seek input from United Methodist students and alumni of the institution;

c) Only after completing steps a) and b), the annual conference board of ordained ministry may submit a petition to the subsequent General Conference requesting that the institution in question be added back to the list of approved institutions;

d) If the petition is approved by majority vote at the General Conference, the school shall be added back to the University Senate’s list of approved graduate theological schools, divinity schools, and seminaries, and within 60 days of the close of that General Conference, the University Senate shall notify the institution of its re-approval and shall make arrangements for a complete set of that General Conference’s *Daily Christian Advocate* to be sent to the institution’s administration.

3- 4. An institution that chooses to disaffiliate with The United Methodist Church ...

4- 5. The senate shall publish

Rationale:

Many United Methodists are distressed that in recent years several quality Christian seminaries have been yanked with seeming abruptness from the approved list. This would allow input from the United Methodist ministries most affected, with room for a thorough examination of concerns at the annual-conference and general-church level.

¶1421.

Petition Number: 20104-MH-¶1421-G; Cape, Kim -

Nashville, TN, USA for General Board of Higher Education and Ministry.

Division of Ordained Ministry

Amend ¶ 1421 .2, .3, .4, and .5

¶ 1421 *Duties and Responsibilities of the Division of Ordained Ministry*—.....

2. *Enlistment/Candidacy, and Conference Relations*—The Division shall: a) Lead the church in lifting up God’s call to ~~ordained, licensed, and certified~~ set-apart ministry in The United Methodist Church through discernment and enlistment programs. ~~in the local church and annual, jurisdictional and central conferences.~~

3. *Theological Education?* The Division shall: a) Develop and maintain the educational programs and standards for those who are ordained as deacons and elders, licensed as local pastors, and certified for specialized ministries in The United Methodist Church and shall disseminate the approved courses and standards to appropriate oversight bodies and boards:

4. *Support/Supervision and Accountability*—The Division shall: a) Provide guidance and resources for continuing education, spiritual formation, and career development of ~~faithful and effective pastors for elders, deacons, diaconal ministers, chaplains and pastoral counselors,~~ and persons certified for specialized ministries serving in local churches, extension ministries, and other appointment settings in the church and world.

5. *Endorsement*—The Division shall a) Identify, assess, and support chaplains and clergy who show demonstrated ability to provide pastoral care in health-care settings,

c) (1) The Division of Ordained Ministry, through its endorsing committee, The United Methodist Endorsing Agency, has the authority ...

Rationale:

To make clear the duties and responsibilities of the Division of Ordained Ministry.

¶1422.

Petition Number: 20627-MH-¶1422-G; Lomperis, John S.A. - Arlington, VA, USA.

Prohibition of Same-Sex Unions in UM Seminary Chapels

AMEND *Discipline* ¶1422 as follows:

SCHOOLS OF THEOLOGY OF THE UNITED METHODIST CHURCH

¶ 1422. *Goals*—1. United Methodist schools of theology share a common mission ...

2. All candidates for ordination as deacon or elder in The United Methodist Church are strongly encouraged to attend United Methodist schools of theology ...

3. *Schools of Theology of The United Methodist Church Located in the U.S.A.* ...

4. *Schools of Theology of The United Methodist Church Located in the Central Conferences* ...

5. In order to receive any direct support from the Ministerial Education Fund or any general Church fund after January 1, 2015, a United Methodist school of theology in the U.S.A. or central conferences must have a written and operative policy prohibiting ceremonies that celebrate homosexual unions from being conducted in any chapel that is part of the theological school's property.

6.5. The United Methodist Church also shares in global theological education

Rationale:

If this policy is right for our congregations, it is right for our seminaries. It is not truly compassionate to encourage people in lifestyles that are contrary to God's best for them. Our seminaries and our offering-plate money should support, not undermine, our church's historic and democratically confirmed teaching.

¶1422.

Petition Number: 20825-MH-¶1422.3-G; Abraham, William - Dallas, TX, USA.

Bishop on Search Committee

Amend ¶1422.3 with the addition of a new "d"

d) All search committees for new faculty members, deans or presidents of United Methodist Schools of Theology will have in their membership the resident Bishop of the area or a representative appointed by the resident Bishop.

⇒ e) Any institution seeking affiliation ...

Rationale:

Fewer United Methodists are being hired at many United Methodist Schools of Theology. Thus, United Methodist schools are rapidly losing their identity, making it more difficult to shape pastors in a Wesleyan ethos. Moreover, there are now fewer schools where United Methodist scholars can be formed to further the intellectual...

¶1422.

Petition Number: 20616-MH-¶1422.3a; Lambrecht, Thomas A. - Spring, TX, USA; Puhr, Roger - Moss Point, MS, USA for Mississippi Annual Conference. 1 similar petition.

Claremont School of Theology

AMEND *Book of Discipline* ¶1422.3a by DELETING "Claremont School of Theology"

So that the amended paragraph would read:

3. *Schools of Theology of The United Methodist Church Located in the U.S.A.*—a) Schools of theology of The United Methodist Church located in the U.S.A. exist to serve The United Methodist Church, ... The following schools comprise this network of United Methodist schools of theology in the U.S.A.: Boston University School of Theology, ~~Claremont School of Theology~~, Duke Divinity School, Candler School of Theology, the Theological School-Drew University, Gammon Theological Seminary (ITC), Garrett-Evangelical Theological Seminary, Iliff School of Theology, Methodist Theological School in Ohio, Perkins School of Theology, Saint Paul School of Theology, United Theological Seminary (Dayton, Ohio), and Wesley Theological Seminary. They are accountable to the church ...

Rationale:

It is counterproductive to fund and support with our name an institution that actively undermines its stated mission of making disciples of Jesus Christ. Our Doctrinal Standards repeatedly state that salvation is found through Jesus Christ and his sacrificial death alone, by faith in him alone. To train persons for...

¶1422.

Petition Number: 20003-MH-¶1422.3c; Zugelter, Allen - Dallas, TX, USA.

Equipping Clergy

Amend ¶1422.3(c) of the *Book of Discipline* as follows:

(c) In fulfilling their theological task of preparing persons for effective service for Christ and the church, The United Methodist schools of theology located in the USA shall acquaint students with the current polity, theology, and programs of The United Methodist Church, shall equip students with tools and methods for effective

pastoral leadership including, but not limited to, effective management, visioning, conflict resolution, developing spiritually engaged laity for the assumption of leadership roles, and inspiration, shall equip students with tools and methods for the formation and maintenance of small groups and programs for children and youth, shall acquaint students with and prepare for leadership of a mix of traditional and contemporary worship services, and shall offer practical experience in administration, evangelism, stewardship, and other areas which will prepare them for effective Christian ministry in a multicultural society. Each school of the theology, in consultation with the General Board of Higher Education and Ministry, Division of Ordained Ministry, shall provide the courses in United Methodist history, doctrine, and polity specified in ¶ 335.(3) and seek to form persons for ministry in the Wesleyan tradition.

Rationale:

As The United Methodist schools of theology prepare leaders for effective service for Christ and the church, this preparation should incorporate the Key Drivers of Vitality identified in the “Call to Action” report. This Petition ensures that the schools’ preparation of ministerial leaders incorporates these Key Drivers of Vitality. *The...*

¶1422.

Petition Number: 20004-MH-¶1422.3c-G; Chaney, Patrick - Woodway, TX, USA.

Majority of UM Professors

The last sentence of ¶ 1422.3.C should strike “seek to” and read as follows:

“Each school of theology, in consultation with the General Board of higher Education and Ministry, Division of Ordained Ministry, shall provide the courses in United Methodist history, doctrine, and polity specified in ¶ 335.(3) and ~~seek to~~ will require that a majority of their professors be United Methodist in order to form persons for ministry in the Wesleyan tradition.”

Rationale:

If the United Methodist Church truly cares about preparing leaders for ministry in the Wesleyan tradition of The United Methodist Church, then they should be taught by United Methodists, because “who” is teaching is just as important as “what” is being taught.¶ 1422.3.C ends by stating that the United Methodist...

¶1422.

Petition Number: 20634-MH-¶1422.3c-G; Lomperis, John S.A. - Arlington, VA, USA.

Faculty Agreement with Articles of Religion

AMEND Discipline ¶1422.3c) as follows:

¶ 1422. *Goals*—1. United Methodist schools of theology ...

3. *Schools of Theology of The United Methodist Church Located in the U.S.A.—a)* ...

c) In fulfilling their task of preparing persons for effective service for Christ and the church, The United Methodist schools of theology located in the USA shall acquaint students with the current polity, theology and programs of The United Methodist Church and shall offer practical experience in administration, evangelism, stewardship, and other areas which will prepare them for effective Christian ministry in a multicultural society. Each school of theology, in consultation with the General Board of Higher Education and Ministry, Division of Ordained Ministry, shall provide the courses in United Methodist history, doctrine, and polity specified in ¶ 335.(3) and seek to form persons for ministry in the Wesleyan tradition. After June 30, 2014, all persons hired to teach or co-teach these courses in United Methodist history, doctrine, and polity shall, as a condition of being hired for such a position, affirm that they are in personal agreement with all of the Articles of Religion of the Methodist Church.

d) ...

Rationale:

Those whom we entrust to “form persons for ministry in the Wesleyan tradition” should themselves be committed to the Wesleyan tradition. But professors in UMC seminaries too often destructively teach against rather than offer constructive, thoughtful defenses of the UMC’s doctrinal standards. No wonder so many UM seminarians go elsewhere.

◇ ◇ ◇ ◇ ◇

Proposed Non-Disciplinary Legislation

Petition Number: 20228-MH-NonDis-G; Greenwaldt, Karen - Nashville, TN, USA for General Board of Discipleship.

Adopt “Services for the Ordering of Ministry in The UMC, 2013-2016”

The 2012 General Conference adopts “Services for the Ordering of Ministry in The United Methodist Church, 2013-2016” as the official texts for use by the bishops and annual conferences during the upcoming quadrennium. The 2012 General Conference directs the General Board of Discipleship in consultation with the General Board of Higher Education and Ministry, The General Commission on Christian Unity and Inter-Religious Concerns and the Council of Bishops to further revise these services as may be needed to conform to 2012 legislation and to present them for adoption by the 2016 General Conference.

Rationale:

The United Methodist Church should reflect in the services of ordination the implementation of the ordering of ministry as reflected in *The Book of Discipline*. The 2000, 2004 and 2008 General Conferences referred the work of revision of services for the ordering of ministry to the General Board of Discipleship...

Petition Number: 20475-MH-NonDis; Woodie, Shirley H. - Ozark, AL, USA for Alabama - West Florida Annual Conference; Puhr, Roger - Moss Point, MS, USA for Mississippi Annual Conference.

Rescind Status of Claremont School of Theology

The 2012 General Conference instructs The University Senate of The United Methodist Church to rescind the status of Claremont School of Theology as an official school of theology of The United Methodist Church.

Rationale:

“The mission of the Church is to make disciples of Jesus Christ for the transformation of the world” (2008 *Book of Discipline*, Par.120). “United Methodist schools of theology share a common mission of preparing persons for leadership in the ministry of The United Methodist Church; of leading in the ongoing...”

Petition Number: 20476-MH-NonDis-G; Woodie, Shirley H. - Ozark, AL, USA for Alabama - West Florida Annual Conference.

Training of Non-Christian Religious Leaders

The 2012 General Conference instructs the University Senate of The United Methodist Church to

discontinue approval as United Methodist Schools of Theology those institutions that establish programs to train and credential religious leaders of non-Christian religions.

Rationale:

“The mission of the Church is to make disciples of Jesus Christ for the transformation of the world” (2008 *Book of Discipline*, Par.120). “United Methodist schools of theology share a common mission of preparing persons for leadership in the ministry of The United Methodist Church; of leading in the ongoing...”

Petition Number: 20731-MH-NonDis-!-G; Shultz, Paul - Iowa City, IA, USA. 1 similar petition.

Recognition of 100th Anniversary of Wesley Foundations

The General Conference of the United Methodist Church calls upon the whole church to designate the school year of 2013-2014 to celebrate the ministries of Wesley Foundations and other United Methodist-related campus ministries starting in the autumn of 2013, the hundredth anniversary of the establishment of the first Wesley Foundation. The celebration will include time at annual conferences to recognize and celebrate the ministries of Wesley Foundations and other campus ministries of the United Methodist Church within their conference as well as around the world.

The General Board of Higher Education and Ministry will convene a campus ministry summit to evaluate trends of students, religion, ministry, funding and higher education policy on college campuses, develop a strategy to advance campus ministry in sustainable and relevant ways that will continue the development of young adult leaders for the church and the sharing of the gospel on the campuses and colleges around the world.

Rationale:

On October 13, 1913 the first Wesley Foundation was incorporated at the University of Illinois and inspired the formation of hundreds of Wesley Foundations and other United Methodist campus ministries at colleges nationwide and worldwide. The United Methodist Church traces its roots to the “Holy Club” at Oxford University, hundreds...

Petition Number: 20777-MH-NonDis; Stonebraker, Winona - North Tonawanda, NY, USA for Upper New York AC Older Adult Ministry Team.

Seminary Course on Aging and Older Adult Ministry

Recognizing the growing older adult population, United Methodist approved Schools of Theology will include at least one course, by 2016, related to aging issues and older adult ministry.

Rationale:

The older adult population is increasing rapidly. Every eight seconds a boomer becomes 65 years old. Older adults need our love and respect and we need to value their experience and wisdom. The church is called to ensure that we minister to the elderly with as much time and energy...

Petition Number: 20868-MH-NonDis-G; Ward, Hope Morgan - Jackson, MS, USA for Church Systems Task Force.

Clergy Indebtedness Task Force

The Church Systems Task Force recommends that the General Board of Higher Education and Ministry convene a task force to address financial assistance and seminary indebtedness for seminary students by:

- addressing both *Resolution 218* (Financial Help for Seminary Students) and *Resolution 233* (Seminary Student Indebtedness) from General Conference 2004;
- developing a denominational plan to reduce or eliminate seminary debt for certified candidates intending to enter ordained ministry;
- including persons with diverse backgrounds and expertise to develop funding sources;

- preparing a report and recommendations for presentation to the Connectional Table and Council of Bishops no later than 2015; and

- submitting the report to General Conference 2016.

Rationale:

The ever-rising cost of seminary education causes many clergy to hold thousands of dollars of debt, which can lead to health problems. This task force is necessary to address the impact clergy seminary debt may have on the Church.

Petition Number: 20906-MH-NonDis-!-G; Alegria, Raul, USA for Methodists Associated to Represent the Cause of Hispanic Americans.

UM Hispanic/Latino Scholarship Fund

The 2012 General Conference authorizes The National Plan for Hispanic/Latino Ministry, in consultation with the General Board of Higher Education and Ministry and MARCHA, to develop a plan and raise funds for the creation of a "United Methodist Hispanic/Latino Scholarship Fund." This Fund should be established and working by the 2016 General Conference.

Rationale:

The Hispanic/Latino population, now totaling 50.5 million (16.3 % of the US population), continues to have the lowest educational attainment level and is among the poorest in the nation. Hispanic/Latino students, faced with extremely critical alternatives, are either forced to drop out from school and join the labor force, or...

Proposed Resolutions

R2024.

Petition Number: 20813-MH-R2024-G; Robbins, Carol - New York, NY, USA.

Clergy Divorce

2024. Caring for Clergy Spouses, Children, and Youth During Divorce

WHEREAS, clergy families ...

WHEREAS, children of clergy families that are going through divorce often find that their normal pattern of spiritual formation and their congregational lives are interrupted during those times of painful transitions; and

Whereas congregations can sense a deep loss when clergy divorces his/her spouse and;

Whereas the grief and loss is difficult to express privately and publicly due to the dynamics of having a church leader involved;

Whereas spouses and their children of ministers must endure the loss of leaving an important spiritual community;

WHEREAS, clergy spouses ...

Therefore, be it resolved, that each annual conference ... who are experiencing the divorce of their parents; and

Be it further resolved, that when a clergy couple decides to divorce, and one or both partners leave the community, a service of acknowledgment may be created for each of them and their children in order to provide space for the community to express its sense of loss and love for a vital community member; and

Be it further resolved, that each annual conference

...

Rationale:

This legislation helps church communities recognize and grieve the loss of a clergy spouse through divorce with a service of lament and gratitude. Its purpose is to honor the unique loss that has occurred and provide a context for both the community and the spouse to begin healing.

A clergy...

R4031.

Petition Number: 20105-MH-R4031-G; Cape, Kim -

Nashville, TN, USA for General Board of Higher Education and Ministry.

The Methodist Global Education Fund for Leadership Development

Amend first paragraph line 6: a new generation of principled Christian leaders who will inspire and transform the people of the world,

Amend second paragraph, Whereas, the General Board of Higher Education and Ministry has been engaging in infrastructure and capacity building of United Methodist and Methodist related schools, colleges, universities, and theological schools working on developing a case statement, creating a Methodist leadership development model, developing marketing and fund raising strategies, and conducting educational and technological infrastructure assessment in Africa, Asia, Europe, Latin America, and the United States;

Delete paragraph 6 and substitute the following:

WHEREAS, ~~reaffirming the Methodist Global Education Fund for Leadership Development and reauthorizing the raising of \$4 million under the World Service Special Gift by the 2008 General Conference~~ are absolutely necessary to undertake this initiative;

continuing to re-affirm the resolution for the Methodist Global Education Fund for Leadership Development and re-authorizing the raising of \$4 million under the World Service Special Gift by the 2012 General Conference, are absolutely necessary to undertake this initiative.

Amend paragraph 7:

Therefore, be it resolved, that the ~~2008~~ 2012 General Conference ...during the ~~2009-2012~~ 2013-2016 quadrennium; and

Amend paragraph 8:

Be it further resolved, that said fund will be raised and ~~managed~~ administered under the leadership

Amend paragraph 9:

*Be it finally resolved, that this resolution be recorded in the *Book of Resolutions* of the ~~2008~~ 2012 General Conference.*

Amend by addition at end of the resolution

Voted on by the General Board of Higher Education and Ministry, August, 2011.

R9999.

Petition Number: 20068-MH-R9999; Hawkins, Erin M.
- Washington, DC, USA for General Commission on
Religion and Race.

Support for Multicultural and Global Churches

WHEREAS, a truly multicultural congregation is more than “token” participation of racial/ethnic persons, but grounded in racial equity that incorporates into the worship style, leadership, and entire ministry cultural and language elements of the different racial/ethnic/tribal groups present in the congregation thus ensuring that everyone has a place at the table where power is shared (resources and decision-making) and where conflict is managed in a culturally proficient way; and

WHEREAS, congregations thrive where everyone brings gifts to the mutually “owned table,” and where the entire congregation is shaped by all in an equitable manner and not by one dominant group; and

WHEREAS, ethnically/culturally specific ministries have historically been a source of strength, encouragement, and empowerment for people of color, and have enabled people to move outside of their local congregations to participate in the larger church and world and have contributed greatly to the global nature of the church; and

WHEREAS, it is important that the church be culturally proficient in seeking to understand the context of all people and reaching people where they are; and racial/ethnic/cultural/tribal diversities have been a reality in God’s creation from the very beginning; and

WHEREAS, mobility, advanced technology, war, political instability, and socioeconomic realities have brought the diversity of the world into neighborhoods, churches and communities creating a challenge for homogenous churches, shifting demographics; and multicultural ministries have sometimes been placed in opposition to the continued development and strengthening of racial/ethnic local churches and historically marginalized communities; and multicultural ministries are often being used to dismiss the uniqueness of the different groups and/or simply as a superficial face make-up (a few different faces in the congregation) that does not impact the life, language, leadership style, and decision-making of the congregation; and in these cases, multiculturalism can be a disguised form of racism and ethnocentrism; and

WHEREAS, The General Commission on Religion and Race is mandated by the Church to ensure the equal

participation of all believers as members of the same body that is the body of Christ and the question of multicultural congregations or ethnic/culturally specific congregations is not an either/or proposition but rather two distinct paths needed to achieve the inclusive spirit revealed to us at Pentecost, when people understood each other, not through a common language, but through the power of the Spirit who affirmed and embraced everyone; and

WHEREAS, one of the principles of inclusiveness is self-determination and people of color in their continued quest for empowerment in the midst of a racist church and society benefit from the power to determine if their cultural and spiritual needs are best met in an ethnic specific congregation or in a multicultural one; and in many occasions an “ethnic specific” congregation can be the beginning of becoming a multicultural church and multicultural ministries should be looked upon as one of the models of the inclusive and multicultural church; and

WHEREAS, there are many ways in which the Church can be multicultural and inclusive without being together in the same worship service such as community work, mission, children and youth, church governance, etc.;

Therefore, be it resolved that:

The United Methodist Church’s commitment to inclusiveness and racial equity affirms the continued development and strengthening of the racial/ethnic congregations as well as the development and strengthening of congregations that are culturally aware, modeling racial equity and becoming truly multicultural congregations as defined above; and The Council of Bishops provides direction to annual conferences on matters of multicultural and ethnic specific ministries so that local churches are provided with resources and guidance in their efforts to respond to diverse communities; and

Therefore, be it further resolved, that The General Commission on Religion and Race will partner with the General Board of Global Ministries, the General Board of Higher Education and Ministry, the General Board of Church and Society, and the General Board of Discipleship in the development of resources within current budgetary resources that undergird the creation and the strengthening of multicultural and ethnic specific ministries; and United Methodist seminaries and schools of theology will incorporate into their curriculums cross-racial and cross-cultural competencies needed to prepare students who will be able to minister in diverse settings.

See Social Principles, ¶ 162A.

R9999.

Petition Number: 20276-MH-R9999; Burton, M. Garlinda - Chicago, IL, USA for General Commission on the Status and Role of Women.

Sexual Ethics

Add a new resolution as follows:

Sexual Ethics as Integral Part of Formation for Ministerial Leadership

Background: A 2005 survey conducted by the General Commission on the Status and Role of Women (henceforth, GCSRW), "Sexual Harassment in The United Methodist Church," found a high number of incidents of sexual harassment in local churches and seminary settings. (Gail Murphy-Geiss, "Sexual Harassment in The United Methodist Church," Chicago: General Commission on the Status and Role of Women, 2005). A 2009 study, "Sex and the Seminary: Preparing Ministers for Sexual Health and Justice" by the Religious Institute, found that few seminaries offer comprehensive courses in sexuality issues for religious professionals and most seminarians can graduate without taking a course in sexuality. Furthermore, tenure-track faculty are the least likely to teach sexuality-related courses. One of the report's key recommendations is that seminaries require coursework on human sexuality and healthy professional boundaries. (Kate M. Ott, "Sex and the Seminary: Preparing Ministers for Sexual Health and Justice," New York: Religious Institute, 2009).

Since 1996, The United Methodist Church has called for "United Methodist-related schools of theology to provide training on the prevention and eradication of sexual harassment, abuse, and misconduct within the ministerial relationship." (Book of Resolutions 2008, p. 139; see also Book of Resolutions 1996, p. 131.) The United Methodist Church has also urged seminaries to address issues of pornography and pornography addiction. (Book of Resolutions 2008, p. 155-56.) Some schools have done well in teaching professional ethics and sexual ethics for ministry, and some faculty members work very hard to attend to the ethical aspects of the ministerial profession. These efforts, however, often depend on the passionate commitment of individual faculty members and administrators and are not yet integrated into the institutional structures of expectation in seminary education. (This dynamic goes beyond United

Methodist theological education. In a 400-page, landmark study of clergy education by the Carnegie Foundation for the Advancement of Teaching, issues of sexual ethics and interpersonal boundaries are mentioned only three times, briefly. Charles Foster, Lisa E. Dahill, Lawrence A. Golemon, and Barbara Wang Tolentino, Educating Clergy: Teaching Practices and Pastoral Imagination, San Francisco: Jossey-Bass, 2006, pp. 173, 315 and 338.) The United Methodist Church desires that professional ethics go beyond a special emphasis of lone faculty members and become an integral and intentional part of the fabric of ministerial formation. The United Methodist Church calls for seminaries and Course of Study schools to strengthen existing curricular coverage and training in professional ethics for United Methodists preparing for roles of ministerial leadership.

A multi-disciplinary, multi-ethnic, racially diverse, ecumenical group of scholars, clergy, and consultants has unanimously agreed on the fundamental need to improve the structures of professional education for clergy. Many persons and groups have been included and consulted in developing a strategy to improve training in professional ethics for United Methodists preparing for roles of ministerial leadership. In April 2010, GCSRW convened a full-day seminar of seminary faculty, administrators, and consultants, with the participation of the General Board of Higher Education and Ministry, to examine the issue of ministerial preparedness and sexual misconduct and to develop recommendations for addressing this need. (Details of this seminar, along with resources and updates on this project have been made available online throughout the development and testing of these guidelines: <http://umsexualethics.org/Education/SeminaryCurriculumDevelopment.aspx>) Two seminar participants from different United Methodist seminaries committed to offering a pilot course in sexual ethics for ministry in the Fall semester of 2010. The success of these elective courses was reported back to GCSRW in January 2011. Meanwhile, GCSRW conducted listening sessions and pedagogical workshops with two additional United Methodist seminaries during the academic year 2010-2011. Plans are also being made for meeting with each United Methodist Seminary faculty by 2014. GCSRW collaborated in January 2011 with the FaithTrust Institute and the Religious Institute to present a panel and pedagogy workshop for the Society of Christian Ethics on "Teaching Sexuality from a Professional Ethics Perspective." (This session was made possible, in part, by a grant from the Wabash Center for Teaching and

Learning in Theology and Religion, which is funded by the Lilly Endowment Inc. and located at Wabash College in Crawfordsville, Indiana.) GCSRW also presented its work in this area to participants of “Do No Harm 2011”, a national sexual ethics summit of UM leaders from 56 annual conferences held in Houston, Texas in January 2011.

As a result of these consultations with faculty, administrators, general agency staff, and consultants, GCSRW proposes the following plan.

1. Develop pedagogical objectives relating to professional ethics for ministry to be covered during the course of the Masters of Divinity (henceforth, MDiv) curriculum;

2. Promote the development of a series of curricular modules with resources for each core MDiv course, tailored to each discipline of study: theology, ethics, evangelism, biblical studies, field education, etc. (including each of the basic graduate theological studies required for UM ordination, Book of Discipline 2008, ¶ 324.4a);

3. Encourage intentionally utilizing the implicit curriculum (e.g. plagiarism policies and student honor codes) to model professional ethics, policies, procedures, and adjudication of misconduct;

4. Develop strategies for greater ongoing collaboration among UM seminaries, and between seminaries, GCSRW and other general agencies, and boards of ordained ministry.

Each stage represents ongoing collaboration with seminary faculty, administrators, and general agency staff. At its best, professional formation for ministerial leadership should not be confined to one subject, class, or academic discipline but should rather pervade the entire core curriculum, ethos and co-curricular experience of ministerial education. The overarching goal is that every person preparing for any role of ministerial leadership in the UMC be conversant with and practice professional ethics, sexual ethics, healthy boundaries and self-care.

THEREFORE, BE IT RESOLVED that The United Methodist Church calls for a rigorous program of ministerial readiness regarding professional ethics, sexual ethics, healthy boundaries and self-care to become a standard aspect of United Methodist seminary and Course of Study education. The following pedagogical goals, core competencies, and content areas are to apply to students in the MDiv program of each UM seminary and additional seminaries approved by the University Senate and to the Course of Study for licensed local pastors.

Goals - Future ministerial leaders are to:

1. understand healthy interpersonal boundaries as integral to enabling the trust necessary for ministry;

2. recognize sexual ethics in ministry as an issue of appropriate use of power and avoidance of abuse rather than exclusively an issue of “sexual morality”;

3. understand the importance of professional ethics, including one’s own denominational policies and expectations;

4. learn the role of judicatories in prevention and response to clergy sexual misconduct;

5. become knowledgeable about human sexuality, one’s own sexual self, and how to deal with sexual feelings that may arise for congregants and vice versa;

6. appreciate how sexual integrity contributes to spiritual wholeness and that this is vital to ministerial formation and personal health;

7. become conversant with scriptural and theological resources for all of the above.

Competencies - Ministerial candidates are to:

1. practice healthy life-choices and work/life balance;

2. be sexually self-aware;

3. become comfortable talking about issues of sexuality;

4. develop skills to provide pastoral care and worship leadership on sexuality issues;

5. be committed to sexual justice in the congregation and in society at large.

Content Areas - Students will study:

1. theology of power, privilege, and abuse (including topics such as: fiduciary duty of ministry; professional ethics paradigm; conflicts of interest; healthy boundaries; predators vs. wanderers);

2. human sexuality (including topics such as: dating, intimacy, and work/life balance; pregnancy, birth control, and abortion; pornography and objectification of persons; shame and abuse; consent and vulnerability; genetic, cultural and physiological aspects of gender and sexuality);

3. sexual misconduct in ministry (including topics such as: boundary violations; judicatory processes of justice-making; secrecy; inappropriate uses of social networking and communication technologies);

4. pastoral care (including topics such as: working with victims of sexual violence and abuse; transference; dual relationships; confidentiality and stewardship of information; referrals);

5. best practices of ministry (including topics such as: cybersafety, Safe Sanctuaries [Joy T. Melton, Safe Sanctuaries: Reducing the Risk of Child Abuse in the

Church, Nashville: Discipleship Resources, 1998]; healthy communications, clergy self-care; life-long sexuality education; ministering with sex offenders).

This common core of expectations will provide a baseline of preparation for ministerial leaders in the UMC. The regular, up-to-date sexual ethics training currently required of all clergy under appointment can build upon this shared foundation instead of having to start with the basics every time (Book of Resolutions 2008, p. 139). District committees on ordained ministry and conference boards of ordained ministry can expect clergy candidates to have a working knowledge and understanding of these facets of professional ethics and sexuality in ministry before they are appointed to serve a church. The continued training for clergy during residency can also build on this common core.

BE IT FURTHER RESOLVED, GCSRW will continue its work to improve training in professional ethics for United Methodists preparing for roles of ministerial leadership. Specifically, GCSRW will continue the four-stage plan described above.

Second Stage: GCSRW will continue to encourage and equip all faculty members to address these issues as they pertain specifically to their academic discipline. GCSRW will work with faculty groups to develop a series of curricular models and resources for each core MDiv course, tailored to each discipline of study: theology, ethics, evangelism, biblical studies, field education, etc. (including each of the basic graduate theological studies required for UM ordination, Book of Discipline 2008, ¶324.4a).

Third Stage: concurrent with the second, GCSRW will work with seminaries to address co-curricular and extra-curricular formation of seminary students. Specifically, GCSRW will create guidelines for intentionally utilizing the implicit curriculum (e.g. plagiarism policies and student honor codes) to model professional ethics, policies, procedures, and adjudication of misconduct.

Fourth Stage: GCSRW will develop strategies for greater ongoing collaboration among UM seminaries, and between seminaries, GCSRW and other general agencies, and boards of ordained ministry. GCSRW has

already begun this work by participating in a roundtable discussion, "Improving the Gatekeeping Function by Seminaries and Denominations," convened by the FaithTrust Institute in March 2011.

Measuring Our Accountability: Seminaries have a great deal of flexibility to contextualize the ways in which these learning goals are reached. Each seminary has the freedom to shape its curricula and courses in ways that best suit the structures of the particular seminary. These guidelines do not specify an additional three-semester-hour course for ordination (although this is one possible way to meet the objectives listed above) but rather that the objectives be achieved throughout the entire professional degree (MDiv) or five-year Course of Study. It is intended that seminary administrators will coordinate how these topics will be covered across different academic courses and how each of these competencies and goals will be achieved throughout either track.

BE IT FURTHER RESOLVED, The United Methodist Church calls for:

1. District Committees and Conference Boards of Ordained Ministry to expect seminary and Course of Study graduates, beginning with the entering class of 2013, to have met the goals, achieved the competencies, and covered the content areas as outlined;

2. each seminary to report to GCSRW, by January 2014, its plan for meeting the above objectives;

3. Directors of Course of Study programs to report the same to GCSRW by September 2014;

4. GCSRW to assist the academic dean or other administrator at each seminary in interpreting these objectives, reporting the plan for compliance, and measuring the program's success; and

5. GCSRW to report the results of this effort to General Conference 2016.

Rationale:

Many clergypersons in The UMC begin their ministerial careers unprepared to handle issues of professional power, intimacy, and interpersonal boundaries, leading to preventable cases of misconduct of a sexual nature within the church. GCSRW sets out to improve professional preparation of ministerial leadership through the following plan outlined below.