

## 2010 NEW ENGLAND ANNUAL CONFERENCE ADOPTED ACTIONS

### RS- 101 - MINIMUM CASH SALARY

(Submitted by the Commission on Equitable Compensation)

(Adopted on the Consent Calendar, Saturday Morning, June 19, 2010)

In making decisions regarding the part of the compensation package for which the Commission is responsible, with faith, prayer and the most up-to-date economic information available, the Commission on Equitable Compensation proposes that the following rates be set for the year 2011:

Full time Elder, Probationer, Permanent Deacon, or Associate Pastor	\$36,300
Full Time Local Pastor	\$32,850
<i>Additional for Years of Service as of Jan 1, 2011</i>	
From 3 to 5 Years under appointment	\$600
From 6 to 10 Years under appointment	\$1,200
From 11 to 15 Years under appointment	\$1,500
Over 15 years under appointment	\$2,000

Based on the recommended minimum of \$36,300 and \$ 32,850 respectively and the approval of the minimum amount by Conference action, the following maximum grant amounts would be permitted:

Category	Full Time Elder, Probationer, Permanent Deacon, or Associate Pastor	Full Time Local Pastor
Minimum Salary Grant	\$7,260	\$6,570
Strategic Salary Grant	\$9,075	\$8,210

**Minimum Cash Salary Grants** are awarded for no more than three years, with the amount of the grant size decreasing with each successive year. The expectation is that congregations will engage in a strategic plan to increase revenues and/or decrease expenses to balance their budgets and eliminate the need for this grant. Congregations are also expected to increase their participation in the Mission Share activity of the Annual Conference, with a goal of 100% participation. Grants are scheduled in the following manner:

- Year 1: Award is up to 100% of the maximum grant size
- Year 2: Award is up to 65% of the maximum grant size
- Year 3: Award is up to 35% of the maximum grant size

**Strategic Cash Salary Grants** are awarded on a four-year decreasing basis. A strategic plan must accompany this application. In succeeding years, a progress report that speaks to the strategic plan submitted in the first year must accompany the application. Following is the schedule for Strategic Grants:

- Year 1: Up to 100% of the maximum grant size
- Year 2: Up to 75% of the maximum grant size
- Year 3: Up to 50% of the maximum grant size
- Year 4: Up to 25% of the maximum grant size

**Missional Cash Salary Grants** are also available for new congregations and those defined as missions. Please check the conference website for applications and detailed definitions.

#### Reimbursable Accounts

The Commission on Equitable Compensation in an effort to remain current with prevailing trends across the denomination, and in keeping with IRS regulations, hereby proposes the following minimum amounts for Reimbursable Accounts (Professional Expenses, Continuing Education and Travel) for Full Time Pastors in 2011 for a total in reimbursables of at least \$2,750:

**Professional Expenses** \$650    **Continuing Education** \$600    **Travel** \$1500

Considering that pastors in different parts of the Conference have different needs, the Commission recommends that these amounts be interchangeable.

**RS - 102 – OFFERINGS AT 2010 ANNUAL CONFERENCE**

(Submitted by Bonnie Marden and Jim McPhee)

(Adopted on the Consent Calendar, Saturday Morning, June 19, 2010)

Whereas, our holy Conferencing experience traditionally includes several Offerings and In-Gatherings for local, national and international mission and ministries as part of our transformational actions,

And whereas, supporting the Bishop's Discretionary Fund enables our leadership to support special needs as we strive to be united in trust while supporting our vision to boldly proclaim Christ to the world;

Therefore, let it be resolved that

- the Offering during the Memorial Service support UMCOR,
- the Offering during Friday Evening's Worship Celebration support Conference Missions, and
- the Offering during the Ordination Service support the Bishop's Discretionary Fund, and

Furthermore, the youth led Penny Challenge and fundraising activities will support the CCYM and the Youth Service Fund.

**Additional In-Gatherings**

- UMCOR kits collected during Conference in the Chapel parking lot
- "Give a Phone . . . Save a Life"

The New England Annual Conference, in partnership with Safe Havens, will be gathering used cell phones to be reprogrammed for emergency use by victims of domestic violence or recycled to support Safe Havens' work to end domestic violence.

- Nicaragua Covenant will collect material goods(school, medical, dental, fabric and sewing). Individuals and congregations are encouraged to respond enthusiastically to invitations to support the Nicaragua Covenant and the West Angola Covenant during the conference and coming year.

**RS – 103 - RELATING TO RENTAL/HOUSING ALLOWANCES  
FOR RETIRED OR DISABLED MINISTERS OF THE CONFERENCE**

(Submitted by the Board of Pensions and Health Benefits)

(Adopted on the Consent Calendar, Saturday Morning, June 19, 2010)

The New England Annual Conference (the "Conference") adopts the following resolutions relating to the rental/housing allowance for active, retired, or disabled clergypersons of the Conference:

WHEREAS, the religious denomination known as The United Methodist Church (the "Church"), of which this Conference is a part, has in the past functioned and continues to function through ministers of the gospel (within the meaning of the Internal Revenue Code section 107) who were or are duly ordained, commissioned, or licensed ministers of the Church ("Clergypersons");

WHEREAS, the practice of the Church and of this Conference was and is to provide active Clergypersons with a parsonage or a rental/housing allowance as part of their gross compensation;

WHEREAS, pensions or other amounts paid to active, retired, and disabled Clergypersons are considered to be deferred compensation and are paid to active, retired, and disabled Clergypersons in consideration of previous active service; and

WHEREAS, the Internal Revenue Service has recognized the Conference (or its predecessors) as the appropriate organization to designate a rental/housing allowance for Clergypersons who are or were members of this Conference and are eligible to receive such deferred compensation;

NOW, THEREFORE, BE IT RESOLVED: THAT an amount equal to 100% of the pension or disability payments received from plans authorized under The Book of Discipline of The United Methodist Church (the "Discipline") which included all such payments from the General Board of Pensions and Health Benefits ("GBOPHB"), during the year 2011 by each active, retired, or disabled Clergyperson who is or

was a member of the Conference, or its predecessors, be and hereby is designated as a rental/housing allowance for each such Clergy person; and

THAT the pension or disability payments to which this rental/housing allowance applies will be any pension or disability payments from plans, annuities, or funds authorized under the Discipline, including such payments from the GBOPHB and from a commercial annuity company that provides an annuity arising from benefits accrued under a GBOPHB plan, annuity, or fund authorized under the Discipline, that result from any service a Clergy person rendered to this Conference or that an active, a retired, or a disabled Clergy person of this Conference rendered to any local church, annual conference of the Church, general agency of the Church, other institution of the Church, former denomination that is now a part of the Church, or any other employer that employed the Clergy person to perform services related to the ministry of the Church, or its predecessors, and that elected to make contributions to, or accrue a benefit under, such a plan, annuity, or fund for such active, retired, or disabled Clergy person's pension or disability as part of his or her gross compensation.

NOTE: The rental/housing allowance that may be excluded from a Clergy person's gross income in any year for federal income tax purposes is limited under Internal Revenue Code section 107(2) and the regulations there under to the least of: (1) the amount of the rental/housing allowance designated by the Clergy person's employer or other appropriate body of the Church (such as this Conference in the foregoing resolutions) for such year; (2) the amount actually expended by the Clergy person to rent or provide a home in such year; or (3) the fair rental value of the home, including furnishing and appurtenances (such as a garage), plus the cost of utilities in such year.

**RS – 104 - PAST SERVICE FUNDING RATE**

(Submitted by the Board of Pensions and Health Benefits)

(Adopted on the Consent Calendar, Saturday Morning, June 19, 2010)

RESOLVED, that the Past Service Funding Rate for 2011 be set at \$561 per year of service and 85% as the survivor's rate.

**RS – 105 - RETIREE HEALTH BENEFIT CREDIT**

(Submitted by the Board of Pensions and Health Benefits)

(Adopted on the Consent Calendar, Saturday Morning, June 19, 2010)

RESOLVED, that all participants in the Conference Health Insurance program in 2011 will be given one year of credit toward the retiree health benefit subsidy in retirement.

**RS – 106 - SPECIAL GRANTS**

(Submitted by the Board of Pensions and Health Benefits)

(Adopted on the Consent Calendar, Saturday Morning, June 19, 2010)

RESOLVED, that the following Special Grant be continued for 2011 on the same basis as 2010:

a) Evelyn Roberts be given a special grant equivalent to the amount based on her share of the 1967 annuity rate multiplied by the years of service by her husband.

FURTHER RESOLVED, that the following Special Grant of the Troy Annual Conference be continued for 2011 on the same basis as 2010:

Barbara Boyd be given a special grant to cover 30% of her monthly premium for Medicare Companion coverage through United Methodist HealthFlex.

**RS – 107- PASTOR'S/PARTICIPANT'S HEALTH INSURANCE CO-PAY PREMIUM**

(Submitted by Council on Finance and Administration & Conference Board of Pensions and Health Benefits)

(Adopted on the Consent Calendar, Saturday Morning, June 19, 2010)

The 2011 pastor's/participant's health insurance co-pay monthly premium will be \$205 per month (\$2,460 annually) and the Benefit Stabilization Fund contribution be \$45 per month.

Pastors/participants and spouses taking the annual health risk assessment by December 15, 2010 will receive a \$50 per month (\$600 annually) per family credit toward their premium.

**RS – 108 - HEALTH INSURANCE BILLING RATE CALCULATION**

(Submitted by Council on Finance and Administration & Conference Board of Pensions and Health Benefits)  
(Adopted on the Consent Calendar, Saturday Morning, June 19, 2010)

The 2011 Health Insurance “blended” rate shall be calculated by dividing the total projected 2011 premium billed the Conference by the General Board of Pensions and Health Benefits for clergy (and family) under appointment to local churches, staff, and disabled, an appropriate amount to cover unpaid premiums by local churches, and related administrative costs, by the number of “salary paying” units for the aforementioned categories.

A 10% surcharge of the resulting rate will be added in accordance to the Retiree Health Benefit Legislation of 2001. A final adjustment shall be made, if necessary, to have the annual yearly rates divisible by 12. This base “blended” rate may be modified by Annual Conference action to include participant payment of premium.

**RS – 109 - PENSION/BENEFIT BILLING RATE CALCULATION**

(Submitted by Council on Finance and Administration & Conference Board of Pensions and Health Benefits)  
(Adopted on the Consent Calendar, Saturday Morning, June 19, 2010)

The 2011 Pension/Benefit rate shall be determined by calculating the total projected 2011 CRSP and CPP premiums billed the Conference by the General Board of Pensions and Health Benefits for active clergy under appointment to local churches, staff, and disabled, an appropriate amount to cover unpaid premiums by local churches, and related administrative costs. Each local church will be billed the proportional cost of their pastor’s pension/benefit costs based on a formula of \$7,220 per full-time appointment (prorated in ¼ time increments) plus 7% of participants plan compensation.

NOTE: This represents no change in the formula in the pension/benefit billing rate calculation from 2010.

**RS – 110- RETIREE HEALTH BENEFIT CONTRIBUTION**

(Submitted by the Board of Pensions and Health Benefits)  
(Adopted on the Consent Calendar, Saturday Morning, June 19, 2010)

The maximum retiree contribution to the Retiree Health Benefit Stabilization Fund for 2011 shall be \$61.50 per month for each participant and participating spouse pro-rated for the percentage of retiree health insurance premium paid by the Annual Conference.

**RS – 111 - AFFIRMATION OF PREACHERS’ AID SOCIETY**

(Submitted by the Board of Pensions and Health Benefits)  
(Adopted on the Consent Calendar, Saturday Morning, June 19, 2010)

WHEREAS the Preachers’ Aid Society has been in continuous service to United Methodist clergy and their families since 1832; and

WHEREAS the Society’s programs complement the official pension programs of the United Methodist Church immeasurably, through emergency financial assistance, its program of visitation to retired clergy and their families, its development of retiree housing, sponsoring planning seminars, among many other initiatives; and

WHEREAS the Preachers’ Aid Society has contributed \$2.5 million toward helping the Conference meet its desire to provide health insurance coverage to retired clergy and their spouses, and has made a \$1 million challenge commitment to the Together for Tomorrow capital funds campaign for retiree health insurance.

THEREFORE BE IT RESOLVED that the Board of Pensions affirms the ministry of the Preachers' Aid Society and encourages the Annual Conference and its churches to support the mission of that organization.

**RS - 112 - UNIT INSURANCE PLAN**

(Submitted by the Insurance Committee of the New England Conference Board of Trustees)

(Adopted after amendment, Saturday Morning, June 19, 2010)

The Insurance Committee of the New England Conference Board of Trustees moves that:

The New England Annual Conference continue in a Unit Insurance Plan to provide comprehensive property, liability, crime and worker's compensation insurance coverage for all New England Conference local church owned/operated locations, including church sponsored Day Care programs, and for all Conference owned/operated locations.

Including the following provisions that:

1. All New England Conference churches participate. Vermont churches see # 11 below.
  - a. Special coverages to include flood for zones other than B&C and other unique insurance risks will be purchased at additional cost to the local church where such insurance is applicable.
2. Insurance coverage will be as documented in the comprehensive policy, a copy of which is located in the Office of Administrative Services (OAS). Copies of this policy can be obtained by request for a fee to cover printing and mailing costs.
3. The agent of record be Fred C. Church Inc. of Lowell, MA.
4. The renewal date will be August 1, 2010.
5. The insurance billing for this fifteenth year of the plan (August 1, 2010 - July 31, 2011) will be at the actual value based billing assessed to each local church and the Conference, based on building values, square footage and pastoral appointment.
6. Insurance billings for churches that are on the Unit Insurance Plan as of August 1, 2010 will be handled as follows:
  - a. Churches will be billed through the office of the OAS on an annual basis.
  - b. The first payment will be due September 15, 2010.
  - c. A special discount will be given to churches that pay the total amount or enroll in the Automated Clearinghouse Account by October 15, 2010.
  - d. Churches that use the installment plan shall pay 20% of the annual billing by September 15, 2010 and eight monthly installments of 10% of the amount due on the fifteenth of the month (Oct - May).
  - e. The Conference Treasurer shall use Conference funds, as necessary, to pay the premium until funds come in from local churches.
7. Property claims payments will be issued in the name of the New England Conference and the local church, sent to the New England Conference Office of Administrative Services and will be endorsed and sent to the local church when all insurance billings are paid to date.
8. The New England Conference Insurance Committee shall be amenable to the Conference Board of Trustees.
  - a. This Committee shall consist of eleven (11) members. The chairperson or co-chairperson of the committee shall be a member of the New England Conference Board of Trustees. The Trustees shall appoint five (5) additional members and the Council on Finance and Administration shall appoint five (5) members. The committee members do not need to be members of either the Board of Trustees or CF&A, with the exception of the chair or co-chair.
  - b. This committee shall:

## RESOLUTIONS

1. receive and respond to questions and concerns of local churches regarding the insurance plan.
  2. review loss trends and suggest remedies.
  3. review property appraisals.
  4. review the policy for any needed changes
  5. provide for risk management materials/workshops for districts and/or clusters as requested.
  6. annually review the premium, determine the method of distributing the premium among local churches and, if necessary, re-bid the contract.
  7. annually report to the New England Annual Conference.
9. A common, comprehensive worker's compensation program be included with a renewal date of January 1, 2011. Insurance will continue to be billed through the OAS office.
10. The following policy on the issuing of "replacement cost" insurance be in effect.
- a. Any church, at their option, can apply for a waiver of blanket full replacement cost coverage, and substitution with a stated value for functional replacement cost, by making such a request to the Insurance Committee of the Conference Board of Trustees. The District Superintendent and the District Committee on Church and Building Location shall endorse the application prior to application and consideration by the Insurance Committee. Application forms are available on the conference web site.
  - b. The Superintendent and the District Committee on Church and Building Location shall evaluate the request for less than full replacement cost coverage and establishment of a stated value, on the amount of resources necessary to invest in rebuilding, consistent with the ministry and mission possibilities and goals of the local church, cluster and district.
  - c. Future changes of stated values established under this policy shall be handled in the same fashion as original applications.
  - d. A rider will be added to the existing Conference policy listing the specific properties as being carried at a stated value, not full replacement coverage. The stated value also shall be listed. There is no co-insurance due to the lack of full replacement coverage. Any partial loss will be paid in full.
  - e. Waivers of blanket full replacement will be effective only on the annual renewal date of the insurance plan; August 1st. Completed applications must be received by the Chairperson of the Insurance Committee by July 1st.
11. The Vermont churches currently in the Troy Conference will become part of the New England Conference on July 1, 2010. It is not possible to include these churches on the New England Conference insurance policies until that date at the earliest. All Vermont churches have been notified by their District Superintendent on three options available to them during this transition period. Vermont churches may join the Unit Plan anytime after July 1, 2010 but at the latest by July 1, 2011. Workers Compensation program will be effective January 1, 2011.
12. Insurance billings for the Vermont churches that join the Unit Insurance Plan after August 1, 2010 will be handled as follows:
- a. Churches will be billed through the office of the OAS on a short year basis, billed monthly.
  - b. The first payment will be due on the 15th of the month that the church joins the plan.
  - c. A special discount will be given to churches that pay the total amount or enroll in the Automated Clearinghouse Account by the 15th of the month following the month that The church joins the plan.
  - d. The Conference Treasurer shall use Conference funds, as necessary, to pay the premium until funds come in from local churches.

**RS- 113 - UNITED METHODIST WOMEN**

(Submitted by the UMW)

(Adopted on the Consent Calendar, Saturday Morning, June 19, 2010)

WHEREAS, The Book of Discipline of the United Methodist Church 2008, 256.5 states “United Methodist Women – In every local church there shall be an organized unit of United Methodist Women”; and

WHEREAS, The Book of Discipline of the United Methodist Church 2008, 256.5 states the purpose of United Methodist Women in Article 3 as “The organized unit of United Methodist Women shall be a community of women whose purpose is to know God and to experience freedom as whole persons through Jesus Christ; to develop a creative supportive fellowship; and to expand concepts of mission through participation in the global ministries of the Church”; and

WHEREAS, United Methodist Women in New England Conference contribute significantly to the mission work of the United Methodist Church locally and through the Women’s Division of the General Board of Global Ministries;

NOW THEREFORE BE IT RESOLVED:

- a. The churches of the New England Conference shall be encouraged to support and lift up the work of United Methodist Women.
- b. The churches of the New England Conference shall be encouraged to celebrate the work of United Methodist Women during a Sunday worship service.

**RS- 114 – NEW ENGLAND CONFERENCE SCHOOLS OF CHRISTIAN MISSION**

(Submitted by the UMW)

(Adopted on the Consent Calendar, Saturday Morning, June 19, 2010)

Whereas the New England Conference Schools of Christian Mission provide opportunities for personal spiritual growth through a Biblical study, and

Whereas, the New England Conference Schools of Christian Mission provide an emphasis on the global mission of the church through an in-depth study of an area or country, and

Whereas, the New England Conference Schools of Christian Mission provide a study to raise awareness of injustice and Christian social action, and

Whereas, there are opportunities to attend an event in several areas of the New England Conference, and

Whereas, there are opportunities for studies in local churches, and

Whereas, all events are open to all interested persons, including children and youth, and is a cooperative venture of the New England Conference and United Methodist Women,

Be it resolved that the New England Conference staff, clergy and lay persons support the New England Conference Schools of Christian Mission and encourage participation in an event or sponsor an event.

**RS – 115 - BUDGET BUILDING DATES - 2012 BUDGET**

(Submitted by Council on Finance & Administration)

(Adopted on the Consent Calendar, Saturday Morning, June 19, 2010)

The following budget building preparation and dates are for the 2012 budget, subject to any change mutually agreed upon by the CFA and the Resource Team. All 2012 budgets, methods of funding and sources and uses of funds for all divisions, commissions, boards, task forces, committees, agencies and councils will be considered at the same time and place called to discuss and vote upon the total conference budget. All boards, divisions, agencies and councils submit requests and complete all applicable questions on authorized budget forms supplied by the CF&A.

- a. CF&A and/or Treasurer distribute forms to Conference Boards, Committees and Agencies for budget building requests by March 5, 2011.

- b. The CF&A and New England Missions team agree to a New England Missions team 2012 budget total by March 15, 2011.
- c. Boards, agencies, committees presenting budgets to the Director of Connectional Ministries do so by March 15, 2011.
- d. All 2012 budget requests must be submitted to the Treasurer by Noon, March 15, 2011.
- e. The CF&A approves final 2012 budget for recommendation to Annual Conference by May 1, 2011.
- f. The CF&A distributes the proposed 2012 budget through the Pre-Conference packet distributed to all Annual Conference members, via the Conference web site, e-mail, and regular mail by May 15, 2011.

**RS- 116 - APPORTIONMENT FORMULA**

(Submitted by Council on Finance and Administration)

(Adopted on the Consent Calendar, Saturday Morning, June 19, 2010)

The 2011 Mission Shares be calculated by multiplying the total amount of the apportioned budget by the APPORTIONMENT FACTOR for each UM church.

The APPORTIONMENT FACTOR shall be calculated by:

Averaging the following three amounts:

- The amount reported on the 2009 Statistical Tables, Lines 51 – 62 less the amount of the cost of “outside groups use of building” reported on the Chart A data gathering form, of the local church divided by the total amount reported by the UM churches of the Conference on the lines as above.
- The amount reported on the 2008 Statistical Tables, Lines 64 – 72 less the amount of the cost of “outside groups use of building” reported on the Chart A data gathering form, of the local church divided by the total amount reported by the UM churches of the Conference on the lines as above.
- The amount reported on the 2007 Statistical Tables, Lines 64 - 72 less the amount of the cost of “outside groups use of building” reported on the Chart A data gathering form, of the local church divided by the total amount reported by the UM churches of the Conference on the lines as above.
- CFA, at the request of the Cabinet, may make adjustments to individual church mission share amounts based on factors not considered within the aforementioned statistical tables.

**RS- 117 – 2011 BUDGET RESOLUTIONS**

(Submitted by Council on Finance and Administration)

(Adopted Saturday Morning, June 19, 2010)

- a). The Council on Finance and Administration recommends a revised 2010 Mission Share spending limit of \$6,025,211 (actual spending limit) to include expenses supporting programs in Vermont during the second half of 2010.
- b). The Council on Finance and Administration recommends the 2010 revised conference budget as presented.
- c). The Council on Finance and Administration recommends a 2011 Mission Share spending limit of \$6,561,330 (actual spending limit) and a 2011 Mission Share apportioned to local churches of \$7,265,451 (includes “connectional mission share” for churches unable to pay 100% of apportioned amounts).
- d). The Council on Finance and Administration recommends the 2011 conference budget as presented.

**RS – 118 – ADVANCE SPECIAL REQUEST - COVENANT HILLS CHRISTIAN CAMP,  
CABOT, VT – FOR THE CURRENT QUADRENNIUM**

(Submitted by Fay Flanary, Secretary of NEC Global Ministries)  
(Adopted on the Consent Calendar, Saturday Morning, June 19, 2010)

As we welcome the VT district into the NE Conference, it is with great pleasure that I move that the Covenant Hills Christian Camp, be approved as a New England Conference Advance Special for the current quadrennium.

**Location:** 246 Covenant Hills Road, Cabot, VT

Ph # 1-802-426-3340

**Program Purpose:** Provide a place away from the pressures and distractions of daily life where one can listen for and hear God's voice.

**Program:** Summer camping for all age levels is offered and year round retreat facilities for interested groups is available.

**Statement of Operations and Inspection:** Covenant Hills is jointly programmed by the United Methodist Church and the United Church of Christ. The camp is licensed by the state board of health and is regularly inspected by authorized officials.

**RS – 201 – AMENDMENTS – POLICIES AND PROCEDURES – CHOREOGRAPHER, etc.**

(Submitted by the Conference Committee on Rules)  
(Adopted on the Consent Calendar, Saturday Morning, June 19, 2010)

III. THE ANNUAL CONFERENCE SESSION

A. Memorial Service

1. The Memorial Service shall be held for clergy members, spouses, and widows and widowers of clergy members who have died since the last Annual Conference Session. The Memorial Service shall be held also for persons who served as lay members and who have died since the latest Annual Conference Session, whose names have been submitted by a conference member to the Conference Biographer.

IV. POLICIES GOVERNING ANNUAL CONFERENCE SESSIONS

E. Conference Choreographer and Annual Conference Sessions Team

Upon nomination by the conference committee on leadership, the Annual Conference shall elect an Annual Conference Sessions Team. The Bishop will nominate an Annual Conference Choreographer who will serve as chairperson of the Sessions Team, and, together with this Team, will carry out duties and responsibilities thereof. Members of the Sessions Team will serve a term of four years.

VII. NOMINATIONS AND ELECTIONS

D. Conference Committee on Rules

2. Membership of the Committee on Rules shall include:

- a. half laity and half clergy
- b. In addition, a chairperson, lay or clergy, appointed by the Bishop
- c. the Conference Secretary

3. To this Committee shall be referred all proposed changes or additions to the Conference Rules or the Conference Policies and Procedures.

4. All suggested amendments of these Policies and Procedures presented to the Committee on Conference Rules shall be submitted by a conference board, agency, committee or task force or signed by five (5) members of the Conference.

5. All items in Section XI – Attachments, will be reviewed by the Annual Conference every six years. The Conference Rules Committee will draw this to the attention of the annual conference on the fifth anniversary of adoption of each individual appendix. The Rules Committee will make a recommendation on those attachments not reviewed by the assigned body of the Annual Conference.

## RESOLUTIONS

E. Council on Finance and Administration - Members of the Conference CF & A shall be nominated by the Committee on Leadership for a term of four years in accordance with the applicable paragraph in the current Book of Discipline. Members may be re-nominated and re-elected for a second term. No more than two consecutive terms may be served. When a member has served two consecutive terms, he/she may be nominated following a 4 year hiatus. CF&A vacancies may be filled by CF&A between Annual Conferences and may then be nominated by the Conference Committee on Leadership and elected at the next Annual Conference.

I. Scholarship Committee - The Conference Scholarship Committee will relate to the Conference Program Staff.

1. One Trustee will be appointed by the Conference Board of Trustees to serve with this group.
2. The Scholarship Committee will recruit its own membership and select its chair.
3. The Scholarship Committee will report the disbursement of scholarship funds.
4. The Scholarship Committee will develop its own operations manual.

J. Site Committees or Boards –

1. Camp Aldersgate
2. Camp Mechuwana
3. Wanakee United Methodist Center
4. Rolling Ridge Conference Center
5. Covenant Hills Christian Camp

Each Site Committee/Board is an Annual Conference entity relating to the Conference programming organization and the Conference Board of Trustees. The Site Committees/Boards have responsibility to oversee each site locally in a manner that creates healthy site operation. Site Committees/Boards establish goals and policies, and work toward providing resources (including capital) that enable the sites' ministry to function. They oversee management practices to assure compliance with broader Annual Conference goals and needs. The Site Committees/Board do not directly supervise the Site Director, but provide input regarding their respective director to the Asst. to the Bishop/Director of Connectional Ministries who is responsible for supervision. Members of each Site Committee or Board will be elected by the Annual Conference in regular session. Members of each Site Committee or Board will be nominated by the Conference Leadership Committee in consultation with the Site Committee or Board.

## VIII. FINANCIAL POLICIES AND PROCEDURES

A. Budgeting

9. CFA is instructed to bring a budget to each regular Annual Conference Session.

## IX. C. - CONFERENCE PLANNING TEAM MODEL

Holy Conferencing

The Conference Choreographer and the Annual Conference Sessions Team, working closely with the Bishop, staff, Board of Laity and others, will integrate worship and conferencing/legislative components of the Annual Conference.

Staffing and Teams

Annual Conference planning will be coordinated by a Choreographer and Annual Conference Sessions Team, working closely with the Bishop, staff, Board of Laity, and others, and will work to involve many other volunteers in this work.

Teams for worship, agenda, site, technical support, registration, etc. may be formed and additional teams may be created as needed. Members of work area teams include volunteers and persons recruited by staff and others. Teams will seek to reflect our diversity – cultural,

geographic, theological, lay/clergy, etc. Some positions will receive a modest stipend (choreographer, registrar). Information and orientation will be provided by the Choreographer and the Annual Conference Sessions Team to shared details of the conferencing experience.

(2009 Appendixes F and O – Eliminated from Policies and Procedures)

**RS-202 – AMENDMENTS - POLICIES AND PROCEDURES; JOURNAL AND YEARBOOK**

(Submitted by the Conference Committee on Rules)

(Adopted on the Consent Calendar, Saturday Morning, June 19, 2010)

IV. POLICIES GOVERNING ANNUAL CONFERENCE SESSIONS

D. Conference Journal

1. The Journal and Yearbook shall be ready for distribution by October 1 of each year.
2. Following any special session of the Annual Conference, the Secretary shall, within one month, mail a report of the action taken to all Conference members.

**RS-203 - AMENDMENTS – POLICIES AND PROCEDURES – DELETING CERTAIN APPENDIXES**

(Submitted by the Conference Committee on Rules, pursuant to “sunset” policy VII.D.5)

(Adopted after amendment, Saturday Morning, June 19, 2010)

2009 APPENDIX C	RS-123	1999	Parsonage Guidelines – continued to 2011 session
2009 APPENDIX D	RS-216	2003	Clergy Couple Compensation - continued to 2011 session
2009 APPENDIX E	RS- 129	1999	Continuing Formation Requirements- Expired, transferred to BOOM
2009 APPENDIX Q	--	1999	Task Forces - Expired

**RS-204 - AMENDMENTS – POLICIES AND PROCEDURES**

**IX. D. - CLERGY SEXUAL MISCONDUCT POLICY**

(Submitted by the Response/Intervention Team and the Steering Committee, pursuant to the request of the Conference Committee on Rules, in re “sunset” policy VII.D.5)

(Adopted after amendment, Friday Afternoon, June 18, 2010)

**INTRODUCTION**

Since 1997 (1992 for the Southern New England and Maine Conferences), The New England Annual Conference has had a Clergy Sexual Misconduct Policy and Procedure. In 2003, the Annual Conference instructed the Steering Committee and the Response and Intervention Team to draft a policy concerning sexual misconduct by laypersons thus recognizing that clergy are not the only leaders in the church that may be accused of, or subjected to, sexual misconduct. The Lay Sexual Misconduct Policy was passed by the 2009 Annual Conference.

The following policy updates and revises the 1997 process for handling complaints of clergy sexual misconduct. It also is intended as a teaching tool for our churches and our Annual Conference as we strive to maintain our congregations as safe environments for all. We offer this policy with the hope that open discussion and sharing will take place in our churches and Annual Conference about respecting the personal boundaries of others so that our churches may truly be safe and open places for all God’s people.

**THEOLOGICAL PROLOGUE**

We acknowledge that all persons are created in the image and likeness of God and are called, through Jesus Christ, to be in life-giving relationship with God and other persons. As we live in these life-giving relationships, we come to recognize and affirm that all life is contingent upon the grace of God.

Grace is life-giving and it is life-changing. It is freely given by God and invites a faithful response. Included in this faithful response is a life of devotion, discipleship, and acceptance of the mandate to use our gifts and skills in service to God and to further God’s realm.

We believe that the Church of Jesus Christ is created to be one community with each member holding a significant presence and purpose. When any part of the community is injured physically, emotionally, spiritually,

or relationally, the well-being of the whole community is violated and all suffer, including the institutions. Therefore, those who are under episcopal appointment must hold the role and its responsibilities in sacred trust. We understand sacred trust to mean to do no harm and to be faithful to the love of God.

When sexual exploitation and other power abuses including but not limited to racism, sexism, break that sacred trust, the entire community suffers. The task and purpose of the sexual abuse policy and procedure is to restore what has been stolen and/ or broken by that sexual exploitation.

For survivors, it means resources and support, just actions from the church and its judicatory systems, and healing for their rightful place in the family of Christ.

For the abuser, it means accountability, discipline, and appropriate treatment, which may or may not lead to restoration to ministerial role and function.

For the church, it means support and resources to assist with the healing process, which ultimately leads to revitalized ministry and restoration to everyone's rightful place in the body of Christ.

For congregations and community, it means truth-telling and healing resources and support.

Finally, we acknowledge that we are people working in partnership with God in covenant to bring new life out of the destruction and devastation wrought by clergy sexual abuse in all its forms and expressions.

### **DEFINITIONS**

Sexual Misconduct includes all expressions of sexual and gender harassment, exploitation and abuse as well as sexual abuse within the relationships of our covenant communities. It includes sexual harassment, which is defined in the current Book of Discipline and appropriate paragraph as:

*Any unwanted sexual comment, advance or demand, either verbal or physical, which is reasonably perceived by the recipient as demeaning, intimidating or coercive.*

*Sexual harassment must be understood as an exploitation of a power relationship rather than an exclusively sexual issue. Sexual harassment includes, but is not limited to, the creation of a hostile or abusive working environment resulting from discrimination on the basis of gender.*

Descriptive examples of sexual misconduct include, but are not limited to, the following:

- 1 Improper verbal, written, and visual behavior: the inappropriate use of sexually explicit words, gestures or images including pornography.
- 2 Pornography: the possession, distribution, creation or use of pornography.
- 3 Seductive and/or stalking behavior: inappropriate and/or offensive behavior, but without seeming threat of repercussion.
- 4 Sexual bribery: solicitation of sexual activity and/or other sex-related behavior by promise of rewards.
- 5 Sexual coercion: coercion of sexual activity by threat of punishment.
- 6 Sexual imposition: gross sexual imposition like prolonged gazing, fondling, grabbing, assault or rape.

### **ASSUMPTIONS**

1. Justice requires providing a setting in which the complainant may share her or his story and be heard with openness and compassion; providing a means by which judgment can be made as to the validity of the complaint; and providing clear, consistent steps, known to all participants, leading to just resolution.

Such steps may include: protecting the vulnerable, calling the abuser into account by confrontation and the imposition of consequences, providing pastoral care and vindicating the victim-survivor or the accused person if the complaint is deemed not valid.

2. If there is suspicion of child sexual molestation or harassment one should be familiar with relevant state law and abide by it.
3. In this policy a "complainant" is understood to be the alleged victim-survivor who submits to the bishop a written and signed formal complaint of sexual misconduct.

4. In rare circumstances, the formal complaint may be written by someone other than the alleged victim-survivor. This person writes with and on behalf of the victim-survivor, but not in place of the alleged victim-survivor.

A third party complaint, that is one written without the consent of nor with the actual alleged victim-survivor, is considered "hearsay" and will not be received.

The term "victim-survivor" will be used for the person against whom the offense was committed if the accused person (the respondent) makes a confession of misconduct or is proven to be guilty.

5. When sexual misconduct occurs, there are many victims: the person(s) who has been abused, the spouse(s) and families of the abused person(s), the spouse and family of the accused person, and the congregation(s) and the larger community surrounding them. While all these victims are not addressed by current disciplinary procedures of the United Methodist Church, all are hurt when sexual misconduct occurs. The Conference Response/Intervention Team will be available to provide care for the respondent (accused person) and family, the complainant(s) (victim-survivor[s]) and families, as well as appropriate intervention for and on behalf of the congregation(s) and/or the larger community.

When allegations of sexual misconduct are made, the complainant(s) (victim-survivor[s]), the respondent (accused person), and the congregation(s) will receive sensitive and respectful care from the Conference Response/Intervention Team, the district superintendent, and the bishop. Justice for the respondent (accused person) will also be sought if the allegations are proven to be valid. Reasonable care will be taken to protect the privacy of the respondent (accused person), complainant(s) (victim-survivor[s]), and the congregations(s).

6. When the clergy person who is accused is the pastor of a church, and if that person is placed on suspension, due care will be provided by the district superintendent and bishop to provide an interim pastor to assure adequate coverage while the suspension is in place.

## **POLICY FOR HANDLING CLERGY MISCONDUCT COMPLAINTS**

### **1. Initial Steps**

Anyone who feels that he/she has experienced sexual misconduct by a clergy person may first contact any of the following:

their SPRC (Staff Parish Relations Committee) or PPRC (Pastor Parish Relations Committee) chair, their district superintendent, bishop or the coordinator of the Conference

Response/Intervention Team.

Allegations may come in a number of ways including verbally, written and hand delivered or mailed through the US postal service, or through a phone call. This ensures confidentiality which electronic communication does not guarantee. The person(s) receiving the allegations must always listen carefully and seriously. If the allegation/complaint comes from someone other than the alleged victim-survivor, an attempt must be made to clearly determine who has direct knowledge of the alleged misconduct or incident and clarify that a formal complaint must come directly from the alleged victim-survivor.

If the Conference Response/Intervention Team coordinator receives the call first from the alleged complainant(s) (victim-survivor[s]), that coordinator notifies the bishop who directs the next steps. If the alleged complainant(s) (victim-survivor[s]) wishes for his / her concern to remain in confidence, this can happen until a formal complaint is filed. At the point of a formal complaint, the disciplinary process begins – as outlined in the current Book of Discipline and appropriate paragraph.

When a written complaint is filed with the bishop, the bishop begins the process as outlined in the current Book of Discipline and appropriate paragraph. The bishop and the district superintendent shall meet with the respondent (accused clergy) who has the right to bring with him or her, a person of their choice for support. The purpose of this initial meeting is to inform the clergy of the complaint, allow the clergy to see the complaint, and provide the clergy an opportunity to respond.

The bishop then may call upon the Conference Response/Intervention Team coordinator to discuss the case, and may ask for the deployment of Conference Response/Intervention Team members who, together with the bishop or the district superintendent, will be in contact and be on call to support the complainant(s) (alleged victim-survivor(s), the respondent (accused), and the local congregation.

(Members of the SPRC or PPRC, Lay Leaders, and other key lay persons and staff of the local church as well as district superintendent and other conference personnel should have the contact information for the Conference Response/Intervention Team coordinator and the Conference First Contact brochure translated into Spanish and Korean.)

The clergy against whom the allegation is made may be removed from leadership, service or ministry until a process of fact-finding and or investigation is completed. This suspension is with pay and without prejudice pending investigation.

As allegations are made and heard, all parties are encouraged to take one or more of the following actions:

- a. Keep a diary listing contacts, conversations, as well as the details of any alleged offenses.
- b. Understand the procedures available within this policy and the Book of Discipline for dealing with the problem.
- c. When appropriate, consider a referral to a professional counselor. The Conference Response/Intervention Team will compile a list of these persons as a resource for the particular geographical area.

## **2. Fact-Finding**

All those involved in such a difficult circumstance – the complainant (alleged victim-survivor), the congregation(s), the respondent (the accused), the Conference Response/Intervention Team members, the district superintendent, and the bishop are encouraged to give daily attention to their spiritual nurture during this difficult process. The connection with God especially needs to be fostered in such a time. Active support from a Spiritual Director or prayer group or supportive spiritual friend may be crucial.

In the initial meeting with the complainant (alleged victim) and the bishop, the focus needs to be on clarifying the facts of the allegation. Additional parties, the coordinator or other assigned member of the Response/Intervention Team, along with the PPRC or SPRC member and/or lay leader or other person of the complainant's choice may be present as listeners in this initial meeting. Trauma, fear, anger, loss of trust and powerful memories will likely be present with the person making the allegation. With gentleness, the facts need to be clarified: who, what, when, where, how. Knowing what did not happen can be as important as what did happen.

The Bishop and/or the district superintendent may need to engage in some initial fact finding to make a determination if the allegation requires legal action, intervention from the police or child protective services. There may be circumstances where there is a legal obligation to act, even if the complainant (alleged victim-survivor) asks that this not be done.

Note: If the party involved is a minor, the bishop or others as he / she directs, is mandated to report the alleged misconduct to the police or the child protective authorities pursuant to state law. In these cases, it is not the responsibility of the reporting person to investigate the charges. That is the responsibility of the authorities.

But in the case of clergy misconduct involving a child, the bishop has the ability and responsibility to assure appropriate accountability action toward the accused.

## **3. Coordination:**

When a written complaint is filed with the bishop, as the bishop deems appropriate:

- a. the district superintendent and the coordinator of the Conference Response/Intervention team are informed of the allegation.
- b. the district superintendent and the coordinator of the Conference Response/Intervention Team are kept apprised of any developments.

- c. It is the New England Conference policy to have the Conference Communications Director available as a resource to work with the PPRC or SPRC chair, another spokesperson for the congregation, and/or the district superintendent to respond to all media contacts and requests for information.
- d. The bishop or district superintendent may call upon the Communications Director to consult with the designated congregant in preparing a response for the media even if there is no media coverage or current inquiry. A press statement will be available for distribution in the event of any media inquiries. This press release also will be given to the congregation with clear instructions about where and to whom media inquiries are to be directed.

**4. Ongoing Follow-up**

For the sake of accuracy and protection of the facts, detailed notes will be kept of key conversations, statements, meetings, phone calls, and electronic communication and data. Such records will be filed by the bishop or designee, retained, and kept in a confidential and secure manner.

**5. Congregational Disclosure**

If the pastor is suspended, the bishop shall designate the district superintendent or another person to fill the pulpit the first Sunday after suspension. For the health and protection of the local church and to assure justice, the bishop may recommend that the district superintendent and the coordinator of the Conference Response/Intervention Team or another R/I Team designee share pertinent information with the PPRC or SPRC. A disclosure with the local congregation will take place following worship on that first Sunday. The detailed process for this congregational disclosure is on as Addendum A follows this policy.

The Congregational Disclosure will discuss the process, though not the details, from complaint to Just Resolution. The congregation will be assured that they will be resourced by the Conference Response/Intervention Team and / or other appropriate parties of the Conference which will keep records of key conversations, statements, meetings, and phone calls.

**6. Toward a Just Resolution**

The bishop, superintendent, Conference Response/Intervention Team members assigned to the complainant (victim-survivor) and respondent (accused) along with their (complainant and respondent's) persons of choice meet together to work out a Just Resolution. A Just Resolution is defined in the current Book of Discipline and appropriate paragraphs as:

*A Just Resolution is one that focuses on repairing any harm to people and communities, achieving real accountability by making things right in so far as possible and bringing healing to all the parties.*

The process with the above group is as follows in compliance with the Book of Discipline:

- Meet first with complainant / (victim-survivor) to hear what he / she feels is a Just-Resolution.
- Meet next with respondent (the accused) to hear what he / she feels is a Just Resolution, the respondent (the accused) hearing also the terms expressed by the complainant (victim-survivor).
- After both meetings, bishop or his/her designee writes the Letter of Just Resolution. This is given first to victim-survivor for signature or revision suggestions, then to the offender for signature or revision suggestions. Copies of the letter are given to offender and victim-survivor, as well as the coordinator of the Conference Response/Intervention Team and the district superintendent.
- Closing the loop with all parties is important both for the closure and certainty of everything being compiled appropriately. It is also important for assuring that the information shared is complete for any appropriate follow-up.

The coordinator of the Conference Response/Intervention Team will ensure that all relevant documentation gathered and/or created by the Conference Response/Intervention Team members working with the case, including written and electronic notes and all written and electronic correspondence is properly assembled into a case file and provided to the appropriate conference office for further use and retention.

The coordinator of the Conference Response/Intervention Team will also direct all members of the Conference

Response/Intervention Team to securely destroy all physical and electronic notes or working documents created during the Conference Response/Intervention Team's involvement in the case.

#### **7. When a Just Resolution Cannot Be Reached**

The bishop can (the current Book of Discipline and appropriate paragraph):

- a. Refer the matter to a third party mediator(s) if this has not been attempted.
- b. Dismiss the complaint with the consent of the Cabinet giving the reasons in writing, a copy of which shall be placed in the clergy person's file.
- c. Refer the matter as an Administrative Complaint (to the Board of Ordained Ministry,) or ¶1362.1a (2008)
- d. Refer the matter as a Judicial Complaint ¶12704 (2008).

#### **8. Clergy Sexual Misconduct Charges**

Language dealing with chargeable offenses and judicial complaints can be found in the current Book of Discipline and appropriate paragraph. Nothing in this policy should be construed as contradicting the processes and/or requirements of the Book of Discipline. Rather, this policy seeks to provide a more detailed process for clergy – ordained, commissioned, and local pastors -- and others who would assist in dealing with a possible case of misconduct.

#### **9. Policy Visibility**

It is important that this policy be published and placed in a prominent part of the church where it can be read and easily accessed on the New England United Methodist Conference website – [www.neumc.org](http://www.neumc.org).

### **STRATEGIES FOR EDUCATION**

#### **1. Introduction**

To enable the implementation of this policy, the Steering Committee and the Response/Intervention Team will be responsible for explaining the procedures in this policy and for providing education for clergy and laypersons on issues relating to sexual ethics for clergy. Quadrennial training will be conducted for active clergy, the Cabinet, and local church PPRC or SPRC members. The Steering Committee will review the policy and discuss further training each quadrennium.

#### **2. Evaluation of Policy and its Implementation**

Each person who has been involved with the procedures of this policy is invited to reflect on the process and give feedback to the Steering Committee and the Response/Intervention Team. Persons who have feedback, concerns or questions are encouraged to contact the chair of the Steering Committee or Response/Intervention Team because evaluation can be a helpful tool for continuous improvement in the policy and its implementation. [Names and/or churches involved will not be disclosed by the committee chair or the coordinator of the Response/Intervention Team.]

#### **3. Education about the Policy**

The Conference will provide this policy to every church, every pastor, and every PPRC/SPRC Chair via electronic or postal mail. The policy will be placed on the Conference web site and annual notifications of the policy's existence and location will be sent via conference communications. This policy is to be posted in a plain and visible place in each local church and easily accessed on the Conference website – [www.neumc.org](http://www.neumc.org).

In order to educate clergy and laity about this policy, the Steering Committee will offer workshops to review the policy and provide education on prevention of sexual misconduct. Local church PPRCs (or SPRCs) will be expected to attend these workshops in order to teach the congregation about the function of this policy. District education will include methods for presenting the issues to the congregation. Education will be ongoing.

#### **4. Prevention Education**

To be effective in preventing sexual misconduct, education must be a priority for the Church. Such education includes in-service training, growth in self-awareness, a disciplined spiritual life and the clarification of one's relationship with community.

a. Local Church Training

The PPRC or SPRC is charged with teaching the congregation (for example, through youth and adult education, worship, and conversation) about ethical sexual conduct in the congregation. Therefore, the PPRC or SPRC is responsible for seeking out resources, identified in Section III and utilizing resources provided by the New England Conference, General Board of Discipleship, Safe Sanctuaries, General Commission on the Status and Role of Women, and the Board of Laity, through which it can inform itself about the dynamics of issues surrounding appropriate sexual boundaries, and clergy and lay sexual ethics and misconduct.

The Conference program agencies and personnel (for example, the District Committees On Ministry, United Methodist Women, United Methodist Men, the Conference Lay Leader and the Commission On the Status and Role Of Women) are responsible for providing continuing education for the laity about sexuality and ethics. Traditional laity gatherings such as Annual Conference, District Trainings, Cluster events, and the Board of the Laity are opportunities for such training and refectation.

b. Clergy Training

All clergy in the New England Conference are required to have Sexual Ethics training each quadrennium. Lay and clergy misconduct information and discussion shall be included in this training. Local Pastors' Licensing School has a Sexual Ethics training each year.

**RESOURCES**

1. Safe Sanctuaries: [www.gbod.org/safesanctuaries](http://www.gbod.org/safesanctuaries). Resources include sample policies, evaluation forms, DVD trainings and guidelines, "healthy congregations" studies and study materials, staff contacts and other resources.
2. National/State Sex Offender Registry: <http://www.fbi.gov/hq/cid/cac/registry.htm>
3. Child Protective Services:
  - Connecticut - <http://www.ct.gov/dss/site/default.asp>
  - Maine - Child Protective Services -- <http://www.maine.gov/dhhs/ocfs/cw/abuse.shtml>
  - Maine - Adult Protective Services -- <http://www.maine.gov/dhhs/oes/resource/aps.htm>
  - Massachusetts -- <http://www.mass.gov/dss>
  - New Hampshire -- <http://www.dhhs.state.nh.us/DHHS/DCYF/default.htm>
  - Rhode Island -- <http://www.preventchildabuse-ri.org/>
  - Vermont -- [http://dcf.vermont.gov/child\\_protection](http://dcf.vermont.gov/child_protection)
4. Other Resources:
  - Sexual Ethics Task Force – Rev. Dr. Darryl Stephens , Director
  - General Commission on the Status and Role of Women - United Methodist Church
  - Garlinda Burton, General Secretary
  - 77 West Washington St., Suite 1009 Chicago, IL 60602
  - 312-346-4900 - office
  - [www.umsexualethics.org](http://www.umsexualethics.org)
  - Faith Trust Institute – Rev. Dr. Marie Fortune – founder and Executive Director
  - 2400 N 45th Street Suite 101 , Seattle, WA 98103 206-634-0115 fax
  - Faith Trust Institute: <http://www.faithtrustinstitute.org/>

**Addendum A**

**CONGREGATIONAL SEXUAL MISCONDUCT DISCLOSURE PROCESS**

New England Conference Response/Intervention Team

The following is an ideal with the understanding that some things may change due to the bishop's discretion or particular circumstances. This outlines the process if the complaint has been filed against the pastor of the church and if the bishop decides to suspend the pastor. To suspend or not is at the discretion of the bishop.

The following takes place after the bishop has received the formal complaint per the current Book of Discipline and appropriate paragraph, and has spoken with the respondent (the accused) and sometimes with the alleged victim (the complainant). The accused has the right to see the complaint and the alleged victim is told that such will happen. The process prior to the congregational disclosure in the New England Conference is outlined in the General Principles... Process of the New England Conference – June 25, 2009 – sections I, II, & III.

This general format has been used in New England about 15 times with slight modifications depending on circumstances. Lay misconduct process is similar but with the pastor present and preaching. The district superintendent may or may not be present in the lay misconduct case – it has been handled in both ways. The Response/Intervention Team coordinator or another member of the Team is present and leads at the will of the pastor. Nothing happens without the knowledge of the district superintendent however.

#### I. THE GOAL OF THE CONGREGATIONAL DISCLOSURE

The primary purpose of the Congregational Disclosure Process is four- fold:

- a. To inform the congregation that their pastor has been suspended “with pay and without prejudice pending investigation” due to a formal complaint submitted to the bishop alleging sexual misconduct
- b. To allow questions, comments about the forthcoming process (but not to disclose specifics about the complaint)
- c. To introduce the conference resources that will work as a team to walk with the congregation for as long as it takes to Just Resolution and congregational healing

Resources: Bishop.

District superintendent

Response/Intervention Team members deployed by R/I Team coordinator - not to function as an advocate but to accompany each party thru the process for information and to provide support one or more assigned to the congregation, one assigned to the one filing the complaint (complainant) one assigned to the accused (respondent) others as may be needed for family members etc. Conference Director of Communications

- d. To remind the congregation that even in the midst of shock, denial, anger, and all other feelings, they are and will remain in the midst of God’s care, they are not alone, and they will come through this as they remain together as the church / the people of God.

#### II. THE PROCESS

Prior to Worship – meeting with the SPRC, district superintendent, and R/I Team coordinator.

The district superintendent and the Response/Intervention Team coordinator meet with the SPRC before the disclosure – preferably sometime earlier than Sunday morning – the chair of the SPRC calling an emergency meeting as soon as possible after the chair receives the call about the formal complaint. If no other time is possible, better before worship on Sunday a.m. than not at all. The district superintendent leads the meeting after the chair opens the meeting with prayer.

The superintendent introduces the coordinator of the R / I Team and explains the function of the team in this situation – that a formal complaint has been filed with the bishop against their pastor. The R/I Team members are assigned not as advocates but as a presence with each party involved in the proceedings. The SPRC hears that the pastor will not be in worship that morning. The superintendent says that he / she will preach and will read the following letter to the congregation. This schedule has been worked out in advance with the chair of the SPRC. The superintendent then reads the letter to the SPRC and welcomes any questions.

## RESOLUTIONS

The SPRC is told that the nature of the complaint is held in confidence but the goals of the disclosure are laid out for the SPRC. They are told that it is a sexual misconduct complaint and it “has not risen to the level of law enforcement – that it does not involve a child” – if that is true. If it does involve a child, then another step in the process is followed because police will have been immediately notified and the pastor dealt with in keeping with the law. The spirit of the disclosure can be followed however.

The SPRC is reminded of their pastoral care role in the congregation. They are told that they will be asked to stand in the midst of the disclosure to help the congregation remember that fact and to see once more just who serves in this capacity. The SPRC meeting discussion ensues with all parties participating – superintendent, R / I Team coordinator, and all SPRC members.

### Safe Room

The SPRC is asked if they might provide a person outside the congregation to staff a “safe room”. If they cannot, then the district superintendent or Team coordinator will identify someone from another congregation to fill that role. The safe room is a place where a person in the congregation might go if the issue of sexual misconduct surfaces a painful point for them – someone who has perhaps been abused or for some reason finds themselves unable to remain in the discussion. This room and purpose will be identified by the R/I Team coordinator at the beginning of the meeting while at the same time identifying the location of the rest room. This detail is important so that one who is leaving the discussion can feel safe that no one knows if they are leaving to go to the safe room or to go to the rest room.

### SPRC confidentiality critical

When the SPRC feels ready to work with the conference resources, the meeting is adjourned with the SPRC told they MUST maintain confidentiality and say nothing to anyone.

### Sunday morning

On Sunday morning, the superintendent preaches with at least the R / I Team coordinator present, if not all the team members who will work with the parties involved. The Conference Director of Communications may be present and if expecting any media, shall stand at the back of the sanctuary to be the sole voice in communication with the media.

Just prior to the benediction and after the last hymn, the superintendent explains briefly why he/she is there and the letter is read. This letter is written over the signature of the bishop and the superintendent. The R / I Team coordinator is introduced who then leads the disclosure from the front of the sanctuary but not in the pulpit. The superintendent comes down from the pulpit and stands with the R / I Team coordinator.

The coordinator begins with prayer, thanking God for God’s care and presence with the congregation, with the one who filed the complaint, with the one accused, and asks God’s blessing on this time. It is important that the people remain together in the sanctuary, that no one is invited to leave.

It is also important that a first item after the prayer is the information about the Safe Room and the rest room as mentioned earlier.

### The Congregation Is Not Alone

The R / I Team coordinator explains the functioning of the team of bishop, superintendent, and R / I Team and reassures the congregation that they are not alone in this process. The SPRC is asked to stand so they too are addressed as those of the congregation who are there for the people. It is also important to emphasize that all parties involved have a Team person with them, that no one is left alone and that a Just Resolution will be sought. The congregation is reminded of respect for all parties that the pastor will not be in contact with the congregation nor the congregation with him/her. This is to make certain that the process is allowed to move forward with the least hurt to all parties.

### Not “Shunning”

Sometimes this “no contact” creates a point of anger in the congregation and they respond that the pastor is being “shunned”. The R/I coordinator and the superintendent remind the people that discussions, choosing sides, “he said-she said” does no one any good. If they see the pastor in the grocery store or on the street, of course they will offer a greeting. But no discussion of the situation is helpful to anyone.

Important For Congregation To Speak, Feel Heard, Try To Make Sense Of It...

The congregation is invited to express their feelings, ask any questions, but there will be no disclosure of the details of the allegation. The pastor is suspended, yes, but “with pay and without prejudice pending investigation.” This is repeated many different times in many different ways despite the congregation’s desire to know the details. Details they think will help them make sense of what has happened. It will not and this is important to say.

They also sometimes say “We should have taken better care of our pastor.” This too is important to challenge.

“The pastor is sent to take care of you, not for you to take care of him / her. That is the reason our United Methodist church is a connectional church in all ways. Clergy are required to have covenant relationships with other clergy precisely for this reason – to make sure there is someone to take care of them other than the congregation they SERVE.”

Final Details – Letter, Media, ... They Will Not Be Left Alone Or Left Out

When the congregation has exhausted itself, when the questions and comments seem to be going in circles, the R/I Team coordinator begins to close the discussion (usually between an hour and an hour and a half). A few directions remain. The letter read by the superintendent will be sent out to the congregation the next day – the SPRC deciding who should receive it. The goal is that no one hear of the alleged misconduct charge first “via the grapevine” but from the actual words of the bishop and district superintendent.

There will be a “press release” issued by the Communications Director with all inquiries from the media directed to the Communications Director. If the media does not want to do that, then one voice from the congregation shall be designated. If others are questioned, they must refer to the Communications Director or if the media insists, to that one person.

The congregation is reminded that their Team member is there for them as is the R/I Team coordinator. The R / I Team will also be with them for as long as it takes for their healing. If other meetings are required, they may be called. The congregation must be assured that they will be informed all along the way of what is happening and they will be informed when a Just Resolution is reached. Meanwhile they will receive an interim pastor – sometimes two and sometimes an R/I Team member who is not serving a church.

The congregation is then invited to sing a hymn - often “Sanctuary” from Faith We Sing p. 2164. If the leaders feel the need of the congregation to gain back some control, they might ask for a favorite of people for this time in the life of the congregation. After the hymn, the superintendent or the R/I Team coordinator offers a benediction and invites all to the coffee hour if that is available. It is good to have something for the people to gather rather than everyone just leaving alone from this difficult hour.

The hymn and benediction at the end of the disclosure reminds the people that they have been in worship all the time – that God does not walk with them only in those High Holy Moments of celebration, but in this kind of Holy Moment as well.

## **RS-205 - AMENDMENTS – POLICIES AND PROCEDURES**

### **IX. E. - CLERGY BACKGROUND CHECK POLICY**

((Submitted by the Response/Intervention Team and the Steering Committee, pursuant to the request of the Conference Committee on Rules, in re “sunset” policy VII.D.5)

(Adopted after amendment, Saturday Morning, June 19, 2010)

(This policy replaces RS – 203 – CLERGY BACKGROUND CHECK POLICY Adopted June 15, 2003)

1. The New England Conference adopted in 2003 a policy to require national criminal background checks for all persons serving its churches and all persons in extension ministry. (RS 203)
2. A national criminal background check will be required of all clergy in the New England Annual Conference in any of these categories:
  - a. Election to provisional membership on either the elder or deacon track

- b. Returning to active ministry from any non-pastoral status
  - c. As a new local pastor
  - d. As a supply pastor
  - e. Transfer from another annual conference
  - f. Cross-Conference appointment under provisions of the Book of Discipline
  - g. As an elder from another denomination
3. A current national criminal background check will be required of all clergy (elder, deacon, local pastor, or supply) serving churches and all clergy in extension ministry.
  4. A national criminal background check shall be deemed to be current for 7 years. Therefore an updated national criminal background check will be required every 7 years.
  5. The cost of the investigation will be borne by the individual clergy person.
  6. Copies of the background check report will be retained by the Episcopal Office.
  7. Any irregularities in the background check report will be reviewed by the Assistant to the Bishop together with the clergy person to determine referral or further action.
  8. Failure to complete the national criminal background check will jeopardize the individual's appointment.
  9. The New England Conference acknowledges inequalities in the criminal justice system that result in more legal difficulties for people of color, those who are homeless and other marginalized people. We should understand that subjecting victims of racial profiling or other forms of discrimination to criminal background checks offends them again and the church bears special responsibility to care for these people.

Note: 2009 Appendix H is deleted by adoption of this amendment.

## **RS-206 - AMENDMENTS – POLICIES AND PROCEDURES**

### **IX. F. - LAY BACKGROUND CHECK POLICY**

(Submitted by the Response/Intervention Team and the Steering Committee, pursuant to the request of the Conference Committee on Rules, in re "sunset" policy VII.D.5)

(Adopted after amendment, Saturday Morning, June 19, 2010)

This policy replaces: RS –204 LAY STAFF BACKGROUND CHECK GUIDELINES; RS – 205 – LOCAL CHURCH VOLUNTEER BACKGROUND CHECK GUIDELINES; RS – 206 – VOLUNTEERS AND PAID STAFF BACKGROUND CHECK GUIDELINES *IN THE CAMP SETTING AND DISTRICT AND/OR CONFERENCE EVENTS* (submitted by the Safe Sanctuaries Task Force) – Adopted June 15, 2003.

1. The New England Conference adopted in 2003 a policy to strongly recommend national criminal background checks for all lay staff persons serving its churches (RS 204) as well as guidelines for background checks for all volunteers working with children and youth in local church, district, and annual conference programs, ministries and events (RS 205, 206).
2. The 2010 New England Conference is considering the adoption of a Safe Sanctuaries Resolution which would require local churches and district and conference ministries working with children and youth to maintain policies for safety and security in these ministries ("Safe Sanctuary Policies").
3. Related to the above,
  - a. It is strongly recommended to local churches that criminal background checks are completed on all hired lay staff- not just those working with youth and children. Many staff come into contact with youth and children, but there are other reasons to have a background check completed for the safety of the church, such as crimes of embezzlement, theft, and violent crime.

- b. It is strongly recommended that any volunteer leaders in ministry in the local church, especially those working with children or youth, undergo regular criminal screening.
- c. It is strongly recommended that any paid or volunteer leaders in ministry in district and conference ministries, especially those working with children or youth, undergo regular criminal screening.
- d. It is strongly recommended that people reviewing criminal background checks deeply reflect on inequalities in the criminal justice system that result in more legal difficulties for people of color, those who are homeless and other marginalized people. We should understand that subjecting victims of racial profiling or other forms of discrimination to criminal background checks offends them again and the church bears special responsibility to care for these people.

Note: 2009 Appendix I, J and K are deleted by adoption of this amendment.

## **RS-207 - AMENDMENTS – POLICIES AND PROCEDURES**

### **IX. G. - CONTINUING OUR COMMITMENTS ON ANTI RACISM**

(Submitted by James McPhee, pursuant to the request of the Conference Committee on Rules, in re “sunset” policy VII.D.5)

(Adopted Friday Afternoon, June 18, 2010)

In 2003, the New England Annual Conference made a commitment to processes designed to dismantle racism throughout the conference at every level. “Repenting: What Next?”, RS 211, was our conference’s response and follow-up to the acts of repentance that were held at the General Conference in 2000 and in our own Conference in 2002.

At the time of these services of repentance, people of color celebrated the spirit of our words and asked what the ongoing fruits of our commitment would be. That question still hangs over our church and our conference.

THEREFORE, we of the Conference Anti Racism Steering Committee, move that the resolution adopted in 2003 be renewed. It is vital that we keep this most critical dimension of our life of faith resolutely before us.

The resolution adopted at that time is here included:

As a core planning team began meeting in 2001 to design the service of Call to Repenting for the 2002 New England Annual Conference Session, one Person of Color asked the rest of the group: “What will be next?” The point was that this service, as mandated by the General Conference and as understood more broadly in our New England context, might be important and worthwhile. [In the context of the relationships with historically African-American Methodist Churches (AME, AMEZ, and CME), the UMC General Conference in 2000 offered repentance for racism toward Persons of Color both who were excluded from the Church and those who stayed.] What was more important – perhaps most important – was the change in our behaviors which would follow. Some of the most potent criticism following the actual Call to Repenting Service in June, 2002 was that it was more a service of confession than of repenting. In the ways that this is true, it was perhaps necessarily so. It is now incumbent on leaders and people of the New England Conference to envision some of the means by which we will continue to turn (“repent”), to walk in new ways, to live differently, so that “they may know us by our fruits.” We understand this to be a Biblical imperative.

We understand that most of this work is for white people in working with other white people. The task of the white people is to gain better awareness and understanding of their privilege. It is white racism that we seek to dismantle. The role for Persons of Color is to be strengthened in their own lives and work through training and support opportunities. We also seek to enter into a community in which the White People will be accountable and will take direction from People of Color in this ongoing work.

#### **LOCAL CHURCHES and CLUSTERS**

- The Resourcing Team in cooperation with other agencies will develop resources and/or make them available, assisting local churches and clusters in obtaining desired materials. This will include focus on the biblical and theological basis of the work on anti-racism and addressing white privilege. Specifically,

## RESOLUTIONS

local churches will be expected to enter into a reading and study program, and will report annually to the Charge Conference on this matter. District Superintendents will request such a report at each Charge Conference. Cluster clergy and laity will covenant in study and action.

- Study leaders in local churches and clusters will have priority in anti-racism training.

### DISTRICTS

- District programming (i.e. District Days, district training workshops, lay speaking programs, etc.) will include content and opportunities that will reinforce the study and reflection that will be occurring in local churches and clusters.
- Each District Superintendent, in his/her annual review process with pastors, will engage in a discussion of personal anti-racism work and the leadership that the pastor is providing in the local church in this area.

### ANNUAL CONFERENCE RESOURCING and TRAINING

- Anti-Racism training will be regularized in the life of the Annual Conference. Three events per year are to be planned and funded throughout the Annual Conference. Each quadrennium, members of the Board of Ordained Ministry and the District Committees on Ministry will be expected to participate in one of these events. Entering clergy will be expected to have participated in this training by the time of full membership or the end of local pastor preparation. Training will be expected for members of the Conference Staff and District Superintendents. Training will also extend to other Conference leadership, lay and clergy, volunteer and paid. Eventually, all clergy and laypersons from throughout the Conference are to be invited to participate in these ongoing events. It will be most desirable to secure the training expertise of the same person or persons over the course of several years so as to provide some continuity in this program.
- Responsibility for this planning is to be placed in the Resourcing Team Office in consultation with the Episcopal Office of the Conference. An inclusive advisory committee will gather to determine the leadership for this series of events.
- Other Annual Conference sponsored or related programs, training events, continuing education, spiritual life retreats, and the like will reflect this effort in addressing white privilege and working to dismantle racism (including their planning processes), and will seek accountability.

### ANNUAL CONFERENCE SESSIONS

- At each Annual Conference Session, our ongoing anti-racism work will be lifted up.
- Each year, at a dialogue or workshop session, there will be information and promotion concerning the above training and local church resourcing.
- Each Annual Conference member, board, and related agency will be asked to respond in writing, prior to coming to Session, on how they have evidenced new behavior during the year. There will be some opportunity (worship, offering, study, etc.) for this to be featured during the Session.

### ANNUAL CONFERENCE LEADERSHIP

- The various boards and agencies of the Annual Conference (and related entities) will, annually, commit themselves to training, resourcing, and examination of practices concerning white privilege and racism. Each board and agency (and related entity) will, as part of its annual reporting process to the Annual Conference, indicate how it has worked at addressing white privilege in its ministries and how it has sought monitoring and accountability from Persons of Color in these efforts.
- Religion and Race and Monitoring and Evaluation will receive adequate training for their respective ministries, and will develop regular programs of monitoring of practices throughout the Annual Conference in the matters of white privilege and racism. At least once in each quadrennium, Religion and Race will offer an analysis of progress and accountability in this work.

## RESOLUTIONS

- Program committees, such as Church and Society and Christian Unity and Interreligious Concerns, will support, initiate, and coordinate programs and actions that seek to dismantle racism and address white privilege.
- All other agencies, working with the above groups or by their own initiative, will commit themselves to educating, training, resourcing, and examination of practices concerning white privilege and racism. This would include all groups and agencies related to the Annual Conference.
- The Conference Leadership Committee will make specific reports concerning its work in seeking more inclusivity among its own membership and in its tasks. The Leadership Committee will also indicate how it has sought accountability and monitoring.
- The Annual Conference Cabinet and Staff Leadership will commit themselves to educating, training, resourcing, and examination of practices concerning white privilege and racism, and will provide suggestions for Conference agencies as to how to function in ways that are hospitable in cross racial/cross cultural environment.
- Under the guidance of the Conference Personnel Committee, all Conference and related staff job descriptions, recruitment and hiring processes, and interviews will demonstrate sensitivity to dynamics of white privilege and racism.

### ANNUAL CONFERENCE BUDGET

- The Annual Conference will continue to provide adequate support for educating, training, resourcing, leadership development, and monitoring in support of this ongoing work. In 2003, about \$40,000 (from all sources) was available for antiracism training.
- The Annual Conference budget will be monitored to ensure that adequate financial resources are available for appropriate ministries with and among Persons of Color.
- Investment procedures and practices of all Conference boards, agencies, and related entities will be annually reviewed concerning sensitivity to white privilege and racism. Specific accountability in this matter will be sought by these boards, agencies, and related entities.

### PASTORAL MINISTRY

- The Annual Conference Cabinet and appropriate agencies of the Annual Conference will provide education, training, support, and other necessary resources for pastors and congregations in cross-racial/cross-cultural appointments.
- The Board of Ministry together with the Conference Cabinet will annually review procedures related to candidates and persons inquiring into ministry in the New England Annual Conference. This review should include consideration of the impact of immigration processes and requirements for such persons and could call upon the assistance of others in the Annual Conference who are working with immigration concerns.

### JUSTICE CONCERNS

- Most of the above steps require individuals throughout the Conference to take initiative or respond individually or in small groups in addressing the dynamics of white privilege and racism in our midst. There is no question that individual work, in the midst of faithful, supportive, and accountable community, is vital to our healing and wholeness.
- We also need to address institutionally (in the church and wider community) the demands to which our repenting processes may lead us. With the leadership of Church and Society and others in the Conference, we need to be concerned with collective advocacy and action which will seek repentance in laws, practices, institutions, and the like. This may also lead us to serious consideration of reparations.

Note: 2009 Appendix A of Policies and Procedure, is deleted.

**RS-208 - AMENDMENTS – POLICIES AND PROCEDURES**

**IX. H. – STEERING COMMITTEE FOR COORDINATING, NETWORKING, AND COMMUNICATING RESPONSE/INTERVENTION TEAM WORK FOR THE NEW ENGLAND ANNUAL CONFERENCE**

(Submitted by the Steering Committee, pursuant to the request of the Conference Committee on Rules, in re “sunset” policy VII.D.5)

(Adopted on the Consent Calendar, Saturday Morning, June 19, 2010)

The New England Conference in 2003 created a Steering Committee related to the Response/Intervention Team work of the Conference. (RS 209)

There shall continue to be a Steering Committee composed of individuals and representatives of the following groups:

- Cabinet
- Board of Ordained Ministry. Conference Relations
- Board of Ordained Ministry
- Board of Laity
- Parish Consultant Team
- R/I Team Coordinator
- Assistant to the Bishop
- Communications Director
- Chancellor
- Response/Intervention Team – (2)
- Survivor (2) selected by the Response/Intervention Team for service for one

**Quadrennium**

Representatives to the Steering Committee shall be recommended by the board or committee sending the representative, with attention to racial and ethnic diversity, and considering a balance of lay and clergy persons and men and women, appointed in consultation with the bishop, and shall demonstrate an awareness of and sensitivity to the issues of professional misconduct. As a part of the agreement to serve, all Steering Committee members shall:

- Commit to Steering Committee training and education on clergy sexual misconduct and the ramifications of such misconduct – some or all of the training to be provided within the annual conference.
- Commit to the goal of being a leader in our conference to help facilitate what will bring the greatest healing to our covenant community, paying special attention to the needs of victim-survivors and congregations as the Book of Discipline defines the appropriate response to the behaviors and needs of the alleged perpetrator.
- Commit to regular attendance at R/I Team training sessions and meeting dates. Those representing boards and committees shall keep their group apprised of the work of the Steering Committee as far as professional ethics allow and shall bring back from their particular groups any concerns or pertinent information relating to sexual misconduct.

The Functions of the Steering Committee will include but are not limited to:

1. Review and maintain in collaboration with the Response/Intervention Team an up-to-date Professional Ethics Policy that is in compliance with the Book of Discipline. In addition, it will suggest changes to the policy or to the Book of Discipline if necessary, to address issues and concerns that may emerge in the growing expertise in our denomination and in our world.
2. Establish and recommend a budget for the R/IT and Prevention Education program under the auspices of the Bishop’s Office.
3. Coordinate in collaboration with the R/IT shall coordinate on-going training, support structures, and programs for pastors serving in churches where there has been clergy misconduct or lay violation(s), develop

and provide support and training for congregations suffering from clergy misconduct or lay violation(s), and develop a pro-active stance in helping to foster a climate of identifying after-pastor settings and concerns.

4. Maintain a quadrennial Prevention Education Training Program to raise the awareness of misconduct issues for all clergy and laity in our conference.
5. Maintain up-to-date professional misconduct resources and materials.
6. Establish and maintain in collaboration with the R/IT a list of professional counselors who have “a heart”, sensitivity, and understanding for this work and who have a proven record of accomplishment in assisting victim-survivors and others who have been affected by misconduct.

### **RS-209 - POLICIES AND PROCEDURES - SAFE SANCTUARIES**

(Submitted by James McPhee)

(Adopted on the Consent Calendar, Saturday Morning, June 19, 2010)

(The policy below will an appendix and subject to “sunset” policy VII.D.5)

Every New England Annual Conference ministry at the local church, District and Conference level that relates to children, youth and vulnerable adults in programming or oversight, shall create procedures for implementing a Safe Sanctuaries policy. Administrative Teams of local churches, District and Conference ministries and programs, who give oversight to these ministries shall be responsible for implementing and monitoring the compliance of this minimum standard policy and its related procedures.

In order to encourage consistency across the annual conference and to ensure that key elements of Safe Sanctuaries practices are included, it is highly recommended that local congregations, districts and conference ministries utilize "Safe Sanctuaries: Reducing the Risk of Child Abuse in the Church" by Joy T. Melton as a resource in the development of their policies.

1. Each of the above ministries shall have a Safe Sanctuaries policy with accompanying procedures. These policies and procedures shall include:
  - a. Reasonable safety measures in the selection and recruitment of both paid and volunteer staff who work with children, youth, and vulnerable adults;
  - b. Reasonable safety procedures for conducting ministries, programs and events for children, youth and vulnerable adults;
  - c. Education of workers about the policy and procedures along with ongoing monitoring so that compliance is maintained;
  - d. Use of age and developmentally appropriate language in educating children, youth, and vulnerable adults regarding definitions of abuse and reporting procedures;
  - e. A method of reporting incidents of child, youth, and vulnerable adult abuse in accordance with relevant State Laws, the written guidelines of the New England Annual conference, and the written guidelines of the local United Methodist Church;
  - f. Sufficient liability coverage;
  - g. Measures to deal with the safety, protection, and ongoing emotional support of those who may have been victimized;
  - h. Guidelines for communication with family members, the congregation, the District, The Conference, and the public media;
  - i. The administrative and governing bodies of the local churches, and the District and Conference ministries and programs shall be responsible for implementing, monitoring and reviewing their own policies and procedures;
  - j. A copy of the policy shall be on file in the appropriate District Office (for local churches) or the Conference Office (for conference teams/agencies);
  - k. Yearly Safe Sanctuaries reviews shall be presented as follows:

- I. Local churches shall present a yearly review to the District Superintendent at each Annual Charge or Church Conference;
  - II. District and Conference Ministries shall present a yearly review to the Director of Connectional Ministries at each Annual Conference.
2. Training and resourcing of the ministries covered in this policy shall be the responsibility of the Local Church Safe Sanctuaries Team, and/or the appropriate District and Conference programs with oversight of these ministries.
- a. The Conference Safe Sanctuaries Task Force can help in providing resource materials.
  - b. The Local Church Safe Sanctuaries team shall be responsible for the conducting, and the cost of background checks for volunteers.

Notes and Resources:

One definition of Vulnerable Adult is any person, 18 years and older, who because of physical or mental infirmity or emotional disability, or other physical, mental or emotional dysfunction may be vulnerable to maltreatment. (Minnesota Law 626.557) We also mean vulnerable adults to be: those adults who work with children and/or youth and can be in a position where accusations of abuse could mistakenly arise; or adults who have been abused either as a child, youth or adult.

Melton, J.T. (1998) *Safe Sanctuaries: Reducing the Risk of child Abuse in the Church*. Discipleship Resources, Nashville, TN, 80 pages

Melton, J.T. (2003) *Safe Sanctuaries: Reducing the Risk of child Abuse in the Church*. Discipleship Resources, Nashville, TN, 96 pages

**RS-210 - AMENDMENTS – POLICIES AND PROCEDURES**  
**2009 APPENDIX L - SPECIAL SUNDAYS AND FUNDS – GOLDEN CROSS SUNDAY**

(Submitted by Karen Amado, Lee Karker, James McPhee, Herb Taylor)

(Adopted on the Consent Calendar, Saturday Morning, June 19, 2010)

(The policy below will an appendix and subject to “sunset” policy VII.D.5)

**Whereas** the New England Conference has designated the first Sunday in May each year to be Golden Cross Sunday for the Annual Conference and its congregations; and

**Whereas** the offerings received for Golden Cross Sunday are given to United Methodist Elder Care in East Providence, RI, the Methodist Conference Home in Rockland, ME, and the Deaconess Association in Concord, MA; therefore

**BE IT RESOLVED** that the New England Annual Conference and its congregations will continue this observance of Golden Cross Sunday on the first Sunday in May each year (or another Sunday chosen by the congregations), and that these offerings and further financial support are encouraged for UM Elder Care, the Methodist Conference Home, and the Deaconess Association.

**RS- 211 - RESOLUTION ON LANDMINES**

(Submitted by the Board of Church and Society)

(Adopted on the Consent Calendar, Saturday Morning, June 19, 2010)

WHEREAS the Bible describes a social reality in which the sins of one generation are frequently visited upon another and particularly highlights the concern of God for the most vulnerable and innocent among us;

WHEREAS according to the United Nations, there are tens of millions of unexploded landmines in more than 70 countries worldwide, the legacy of earlier conflicts;

WHEREAS two of the most affected nations have been Angola and Nicaragua with whom our Annual Conference has Covenant Relationships;

## RESOLUTIONS

WHEREAS 1,266 individuals died and 3,891 were wounded in 2008 alone as the result of unintentional explosions;

WHEREAS 156 nations have signed the 1997 Convention on the Prohibition of the Use, Stockpiling, Production and Transfer of Anti-Personnel Mines and on their Destruction;

WHEREAS the International Campaign to Ban Landmines received the Nobel Peace Prize that same year;

WHEREAS our General Conferences in 2000 and 2008 adopted resolutions calling upon our government to support these efforts and join the majority of the international community; and

WHEREAS the Obama Administration has declined to join the international consensus on this matter, continuing the policies of the Clinton and Bush Administrations;

THEREFORE, BE IT RESOLVED THAT THE NEW ENGLAND ANNUAL CONFERENCE

Reaffirms the United Methodist call for the US to join in an international ban on landmines, by agreeing to the 1997 Convention; and

Calls upon members of our local churches to contact the President and members of the US Senate and House of Representatives, asking them to adopt this position as US policy.

### **RS- 212 - A CALL TO END THE KOREAN WAR**

(Submitted by the Conference Board of Church and Society)

(Adopted after amendment, Saturday Morning, June 19, 2010)

Since the international community divided Korea into two Koreas- the North and the South- after World War II, the people of Korea have been bearing the unparalleled suffering of division. The three years of the Korean War devastated the Korean peninsula with more than three million lives lost, ten million families separated, and more than a hundred thousand lives of foreign personnel lost. What was even more tragic was that the Korean War, in spite of its deadly costs, did not end with a peace treaty but with an armistice in 1953, leaving the North Korea and the United States legally and technically at war until now. For more than a half century, the people of Korea have paid the heavy and costly price of ideological tension and conflict under this state of war.

A yearning for peace and reunification runs deep in the hearts of the people of both Koreas. God's desire to break down the wall of war and to establish permanent peace in the Korean peninsula cannot be doubted. Ending this tragic state of war in the Korean peninsula is at the foundation of fulfilling the Korean people's yearning for reunification and for fulfilling God's vision for peace.

Therefore, We call on the current sitting president and the current sitting Congress to end the Korean War by working to sign a peace treaty with North Korea.

We call on the North Korean government to engage in diplomatic talks to end the Korean War.

We call on the two nations to work together toward denuclearization in the Korean peninsula and the normalization of diplomatic relations.

We call on all United Methodists to pray and act for peace and reunification in the Korean peninsula and to observe "Common Prayer Week for Peace and Reunification of the Korean Peninsula" on the Sunday closest to August 15th.

We further call on our conference secretary to send this resolution to President Obama, all congressional representatives in the six New England States, to the North Korean delegate to the United Nations, and to the local congregations of the New England Conference.

#### **Common Prayer for Peace and Reunification of the Korean Peninsula:**

"God of peace, We give thanks for your loving hands caring for every life and all of history.

Lord, We recovered our freedom after thirty-six years of Japanese occupation, and since then, another sixty-one years has passed.

This is not a short time; but still there are voices around us defending the old structure of division.

Nonetheless, this land abounds with dreams for reunification.

"The North and the South have agreed to join our strength as a sovereign and responsible people, and to independently solve the problem of national reunification."

On that day of June 15, 2000, when news of the North-South Joint Declaration was broadcast,  
We couldn't believe our own ears and eyes.

Lord, Who will dare obstruct your plans? Though the sharp teeth of barbed-wire fences remain along  
the truce line, Coming and going over those fences, Are the hearts of the divided families,  
With their sharing of wisdom for life together, And their care and concern for each other.

These have laid down the base for our future peaceful community.

Lord, We thank you for giving us new opportunities.

Rather than clinging to outdated pride in our past leadership role for reunification and peace,  
May we, the churches of North and South, embrace a greater value:

Our hope in a new day filled with strength and vitality, a new day we will build together.

We believe - That the peaceful economic and cultural community we dream of,  
Will result from the hope that binds our hearts together.

However fierce may be the suffering that we face, However fearsome may be the storms that try us,  
We steadfastly believe in the amazing plan of God, who has brought us out of brokenness and ruin and  
into a relationship of trust and understanding.

Lord of love, Now we are awakened to the knowledge, That though we have been divided for the past  
sixty years, there was never any division in You; That though we doubted, there was always the reality of  
oneness in You. Therefore, in You we already have experienced reunification.

We hope our reunification will be strong and beautiful.

We hope it will set aright our history of pain and suffering, Bring unity to our nation, and offer hope to  
the whole world, May the train departing from this land, pass through the Asian and European  
continents, and finally reach the ocean at the far end of the western land.

May the fire-pillar of peace starting from this land, shine a light on the continents to the utmost reaches  
of the western land.

Grant that our reunification will be hope for the world.

Lord, In You, once again we dream a great dream.

The dream you dreamed on the cross in that ancient time, The great dream of every person and all of  
history abiding in You, Is our dream also.

With hope for the peace of this land and the unity of its people,

We pray in the name of our Lord, Jesus Christ, Amen.

(This Common Prayer was made by the NCC-Korea and the Korea Christian Federation)

### **RS – 213 – AMENDMENTS – CONFERENCE RULES**

(Submitted by the Conference Committee on Rules)

(Adopted by affirmative votes of 2/3 of the members present Thursday Evening, June 17, 2010)

#### **ARTICLE V - THE ANNUAL CONFERENCE SESSION**

- B. Organization. The Conference Choreographer and the Annual Conference Sessions Team shall be responsible for selecting the location, ordering worship, and carrying out such other duties as outlined in the Conference Policies and Procedures Manual.
- C. Agenda. Subject to amendment by the Conference, the Agenda Committee, working in conjunction with the Conference President, shall be responsible for preparing the official agenda of the Annual Conference and for adjusting the agenda during the Annual Conference to make the best use of available time. The Agenda Committee will be made up of the Assistant to the Bishop, the Conference Secretary, the Choreographer, and the Conference Lay Leader.
- E. Offerings. Offerings will be received during the session only on recommendation of the Conference Choreographer and the Annual Conference Sessions Team and the vote of the Conference.

F. Distribution of Materials on the Floor of Conference

1. Materials regarding pending action may be distributed only with permission of the Conference Choreographer and the Conference Secretary.

ARTICLE VI - DECISION-MAKING

A. Building Understanding:

Although decisions shall be arrived at by vote of the body, each session may include one or more ways of coming to an understanding and building agreement:

1. Holy listening,
2. Rules of order
3. Consensus
4. Debate

ARTICLE VI - DECISION-MAKING

B. Debate

1. A member may not address the Conference until recognized by the President. A member may speak but once on a pending matter until all have spoken who desire, and shall not speak more than three (3) minutes without the consent of the Conference. It shall not be in order to "move the previous question" until opportunity for three speeches on each side of the question has been provided.

ARTICLE VIII - ELECTION OF DELEGATES TO GENERAL AND JURISDICTIONAL CONFERENCE

- E. It is suggested that at least one layperson or clergyperson from Vermont be included in the 2012 General Conference delegation from the New England Conference.

ARTICLE X - CONFERENCE STRUCTURE

- A. Organization. In order to carry out the New England Annual Conference Vision and Mission -- to equip, connect, and support local, regional, and global ministries, to make disciples of Jesus Christ, and to serve all in his name -- the Conference is organized into Boards, committees, agencies, etc., as needed in this work. The report of the Committee on Leadership lists such groups, and the Conference Policies and Procedures contains descriptions of these.

B. Leadership –

3. Inclusiveness. Consideration in all cases shall be given to inclusiveness.

**RS – 214 – TO DISCONTINUE THE LIVERMORE UNITED METHODIST CHURCH,  
LIVERMORE, ME**

(Submitted by Beverly E Stenmark, District Superintendent, Mid Maine District)  
(Adopted Saturday Morning, June 19, 2010)

WHEREAS The Livermore United Methodist Church located in Androscoggin County, Livermore, ME, has existed for over two hundred years with a long and proud history of mission and ministry; and

WHEREAS in their ongoing efforts to be faithful to God and responsible to their obligations they have had a ¼ time pastoral appointment in recent years; but discerned that they were no longer able to continue to meet these obligations; and

WHEREAS the congregation explored all of their options including merger; and

WHEREAS in August 2009 at a specially called Charge Conference the members and friends of the congregation unanimously gave thanks to Almighty God for their long history, celebrated their history and journey, decided to say goodbye to the Livermore United Methodist Church and to begin a new chapter in their faith journey. They voted unanimously to pay their mission shares for 2009 in full, to discontinue The Livermore United Methodist Church and to turn the building over to the Trustees of the New England Annual Conference; and

WHEREAS a final worship service of celebration and deconsecrating was held on September 13, 2009; and

## RESOLUTIONS

WHEREAS the District Superintendent, has recommended the Discontinuation of the Livermore United Methodist Church and has received consent from the presiding Bishop, a majority of the District Superintendents, and all proper Disciplinary requirements have been complied with,

THEREFORE BE IT RESOLVED, that the Livermore United Methodist Church be declared discontinued effective September 13, 2009

BE IT FURTHER RESOLVED, that in accordance with the wishes of the congregation, that the membership of the Livermore United Methodist Church be transferred to the Eaton Memorial United Methodist Church in Livermore Falls unless members request otherwise,

BE IT FURTHER RESOLVED, that the building belonging to the Livermore United Methodist Church shall become the property of the Trustees of the New England Annual Conference and that assets from the sale of the building be deployed as directed by the Book of Discipline and the New England Annual Conference policies.

BE IT FURTHER RESOLVED that the following provisions adopted by the Charge Conference of the Livermore United Methodist Church on August 2009 be affirmed.

1. A Local Board of Trustees will be established to deal with remaining liquid assets and responsible for paying all outstanding financial commitments to include, but not be limited to, parsonage support to Eaton Memorial United Methodist Church for the remainder of the appointment year, Mission Shares, and any salary owed to the pastor. The trustees will also make decisions concerning disposition of building contents prior to final release of the building to the conference trustees. Remaining, non-entailed, liquid assets will then be placed in an account to be administered by the Scholarship Committee of the Livermore Falls High School. The assets of the account will be entailed to be used for a scholarship for two Livermore High School graduates from the Livermore community to attend college in a manner consistent with previous awards. (note: this amount is less than \$5,000.)
2. All restricted assets and the building will be abandoned to the Conference Board of Trustees for sale and proper disposition.
3. Should any assets be discovered in future years, such assets shall be transferred to the New England Conference to be used as directed by the Discipline and the New England Annual Conference policies.

### **RS – 215 – TO DISCONTINUE THE UNITED METHODIST CONGREGATION, AT, PHILLIPS, ME**

(Submitted by Beverly E Stenmark, District Superintendent, Mid Maine District)  
(Adopted Saturday Morning, June 19, 2010)

WHEREAS the Phillips United Methodist Church has been part of the Phillips Shared Ministry in Phillips Maine for more than 40 years and has a long and proud history; and

WHEREAS the United Methodist portion of the congregation has continued to decrease in numbers to the point where there are currently fewer than 3 active United Methodists involved in the Shared Ministry; and

WHEREAS on November 9, 2008 at a specially called Charge Conference convened as a Full Church Conference, six members of the United Methodist Congregation voted to abandon the United Methodist Church building and turn it over to the New England Conference Trustees and this decision was ratified by the New England Annual Conference in June 2009; and

WHEREAS there are no other assets belonging to the United Methodist Congregation; and

WHEREAS at a specially called Charge Conference of The United Methodist Members called for January 24, 2010 only one person attended and declared that her intention was to remain with the Shared Ministry and whatever form that would take, and adopted a motion to discontinue the United Methodist Congregation; and

WHEREAS the District Superintendent has recommended discontinuation of the Phillips United Methodist Congregation and has received consent from the presiding Bishop, a majority of the District Superintendents and all proper Disciplinary requirements have been complied with,

THEREFORE: BE IT RESOLVED, that the United Methodist Congregation of the Phillips Shared Ministry will be declared dissolved as of February 1, 2010.

**RS – 216 – NUMBER OF DISTRICTS IN THE ANNUAL CONFERENCE**

(Submitted by Brigid Farrell and John Blackadar)

(Adopted Thursday Evening, June 17, 2010)

WHEREAS the United Methodist Churches in Vermont from the former Troy Annual Conference will now transfer to the New England Conference during 2010,

THEREFORE BE IT RESOLVED that the New England Conference will be comprised of nine districts, effective July 1, 2010.

**RS – 217 – A COVENANT FOR CHRISTIAN OUTDOOR EDUCATION  
BETWEEN THE  
VERMONT CONFERENCE, UNITED CHURCH OF CHRIST  
AND THE**

**NEW ENGLAND ANNUAL CONFERENCE of THE UNITED METHODIST CHURCH**

(Submitted by James McPhee)

(Adopted Friday Morning, June 18, 2010)

The New England Annual Conference of the United Methodist Church (subsequently referred to as NEAC) and the Vermont Conference of the United Church of Christ (subsequently referred to as VC) agree on a working covenant to offer Christian outdoor education together.

The covenant will provide a working and programmatic relationship for the two conferences as long as both parties agree. This covenant may be ended by either party. Either party must give the other party written notice at least one (1) year prior to the beginning date of the next summer program season. The provisions of this covenant shall be as follows:

1.0 OWNERSHIP OF SITE

1.1 The NEAC shall remain the sole owner of Covenant Hills Christian Camp, in the town of Cabot, Vermont.

1.2 As a contribution to the property development, the VC provided an interest free loan in the amount of \$ 25,000.00 in 1989. In the event that Covenant Hills is dissolved, the \$ 25,000.00 would be returned to the VC, without interest.

2.0 MEMBERSHIP ON COMMITTEES

2.1 In the NEAC each site committee/board is an annual conference entity relating to the conference programming organization, and the conference board of trustees. The site committees/boards have responsibility to oversee each site locally in a manner that creates healthy site operation. Site committees/boards establish goals and policies, and work toward providing resources (including capital) that enable the sites' ministry to function. They oversee management practices to assure compliance with broader annual conference goals and needs. The site committees/boards do not directly supervise the site director, but provide input regarding their respective director to the assistant to the bishop/director of connectional ministries who is responsible for supervision.

2.2 Members of the executive board will be elected by the NEAC in regular session and affirmed by the VC in regular session.

2.3 Site committees/boards are exempt from the eight year term limits, but are encouraged to arrange the membership in three year classes.

## RESOLUTIONS

- 2.4 Effort by the executive board will be made to achieve an equal balance of membership from the NEAC and VC on all committees.
- 3.0 AREAS OF PROGRAMMATIC COOPERATION
- 3.1 The program committee will submit the proposed next year's camping events and tentative schedule to a fall meeting of the executive board for consideration and approval.
- 3.2 Volunteer directors will be recruited by the executive director of Covenant Hills with the advice and consent of the program committee. The executive director will seek to maintain a good balance between UMC & UCC participation for both volunteer directors and counselors.
- 3.3 The executive director, the executive board and the program committee will provide training and will exercise all due diligence in the enforcement of Safe Sanctuary (UMC) / Safe Church (UCC) policies, which are denominational programs for the protection of children and staff in all religious programming and at all of our sites.
- 4.0 ONGOING FINANCES
- 4.1 The VC will make annual contributions to Covenant Hills. The amount may be determined in multiple-year commitments by the VC. The Covenant Hills Treasurer will submit annual financial reports to the VC Conference Office.
- 5.0 AMENDMENTS
- 5.1 This covenant may be amended by submitting proposed changes, in writing at least six months prior to the meetings of the respective conferences, to the New England Annual Conference and Vermont Conference of the United Church of Christ.

### **RS – 218 – LAY MEMBERS FROM VERMONT**

(Submitted by James McPhee)

(Adopted Thursday Afternoon, June 17, 2010)

WHEREAS the Northeastern Jurisdictional Conference, meeting in July, 2008, voted a resolution affirming the discernment in the May or June 2008 sessions by six conferences (the two conferences of the Albany Area, the two conferences of the New York West Area, Central Pennsylvania and New England), with the affirmation that the following changes in boundaries would be enacted during 2010:

1. Creating a new annual conference composed of the Pennsylvania churches of the present Wyoming Conference and all the churches of the present Central Pennsylvania Conference;
2. Uniting the Troy churches currently located in Vermont with the New England Conference, and
3. Creating a new annual conference composed of churches of the North Central New York, Troy, Western New York, and Wyoming annual conferences located in New York State,

WHEREAS ¶132. Article I. of The Book of Discipline of the United Methodist Church (2008), identifies lay membership of an annual conference as “professing lay members elected by each charge, the diaconal ministers, the active deaconesses, and home missionaries under Episcopal appointment within the bounds of the annual conference, the conference president of United Methodist Women, the conference president of United Methodist Men, the conference lay leader, district lay leaders, the conference director of Lay Speaking Ministries, conference secretary of Global Ministries (if lay) the president of equivalent officer of the conference young adult organization, the president of the conference youth organization, the chair of the annual conference college student organization, and one young person between the ages of twelve (12) and seventeen (17) and one young person between the ages of eighteen (18) and thirty (30) from each district ....”,

WHEREAS it is recognized that, by the action of the separate annual conferences in 2008 and the Northeastern Jurisdictional Conference in July 2008, congregations will be transferred into the new annual conferences;

## RESOLUTIONS

WHEREAS lay members have been duly elected by their respective charge conferences or district conferences or annual conferences,

THEREFORE be it resolved that the lay members of the May 2010 Troy Annual Conference from churches located in Vermont be transferred into the New England Annual Conference, and be given voting rights and privileges at the conference session beginning on June 17, 2010;

BE IT FURTHER RESOLVED that lay equalizing members of the May 2010 Troy Annual Conference from churches located in Vermont be recognized as lay equalizing members of the New England Annual Conference for the conference session beginning on June 17, 2010.

### **RS – 219 – CLERGY MEMBERS FROM VERMONT**

(Submitted by James McPhee)

(Adopted Thursday Afternoon, June 17, 2010)

WHEREAS the Northeastern Jurisdictional Conference, meeting in July, 2008, voted a resolution affirming the discernment in the May or June 2008 sessions by six conferences (the two conferences of the Albany Area, the two conferences of the New York West Area, Central Pennsylvania and New England), with the affirmation that the following changes in boundaries would be enacted during 2010:

1. Creating a new annual conference composed of the Pennsylvania churches of the present Wyoming Conference and all the churches of the present Central Pennsylvania Conference;
2. Uniting the Troy churches currently located in Vermont with the New England Conference, and
3. Creating a new annual conference composed of churches of the North Central New York, Troy, Western New York, and Wyoming annual conferences located in New York State,

WHEREAS ¶132. Article I. of The Book of Discipline of the United Methodist Church (2008), identifies clergy membership of an annual conference as “deacons and elders in full connection, provisional members, associate members, and local pastors under appointment,”

WHEREAS the Definition of Clergy in ¶141 of The Book of Discipline of the United Methodist Church (2008) is “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”,

WHEREAS clergy members of an annual conference appointed to churches within the new annual conference boundaries will be considered to be members of the new conferences, with their membership and relationships transferred between the bishops concerned according to the provisions of ¶1347 of The Book of Discipline of the United Methodist Church (2008),

WHEREAS those clergy who are in extension ministries, categories of leave, and the retired relationship who have designated charge conference relationships within the new annual conference boundaries will also have their membership and relationships transferred according to the provisions of ¶1347 of The Book of Discipline of the United Methodist Church (2008),

WHEREAS the reports of the 2010 clergy sessions of the respective annual conferences will likewise be transferred to the respective conferences for ongoing covenantal connections,

WHEREAS Bishops Weaver and Hassinger have agreed to transfer those clergy with appointments or charge conference relationships in Vermont churches from the Troy Annual Conference into the New England Annual Conference, as identified in the resolution of the jurisdictional conference,

THEREFORE be it resolved that the transfers, along with voting rights and privileges for clergy members of the Troy Annual Conference, meeting in May, 2010, whose appointments have been announced effective beginning July 1, 2010, in Vermont, be in effect as of June 16, 2010.

**RS – 220 – A CALL TO REAFFIRM THE SACRED DIGNITY AND RIGHTS OF UNDOCUMENTED IMMIGRANTS**

(Submitted by the Conference Board of Church and Society)

(Adopted after amendment, Friday Morning, June 18, 2010)

The alien who resides with you shall be to you as the citizen among you; you shall love the alien as yourself, for you were aliens in the land of Egypt: I am the Lord your God. Leviticus 19, NRSV

A call to love and stand with undocumented immigrants in our midst is a sacred mandate from God who called the people of Israel to love the aliens in their land as themselves. Undocumented immigrants are the very neighbors whom Jesus calls us to love as ourselves. Jesus even identified himself with an immigrant, probably an undocumented one if it applies to our time, when said, “When I was a stranger, you welcomed me.” (Matt 25:35) The United Methodist Church affirms “all persons, regardless of country of origin, as members of the family of God,” and calls “the Church and society to recognize the gifts, contributions, and struggles of those who are immigrants and to advocate for justice for all.” (The Book of Discipline, 162.H) The Book of Resolution of United Methodist Church urges our churches to welcome the migrants, regardless of their legal status, into our community and the nation and to advocate for the comprehensive immigration reform. (The 2008 Book of Resolution 3281 “Welcoming the Migrants to the United States”) In May of 2009, the full Council of Bishops of the United Methodist Church issued a statement in which they recognized “the daily suffering of immigrants who live and work among us” and called the President Obama and all the congressional leaders “to support comprehensive immigration reform that would:

- Provide a pathway to citizenship for immigrants.
- Reunify immigrant families that have been separated by immigration itself or due to work place raids and ensuing indefinite detentions and deportations.
- Increase the number of visas for short-term workers to come into the United States to work in a safe, legal, and orderly way.
- Extend legal protection to all workers who come to stay for a certain period of time as well as for those who stay permanently including the right to bargain for higher wages, to protest against poor working conditions, and to preserve their human rights as workers, be they documented or undocumented.
- Eliminate privately-operated detention centers, which are not regulated by the federal or state governments, and end all indiscriminate raids.”

As the people of God and United Methodists, we are deeply concerned about the lack of progress in passing comprehensive immigration reform, which has pushed our immigrant brothers and sisters into the deeper shadow of our community. We reject the current ‘enforcement only’ policy as it denies human dignity of undocumented immigrants and breaks their families and lives apart. We are also concerned about growing sense of indifference to the issue of immigration in our churches and deepening hostility and racism against the immigrants in our nation.

Undocumented immigrants are neither the dangers to our society nor the burdens to our economy. They are not the problems to be solved in some distant time. They are the beloved daughters and sons of God to be welcomed now, not later. Theirs is the gift of life to be shared now, not later. Ending the suffering of the immigrants in our midst is a call for us to answer now, not later.

THEREFORE, Be It Resolved that

1. We, United Methodists in New England Conference reaffirm the sacred dignity and rights of undocumented immigrants as God’s beloved and renew our solidarity with them
2. We call on the President and the Congress to pass a just and humane comprehensive immigration reform this year that provides a pathway toward citizenship for undocumented immigrants and their families; and opposes further militarization of our borders
3. We call on both federal and local governments to immediately suspend the enforcement of current policy and deportation until immigration reform is complete

4. We call on the New England Conference to work toward establishing “Justice For Our Neighbors” program - a congregation based United Methodist immigration hospitality and advocacy program- in our conference area.

5. We stand in opposition to both the letter and the spirit of Arizona law, SB1070, which violates God’s call to hospitality toward the strangers in our midst.

6. We designate the week of June 21, 2010 as a week of prayer and action in support of our sisters and brothers in Arizona, and all immigrants who are suffering from our broken immigration system.

7. We call on the Conference Secretary to send this resolution to the President Obama, all congressional representatives from New England states, and the governors in New England states by September 1, 2010

**RS – 221 – AMENDMENTS – POLICIES AND PROCEDURES, HEBREWS 11 FUNDS**

(Submitted by the Congregational Development Committee)

(Endorsed by the Conference Board of Trustees)

(Adopted after amendment, Friday Afternoon, June 18, 2010)

(This replaces 2009 Appendix R, to the Policies and Procedures, replacing RS-225 of 2004 Annual Conference Actions)

“Now faith is being sure of what we hope for and certain of what we do not see.” Hebrews 11:1

The New England Conference has been blessed with many deeply committed lay and clergy leaders who have invested their lives in serving God and making disciples of Jesus Christ for the transformation of the world. These leaders have helped establish congregations and church buildings throughout New England. When one of these churches closes through discontinuation or abandonment, the following policy will be used for the disposition of proceeds of the closed church (as described in ¶2548.3). The goal is to ensure that the gifts of faithful disciples in closed congregations will provide a legacy for a new generation of disciples through the New England United Methodist Church.

Establishment of Hebrews 11 Fund

1. The New England Conference will establish a “Hebrews 11 Fund” to receive the proceeds from the property of discontinued and abandoned churches, including:

a) net proceeds from the sale of church buildings, parsonages or other real estate (net proceeds remain after payment for outstanding obligations to the New England Conference including the Conference Board of Trustees Abandoned Property Account)

b) all gifts held in trust, assets of any endowment funds, and assets of any foundation of the church, unless otherwise directed by operation of law (¶2548.5)

c) any gift, legacy, devise, annuity or other benefit that accrues or becomes available after the church has been discontinued or abandoned (¶2548.6)

2. Upon review and catalogue by the Conference Board of Trustees, any assets still held by the New England Conference from the proceeds of previously discontinued or abandoned churches that have not already been designated by action of the Annual Conference shall be transferred into this fund.

3. The Conference Board Trustees will manage the aggregation and investment of the Hebrews 11 Fund, in keeping with their practices and policies. The Trustees will designate a liaison to work with the Conference Committee on Congregational Development on developing expenditure budgets for the Hebrews 11 Fund.

4. The Conference Committee on Congregational Development, in collaboration with the Bishop and Cabinet, shall direct and approve all expenses of this fund according to the following guidelines:

a) Hebrews 11 Fund proceeds shall be used only for the development of new and existing United Methodist churches in order to make disciples of Jesus Christ for the transformation of the world

b) any expenditure from the Hebrews 11 Fund must include a clear and detailed three-to-five year strategic development plan that projects a self-supporting ministry for the recipient new or existing congregation (similar to ¶2542.3)

c) priority for Hebrews 11 Fund expenditures will be given to new or existing congregations that serve a geographic region where a church has been closed or other underserved population group (in keeping with priority of 2004 New England Conference Resolution 225 and previous Conference policies)

5. The Annual Conference shall administer the Hebrews 11 Fund in such a way that proceeds from the properties of discontinued or abandoned churches in urban centers with more than 50,000 in population shall be used only for new and/or existing ministries within urban transitional communities, as required by Discipline ¶2548.7.

Summary Process for Discontinuing a United Methodist church:

1. Prior to a recommendation for discontinuance the District Superintendent, in consultation with the Conference Chancellor, will obtain appropriate legal counsel regarding the properties of the church (¶2548.1)

2. Prior to a recommendation for discontinuance the District Superintendent, in consultation with the Director of Congregational Development, shall guide the congregation in an assessment of its potential and options for transition or revitalization as described in Discipline ¶213 (¶2548.2.a)

3. A recommendation for discontinuance by a District Superintendent shall include recommendations as to the future use of the property and where the membership and the title to all the real and personal, tangible and intangible property of the local church shall be transferred (¶2548.2.a). This recommendation shall be made in consultation with the members of the discontinuing congregation, the District Board of Church Location and Building, any district congregational development committee, and the Conference Director of Congregational Development.

4. The District Superintendent's recommendation shall include that the New England Conference Hebrews 11 Fund receive any otherwise undesignated proceeds from the property of the discontinued or abandoned church, including:

- a. net proceeds from the sale of church buildings, parsonages or other real estate
- b. all gifts held in trust, assets of any endowment funds, and assets of any foundation of the church, unless otherwise directed by operation of law
- c. any gift, legacy, devise, annuity or other benefit that accrues or becomes available after the church has been discontinued or abandoned

5. With the consent of the presiding Bishop, a majority of the District Superintendents, and the District Board of Church Location and Building, the Annual Conference may adopt the District Superintendent's recommendation for discontinuance (¶2548.2.a).

6. Other steps may be followed as described in Discipline ¶2548, ¶213 or outlined in the General Council on Finance and Administration's "Checklist for Discontinuation or Abandonment of Local Church Property"

**RS – 222 – ORGANIZATION OF THE BOARD OF CONGREGATION AND COMMUNITY DEVELOPMENT**

(Submitted by the Congregational Development Committee)

(Adopted Saturday Morning, June 19, 2010)

The New England Annual Conference shall organize a Board of Congregation and Community Development, whose general responsibilities will be to:

1. lead and assist the congregations, districts and conference leaders in their efforts to communicate and celebrate the redeeming and reconciling love of God as revealed in Jesus Christ to persons of every age, ethnic background, and social condition; to invite persons to commit their lives to Christ and to his church; and to enable persons to live as Christian disciples for the transformation of the world. (adapted from ¶630.1.a – general purpose of Conference Board of Discipleship)

2. plan and promote an effective, comprehensive ministry of evangelism for people of all ages (responsibilities in the Area of Evangelism as described in ¶630.3)

## RESOLUTIONS

3. research, evaluate, plan and develop strategy, formulate policy, implement programs, connect with local and national leaders (denominational and ecumenical) related to congregation and community development (responsibilities of Parish and Community Development Committee as described in ¶1633.5)

4. engage and innovate other activities to support congregations, ministry agencies, and leaders in their missions of making disciples, building congregations, organizing communities, serving their neighbors, and transforming the world

Because of the organic intersection of ministry to local congregations and local communities, the Board of Congregation and Community Development will combine the functions of:

1. the current New England Conference Committee on Congregational Development

2. the Parish and Community Development Committee of the Conference Board of Global Ministries as described in Discipline ¶1633.5

3. the Area of Evangelism of the Conference Board of Discipleship as described in Discipline ¶1630.3

4. other activities described to the Conference Board of Discipleship or its work areas in Discipline ¶1630 that best support congregations or community ministries in fulfilling their mission

The Board of Congregation and Community Development will:

1. resource, equip and connect the existing sub-committees and related agencies of the current Conference Committee on Congregational Development including:

a) Local Church Transformation Committee

b) New Church Starts Committee

c) Town and Country Committee

d) Urban Ministries Committee

e) Parish Consulting Network

f) Natural Church Development Coaching Network

2. resource, equip and connect District Ministry Teams, District Congregational Development Teams, District New Church Teams, District Boards of Church Location and Building, and other District agencies responsible for developing congregations or community ministries

3. resource, equip and connect the various United Methodist mission and ministry agencies that serve our New England communities

4. resource, equip and connect New England Conference leaders engaged in the United Methodist national plans through the General Board of Global Ministries, including:

a) National Comprehensive Plan for Town and Country Ministry

b) Holy Boldness National Plan for Urban Ministry

c) Asian American Language Ministry Plan

d) National Plan for Hispanic/Latino Ministries

e) Korean American National Plan

f) Native American Comprehensive Plan

g) Strengthening the Black Church for the 21st Century Mission

5. adapt and develop such ministry teams, committees or ministry coordinators that are necessary for the most effective pursuit of its mission

6. authorize expenditures and oversee any budgetary and non-budgetary funds and endowments given to New England Conference for the purposes of congregational development, evangelism, starting new churches, developing community ministries, ministry with ethnic minorities, rural or urban ministries or other activities related to the responsibilities of the Board of Congregation and Community Development

7. invite representative participation from the leadership of the various agencies, committees and commissions responsible for the ministry areas connected to the Board of Congregation and Community Development

**RS-223 - TO DISCONTINUE THE GOULDSBORO UNITED METHODIST CHURCH,  
GOULDSBORO, ME**

(Submitted by Pat MacHugh, District Superintendent, Northern Maine District)

(Adopted after amendment, Saturday Morning, June 19, 2010)

WHEREAS The Gouldsboro United Methodist Church located in Hancock County, Gouldsboro, ME, has existed for many years with a long and proud history of mission and ministry; and

WHEREAS in their ongoing efforts to be faithful to God and responsible to their obligations they have had a ¼ time pastoral appointment for several years in addition to maintaining their building; and

WHEREAS the membership of the Gouldsboro United Methodist Church has significantly decreased and in the summer of 2009 they began to worship with the Prospect Harbor United Methodist Church; and

WHEREAS in approaching the 2010 appointment year they discerned that they were no longer able to continue to meet the financial obligations of a ¼ time pastoral appointment and continue to maintain their building; and

WHEREAS the congregation explored all of their options including merger; and

WHEREAS on November 22, 2009, at a regularly called Charge Conference convened as a full Church Conference the members of the congregation unanimously gave thanks to Almighty God for their long history, celebrated their history and journey and decided to say goodbye to the Gouldsboro United Methodist Church and to begin a new chapter in their faith journey; and

WHEREAS a final worship service of celebration and deconsecration will be held on October 9 2010; and

WHEREAS the District Superintendent, has recommended the Discontinuation of the Gouldsboro United Methodist Church and has received consent from the presiding Bishop, a majority of the District Superintendents, and all proper Disciplinary requirements have been complied with,

THEREFORE BE IT RESOLVED, that the Gouldsboro United Methodist Church be declared discontinued effective October 9,, 2010.

BE IT FURTHER RESOLVED, that the membership of the Gouldsboro United Methodist Church will be transferred to the Prospect Harbor United Methodist Church unless members request otherwise, and

BE IT FURTHER RESOLVED, that any assets and property belonging to the Gouldsboro United Methodist Church which is not otherwise designated as of October 9, 2010, shall become the property of the Trustees of the New England Annual Conference and that assets may be deployed as directed by the Book of Discipline and the New England Annual Conference policies.

**RS – 224 – ADVANCE SPECIAL REQUEST - N.U.H.O.P.E.**

(Submitted by David Arruda)

(Adopted Saturday Morning, June 19, 2010)

As the New England Annual Conference adopted resolution 210 on June 13, 2008 to support the elimination of the adoption/orphan crisis in the world, it is requested that N.U.H.O.P.E. be approved as a New England Conference Advanced Special for the current quadrennium.

Location: 9 N. Main St., Mansfield, MA 02048

Phone # 508-339-6040.

**Program purpose:** to provide support, education, and funding to a local churches to start missions ministries and awareness of the orphan/adoption crisis and to help support existing like ministries and missions

**Statement of operation:** That the New England Annual Conference considers the World Wide Adoption/Orphan Crisis to be unacceptable. That the New England Annual Conference, as a body of Christ, make every possible effort to aid in the elimination of the Adoption/Orphan Crisis by prayer, awareness, education, mission, ministry, and funding. That the New England Annual Conference recognize one week each year as Foster/Adoption/Orphan Care awareness week. That the New England Annual Conference recognize May each

year as Foster Care awareness month. That the Resident Bishop of the New England Annual Conference, District Superintendents, Pastors, and Laity shall communicate and support any and all programs, missions, and ministries for or about Adoption/Orphan Care in the local church within our Annual Conference. That the New England Annual Conference establish a taskforce to create awareness, education, mission and ministry for and about the World Wide Adoption/Orphan Crisis in each local church within the New England Annual Conference.

**RS – 225 – ADVANCE SPECIAL REQUEST - WE C.A.R.E VILLAGE of Zimbabwe,  
a Ministry to Orphans of HIV/AIDS for the current quadrennium**

(Submitted by Grace Mercy Mazhandu Director of WE C.A.R.E. Village & David Arruda Chair N.U.H.O.P.E)

(Adopted Saturday Morning, June 19, 2010)

As the Cabinet and Bishop of the New England Annual Conference has recognized WE C.A.R.E. Village as an Extension Ministry of the New England Annual Conference, and Corinna United Methodist has adopted this ministry as its mission project, with the adoption of resolution 210 on June 13, 2008 to support the elimination of the adoption/orphan crisis in the world, it is requested that WE C.A.R.E. be approved as a New England Conference Advanced Special for the current quadrennium.

**Location:** 2<sup>nd</sup> Floor Methodist House, 7 Central Avenue

P.O Box 6499, Harare Zimbabwe

**Mailing Address**

Corinna United Methodist Church, P.O. Box 418 Dexter Rd Corinna, ME 04928

**Phone #** 207-278-3251

**Program purpose:** WE CARE VILLAGE is working out logistics for feeding hungry children in partnership with schools and local congregations, and anticipates providing approximately 4,000 to 6,000 children with one well balanced bowl of soup per day. These supplementary feeding centers will also be used by WE C.A.R.E to begin assessing the needs of children and registering them for other services that the ministry will offer: shelter, education, vocational training, health and dental care, and emotional as well as spiritual support. WE C.A.R.E outreach services, thus, are open to all children that knock at its doors. WE C.A.R.E. will if necessary knock at other doors on behalf of children the ministry is unable to support itself due to limited resources. While WE C.A.R.E would like to admit as many children as possible into its residential program, there will initially be room for 28 to 30 children in its existing 7 bed-roomed farm house, after which plans for expansion will begin in the spring.

**Statement of operation:** The Conference has appointed a Pastor to Extension Ministry as Director of WE CARE VILLAGE of Zimbabwe, and the District Superintendent and District Committee on Ordained Ministry have pledged ongoing supervision, as well as mentor support as this pertains to pastoral leadership as Director of WE CARE VILLAGE.