

# **NEW ENGLAND ANNUAL CONFERENCE**

## **POLICIES AND PROCEDURES**

### **I. CONFERENCE PROCEDURES**

#### **A. Conference Secretary**

1. The Conference Secretary shall be the Editor of the Conference Journal.
2. The Conference Secretary shall be authorized to edit for accuracy and brevity the Preliminary Reports for each session of the Annual Conference.
3. The Conference Secretary shall be authorized to print or reproduce the Daily Journal, reports and resolutions from standing committees. In addition, she/he may print or reproduce only such resolutions and reports which are the property of the Annual Conference or whose reproduction may be authorized by the Annual Conference.
4. The Conference Secretary shall be instructed to include in the Annual Conference Journal next following a Judicial Council session the text of any decision which originated in a New England Conference session, either as a question of law responded to by the President or by Annual Conference action.

#### **B. Conference Statistician**

1. The Conference Statistician shall gather data from the churches, boards, councils, committees, and agencies of the Annual Conference and prepare statistical reports and analyses for publication in the Journal or, at the request of such boards and agencies, in cooperation with the Cabinet and the Conference Treasurer.

### **II. PRE-CONFERENCE SESSIONS REQUIREMENTS**

#### **A. Election of Members and Observers**

1. Churches/Charges shall be entitled to one lay member for each pastor appointed by the Bishop.
2. To reach the required number of Lay Members in equalizing membership (lay and clergy) for the Annual Conference, the following formula shall be implemented.
  - a. Each District shall elect, annually at a District Conference, thirty (30) lay members to the Annual Conference, two of whom shall be of high school age (18 or younger) and nominated by the District youth organization, and two of whom shall be young adults (under age 31) who shall be nominated by the District young adult organization, except that on districts where such organizations do not exist, the members shall be selected by a method to be determined by the District. Certification of their election shall be through a manner similar to the certification of other Lay Members of the Conference, except that it shall be through the office of the District Superintendent rather than a local church (including those specified by the current Book of Discipline). The results of these elections shall be communicated by the District Superintendents to the Conference Secretary no later than January 1. The two youth and the two young adults so elected shall become equalization members. The additional members shall be prioritized in the election and used by the Conference Secretary to fill the remaining equalization positions after items b.

- through f. below have been counted. The Conference Secretary shall include an equal number of laity so elected by each district whenever possible.
- b. Conference Officers (if they are laity): Secretary, Treasurer, Statistician, Director of Connectional Ministries, organization elected for Conference Program leadership, Conference Pensions Officer and the Conference Chancellor.
  - c. Lay chairpersons of all Conference Boards and Agencies and Vice-chairperson(s) of the Conference Resource Team
  - d. Lay members of General Boards and Agencies
  - e. Presidents of District United Methodist Men
  - f. Presidents of District United Methodist Women
  - g. Associate Conference Lay Leader(s)
3. The Secretary of the Annual Conference shall use as the basis for the clergy membership of the Annual Conference the number of clergy members as of December 31. The Conference Secretary and/or the Conference Statistician shall be responsible for providing the necessary information to the District Superintendents and all others who are eligible to elect lay members.
  4. Each District Superintendent shall provide the Conference Secretary, at least fourteen (14) weeks previous to the opening session of the Annual Conference, a correct list of all lay members and their alternates.
  5. Lay Observers: at all sessions of the New England Annual Conference there shall be a maximum of two (2) Youth Observers and two (2) Young Adult Observers from each District with the privilege of being seated and the right to speak from the floor but without vote. The Youth Observers shall be elected by their District Youth organization and the Young Adult Observers by their District Young Adult organization, except that, on Districts where such organizations do not exist, the observers shall be selected by a method to be determined by the District. Each Observer shall be a member of the United Methodist Church in this Conference with not more than one (1) youth or one (1) young adult Observer from the same Church. The Observers shall reflect the ethnic and racial makeup of the District from which they come.
- B. Reports: A Statement of Accomplishments shall constitute a report from each council, board, commission, committee or agency, as an expression of its accountability to the Annual Conference.
1. This statement may include Objectives and Goals, Scope of Charge, Approach and Accomplishments, Budget Reports, Problems Encountered, and Recommendations and/or Resolutions.
  2. All reports from councils, boards, commissions, committees or agencies shall be in the hands of the Conference Secretary not later than March 1 of each year in order to be included in the Pre-Conference Reports.
  3. Each report shall include the number on the council, board, commission, committee or agency.
  4. Where reports contain recommendations to be placed before the Conference for action, those recommendations must be acted upon by a majority of the members of the Conference agency, and the report shall indicate the number voting for and against the recommendation, or abstaining. Such a vote may be taken by mail.
  5. Any reports too late for inclusion in the Pre-Conference Reports shall be printed and distributed at the opening business session of the Conference for study and evaluation only, and then presented on a later day for Conference action.

6. All reports presented to the Annual Conference for its action shall be prepared in duplicate and, unless printed, shall be typewritten using only one side of an 8 1/2" x 11" paper, the copy being double-spaced.
7. Reports for publication, excepting the composite report of the District Superintendents and the report of the organization elected for Conference Program leadership, shall not exceed 700 words, except as the Annual Conference may authorize otherwise.
8. In all Pre-Conference Reports and in the Minutes of the daily proceedings of the Conference, the names of clergy members shall appear without specific designation, i. e., Reverend, Doctor, etc.
9. In reports where reference is made to councils, boards, commissions, or committees, authors of such reports are directed to use the term "General" or "Conference" in order to distinguish local from General Conference organizations.
10. Pre-Conference Reports, as well as supplemental reports, shall be considered preliminary in nature. Local churches are at liberty to discuss the contents; however, Judicial Council Ruling No. 11 prohibits any official body of the local church from ordering or instructing lay or reserve members to vote in any prescribed manner on issues expected to come before the Annual Conference.

### **III. THE ANNUAL CONFERENCE SESSION**

#### **A. Memorial Service**

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.

- B. The official Roll Call shall be taken annually by registration with the Bureau of Conference Sessions at the seat of the Conference. Alternate Lay Members serving in the absence of recorded Lay Members shall notify the Secretary of the Conference of their presence.
- C. No clergy member shall absent herself/himself from the sessions of the Conference without permission, except in cases of sickness or other physical disability, or unavoidable emergency. Petitions for excuse from attendance must be written and submitted to the Secretary of the Conference.
- D. No material will be distributed within the Area of the Annual Conference, while in session, without permission of the Conference Choreographer in consultation with the Conference Secretary.

### **IV. POLICIES GOVERNING ANNUAL CONFERENCE SESSIONS**

#### **A. Visitors Addressing the Conference**

1. Visitors presenting denominational interests at a business session of the Conference shall be limited to five minutes.
2. Visitors presenting non-denominational interests at a business session of the Conference shall be limited to three (3) minutes and shall be heard only upon consent of the Conference.
3. Consent of the Conference shall not be required for those organizations whose reports shall be received during the reporting time of the Conference agency to which they are related within the Conference structure.

## **B. Reports**

1. To be eligible for action by the Conference, any report or resolution by a council, board, commission, committee, society, or individual, not included in the Pre-Conference Reports booklet, must be in writing and placed in the hands of the members twenty-four (24) hours before being considered.
2. Reports of minorities of committees, adopted by them with a view to their being offered as substitutes for majority reports, shall likewise conform to all conference rules and policies as far as it is applicable, indicating clearly to which committee the respective minorities belong and for what reports they propose the respective substitutes.
3. The Secretary may prepare and administer a plan for numbering of documents so that each report, resolution, recommendation, information bulletin, or other item presented to the Conference or distributed to the members of the Conference for consideration or action shall have a distinguishing number of identification which shall mark it off from each and any other document.

## **C. Distributions on the Floor of the Conference**

1. Distribution of material on the floor of the Conference shall be done only by the Conference appointed ushers.
2. Material distributed on the floor of the Conference shall be limited to that which is pending action by the Conference. All other material which may be of special interest to the Conference may be placed in a convenient location, designated by the Conference, upon recommendation by the Conference Secretary, where interested parties may obtain copies.
3. Individual members of the Conference who desire to have printed or reproduced material distributed on the floor of the Conference shall submit such material, except resolutions, to the Conference Secretary. She/he shall be authorized to consider and approve such material and, if approved, provide for its distribution at the proper time.
4. No non-member, or organization or institution unrelated to the Annual Conference, shall be permitted to distribute printed or reproduced material on the floor of the Conference without prior consent of the Conference Choreographer. All material so distributed shall contain the name of the individual and/or organization that assumes responsibility for its origination.

## **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.

## **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.

## V. ELECTION OF DELEGATES TO GENERAL AND JURISDICTIONAL CONFERENCE

- A. Voters may write any number of names on a ballot that does not exceed the number of persons to be elected. More names on a ballot than the number of persons to be elected will render the ballot defective.
- B. Write-in votes are valid at any time during the voting process, provided the number of names on the ballot does not exceed the number of persons to be elected. Persons whose names are on the ballot must meet the requirements for election established in the *current issue of the* Book of Discipline.
- C. Where there is duplication of surnames among the persons for whom a vote is to be cast and/or those printed on a ballot, both the first and last name of the person(s) for whom the vote(s) is (are) intended shall be written.
- D. Only the official ballot form (provided by the Secretary of the Conference) will be accepted by the tellers.
- E. Ballots will be received from members who are seated within the legal limits of the Conference. All members who wish to exercise their franchise must be seated within the Voting Area of the Conference at the time of the election in which they wish to vote.
- F. Pre-Conference nominations, as well as those presented on the floor, shall in no way limit the freedom to vote for any person who is able and eligible, according to the laws of the Church, to serve as a delegate to the General and/or Jurisdictional Conference(s).
- G. The Chief Teller and assistant tellers shall be appointed by the Conference Secretary. Insofar as possible they shall be non-voting persons attending the Annual Conference. They shall be instructed in the balloting and counting procedures before the first ballot is taken, including the necessity of confidentiality until the results are officially announced.
- H. As soon as the results of a ballot are tallied, the results shall be announced by the Presiding Bishop to the Conference in session and then posted in a previously announced location. If the Conference is not in session, the results shall be posted immediately by the Conference Secretary in the preannounced location and then announced to the Conference by the Presiding Bishop when it is called to order.
- I. No later than June 20 of the year of Jurisdictional Conference the delegation shall elect, by written ballots without nominations, their representatives to the Jurisdictional Standing Committees: Annual Conference Boundaries, Episcopacy, Finance and Administration, Leadership, and Program and Arrangements.

## VI. ANNUAL CONFERENCE NOMINATIONS FOR EPISCOPAL ELECTIONS

- A. The nomination shall be made in accordance with the current issue of the Book of Discipline, and the following procedures:
  - 1. **Biographies:** Nominating biographies shall be announced by the Conference Secretary. Submission of a biography by May 1 of the year of the Jurisdictional Conference constitutes a nomination. Nominating biographies for inclusion in the Pre-Conference Book will be submitted to the Conference Secretary on or before February 1, following guidelines published by the Secretary. Nominating biographies shall be no more than 200 words.
  - 2. **Additional nominations** may be made from the floor, but no speeches will be permitted.
- B. The Annual Conference, in the session immediately preceding a regular Jurisdictional Conference, shall set aside time for consideration of nominees for Episcopal election.

1. An Australian ballot listing the names of the nominees in alphabetical order will be presented at the Annual Conference. The ballot will include an option for selecting “none.” Each member shall vote for no more than three candidates listed on the ballot. The Annual Conference will nominate up to three candidates ranked in the order of the highest, second highest and third highest number of votes cast for the three persons. In order to be endorsed by the Annual Conference, each candidate must receive 50% plus 1 of the members present and voting.

2. There shall be only one vote. Of the candidates receiving 50% plus 1 of the votes cast, the 3 receiving the greatest number of votes shall be nominated to the Jurisdictional Conference. In the event none of the candidates receive 50% plus 1 of the votes of the members present and voting there will be no nomination made to the Jurisdictional Conference.

3. This rule does not preclude nominations from the floor.

C. Lay and Clergy members of the Conference wishing to lift up names for consideration shall, in accordance with a process defined by the Conference Leadership Committee and approved quadrennially by the Conference in the year immediately preceding a regular session of the Jurisdictional Conference, circulate information about such persons before the Annual Conference in which elections are held.

## VII. NOMINATIONS AND ELECTIONS

### A. Conference Committee on Leadership

1. Nominations to Conference Agencies may be made from among those nominated to a pool by district committees on leadership. The New England Conference will determine the membership and election procedure of the district committees on Leadership.
2. The Conference Lay Leader shall be nominated by the lay persons of the Conference Committee on Leadership after consultation with the District Lay Leaders. The election shall be for a quadrennium and shall be at the first Conference session following General Conference. Nominees must meet the provisions of The Book of Discipline, paragraph **32**.
3. Associate lay leader(s), to work with the Conference Lay Leader, may be elected by the Conference in the same manner as the Conference Lay Leader. The District Lay Leaders shall be nominated by the lay persons of the District Committee on Leadership after consultation with the District Superintendent and elected at the District Conference.
4. The Committee shall be sensitive in making nominations to insure inclusive representation of all councils, boards, commissions and committees, in accordance with the 2004 **Book of Discipline** 609.5 (or as amended subsequently) and direct these bodies to give consideration to inclusiveness in the composition of their executive groups if not otherwise provided.
5. Whenever any Conference group calls for District representation, those nominations, with supporting documentation, shall be submitted to the Conference Leadership Committee by February 1 of each year (unless otherwise provided) to enable the Committee on Leadership to determine compliance with balance, one-person/one-position and tenure rules and guidelines.
6. The Committee on Leadership shall recommend to the Annual Conference for its approval the membership and election procedure for the following:
  - a. District Committee on Superintendency
  - b. District Committee on Lay Speaking
  - c. District Board of Church Location and Building
  - d. Council on Finance and Administration
  - e. United Methodist Foundation of New England

f. Committee on Episcopacy

7. The Committee shall prepare and mail its report to each member of the Annual Conference no later than thirty (30) days prior to the opening session of the Conference, provided that amendments to their reports shall be submitted in writing no later than the morning of the first full day of the Conference, and provided further that, except for those nominations which require immediate election in order that the business of the Annual Conference session may proceed, their report shall lay on the table until the day following its completion.
8. The Committee shall, in its annual report, list a convener or chair of each committee or group nominated and the Committee shall notify in writing all conveners or chairs and new committee members of the election.
9. Except where The Book of Discipline may otherwise provide, vacancies shall be filled for the unexpired term by election at the next session of the Annual Conference upon nomination by the Conference Committee on Leadership.

**B. District Nominations and Elections**

1. In each District there shall be a District Committee on Leadership that establishes guidelines\* and procedures\* for the nomination, election and filling of vacancies of members on the following committees:
  - A. District Committee on Superintendency
  - B. District Committee on Lay Speaking
  - C. District Committee on Church Location and Building
  - D. District Committee on Leadership
2. Guidelines and procedures may include: term of office; when term of office begins; whether in classes or not; when election takes place; cluster representation; inclusiveness in accordance with *Discipline*.
3. The District Committee on Leadership is also responsible for nomination of equalization members of Annual Conference as mandated in the *Conference Rules* III. A. 3. a. (Note: This list must be in the hands of the Conference Secretary by January 1.)
4. The District Committee on Leadership will also nominate for election by the District:
  - A. District Lay Leader
  - B. District Director of Lay Speaking
  - C. Disaster Response Person
5. The District Leadership Committee shall develop a pool of names of persons with the abilities and willingness to serve on conference boards and agencies. These names are to be submitted to the Conference Committee on Leadership for consideration in the process of nominations to conference boards and agencies.

**C. Membership on Conference Organizations**

1. With the exception of the District Committees, the Site Committees, the Board of Trustees, the organization elected for Conference Program leadership, the Council on Finance and Administration, and the Board of Pensions, chairs of all other agencies shall be elected by the Annual Conference for the quadrennium of portion there of, furthermore, when there is a vacancy of a chair of a Conference Program Agency elected by the Annual Conference, the organization elected for Conference Program leadership shall convene the conference agency whose members shall select an acting chair to serve until the next session of the Annual Conference.

2. All elected members of Boards and Agencies will be placed in four-year classes and limited to eight (8) years of consecutive service unless otherwise instructed by The Book of Discipline. The term will begin following annual conference. The class year indicates the end of the person's term. (i.e. a person whose class is listed as 2005 would end their term at the close of 2005 annual conference session.) Members of the Board of Trustees and the Board of Ordained Ministry shall be limited to twelve (12) consecutive years of service. The terms of members elected shall begin at the adjournment of the Annual Conference session.
3. With the exception of the Board of Ordained Ministry and Conference Visioning Table, no person shall be an elected member of more than one Conference agency at the same time, except as required by The Book of Discipline or these Rules.
4. Members of general boards and agencies shall serve ex officio as voting members of the corresponding board or agency of the Annual Conference.
5. The privilege of nominating from the floor shall be reserved for members of the Annual Conference.
6. Elected members of a council, board, commission, or committee shall forfeit their membership when they are absent from two consecutive regular meetings of which they have been duly notified, unless they have notified the chairperson of valid reason(s) for non-attendance. The Committee on Leadership shall be notified by the chairperson before April 1, so that a replacement nominee can be placed in nomination at the Annual Conference for election.
7. The meetings of councils, boards, commissions, committees, and board of directors or trustees shall be open to all members of The United Methodist Church within the Conference, except as noted in the **Book of Discipline**. This rule does not apply to Cabinet meetings. Those planning to attend a stated meeting shall give the chairperson at least a week's notice so that adequate space may be provided. Persons attending said meetings shall have the right to speak only with the permission of the body, but shall not have the right to vote.

#### **D. Conference Committee on Rules**

1. There shall be a Committee on Rules which shall be nominated, after consultation with the Bishop, and elected at the first Annual Conference following General Conference, and shall serve for the quadrennium.
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.



- 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 paragraph 611.2 of 2004 *The 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.
- F. Committee on Episcopacy** - The Committee on Episcopacy, in accordance with the *Book of Discipline*, will include the following members totaling seventeen (17) persons:
- A. Two (2) members elected by Northeast Jurisdiction
  - B. Three (3) members appointed by the Bishop
  - C. The Conference Lay Leader
- D. Remainder (11)** to be nominated by the Conference Committee on Leadership  
The Discipline recommends that the make up of the total committee be one-third laymen, one third laywomen, and one-third clergy.
- G. Conference Biographer** –
- 1. The Conference Biographer shall be recommended by the Archives and History Commission and nominated by the Leadership Committee for appointment at the beginning of each quadrennium.
  - 2. The procedures for selection, a job description, and guidelines for the job shall be developed by Archives and History in consultation with the Conference Secretary and the Management Team.
- H. Archives and History** –
- 1. Historical Records Access Policy
    - a. Researchers should contact the Library in advance of their visit.
    - b. Administrative records of the conference or churches open to all researchers.
    - c. Local church membership, baptismal and marriage records open to all researchers.
    - d. Photocopy requests will be determined by the staff based on the condition of the materials. All reproduction will be done by the staff, with charges assessed to the researcher.
  - 2. Historical records in the archives of the New England Conference will be located at the Boston University School of Theology Library
- 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 Hill 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.

**K. Program Agency –**

The Director of Connectional Ministries has assumed many of the program functions previously under the now defunct Resource Team.

**L. Personnel Committee –**

The Annual Conference will have a Personnel Committee that will be responsible for establishing policies and practices in the employment and compensation of all conference staffs.

Responsible to the Annual Conference and working closely with the Bishop and staff leadership, this Committee will also offer advice and assistance in all matters pertaining to employment and compensation of Conference staff.

Members, including chairperson(s), of the Personnel Committee will be elected by the Annual Conference upon nomination by the Bishop.

**M. Secretary of Global Ministries –**

Upon nomination by the conference committee on leadership in consultation with the Bishop, Annual Conference shall elect a secretary of global ministries for a term of four years.

**N. Conference Director of Lay Speaking Ministries –**

The conference Director of Lay Speaking Ministries shall be nominated by lay persons of the conference committee on leadership after consultation with the district directors of lay speaking ministries. The conference director of lay speaking ministries shall be elected by annual conference for the quadrennium.

**O. Conference Committee on Christian Unity and Inter-Religious Concerns –**

Upon nomination by the conference committee on leadership in consultation with the district committees on leadership, Annual Conference shall elect one United Methodist from each district to serve on the conference committee on Christian Unity and Inter-Religious concerns for a term of four years.

**P. Conference Board of Church and Society –**

Upon nomination by the conference Committee on Leadership in consultation with the district committees on leadership, Annual Conference shall elect a conference Board of Church & Society for a term of four years.

**Q. Conference Commission on Communications –**

Upon nomination by the conference Committee on Leadership in consultation with the Conference Director of Communications, Annual Conference shall elect a minimum of 5 persons to serve on the conference commission on communications for a term of four years.

**R. Conference Committee on Native American Ministry –**

Upon nomination by the conference committee on leadership, Annual Conference shall elect a minimum of six persons to serve on the conference committee on Native American ministry for a term of four years.

**S. Conference Committee on Ethnic Local Church Concerns –**

Upon nomination by the conference Committee on Leadership in consultation with the ethnic commissions/committees, Annual Conference shall elect one representative from each ethnic commission/committee to serve on the Committee on Ethnic Local Church concerns for a term of four years.

**T. Conference Board of Global Ministries –**

Upon nomination by the conference Committee on Leadership in consultation with the district Committees on Leadership, Annual Conference shall elect a conference board of global ministries for a term of four years. (The conference Board of Global Ministries is not related to the Board of Global Ministries, Inc. which is currently managed by the Trustees.)

**U. Conference Commission on Religion and Race –**

Upon nomination by the conference Committee on Leadership in consultation with the district committees on leadership, Annual Conference shall elect a conference Commission on Religion and Race for a term of four years.

**V. Conference Commission on Status and Role of Women –**

Upon nomination by the conference Committee on Leadership in consultation with the district committees on leadership, Annual Conference shall elect a minimum of one person from each district to serve on the conference Commission on Status and Role of Women for a term of four years.

**W. Conference Anti-Racism Steering Committee –**

The Annual Conference will have an Anti-Racism Steering Committee that will be responsible for coordinating and overseeing the policies and practices of dismantling racism and white privilege within our annual conference.

This group will be responsible to the Annual Conference and working closely with the Bishop and Cabinet. Members will be selected by the Bishop in cooperation with the Commission on Religion and Race and the Ethnic Caucuses in the annual conference.

**X. Conference Committee on Disability –**

Upon nomination by the conference Committee on Leadership in consultation with the district committees on leadership, Annual Conference shall elect at least one person from each district, with at least one half of the membership being persons with physical, emotional, learning or mental disabilities, to serve on the conference committee on disability concerns, for a term of 4 years.

**Y. Conference Board of Higher Education and Campus Ministries -**

Upon nomination by the conference Committee on Leadership, the Annual Conference shall elect a conference Board of Higher Education for a term of four years.

**VIII. FINANCIAL POLICIES AND PROCEDURES**

**A. Budgeting**

1. Each Conference board or agency requesting funding from Conference funds shall submit a detailed budget and documentation of anticipated needs for the coming year to the Council on Finance and Administration (CFA) by based on the budget building dates established by the

Annual Conference. Requests for budget consideration received after the above date will require an Annual Conference Rules suspension for consideration on the conference floor.

2. Each Conference board or agency requesting funding from Conference funds shall make to CFA such reports of their financial operation as the CFA may direct.
3. The Chairperson or designate of any Conference board or agency requesting funding from Conference funds must attend, if requested by CFA, a budget preparation meeting of CFA to provide additional information as CFA may deem necessary to accomplish its work.
4. Each Conference Board or agency receiving funding from Conference funds will do so at a rate commensurate with anticipated receipts. No agency may expend more than the CFA voted anticipated receipt level unless such expenditure is approved in advance by CFA.
5. Prior to voting on the Annual Budget, the Council on Finance and Administration will present to the Annual Conference explanations of the reasons for all variances from the prior year budget of \$10,000 or more, or 10%, which ever is greater.
6. All entities receiving funds from the conference or conference agencies present their most recent annual audit reports (not to exceed 3 years prior to the current year) to the CF&A by May 1. If the audit is not received by this date:
  - a. Funding for the current year will be suspended until such report is received from the delinquent agency; and
  - b. The budget request for the following year will be withdrawn from consideration by the CF&A.
7. All boards, divisions, agencies and councils submit requests and complete all applicable questions on authorized budget forms and all payment requests must be submitted using authorized voucher forms supplied by the CF&A.
8. All budgets, methods of funding and sources and uses of funds for all divisions, commissions, boards, task forces, committees, agencies and councils shall be considered at the same time and place annually called (unless otherwise duly called) to discuss and vote upon the total conference budget.
9. CFA is instructed to bring a budget to each regular Annual Conference Session.

#### **B. Apportionments**

1. The apportionment formula to be recommended by CFA to the Annual Conference shall be distributed with the proposed budget.

#### **C. Reserve Funds**

There shall be Conference Reserve Funds which shall consist of the following:

1. **THE SUBSIDY POOL** shall receive earned interest from common pooled funds of all Conference Boards and Agencies. Certain agencies receiving funds other than from Mission Shares may, upon vote of CFA, receive interest on their portion of funds in the common pool. Interest shall accrue until it reaches 8% of the voted annual conference budget for the purpose of ameliorating cash flow. When 8% has been achieved, distribution of interest earned by the Subsidy Pool shall be voted annually by CFA with up to 80% of annual interest used to reduce local church mission shares and the remainder to accrue to the Subsidy Pool. The principal of the Subsidy Pool Fund is used to ameliorate the Conference cash flow.
2. **THE MINISTRY SUPPORT RESERVE FUND** shall receive unspent year end Ministry Support funds EXCEPT for those boards and agencies granted "carryover" privilege by an annual vote of CFA. The Ministry Support Reserve Fund may be voted a line item amount in the Conference Budget. The Ministry Support Reserve Fund shall be used to subsidize administrative salaries and related benefits up to 100% of budget, help pay General Church

Apportionments at 100%, and fund Contingency items in the Ministry Support Budget. Disbursements are made by the Treasurer upon authorization of CFA or its Executive Committee.

3. **THE NEW ENGLAND MISSIONS RESERVE FUND** shall receive unspent year end New England Missions funds EXCEPT for those boards and agencies granted "carryover" privileges by an annual vote of the organization elected for Conference Program leadership. The New England Missions Reserve Fund may be voted a line item amount in the Conference Budget. The New England Missions Reserve Fund shall be used to subsidize Program salaries and related benefits up to 100% for New England Missions Staff as designated by the New England organization elected for Conference Program leadership, help pay General Church apportionments at 100%, fund emerging ministries and fund contingency items in the New England Missions Budget. Disbursement of this fund shall be by the Treasurer upon authorization of the New England organization elected for Conference Program leadership or it's Executive Committee.

#### **D. Administration**

1. The Treasurer shall make salary obligations a first priority against Conference funds. CFA shall have discretionary power to instruct the Treasurer to make additional payments to those areas with fixed operating overhead. (To work in concert with reserve fund policy.)
2. The Treasurer shall allow churches a grace period following the end of the fiscal year (Dec. 31) for the receipt of funds to be credited to the previous year. The Treasurer shall close the Conference books on all receipts for the previous year on the Friday after the second Sunday of January at 4:00 p.m. Suitable advance notice of this shall be given through appropriate ways as deemed necessary by CFA and the Treasurer.
3. It shall be the senior appointed pastor's responsibility to see that Tables I, II, III, and Chart A are in the hands of the Treasurer or his/her designee (i.e. statistician) by February 14<sup>th</sup> of the year following that covered by the report.
4. The Conference shall reimburse staff travel at a rate not to exceed the IRS rate. Volunteers shall be reimbursed at a rate not to exceed 14 cents per mile, with tolls incurred in travel also to be reimbursed (with adequate documentation). Conference Staff will be reimbursed only for their second meal- of-the-day while on regular business travel. District Superintendents will be reimbursed for meals during the appointment season, for themselves and the appointee as necessary. If in the conduct of their assigned duties other executive staff must perform a hosting responsibility, those expenses will be honored on an "as-needed" basis. Conference Staff attending workshops, seminars, training events beyond the boundaries of the annual conference must first have that event endorsed by their support/evaluation committee. Expenses while in attendance will be those assigned as part of the regular registration cost. Other meals will be reimbursed at a cost not to exceed the daily Federal Employee meal allowance. No expenses will be reimbursed without adequate documentation; however, meals less than \$5.00, if no documentation is available, will be honored.
5. CF&A is authorized to set the fee for those who are paying "full cost" of Journals.

#### **E. Statistical Table Reports**

1. The deadline for submission of Statistical Tables continues to be February 14.
2. All Conference correspondence to local churches regarding the submission of Statistical Tables be sent to the church Pastor, Treasurer, Finance Committee Chair and Lay Member to

Annual Conference, and that subsequent correspondence be copied also to the District Superintendent in addition to the above named.

3. For those churches that do not submit Statistical "Table II and Chart A" on time, and for those churches, which after review by CFA and Administrative Services appear to have significant difficulty with submission, the CFA will offer to provide help and training in filling out the tables – any such meetings must include the pastor, Church Treasurer, Lay Member, and Chair of Finance Committee. The District Superintendent will be notified and invited to such meetings. These services will be offered to enable all Statistical Tables II and Charts A be submitted by June 1.
4. Churches that do not comply with the above process by June 1 will have their Mission Shares calculated by the Office of Administrative Services based on the annual church budget for the year of the comparable statistical table.
5. Those pastors who submit their statistical tables late (by March 15) for two consecutive years in will be placed on pastoral review with the Conference Board of Ordained Ministry.
6. The column titled "Outside Groups Use of Building" from Chart A will be included in the statistical tables when they are printed in the Conference Journal.

## **IX. MISCELLANEOUS**

### **A. Honoraria**

No full time United Methodist pastor of the New England Conference under appointment, nor any lay person (or clergyperson from another denomination) who is employed full time by the New England Conference or any of its churches or agencies, shall be offered honoraria for leading or speaking at any United Methodist program within the conference.

It is to be understood that this type of work should be encouraged within our connectional structure, but that the payment for this work has already been made by the church or agency which pays the person's salary. Persons who do this work should, however, be reimbursed for their expenses by the church or agency requesting their services.

B. SEE **ATTACHMENTS** for Appendixes

### **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.

## **D. CLERGY SEXUAL MISCONDUCT POLICY**

### **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, classicism, 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, or 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 an Addendum A to 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 website 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

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.

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.

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

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 clergyperson.
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 clergyperson 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.

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

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.

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

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, 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.
- 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 anti-racism 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.

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

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.

## **X. SUSPENDING AND AMENDING OF CONFERENCE POLICIES AND PROCEDURES**

- A. The operation of any of the provisions of these policies and procedures may be suspended at any time by a two-thirds (2/3) vote of the members present and voting.
- B. These policies and procedures may be amended or changed by majority vote of the members present and voting; provided the proposed change or amendment has been presented to the Conference in writing and referred to the Committee on Rules, which Committee shall report thereon not later than the day following. No amendment shall be offered later than the second day of the Conference session.
- C. These policies and procedures shall be available on line, and shall annually include any amendments made at previous sessions. Printed copies are available for inspection at the Conference office or may be obtained on request at a reasonable cost.

## XI. ATTACHMENTS

Appendix A

(Adopted June 8, 2002)

### A POLICY ON RACIAL HARASSMENT FOR THE NEW ENGLAND ANNUAL CONFERENCE

#### A. INTRODUCTION

The right of free speech and the open exchange of ideas and views are essential, especially in the environment of the church. The United Methodist Church strongly upholds these freedoms. The New England Annual Conference is committed to assuring dignity for all and desires that every church be welcoming to all persons. Harassment based on any irrational motive, including race, color, gender, sexual orientation, religion, national, cultural or ethnic origin, or disability results in loss of self-esteem for the victim, and the violation and breakdown in the sense of community within the church.

The policy and procedures which follow are intended to insure that the churches and other agencies of the New England Conference of the United Methodist Church have a clear understanding of the definition of racial harassment and of the fact that racial harassment, as well as other forms of harassment, are not permitted among us. While racial harassment is, at root, a moral and ethical concern, it is also illegal under state and federal law. Under our United Methodist Discipline, it is also a chargeable offense for both clergy and laity. This document proposes additional, advisory procedures designed to improve our ability to respond effectively to complaints of this nature.

#### B. PURPOSE

The purpose of this policy is to provide guidance to laity, clergy, and lay employees of the New England Annual Conference in cases of racial harassment. The existence of a policy, including procedures for complaints, will act as a deterrent to inappropriate behavior.

#### C. THEOLOGICAL BASIS

“The first two chapters of the Book of Genesis describe the ‘creative genius of God.’ Psalm 24 ‘reaffirms the relationship between God and all of God's creatures and the divinity of God.’ Yet, in spite of humanity's common legacy as God's descendants, we have consistently established differences among God's children because of race... [engaging] in verbal exchanges and behavioral demonstrations which have rejected the sacredness of all persons. When [a] prejudicial and/or racist attitude is expressed in a behavior that is focused specifically in the abuse, humiliations and defamation of persons because of their race or ethnicity, it has become racial harassment.” (*The Book of Resolutions of the United Methodist Church: 2000*, #157, “Racial Harassment,” p. 393)

As we seek to dismantle the racism **and cultural biases** in our structure, policies, and practices, we will also continue to work to create an environment in which all people are respected and welcomed. “For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ.” (1 Corinthians, 12:12) “If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it.” (1 Corinthians 12:26)

#### D. DEFINITION

The General Conference of 1992 defines the following conditions as racial harassment:

1. Abusive and/or derogatory language that in a subtle or overt manner belittles, humiliates, defames, or demeans a person or a group of persons based on racial and ethnic traits, heritage, and characteristics;
2. A behavior (individual, group, or institutional) which abuses, belittles, humiliates, defames, or demeans a person or a group of persons based on racial or ethnic traits, heritage, and characteristics;
3. Documentation, printed or visual, which abuses, humiliates, defames, or demeans a person or group of persons based on racial and ethnic heritage, traits, heritage and characteristics.

*(The Book of Resolutions of the United Methodist Church: 2000, #157, "Racial Harassment," p. 393)*

The New England Conference will not tolerate any acts or communications intended to intimidate, demean, annoy or insult an individual on the basis of his/her race, national, or ethnic origin. We prohibit behaviors that contribute to the creation of a racially hostile and offensive church or work environment. This environment is created when words or actions directed toward a group, or an individual of a particular race or ethnic origin, are unwelcome and seriously and pervasively offensive and demeaning to the victims.

These prohibitions against racial harassment apply to any person within the New England Conference, whether laity, clergy, or staff. The offended person may be another individual in the church, a recipient of the church's services, a staff member, or a community member. The prohibitions may apply at any place or time.

While all persons are expected to take part in maintaining an environment safe and free from racial harassment, each supervisor, pastor, and congregational leader is responsible for taking steps to create such an environment. This responsibility is also intended to cover any racial harassment complaints lodged against third-party providers of services to the New England Conference or individuals involved in business relationships with the conference. Those who have knowledge of incidents involving substantiated racial harassment and fail to respond appropriately also are in violation of this policy.

#### E. PROCEDURES

- I. If you are racially harassed:
  - A. State firmly and clearly to the harasser that this behavior is unwelcome and you want it to stop. It may be helpful to take another person with you for support. This action, in some cases, will resolve the issue.
  - B. Keep a journal which documents all incidents of suspected racial harassment including dates, times and descriptions of the incidents. Record the names of any witnesses to the harassment. Keep copies of all written materials you complete in reference to the harassment. If you receive any written letters, cards, or memos of a harassing nature, keep them and note the date and how the material was received (mailed to your home, left on your desk, etc.)



- C. If the issue cannot be resolved through personal confrontation you may (1) inform your Staff-Parish Relations Committee, your pastor, the District Superintendent, your immediate supervisor, or other such person or group. Keep copies of all correspondence. Remember that the church supports an environment free from racial antagonism and that the above named persons are committed to helping you. (2) you may present your situation to the Racial Harassment Prevention/Response Team or any member of that team.
- II. If you are accused of racial harassment:
  - A. Try talking with the individual who is making the complaint against you with the permission of him or her through a third party. Try to reach a solution. Document the agreement and actions taken.
  - B. If the issue cannot be resolved through personal dialogue you may (1) inform one of the above named persons or groups depending on which is appropriate (2) present the situation to the Racial Harassment Prevention/Response Team.
- III. If racial harassment is reported to you:
  - A. Listen objectively and take it seriously.
  - B. Help the person follow the steps outlined above.
- IV. Any incident of racial harassment experienced, perpetrated, or observed is to be reported to the Racial Harassment Prevention/Response Team or any member of that team whose role it shall be to provide opportunity to reflect upon, learn from, and correct harassment behaviors in a spirit of sensitivity, and respect, and reconciliation. This policy is designed to be correctional rather than punitive.
- V. In any event, the procedures outlined in Par. 368 (clergy) and Par. 2702, numbers 1 and 3(laity) of the *2004 Book of Discipline, and other relevant sections*, may be pursued by either of the parties. These procedures are supplementary in nature and do not, in any way, supersede the tenets of the Book of Discipline.

Recommendations:

1. that the annual conference adopt the policy.
2. the formation of a Racial Harassment Prevention/Response Team. (Some ideas/possibilities for the Team's purpose are: conduct anti-racism training events, implement the conference policy, and provide intervention).
3. that the current members of the Racial Harassment Policy Task Force continue to serve in the Racial Harassment Prevention/Response Team.
4. that the Bishop appoint additional members to the Team in consultation with groups in the conference which deal with issues of racial justice.
5. that this policy be made available in the Korean, Spanish, and Portuguese and other significant language groups represented in the Conference.
6. that the annual conference approve an initial \$5,000 for the work of the Racial Harassment Prevention/Response Team in the budget of 2003.

## Appendix B.1

(Adopted after amendment, Friday Afternoon, June 8, 2012)

### **RS – 209 –PARSONAGE GUIDELINES**

(Submitted by Catherine Nicol and David Nicol)

WHEREAS the New England Annual Conference has maintained Guidelines for the design and features for parsonage dwellings to assure adequate housing for all appointed clergy and to support the system of itinerant appointments, and

WHEREAS the 2011 session of the New England Annual Conference approved revised Guidelines as guidance to both local churches and the Conference in the acquisition and/or renovation of appointed clergy residences, and

WHEREAS “Appointments are to be made with consideration of the gifts and evidence of God’s grace of those appointed, to the needs, characteristics, and opportunities of congregations and institutions with faithfulness to the commitment to an open itinerancy (2008 Discipline, ¶ 430),” and

WHEREAS the New England Annual Conference is committed to both the principle of Transformational Ministry and holding pastors accountable to evidence of Transformational Ministry, and

WHEREAS anxiety and concern for the health of parsonage families has a detrimental affect on pastoral performance, and

WHEREAS the unexpected financial burden of unplanned renovation, specifically for the health and well-being of the parsonage family, often causes significant stress between pastors and congregations, and

WHEREAS clergy with young children have repeatedly trusted the Parsonage Guidelines to assure lead-safe housing, and found themselves struggling with local churches to enforce weak Annual Conference provisions,

NOW THEREFORE, the New England Annual Conference of the United Methodist Church hereby adopts the following as “Parsonage Guidelines” to be effective until amended or replaced consistent with future Annual Conference action:

#### **Parsonage Guidelines**

**These proposals for parsonage guidelines in the New England Conference were originally established by the Conference Trustees and have been amended and proposed for extension by The Commission on Equitable Compensation in consultation with the Conference Board of Trustees.** They have been written and revised with the following understandings:

1) It shall be the purpose of each church/charge to provide a parsonage, which will not only be a comfortable and safe home for the pastor and family, but which will also provide an environment which will be helpful in the conducting of effective ministry.

2) Churches and communities vary widely in their norms, resources, and settings. A helpful guideline shall be that the parsonage should reflect the norm or the average of the homes of the parishioners.

3) There are certain standards regarding health, safety, etc., which are not negotiable because they are stipulated by law or the Discipline. Where such matters are addressed in these Guidelines, they shall be treated as enforceable policy, with the same rigor as other policies of the Annual Conference, by District Superintendents, District Committees on Church Location and Building, and other appropriate supervisory bodies.

4) All parties involved will use common sense, reasonableness, and goodwill.

The following goals toward which churches/charges with existing parsonages should be working in order that these guidelines might be fully implemented, insofar as possible within the next ten years. These guidelines are operable now for parsonages which are being purchased:

### **Indoor Living Areas**

- 1) Living and dining areas of a size adequate for entertaining.
- 2) A well-equipped kitchen, with appliances functioning as designed and adequate counters and cabinets.
- 3) A family room
- 4) At least three bedrooms
- 5) A room of appropriate size and privacy for the pastor's study, if an adequate study is not available at the church.
- 6) One full-bathroom and a half-bath
- 7) Adequate closet and dry storage space, including closet space in each bedroom and other storage space distributed throughout the house.
- 8) A laundry area with washer and dryer

### **Outdoor Areas**

Appropriate to the community setting, the following are recommended:

- 1) a two-car garage
- 2) Outdoor living space (such as porch, deck, or patio)
- 3) A safe and adequate area in which children can play

Water intrusion which leads to mold and mildew can create a health hazard as well as cause maintenance expenses. Outdoor grading and landscaping should direct water away from buildings. Foundation drains or other features (including on-slab designs) should be incorporated to reduce the chance of future water problems.

### **Services**

- 1) An adequate supply of hot and cold water, in all rooms using water
- 2) A sewage system that meets local and/or state regulatory requirements
- 3) Weekly rubbish pick-up when available
- 4) Water treatment if needed, including regular periodic testing for radon, bacteria and other contaminants if a private water supply is employed
- 5) Smoke detectors, carbon monoxide detectors, fire extinguishers are required.
- 6) Radon testing if the structure has a basement or other below grade space
- 7) Outside water faucets and electrical outlets
- 8) Snow removal and lawn service to be determined between the appointed Pastor and the SPRC/local Trustees at time of appointment

### **Utilities**

The following utility services shall be provided at the expense of the church providing the housing:

- 1) Electricity
- 2) Gas and/or oil for fuel, or such other alternative fuels as may be employed (e.g. wood pellets)
- 3) Water and sewage
- 4) Basic cable TV or satellite service
- 5) Basic telephone service
- 6) Internet access – preferably high-speed internet

### **Furnishings and Equipment**

- 1) Floor covering for kitchen, bathrooms, and utility room shall be of durable water resistant material, i.e. ceramic tile, vinyl composition tile or vinyl sheet
- 2) Hardwood or laminate floor surfaces should be encouraged; wall-to-wall carpet should be limited or avoided due to maintenance issues (frequent replacement) and because it can retain allergens which may not be fully removed with standard cleaning
- 3) Window shades, drapes or curtains throughout, if the pastor does not wish to furnish his/her own
- 4) Outdoor tools: mower, hose, snow removal equipment as needed (See Item 8 under Services)
- 5) Where basements are used for laundry and storage of personal property, and are subject to water infiltration during and after heavy rains/snow melt, it is strongly recommended that the trustees install adequate sump pumps with battery power backup.

### **Energy Conservation Features**

- 1) All new parsonages must meet local energy codes for insulation in all exterior walls and spaces.
- 2) Consideration should be given to “energy efficient” windows and doors. New and replacement windows shall have insulated (double-pane) sashes in frames with a thermal-break. Wherever possible, Low-E / Argon gas-filled glass shall be used.
- 3) Domestic Hot Water and hydronic heating pipes shall be insulated in basements and crawl spaces;
- 4) New and replacement toilets shall meet the existing requirements, currently 1.6 gal per flush;
- 5) Sinks and shower heads should be fitted with appliances to regulate flows.
- 6) Appliances should be “energy star certified” appliances.
- 7) Consideration should be given to alternate energy sources including solar energy.

### **Maintenance and Improvements**

- 1) It is important to plan ahead for repairs and improvements. These should be a line item in the church budget in the amount of at least 1 1/2 % of the insured value of the parsonage to take care of routine and emergency expenses, as well as creating a capital reserve to ensure funding for structural, mechanical and electrical elements that are or will be in need of replacement. If it is not used in any given year, it is to be held in escrow for when it is needed.
- 2) The electrical service should be inspected, and all wiring, including the installation of circuit breakers, required number of outlets, wall switches, and light fixtures are to meet the National Electrical Code or other mandated local code.
- 3) It is important in the interest of both comfort and stewardship that all windows and doors be weather-tight, with either storms or thermopane glass, and that there be screens for all windows. If new windows are being installed, they shall be high-performance type.
- 4) Both the interior and exterior of the parsonage should be kept in such repair as to preserve not only its physical condition, but its aesthetic value, and this includes sensitivity to the historical design of a building when making changes. Painting should be done regularly, in consultation with the parsonage family. Wallpapering should be discouraged in new structures due to maintenance issues, but in cases of historic use or architectural preservation, wallpaper should be maintained/replaced on a regular basis

5) It shall be the responsibility of the occupants of the parsonage to provide for the cleanliness of it and the repair of any damage which they or their pets have caused to the interior, exterior, or grounds. An exiting pastor shall also be responsible for removing swing sets, above-ground pools, and other non-permanent additions. If, when pastor is leaving, the cleaning, restoration, and repair of damage have not been done, the pastor will be billed for same. If the pastor does not pay this bill, or contests it, a recording of refusal or negations shall become a permanent part of the pastor's record.

**Re: Annual Inspection of the Parsonage and Dealing with Needs**

In compliance with the 2008 Discipline there shall be an annual inspection of the parsonage by the Chairpersons of the Board of Trustees and Committee on Staff-Parish Relations. (Para 258.2G(16) and 2532.4) The purpose of this inspection is to discover needed repairs, improvements, and refurbishing, and to make short-term and long-term plans for accomplishing these, with prompt attention given to safety and health factors. Needs which arise between inspections should be taken care of promptly.

When a new pastor has been appointed, the incoming pastor (and spouse, if applicable) should tour the parsonage with a member of the Committee on Staff-Parish Relations at the convenience of the current parsonage occupants, and agree as to what repairs and redecorating are to be done before the new pastor moves in.

**Safety and Security**

- 1) If security is an issue in the community, whatever is needed to make the dwelling secure should be provided, i.e. dead-bolt locks, security systems, outdoor lighting, etc. A key change is suggested at the time of appointment change.
- 2) To make access to the house safe for occupants and guests, the driveway and the steps and sidewalks to all doors need to be of an even surface and kept in good repair.
- 3) All outside steps should have safe and secure railings.

**Pets in the Parsonage**

While it is recognized that it is the right of the parsonage family to have pets, it is also recognized that the ownership of pets requires the pastor to assume responsibility for them. At minimum these responsibilities include:

- 1) Caring for the pets in a humane and responsible manner.
- 2) Securing permission of the local church for the construction of any needed facility.
- 3) Assuming financial responsibility for the construction, maintenance, and eventual removal (at the time of a move) of any facility, such as a dog house, etc.
- 4) Replacing/repairing any damage done by pets to the carpets, floors, drapes, doors, lawn, etc., as well as cleaning and deodorizing to the approval of the appropriate committee and the incoming pastor.
- 5) Any cleaning, repair, or removal resulting from the ownership of pets that is not done by an outgoing pastor shall be billed to that person.
- 6) Breeding of animals is not considered reasonable use.

**A Parsonage Notebook or File**

It is recommended that the local church trustees maintain a notebook or file of records and helpful household data, including, but not limited to:

- 1) A record of the date and place of purchase of all appliances and equipment. Manuals and service contracts for these are to be kept together.

- 2) A record of the date and name of contractor and a description of any work done on the parsonage.
- 3) A record of any decorating or refurbishing, to include paint color, type, brand, etc.
- 4) Any special information necessary regarding shrubs, flowers, etc.
- 5) Any and all special licenses, permits and certificates issued by the municipality, county, state or federal government, including certificates of lead paint removal.

Parsonage families residing in the parsonage should turn over to the trustees any information which should appropriately be maintained in such a file, and incoming families should review and have available such records.

**Appointment Change:**

The responsibilities of the outgoing parsonage family at the time of a move shall include:

1. Removal of all personal property from the parsonage building and grounds
2. Leaving the house clean, particularly appliances, closets, cabinets, bathrooms, and storage areas.
3. Removal or arrangements for removal of all trash and discarded items.
4. Sanitization of house for pet odors and treatment for fleas.
5. Collection of all parsonage keys and transfer of same to the incoming family, being certain that all are clearly labeled.
6. As noted in the Maintenance and Improvements Section of this document, it shall be the responsibility of the occupants of the parsonage to provide for the cleanliness of it and the repair of any damage which they or their pets have caused to the interior, exterior, or grounds. An exiting pastor shall also be responsible for removing swing sets, above-ground pools, and other non-permanent additions. If, when pastor is leaving, the cleaning, restoration, and repair of damage have not been done, the pastor will be billed for same. If the pastor does not pay this bill, or contests it, a recording of refusal or negotiations shall become a permanent part of the pastor's record.

An incoming pastor should be supplied with a "dwelling condition statement" by the Trustee Board upon moving into the parsonage. Any damage at the time of move-in must be listed on this form and returned to the Trustee Board. At the time of departure, the exiting pastor shall be presented with the "dwelling condition statement" issued when they moved-in which should indicate any damage beyond normal wear and tear with estimates to repair the damages.

**The responsibilities of the church/charge at the time of an appointment change shall include:**

1. Washing curtains, dry cleaning draperies and window coverings (if provided) or replacing as needed, and washing all windows, inside and out.
2. Cleaning all rugs and carpets (if provided), cleaning laminate, tile and vinyl floors and cleaning (or refinishing as needed) hardwood floors.
3. Ensuring that all appliances, cabinets sinks and countertops have been cleaned and disinfected.
4. Ensuring that all smoke detectors, carbon monoxide detectors, and fire extinguishers operate as designed and have been inspected and/or serviced annually or as required.

5. Ascertaining that the parsonage is left clean and all personal property of the previous pastor and other items not needed by the incoming pastor have been removed prior to arrival of the incoming parsonage family.

**Re: Lead Paint** – The Trustees of any local United Methodist Church or Annual Conference are held to the same standards as a “landlord” in all New England states. The local church Trustees are responsible for the lead remediation of the church parsonage and Conference Trustees are responsible for district/conference parsonages and staff housing to fulfill state law. To facilitate Open Itinerancy, the Trustees shall have professional assessment of all parsonages constructed prior to 1978 for lead paint, and develop a plan for remediation, along with a timeline for implementation of that plan and/or provide suitable alternative housing as necessary. Both the test results and plan for remediation shall be shared with the S/PPRC, District Superintendent, and District Committee on Church Location and Building (when the parsonage is held by a local church), or the appropriate supervisory committee, the Bishop, and the Annual Conference Session (when the parsonage is held by the Trustees of the Annual Conference). Lead remediation shall be done prior to children living in the parsonage.

**Re: Handicapped Accessibility**

It is recommended that bi-level or split level homes not be built or purchased for use as a parsonage, unless in the acquisition of such properties consideration is given to adequate facilities being provided which could accommodate pastor or pastor’s family member with handicapping conditions. The ownership of such homes limits the appointability of some pastors and pastors with family members with handicapping conditions. For further guidelines regarding accessibility see Para. 2532.6, 2543.3 (b), 2543.4(d), 2008 Discipline

**Re: New or Extensively Renovated Parsonages** – When purchasing, building, or renovating an existing parsonage at a cost of more than 25% of its replacement value, the District Board of Church Building and Location is to be consulted as stipulated in the Discipline.

An improvement resource for churches that are buying, building, or renovating parsonages is the current issue of the booklet: Parsonage Planning, produced by The Mission Education and Cultivation Program of the General Board of Global Ministries of the United Methodist Church. The guidelines set forth in this document, when used in consultation with an architect or quality builder will eliminate many of the commonly encountered difficulties.

## Appendix B.2

(Adopted after amendment, Saturday Morning, June 9, 2012)

### **RS – 210 – TOWARD A LEAD AND ASBESTOS SAFE FUTURE**

(Submitted by Catherine Nicols and David Niclos)

#### **Basic Principles**

**Health:** United Methodist Christians are called upon to care about our own health and to act as healers in the wider community. “Stewardship of health is the responsibility of each person to whom health has been entrusted. Creating the personal, environmental, and social conditions in which health can thrive is a joint responsibility...(2008 Discipline, ¶ 162 V).” Throughout our Biblical story, in both the Old and New Testament, restoration of health has been signs of God’s presence in the world.

**Family:** “We believe the family to be the basic human community through which persons are nurtured and sustained in mutual love, responsibility, respect, and fidelity (2008 Discipline, ¶ 161 A),” and that “children have the rights to food, shelter, clothing, health care, and emotional well-being as do adults (2008 Discipline, ¶ 162 C).” Housing that risks health adversely affects familial relationships and overall well-being. Because United Methodist clergy are itinerant, provision of safe, health-

encouraging housing for all members of clergy families must be the responsibility of each local Church and of the Annual Conference.

**Property:** “We believe private ownership of property is a trusteeship under God (2008 Discipline, ¶ 163 A).” Moreover, all properties of The United Methodist Church are explicitly held in trust (2008 Discipline, ¶ 2503), specifically for “purposes consistent with the mission of the Church (2008 Discipline, ¶ 2501).” As New England United Methodists, we believe that church property (whether parsonages, houses of worship, or other properties held by United Methodist congregations and agencies) should be cared for and maintained in such a way to be conducive to the health and well-being of those who use them.

WHEREAS lead is known to be highly toxic, especially to pregnant women and unborn and young children (<http://www.epa.gov/lead/pubs/leadinfo.htm#facts>), and

WHEREAS lead paint is a significant risk for lead ingestion, particularly for small children, and

WHEREAS the Parsonage Guidelines of the New England Annual Conference of The United Methodist Church have long included language that lead remediation in parsonages “shall be done prior to children living in the parsonage”, and

WHEREAS asbestos is known to be highly carcinogenic, and

WHEREAS awareness of risk and proper professional remediation can significantly cut the risk of exposure and health damage from both lead and asbestos in the home and in public buildings, and

WHEREAS on occasion children are born to pastors already living in parsonages that have not yet been remediated, and

WHEREAS our younger clergy with or without young families are more likely to be appointed to financially struggling churches where the cost of both the temporary alternative accommodation for the family and the cost of remediation can cause strain and tension both within the congregation and between the congregation and the appointed clergy, and

WHEREAS no one benefits from deferred maintenance that leads to unexpected high cost,

THEREFORE, BE IT RESOLVED: That all parsonages constructed prior to 1978 shall have professional inspection for lead paint and mold before the next change in pastoral appointment or before the Annual Conference Session in 2015, whichever comes first. Upon inspection, the Trustees shall develop a plan for remediation, along with a timeline for implementation of that plan so that lead remediation shall be done prior to children living in the parsonage. Both the test results and plan for remediation shall be shared with the S/PPRC, District Superintendent, and District Committee on Church Location and Building (when the parsonage is held by a local church), or the appropriate supervisory committee, the Bishop, and the Annual Conference Session (when the parsonage is held by the Trustees of the Annual Conference), and

BE IT FURTHER RESOLVED: That all parsonages constructed prior to 1990 shall have regular visual inspection of all accessible insulation materials as a part of annual parsonage inspections. Radon testing of both air and water is required if the structure has a basement or other below grade space. If radon levels are found to be unacceptable, higher than 4pcu/L, mitigation is required. When damage to unlabeled insulating materials and tapes is apparent, these shall be professionally tested for asbestos and professionally remediated to protect the health of all involved. In addition, vinyl flooring installed prior to phase out of asbestos shall be inspected when necessary and remediated in a fashion to protect the health of all involved. When damage to potentially friable asbestos containing materials is discovered, professional sampling and appropriate measures to protect the health of all involved shall be followed with the least practical delay, and

BE IT FURTHER RESOLVED: That the Conference Leadership Committee shall appoint a Taskforce no later than the regular Annual Conference session in 2013 for the purpose of compiling



and developing lead and asbestos awareness and remediation information for the local church, including but not limited to, relevant state laws within the Annual Conference and information about where to find certified lead and asbestos contractors. The Taskforce shall include representation from the Conference Board of Trustees, the Appointive Cabinet, the Commission on Equitable Compensation, and others as the Conference Leadership Committee finds appropriate. The Taskforce shall include representation from each State in the Annual Conference. Attempts should be made to find pastors and local church Trustees with experience in lead and asbestos remediation in parsonage situations for inclusion on the Taskforce.

### Appendix C

(Adopted after amendment, Friday Afternoon, June 10, 2011)

#### **RS-121 - CLERGY COUPLE HOUSING**

(Submitted by Equitable Compensation Commission and the Board of Ordained Ministry, pursuant to the request of the Conference Committee on Rules, in re “sunset” policy VII.D.5)

#### Preamble:

WHEREAS it is the understanding within the New England Annual Conference that providing for a full-time pastor means that the local church to which a pastor is appointed will provide the pastor with:

- compensation of at least minimum salary
- adequate housing (a parsonage or a housing allowance adequate to provide housing in the community)
- health insurance
- a reimbursable account for business expenses
- and will pay 100% of Ministerial Support and other Mission Shares,

And the 1984 General Conference decided that “housing shall not be considered as part of compensation or remuneration, but shall be considered as a means provided by the local church, and for the convenience of the local church, to enable its ministry and the itinerant ministry of the annual conference.”, (2000 Book of Discipline paragraph 251.4e; 1984 Book of Discipline paragraph 256.3(f))

And when a married couple are both clergy, and both serve full-time, they may be appointed to charges in close enough proximity that it is reasonable for them to share housing this usually means living in the parsonage owned by one of the churches,

And Judicial Council Decision 562 (April 1986) clarified that a clergy couple do not each have a right to their own housing or housing allowance by stating: “An annual conference may not adopt legislation which would permit contravention of the provisions of the 1984 Discipline (Para 256.3(f)) by making it compulsory to provide each member of the clergy with individual housing as a matter of right, whether or not the spouse was also being provided housing.”,

And other Judicial Council Decisions demonstrate that equity and fairness come into play when a clergy couple shares a parsonage,

And ruling on the constitutionality of the 1984 decision, Judicial Decision 547 (October 1984) declared: “The Judicial Council reaffirms the statement in its Decision No. 317 that clergy cannot be denied benefits on the basis of marital status” and further states that in the context of housing, “there is nothing to indicate that ministers may not negotiate for more compensation if they are not going to use the housing.” (Italics added.)

And clergy couple housing was again revisited by the Judicial Council in October 1986 to clarify “adequate” housing, stating in part:

“Those who argue the case for clergy couples to each receive individual housing or housing allowances maintain that 256.3(f) would be discriminatory. We are not convinced by such argument. More convincing to us is the argument that it is housing, and not compensation, that is to be provided under 256.3(f). Therefore, if a clergy couple can be satisfactorily housed in the parsonage provided by one of the appointments, then the annual conference and the local church (s) have made "adequate provision". Additional housing allowance, unless provided as additional compensation after negotiation, would then be reverse discrimination of the minister who is not married to a clergy spouse.” Decision 588. (Italics added.)

The following considerations are recommended in considering the adoption of a policy that addresses the equity of the situation:

1. The cost of any pastor living in a parsonage is the 15% self-employment tax on the fair rental value of the parsonage, which must come out of salary. If a clergy couple lives in the same parsonage, this tax only applies to one salary.
2. For Social Security purposes housing/a housing allowance is credited as income; meaning that although FICA may be calculated at a higher rate, at retirement Social Security will also be at a higher rate. Thus, the pastor, who has no parsonage or housing allowance value added, will receive a lower social security payment. (In the NE Conference pension is not based on salary but on years served, so pension is not affected.)
3. It is more expensive for a pastor to live in a different community from the church served: e.g. travel is involved and possibly storage costs for un-used furniture.
4. A church may find that there are financial hazards to having a period of time when it does not have to pay for housing and then upon change of appointment, finds itself once more having to include that cost in its budget.
5. A parsonage could be rented if not in use by the clergyperson.

BE IT RESOLVED that the New England Annual Conference will adopt and abide by the following policy:

1. The Cabinet will continue to make efforts to appoint clergy couples in proximity to each other, making it possible for couples to live together.
2. When a clergy couple appointed to two full-time positions in close proximity agree that they would prefer to live in one parsonage, the Bishop and Cabinet will make the churches and the couple aware that it is legal and reasonable, and in the interest of equity for the spouse who is not provided separate housing, to negotiate for additional compensation. When a clergyperson receiving a salary including additional compensation negotiated in lieu of housing receives a new appointment, the previously negotiated additional compensation shall be subtracted from the salary before any new negotiations take place.

Appendix D – Special Sundays and Funds – adopted June 1, 1995; June 2, 1995; June 14, 1996; June 8, 2001; June 11, 2004; June 10, 2005; June 9, 2006; June 19, 2010; and June 10, 2011

### **ANNA HOWARD SHAW SUNDAY**

(Submitted by the Committee on Status and Role of Women)

(Adopted June 2, 1995)

**WHEREAS**, Anna Howard Shaw, who was educated at Boston University and was a pioneer clergywoman in the Methodist tradition and served as a pastor within the present boundaries of the New England Conference, has become a role model for both men and women who with courage and persistence seek dignity for all persons and solutions for societal problems, and

**WHEREAS**, in 1978, the faculty of Boston University School of Theology established the Anna Howard Shaw Center and ten years later, at the Northeastern Jurisdictional Conference the Anna Howard Shaw Center at Boston University was designated as the women's center to serve the Northeastern Jurisdiction of the United Methodist Church,

**THEREFORE BE IT RESOLVED** honor of the one who at the time was not given a rightful place among our predecessors, the New England Annual Conference declare that the Sunday on or preceding Anna's birthday, February 14, be recognized in local churches within the Annual Conference as a time for appropriate events celebrating the mission and ministry of the women of the United Methodist Church, and

**BE IT FURTHER RESOLVED** that the promotion of Anna Howard Shaw Day - the Sunday on or preceding February 14 - will be the responsibility of the Conference Commission on the Status and Role of Women in conjunction with the Anna Howard Shaw Center of Boston University.

### **CHRISTIAN EDUCATION SUNDAY**

(Submitted by Nurturing Committee)

(Adopted June 1, 1995)

The Nurturing Committee, upon recommendation of the Christian Education Committee, moves that the 4th Sunday in September each year be designated as Christian Education Sunday in the New England Conference and that a special offering be received for the work of Christian Education within the Annual Conference.

### **GOLDEN CROSS SUNDAY**

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

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

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.

## **RURAL LIFE SUNDAY**

(Submitted by the Town and Country sub-committee of Parish and Community Development)

(Adopted June 1, 1995)

**WHEREAS**, Town and Country Churches, by definition of 731f in the Discipline, constitute 62% of the total number of churches in the New England Conference; and

**WHEREAS**, Rural life differs greatly across our conference, with many expressions of life style and many ways of depending upon the products of the soil and sea for economic support; and

**WHEREAS**, Rural Life Sunday encourages and enables congregations in both urban and rural areas to celebrate God's gifts of creation and to recognize and honor the role of rural people in providing food, fiber and minerals needed for modern life; and

**WHEREAS**, The Discipline #277.3 provides for Rural Life Sunday;

**THEREFORE, be it resolved** that the New England Conference affirms and supports the celebration of Rural Life Sunday by designating the second Sunday in August or as self-determined by the local church or cluster. An offering will be received for the work of ministries in town and rural areas within the conference, as stated in the Discipline #184. This will begin in 1996.

## **VOCATIONAL SUNDAY**

(Submitted by the Board of Ordained Ministry)

(Adopted on Friday Morning June 8, 2001)

**Whereas** Christian ministers need to reclaim our sense of being called into service for the sake of the Gospel of Jesus Christ,

**Whereas** the secular culture does not foster an environment of understanding and acceptance of Christian service,

**Whereas** God calls persons of a variety of cultures, races, and experiences,

And whereas Isaiah, states, "Then I heard the voice of the Lord saying, "Whom shall I send? And who will go for us?" And I said, "Here am I. Send me!"

In order to foster a culture of call,

**Therefore be it resolved** that local churches shall observe "Vocational Sunday."

## **RETIRED PASTOR'S DAY**

(Submitted by the Rules Committee)

(Adopted on the Consent Calendar on Friday morning)

The Annual Conference establishes the Sunday preceding All Saints Day, as Retired Pastor's Day in accordance with the Book of Discipline. On this day, presentations shall be made and literature distributed in each local church throughout the conference focusing on the ministry of the Preachers' Aid Society and lifting up those pastors and their families who have served our churches and are now retired or deceased.

## **NATIONAL HUNGER AWARENESS DAY**

(Submitted by Church and Society in coordination with Society of St. Andrew)

The resolution was adopted Friday Afternoon, June 10, 2005.

**WHEREAS**, over thirty-six million Americans struggle with the reality of hunger even though God has blessed the United States of America with more than adequate resources, including an extraordinary abundance of food, to provide for the material needs of all her citizens; and

WHEREAS, the only factor hindering the creation of a hunger-free America is the political and moral conscience to make it so; and

WHEREAS, National Hunger Awareness Day has been established as a platform for faith-based and domestic hunger relief organizations to raise awareness about hunger in America and the work they do to create a hunger free America (information is posted on the web at [www.hungerday.org](http://www.hungerday.org)); and

WHEREAS, observance of National Hunger Awareness Day has been set for the first Tuesday in June each year; and

WHEREAS, National Hunger Awareness Day was observed this year with a worship service held in the National Cathedral in Washington, D.C., attended by over one thousand people representing major religious and anti-hunger organizations and culminated in visits by the participants to congressional representatives and President Bush on behalf of the poor; now therefore be it

RESOLVED, that New England Annual Conference of United Methodist Church formally and actively recognize National Hunger Awareness Day as a time to unite and stand in solidarity with and for the poor and those who strive to minister to them; and be it

RESOLVED FURTHER, that all congregations of New England Annual Conference are encouraged to lift up the poor and hungry in prayer, receive an offering for relief of the poor, actively minister to serve the poor locally, contact their state, local and national representatives on behalf of the poor, or in some other appropriate way observe National Hunger Awareness Day during the morning worship service on a convenient Sunday in June each year, and throughout the year continue to stand in solidarity with the poor until hunger is eliminated from our land.

### **UNITED METHODIST GLOBAL AIDS FUND**

(Submitted by Lester Bennington, Louise Dumas, Willard Robinson, Carol Ann Parsons, Karen Peters for the Aids Task Force)

(Adopted as amended, Friday Afternoon, June 9, 2006)

WHEREAS, we seek to be disciples of the One who came to bring good news to the poor and who sent his disciples out to witness and to heal, and

WHEREAS, over 40 million persons globally are living with HIV and AIDS, and 9,000 people die from AIDS every day; and

WHEREAS, every month the death toll from AIDS surpasses the total deaths from the terrible Asian tsunami; and

WHEREAS, the AIDS pandemic causes 5 million persons to be infected and 3 million lives are taken each year, and

WHEREAS, there are more than 15 million AIDS orphans in Africa alone; and

WHEREAS, the 2004 General Conference of The United Methodist Church established a Global AIDS Fund with a goal of \$ 8 million in Special Askings this quadrennium, and

WHEREAS, one-fourth of funds raised within our Annual Conference for this Fund remain within the Conference to be distributed as our Conference Global AIDS Committee deems fit (either locally, regionally, and/or internationally);

WHEREAS, United Methodist Bishop Felton May says “Churches cannot conquer AIDS alone, but it will not happen without us”:

BE IT RESOLVED, that the New England Annual Conference endorses the goal of having each local church raise an average of \$1.00 per member for the quadrennium, beginning in 2007. Local churches may choose to raise the money to support the United Methodist Global Aids Fund (Advance #982345) by special projects, offerings, or whatever other way each local church deems best.

BE IT FURTHER RESOLVED that The New England Annual Conference of The United Methodist Church encourages each local church to observe a Global AIDS Awareness Sunday in September each year for the remainder of this quadrennium, that a volunteer Conference Global AIDS Committee be authorized to (a) provide educational and promotional materials for this observance, and (b) determine the distribution of the 25% of the funds designated for conference use.

BE IT FURTHER RESOLVED that a copy of this resolution be sent to President Bush demanding that he make good on his promise to fund a World AIDS Fund.

### **“VOLUNTEERS IN MISSION” AWARENESS DAY**

(Submitted by James McPhee)

(Adopted Friday Afternoon, June 9, 2006)

BACKGROUND: The 1980 General Conference of The United Methodist Church (UMC) officially sanctioned the United Methodist Volunteers In Mission (UMVIM) and directed the General Board of Global Ministries to "affirm VIM as an authentic form of personal missionary involvement and devise appropriate structure to interpret and implement opportunities for -volunteers in the global community" (p1302.14 Discipline).

The 1988 GC suggested that "each annual conference name a VIM coordinator to work cooperatively with GBGM and the Jurisdictional UMVIM offices." The 1996 GC created the Mission Volunteers office within GBGM to "assist in the guidance and placement of volunteers; in short term mission assignments ". (P1312 (5)). The 2000 GC recognized UMVIM as a "one of the most dynamic mission outreach programs of the denomination today" (The Book of Resolutions of the United Methodist Church; 2000 page 165). The Seventeenth Northeastern Jurisdictional Conference passed a similar resolution. This action clearly recognizes the UMVIM program as a growing force in promoting the church in general, Christianity in particular, and personal Christian service; and

WHEREAS, the UMVIM program is truly a grassroots movement in allowing all persons of faith, laity and clergy alike, the opportunity to have a "hands on" experience and personal involvement in mission endeavors; and

WHEREAS, it is generally accepted that all persons cannot do everything but, that everyone can do something. The UMVIM program allows persons to offer physical support, prayer support, and/or financial support to the wide variety of programs that are designed to promote the many opportunities to utilize their many varied talents in direct service to the Kingdom of God; and

WHEREAS, Scripture requires us all to be active participants in the faith, to wit, "... and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth" (Acts I: 8b, RSV) and "What does it profit, my brethren, if a man says he has faith but has not works.....So faith by itself, if it has no works, is dead" (James 2: 14, 17 RSV); and

WHEREAS, there are opportunities to serve locally, nationally, or even internationally, and the "hands on" opportunity truly changes a missionaries perspective towards persons or cultures with different economic, ethnic, or political backgrounds; and

WHEREAS, the UMVIM program is one essential tool in helping to promote tolerance and understanding throughout all of God's Kingdom, a tool that helps to bring a measure of relief to those

in unfortunate circumstances wherever they are, and a tool that can help Christians to fulfill the mandate of Jesus as expressed in Matthew 25: 34 - 46.

THEREFORE, the Volunteers In Mission Board of Directors for the Northeastern Jurisdiction of the United Methodist Church requests that the NEAC recommend to all local churches in the Conference:

1. That a Sunday of the local churches choosing (3rd Sunday in September is recommended) be set aside and declared Volunteers In Mission Awareness Day; and
2. That each local church with assistance of the conference UMVIM leadership, provide for UMVIM displays, information resources, solicit individual or group testimonies and/or develop other ways to celebrate the UMVIM movement in whatever fashion that best suits the local congregation; and
3. That local churches draw upon the available resources of the Conference UMVIM Coordinator to help make the day memorable, one of faith in action.

### **DISABILITY AWARENESS SUNDAY**

(Submitted by Michael McShane for the Disabilities Committee)  
(Adopted on the Consent Calendar, Friday Afternoon, June 10, 2011)

The Disability Committee moves that the fourth Sunday of October be Disability Awareness Sunday.

#### Appendix E

(Adopted on Friday afternoon June 2, 2000)

### **RS - 112 – AMENDED COVENANT RELATIONSHIP WITH WEST ANGOLA**

(Submitted by the Africa Task Force)

WHEREAS New England Annual Conference has no colleague relationship with any United Methodist Annual Conference outside the United States, and:

WHEREAS With the current emphasis on “Hope for the Children of Africa,” a colleague relationship with West Angola Annual Conference will foster more potential personal connections in our fulfillment of our connectional responsibilities, and;

WHEREAS Bishop Susan Hassinger and Diaconal Minister Dorothy McMahan on two separate trips visited Angola and had the joyous privilege of meeting and sharing with a number of our United Methodist sisters and brothers from the West Angola Annual Conference, and;

WHEREAS these visits had a deep transforming impact on them in terms of the exemplary spirituality and inspiring faith our sisters and brothers in the West Angola Annual Conference in spite of the oppressive poverty and untold suffering they have experienced as a result of the brutal civil war in that country, and;

WHEREAS Bishop Emilio deCarvalho of The West Angola Conference has visited the New England Conference in February of 2000 and had the joy of meeting and sharing with New England United Methodists,

THEREFORE BE IT RESOLVED that a covenantal relationship be established between the West Angola Annual Conference and the New England Annual Conference of the United Methodist Church so that through the mutual sharing of resources as determined by each Conference in dialogue, by other agencies as agreed upon, by regular exchange visits, and by sister church connections between interested local churches in the two Conferences, the mission and ministry of Christ in both Conferences will be significantly enhanced, and

BE IT FURTHER RESOLVED that a covenantal relationship be established with the West Angola Annual Conference and that the Africa Task Force be the coordinating body in the New England Conference for the fulfillment of this covenant.

Appendix F  
(Adopted June 8, 2001)

**RS - 207 - COVENANT RELATIONSHIP WITH LA IGLESIA DE CRISTO EN NICARAGUA (THE CHURCH OF CHRIST IN NICARAGUA)**

(Tabled from the 2000 Annual Conference)  
(Adopted on Friday Afternoon June 8, 2001)

Whereas: In 1986 the New Hampshire Conference voted to enter into Covenant with La Iglesia de Cristo en Nicaragua;

Whereas: In 1987 the Southern New England Conference voted to enter into Covenant with La Iglesia de Cristo en Nicaragua;

Whereas: On April 15 – 18, 1987 La Iglesia de Cristo affirmed the Covenant at its General Conference in Nandasmo, Nicaragua;

Whereas: The Maine Conference has participated in the Covenant with La Iglesia de Cristo en Nicaragua since the early 1990's through Sister Churches and delegations;

Whereas: During those years over 400 members of the now New England Conference have visited the churches and people of La Iglesia de Cristo en Nicaragua, over 50 members of La Iglesia de Cristo have visited our Conference and led worship at our session in 1994; 25 sister-church relationships have been established, and over 15,000 miles have been walked together in mutual solidarity as churches of north and south, rich and poor.

Therefore, be it resolved that the following Covenant as approved by La Iglesia de Cristo en Nicaragua and the former New Hampshire and Southern New England Annual Conferences be approved by the Seventh Session of the New England Annual Conference.

*Agreement on a Covenant Relationship between La Iglesia de Cristo en Nicaragua and the New England Annual Conference*

1. To establish, share, and keep a Covenant Relationship between La Iglesia de Cristo en Nicaragua and the United Methodist Church in the New England Annual Conference.
2. This Covenant Relationship shall be based in our mutual and complete fidelity to Jesus Christ, Lord of the church, the Scriptures, salvation and history.
3. We affirm our unity in our common faith in Jesus Christ who calls us to announce the Good News of the Gospel as well as to practice true love in all human relations.
4. We enter into this relationship with a sense of humility and a spirit of obedience to the Word of God, and a profound desire to be guided by the Holy Spirit.
5. Through the development of our relationship nothing will be imposed by force; both churches will seek together to understand the will of God and the meaning of God's Word in the midst of the challenges of history. Therefore, each denomination will keep its autonomy, form of organization, theology, and doctrines, which will be respectfully shared for mutual and integral growth.
6. We promise to work together as we preach the Gospel, and as we carry on all forms of ministries to which Christ has called us in Nicaragua and in the United States.
7. We commit ourselves in the name of Christ to pray and work together to promote justice, peace, freedom, and life in Nicaragua, Central America, and in the United States. We will participate in the



areas of agriculture, health, education, communication, infrastructure, as well as other forms of humanitarian ministries for the purpose of social transformation.

8. We commit ourselves in the name of Christ to pray and work together to promote justice, peace, freedom, and life in Nicaragua, Central America and the United States. We will participate in all efforts through peaceful means, in unity with the world and as participants in the community of saints.
9. We pray and hope before God so that this agreement of covenant between our two Churches may be a blessing for our members and our communities as we witness to and announce the Gospel of Jesus Christ for the Glory of God. So be it!

Be it further resolved: That the Nicaragua Planning Committee, a sub-committee of the Board of Church and Society be the committee responsible for carrying out this Covenant on behalf of the New England Annual Conference of the United Methodist Church.

### Appendix G

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

#### **RS – 221– HEBREWS 11 FUNDS**

(Submitted by the Congregational Development Committee)

(Endorsed by the Conference Board of Trustees)

“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."

## Appendix H

The resolution, as amended, was adopted Friday Morning, June 10, 2005.

### **RS – 212 – MAINTENANCE AND REPAIRS OF CONFERENCE-OWNED RESIDENCES**

(Submitted by the Conference Board of Trustees)

The Conference Board of Trustees moves the addition of the following to the Policies and Procedures of the New England Annual Conference.

#### Policies Regarding Maintenance and Repairs to Conference-Owned Residences

In order to properly and efficiently manage our conference-owned residences and in an attempt to provide fair and equal treatment for and to our residents, it may become necessary from time to time, to establish policies regarding various aspects of our management. In an endeavor to achieve this end, the following practices are established by the Conference Trustees:

1. In compliance with RS 228A (2004), the Trustees will fund a housing inspection for each residence when a change of occupants occurs. This will be scheduled to occur approximately one month prior to the departure of the residents. This will provide time for minor repairs of those conditions which exceed normal wear and tear occasioned by the resident and will aid in scheduling professional assistance for more extensive repairs.
2. Except for emergencies and unexpected occurrences, no scheduled maintenance will be funded by the Trustees during the periods between occupant changeovers. If there are special circumstances which should be considered, the Trustees will respond to a request from the District Superintendency Committee or the District Parsonage Committee by appointing a sub-committee of the Trustees, consisting of the Residential Property Manager and two (2) other Trustees to investigate/evaluate the request and make recommendations to the full Board of Trustees on corrective actions. (Ex-Officio members of the Trustees are encouraged to serve on these sub-committees if their own residence is not involved in the examination).
3. In general, housekeeping and cosmetic projects will be scheduled at the time when there is a change of occupants or when other maintenance and repairs generate cosmetic projects. This includes interior paint, wallpaper projects, and carpet cleaning.
4. Occupants are strongly encouraged to scrutinize their residences carefully and frequently in order to keep the Trustees informed, through the appropriate oversight committees in accordance with RS 228A (2004), of required maintenance and repair needs. The Residential Property Manager will assess and recommend actions to be taken for each request, and will request the formation of a sub-committee (See 2, above) when appropriate.

These policies may be modified or expanded as our experience in good management practices increases.

#### Appendix I

(Adopted Friday Afternoon, June 8, 2012)

#### **RS – 204 – CONTINUATION OF NEAC MISSION SHARE REVIEW AND RELIEF PROGRAM**

(Submitted by Council on Finance & Administration)

(Original Resolution RS-213, enacted by 2005 AC)

THEREFORE BE IT RESOLVED that the New England Annual Conference vote to continue the Mission Share Review and Relief program at the conference and district level through the next quadrennium.

**RS – 213 – DISTRICT MISSION SHARE REVIEW COMMITTEE**

The resolution was adopted Saturday Morning, June 11, 2005

(Submitted by the Conference Mission Share Review Committee)

Whereas the 2004 Annual Conference adopted RS-227 establishing a Conference Mission Share Review Committee (CMSRC) whose purpose is to:

- “Work... with each local church to discover and address the root causes of individual local churches not paying their Mission Share.”
- Meet with “any church that has not paid mission shares in full for the previous two years.... to evaluate the root cause of the non-fulfillment of the connectional covenant of paying Missions shares in full and help to bring each church to a goal of 100%.”
- “Cherish and love each church it is evaluating and shall offer guidance and counsel for assisting the individual churches in recognizing their connection to the greater Church, and offering whatever conference resources may be available for assisting the local churches that are delinquent in payment.”
- “...that in strategic places of ministry the CMSRC be authorized to recommend to CCFA the lowering of the mission shares of individual churches where situations justify a reduction according to guidelines established by the CMSRC. (Paragraph 613, Book of Discipline)”

Whereas the CMSRC has set up interviews with 32 churches of various sizes and mission share participation to gather information about mission shares and covenant connection, and

Whereas the number of churches that have not paid 100% of their mission shares for two consecutive years (2003/2004) is approximately 39%;

Therefore be it resolved that each District appoint or nominate a committee to review Mission Share participation and recommend churches to the Conference Mission Shares Review Committee for Mission Share relief that will follow the intent of RS-227;

- Furthermore be it resolved that the CMSRC with its current membership and additional leadership;
- Establish and refine a process for continuing mission share review and relief;
  - Provide training to District Committees;
  - Receive reports and recommendations from District Committees;
  - Make annual recommendations to the Conference Council on Finance and Administration (CF&A) regarding mission share relief (per RS-227)

#### Appendix J.1

(Adopted on the Consent Calendar on Friday Afternoon, June 9, 2006)

#### **RS – 112 - MISSION SHARE REVIEW FUNCTION RESPONSIBILITY**

(Submitted by Conference Mission Share Review Committee (CMSRC))

WHEREAS Resolution 227: “Covenantal Accountability In Mission Shares” approved at the 2004 Annual Conference resolved that “a Conference Mission Share Review Committee (CMSRC) be formed and authorized to work within each District of the New England Conference for the purpose of working with each local church to discover and address the root causes of individual local churches not paying their Mission Share.”;

and WHEREAS the CMSRC has conducted a representative sample Mission Share review throughout each District of the Conference and has created a “New England Conference Mission Share Review Manual” outlining the ongoing process of carrying out Mission Share review;

and WHEREAS District Mission Share Review Committees (DMSRC) have been established and trained by CMSRC in order to carry out the Mission Share review process within each District at the local church level;

and WHEREAS the ongoing function of the CMSRC is to review DMSRC recommendations for relief and to “recommend to CCFA the lowering of mission shares of individual churches where situations justify a reduction according to guidelines established by the CMSRC. (Paragraph 613, Book of Discipline)”.

THEREFORE BE IT RESOLVED that the ongoing CMSRC functions and the intent of Resolution 227 become a subcommittee function of CCFA.

BE IT FURTHER RESOLVED that the above subcommittee function of CCFA shall involve representation of the DMSRCs in order to provide a consistent and continuing approach to Mission Share Review across the Conference.

## Appendix J.2

(Adopted Friday Afternoon, June 8, 2012)

### **RS – 203 – MISSION SHARE JUBILEE**

(Submitted by Council on Finance & Administration)

#### Theological Foundations and Discussion.

The notion of a forgiveness of debts and restoration of property every 50 years comes from Leviticus 25 and 27. The notion is that what we have is actually God’s, and we hold it according to God’s will. Land cannot be sold away forever, because God has allocated enough for each family, so that while the land holder may sell off his land for a time, it must be returned to his family on the Jubilee Year, in order that the next generations might prosper with this gift from God.

We can readily see how this notion of stewardship runs contrary to systems that concentrate wealth in a few, and leave many forever poor. We can see how it would make mortgages difficult, especially in the last years before the Jubilee. Human economic principles seem far too frustrated for the Jubilee system to be long accepted, and the evidence is that it was ignored for much of history.

During Jesus’ earthly time, the poverty and suffering of the people under the oppression of the wealthy was a serious and wide-spread problem. Many men were day laborers with no land of their own and no hope of ever obtaining any. The Levitical prohibitions against oppressing the poor were honored in the breach.

But Jesus, the Son of God, came to restore all right relationships, including those among persons and with respect to land and wealth, because these relationships are intended by God to reflect the reconciled order of Creation.

The Gospels, especially those of Matthew and Luke, reveal Jesus’ keen interest in economic relationships and holy living. Jesus advises debtors to settle up with creditors, rather than go to court. He speaks boldly against land holders who fail to honor God’s justice and right order. He addresses the problem of excess wealth which corrupts the soul, and poverty that crushes the children of God. His “mission statement,” according to St. Luke, from Isaiah 61 includes a declaration of the year of the Lord’s favor or Jubilee. He teaches the poor how to respond non-violently to oppressive creditors—when sued for your outer garment (a collateral for a debt), give the creditor your undergarment as well (revealing the sinfulness of the creditor).

The early church practiced a sharing of resources to care for the poor and needy, collections for brothers and sisters in faith in Jerusalem, and freeing of slaves. Forgiving debts even finds its way into the heart of the prayer form taught by Jesus: “forgive us our sins/trespases/debts as we forgive those who sin/tresspass/owe us.”

But all this does not suppose that among the faithful, laziness, greed and gluttony should be encouraged. St. Paul makes clear that each should work as she/he is able and support the work of the church as he/she is able. Idleness and resting on one's salvation are not part of the program here. All of the faithful are expected to respond to the abundance of God's forgiveness and grace, with an abundance of forgiveness and grace toward others—and this is to be incarnational forgiveness and grace.

Today, we have a system for funding the work of the church that seeks proportional giving from the local churches toward the mission of the whole church. The methodology is good, but it produces some situations that under-assess and others that over-assess the capacity of local churches to pay their fair share of our common mission. These tend to occur in cases where a local church has changed the level of pastoral costs significantly, such as when a church moves from a full-time to part-time (3/4 or 1/2) pastoral appointment, or vice versa. These cases usually occur precisely because of significant changes in the financial capacity of the local church with peaks and valleys reflecting a longer term improvement or decline in financial stability. In some cases, the local church is left with a relatively huge level of debt to our common Mission Share funds, because efforts to turn a financial situation around have not been successful, or because pastoral changes were not effected as quickly as might have been financially helpful.

Current practice requires arrearages in Mission Shares to be paid before pastoral appointments move from part-time to full time. In some circumstances, this is a reasonable requirement, where the extra effort of the local church to pay arrearages strengthens the ability of the church to provide for more full-time pastoral staffing. In other situations, we miss out on missional opportunities because of this practice. The last mission share jubilee in this conference was about 10 years ago. It provided for forgiveness in particular circumstances as determined by a District Superintendent. The following resolution offers a new jubilee under specific circumstances that reflect our desire to strengthen our mission and wisely use our resources for making disciples for the transformation of the world.

RESOLUTION: Forgiveness of Mission Shares in Arrears

WHEREAS, there are occasions when the forgiveness of mission shares that are in arrears will further the mission of the Conference, and others where this is not the case; and

WHEREAS, the Conference desires to encourage the full and timely payment by all local churches of all Mission Shares to support our common work; and

WHEREAS, the burden of unpaid Mission Shares falls upon those local churches that do timely pay Mission Shares; and

WHEREAS, Jesus Christ calls us to practice jubilee justice as we serve the mission of the church,

BE IT RESOLVED that:

Any District Superintendent may recommend to the Conference Council on Finance and Administration the forgiveness of Mission Shares in arrears, provided the District Superintendent finds:

1. The forgiveness is consistent with the requirements of the Book of Discipline.
2. The local church to be forgiven has experienced a financial circumstance that makes payment of Mission Shares in arrears a sufficient challenge that such payment would significantly jeopardize the mission of the local church.
3. The local church has or is taking part in a systemic and comprehensive assessment and setting of priorities, plans and direction for ministry through the work of the Congregational Development Committee or by other means approved by the District Superintendent.
4. The local church has voted specifically to make payment of current Mission Shares on a monthly basis on the same level of priority as other monthly expenses, unless otherwise exempted from this requirement by the District Superintendent.

5. The local church agrees to make a short annual written report to the District Superintendent and the Conference Council on Finance and Administration of its progress in meeting its obligations under #3-4 above and fiscal plans for the coming year, unless waived by the District Superintendent.

6. The local church participating in this program will have forgiven 20% of its Mission Shares arrearage as of 12/31/12 each year that the local church pays 100% of its assessed current year Mission Shares during the period of time that ends 12/31/2020.

## Appendix K

(Adopted Friday Afternoon, June 8, 2012)

### **RS – 212 – BISHOP’S FINANCIAL SUMMIT RECOMMENDATIONS TO THE 2012 ANNUAL CONFERENCE**

(Submitted by the Financial Summit II Team)

*“Which of you, intending to build a tower,  
does not first sit down and estimate the cost?” Luke 14:28*

For generations the New England Conference has been about “building” ministries, missions and vital congregations that serve Christ in making disciples for the transformation of the world. Part of the process has involved being clear about God’s mission, “estimating the cost”, and aligning the resources we have to most effectively fulfill God’s mission.

In 2005-2006 a “Bishop’s Financial Summit” worked to develop recommendations about our financial policies and systems in support of our missions. These recommendations were approved and implemented by the 2006 Annual Conference with the suggestion that we review the progress on them periodically. That suggestion has been followed, and in the fall of 2011, the Conference Council of Finance and Administration (CFA) recommended yet another review. Therefore, the “Bishop’s Financial Summit II” was convened in January 2012 to again review progress on the 2006 approved recommendations and make any new proposals to the 2012 or 2013 Annual Conference. These recommendations were not included in the pre-conference materials because it was originally not anticipated that new recommendations could be ready for 2012, but the Summit did complete them in May and thus wish to present them for consideration in 2012. The names of the Summit II members, appointed by the Bishop, are listed at the end of this report.

#### **RECOMMENDATIONS**

(\* indicates an update of a recommendation approved in 2006)

#### **1. RECOMMENDATION FOR A COMPREHENSIVE STRATEGIC PLANNING PROCESS**

##### **Rationale**

As a Church, we are compelled by Jesus who calls us to “Go...and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to obey everything that I have commanded you.” Matthew 28:19-20

As an Annual Conference, we are committed “to equip, connect and support local, regional and global ministries to make disciples of Jesus Christ and to serve all in his name.” We envision ourselves as “transformed by the Holy Spirit, united in trust, proclaiming Christ boldly to the world.”

From 2003 through 2010, the New England Conference lost 21% of its active membership. During the same time, we saw a 22% decline in new professions of faith and a 14% decline in worship attendance. Although this may not be the reality for all churches in the Conference, more likely than not, this is the reality of some churches. Yet, the decline in some churches cannot compare to the sweeping lack of Christian discipleship that many are experiencing.

We live in a broken world which is rapidly changing around us and significantly changes many personal, social, economic, and cultural dimensions of life. These changes have major consequences for how we live out our Christian discipleship and how we carry out our mission today. We need to share the everlasting hope that can only be found in the redemptive work of Jesus Christ.

Therefore, we recognize that a time of adaptive change in resourcing vital congregations has arrived and is urgently calling us to new levels of effectiveness and faithfulness. We are mindful that we are challenged by five critical issues:

- a. the yearning for stronger spiritual life
- b. effectiveness in reaching others
- c. the dismantling of discrimination that impairs the image of Christ
- d. the yearning to equip highly transformative lay and clergy leaders and local churches for the work of the Gospel
- e. the desire to become better connected, accountable and effective in sharing resources for our shared ministries.

We further recognize that the resources needed and available for ministry today have been rapidly changing, bringing opportunities and risks for missional life. Yet, we remain deeply committed to God's mission and vision for us as we seek to take the steps necessary to meet the challenges of our time and ministries faithfully, comprehensively and strategically.

**Therefore, be it resolved that:**

- a. A Comprehensive Strategic Planning Team for New England Conference be established as soon as possible for the purposes of examining and making proposals to the 2013 Session of the Conference concerning the following:
  - 1) The mission, vision and critical values of the Conference
  - 2) The structure and function of the Conference, especially its boards, committees and agencies, with special attention to the alignment of these aspects of the Conference with our mission
  - 3) The number of districts in the Conference and the nature and means of superintendency best adapted to our mission
  - 4) The connection and shared ministries within the Conference and the means to best equip, guide, support and multiply their missional strength
  - 5) The alignment of staff and other resources to our mission to best equip, connect, support and multiply vital congregations
  - 6) The means to equip, connect, support and multiply new places for new people
  - 7) The development of highly transformational lay and clergy leadership
  - 8) The identification and cultivation of human and financial resources needed to undergird our mission.
- b. Following adoption of this resolution, the team shall be appointed and organized by the Bishop, in consultation with the Conference Visioning Table. It will be comprised of 12 - 20 persons, including persons from the Conference Visioning Table. They will have spiritual gifts and competencies, such as faith and congregational development, visioning, comprehensive strategic planning, and knowledge of the New England context for our mission. The team will also reflect diversities of age, gender, geography, ethnic/racial background, lay/clergy, and experiences of ministry.
- c. As funding is needed, application will be made to CFA for support.

**2. PERFORMANCE-BASED BUDGETING**



We affirm the development of a strategic plan which would have **SMART** goals by which budgets could be developed and continual evaluation of performance made which, in turn, would be used to set future goals.

Characteristics of **SMART** goals are that they are **Specific, Measurable, Attainable, Reasonable and Time-bound**.

Performance-based budgeting is the practice of developing budgets based on the relationship between funding levels and expected results from a program that is based upon our mission.

Performance budgets use statements of mission, goals and objectives to explain why the money is being spent. It is a way to allocate resources to achieve specific objectives based on these goals and measured results.

Following the adoption of a comprehensive strategic plan, we recommend that CFA use a performance-based budgeting process.

### **3. APPORTIONMENTS \***

We recommend that CFA revisit the current system of apportioning Conference budget items to local churches. In this process, we encourage thinking outside the box and exploring all possibilities and combinations of possibilities. Consider apportioning on local church income or expenses and/or at a fixed or variable rate. Consider direct billing some portions, % billing portions, tithing possibilities, etc.

The hope of this process and possible changes is to find new creative ways to meet some of the following criteria:

- a. Encourage spiritual growth in the lives of local churches and individuals, particularly in the area of stewardship.
- b. Increase local church giving to the Annual Conference.
- c. Lower the total of Mission Shares and direct billings asked of local churches.
- d. Help smaller and larger churches and growing and declining churches do the mission of Jesus Christ more effectively for the transformation of the world.

### **4. RESOURCING BEYOND THE BUDGET**

We recommend that CFA create a Task Force to study and recommend ways to define, promote, and enhance multiple opportunities for giving, funding, and mission.

The purpose of the task force would be to

- a. Study giving and mission opportunities currently available through the Conference
- b. Examine the ways in which we communicate these opportunities to our churches and others
- c. Recommend new opportunities for giving, funding, and mission
- d. Recommend new ways of communicating all opportunities for giving and mission not only to our own churches but to others as well.

We further recommend that the task force be comprised of members from CFA, the various foundations associated with the Annual Conference, different resources teams and Communications. This task force is expected to provide no less than an interim report on its progress at or before the 2013 Annual Conference, with a final report and recommendations at or before the 2014 Annual Conference.

### **5. COLLABORATIVE PURCHASING**

We recommend that CFA develop purchasing contacts of which all churches could take advantage and perhaps also reach out to our congregations to see if there are purchasing professionals who would volunteer to assist in this initiative.

We further recommend that CFA should focus on collaborative opportunities and establish a test and evaluation period to

- a. Determine if the potential for savings exists for churches
- b. Gather suggestions on how churches should move forward into this area
- c. Identify benefits and risks to churches.

#### **6. LOCAL CHURCH PROPERTY REVIEW PROCESS \***

We affirm the need to evaluate all local church properties to determine their general condition, need for repair and maintenance, costs of operation, and viability for 21st century ministry. We also affirm a process by which the above evaluations provide data for local congregations, districts, and the Conference in assessing the missional strength, strategic location, and future ministry in these places.

We recommend that the Conference Board of Church and Community Development recruit and train a new team to accomplish an inspection/evaluation of these properties. Initially, we propose that one district be selected as a pilot for a 12-18 month process that would establish resources, protocols, and team training in review/assessment processes that can then be replicated across our Annual Conference. This process would work closely with the district superintendent(s) and any applicable district team working in the area of congregational development.

#### **7. CONFERENCE PROPERTY REVIEW PROCESS \***

Conference Trustees already have a process underway concerning assessment of Conference-owned parsonages.

Recommend that the Trustees and Conference Treasurer undertake a study of the current Conference Center with regard to costs (present and future), property value, missional and strategic location, and future needs. (Any other Conference-owned properties not otherwise named in this section would be studied in likewise manner.)

Recommend that a consulting firm be hired to undertake a strategic examination of our outdoor ministry sites and our retreat center. Considerations would include strength of program and mission, strategic location, present and future costs, future estimation of program, mission, facilities, etc. The Director of Connectional Ministries will give staff support for this process. Results of this strategic study would be presented to the Strategic Planning Task Force of the Conference.

#### **8. BENEFITS REVIEW PROCESS \***

Affirm the Conference Board of Pensions and Health Benefits in its ongoing efforts.

Suggest to the above that a regular update/report be made to the Conference on current status and future prospects. Encourage further interpretation, especially among active clergy, of the elements of benefits sustainability that are in place.

#### **9. MISSION SHARE INTERPRETATION TEAM \***

We affirm the need to better connect local churches, districts, the Conference, and General Church in terms of “telling the stories” of how the United Methodist Church is involved in mission and ministry around the globe.

We recommend that CFA convene a Mission Share Interpretation Team. This Team would include members with gifts in communication, experience in hands-on mission and ministry, and skills in emerging media. The Team will be responsible for support in “telling the stories” - i.e. tasks listed below:

- a. Continue and expand the use of social media and other resources (i.e. videos, bulletin inserts, etc.)
- b. Make use of targeted e-mails (local church outreach, mission, etc. persons) in this regard
- c. Develop “one stop” resources for pastors and others on www.neumc.org (videos, bulletin inserts, etc.) for interpretation and witness.

#### **10. STEWARDSHIP DEVELOPMENT TASK FORCE \***

The Bishop will name a task force of 9 - 11 individuals who are committed to the vision of stewardship as a spiritual discipline. This group will consist of

- a. 1 - 2 Conference staff member(s)
- b. 1 - 2 representatives from the United Methodist Foundation of New England (UMFNE)
- c. 3 - 4 clergy referred to the Bishop by the Cabinet in accordance with his/her talents, gifts, and skills
- d. 3 - 4 laity referred to the Bishop by the Cabinet in accordance with his/her talents, gifts, and skills

The Stewardship Development Task Force will be charged to work with UMFNE to design, implement, and secure funding for a holistic-year-round plan for supporting and resourcing stewardship development in the local church. In particular, the task force will

- a. Develop and promote quality stewardship resources, products, and services that are useful, accessible, and sustainable
- b. Consider forming a network of consultants or district teams who will work with UMFNE and connect at least once a year with each local church to discuss issues of stewardship and connect leaders to needed resources
- c. Establish collaboration with the churches to facilitate infusing stewardship into the life of the church
- d. Look for ways to work with existing church networks and establish new ‘natural’ networks
- e. Creatively utilize technology in the development of connectional networks and training resources throughout the Annual Conference.

The Stewardship Development Task Force will be expected to present a program plan for implementation by January 2013.

#### **11. DISTRICT FINANCE TEAMS \***

CFA will research, develop, and establish District Finance Teams trained to act as a liaison between the Annual Conference and local churches regarding all financial matters. These teams will be equipped to offer local churches solid financial management tools, such as

- a. Guidelines for churches concerning the handling of church funds
- b. “Best” financial practices
- c. ACH billing program
- d. Local church audits
- e. Financial planning programs
- f. Planned giving seminars
- g. Financial crisis intervention
- h. Budgeting evaluation
- i. Assistance with the creation of narrative budgets
- j. Church taxation resources

These teams will also monitor dramatic changes in apportionment askings and incorporate the work currently being done by District Mission Shares Review Teams, including the requirement that churches receiving mission share relief engage in meaningful stewardship development work.

Financial Summit II Team:

Bill Burnside  
Barbara Cann  
Thomas Gallen  
Oscar Harrell II  
Ralph Howe  
Joan Humphrey  
David Jackson  
Charles McCrea

James McPhee  
James Mentzer  
Rene A. Perez  
Erica Robinson-Johnson  
Kim Tisdale  
Caryl Walsh  
Peter Weaver, Chair  
Terry Wiggin

#### Appendix L

(Adopted June 14, 2008)

#### **RS- 202 – CONFERENCE DIVERSITY SUNDAY**

(Submitted by James McPhee, Assistant to the Bishop and Director of Connectional Ministries)

RESOLVED that the Conference name one Sunday in the year, “Diversity Sunday” when all will celebrate the wisdom of the diversity and unity of the God in whom we believe, trust and serve. On this day the congregations of the Conference will be called upon to remember that unity and diversity are the very pattern of God’s Being:

- That the universe with all its galaxies and planets, suns and moons, space and time, each is different but yet united in God who declared them all to be GOOD;
- That God saw it right to fashion the earth in unity: mountain and hills, lowlands and valleys, seas and lakes, plants and trees, animals and birds, and all the creatures of the sea, each with its own unique character and place;
- That in God’s wisdom God called human beings of different cultures, races and languages into being;
- That in each culture and race God has blessed each individual with different gifts to be used for the building up of each other and the unity of the kingdom of God ;
- That from its very beginning unity and diversity have been (and still are) the very substance and color of our American fabric. We are one nation of many cultures, ethnic groups, races and religions and should strive to respect and reap the full benefit this diversity brings, remembering that “the eye cannot say to the head, I have no need of you...nor the head to the feet, I do not need you,” but that God has placed each in time and place so that the whole may fulfill God’s will.
- That congregations be encouraged to use this day, not for words only, but also in symbolic deeds and actions: share a native and/or favorite food or dish for the fellowship table, wearing ethnic/cultural clothing or dress, enacting native traditional stories that enhance the gospel truth and learn of any other such custom, practice, people and/or country that may enhance and broaden our global understanding.
- That on this day as a symbol of our oneness in unity and diversity, pastors, congregations, and choirs will be encouraged to exchange with another United Methodist Church or with any other friendly Christian denomination. Conference Disabilities Committee – Approved June 8, 2007 at the June session of Annual Conference.

Appendix M

(Adopted June 10, 2007)

**RS – 218 - POLICY ON PARSONAGES SHARED BETWEEN LOCAL CHURCH CLERGY AND  
CONFERENCE STAFF**

(Submitted by NEC Board of Trustees)

In cases where local churches provide housing for an appointed pastor which is also occupied by a full time New England Conference staff person, who is eligible to receive housing benefits, the following policy will be followed:

1. The New England Conference will pay one-half of the normal and usual parsonage utilities. The utilities covered shall be: heating fuel; water; sewer; electricity; internet; telephone; cable, trash services, yard work, and snow removal.

2. The New England Conference will pay 0.75% (three quarters of one percent) of the value of the parsonage to assist in proper maintenance of the residence. This contribution shall be for capital improvements and maintenance. The value of the parsonage shall be the same as the conference insured value.

3. All taxes, maintenance, and capital expenses are the responsibility of the local church.

4. The pastor and spouse who reside in the parsonage will be expected to give proper regard to the use of the parsonage. Unusual damage (such as from improperly cared for pets) will be the responsibility of the pastor and spouse.

5. The local church will conduct a yearly inspection of the parsonage. This will be done by a member of the local church Trustees, a member of the Staff/Pastor Parish Relations Committee, and the pastor. A written report on this inspection will be submitted to the District Superintendent of record. Any concerns for needed maintenance of the parsonage or of lack of due care for the parsonage on the part of the pastor and/or family should be clearly noted.

In cases where the conference provides housing for a full time New England Conference staff person which housing is also occupied by a locally appointed pastor, who is eligible to receive housing benefits, the same policies will be followed unless the pastor is less than full time. In such a case, expenses will be pro-rated accordingly.

## Appendix N

(Approved June 20, 2009 at the June session of Annual Conference)

### **RS- 201 – LAY SEXUAL MISCONDUCT POLICY**

(Submitted by James McPhee, Director of Connectional Ministries and Assistant to the Bishop)

#### **INTRODUCTION**

Since 1997, The New England Annual Conference has had a Clergy Sexual Misconduct Policy and Procedure. In 2003, the Annual Conference instructed the Steering Committee for 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 following policy outlines the process for handling complaints of lay sexual misconduct. It also is intended as a teaching tool for our churches and our Annual Conference as we all 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 celebrate that all persons are created in the image and likeness of God and are called, through Jesus Christ, to be in life-giving relationships with God and other persons. As we live in these life-giving relationships within our congregations, we come to recognize and affirm that all life is contingent upon the grace of God.

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.

When sexual exploitation and other power abuse occur, the entire community suffers. The purpose of a Lay Misconduct Policy and Procedure is to help define boundaries for living together, to develop a process to deal with lay misconduct, and to provide resources to bring healing and restoration to the church community.

#### **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 2008 Book of Discipline*, paragraph 161(l) as,

“Any unwanted sexual 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 and visual behavior: the inappropriate use of sexually explicit words, gestures or images including pornography.
- 2 Seductive behavior: inappropriate and offensive behavior, but without threat of repercussion.
- 3 Sexual bribery: solicitation of sexual activity or other sex-related behavior by promise of rewards.
- 4 Sexual coercion: coercion of sexual activity by threat of punishment.

5 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, which will lead to achieving justice. 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 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 a person who submits a written and signed complaint. While a complainant may also be an alleged victim, the Policy of the New England Conference does not assume that the complainant is an actual victim. The complainant may be someone other than the person against whom the alleged offense was committed. The term "victim/survivor" will be used for the person against whom the offense was committed if the accused person makes a confession of misconduct or is proven to be guilty.
4. 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 Response and Intervention Team of the Conference will be available to provide care for the accused person and family, the complainant(s) and families, as well as appropriate intervention on behalf of the congregation(s) or the larger community. When allegations of sexual misconduct are made, the complainant(s), the alleged victim(s), and the accused person, will receive sensitive and respectful care from the Response Team. Justice for the accused person will also be sought. Reasonable care will be taken to protect the privacy of the accused person, the complainant(s) and the victim(s).

### **POLICY FOR HANDLING LAY MISCONDUCT COMPLAINTS**

#### **1. Initial Steps**

Anyone who feels that he/she has experienced sexual misconduct by a member of the congregation should first contact the pastor of the congregation and/or the SPRC (Staff Parish Relations Committee) or PPRC (Pastor Parish Relations Committee) chair and/or the District Superintendent. It will often be the pastor who will need to respond to the situation of alleged misconduct or inappropriate behavior. Allegations may come in a number of ways including verbally, electronically, in a note, or through a phone call. The person(s) receiving the allegations should always listen carefully and seriously and, if the allegation/complaint is coming second hand, try to clearly determine who has direct knowledge of the alleged conduct or incident.

The District Superintendent should be notified, either by the pastor, SPRC/PPRC chair, or the complainant. The Response and Intervention Team may also be called in by the District Superintendent. The Team Case Manager will deploy Team members who, together with the District Superintendent, will be in contact and be on call to support the complainant(s), the accused, and the local congregation.

(Members of the Pastor/Parish Committee, Lay Leaders, and other key lay persons and staff of the local church as well as District Superintendents and other Conference personnel should have the contact information for the Team Case Manager and a current list of Response Team

members.)

The person against whom the allegation is made must be removed from leadership, service or ministry until a process of fact-finding and or investigation is completed.

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

1) Keep a diary listing contacts, conversations, as well as the details of any alleged offenses.

2) Understand the procedures available within this policy and *The Book of Discipline* for dealing with the problem.

3) When appropriate, consider a referral to a professional counselor. The Response and Intervention Team will compile a list of these persons as a resource for the particular geographical area.

## **2. Fact-Finding and Filing a Written Complaint -- For persons in local churches**

All those involved in such a difficult circumstance – complainant, congregation, pastor, and accused -- should not neglect their prayer life. 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 and/or alleged victim, the focus needs to be on clarifying the facts of the allegation. A third party, SPRC member or lay leader will be present as listener 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 person hearing the complainant and/or alleged victim needs to take notes, and ask for the allegation to be in writing in the complainant's own words. If the complainant cannot or will not put the allegation in writing, the written notes by a third party can be the basis for a statement concerning the allegations.

The pastor and/or the District Superintendent may need to engage in some initial fact finding to make an initial 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 and/or alleged victim asks that this not be done. Note: If the party involved is a minor, the pastor is mandated to report the alleged misconduct to the police or the child welfare authorities. In these cases, it is not the responsibility of the reporting person to investigate the charges. That is the responsibility of the authorities.

If the person making the allegation states that others may have observed the alleged behavior, these third parties should be contacted as part of a fact-finding process. In a non-leading manner, these persons should be asked if they personally have observed anything that may have given them concern. The inquiring person should not disclose the original allegations and/or persons involved. Written notes should be made of these conversations.

The pastor and/or the District Superintendent should ask what initial support the complainant and/or alleged victim would find helpful. The pastor and/or the District Superintendent may ask what outcome the complainant and/or alleged victim may envision. No guarantee of a specific outcome should be made. The steps of this process should be clearly outlined.

## **3. Immediate next steps:**

If a written complaint is filed with the pastor or SPRC, the District Superintendent and the Case Manager of the Response and Intervention Team are to be called. The DS and Case Manager are to be informed of the allegation and kept apprised of any developments. If the public



media learns of the allegations, it is New England Conference policy to have the Conference Communications Director available as a resource to work with the Pastor and/or the District Superintendent to respond to all media contacts and requests for information. The Communications Director may be contacted by the District Superintendent in order to consult with the Pastor in preparing a response for the media, even if there is no media coverage or current inquiry. A press statement will be available for the Pastor to distribute in the event of any media inquiries. This press release also will be given to the congregation with clear instructions about where media inquiries are to be directed.

#### **4. Ongoing Follow-up**

For the sake of accuracy and protection of the facts, detailed notes should be kept of key conversations, statements, meetings, and phone calls.

#### **5. When Disclosure is Necessary**

After a resolution is reached, the Pastor and District Superintendent may, for the health and protection of the local church and to assure justice, recommend that the District Superintendent share pertinent information with the PPRC or SPRC who may choose to disclose this with the members of the local congregation.

#### **6. Lay Charges**

Language dealing with chargeable offenses and judicial complaints can be found in paragraphs 2702 and 2703 in the *2008 Book of Discipline*. Nothing in this policy should be construed as contradicting the processes and/or requirements of the *Discipline*. Rather, this policy seeks to provide a more detailed process for persons in a local church and others who would assist in dealing with a possible case of misconduct.

#### **7. Policy Visibility**

That this policy be published and placed in a prominent part of the church where it can be read.

### **STRATEGIES FOR EDUCATION**

#### **1. Introduction**

To enable the implementation of this policy, the Steering Committee for the Response and 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 laypersons. Quadrennial training will be conducted for active clergy, the Cabinet, and local church 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 of the Response and Intervention Team. Persons who have feedback, concerns or questions are encouraged to contact the chair of the Steering Committee 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.]

#### **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.

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 PPRC's (or SPRC's) 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 misconduct information and discussion shall be included in this training.

In addition, Clergy should make every effort to attend any PPRC/SPRC training on Lay Misconduct.

#### **RESOURCES**

##### **1 Sample Local Church Lay Misconduct Policies (to be developed)**

**2 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.

**3 National/State Sex Offender Registry:** <http://www.fbi.gov/hq/cid/cac/registry.htm>

##### **4 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)

## Appendix O

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

### **RS-209 - SAFE SANCTUARIES**

(Submitted by James McPhee)

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