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Dear delegates, guests, and observers to the Western Jurisdiction Conference,

Grace and peace to you in the name and spirit of Jesus Christ!

In anticipation of your presence with us, many persons have given time and energy in planning this 20th Western Jurisdiction Conference. On their behalf and on behalf of the Desert Southwest Conference, I welcome you!

What happens during this conference will be the work of God's Holy Spirit as we worship and praise God; as we meet in fellowship and love; as we remember the lives of leaders from among us who have died in the last quadrennium. We trust that God will be present in our discerning and electing of new leadership for our jurisdiction and the global United Methodist Church, as we learn and grow in our Acts of Repentance, and as we transact the business of the Jurisdiction.

What will take place at our gathering will be inspiring, empowering, even earth-shattering. I pray that all we accomplish will be enveloped by the spirit of love for all of God's creation and all of God's children. May God delight in our mission and ministry as we cross thresholds from the past, looking to our future with hope and promise!

In Christ's shalom,

Robert T. Hoshibata,
Resident Bishop
The Desert Southwest Conference
Phoenix Episcopal Area
The United Methodist Church
Welcome from the Western Jurisdictional Secretary

Welcome to the 2016 Western Jurisdictional Conference! A lot of people have been working for 4 years to provide a meaningful and enriching Jurisdictional Conference. The Desert-Southwest Annual Conference has been working around the clock to get ready. Bishop Hoshibata, Staff and Volunteers are all ready and waiting for you! The Planning and Arrangements Committee has been getting registrations ready, planning worship, and making sure we are ready to prayerfully consider our Episcopal Candidates. We welcome the delegates from each of our Western Conferences, and also representatives from around the United Methodist Church to remind us of the ties that bind us together as one body in Christ.

Leanne Nakanishi ably served as the Western Jurisdictional Secretary until her death in April. She was a woman of grace, compassion, positive energy, and efficiency. I have been filling her shoes just this short time to get ready for Jurisdictional Conference. There have been many hands helping, including our Conference Communicators, Conference Secretaries, DCMs, and the various committees and agencies of our Jurisdiction. Thank you all so much.

May God bless us as we meet together!

Your sister in Christ,

The Rev. Catie Coots
Western Jurisdiction Vision Statement

A home for all God’s people,
gathered around a table of
reconciliation and transformation:

The Western Jurisdiction
of the United Methodist Church
is multicultural and inclusive,
engaged in the life of its communities,
with conflict, effective lay and clergy leadership who,
in diverse ministry settings, form disciples who live out
the Good News of Jesus as global citizens.
WESTERN JURISDICTION ACTIVE BISHOPS

Warner H. Brown, Jr.

Minerva Carcaño

Grant Hagiya

Robert Hoshibata

Elaine J.W. Stanovsky
WESTERN JURISDICTION RETIRED BISHOPS

Wilbur W. Y. Choy
Calvin D. McConnell
Roy I. Sano
Mary Ann Swenson
Elias G. Galvan
Beverly J. Shamana
Melvin G. Talbert
Western Jurisdictional Conference 2016 Schedule

Crossing Thresholds

Pre-Conference Meetings and Events:
Tuesday, July 12, 2016
9:00 AM - 3:00 PM - Episcopacy Committee
9:00 AM - 5:00 PM - Nominations Committee
3:00 PM - 5:00 PM - Program and Arrangements Committee

Wednesday, July 13, 2016
9:30 - 11:00 AM - Episcopacy Committee
11:00 AM - Orientation of Potential Bishop Nominees by Episcopacy Committee

Conference Meetings and Events:
Wednesday, July 13, 2016
12:30 PM - Opening Worship, including the Episcopal Address (Doubletree Hotel)
1:30 PM - Plenary Session #1 (Bishop Hoshibata presiding)
   - Call to Order
   - Welcome to 2016 Western Jurisdictional Conference
   - Greetings from host District Superintendent
   - Procedural Motions, to include approval of Agenda
   - Election of Conference Secretary
   - Secretary calls the roll
   - Orientation to our conference process
   - Declaration of upcoming Episcopal retirement/vacancy
     - Explanation of election process; learning how to vote, test vote
   - Ballot to Nominate Episcopal Candidates, and Report
   - Introduction of Bishops and Spouses, Ecumenical Partner Bishop
   - Program and Arrangements/Local Arrangements
   - Commission on Role and Status of Women – introduction of monitors
   - As Time: Greetings from other Conferences, Courtesies

3:15 PM - Break
3:30 PM - Nominee Speeches (Hotel)
4:40 PM - Buses to North Scottsdale UMC; Buffet Dinner on Arrival
6:00 PM - Meet and Greet the Candidates
7:30 PM - Memorial Service with Communion; Reception Following
9:15 PM - Buses Begin Shuttle back to Hotel

Thursday, July 14, 2016
8:30 AM - Worship and Devotional
9:00 AM - Plenary Session #2 with Candidate Panels (Bishop Brown presiding)
10:40 AM - Morning Break and Delegation Meetings
11:40 AM - Plenary Session #3 (Bishop Brown Presiding)
   - Ballot #1 and Report
12:00 PM - Lunch (table seating by delegation)
1:30 PM - Travel to Central UMC for staging to Heard Museum
2:30 PM - Heard Museum Tour, and Delegation Meetings
4:30 PM - Worship and Panel Reflection (Central UMC)
6:00 PM - Buses available for return to Hotel
7:00 PM - Dinner (Hotel)
8:00 PM - Plenary Session #4 (Bishop Brown presiding)
   - Introduction to Friday Morning’s Session: Western Jurisdiction: Moving Forward Together
   - Initial Nominations Report
   - Methodist Church of Samoa
   - Balloting continues
9:00 PM - Delegation and/or Caucus Meetings (check with your leader)

Friday, July 15, 2016
8:30 AM - Worship and Devotional
9:00 AM - Plenary Session #5 (Bishop Carcano presiding)
   - Announcements and Courtesies
   - Western Jurisdiction: Moving Forward Together Part 1
10:00 AM – Balloting as Needed and Report, then Delegation Meetings
10:30 AM – Break
10:45 AM – Resume Plenary Session #5
   - Western Jurisdiction: Moving Forward Together Part 2
11:30 AM – Balloting as Needed, Report, Delegation Meetings
12:00 PM - Lunch (Hotel)
1:00 PM - Plenary Session #6 (Bishop Hagiya presiding)
   - Balloting continues
   - WJ Leadership Team Report
   - Ministry Reports
   - Afternoon break, at discretion of Bishop, when delegations meet.
   - Petition presentation from Yellowstone A.C. and Rocky Mountain A.C.
   - Other Legislation
   - Ministry Reports
   - Committee on Finance & Administration: Budget Report
     o Election of Treasurer
   - Updated Nominations Report, and Elections
5:00 PM - Bishop’s Retirement Dinner and Celebration of Ministry (Hotel)
8:00 PM - Plenary Session #7 (if necessary) (Bishop Hagiya presiding)
   - Balloting continues
   - Reports and Legislation as needed

Saturday, July 16, 2016
8:30 AM - Plenary Session #8 (Bishop Stanovsky presiding)
   - Instructions for WJC Organizational Meetings
   - Brief Organization Meetings
   - Committee on Episcopacy Report
   - Expressions of Appreciation
   - Location for 2020 Western Jurisdictional Conference
   - Procedural motions
10:00 AM - Brief Break
10:15 AM- Plenary Session #8 Continues
11:30 AM - Adjourn Last Plenary Session
12:00 PM - Buses to Paradise Valley UMC
12:30 PM - Lunch (Paradise Valley UMC)
2:00 PM - Consecration Service (Paradise Valley UMC)
3:30 PM - Reception (Paradise Valley UMC)
4:15 PM - Buses Become Available for Return to Hotel

NOTE: Please direct all agenda questions to Gail Grossman, Agenda Chairperson, at gailgrossman@hotmail.com.
2016 Western Jurisdictional Conference Reports
### Western Jurisdiction Budget Recommendation

Submitted by the Western Jurisdiction Council on Finance and Administration and the Leadership Team

#### 3 yr spending @ 12/31/2015  
#### 2012-2016 4 yr budget

<table>
<thead>
<tr>
<th>Item</th>
<th>3 yr spending</th>
<th>2012-2016</th>
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<tbody>
<tr>
<td>Delegate travel</td>
<td>$1,036</td>
<td>$115,500</td>
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<tr>
<td>Event costs</td>
<td></td>
<td>25,000</td>
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<tr>
<td>Mission Cabinet/Leadership Team</td>
<td>30,581</td>
<td>63,500</td>
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<tr>
<td>Communications</td>
<td>25,427</td>
<td>45,000</td>
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<tr>
<td>Episcopacy committee</td>
<td>26,353</td>
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<tr>
<td>Program and Arrangements cmtee</td>
<td>6,026</td>
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<tr>
<td>Audit &amp; insurance</td>
<td>8,252</td>
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<tr>
<td>Treasurer/jcfa</td>
<td>10,045</td>
<td>7,500</td>
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<tr>
<td>Secretary</td>
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<td>4,000</td>
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<tr>
<td>Journal</td>
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<td>2,500</td>
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<tr>
<td>Appeal process</td>
<td>36,763</td>
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<tr>
<td>Archives and history</td>
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<td>Hispanic strategy</td>
<td>71,741</td>
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<td>Korean mission</td>
<td>60,853</td>
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<tr>
<td>Inter-ethnic coordinating committee</td>
<td>31,931</td>
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<tr>
<td>Ethnic caucuses</td>
<td>2,500</td>
<td>30,000</td>
</tr>
<tr>
<td>Mission initiatives - racial/ethnic ministr</td>
<td>5,500</td>
<td>25,000</td>
</tr>
<tr>
<td>Leadership Team event</td>
<td></td>
<td>21,500</td>
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<tr>
<td>Volunteers in Mission cross-conference</td>
<td>30,000</td>
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<td>Congregational development</td>
<td>8,415</td>
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<td>Course of study oversight</td>
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<td>General conference 2016 local work</td>
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<td>10,000</td>
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<tr>
<td>Youth program</td>
<td>1,292</td>
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<tr>
<td>Ministerial services committee</td>
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<td>WJ intern'l relations</td>
<td>3,200</td>
<td>7,000</td>
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<tr>
<td>Leadership training event</td>
<td></td>
<td>6,000</td>
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<tr>
<td>Path I congregational developer</td>
<td></td>
<td>26,000</td>
</tr>
<tr>
<td>Lay leaders</td>
<td></td>
<td>6,000</td>
</tr>
<tr>
<td>Contingency fund</td>
<td></td>
<td>233,000</td>
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<tr>
<td>Collection allowance</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**TOTAL**                                     **$369,915**  **$1,127,000**

**Apportionment Split**

<table>
<thead>
<tr>
<th>Western</th>
<th>World Service 2017-2020</th>
<th>Split per year</th>
</tr>
</thead>
<tbody>
<tr>
<td>ALASKA</td>
<td>51,798</td>
<td>2,867</td>
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<tr>
<td>CALIFORNIA-NEV ADA</td>
<td>1,025,643</td>
<td>56,769</td>
</tr>
<tr>
<td>CALIFORNIA-PACIFIC</td>
<td>1,420,444</td>
<td>78,620</td>
</tr>
<tr>
<td>DESERT SOUTHWEST</td>
<td>559,831</td>
<td>30,986</td>
</tr>
<tr>
<td>OREGON-IDAHO</td>
<td>373,800</td>
<td>20,689</td>
</tr>
<tr>
<td>PACIFIC NORTHWEST</td>
<td>576,350</td>
<td>31,900</td>
</tr>
<tr>
<td>ROCKY MOUNTAIN</td>
<td>925,399</td>
<td>51,220</td>
</tr>
<tr>
<td>YELLOWSTONE</td>
<td>157,168</td>
<td>8,699</td>
</tr>
<tr>
<td>Western Total</td>
<td>5,090,433</td>
<td>281,750</td>
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</table>
Report of the Western Jurisdiction Course of Study

The Western Jurisdiction Course of Study offers Licensing School, all twenty classes of the Course of Study, and at least one Advanced Course of Study Course every summer. The Advanced Course of Study course is given in association with Claremont School of Theology. All classes are held on the Claremont School of Theology campus, which provides an excellent library for the student’s use. Students attend from all of the Western Jurisdiction Annual Conferences, plus three to four Annual Conferences outside the Western Jurisdiction. Information on dates for classes, costs, housing, and syllabi can be found on the Western Jurisdiction Course of Study website (www.localpastor.org).

The uniqueness of the Western Jurisdiction Course of Study stems from the cultural diversity of its students and faculty. All Western Jurisdiction Course of Study Students are pastoring congregations in the United States, but students and their congregants are from Tonga, Samoa, Fiji, Korea, Ethiopia, China, Central America, the Philippines, Africa, and urban and rural America. Worship services at Course of Study reflect the oneness of our United Methodist Faith in the many different worship styles and languages of the students and faculty. A worship service is held daily with faculty and students preaching.

Western Jurisdiction COS offers the students a writing tutor for help with papers. A class on prayer will be given this coming summer as an enhancement of the student’s spiritual practices. Every summer will offer a class on a different spiritual practice to aid the continuous shaping of the students’ spiritual life. Trips to the L.A. area museum exhibitions of religious material, such as the Dead Sea Scroll exhibit, are offered to students most summers, when these exhibitions are in the area.

Western Jurisdiction Course of Study has some hurdles to overcome. Students have to travel great distances to come to Claremont. Annual Conferences support their students with different amounts. Some students, who travel the furthest, receive the least financial help to pay for fees, housing, meals, and travel.

The Course of Study Family provide support for former and present Course of Study Students and Faculty, who are ill or have a death in the family through the student auction. Students and faculty members bring items from their local area to be auctioned with proceeds going often to students who are less than full time, thus making them ineligible for health insurance.

Last year, 60 Course of Study Students, and about 10 Licensing School Students were taught by an excellent teaching staff that includes a Bishop, the CST Academic Dean and former Dean, CST faculty, as well as former District Superintendents and pastors with Ph.D.es and D-Min.es. The President of Claremont School of Theology, President Jeffrey Kuan has shown great support to the Western Jurisdiction Course of Study. He has graciously preached in chapel every summer. Bishop Hagiya has given excellent guidance and support to the school.

-Rev. Dr. Susan Slusher Bell, Director of Western Jurisdiction Course of Study
Greetings in the name of One who calls us to do justice, to love mercy, and to walk humbly with our God! The Western Jurisdiction Episcopacy Committee submits this report in partial fulfillment of its duties and responsibilities as laid out in the 2012 United Methodist Book of Discipline (¶524).

**Overview**

For some time now, the United Methodist Church has been in active discernment and, frankly, some disagreement, about the role and function of our bishops. At the Portland General Conference, a number of controversial petitions were considered, which if passed, would have imposed term limits, established stricter modes of accountability, and otherwise changed the nature and shape of the Episcopacy.

Regardless of what one may think of any one specific piece of legislation, it is clear that for some in our Church, the future strategy for dealing with our bishops lies in curtailing the level of independence that they have traditionally enjoyed and imposing new models of ‘supervision’ that may end up discouraging both risk-taking and the development of more creative models of ministry.

In distinction to what has happened elsewhere, the Western Jurisdiction Episcopacy Committee over successive generations has deliberately chosen to follow a pattern of interaction with our bishops that stresses the importance of fostering mutually respectful relationships and authentic engagement about the needs and challenges of each episcopal area as well as the Jurisdiction as a whole.

Given the power dynamics surrounding any kind of executive leader, this commitment to mutually respectful relationships and authentic engagement is hardly a panacea. Conflicts over roles and expectations have arisen in the past and will continue to arise within our very human communities, but our belief has been that this approach is true to the best of our Wesleyan heritage and holds the greatest promise for nurturing the unique combination of pastoral and prophetic leadership so vital to doing ministry and mission in the West.

One of the persistent challenges facing our episcopal leaders has been their small numbers – a total of five active bishops – relative to both the geographical areas for which they have oversight and the episcopal duties that every bishop must perform. This has meant that proportionally, bishops in the West carry a much heavier administrative load of conference, jurisdictional, and general church responsibilities than their counterparts in other parts of the Church -- where administrative duties beyond their episcopal area can be shared among a larger pool.

While our active bishops have carried out their duties admirably, and, indeed, have provided a disproportionate level of executive leadership to general church agencies, commissions, and other global initiatives, this added work has necessitated active conversation about the need to prioritize and balance a wide range of competing demands as well taking time away to care for their physical and spiritual well-being.
Evaluation of Episcopal Leadership

Over the past eight years, the General Conference has significantly increased the responsibilities of Jurisdictional Episcopacy Committees for reviewing and evaluating “the character and work” of each United Methodist Bishop (¶412). Practically-speaking, this change has meant that annual evaluation processes now take up more of the Committee’s time and energy than in the past and also play a far more central role in Committee’s ongoing discussions and engagement with individual bishops and the College as a whole.

As approved at the last Jurisdictional Conference, the Committee’s current process of review and evaluation entails two important steps:

A. Annual Performance Evaluation

On an annual basis, every active bishop and every conference committee on episcopacy is requested to complete an online survey focused on the performance of episcopal duties as laid out in in the United Methodist Book of Discipline (¶’s 414, 415, and 416). When these surveys are completed, the bishop and the chair of the episcopacy committee are encouraged to meet to discuss the results. Following this, the completed surveys are formally reviewed by the Committee and discussed with the relevant bishop at its next regular meeting.

B. Quadrennial 360° Review

Once per Quadrennium, each active bishop is requested to complete a 360° review in order to provide important information about how her or his leadership is experienced by a variety of different stakeholders. To accomplish this, both ordained and lay leaders are invited to complete an anonymous online survey. After this information is compiled, it’s compared and contrasted to how the bishop rated her- or himself. Unlike the performance evaluation, the 360° review is primarily intended for use by the bishop as a way of improving his or her episcopal leadership. To this end, the bishop meets with a coach before, during, and after the 360° review. The assessment tool currently in use is the Leadership Circle 360 Profile: https://leadershipcircle.com/assessment-tools/profile/.

C. Evaluation Findings:

1) The Committee, in compliance with the duties laid out in the United Methodist Book of Discipline, attests to the good character of each of our episcopal leaders, commends them on the performance of their duties and responsibilities, and notifies the Jurisdictional Conference that four of our active bishops, Minerva Carcaño, Grant Hagiya, Robert Hoshibata, and Elaine Stanovsky, are eligible for assignment during the 2016-20 Quadrennium.

2) The Committee recommends that the two-part process of episcopal evaluation (outlined above) be continued for the 2016-2020 Quadrennium, with the provision that the new Committee be affirmed in its ability to continue reshaping and improving the process with input from the College of Bishops.
Notice of Episcopal Election

The Committee has received notice that Bishop Warner Brown intends to retire following the end of the 2016 Western Jurisdictional Conference. Bishop Brown’s retirement means that the Jurisdictional Conference will need to elect one new episcopal leader to ensure the full complement of five active bishops in the Western Jurisdiction College of Bishops.

Change in Episcopal Election Process

This year, the Committee is recommending that the candidate forums held at the Jurisdictional Conference take the form of plenary session panels rather than the traditional candidate “fishbowls.” The Committee feels that this change in format will allow for more people to hear more consistently from each of the candidates. The Committee has recommended a revision to the Jurisdictional Rules that will accomplish this (slight) change in format.

Celebration of Bishop Brown’s Ministry

Jurisdictional delegates and other pre-registered guests are cordially invited to join the Jurisdictional Episcopacy Committee and the College of Bishops in celebrating the ministry of Bishop Warner and Mrs. Minnie Brown. As you know, Bishop Brown has been assigned to the San Francisco Area for the past eight years and served as the president of the Council of Bishops for the past two years. The celebration of ministry will take place on Friday, July 15. The cost of the banquet is covered for all full delegates and included in the pre-registration fee for all other guests. Delegates are invited to dress in a manner befitting of the occasion.

Anticipating the 2020 Episcopal Elections

As noted above, this year the Jurisdictional Conference has the privilege and responsibility of electing one new bishop. In 2020, we anticipate that three of our current bishops will retire; which means that a majority of seats on the Western Jurisdiction College of Bishops will be open to election.

Respectfully submitted,

Randall Miller
Chair
June 21, 2016

Report of the Western Jurisdiction Korean Ministry Council
to the Western Jurisdictional Conference
of The United Methodist Church

Grace and peace to you brothers and sisters in the mighty name of Christ Jesus!

Your Korean Ministry Council has had a very fruitful quadrennium. We pray that our work has been faithful to Christ Jesus as we have strived to serve him in the task we have been privileged to lead. Attached you will find the reports we rendered to the Western Jurisdiction’s Leadership Team during this 2016-2017 quadrennium. We pray that by submitting these reports to you, you will be able to see the development of our work in your behalf during this season.

Your Korean Ministry Council stands ready to continue serving with deep commitment and passion for the work of strengthening our Korean United Methodist congregations and missions and establishing new ministries that will reach out to our Korean brothers and sisters and the communities where the abide.

Sincerely,

WJ Korean Ministry Council Members
Bishop Minerva G. Carcaño, Supervising Bishop
Rev. Woong-Min Kim, WJ Korean Ministry Coordinator (California-Pacific Conference)
Diane Knudsen, Treasurer (California-Nevada Conference)
Rev. Linda Caldwell (California-Nevada Conference)
Rev. Samuel Hong (California-Nevada Conference)
Rev. Dr. Se Hee Han (California-Pacific Conference)
Rev. Jonathan Lee (California-Pacific Conference)
Rev. Anthony Tang (Desert Southwest Conference)
Rev. Ki Yong Lee (Desert Southwest Conference)
Rev. Lowell Greathouse (Oregon Idaho Conference)
Rev. Eun Soo Park (Oregon Idaho Conference)
Rev. David Nieda (Pacific Northwest Conference)
Rev. Kevin Lee (Pacific Northwest Conference)
Rev. Youngsook Kang (Rocky Mountain Conference)
Rev. Tong Soo Han (Rocky Mountain Conference)
Rev. Dohmin Kim, Chair WJ Korean Caucus (California-Pacific Conference)
Rev. Jay Ahn (California-Pacific Conference)
Report of the Western Jurisdiction Korean Mission Advisory Council

To the Western Jurisdiction Leadership Team

January 17, 2014

Since its last report to this body the WJKMAC has met twice to continue to assess the work it has been asked to do consulting with other bodies along the way, among them the WJ Mission Cabinet and the WJ Church Planters Network. Work to strengthen the connection with the National Korean Ministry Plan and Korean ministry caucuses, national, jurisdictional and conference, has also been initiated.

We would report that all of the annual conferences in the Western Jurisdiction are diligently working to revitalize existing Korean churches and missions. The California-Pacific and the California-Nevada Conference have the largest population in our jurisdiction, and are working to also start new Korean missions in Irvine and in San Jose, CA, respectively. We believe this represents a more accurate assessment of what needs to be done to support Korean work in the jurisdiction than previously reported.

The WJKMAC continues to be committed to the following focus areas of work for the quadrennium:

- Church Planting
- Leadership Development
- Clergy Deployment
- Strengthening Connectional Relationships

As we transition from a history of a jurisdictional Korean mission led by a set apart Korean Mission Superintendent to work led by an advisory council working in collaboration with other leadership bodies in the jurisdiction, we have found it helpful to prayerfully articulate a clear purpose for our work. We seek your affirmation of our proposed purpose statement that follows. We also find that the organizational transition the 2012 Western Jurisdiction Conference approved would be helped by a slight name change. The proposed purpose statement includes the recommended name change.

The Western Jurisdiction Korean Ministry Advisory Council purpose is to encourage, resource and support the growth of new Korean faith communities and vitalization of existing Korean congregations of the Western Jurisdiction, in partnership with the College of Bishops, the Jurisdictional leadership Team, the Jurisdictional Mission Cabinet, the Jurisdictional Congregational Development Committee, the Annual Conferences, the National Korean Ministry Plan and the Western Jurisdiction Korean United Methodist Churches Association.

In its work, the WJKMAC found that there were two voices lacking at the table that are critical to our work. We would request that the WJLT approve the addition of two additional positions on the membership of the WJKMAC: 1.) the chair of the Western Jurisdiction Korean United Methodist Churches Association, 2.) a Korean clergy woman serving in one of the annual conferences of the Western Jurisdiction.
After much research, administrative work, and prayerful jurisdictional conversation, the WJKMAC recommends that the vision and related properties of the Swenson Mission and Upper Room Retreat Center be transferred to the California-Pacific Conference.

**Upcoming work** of the WJKMAC includes:

- A ministry planning session on June 30 – July 1, 2014, in Pasadena, CA;
- Consultation and relationship building with the bishops and conferences of the Korean Methodist Church in the summer of 2014;
- A Korean Mission trip to Seoul, Korea in October 2015 for bishops and cabinets, jurisdictional leaders, and clergy and lay persons helping to develop and undergird Korean ministries.

We are grateful for the privilege of serving Christ Jesus and the Western Jurisdiction of The UMC through this critical ministry.

Respectfully,

Bishop Minerva G. Carcaño

Chair
Please give a brief description of the program goals of your particular missional work in the Western Jurisdiction.

The purpose of the WJ Korean Ministry Council is to encourage, resource and support the growth of new Korean faith communities and the vitalization of existing Korean congregations of the Western Jurisdiction, in partnership with the College of Bishops, the Jurisdictional Leadership Team, the Jurisdictional Mission Cabinet, the Jurisdictional Congregational Development Committee, the Annual Conferences, the National Korean Ministry Plan and the Western Jurisdiction Korean United Methodist Churches Association.

What specific efforts have you undertaken in this quadrennium to fulfill these goals?

- Began an assessment of the vitality of the current Korean congregations and faith communities in the Western Jurisdiction;

- Planned an Immersion Mission trip to Korea for October 10-16, 2015 to grow the cultural competency of the WJKMC, bishops and cabinets, and the clergy and lay leadership of non-Korean congregations who share facilities with Korean ministries;

- Supported the WJ Annual Korean Pastors’ Family Retreat by providing funds for scholarships;

- Provided leadership and financial support for the Korean Growing Church Conference scheduled for February 23-25, 2015. This conference strives to support mid-sized and smaller congregations.

- Began a conversation about how to reach second and third-generation Koreans through local congregations, new faith communities and campus ministries in partnership with Korean young people’s ministries being developed under the National Plan for Korean Ministry, including NEXUS.

- Began an examination of Korean congregations that are developing Pan-Asian ministries as a future model of how to reach particularly second and third generation Koreans and others;

- Identified three teaching congregations (Holliston UMC/Dream Church in Pasadena, CA, Korean UMC of Santa Clara Valley, CA, and New Creation Cross-Cultural Berkeley Korean Church in San Jose, CA) and began the process to work with Claremont School of Theology in creating Korean ministry internships at these congregations. (Holliston UMC/Dream Church has already
had two such internships in partnership with Claremont School of Theology with a focus on pastoral care, both in the Korean and the Anglo context);

- Worked intentionally to identify Korean pastors to participate in the 2-yr. National Korean Pastors School (the next class will begin on Sept. 21-25, 2015);

- Held a conversation about the needs of Korean pastors as they are called to serve across conference lines;

- Transferred the vision and related properties for a retreat center focused on Korean spirituality to the California-Pacific Conference (WJKMC members are assisting the California-Pacific Conference in fulfilling this vision);

- Began the design work for a Cross-Cultural Competency Training Event that would address the needs of Korean pastors serving non-Korean churches and leaders of non-Korean churches sharing facilities with Korean Churches with the goal of providing 5 such events throughout the WJ with a pilot training event being held in the Hawaii District;

- Began work to develop an appointment transition workshop for Korean congregation SPRCs;

- Shared best practices around the table to take back to Cabinets, churches, and caucuses;

- Initiated conversation with the WJ Congregational Developers about supporting the development of Korean congregations;

- Began the process of strategic planning for the next quadrennium, a process that will strive to include the input of Korean pastors and lay leaders, bishops, and other WJ leaders;

- Recruited a coordinator to assist us with the implementation of our goals projects and programs under a new model for collaborative ministry between the WJKMC and the coordinator (Rev. Woong Min Kim began serving as our WJKMC Coordinator effective January 1, 2015).

- Have rendered progress reports to the WJ College of Bishops and the WJ Leadership Team.

- Have requested that the WJ College of Bishops consider helping us lead a Quadrennial Leadership event for Korean pastors, lay leaders, bishops and Cabinets. The College has agreed to give consideration to this request as a potential 2017-2020 quadrennium event.

*What do you see as the points of connection between your work and that of others in the jurisdiction? Where might these connections lead to further collaborative efforts?*
• We would request that the **WJ Congregational Developers** collaborate with us in supporting the growth of the following new church starts:

  - Irvine Korean/University UMC
  - Mountain View Korean ministry
  - Korean ministry in Pueblo, CO

  As well as collaborate with us in determining the future Korean church plants and Korean revitalization projects in the WJ.

• We would request the assistance of the **WJ Ministerial Services Committee** in helping us address the pastoral leadership needs of Korean congregations and of Korean pastors as they serve across conference lines.

• We are working diligently to overcome past silo tendencies of Korean ministry in the WJ and need the full engagement of **bishops, cabinets, and directors of connectional ministries** in developing and supporting Korean ministry strategies for the WJ through our annual conferences and through permeable boundary efforts.

• We believe our work with second and third generations cuts across racial-ethnic lines and would request conversation with the **WJ Hispanic Ministry Council and the WJ Inter-Ethnic Council** about reaching out to younger people.

Submitted January 14, 2015
Western Jurisdiction Korean Ministry Advisory Council

Report to the WJ Leadership Team

January 29, 2016

Grace and peace to all in the name of Christ Jesus!

It is a joy to provide a summary report of our work over this quadrennium. We have had a strong and faithful Council made up of a Cabinet level leader and a Korean pastor from each of our annual conferences in the jurisdiction serving on the Council. In addition, we have welcomed the Western Jurisdiction Korean Caucus Chair to our table.

We have spent time transitioning from being an advisory body to a jurisdictional Korean superintendent to a working council that collaborates on helping address the mission needs of our Korean work. In the last year we did invite the Rev. Woong-Min Kim to assist us as a volunteer coordinator to assure that our work progressed in effective and timely ways. The California-Pacific Conference provided him with an office to undergird his work. He has been invaluable help to the work we are charged to do.

We have diligently worked to continue strengthening our relationships with the Western Jurisdiction Korean Caucus, the National Korean Caucus, the 1,000 Church Campaign, and the Korean Ministry Plan of The UMC. These relationships have enabled funding and other resourcing for trainings and new church starts in the jurisdiction and facilitated the participation of leaders from the Western Jurisdiction in supportive mission and ministry events throughout the connection. We are grateful for these partnerships.

During this quadrennium we have provided funding and support for the Western Jurisdiction Annual Korean Clergy Family Retreat. Funding from our budget has been earmarked to assist clergy families who are first time participants and/or serve smaller congregations which cannot provide financial support for their clergy families to participate. Members of the WJKMC have provided leadership at these retreats and assisted in the recruitment of clergy families.

We have helped to reinstitute the Growing Church Conference intended for pastors who seek continuing education in how to grow the church. Again, our WJKMC members have led this effort. The next GCC is scheduled for February 8-10, 2016 in Oxnard, CA.

Under the excellent work of Rev. Woong-Min Kim we were also able to establish what we are calling the Partners in Ministry Plan. Under this program larger Korean churches are partnered with smaller struggling Korean churches for the purpose of providing them spiritual support, mentoring for pastors and laity, and financial support. At this time 10 large Korean churches are supporting 13 small churches. The pastors of these churches participated in a training and relationship building event on October 26-27, 2015.

Last October 9-16 we were also able to reintiate the WJ Korean Immersion Experience. Twenty-Six participants from across the jurisdiction were able to visit Bu-Pyeong Methodist Church in Incheon, South
Korea for the purpose of growing our awareness of Korean spirituality, learning about growing the church in the context of Korean culture, and building a lay and clergy team to help us continue to strengthen our Korean ministry in the Western Jurisdiction. It was a very fruitful immersion experience not least among the fruits being the cultivation of new leaders for Korean ministry in our jurisdiction.

Throughout the quadrennium we have also worked collaboratively with the Western Jurisdiction Congregational Developers to help meet our jurisdictional church planting goals.

As we look towards the next quadrennium we are exploring the additional following areas of ministry:

- **Reaching young Koreans including college students;**
- **Developing Pan-Asian congregations;**
- **Strengthening the leadership of Korean women, clergy and lay.**

We have one recommendation to make and that is that our name be changed from Western Jurisdiction Korean Mission Advisory Council to Western Jurisdiction Korean Ministry Council. This new name better reflects our self-understanding of being a council of active leaders in the work of our jurisdiction’s Korean mission.

We thank God for the privilege of serving on this Western Jurisdiction Korean Ministry Council.

Sincerely,

Bishop Minerva G. Carcaño

Attachments:  WJKMC Membership
Growing Churches Conference Program
Partners in Ministry Plan Power Point
Partners in Ministry Plan Partners List
Partners in Ministry Plan Covenant
WJ Korean Immersion Experience Itinerary
WJ Korean Immersion Experience Participants
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<td>Woong-Min Kim, Rev.</td>
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<td>Jay Ahn, Rev.</td>
<td>Kam-Nam UMC, Honolulu, HI</td>
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Plan for 2016 GCC

The 2016 Growing Church Conference will be held February 8th-10th 2016 in Oxnard, California. We expect the attendance to be approximately forty people. I would like to ask to all members to pray for GCC for 2016.

1) Location: Residence Inn by Marriott at River Ridge
2101 W. Vineyard Ave.
Oxnard, CA 93036
Date: February 8-10, 2016

2) Agenda:

Monday, February 8, 2016
4:00pm -5:00pm  Registration
5:00pm-6:00pm  Opening Worship Service: Rev. Jae Hun Nam
6:00pm-7:00pm  Dinner
7:10pm-8:30pm: Maximize virtues of a small church- Rev. Seung Ill Hwang

Tuesday, February 9, 2016
6:50am-7:30am  Morning Worship: Rev. Ki Jung Nam
7:30am-8:30am  Breakfast
8:30am-9:50am  Personal and budget- Rev. Sang Ho Lee
10:00am-11:30am  Strengthening programs- Rev. Chi Young Chung
11:30am-1:30pm  Lunch
1:30pm-3:00pm  Insufficient leadership- Rev. Dong Ku Lee
3:00pm-3:10pm  Rest Time
3:20pm-4:50pm  Strategies for growing each level- Rev. Jonathan Lee
4:50pm-6:00pm  Dinner
6:10-7:30pm  Special Guest, Growing Small Churches- Rev. Ki Suk Kim

Wednesday, February 10, 2016
6:50am-7:30am  Morning Worship: Rev. Dae Hun Oh
7:30am-8:30am  Breakfast
8:30am-9:50am  Growth of church and spirituality of Pastor- Rev. Chang Min Lee
10:00am-11:00am  Closing Worship Service: Rev. Do Min Kim
11:10am-12:00pm  Check-out
12:00pm  Lunch
Topics and Instructors

3) Topics

-Maximize virtues of a small church, Rev. Seung Il Hwang
-Find solutions to structural weakness
  *personal and budget, Rev. Sang Ho Lee
  *Strengthening programs, Rev. Chi Young Chung
  *Insufficient leadership, Rev. Chi Young Chung
-Strategies for growing each level, Rev. Jonathan Lee
-Special Guest, topic to be determined, Rev. Ki Suk Kim
-Growth of church and spirituality of Pastor, Rev. Chang Min Lee

4) Worship Preachers

*Opening service: Rev. Jae Hun Nam
*Tuesday Morning: Rev. Ki Jung Nam
*Wednesday Morning: Rev. Dae Hun Oh
*Closing service: Rev. Do Min Kim
Western Jurisdiction Korean Ministry Council

Partners in Ministry Plan (PIM)

1. **PLANNER:** Western Jurisdiction Korean Ministry Council
   (sponsored by Korean Ministry Plan)

2. **PURPOSE:** To build solid relationships between larger and smaller churches,
   and their pastors, in Western Jurisdiction, so that they can provide opportunities to grow together.

3. **GOAL:** To find and match 10+ large churches and their counterpart small churches in Western
   Jurisdiction, with a commitment to be in partnership at least for three years. The partnership entails
   supports in finance and prayers along with program support and mutual visitation including pulpit
   exchanges.

4. **How do the Partners help One Another?**
   A. Partner A supports Partner B as follows: Financially, by pulpit exchange, mentoring, supporting
      programs, and encouraging laity to visit the partner church and pray for it.
   B. Partner B supports Partner A as follows: Planting and promoting a missionary spirit, helping to
      achieve a spiritual win-win, creating a joyous heart in helping those in need, and fostering
      connectionism through pulpit exchange and church visitation.
   C. Creating a covenant by which mutual relationship will be fostered and sustained. Partner A and
      B churches will create a covenant tailored to each others’ situations and needs.

5. **Timeline of the Plan**
   A. Starting date: January of 2016
   B. Period - January 2016 through 2019 (Term 1)
   C. Timeline for preparation:
      i. Make plans by August of 2015
      ii. Select both Partner A and B churches by September of 2015
      iii. Pastors meeting between both churches of Partner A and B, creating a Covenant
           Agreement and allocating Budget
### PARTNER A

1. Rev. Nakin Kim  
   Christ UMC, Honolulu

2. Rev. Jay Ahn  
   Kam Nam UMC, Honolulu

3. Rev. Samuel Hong  
   Santa Clara Korean UMC, CA

4. Rev. Younghee Chung  
   Holliston UMC, Pasadena, CA

5. Rev. Jonathan Lee  
   San Diego Korean UMC, CA

6. Rev. Jae Duk Lew  
   Valley Korean UMC, Granada Hills, CA

7. Rev. Eugene Han  
   Bell Memorial UMC, Rowland Heights, CA

8. Rev. Kiho Hwang  
   Wilshire UMC, Los Angeles, CA

9. Rev. Changmin Lee  
   Los Angeles Korean UMC, CA

10. Rev. Sangyong Jung  
    Kumran UMC, Gardena, CA

11. Rev. Dohmin Kim  
    La Palma Korean UMC, CA

12. Rev. Kyung Hwan Oh  
    Covenant Korean UMC, Pomona, CA

13. Rev. Dongsoo Han  
    Colorado Springs Korean-American UMC, CO

### PARTNER B

1. Rev. Eunjoo Lee  
   Pueblo Korean UMC, CO

2. Rev. Seyong Park  
   Seattle Korean UMC, WA

3. Rev. Kevin Lee  
   Good See Korean, Federal Way, WA

4. Rev. Hong Youn Won  
   Irvine Dream, Irvine, CA

5. Rev. Jinho Han  
   Grace Korean UMC, Glendale, CA

6. Byoung Wook Jeon  
   Immanuel Korean UMC, Denver, CO

7. Rev. Kyuhyun Kim  
   Fresno Korean UMC, CA

8. Rev. Sangyil Park  
   Berkeley New Church, CA

9. Rev. Paul Cho  
   Tucson Korean, Tucson, CA

10. Rev. Taebum Lee  
    Hesperia Korean UM Fellowship, CA

11. Rev. Kwang Seok Oh  
    Portland Korean UMC, OR

12. Rev. Dong Kyu Lee  
    Valley Central Korean UMC, CA

13. Rev. Kisung Nam  
    Santa Maria Korean UMC, CA
PIM (Partners in Ministry)  
Mission Agreement

Partner A ____________________________
Partner B ____________________________

In response to Jesus’ call “to bring the Gospel to the ends of the world” and to Apostle Paul’s invitation to “work for the good of all, especially for those of the family of faith,” we make a covenant relationship as “Partners in Ministry” as follows.

This agreement is to promote healthy growth for the churches in a covenant relationship so that the partnered churches can stay connected to each other in Christ. We believe this partnership will strengthen one another to carry out the mission of the church more effectively.

We no longer struggle alone to survive, but partner with one another in ministry to thrive, trusting that God would empower us to a greater extent beyond our capabilities.

1. Financial Support:
   • United Methodist Church (Partner A) will financially support Church (Partner B) for up to three years in the amount of $12,000 per year, or $____ per month. The amount of financial support can be modified upon mutual agreement between the partnered churches.
   • It is recommended that Partner A (the supporting church) send the pledged amount of their financial support in installations periodically, if not monthly.
   • While the use of financial support is at discretion of Partner B (the supported church), the pastor of Partner B should not make any arbitrary decision on the application of the fund, but seek an agreement from governing entities of Partner A (the supporting church), such as Church Council or Staff-Parish Relationship Committee. (In the case of applying the financial support to the pastor’s compensation and/or insurance, it is recommended to notify the SPRC or other related committees of the supporting church.)

2. Pulpit Exchange and Mutual Support between the Partnered Pastors
   • The partnered churches will exchange the pulpit at least once a year.
   • Pastors of the partnered churches will maintain close relationship, share useful information for their ministry, and offer advice for spiritual discipline as well as for the work of mission. The pastors with be in mentoring/coaching relationship, while also challenging the partner to be diligent and passionate about their ministry.

3. Mutually Supportive Relationship between the Partnered Churches
   • The partnered churches will pray for each other. (Posting the name of the partnered church and of their pastors in the bulletin would be a great reminder for prayerful support.)
   • The partnered churches will foster a sense of solidarity by increasing interactions among the laity (for example, encouraging the laity to visit the partnered church) as well as between the pastors. Through this close relationship, members of the partnered churches would support each other not only financially but also prayerfully, being fully aware of each other’s struggles and challenges through their mutual exchange.
   • The partnered churches will first set out attainable objectives and follow up with annual evaluation on how far they have come. It is desirable for these objectives and evaluation to take the signs of healthy congregation into account, rather than technically measuring the external growth in numbers.
   • In addition to the pledged financial contribution, Partner A (the supporting church) is encouraged to provide additional ministry assistance, such as commissioning of praise team and/or Sunday school teachers on a short-term basis. Partner B (the supported church) will plant and promote a missionary spirit in Partner A (the supporting church) by visiting Partner A (the supporting church) and reporting the fruit of their partnership.
• We expect that this partnership will create a joyous heart in helping those in need, and foster connectionalism between the partnered churches.

• We, with the help and guidance of the Holy Spirit, agree to this partnership, prayerfully hoping that this mutually supportive partnership would bring forth God’s kingdom here on earth by bringing the Gospel to the ends of the world.

_________________________ United Methodist Church __________________________ United Methodist Church

Senior Pastor ___________________________ Signature __________________________

Senior Pastor ___________________________ Signature __________________________

Chair of Church Council ___________________________ Signature __________________________

Chair of Church Council ___________________________ Signature __________________________

SPRC Chair ___________________________ Signature __________________________

SPRC Chair ___________________________ Signature __________________________

Signed on ___________________________
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**Arrive in Korea/ Break Time**

- Break Time
- Early Morning Prayer
- Early Morning Prayer
- Early Morning Prayer
- Early Morning Prayer
- Early Morning Prayer
- Early Morning Prayer

**Choir/Sunday School Visit**

- Lecture1
- Songtang
- Lecture2
- Seoul Tour (Gyeongbokgung)
- Seoul Tour (Namsan)
- Seoul Tour (Insa-dong, Cheonggyecheon)
- Shopping

**Sunday Worship Service**

- Lunch
- Lunch
- Lunch
- Lunch

**Testimony1**

- Testimony2
- Testimony3

**Tour Bu-Pyeong Methodist Church**

- Mini-Concert
- Yanghwajin (Foreign Missionary Church)
- Ansan Haengbokhan Church

**Dinner**

- Dinner
- Dinner
- Dinner
- Dinner

**Sunday Evening Worship Service**

- Sharing Time
- Sharing Time
- Sharing Time
- Sharing Time

**Farewell Party**

- Break Time
- Break Time
- Break Time
- Break Time

**UMC WJKM KOREA MISSION TRIP (TENTATIVE SCHEDULE)**

2015. 10. 10(Sat)~16(Fri)
*Introduction to Korean Churches: Kwanglim Church, Songtan Kipun Church, Cheongbuk Eunhae Church, Ansan Haengbokhan Church

*History of Christian Missionaries: Yanghwajin, Ewha Women's University

*History of the Country's Division: Unification Observatory (DMZ Peace Park)

*Seoul Tour: Namsan, Gyeongbokgung, Cheonggyecheon, Insa-dong

*BuPyeong Church: Music Program (Mini-Concert, Music Worship), Lecture, Testimony, etc.
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<td>Samuel</td>
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Lay Leaders Report

The Conference Lay Leaders’ Team of the Western Jurisdiction functions to bring together the lay leadership of our eight Annual Conferences for discussions pertaining to the role of the laity in the Jurisdiction and to partner with other leadership groups across the Jurisdiction.

During this quadrennium, we have worked out a statement of purpose and chosen an area of focus to help us going forward.

Our Purpose: “To encourage and empower lay persons to become and be joyful, effective disciples of Jesus, so that God’s saving grace and justice are made manifest in the world.

To advocate for the ministry, participation and voice of the laity of The UMC, bringing our special perspectives to tables of vision, leadership and action.

By succeeding in these, to help our clergy to be even better pastors, willing and able to lead boldly into God’s future.”

There are two adaptive challenges we see in which lay leadership can and should provide significant vision, input, planning and execution:

1. Lay Leadership Development

2. What it means to be a unified church going into the future

In the arena of leadership development, we’ve been discussing Jurisdictionally-based and resourced training so that we can take advantage of the good ideas, good experiences and good models that are emerging from our congregations and Conferences.

We’ve discussed empowering emerging leaders by sharing experiences and tips about the realities of serving in leadership beyond the local church. We want to help people enter positions of responsibility better prepared to be effective, so that they won’t need to spend so much of the time learning on the job during their first months of service.

In the future, we’ll be exploring ways to foster better relationships between and among leaders across District and Conference boundaries, so that experiences and knowledge and information can be readily shared for the benefit of other leaders. We’ve dreamed about increased regular contact among Jurisdiction and Conference leaders so that relationships can flourish and ideas talked about, plans shaped for the future and decisions implemented broadly, effectively and efficiently.

Our business is transformation of the world into God’s Kingdom facilitated by committed disciples of Jesus Christ. Your Lay Leaders are working to enhance the ministry of the Western Jurisdiction by greater collaboration in the preparation of our leaders. We invite your ideas, your energy and your support as we together live into God’s future.
LEADERSHIP DEVELOPMENT TEAM

Cedrick Bridgeforth, Chairperson/Convener

Members of the Leadership Development Team “Making the Leap” Experience: Bishop Grant Hagiya, Greg Bergquist (CN), David McPherson (DS), Candice Lansberry (DS), Stephen Hundley, Youngsook Kang (RM), Kristina Gonzalez (PN), and Stephen Ross (OI). ALSO INVITED: Nicole Reilly (CP) and Carlo Rapanut (AL). In accordance with Rule 19, the report of this activity and the Leadership Development Team’s work was produced December 2015, and is duly submitted to the 2016 Western Jurisdiction Conference.

Throughout the 2013-2016 quadrennium, the Leadership Development Team held one in-person meeting and several conference calls, most of which focused on planning, implementation and debrief “Making the Leap.”

Across our Jurisdiction we are struggling to meet the need for pastoral leaders who are prepared and qualified for leadership in our largest congregations. When we also consider the complexities that come with multi-site and multi-cultural congregations, we have a true dearth of pastors prepared to assume those pastorates. Therefore the Western Jurisdiction’s Leadership Development Team planned “Making the Leap,” a training experience November 16-18, 2015 (in Sacramento) to gather, identify and train the kinds of leaders large and more complex ministries require.

We envisioned a process to span over time (annual or biennial events) that will allow opportunities to train people for large membership churches and more complex settings, and also to assess the particular gifts and capacities of those across the jurisdiction who may be able to serve in them.

The Team invited Bishops and Cabinets to refer and recommend persons being considered for leadership in a larger or more complex congregational setting, while also taking note of those who may need to consider a more challenging setting. The experience was also open to persons who were discerning their own gifts for such service and appointments. As Bishops and Cabinets committed to this effort, some also provided financial assistance to help pastors get there. When Making the Leap convened on November 16, 2015, there were 64 registered participants (33 Clergywomen/31 Clergymen) representing seven of the eight conferences of the West and Missouri. The Presenters were: Karen Oliveto, Duane Anders, and DJ del Rosario. Each of the Presenters also partnered with their Associate Pastors (Angela Brown, Theon Johnson, Debbie Couts, Joe Kim) to present. The California-Nevada support staff were amazing with communications (Larry Hygh) and hospitality (Beth Lazano). Greg Bergquist and YoungSook Kang were on-site support members of the Team.

Participants completed evaluations and indicated the need for more opportunities to train for larger and more complex appointments, while also forming cohorts for sharing Best Practices and having someone in similar situations to workshop concerns. Future opportunities and experiences would take the detailed survey data into consideration.

The Process That Brought Making The Leap Into Being

The WJ Leadership Team assigned this item to our team. The problem: Each Conference names an issue of not having clergy prepared to move to larger appointments when the time comes. The lack of Associate positions and trained (intentional) mentors or systems in place to expose promising clergy to the challenges that come with more complex congregational leadership systems exacerbates this problem across the Jurisdiction. We began by talking about what it would mean to have clergy ready to serve
larger churches, then our language changed to larger churches and moved to an acknowledgement that what we need at every level are clergy who can move to a more “complex” appointment.

**Step One: Shall it be an Over Time event?**
(Over-time event is one offered multiple times and/or in multiple locations/iterations) This approach would allow some targeting of a particular group of clergy and size of churches, while also piloting a group or two before broadening the scope, if this were proved to be an effective model/approach

**Step Two: How shall individuals be invited?**
Cabinets should identify and encourage participation; Some individuals may “self-select;” and peers or pastors of the size churches being considered may recommend participants. Regardless of who elects to come, there shall be an application process and anyone Cabinet may designate or nominate would have greater incentive and financial support to attend.

**Step Three: What are the resources at our disposal?**
Current clergy serving more complex churches; Coaches/Consultants working with more complex churches and clergy who lead those churches; Tuell Center for Leadership (resources)

**Step Four: Who works on this?**
The team assembled at the meeting (listed above) agreed to work in consultation with the College of Bishops

**Step Five: When/Where could this event take place?**
Fall 2015 was the timeframe identified as best option for the first gathering. The logic: time to plan and assemble resources to meet the needs and projections for appointment making in each Conference would also be taking place (in light of growing “retirement classes” in the coming years). Cal-Nevada area seemed most central and cost-effective.

**Step Six: What are the areas of need and skills-building that would need to be addressed?**
1- Laiity engagement (build partnership with laity and empower them to do the work of ministry)
2- Staffing (assemble and train competent staff(paid and volunteer) for greatest effectiveness)
3- Leadership re-invention (make the initial leap and then how to remain nimble/relevant)
4- Discipling systems (caring for spiritual development/nurture at every level for each person)
5- Understanding systems (how does it all fit together in a more complex organization)
6- Visioning and Plan Implementation (developing a plan and working a plan)
7- Inter-Cultural leadership competencies (understanding self in a poly-cultural context)
8- Finance (making sense of the dollars and managing big budgets with multiple streams)
9- Stewardship (helping people realize their greatest potential at every level)
10- Self Care (sustain balance of work/life and all other areas that are life-giving)
11- Communication (Not limited to programmatic emphasis, but how to do it with more people)
12- Community / Presence (become known in the community. Show up!)
13- Spirituality (building your own spirit as a model of healthy leadership)
14- Preaching (to multiple sub-congregations and communities simultaneously)

**Step Seven: Who do we know and what areas could they be good to resource, either in-person or on an ongoing basis?**
We generated a list of persons from each Conference who could lead a
workshop, present a paper or speak in plenary/panel on one or more of the identified subject areas.

Step Eight: Who would be good speakers with all-around appeal and competency to frame this event for us?
Karen Oliveto, Duane Anders and DJ del Rosario

Step Nine: What shall be the working title or heading for this event?

Making the Leap

Step Ten: What are our next steps?
Greg Bergquist agreed to work on location options
Candice Lansberry and Kristina Gonzalez to work on Event Design and concepts
Cedrick Bridgeforth agreed to provide primary organizational leadership
  Share outcomes with College of Bishops/WJ Leadership Team
  Convene conference call with the Team to follow-up
Western Jurisdiction Leadership Team
Report to Western Jurisdiction Conference
2012-2016

According to Article XIII of the 2012 Western Jurisdiction Rules, the Jurisdictional Leadership Team is responsible for attending to the spiritual and temporal well-being of the Jurisdictional connection between sessions of the Jurisdictional Conference. The Leadership Team is given these tasks:

- Review emerging needs, assess shared ministries and propose actions to the Jurisdictional Conference
- Connect and coordinate efforts between all Jurisdictional bodies, committees, and boards
- Assess needs and implement short-term task groups to respond to those needs

The Leadership Team is resourced and assisted in the implementation of this work by the Jurisdictional Mission Cabinet (the active Bishops, Directors of Connectional Ministries from each of our annual conferences, and the chair of the Leadership Team).

Over the past four years, the Western Jurisdiction Leadership Team has met annually, for a total of four meetings.

At each of the annual meetings, the Leadership Team heard reports from various programmatic bodies of the Jurisdiction and sought to discern strategic directions for the work of the Jurisdiction. The Team worked hard to increase collaborative ministries across annual conference lines and between each of the program areas. To that end, a Leadership Summit for Collaboration and Coordination of Mission and Ministry, held in early 2015, enabled new partnerships to emerge between leaders in Hispanic/Latino Ministries, Congregational Development, Leadership Development, and Korean Ministries.

Leadership Development efforts resulted in these Jurisdictional training opportunities during this quadrennium:

- “Creating Congregational Cultures of Generosity” (in partnership with the Tuell Center of Leadership)
- “Transforming Ministry” Retreat, helping to re-think church together
- “Making the Leap” event to train clergy to assume larger church appointments

Congregational Development work was done by a network of leaders from each United Methodist Conference in the Western Jurisdiction, focusing on the dual goals of starting new churches/faith communities, and increasing congregational vitality in established faith communities. From 2012-2015 we have launched 75 new faith communities across the Jurisdiction, reaching toward our goal of 305 new faith community starts by 2024. During this quadrennium these goals have been advanced by:

- An annual Jurisdictional New Church Leaders event – to help potential planters and denominational leaders explore their participation in starting new faith communities
- An annual Launch Pad event – to help planting teams build strategic launch plans for new churches
- Collaborating on training Conference New Church teams, Planter Assessment teams and Congregational Developers
- Offering “Multiply Your Impact Readiness 360” training annually within the Jurisdiction
- Connecting to General Church and Path 1 events and resources
- Collaborating with Western Jurisdiction Hispanic/Latino and Korean Mission teams

**The Leadership Team recommends** we rename the work of New Church Starts to “New Faith Communities Development”, in order to recognize the variety and inclusivity of that work. The Leadership Team recommends continuing partnership with Path 1 and the continuation of the Western Jurisdiction staff from Path 1, to be supervised by the Western Jurisdiction Bishop carrying Congregational Development in her/his portfolio.

**Hispanic/Latino Ministry** was adopted as a missional priority for the Western Jurisdiction at the 2012 session. This work was carried out in partnership with the National Plan for Hispanic/Latino Ministries with the help of the Rev. Brenda Vaca, GBGM/National Plan Missionary. To provide additional leadership and focus on the strategic direction affirmed by the 2012 WJ Conference, a Western Jurisdiction Hispanic/Latino Ministry Council was organized with one Hispanic leader and a conference staff person related to Hispanic/Latino Ministry from each annual conference in the jurisdiction.

Looking forward to 2017-2020, the Western Jurisdiction Hispanic/Latino Ministry Strategic Direction includes three main areas of focus:

- Planting new Hispanic congregations
- Developing new leaders (both clergy and lay) for Hispanic/Latino ministries
- Advocating for justice for Hispanic/Latino communities in the West

**It is the recommendation of the Leadership Team** that the 2016 Western Jurisdiction Conference continue its missional emphasis on Hispanic/Latino Ministries, in partnership with the National Plan for Hispanic/Latino Ministries, and that we continue in partnership with a GBGM Missionary assigned through the Plan for the next four years, 2016-2020.

**Korean Ministry** within the Jurisdiction has been guided by the Western Jurisdiction Korean Ministry Council. During this quadrennium the work of this Council was strengthened through the commitment of the College of Bishops, who named a Cabinet-level person and a Korean pastor from each Annual Conference to the Council. The work has included an evaluation of ministry and development of relationships within the Korean ministries across the Jurisdiction. Specific accomplishments include:

- Support of a Western Jurisdiction “Growing Church” retreat – intended to provide support and training for pastors serving Korean congregations of 150 or fewer members
- Extended scholarship aid for pastors and their families to attend the Western Jurisdiction Korean Family Retreat – an annual retreat providing fellowship and spiritual renewal
- Establishment of a Partners-in-Ministry program in which 13 large Korean churches mentor and support 13 smaller Korean churches
- Beginning work identifying places for the planting of new Korean churches

The Korean Ministry Council has successfully accessed General Church resources through the National Korean Ministry Plan and the National Korean Caucus for work within the Western Jurisdiction.
Communications within the Jurisdiction was another task assigned to the Leadership Team by the 2012 Western Jurisdiction Conference. The Team empowered the network of Annual Conference Communicators to help develop strategies for better communication across the Jurisdiction, and agreed that each program area would be assigned a particular Conference Communicator to tell their story. Additionally, the Leadership Team approved these guidelines for the use of the Western Jurisdiction website:

- Primary audience for the website is church leaders within the Western Jurisdiction
- Secondary audience is those seeking information about the Western Jurisdiction
- Only official or sanctioned organizations, groups and events of the WJ Leadership, as listed in the most current WJ Journal, may provide website content
- WJ Communicators serve as editors and content managers for the website
- Appropriate content includes stories of justice, vitality and hospitality (good news) from around the Jurisdiction; publicity regarding official WJ meetings, programs and resource information
- WJ Communicators will seek to support these communication values with intentional curation on social media

In this quadrennium the Leadership Team also developed stronger ties with the Western Jurisdiction Council on Finance and Administration, out of which came a process for budgeting which was much more clear, direct, and accessible to all jurisdictional bodies. The resulting proposed budget for 2017-2020 which will be presented at the 2016 Western Jurisdiction Conference has greater ownership among the various program areas.

United Methodist Volunteers in Mission of the Western Jurisdiction is part of the General Board of Global Missions and is designed to connect the Church in mission in ways that transform our lives as well as the lives of those with whom we work. UMVIM offers connection with people and places that have asked for help with UMVIM teams who have answered to call to mission. Here in the Western Jurisdiction UMVIM is resourced by Annual Conference UMVIM Coordinators working under the direction of a paid Jurisdictional Coordinator. In this quadrennium UMVIMWJ experienced a change in Jurisdictional Coordinators, from Heather Wilson to Ronda Cordill.

During this past quadrennium UMVIMWJ accomplished these things:

- Launch of the UMVIMWJ website
- Production of a regular electronic newsletter
- An increased presence/visibility of the UMVIMWJ coordination within the Annual Conferences
- More UMVIM trainings held within the Jurisdiction.

Among the goals for UMVIMWJ in the coming quadrennium are these:

- Recruit VIM teams from the Western Jurisdiction and throughout the nation to serve with Long Term Recovery sites in the jurisdiction
- Develop a standardized service and training process for these Long Term Recovery sites
- Improve communications within the West and with UMVIM groups in other jurisdictions
- Update the UMVIM Project lists within the Jurisdiction
- Establish best practices for insurance, background checks, safe sanctuary, training, registration, etc for UMVIM teams across the jurisdiction
**Ministry with Young People** within the Western Jurisdiction has been coordinated by committed volunteers functioning without much structure. The Leadership Team approved a proposed process for the selection and participation of youth, young adults, and adult workers in the Global Young People’s Legislative Assembly, as follows:

- Five youth are to be selected from the jurisdiction
- There will be an online application for each of the five positions; youth will be elected through a virtual convocation facilitated by the regional Division of Young Persons’ Ministries staff and the Ministry with Young Persons representative on the Leadership Team
- Once elected, a face-to-face gathering, funded by the Western Jurisdiction, would be held to coordinate legislation, registration, fundraising and travel
- Five young adults would also be selected and would participate in the face-to-face gathering as outlined above
- Two adults from the Jurisdiction would similarly be elected. These adults would serve in a supervisory and coordinator role

**Inter-Ethnic Coordinating Committee** continued to provide leadership and training in multi-cultural competency and administered designated program funds for ethnic ministry initiatives.

**General Conference 2016** presented a huge hospitality challenge for the people of the Western Jurisdiction. Thanks to the excellent collaborative relationships nurtured through the Leadership Team, we were able to meet the challenge with great grace and joy!

The Western Jurisdiction Leadership Team continues to grow in its effectiveness and develop in its ability to build bridges of mission and ministry throughout the Jurisdiction. It has been my pleasure to serve as its chair.

This report was duly approved on June 30, 2016, by the Executive Committee of the Western Jurisdiction Leadership Team: Bishop Grant Haghiya (College President), the Rev. Linda Caldwell (Chair of the WJ Directors of Connectional Ministries Network), and the Rev. Donna Pritchard (Leadership Team Chair).

Respectfully Submitted,

Rev. Donna Pritchard
The Committee on Rules updated the Rules of Order and Plan of Organization and ensured consistency with *The Book of Discipline*, as proposed below. The Committee on Rules also received and included requests for changes from the following bodies:

Committee on Episcopacy: Rule 6.f, Rule 17.d, Rule 17.e
Jurisdictional Leadership Team: Article XIII.b, Article XIII.d
College of Bishops Decision of Law: Article XV.e.1) b

**Western Jurisdictional Conference**

**Rules of Order and Plan of Organization**

**Section A -- Rules Of Order**

**Article I - The Meeting of the Conference**

Rule 1. Time and Location.
   a. The quadrennial session of the Western Jurisdictional Conference shall meet at the place determined by the Committee on Program and Arrangements or by the Conference itself. The times for holding the Jurisdictional Conference shall be determined by the College of Bishops in accordance with the current Discipline.
   b. A special session of the Jurisdictional Conference may be called as provided in the current Discipline.

Rule 2. The Convener.
The Conference shall be convened by the Bishop of the episcopal area in which the Conference is held.

Rule 3. Holy Communion and Memorial Service.
There shall be a service of Holy Communion and Memorial during the first day of the Conference.

**Article II - Order of Business**

Rule 4. Organization of the Conference
   a. The roll call of the Conference shall be made by the Conference Secretary and shall be constituted as follows:
      1) Names of the bishops of the Western Jurisdiction.
      2) The roll of delegates by Annual and Missionary Conference shall be presented in writing by the chairperson of each conference delegation. If a delegate is absent, the chairperson of the delegation to which the absentee belongs shall report the name of the absentee in writing to the Conference Secretary together with the name of the reserve who is to be seated in the delegate’s stead.
   b. If a quorum is present, the Conference shall proceed to complete its organization by the election of a Secretary. (See Article X.) A quorum shall be defined as follows: a majority of the delegates qualified to sit in the Jurisdictional Conference shall constitute a quorum for the transaction of business, but less than a quorum may meet and adjourn.
   c. The Secretary shall nominate and the Conference shall elect such assistant secretaries, as it may deem necessary.

Rule 5. Presiding Officer.
a. The Bishops of the Western Jurisdiction shall preside at all the sessions of the Jurisdictional Conference in an
order to be arranged by the Committee on Program and Arrangements in consultation with the President of the
College of Bishops of the Western Jurisdiction.
b. The presiding officer shall take the chair at the appointed hour according to the order of the Conference.
c. The presiding officer shall decide all questions of order, subject to an appeal to the Conference. In case of such
appeal, the question shall be taken without debate, but the appellant shall be given opportunity to state the
ground of the appeal, and the presiding officer shall state the ground of the decision.

Rule 6. Daily Order.

a. Devotional services.
b. Approval of daily proceedings by delegates after relevant information has been provided to them.
c. Report of Committee on Program and Arrangements.
d. General business.
e. At whatever time during the Conference the Nominating Committee presents its report to the
Conference there shall be a time interval before final action is taken.
f. When there are Episcopal elections, an episcopal election is announced, a ballot for the purpose of qualifying
episcopal candidates for election shall be added to the orders of the day for the first day of the conference
in accordance with Rule 17.e. Additionally, the local arrangements committee shall provide for a “special
event” for all conference delegates on the first day of the conference to enable informal conversation
with Episcopal Nominees and conference delegates.

Article III - Duties and Privileges of Delegates

Rule 7. Excuses.

a. A delegate who leaves the session of the Conference shall request an excuse from the head of his/her
deployment.
b. The head of the delegation shall secure the replacement for the excused delegate from the reserve delegates
from his/her Annual or Missionary Conference.


When a delegate desires to speak to the Conference, the delegate shall seek recognition by the method prescribed by
the presiding officer and, after recognition, proceed to the nearest microphone or other designated place. The delegate
will announce their name and their Annual or Missionary Conference as a preface to addressing the
Conference.


a. No delegate shall be interrupted when speaking, except by the presiding officer to call the delegate to order
when delegate departs from the question, uses disrespectful language, or otherwise violates the order and
procedure of the Conference.
b. Any delegate may interrupt to call the attention of the presiding officer to any statement which the delegate
deems out of order or which the delegate construes as misrepresentation, or for a point of information that
requires immediate attention.


a. When a delegate desires to speak to a question of privilege, the delegate shall state briefly the nature of the
question in open conference, and it shall not be in order for the delegate to speak to the Conference until the
presiding officer shall have decided that it is a legitimate privileged question and one of such a nature as to
prevent its reference to the Committee on Program and Arrangements (Article XV.a.2d).
b. Questions of privilege are limited to the rights and welfare of the individual delegate or to the comfort or
convenience of the whole Conference.

Rule 11. Limitations.
No delegate shall speak more than once on the same question until every delegate who is disposed to speak shall have spoken, nor shall any delegate speak more than twice on the same question nor more than ten minutes at a time.

No delegate shall speak for or against a pending matter immediately after another delegate favoring the same side has spoken unless no speaker on the opposite side desires the floor.

Demonstration of approval or disapproval during the process of debate shall be deemed a breach of order.

Article IV - Youth Representation

Rule 14. Youth Observers.
  a. Two youth representatives from the Western Jurisdiction Council on Youth Ministries shall be seated in the Conference with voice but without vote.
  b. The expenses of the youth representatives shall be paid in the same manner and extent as in the case of an elected delegate.

Rule 15. Youth Coordinator.
  a. The Jurisdictional youth coordinator, if not an elected delegate, shall be entitled to attend the Conference as a shepherd to the youth representatives. If the youth coordinator is an elected delegate, the WJCYM shall be entitled to select another adult worker with youth to attend.
  b. The expenses of the youth coordinator or other adult worker with youth shall be paid in the same manner and extent as in the case of an elected delegate.

Article V - Motions and Voting

Motions made from the floor shall be presented in triplicate to the Conference Secretary.

  a. Voting shall be by the upraised hand; but if a count vote be ordered, then the delegates shall stand until they have been counted as ordered by the presiding officer.
  b. Delegates voting in the minority or abstaining may have request their votes vote count be recorded.
  c. Votes may be taken also by written ballot if ordered by a majority of the delegates. Written ballots shall be in the following manner:
     1) The Secretary shall prepare uniform ballots upon which each delegate shall vote.
     2) These ballots shall be returned to the several chairpersons of Annual and Missionary Conference delegations, who shall pass them to the Secretary for recording.
     3) The detailed vote shall be published in the instruments of business, the daily proceedings and the Journal.
  d. Voting for Bishop.
     1) A two-thirds majority of valid ballots cast shall be required to elect.
     2) A ballot shall be taken when the presiding officer orders it and after the presiding officer has indicated the number of persons required to be elected.
     3) If there are more names written on a delegate’s ballot than offices to be filled, the entire ballot is will be deemed invalid.
     4) In counting the written ballots, the intent of the voter shall be allowed regardless of mistakes in spelling, omission or mistakes in Christian name or initials, etc.
     5) If the tellers are not able to agree unanimously on the intent of the voter, the vote for that name only shall not be counted.
     6) The results of each ballot shall be delivered only to the presiding officer after the tallying and only after the results have been (1) confirmed by the Jurisdictional Secretary in the case of an electronic ballot or (2) signed by the duly elected chairperson of the tellers in the presence of the other tellers.
     7) The presiding officer, or other person designated, shall announce the ballot by reading the names and number of votes cast for each person who received two or more votes, who will be assigned a number.
8) The results of the ballot shall be announced as soon as possible, preferably before the adjournment of the session where the ballot is taken.
9) Any other procedure shall be voted on by the body (e.g. sealing the ballot before counting at a later time).
10) As soon as the ballot results are announced, the bishop will immediately call for a vote on whether to call a recess. If the vote is negative, the conference will proceed immediately to the next ballot. If the vote is positive, a motion will be required to establish the length of the recess.

e. Episcopal Election Process.

The episcopal election process will be facilitated by the Committee on Episcopacy and shall proceed as follows:

1) Nominations:
   a. Episcopal candidates may be nominated either by the annual conferences or during the opening plenary of the Jurisdictional Conference.
   b. During the opening plenary session, and following the orientation of delegates, an explanation of the episcopal election process, the first ballot shall be taken. The presiding bishop will open the floor for the purpose of nominating additional episcopal candidates who have not been formally endorsed by their annual conferences.

2) The Qualifying Ballot:
   a. Once nominations from the floor have been formally closed, a preliminary ballot shall be taken for the purposes of qualifying nominees to stand for episcopal election.
   b. Clergy: Any nominee receiving 5% or more of the valid votes cast on any ballot during the qualifying ballot will be officially considered a “Nominee certified candidate” and deemed eligible to continue further in the election process.

3) Candidate Profile Forms:
   a. The Jurisdictional Secretary will provide a Nominee. Each certified candidate must complete a Candidate Profile Form and may provide up to 3, one-page, support Statement Forms to any new Nominee not previously nominated by an annual conference or identified as a Nominee on a previous ballot. Statements written by individuals endorsing her/his candidacy. These forms shall be available from the Jurisdictional Secretary and must be completed and returned immediately, and returned to the Jurisdictional Secretary. Copies of the form will be available from the Jurisdictional Secretary and must be completed and returned immediately. Copies of the form will be distributed to all Jurisdictional Conference delegates.

4) Candidate Presentations:
   a. Following the presentations by the Nominees, the annual conference delegations will meet to coordinate attendance at Nominee Forums, so that the delegation can hear the highest number of nominees possible. Qualifying ballot, equal time will be provided to each certified candidate to make brief, introductory statements before the full plenary.

5) Nominee Candidate Forums:
   a. shall be scheduled in 25-minute time blocks with 5-minute breaks between Forums. Nominees will have 25 minutes to interact with Jurisdictional Conference delegates participating in the Forum. Up to 5 minutes of that time can be used by an individual speaking on behalf of the nominee. Nominees will speak at only one forum. Jurisdictional Conference delegates will remain in place and receive up to 3 nominees for discussion and interview. Candidate forums will be organized for the purpose of providing certified candidates with the opportunity to share their calls to ministry and address important issues facing the Church. Every candidate will be given equal time during the candidate forums.

6) Annual Conference Delegations:
   a. Annual conference delegations will have time for a meeting following the Nominee Forums to share what was heard in the Forum setting throughout the Jurisdictional Conference to meet with episcopal candidates and to engage in collective discernment.

7) The second and subsequent ballots will be taken in accordance with Rule 17 d.

Article VI – Reports and Resolutions from Committees

Rule 18. Written Reports.

Resolutions and reports submitted by committees shall be presented in the format specified by the Jurisdictional Conference Secretary along with one signed hard copy. The resolutions and reports shall be presented to the presiding
officer, the Jurisdictional Conference Secretary, the chairperson of the committee making the report, and the instruments of business and daily proceedings.

Rule 19. Reports.

a. A report of a committee signed authorized and submitted by the chairperson and secretary shall be considered to be in the possession of the Conference after it shall have been published in the instruments of business and daily proceedings. If there are two or more such reports, they shall be considered in alphabetical order.
b. A minority report, signed authorized by at least one-fourth of the members of the respective committee, shall bear the same serial number, with proper notations, as the report for which it is substituted. Such minority report shall be considered to be in the possession of the Conference after it has been printed published in the instruments of business and daily proceedings.
c. All reports shall be prepared in the format specified by the Jurisdictional Conference Secretary along with one signed hard copy. All reports shall be prepared for the Jurisdictional Conference Secretary, the instruments of business and daily proceedings, the chairperson of the committee making the report, and the presiding officer.
d. All reports submitted to the Jurisdictional Conference Secretary shall contain the following information: the name of the committee, the number of the report, the number present at the time the report was adopted, the number voting for the report, and the number voting against the report.
e. Reports of commissions and committees, except the Committee on Credentials, and that portion of the report of the Committee on Program and Arrangements dealing with matters of privilege, shall be published in the instruments of business and daily proceedings before being presented to the Conference, and they shall not be read unless by its order.
f. The delegate selected by the signers of those authorizing a minority report to present their report shall have all the privileges in reference to the minority report that are given to the chairperson presenting the regular report, except that the chairperson presenting the regular report shall have the right of closing debate on the question of substituting the minority report for the regular report.

Article VII - Petitions, Resolutions and Papers


Resolutions and communications to the Conference may be read by the Secretary.


a. Petitions, resolutions and miscellaneous papers for reference to a committee must be delivered to the Secretary prior to the opening session of the Conference, in the format specified by the Jurisdictional Conference Secretary along with one signed hard copy (Article X.d.3).
b. On occasion, issues and organizational needs arise during Jurisdictional Conference which need to be brought to the Conference but have not been submitted in writing prior to the meeting. Petitions, resolutions and miscellaneous papers may be brought directly to the floor of the Jurisdictional Conference after the following procedural steps have been taken:
   1) The matter shall be submitted in writing using the form outlined in Rule 22 to the Committee on Program and Arrangements for scheduling.
   2) The matter shall be presented in writing to all delegates at least twenty-four hours before it is voted upon.
   3) The matter cannot come before the Jurisdictional Conference unless a two-thirds majority of the delegates votes favorably for its consideration.
c. Materials to be distributed during the Conference Session must first be submitted to the Conference Secretary for approval by the Committee on Program and Arrangements.

Rule 22. Proper Form.

a. Delegates presenting such petitions, resolutions and miscellaneous papers prior to the Jurisdictional Conference meeting for reference shall indicate at the beginning of the first page the items in order as follows:
   1) Name of delegate presenting the paper.
   2) Annual or Missionary Conference to which the delegate belongs.
   3) Annual or Missionary Conference, society, board, delegate, clergy or lay member, church and/or organization from which the paper comes.
Article VIII - Fiscal Policies

   a. All matters relative to the financial affairs and position of the Western Jurisdictional Conference of The United Methodist Church shall be referred to the Jurisdictional Committee on Finance and Administration. (See Article XIV. b.)
   b. No action shall be taken on such matters by the Conference until the Jurisdictional Committee on Finance and Administration has reported to the Conference.

Article IX – Rules

   In all matters not specified herein, the proceedings of the Conference shall be governed by the rules of the General Conference.

   Proposals for changes in the rules may be made by any individual or group within the Jurisdiction. Such proposed changes shall be submitted in writing to the Rules Chairperson by March 1 of the year in which Jurisdictional Conference occurs.

   These rules may be amended or suspended at any time by a two-thirds vote of the delegates present and voting during a session of the Conference.

SECTION B -- PLAN OF ORGANIZATION

Article X - Officer--Secretary
   a. Election--The Secretary shall be nominated by the College of Bishops and elected during the opening session of the Conference.
   b. Term of Office--The term of office shall be four years. If the position will be filled by a new individual, that person shall serve as an assistant secretary during the session at which s/he is elected and shall assume full responsibility on January 1 following the adjournment of the regular session of the Conference.
   c. Vacancy--If a vacancy shall occur between sessions, it shall be filled by the College of Bishops.
   d. Duties—
      1) Prepare and call the roll at the opening session of the Conference.
      2) Nominate, for election by the Jurisdictional Conference, assistant secretaries to serve during the sessions of the Conference.
      3) Receive petitions, resolutions, and miscellaneous papers and refer same to a committee for consideration prior to the opening session of the Conference.
      4) Receive materials for approval by the Committee on Program and Arrangements Committee prior to distribution during the Conference session.
5) Serve ex-officio on the Committee on Program and Arrangements Committee (Article XV.a) and Committee on Rules (Article XVIII.e.1).
6) Examine journals of the Annual and Missionary Conferences to ascertain whether they conform to the rules established by the General Conference and report the findings to the Jurisdictional Conference.
7) Serve as recording secretary during the sessions of the Conference.
8) Edit the Journal for publication and make such changes in wording as may be helpful provided that such changes do in no way alter the meaning or intent of any portion of the motion, resolutions, or actions.
9) Produce and publish the instruments of business and daily proceedings.
10) Receive the lists of officers of all committees to include in the instruments of business and daily proceedings.
11) By April 1 of the year of episcopal elections, send Nominee Profile Forms and Support Statement Forms, which have been approved by the Jurisdictional Committee on Episcopacy, to all annual conference secretaries or each nominee to complete. The completed forms will be returned by the annual conference secretaries to the Jurisdictional Conference Secretary as soon as possible, but no later than June 21.
12) Send completed Nominee Profile Forms and Support Statement Forms for persons nominated by annual conferences to all delegates at least two weeks prior to Jurisdictional Conference. Provide blank Nominee Profile Forms and Support Statement Forms to Nominee who surface during the balloting process and distribute the completed forms to the delegates at the site of the jurisdictional conference.

Article XI - Officer--Treasurer
a. Election--The treasurer shall be nominated by the Jurisdictional Committee on Finance and Administration (JCFA) and elected by the Conference (Article XIV.c.3).
b. Term of Office--The treasurer shall serve for the quadrennium beginning January 1 following the close of the regular session of the Jurisdictional Conference or until a successor is elected.
c. Vacancy--If a vacancy occurs between sessions, the JCFA shall have the authority to fill the position “ad interim.”
d. Duties--
   1) The duties of the treasurer shall be those normally incident to the office and others as assigned by the JCFA.
   2) Shall serve as ex-officio member of JCFA.
   3) Shall serve as ex-officio member of Jurisdictional Committee on Program and Arrangements Committee (Article XV.a).
   4) Shall serve as treasurer of the Jurisdictional Leadership Team (JLT) (Article XIII.b.3.d).
   5) Shall serve as adjunct staff to JLT and attend the meetings of JLT.

Article XII - Rules Chairperson
a. Election--The Rules Chairperson shall be nominated by the Jurisdictional Nominating Committee from those persons elected by the conference delegations to serve on the Program and Arrangements Committee. The Rules Chairperson shall be elected by the Conference.
b. Term of Office--The Rules Chairperson shall serve for the quadrennium beginning January 1 following the adjournment of the regular session of the Conference.
c. Vacancy--If a vacancy occurs between sessions, the Committee on Program and Arrangements shall have the authority to fill the position.
d. Duties--
   1) Serve as a member of the executive committee of the Program and Arrangements Committee.
   2) Receive and formulate for presentation to the Jurisdictional Conference for action all requests for rules changes from individuals and groups prior to the Conference.
   3) Monitor rules and propose changes as needed to insure that all are in keeping with Disciplinary provisions.
   4) Codify all action taken at the site of the Jurisdictional Conference affecting the rules and present these to the Conference for adoption.
   5) Work with the Conference Secretary to insure all rules are in proper order and format for inclusion in the Jurisdictional Conference Journal.
Article XIII - Jurisdictional Leadership Team

There shall be a Jurisdictional Leadership Team, hereinafter called the JLT.

a. Purpose--

1) The JLT is responsible for attending to the spiritual and temporal well-being of the Jurisdictional connection between sessions of the Jurisdictional Conference, through listening to God and one another and then collective discernment.

2) This body reviews emerging needs, assesses shared ministries, and proposes actions to the Jurisdictional Conference. This work is accomplished through listening to God and one another, collective discernment, and engage in strategic planning.

3) The JLT serves as the place for connection and coordination of efforts among all Jurisdictional bodies, committees and boards.

4) The JLT also serves to assess needs and implement short-term task groups to respond to those short-term needs.

5) The JLT is resourced and assisted for the implementation of its work by the Jurisdictional Mission Cabinet.

b. Membership--

1) There shall be 18 Voting members shall be:

a) It is recommended that 6 of the 18 shall have served during the previous quadrennium

b) Active Bishops of the Western Jurisdiction
c) Chair of the Jurisdictional Leadership Team
d) Chair of the Jurisdiction Committee of Lay Leaders
e) Chair of the Jurisdiction Volunteers in Mission Board
f) Chair of the Inter-Ethnic Coordinating Committee

g) Chair of the Committee on Episcopacy
h) Representative of Leadership Development
i) Representative of Urban/Rural Network
j) Representative of Young Adult Ministries
k) Representative of Congregational Development Committee
l) Two at-large members, including one youth

m) President or President of the Jurisdictional Council on Youth Ministries

n) Representative of the Western Jurisdiction United Methodist Women

2) There shall be 5 non-voting “missional” members as follows:

a) Chair or representative of the Hispanic Mission Advisory Council

b) Chair or representative of the Korean Mission Advisory Council
c) Representative of Congregational Development
d) Representative of Leadership Development

3) There shall be the following nonvoting “administrative” members:

a) Chair of Directors of Connectional Ministries (or their equivalent) from each annual conference

b) Chair of Jurisdictional Committee on Finance and Administration
c) Chair of Jurisdictional Episcopacy Committee on Program and Arrangements
d) Treasurer of the Jurisdiction
e) Secretary of the Jurisdiction

f) Representative of annual conference communicators

4) The elected members shall be nominated by the Committee on Nominations and elected by the Jurisdictional Conference. Consideration shall be given to inclusiveness and balance (in terms of gender, clergy/lay status, ethnicity, and annual conference membership).

5) Vacancies in the voting membership of the JLT occurring during the quadrennium shall be filled by the College of Bishops upon the recommendation of consultation with the Jurisdictional Nominating Committee on Nominations.

6) There shall be an Executive Committee of the JLT composed of the president of the College of Bishops, the chair of the Directors of Connectional Ministries, and the chair of the JLT. The Executive Committee will be tasked with building agendas and following up on business assigned to it by the JLT.

c. Participation and Support--In keeping with the Book of Discipline of The United Methodist Church, and in the interest of broader awareness, collaboration and creativity, meetings of the JLT are open. However, only members and invited guests are eligible to participate in the shared funding for meeting travel and expenses.

d. Organization--
1) After its election, the JLT shall be convened by a bishop designated by the College of Bishops and Chair of the Leadership Team Executive Committee of the JLT.
2) The JLT shall serve until the adjournment of the next regular session of the Jurisdictional Conference.
3) In the fourth year of the quadrennium, the chair of the JLT shall meet and collaborate with JCFA at a mutually agreed upon location and shall collaborate with the JCFA in the preparation of the quadrennial budget recommendation, prior to the JLT meeting at which the budget is presented.
4) The JLT shall be funded in the regular budget of the Jurisdictional Conference.
5) The Chair of the Jurisdictional Leadership Team shall be nominated by the College of Bishops and elected at Jurisdictional Conference. The College has the authority to elect a new Chair between Jurisdictional Conference sessions if a vacancy occurs.
6) The JLT is resourced and assisted for the implementation of its work by the Jurisdictional Mission Cabinet.

e. Responsibilities—
1) In addition to the responsibilities necessarily implied in the statement of purpose in part a) of this article, the JLT shall receive reports and recommendations from JCFA and the program bodies of the WJC and shall consult with other WJC bodies such as, but not limited to, the College of Bishops and the Committee on Episcopacy.
2) Giving due consideration to the recommendation of the JCFA and to the missional needs and objectives of the WJC, the JLT shall propose to the WJC a budget along with other recommendations as it chooses.

Article XIV - Jurisdictional Committee on Finance and Administration

There shall be a Jurisdictional Committee on Finance and Administration, hereinafter called JCFA, to which shall be referred all matters relative to the financial affairs and positions of the Western Jurisdictional Conference of the United Methodist Church. The JCFA is amenable to the Jurisdictional Leadership Team and shall advise the JLT on the resource potential of the annual and missionary conferences of the WJC and what the WJC budget should be.

a. Membership—One clergyperson and one layperson from each conference in the Jurisdiction shall be chosen by the conference delegation. The treasurer shall serve as an ex-officio member. No person receiving salary funded in whole or in part from jurisdictional funds shall be eligible for voting membership on JCFA.

b. Term of Office—The JCFA shall assume its responsibilities at the close of the regular session of the Conference and shall serve until the adjournment of the next regular session.

c. Vacancies—Vacancies which occur during the quadrennium shall be filled by the remaining members of the JCFA, upon nomination of the College of Bishops.

d. Duties—
1) Take responsibility for all matters relative to the financial affairs and position of the Western Jurisdictional Conference of the United Methodist Church including, but not limited to, the following:
   a) Administrative and program expenses of the special and regular sessions of the Jurisdictional Conference and its councils and committees.
   b) All programs for the support of any Jurisdictional council or committee established by the Jurisdictional Conference which involve apportionments to the local churches, other than or in addition to those adopted by the General Council on Finance and Administration.
   c) Any other Jurisdictional program or event involving expenditure not included in the regular apportioned budget of established boards or institutions of the Church within the Jurisdiction.
2) Consider requests in the intervals between sessions of the Jurisdictional Conference from Jurisdictional Boards or other Jurisdictional institutions or enterprises for inauguration or conduct of campaigns for funds. Such requests must receive the approval and consent of three-fourths of the members of the JCFA before such a campaign may be conducted.
3) Nominate the Conference Treasurer. The JCFA shall have authority to fill a vacancy in the office of treasurer “ad interim.”
4) The JCFA shall have the ledgers, accounts, and financial statements of the Jurisdictional Conference in the custody of the treasurer audited within one hundred twenty (120) days after the close of the fiscal quadrennium as defined by the current Discipline.
5) The JCFA shall recommend to the JLT a per diem and travel allowance to be paid to regular delegates attending the sessions of the Western Jurisdictional Conference. Any delegate residing outside the bounds of the Jurisdictional Conference shall be compensated for expenses from a central point within the annual or missionary conference from which she or he may be elected, or from the bounds of the Jurisdictional Conference, whichever she or he may choose.
6) Budget recommendations to the JLT:
   a) The JCFA shall invite Jurisdictional Conference councils, committees, and agencies, including the
      Jurisdictional Leadership Team, Western Jurisdiction Mission Cabinet and the College of Bishops,
      desiring to secure funding support to present proposals to the JCFA in writing no later than a deadline
      set by JCFA in consultation with the Jurisdictional Treasurer. JCFA meetings dealing with budget
      development shall be open to all interested parties.
   b) Subsequent to the receipt and due consideration of funding proposals and requests, the JCFA, in
      collaboration with the Jurisdictional Leadership Team, shall prepare a proposed budget and submit it
      to the Western Jurisdictional Conference.
   c) The JCFA shall recommend for adoption, after thorough and documented study and investigation, to
      the JLT, the following:
      I. The basis or formula upon which apportionments—the financial amount assigned to the Annual
         and Missionary Conferences required to support the Jurisdictional Conference budget—shall be
         applied.
      II. The amount to be apportioned to each Annual and Missionary Conference for the ensuing
         quadrennium.

7) The JCFA shall receive within six months after the end of its fiscal period a copy of the quadrennial (or
   annual) audit report of each agency which receives funds from the Jurisdictional Conference.

8) All funds remaining in the budget of the conference at the end of the quadrenium shall become an
   addition to the General Operating Reserve Fund. The JCFA shall authorize any expenditures from this fund,
   providing requests related to program areas shall first be recommended by the JLT.

Article XV - Committees Chosen by Conference Delegations

There shall be the following committees which shall be composed of persons chosen by the conference delegations in
the manner prescribed as follows. The names of the persons shall be submitted to the Jurisdictional Conference
Secretary no later than one-week following the adjournment of General Conference.

a. COMMITTEE ON PROGRAM AND ARRANGEMENTS
   1) Membership—One clergy or layperson from each conference in the jurisdiction shall be chosen by the
      conference delegation. To maintain balance, starting in 2012, clergy members will be chosen from the
      Alaska, California-Pacific, Oregon-Idaho, and Rocky Mountain conferences and laity will be chosen from
      California-Nevada, Desert Southwest, Pacific Northwest, and Yellowstone conferences. By March 1 of the
      year of the Jurisdictional meeting, those currently serving on the Committee on Program and Arrangements
      and having eligibility to serve another quadrennium will identify whether or not they desire to continue to
      serve again on the same committee. The Committee on Rules Committee will then confirm which
      conferences will be filling a lay seat and which a clergy seat while seeking a balance of representation and
      also alternating the representation for each conference as the representation from each conference changes.
      Diversity within the committee membership will be a goal. In addition to those elected by the conference
      delegations, the Conference Secretary, Treasurer, and Local Arrangements Committee Chair shall serve ex-
      officio.
   2) Term—Members shall begin their term at the close of the session at which they are elected and serve
      through the end of the next regular session of the conference.
   3) Duties—The committee works under the direction of the College of Bishops to:
      a) Set the site for the Conference unless otherwise ordered by the Jurisdictional Conference.
      b) Make all necessary arrangements for the conference including securing a location, publicity, and
         registration for the conference and other arrangements to facilitate the work of the conference.
      c) The committee works under the direction of the College of Bishops to set the overall theme and
         agenda for the conference.
      d) Consider all requests regarding the introduction of official visitors, the extension of privileges of the
         platform or of the floor of the conference and other courtesies of the conference to those to whom it is
         due, and any matter of personal privilege affecting the comfort or personal interest of the delegates to
         the conference or the comfort or convenience of the conference. Any delegate may submit to this
         committee what the delegate considers a question of privilege relative to the business of the
         conference. The committee shall determine whether the matter so submitted is or is not a privileged
         question. Matters approved as constituting Questions of Privilege shall be reported and acted on each
day immediately after the report on the Journal.
      e) Examine the instrument of business and daily proceedings and report to the Conference.
f) Prepare and present resolutions of appreciation at the closing session of the Conference.
g) Set time and place for meeting of all committees and councils for the purpose of organization, unless otherwise specified, at the site of the Conference.

43) A Coordinator for Worship shall be named by the Chair of Program and Arrangements. The Coordinator shall plan and make provisions for the worship experiences for the jurisdictional conference. The Coordinator shall work under the direction and guidance of the College of Bishops.

54) Local Arrangements Sub-Committees--
a) Local Arrangements--The Local Arrangements Committee shall be constituted by the host Bishop and shall take responsibility for all matters relating to the local arrangements for the Conference under the guidance of the Committee on Program and Arrangements Committee.

b. JURISDICTIONAL COMMITTEE ON FINANCE AND ADMINISTRATION
(See Move Article XIV for details of membership/duties.)

c. COMMITTEE ON CREDENTIALS
1) Membership--The committee shall be composed of a delegate from each Annual and Missionary Conference.
2) Duties--This committee shall receive matters of dispute pertaining to the credentials of any delegate and shall make recommendations of resolution to the Jurisdictional Conference.

d. COMMITTEE ON EPISCOPACY
1) Membership--
a) The committee shall be composed as provided in the current Discipline and shall serve throughout the quadrennium as defined by the current Discipline.
b) No persons shall serve on the Committee on Episcopacy and the Committee on Nominations at the same time.

2) Duties--
a) This committee shall fulfill the provisions as required by the General Conference in passing on the character and official administration of the bishops of the Jurisdiction, and report its findings to the Jurisdictional Conference for appropriate action.
b) The committee shall recommend to the conference the location of episcopal residences and the assignments of the effective bishops for the ensuing quadrennium.
c) The committee will design a Nominee Profile Form to include specific data about the nominee, as well as provide individual expression of positions on relevant issues. In addition they will design a Support Statement Form which will allow up to 3 others to write statements of support for the nominee.
d) A lay member of this committee from the host conference will convene a meeting of the lay and clergy heads of each delegation. The meeting will take place during the morning of the first day of the jurisdictional conference, prior to the opening session. The purpose of the meeting will be to discuss the procedures of election and to have dialogue among the heads of the delegations. The heads of the delegations will be encouraged to meet at least once a day during the conference for continued dialogue.
e) The committee shall design an orientation session for potential Episcopal nominees (not limited to those nominated by their annual conferences) on the first morning of the conference, prior to the opening session. This should be scheduled to avoid conflict with the meeting of heads of delegations. The committee shall provide a moderator (lay person) to field questions and to monitor the time for each nominee during Nominee Forums.

e. COMMITTEE ON NOMINATIONS
1) Membership--
a) The committee shall be composed of a clergyperson and a layperson from each Annual and Missionary Conference delegation.
b) No person may serve on the Committee on Nominations and the Committee on Episcopacy at the same time. and no members of the Committee on Nominations shall be eligible for election to a general agency through the Jurisdictional process.

2) Duties--
a) The committee shall meet in accordance with the current Discipline and shall meet at least one day before the opening of Jurisdictional Conference.
b) The committee shall nominate apportioned Jurisdictional representation from among the conferences to General Agencies and the Connectional Table in direct proportion to the sizes of their respective Jurisdictional Conference delegations and as specified by General Conference in the current Discipline as guided by the Secretary of the General Conference. Working with the parameters of the
current Discipline, in as much as possible, no conference shall have fewer than two nor more than six members elected by the Jurisdictional Conference to the total membership of the general agencies.

c) At least thirty percent (30%) of the total representatives from each conference to the agencies listed shall be, as far as possible, racial ethnic persons.

d) The committee shall nominate the **chairperson and at-large members (Article XIII.b.4) of the Jurisdictional Leadership Team**, who shall be elected by the Western Jurisdictional Conference.

e) The committee shall nominate the Rules Chairperson. (See Article XII)

**Article XVI - Committees Nominated by the College of Bishops**

There shall be the following committees which shall be composed as indicated and nominated by the College of Bishops of the Western Jurisdiction:

a. COMMITTEE ON APPEALS

1) Membership--The committee shall be composed of four elders, one deacon, one full-time local pastor, one Certified Lay Minister, and four lay persons who must have been members of The United Methodist Church for at least the six preceding years, and an equal number of corresponding alternates, nominated by the Bishops of the Western Jurisdiction, and elected by the Conference. No member shall participate in the hearing of an appeal who is a member of a conference in the Episcopal area of the appellant.

2) Officers--A bishop designated by the College of Bishops shall convene the committee at the site of Jurisdictional Conference for the purpose of electing officers. The committee shall elect its own president and secretary and shall adopt its own rules of procedure, and its decisions shall be final, except that an appeal may be taken to the Judicial Council only upon questions of law related to the procedures of the Jurisdictional Committee on Appeals or under the provisions of the Discipline.

3) Duties--This committee shall exercise the duties prescribed in the current Discipline, and shall serve until its successors have been elected.

b. COMMITTEE ON INVESTIGATION

1) Membership--The committee shall be composed of four clergy in full connection and three professing members (with not more than one from each Annual or Missionary Conference, if possible), nominated by the Bishops of the Western Jurisdiction in consultation with the jurisdictional Committee on Episcopacy, or nominated from the floor, and elected by the Conference. The committee should reflect the racial, ethnic, and gender diversity of The United Methodist Church. Six alternate members, three of whom shall be clergypersons in full connection, and three of whom shall be professing members shall be elected in the same manner.

2) Officers--The committee shall elect a chairperson and organize at the Jurisdictional Conference.

3) Quorum--Seven members or alternates seated, as members of the committee shall constitute a quorum and a vote to adopt any charge or specification shall require five votes.

4) Duties--This committee shall exercise the duties prescribed in the current Discipline, and shall serve until its successors have been elected.

**Article XVII - Organization of Committees**

Unless otherwise specified in this Plan of Organization, all committees created by or reporting to the Western Jurisdictional Conference shall be organized as provided in this article.

a. Term of Office--Members shall begin their term of office at the close of the WJC quadrennial conference and shall serve for four years or until their successors have been selected and seated, whichever comes last, or until the member resigns or is removed from office by proper procedures.

b. Time and Place--The committees and councils shall meet for organization at an hour and place to be announced by the Committee on Program and Arrangements unless other provision is made in the rules.

c. Convener--A convener for each council and committee shall be appointed by the College of Bishops.

d. Procedure--Each committee shall organize by the election of a Chairperson and Secretary, and such other officers as may be required and all business shall be conducted according to the Rules of Order and Procedure of the Conference so far as they can be applied. Immediately after the organization of committees, the officers shall be reported to the Conference Secretary. The name and address of the chairperson and the secretary shall be printed under the roster of committees.

e. Committee Vacancies--Vacancies which occur in committees between regular sessions of the Jurisdictional Conference shall be filled by the College of Bishops.
Article XVIII - Other Committees

a. There shall be a COMMISSION ON ARCHIVES AND HISTORY, an auxiliary to the General Commission, to be composed of representatives of member conferences as stated in the by-laws of the Commission on Archives and History. The responsibilities of the Commission on Archives and History shall include the collection and preservation of archival materials, supervision of the jurisdiction depository, and the provision of resources and support to annual conference commissions.

b. There shall be a COMMITTEE ON HIGHER EDUCATION without claim on the budget of the Western Jurisdiction.

1) Membership--One member from each Annual and Missionary Conference to be named by each Annual or Missionary Conference Board of Higher Education and Campus Ministry or equivalent structure, with up to three additional members to be named by the Presidents of the seven United Methodist schools of the Jurisdiction, and two campus ministers to be named by the Western Jurisdiction members of the National Committee on Campus Ministry.

2) Duties--To establish Jurisdiction-wide programs to give attention to issues bearing on the mission of Christian higher education including encouragement of young persons to enter the United Methodist schools of the Jurisdiction and promoting resources available to assist the students.

c. There shall be an INTER-ETHNIC COORDINATING COMMITTEE

1) Membership to include:
   a) Jurisdictional Caucus Chairs and Staff or designated representative from each racial/ethnic caucus;
   b) Annual Conference Staff with major responsibility for racial/ethnic ministries and Annual Conference Chair or designated representative of the agency with a major racial/ethnic Ministries portfolio;
   c) Representative from the College of Bishops
   d) Other Jurisdictional Racial/Ethnic Staff (for example, Korean Mission Superintendent)
   e) Designated Annual Conference Director of Connectional Ministries as staff support.

2) Duties:
   a) Provide a forum for persons working in racial/ethnic ministries to share information, ideas and models of ministry across conference boundaries;
   b) Monitor responses to and implementation of the various ethnic ministry plans of the general church in the annual conferences;
   c) Assist in staging a quadrennial consultation and any other events as needed to address issues pertinent to continuing development of racial/ethnic and multicultural ministries;
   d) Make recommendations to the Jurisdictional Leadership Team regarding future work toward an inclusive church;
   e) Provide a needed communication link throughout the Western Jurisdiction;
   f) Other work as needed.

3) The College of Bishops will convene the committee during the first year of the quadrennium, preside over election of officers and assist with membership changes throughout the quadrennium.

d. There shall be a JURISDICTIONAL MISSION CABINET.

1) Membership to include:
   a) The Chair of the Jurisdictional Leadership Team.
   b) The WJ College of Bishops
   c) The WJ Fellowship of Directors of Connectional Ministry (and/or equivalents).

2) Purpose:
   a) The Mission Cabinet is responsible for attending to the spiritual and temporal well-being of the Jurisdictional connection between meeting of the JLT.
   b) The Mission Cabinet is charge to resource and assist the JLT for the implementation of its work. This work is accomplished through listening to God and one another, collective discernment, and strategic visioning.
   c) The Mission Cabinet provides input, guidance, and support to the Committee on Program and Arrangements Committee.

e. There shall be a COMMITTEE ON RULES

1) Membership—The committee shall be composed of one member from each Annual and Missionary Conference delegation. Committee members shall be nominated by the Jurisdictional Nominating Committee on Nominations. The Secretary of the Jurisdictional Conference shall serve as an ex-officio member. It shall elect its own Chair and Secretary.

2) Duties:
a) The committee shall assure that the Western Jurisdictional Conference Rules of Order and Plan of Organization is up to date and support the promotion of the mission and ministry of the Western Jurisdiction.
b) **The committee shall receive** rule changes recommended by agencies of the jurisdiction or jurisdictional delegates and present them to the Jurisdictional Conference.
c) **The committee shall ensure** current and proposed standing rules are consistent with the Book of Discipline.
d) The committee shall report directly to the Jurisdictional Conference.

**Article XIX - Limitation of Terms**

No person shall serve on any one jurisdictional committee for more than two consecutive quadrennia beginning in 1988 unless otherwise provided for in the Discipline.
Western Jurisdiction United Methodist Women Report, 2016 Western Jurisdiction Conference

Margaret Hotze, President, United Methodist Women Western Jurisdiction Leadership Team, 2012-2016

United Methodist Women Purpose: The organized unit of United Methodist Women shall be a community of women whose purpose is to know God and to experience freedom as whole persons in Jesus Christ; to develop a creative, supportive fellowship; and to expand concepts of mission through participation in the global ministries of the church.

Vision: United Methodist Women is turning faith, hope and love into action on behalf of women, children and youth around the world.

Membership: about 800,000 United Methodist Women worldwide; about 36,000 in Western Jurisdiction.

Mission Giving: Western Jurisdiction giving for Pledge to Mission (our giving to National Office), which supports mission work around the world, advocacy work, leadership training, and staff support, totaled about $5.3 million in the past Quadrennium. Each Conference has kept about one-third of the amount that they give for Pledge for their own conference work, and each unit has kept about one third of the amount of their Pledge for local unit work. It is safe to say that most United Methodist Women also give far more to their local church than to their local United Methodist Unit.

Mission Support: United Methodist Women offers financial support to 97 National Mission Institutions in the United States, including 12 in Western Jurisdiction, as well as programs in more than 110 countries. Each local unit offers support to agencies in their own areas, including such entities as homeless shelters, day cares, reading programs, prison ministries, food pantries, immigration assistance, and many more.

Social Action: United Methodist Women works with four social action emphases each Quadrennium. 2012-2016 emphases included Immigration, Human Trafficking, Domestic Violence, and Climate Change. Emphases for 2016 -2020 include Criminalization of People of Color; Climate Justice; Maternal and Child Health; and Economic Inequality.

Meetings/Gatherings: United Methodist Women in each District and Conference provides opportunities each year for leadership training, spiritual growth development, and learning and education.

Mission u (formerly Schools of Christian Mission): each Conference supports at least one of these mission education events each year, including three topics: spiritual growth, social interest, and geographic area. This year’s topics are (1) The Bible and Human Sexuality, (2) Climate Justice, and (3) Latin America.

Quadrennial Meeting: Western Jurisdiction United Methodist Women meets once every four years to elect directors to the United Methodist Women national organization and members of the new Quadrennial Meeting Team; to educate for mission; to celebrate our Purpose; and to provide skill building. Western Jurisdiction Quadrennial Meeting 2016 was held April 22-24 in Salt Lake City,
Utah. Theme was “A Fresh Wind Blowing” (John 3:8), considering new ways that God is calling us to be in mission. Thirty-six women participated in an UBUNTU Day at UMCOR West, and seventy-two more women toured Crossroads Urban Center and UMCOR West. Special speakers included our General Secretary, Harriet Olson; National President, Yvette Richards; photographer missionary, the Rev. Paul Jeffrey; and Bishop Elaine Stanovsky. Workshops included immigration, environmental justice, spiritual growth, fair economy, maternal health, human trafficking, and indigenous American’s realities and issues. Three hundred and thirty-six were in attendance, including four of our Bishops. Judi Nibbelink was elected President of the 2016-2020 Western Jurisdiction Leadership Team. Estella Wallace from Pacific Northwest Conference and Susan Williams from Alaska Conference were elected as Directors for the next Quadrennium.
WESTERN JURISDICTION UNITED METHODIST VOLUNTEERS IN MISSION

Report for the 2012-2016

The Western Jurisdiction (WJ) United Methodist Volunteers in Mission (UMVIM) program was coordinated for the past 8 years by Heather Wilson until November 2015. Upon her resignation the UMVIM WJ Board of Directors took over the job responsibilities until March 2016, when Ronda Cordill was contracted to carry out those duties until a permanent Jurisdictional Coordinator could be hired in the fall of 2016 or early 2017.

GOAL:
The primary goal of the UMVIM WJ program is to ‘connect and empower short term volunteers to be servants of Jesus Christ around the world’. This is being accomplished through training the team leaders using the newly revised ‘WJ Team Leader Training Manual’ and the use of ‘Best Practices for Short Term Mission Teams’.

PROGRAM RESPONSIBILITIES:
The United Methodist Volunteer in Missions program in the Western Jurisdiction is led by a paid ¾ time Jurisdictional Coordinator and staffed by a Coordinator(s) selected or assigned by each Annual Conference (AC). These AC Coordinators are either volunteers or Conference Staff members and together their primary responsibilities are to:

- Help establish “best practices” for VIM teams. These best practices are: serving at an UMVIM approved site, teams are led by trained team leaders, Safe Sanctuary Practices are followed, and other risk reducing practices such obtaining insurance for the mission.
- Serve as a resource for each other (the Conference UMVIM Coordinators) and the team leaders throughout the jurisdiction.
- Foster relationships with missionary and ministry leaders and connect with UMCOR and Global Ministries.
- Facilitate collaboration between UMVIM Coordinators with the Conference Disaster Coordinators to mitigate the effects of disasters within our Jurisdiction.
- Help develop leaders within the church.

ACCOMPLISHMENTS:
Annually the UMVIM program of the Western Jurisdiction has sent out more than 2500 volunteers on 260 teams contributing more than 10,000 days of service. These teams served in more than 20 countries world-wide with some sites, such as Haiti, receiving more than 25 teams during this time. All of the Annual Conferences in the WJ have received and sent UMVIM teams to serve at established UMVIM sites as well as disaster sites with Early Response and Long Term Recovery Teams. UMVIM WJ Teams have served in more than 10 states outside of the jurisdiction most to assist with Long Term Recovery after a disaster.
Each year more than 50 WJ teams serve at UMCOR West with many more churches from the WJ providing kits to UMCOR.

Each Conference UMVIM program has provided a caring, Christian missions presence through different types of programs.

- Each year, the Alaska AC receives several UMVIM teams from all over the nation. Alaska is often the site of many disasters including fires and ice storms. In 2014, 200 volunteers from all of the country, along with other disaster relief agencies, helped to rebuild in Galena, Alaska. This was coordinated by the PNW UMVIM Long Term Recovery Coordinator.

- The Pacific Northwest AC has been focusing on Long Term Recovery in the Okanogan after 2 summers of devastating Wildfires. Currently, the UMVIM program along with the laity of the Conference are working together to raise over $500,000 to help with the cost of materials to rebuild houses with UMVIM Teams working with other churches and agencies doing the actual construction.

- The Oregon Idaho AC is more representative of the programs UMVIM offers which include: international missions to Chile, Mexico, and UMCOR West. Youth teams also served in Mexico and UMCOR West. They have a very active disaster coordinator as well.

- The Yellowstone AC has focused on mission trips to Haiti and medical missions in South America. Many VIM Teams serve the Blackfeet United Methodist Parish each year.

- The Rocky Mountain AC always has an active UMVIM program with more than 50 teams serving nationally and internationally in 2015. They are completing a Long Term Recovery program after the massive flooding in the Front Range in 2013.

- The Desert Southwest AC is known for its strong connection to Mexico and the border communities assisting with immigration issues. With the new UMVIM AC Coordinators, there is a stronger youth focus for UMVIM.

- The California/Pacific AC with its very diverse cultures and large territories has been working on new sites in Hawaii, developing its disaster program, and continue to send several teams a year to Haiti.

- The California/Nevada AC has been serving worldwide with mission trips to Angola, Cambodia, India, Haiti and working with earthquake and fire related disasters with in their Conference. They are looking at ways how UMVIM could serve more diverse populations in the Conference especially the Native Americans.

FINANCIAL SUPPORT:

The UMVIM WJ program is currently supported through a General Board of Global Ministries grant, with assistance from the WJ and the individual ACs. This is used to support a three-quarter time WJ UMVIM Coordinator and the associated travel. Other granting resources are being researched to expand the
program so more teams can be trained and sent out in service and to create a stronger collaboration between UMVIM, UMCOR, and the AC Disaster Coordinators.

NEW OPPORTUNITIES – DISASTER MINISTRY:

Several years ago, the UMVIM program and UMCOR made a covenant which has brought an entirely new dimension to the UMVIM program. Disaster Ministry has provided a new way for more Methodists to serve others even in their own or nearby communities.

Each Annual Conferences is working toward the establishment of an active Disaster Ministries team which includes the UMVIM program with Early Response Training and the Disaster Coordinators who work directly with the local community and UMCOR. The UMVIM WJ with UMCOR has sponsored two disaster academies; the first was in the Pacific Northwest and the second in Denver in 2015. The next Disaster Academy is scheduled for March 2017 in California. When a disaster occurs, it is the AC Disaster Coordinators representing the United Methodist Church and UMCOR who work with various disaster organizations and local government agencies to bring much needed resources to the victims of that disaster.

The Pacific Northwest built the first disaster trailer in the jurisdiction with other conferences following. We now are able to take Early Response Teams (and trailers) to any disaster site in the jurisdiction when we are asked. Cal/Pac is completing a much needed shower trailer for the Early Response Teams and will be used for Haitian refugees being relocated in Southern California.

OUR VISION FOR THE NEXT FOUR YEARS:

- The numbers and types of teams and volunteers serving though UMVIM from the Western Jurisdiction will be expanded with more long term relationships developed.
- ‘Best Practices’ will be observed by a majority of all missions teams serving throughout the jurisdiction.
- Communication and awareness about the UMVIM program and the UMC global connection will be increased with the people in the pews as the target audience.
- A collaborative disaster program between UMVIM and UMCOR will be in place in all Annual Conferences including ‘Connecting Neighbors’.
- Active UMVIM sites will be identified in all Annual Conferences.
- Training and educational opportunities designed to meet the needs of the each Annual Conference will be offered.
- Participation with the Leadership in the Jurisdiction and within Annual Conferences will be increased to develop a stronger sustainable UMVIM program in the WJ.

UMVIM Western Jurisdiction serves the Annual Conferences by “Equipping Volunteers and Empowering Partnerships” through the United Methodist Connection and beyond. So call us, ask us, and challenge us to help you be able to serve.
Submitted by:

Ronda Cordill

Western Jurisdiction UMVIM Coordinator

www.umvimwj@hotmail.com

Reviewed on March 12, 2016 at the Annual Meeting of the United Methodist Volunteers in Mission Board of Directors Annual Meeting in New York City. Seven Board Members were in attendance with the vote Yes 7 No 0.
2016 Western Jurisdictional Conference
Resolutions
Subject: Global Connection Plan

Presenter: Jan Nelson, Oregon-Idaho Annual Conference

Organization: Western Methodist Justice Movement

Petitioners: Jan Nelson and 9 others

Names of Other Petitioners: Frank Wulf, Greg Bergquist, JoAnn Yoon Fukumoto, Skip Strickland, Odette Lockward-Stewart, Ken Ellis, Sandy Olewine, Richard Bentley, Austin Adkinson

Estimated Fiscal Impact: None

Whereas the 2012 Northeastern Jurisdictional Conference adopted a motion referring a restructuring proposal to a jurisdictional task force which was appointed by the NEJ College of Bishops;

Whereas one of the first steps of the NEJ Global Structure Task Force (“the Task Force”) was to develop the following guiding principles to guide its work:

- Be Christ Focused - The denominational structure should reflect the teachings of and empower the mission of Jesus Christ.
- Embody Structural Fairness - The denominational structure should provide for greater global equality in the church around access to services, participation in structures, and shaping the agenda of The United Methodist Church. Any plan should provide for an equitable global resourcing and distribution of apportioned funds.
- Extend Community - Everyone, everywhere must be welcome and safe in The United Methodist Church. Any new structure must honor non-essential differences and defend the essential dignity and worth of all God’s children.

Whereas the Task Force prepared two draft proposals which were distributed in 2014 to leaders within the NEJ and across The UMC;

Whereas the Task Force received feedback and prepared a final proposal, which was also distributed in January 2015 to leaders within the NEJ and across The UMC;

Whereas the Task Force submitted the final proposal entitled the Global Connection Plan to the 2016 General Conference legislation coordinator in September 2015;

Whereas the 2016 General Conference did not adopt the Global Connection Plan or any other restructuring plan for The United Methodist Church but did pass a report from the Council of Bishops which included the formation of a Special Commission to discern future directions for The United Methodist Church;
Whereas, since The United Methodist Church is struggling with how to deal with matters of human sexuality, and many across the denomination are discussing a possible schism in the church, the Western Jurisdiction would like to offer the Global Connection Plan as an option for dealing with these concerns;

Therefore be it resolved that the Secretary of the 2016 Western Jurisdictional Conference forward this resolution and the attached Global Connection Plan (Concept Proposal and constitutional amendments) to: 1) The Special Commission which will be organized by the Council of Bishops, 2) The Connectional Table, and 3) The Standing Committee on Central Conference Matters, with the recommendation that these organizations consider the Global Connection Plan as a way forward.

Global Connection Plan
Concept Proposal
September 2015

The NEJ Global Structure Task Force has developed this proposal for the 2016 General Conference to consider and to designate a representative task force or committee to write the legislation needed to implement its provisions.

An Equitable Global Structure:

A. United Methodist Global Connection

1. The United Methodist Global Connection shall be responsible for global matters pertaining to The United Methodist Church and will not address non-global matters relating to individual connections in Africa, Asia, Europe, or North America.

2. The Global Connection shall be responsible for:
   a. Constitution of The United Methodist Church
   b. Global Book of Discipline
   c. Global Social Principles
   d. Global Connectional budget
   e. Global responsibilities of the current General Conference as defined in the 2012 Book of Discipline and in actions of previous general conferences, except for those matters delegated elsewhere
   f. Hearing reports about ministry successes and challenges from each connection and providing opportunities for the discussion of global issues
   g. Number and boundaries of United Methodist connections
   h. Definition of the powers and roles of connectional, regional, annual, missionary, district, and charge conferences
i. Number of episcopal areas within each of the United Methodist connections
j. Definition of the powers, duties, and privileges of episcopal leaders
k. Decisions regarding the funding of connectional and regional conferences
l. Global agency statements of purpose, accountability to statements of purpose, and sizes and make-up of global agency boards of directors.
m. Definition of the powers and duties of elders, deacons, supply pastors, local pastors, deaconesses, and home missioners
n. Definition of the conditions, privileges, and duties of church membership
o. Standards for the election of delegates to the Global Connectional Conference

3. The Global Connectional Conference shall replace the General Conference, which currently “has full legislative power over all matters distinctively connectional ... It has no executive or administrative power.” (¶¶501)
   a. The Global Connectional Conference shall focus on global matters during its quadrennial meeting which shall last less than two weeks.
   b. The Global Connectional Conference shall be constituted in the same way as the current General Conference, shall be assigned responsibilities that are similar to the current General Conference, shall be subjected to the same Restrictive Rules as the current General Conference, and shall function in ways that are similar to the current General Conference. (¶¶13-16 and ¶¶501 – 511).
   c. The Global Connectional Conference shall consist of 600 – 1000 delegates with an equal number of lay and clergy delegates elected by annual conferences and missionary conferences. The formula for determining the number of delegates from each annual conference shall be the same for all annual conferences and missionary conferences, with the provision that each annual conference and missionary conference shall elect at least one lay and one clergy delegate.
   d. Concordat churches, affiliated autonomous Methodist churches, and affiliated united churches may elect delegates to the Global Connectional Conference:
      - The Methodist Church in Great Britain may elect four delegates with voice and vote. The United Methodist Church may send two delegates each year to the British Methodist Conference.
      - Other concordat churches may elect two delegates with voice and vote.
      - Affiliated autonomous Methodist churches and affiliated united churches may elect two delegates with voice and without vote. If such a church has more than 70,000 full members it is entitled to send three delegates with voice but not vote.

4. The Council of Bishops, the Global Judicial Council, and the global agencies shall serve the entire United Methodist Global Connection.
   a. The Council of Bishops shall continue to have similar responsibilities and shall function in ways that are the similar to the current Council of Bishops (¶¶47 – 54 and ¶¶401 – 442).
   b. The Global Judicial Council shall continue to have similar responsibilities and shall function in ways that are the similar to the current Judicial Council (¶¶55 – 58 and ¶¶2601-2612). In addition, it shall have the option to review all decisions by connection judicial committees and regional committees on appeal. It shall also
handle matters that reference both the Global Book of Discipline and one or more connectional books of discipline.

c. The agencies which the Global Connection defines as global shall be structured to fully serve all of the connections and shall establish boards of directors with members equitably distributed across all regions of the Global Connection.

B. United Methodist Connections (Africa, Asia, Europe, and North America)

1. A United Methodist Connection shall be established in each of the following: Africa, Asia, Europe, and North America. Each connection shall focus on the church’s mission from the perspectives of the regions within the connection by understanding and addressing the contextual implications of nations, cultures, languages, and other important realities.

2. Each connection shall be responsible for:
   a. A connectional book of discipline
   b. Authorizing provisions within its connectional book of discipline to accommodate the specific needs of the regions within its purview
   c. Defining needs for the presence and roles of agencies within the connection
   d. Connectional-specific agencies: agency statements of purpose, accountability to agency statements of purpose, and sizes and make-up of connectional-specific agency boards of directors
   e. Number and boundaries of regions within the connection
   f. Episcopal matters: tenure, process of election, methods of assignment, retirement plans, itineracy, and standards of conduct
   g. Clergy standards: process for ordination, conference relationship, and clergy membership
   h. Financial matters: connection’s budget, pensions, distribution of funds to support regional conferences
   i. Legislation to the Global Connectional Conference regarding the Global Book of Discipline

3. If a connection is organized without regions, the roles and responsibilities of the region shall be added to the roles and responsibilities of that connection.

4. The connectional conferences shall meet quadrennially prior to the Global Connectional Conference.
   a. Each connectional conference shall consist of the delegates to the Global Connectional Conference from the connection with the provision that no connection conference shall have less than 100 delegates. Additional delegates where needed shall be elected according to the same process, and may be the delegates that were elected to the regional conferences within the connection.
   b. Connectional conferences shall be organized in ways similar to the Global Connectional Conference and shall function in similar ways.
5. The connectional college of bishops, connectional judicial committee, connectional-specific agencies, and global agencies with a presence in a connection shall serve that connection.
   a. The connectional college of bishops shall be responsible for leading the connection and shall function in ways similar to the current colleges of bishops. (¶48, ¶51, and ¶52).
   b. The connectional judicial committee will deal with questions of law relating to its connection’s books of discipline
   c. The connectional-specific agencies shall be accountable to the connectional conference and their boards of directors shall be elected by the regional conferences in the connection.
   d. Any global agencies with a presence within a connection shall be organized to be responsive to the needs of the connection and shall be accountable to the connectional conference and the global agency’s board of directors.

C. Regions

1. Regions shall be established geographically and all regional conferences shall have the same authority and responsibilities.

2. Current jurisdictional conferences and central conferences shall become 12 regions:
   a. United Methodist Connection in Africa - three regions:
      African Region, Congo Region, and West Africa Region
   b. United Methodist Connection in Asia - one region:
      Philippines Region
   c. United Methodist Connection in Europe - three regions:
      Central / Southern Europe Region, German Region, and Northern Europe and Eurasia Region
   d. United Methodist Connection in the North America - five regions:
      North Central Region, Northeastern Region, South Central Region, Southeastern Region, and Western Region

3. Regions will be responsible for:
   a. Promotion of the evangelistic, educational, missionary, and benevolent interests of the Church and to provide for interests and institutions within its boundaries
   b. Number and boundaries of annual conferences
   c. Boundaries of episcopal areas
   d. Election and assignment of bishops
   e. Election of members to global and connectional agency boards and regional committees
   f. Legislation to the Global Connectional Conference regarding the Global Book of Discipline
g. Legislation to its connectional conference regarding the connectional book of discipline
h. Regional budget
i. Organizing as needed to accomplish its work

4. Regional conference meetings will be conducted quadrennially within one year following the meeting of the Global Connectional Conference.
   a. The number of delegates and composition guidelines of regional conferences will be determined by the Global Connectional Conference. Regional conference membership will consist of equal numbers of laity and clergy and no regional conference shall have less than 100 members.
   b. The delegates to the Global Connectional Conference shall be considered the first delegates from an annual conference elected to a regional conference.

5. The regional college of bishops and the regional committees will serve the Church within the region.
   a. The regional college of bishops will continue to have the same roles as defined in the 2012 Book of Discipline. (¶48, ¶51, and ¶52).
   b. The region will establish at least the following committees to support its work:
      - Regional committee on appeals to hear and decide the appeal of a clergy person or a bishop following the decision of a trial committee, and
      - Regional committee on the episcopacy to fulfill the provisions in ¶¶ 524.3 of the 2012 Book of Discipline.

D. Annual Conferences

1. The current configuration of annual conferences across each connection will be retained, unless altered by the region or connection.

2. Annual conferences will be responsible for electing delegates to the Global Connectional Conference, the connectional conference, and the regional conference.

3. The annual conference purpose, composition, organization, responsibilities, and agencies will remain unchanged, unless adapted by its connectional conference. (¶¶32 – 36 and ¶¶601 – 657).
TITLE/SUBJECT MATTER: Global Connectional Conference

DISCIPLINE PARAGRAPH: ¶ 8, 13, 14, 16

PETITION TEXT  Amend ¶ 8 by revision as follows:

¶ 8. Article I.—There shall be a General Conference Global Connectional Conference for the entire Church with such powers, duties, and privileges as are hereinafter set forth...

Amend ¶ 13 by revision as follows:

Section II. General Conference Global Connectional Conference

¶ 13. Article I.—1. The General Conference Global Connectional Conference shall be composed of not less than 600 nor more than 1,000 delegates, one-half of whom shall be clergy and one half lay members, to be elected by the annual conferences. The missionary conferences shall be considered as annual conferences for the purpose of this article.

2. Delegates shall be elected in a fair and open process by the annual conferences. The same formula shall be used to determine the number of delegates of all annual conferences and missionary conferences, provided that no annual conference or missionary conference shall have fewer than two delegates.

3. Delegates may be elected by other autonomous Methodist churches if and when the General Conference Global Connectional Conference shall approve concordats with such other autonomous Methodist churches for the mutual election and seating of delegates in each other’s legislative conferences.

4. In the case of The Methodist Church in Great Britain, mother church of Methodism, provision shall be made for The United Methodist Church to send two delegates annually to the British Methodist Conference, and The Methodist Church in Great Britain to send four delegates quadrennially to The United Methodist General Conference Global Connectional Conference, the delegates of both conferences having vote and being evenly divided between clergy and laity.

Amend ¶ 14 by revision as follows:

¶ 14. Article II.—1. The General Conference Global Connectional Conference shall meet in the month of April or May once in four years at such time and in such place as shall be determined by the General Conference Global Connectional Conference or by its duly authorized committees.

A special session of the General Conference Global Connectional Conference, possessing the authority and exercising all the powers of the General Conference Global Connectional Conference, may be called by the Council of Bishops, or in such other manner as the General Conference Global Connectional Conference may from time to time prescribe, to meet at such time and in such place as may be stated in the call. Such
special session of the General Conference Global Connectional Conference shall be composed of the delegates to the preceding General Conference Global Connectional Conference or their lawful successors, except that when a particular annual conference or missionary conference shall prefer to have a new election it may do so. The purpose of such special session shall be stated in the call, and only such business shall be transacted as is in harmony with the purpose stated in such call unless the General Conference Global Connectional Conference by a two-thirds vote shall determine that other business may be transacted.

Amend ¶ 15 by revision as follows:

¶ 15. Article III.—The General Conference Global Connectional Conference shall fix the ratio of representation in the General Global, connectional, jurisdictional, and central and regional conferences from the annual conferences, missionary conferences, and the provisional annual conferences, computed on a two-factor basis: (1) the number of clergy members of the annual conference and the missionary conference, and (2) the number of professing members in the annual conference and the missionary conference, provided that each annual conference, missionary conference, or provisional annual conference shall be entitled to at least one clergy and one lay delegate in the General Conference Global Connectional Conference and also in the connectional and jurisdictional or central regional conferences.

Amend ¶ 16 by revision as follows:

¶ 16. Article IV.—The General Conference Global Connectional Conference shall have full legislative power over all matters distinctively connectional, except for those powers constitutionally delegated to the connectional conferences, and in the exercise of this power shall have authority as follows:

1. To define and fix the conditions, privileges, and duties of Church membership, which shall in every case be without reference to race, gender, or status.

2. To define and fix the powers and duties of elders, deacons, supply preachers pastors, local preachers pastors, exhorters, deaconesses, and home missioners, which shall in every case be without reference to race, gender, or status.

3. To define and fix the powers and duties of annual conferences, provisional annual conferences, missionary conferences and missions, and of central conferences, connectional conferences, regional conferences, district conferences, charge conferences, and congregational meetings.

4. To provide for the organization, promotion, and administration of the work of the Church out the United States of America around the globe.

5. To define and fix the powers, duties, and privileges of the episcopacy, to adopt a plan for the support of the bishops, to provide a uniform rule for their retirement, and to provide for the discontinuance of a bishop because of inefficiency or unacceptability.

6. To provide and revise the hymnal and ritual of the Church and to regulate all matters relating to the form and mode of worship, subject to the limitations of the first and second Restrictive Rules.

7. To provide a judicial system and a method of judicial procedure for the church, except as herein otherwise prescribed.
8. To initiate and to direct all global connectional enterprises of the Church and to provide boards for their promotion and administration.

9. To determine and provide for raising and distributing funds necessary to carry on the work of the Church.

10. To fix a uniform basis upon which bishops shall be elected by the jurisdictional conferences and to determine the number of bishops that may be elected by the central conferences regional conferences.

11. To select its presiding officers from the bishops, through a committee, provided that the bishops shall select from their own number the presiding officer of the opening session.

12. To change the number and the boundaries of jurisdictional conferences connectional conferences upon the consent of a majority of the annual conferences in each jurisdictional connectional conference involved.

13. To establish such commissions for the general global work of the Church as may be deemed advisable.

14. To secure the rights and privileges of membership in all global agencies, programs, and institutions in The United Methodist Church regardless of race, gender, or status.

15. To allow the annual conferences to utilize structures unique to their mission, other mandated structures notwithstanding.

16. To enact such other legislation as may be necessary, subject to the limitations and restrictions of the Constitution of the Church.
TITLE/SUBJECT MATTER: Connectional Conferences

DISCIPLINE PARAGRAPH: New Paragraph

PETITION TEXT  Insert new paragraph between ¶8 and ¶9, and renumber subsequent paragraphs, as follows:

¶9. Article II.—There shall be connectional conferences in all areas of the globe in which The United Methodist Church operates, with such powers, duties, and privileges as are hereinafter set forth.

Insert new Section IV, subsequent to the Restrictive Rules and prior to what is currently ¶23, as follows:

Section IV. Connectional Conferences

¶23. Article I.—The connectional conferences shall be composed of the delegates from the annual conferences within its boundaries who have been elected to the Global Connectional Conference. No connectional conference shall have fewer than 100 delegates, one half of whom shall be lay and one half clergy. The same formula shall be used to determine the number of delegates of all annual conferences and missionary conferences. In cases where a connectional conference would otherwise have fewer than 100 delegates, the additional delegates shall be elected in accordance with the above process; these delegates may be the same as those elected to regional conferences. The missionary conferences shall be considered as annual conferences for the purpose of this article.

¶24. Article II.—All connectional conferences shall have the same status and the same privileges of action within the limits fixed by the Constitution.

¶25. Article III.—Each connectional conference shall meet within a year prior to or in conjunction with the Global Connectional Conference, at such time and in such place as shall be determined by the connectional College of Bishops or its delegated committee.

A special session of a connectional conference, possessing the authority and exercising all the powers of the connectional conference, may be called by the connectional conference’s college of bishops, or in such other manner as the connectional conference may from time to time prescribe, to meet at such time and in such place as may be stated in the call. Such special session of the connectional conference shall be composed of the delegates to the preceding connectional conference or their lawful successors, except that when a particular annual conference or missionary conference shall prefer to have a new election it may do so. The purpose of such special session shall be stated in the call, and only such business shall be transacted as is in harmony with the purpose stated in such call unless the connectional conference by a two-thirds vote shall determine that other business may be transacted.

¶26. Article IV.—The connectional conferences shall have the following powers and duties and such others as may be conferred by the Global Connectional Conferences:

1. To provide for the organization, promotion, and administration of the work of the Church within their boundaries, including to promote the evangelistic, educational, missionary, social-concern, and benevolent interests of the Church, subject to the powers and authority of the Global Connectional Conference. Connectional Conferences are authorized to create a connectional Book of Discipline, subject
to the powers that have been vested in the Global Connectional Conference as contained within the global Book of Discipline.

2. To set the tenure and method of assignment of the episcopacy within the connection, to provide a uniform rule for their retirement, to provide for the discontinuance of a bishop, and to fix a uniform basis upon which bishops shall be elected by the regional conferences.

3. To provide for a process of ordination and to set standards for conference membership and conference relationship, which shall in every case be without reference to race, gender or status.

4. To regulate all matters relating to the form and mode of worship, subject to the limitations of the first and second Restrictive Rules.

5. To initiate and to direct all connectional enterprises of the Church within the connection and to provide boards for their promotion and administration, subject to the authority and powers of the Global Connectional Conference.

6. To determine and provide for raising and distributing funds necessary to carry on the work of the connection.

7. To change the number and the boundaries of regional conferences upon the consent of a majority of the annual conferences within the regional conferences involved.

8. To establish such commissions for the work of the Church within the connection as may be deemed advisable.

9. To secure the rights and privileges of membership in all agencies, programs, and institutions of The United Methodist Church within the connection regardless of race, gender or status.

10. To allow the annual conferences to utilize structures unique to their mission, other mandated structures notwithstanding.

11. To provide a judicial system and method of judicial procedure, subject to the powers of the Global Connectional Conference and the authority of the Judicial Council, to determine legal questions on the rules, regulations, and other matters of connectional disciplinary law.

12. To enact such other legislation as may be necessary, subject to the limitations and restrictions of the Constitution of the Church and powers and authority of the Global Connectional Conference.
TITLE/SUBJECT MATTER: Regional Conferences

DISCIPLINE PARAGRAPH: ¶¶ 9, 10, 23-31

PETITION TEXT  Delete ¶¶ 9 and 10 and replace with a new paragraph as follows:

¶ 9. Article II.—There shall be jurisdictional conferences the Church in the United States of America, with such powers, duties, and privileges as are hereinafter set forth, provided that in The United Methodist Church there shall be no jurisdictional or central conferences based on any ground other than geographical and regional division.

¶ 10. Article III.—There shall be central conferences for the church outside the United States of America and, if necessary, provisional central conferences, all with such powers, duties, and privileges as are hereinafter set forth.

¶ 9. Article II.—A Connectional conference shall have the option of establishing regional conferences for the organization of the church in the connection, and, if necessary, provisional regional conferences, all with such powers, duties, and privileges as are hereinafter set forth, provided that there shall be no regional conference based on any ground other than geographical division. In connectional conferences without regional conferences, the connectional conference will assume the responsibilities assigned to a regional conference. Initially, the number and boundaries of the regional conferences shall match the previous boundaries of the central conferences and jurisdictions. Subsequently, the connectional conferences shall have the authority to change the number and boundaries of regional conferences.

Delete ¶¶ 23-27 on Jurisdictional Conferences and ¶¶ 28-31 on Central Conferences and replace with new paragraphs as follows:

Section IV. Regional Conferences

¶ 23 Article I.—The regional conferences shall be composed of as many representatives from the annual conferences and missionary conferences as shall be determined by a uniform basis established by the Global Connectional Conference, provided that no regional conference shall have fewer than 100 delegates. The delegates shall be clergy and lay in equal numbers.

¶ 24. Article II.—The regional conferences shall meet within the year succeeding the meeting of the Global Connectional Conference at such times and places as shall have been determined by the preceding respective regional conferences or by commissions appointed by them or by their respective College of Bishops.

¶ 25. Article III.—All regional conferences shall have the same status and same privileges of action within the limits fixed by the Constitution.

¶ 26. Article IV—The regional conferences shall have the following powers and duties and such others as may be conferred by the Global Connectional Conference:

1. To promote the evangelistic, educational, missionary, social-concern and benevolent interests of the Church and to provide for interests and institutions within their boundaries.
2. To elect bishops for the respective regional conferences in number as may be determined from time to time, upon a basis fixed by the Global Connectional Conference, and to cooperate in carrying out such plans for their support as may be determined by the Global Connectional Conference.

3. To establish and constitute regional and conference boards as auxiliary to the global and connectional boards of the Church as the need may appear and to choose their representatives on the global and connectional boards in such manner as the Global Connectional Conference may determine.

4. To determine the boundaries of their annual conferences, provided that there shall be no annual conference with a membership of fewer than 50 clergy in full connection, except by the consent of the Global Connectional Conference.

5. To make rules and regulations for the administration of the work of the Church within the region, subject to such powers as have been or shall be vested in the Global Connectional Conference and connectional conferences.

6. To appoint a committee on appeals to hear and determine the appeal of a clergy person of that region from the decision of a trial court.

7. To appoint a committee on the episcopacy.

8. To establish and to appoint such other committees as may be necessary.
PETITION TEXT  Revise ¶ 33 as follows:

¶ 33. Article II.—The annual conference is the basic body in the Church and as such shall have reserved to it the right to vote on all constitutional amendments, on the election of clergy and lay delegates to the General and the jurisdictional or central conferences  Global, connectional and regional conferences, on all matters relating to the character and conference relations of its clergy members, and...

Revise ¶ 34 as follows:

¶ 34. Article III.—The annual conference shall elect clergy and lay delegates to the General Conference  Global Connectional Conference and to its jurisdictional or central conference  connectional conference and regional conference in the manner provided in this section, Articles IV and V. The persons first elected up to the number determined by the ratio for representation in the General Conference  Global Connectional Conference and connectional conference shall be representatives in that body those bodies. Additional delegates shall be elected to complete the number determined by ratio for representation in the jurisdictional or central conference  regional conference, who, together with those first elected as above, shall be delegates in the jurisdictional or central conference  regional conference. The additional delegates to the jurisdictional or central conference  regional conference shall in the order of their election be the reserve delegates to the General Conference  Global Connectional Conference and connectional conference. The annual conference shall also elect reserve clergy and lay delegates to the jurisdictional or central conference  regional conference as it may deem desirable. These reserve clergy and lay delegates to the jurisdictional or central conferences  regional conferences may act as reserve to the General Conference  Global Connectional Conference and connectional conference when it is evident that not enough reserve delegates are in attendance at the General Conference  Global Connectional Conference or connectional conference.

Revise ¶ 35 as follows:

¶ 35. Article V—The clergy delegates to the General Conference  Global Connectional Conference and to the jurisdictional or central conference  connectional conference and regional conference shall be elected from...

Revise ¶ 36 as follows:

¶ 36. Article V.—The lay delegates to General and jurisdictional or central conferences  Global Connectional, connectional and regional conferences shall be elected by... ...and are members thereof within the annual conference electing them at the time of holding the General and jurisdictional or central conferences  Global Connectional, connectional and regional conferences.
TITLE/SUBJECT MATTER: Boundaries

DISCIPLINE PARAGRAPHS: 37, 38, 39, 40

PETITION TEXT  Insert new paragraph before ¶ 37 as follows:

Section VII. Boundaries

¶ 37. Article I.—The United Methodist Church shall organize its work into connectional conferences. There shall be one connectional conference each for Africa, Asia, Europe and North America.

Delete ¶ 37 (the North American Connectional Conference will have authority to maintain these boundaries as regional conferences, but they won’t be listed in the Constitution).

Insert new paragraph before ¶ 38 as follows:

¶ 38. Article II.—The connectional conferences shall determine the number and boundaries of their regions, upon the consent of a majority of the annual conferences within the regional conferences. The initial number and boundaries of the regions shall coincide with the previously existing jurisdictional and central conferences.

Delete ¶¶ 38 and 39.

Renumber ¶ 40 and revise as follows:

¶ 40. Article IV. ¶ 39. Article III.—Changes in the number, names, and boundaries of the annual conferences and episcopal areas may be effected by the jurisdictional conferences in the United States of America and by the central conferences outside the United States of America regional conferences according to the provisions under the respective powers and pursuant to the respective structures of the jurisdictional and the central conferences regional conferences.
Amend paragraph 46 as follows:

46. Article II.—The bishops shall be elected by the respective jurisdictional and central conferences regional conferences and consecrated in the historic manner at such time and place as may be fixed by the General Conference for those elected by the jurisdictions and by each central conference for those elected by such central conference by each connectional conference.

Amend paragraph 47 as follows:

47. Article III.—There shall be a Council of Bishops composed of all the bishops of The United Methodist Church. The council shall meet at least once a year and plan for the general oversight and promotion of the temporal and spiritual interests of the entire Church and for carrying into effect the rules, regulations, and responsibilities prescribed and enjoined by the General Conference Global Connectional Conference and in accord with the provisions set forth in this Plan of Union.

Insert new paragraph between ¶¶ 47, 48 as follows:

48. Article IV.—The bishops of each connectional conference shall constitute a connectional College of Bishops. Such connectional College of Bishops may meet according to its needs in order to plan for the general oversight and promotion of the temporal and spiritual interests of the connection.

Amend paragraph 48 as follows:

48. Article III ¶ 49 Article V.—The bishops of each jurisdictional and central conference regional conference shall constitute a regional College of Bishops, and such College of Bishops shall arrange the plan of episcopal supervision of the annual conferences, missionary conferences, and missions within their respective territories.

Amend paragraph 49 as follows:

49. Article V ¶ 50 Article VI.—The bishops shall have residential presidential supervision in the jurisdictional or central conferences regional conferences in which they are elected or to which they are transferred. Bishops may be transferred from one jurisdiction region to another jurisdiction region for presidential and residential supervision under the following conditions: (1) The transfer of bishops may be on either of two bases: (a) a jurisdiction region that receives a bishop by transfer from another jurisdiction region may transfer to that jurisdiction region or to a third jurisdiction region one of its own bishops eligible for transfer, so that the number transferred in by each jurisdiction region shall be balanced by the number transferred out; or (b) a jurisdiction region may receive a bishop from another jurisdiction region and not transfer out a member of its own College of Bishops. (2) No bishop shall be transferred unless that bishop shall have specifically consented. (3) No bishop shall be eligible for transfer unless the bishop shall have served one quadrennium in the jurisdiction region that elected the bishop to the episcopacy. (4) All such transfers shall require the approval by a majority vote of the members present and voting of the jurisdictional regional committees on episcopacy of the jurisdictions regions that are involved. After the above procedures have
been followed, the transferring bishop shall become a member of the receiving College of Bishops and shall be subject to residential assignment by that jurisdictional regional conference.

A bishop may be assigned by the Council of Bishops for presidential service or other temporary service in another jurisdiction region than that which elected the bishop, provided that the request is made by a majority of the bishops in the jurisdiction region of the proposed service.

In the case of an emergency in any jurisdiction or central conference region through the death or disability of a bishop or other cause, the Council of Bishops respective connectional College of Bishops may assign a bishop from another jurisdiction or central conference region to the work of the said jurisdiction or central conference region, with the consent of a majority of the bishops of that jurisdiction or central conference region.

Amend paragraph 50 as follows:
§ 50. Article VI § 51 Article VII. — The bishops, both active and retired, of The Evangelical United Brethren Church and of The Methodist Church at the time union is consummated shall be bishops of The United Methodist Church.

The bishops of The Methodist Church elected by the jurisdictions, active bishops of The Evangelical United Brethren Church at the time of union, and bishops elected by the jurisdictions of The United Methodist Church shall have life tenure. Each bishop elected by a central conference of The Methodist Church shall have such tenure as the central conference electing him shall have determined. Each bishop shall have such tenure as has been determined by the connectional conference within which said bishop has been elected.

The jurisdictional conference regional conference shall elect a standing committee on episcopacy to consist of one clergy and one lay delegate from each annual conference, on nomination of the annual conference delegation. The committee shall review the work of the bishops, pass on their character and official administration, and report to the jurisdictional conference regional conference its findings for such action as the conference may deem appropriate within its constitutional warrant of power. The committee shall recommend the assignments of the bishops to their respective residences for final action by the jurisdictional conference regional conference.

Amend paragraph 51 as follows:
§ 51. Article VII § 52 Article VIII. — A bishop presiding over an annual, central, or jurisdictional connectional or regional conference shall decide all questions of law coming before the bishop in the regular business of a session, provided that such questions be presented in writing and that the decisions be recorded in the journal of the conference...

Amend paragraph 52 as follows:
§ 52. Article VIII § 53 Article IX. — The bishops of the several jurisdictional and central connectional and regional conferences shall preside in the session of their respective conferences.

Amend paragraph 53 as follows:
§ 53. Article IX § 54 Article X. — In each annual conference there shall be one or more district superintendents who shall assist the bishop in the administration of the annual conference and shall have such responsibilities and term of office as the General Conference respective connectional conferences shall prescribe.
Amend paragraph 54 as follows:

¶ 54 Article X ¶ 55 Article XI.—The bishops shall appoint, after consultation with the district superintendents, ministers to the charges; and they shall have such responsibilities and authorities as the General Conference Global Connectional Conference and connectional conferences shall prescribe.
TITLE/SUBJECT MATTER: The Judiciary Within a New Global Structure

DISCIPLINE PARAGRAPHS: ¶¶ 55-58

PETITION TEXT  Amend paragraph 55 as follows:

¶ 55. Article I.—There shall be a Judicial Council. The General Conference Global Connectional Conference shall determine the number and qualifications of its members, their terms of office, and the method of election and the filling of vacancies.

Amend paragraph 56 as follows:

¶ 56. Article II.—The Judicial Council shall have authority:
1. To determine the constitutionality of any act of the General Conference Global Connectional Conference upon an appeal of a majority of the Council of Bishops or one-fifth of the members of the General Conference Global Connectional Conference and to determine the constitutionality or legality under the global Book of Discipline of any act of a jurisdictional or central connectional or regional conference upon an appeal of a majority of the bishops of that jurisdictional or central connectional or regional conference or upon the appeal of one-fifth of the members of that jurisdictional or central connectional or regional conference.
2. To hear and determine any appeal from a bishop’s decision on a question of global law made in the annual conference when said appeal has been made by one-fifth of that conference present and voting.
3. To pass upon decisions of law made by bishops in annual conferences.
4. To hear and determine the legality of any action taken therein by any General Conference Global Connectional Conference board or jurisdictional or central conference board or body, upon appeal by one-third of the members thereof, or upon request of the Council of Bishops or a majority of the bishops of a jurisdictional or central connectional or regional conference.
5. To review, on its own motion and at its own discretion, any ruling by a connectional judicial committee if it is believed that said ruling has such global import as to make this necessary, including when a case had unrecognized implications for constitutional or global church law.
6. To have such other duties and powers as may be conferred upon it by the General Conference Global Connectional Conference.
7. To provide its own methods of organization and procedure.

Insert new paragraph between ¶¶ 56 and 57 as follows:

¶ 57. Article III.—There shall be connectional judicial committees in each connectional conference. Connectional Judicial Committees shall have five members who shall be elected by the respective connectional conferences. The respective connectional conferences shall determine the qualifications of their respective connectional judicial committee’s members, their terms of office, and the method of election by the connectional conference and the filling of vacancies.

The Connectional Judicial Committees shall have authority to review matters of connectional church law as follows:
1. To determine the legality of any act of their respective connectional conferences upon an appeal of a majority of the respective connectional College of Bishops or one-fifth of the members of the
Connectional Conference in accordance with their connectional disciplinary law, and to determine the legality of any act of one of their regional conferences upon an appeal of a majority of the bishops of that regional conference or upon the appeal of one-fifth of the members of that regional conference in accordance with their connectional disciplinary law.

2. To hear and determine any appeal from a bishop’s decision on a question of connectional disciplinary law made in the annual conference when said appeal has been made by one-fifth of that conference present and voting.

3. To pass upon decisions of connectional disciplinary law made by bishops in annual conferences.

4. To hear and determine the legality under connectional law of any action taken therein by any connectional conference board or regional board or body, upon appeal by one-third of the members thereof, or upon request of the connectional college of bishops or a majority of the bishops of a regional college of bishops.

5. To have such other duties and powers as may be conferred upon it by its respective connectional conference.

6. To provide its own methods of organization and procedure.

Insert new paragraph before ¶ 57 as follows:

¶ 58. Article IV.—Connectional Judicial Committees shall not have authority to review matters of constitutional and/or global church law. Questions that include such points, including when they include points of connectional and constitutional and/or global church law, shall be referred to the Judicial Council.

Amend paragraph 57 as follows:

¶ 57. Article III  ¶ 59. Article V.—All decisions of the Judicial Council shall be final. When the Judicial Council shall declare unconstitutional any act of the General Conference Global Connectional Conference then in session, that decision shall be reported back to that General Conference Global Connectional Conference immediately.

Amend paragraph 58 as follows:

¶ 58. Article IV  ¶ 60. Article VI.—The General Conference Global Connectional Conference shall establish for the Church a judicial system that shall guarantee to our clergy a right to trial by a committee and an appeal, and to our members a right to trial before the Church, or by a committee, and an appeal. This right shall also be respected by the connectional conferences.
TITLE/SUBJECT MATTER: General Conference Re-named Global Connectional Conference within the Constitution

DISCIPLINE PARAGRAPHS: 2, 8, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 27, 28, 29, 30, 31, 33, 34, 35, 36, 38, 39, 42, 43, 44, 46, 47, 53, 54, 55, 56, 57, 58, 59, 60, 61

PETITION TEXT  Amend by changing the term “General Conference” to “Global Connectional Conference” wherever it appears in the Constitution.

General Conference  Global Connectional Conference
TITLE/SUBJECT MATTER: Jurisdictional Conference and Central Conference Re-named Regional Conference within the Constitution

DISCIPLINE PARAGRAPH: 9, 10, 15, 16, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 46, 48, 49, 50, 51, 52, 56, 61

PETITION TEXT   Amend by changing the terms “jurisdictional conference” and “central conference” to “regional conference” and “jurisdiction” to “region” wherever they appear in the Constitution:

Revise: Jurisdictional Conference  Regional Conference

Revise: Central Conference  Regional Conference

Revise: jurisdiction  region
What are the major changes in this proposal?

- The Global Connectional Conference will replace the General Conference and will only be responsible for those functions and matters of The UMC that are global in nature.
- Non-global or regionally contextual ministry matters would be assigned to four connections: one each in Africa, Asia, Europe, and North America (Note: The North America Connection would include Central America. The Methodist denominations in South America are currently autonomous Methodist churches).
- Each connection will have the option to organize into regions equivalent to the current central conferences in Africa, Asia, and Europe and the jurisdictions in the United States.
- The proposal recommends a Global Book of Discipline, as well as connectional books of discipline. Currently, only the central conferences can adapt the Book of Discipline.

How will the proposed “Global Connectional Conference” differ from the current “General Conference”?

The proposed quadrennial Global Connectional Conference will be similar to the current quadrennial General Conference, except that its focus will only be on global matters. Currently, a majority of the time at General Conference is spent on U.S.-centric issues. A focus on global matters will shorten the length of the Global Connectional Conference and allow it to concentrate on matters of importance to all connections, not just one. For example, the agenda could include time for each connection to share ministry successes and challenges. This would give all the connections an opportunity to understand similarities and differences in cultural contexts and to discover ways to assist in overcoming challenges, as we all seek to make disciples of Jesus Christ for the transformation of the world.

Why do we need another level of church organization?

Because ministry concerns vary between continents where UMC churches are located, this organizational structure encourages each of the four identical connections to focus on matters of importance to that connection. They are designed to provide opportunities to revitalize ministries and discuss new ideas and thoughts that are relevant in the context of a connection's ministries.

What Book of Discipline paragraphs will be included in the Global Book of Discipline?

This proposal anticipates that the paragraphs in the current Book of Discipline (BoD) that are global in nature will be included in the Global BoD and others will be included in the connectional books of discipline. We have not specified the allocation between the two in this proposal because other UMC bodies (Connectional Table, Standing Committee on Central Conference Matters, and Committee on Faith and Order) are already developing a Global BoD for action by the 2016 General Conference. The Task Force decided we should not duplicate their work and plans to review the Global BoD when it is available. General Conference will need to find the balance between what is and is not global.

How will having separate Books of Discipline affect ordination and itinerancy?

Ordination, orders, and licensing will be under the purview of the connections, with an acknowledgement that the roles, expectations, and needs are different around the globe. The possibility exists that the connections may allow their regions to have different requirements, and that would be a decision made by the connection as a whole.
Itinerancy in The UMC refers to clergy moves within annual conferences, and by extension within a region and a connection. Consistency of ordination provisions would enable itinerancy to continue easily within connections. The Task Force’s proposal does not include a recommendation regarding whether itinerancy provisions should be included in the Global Book of Discipline or in the connection books of discipline.

**Would the new structure change the understanding that we are a global church?**

The Task Force expects that this proposal will strengthen the understanding that The UMC is a global church. By assigning global responsibilities to the Global Connection and non-global responsibilities to the connections, this proposal hopefully allows both the global church and the connections to thrive. Currently U.S. concerns dominate General Conference, taking time and energy that could be used to focus on global issues during that gathering. This proposal will empower the Global Connection to thrive at being the global church, and empower the connections and regions to thrive at being United Methodist in ways most appropriate to their context.

**What does regionalizing mean to those who are marginalized outside the U.S.? Separation may limit the ability to seek justice across the globe.**

While people in one connection may disagree with decisions of another connection, this proposal allows each connection to decide about issues of justice within its own context. At the same time, there will be global rules, and the Global Connection will retain the capacity to decide issues of justice on the global scale. Unfortunately, our system currently does not protect all marginalized people in all places. It does trust that United Methodists around the world will seek justice for all marginalized people, wherever they may live.

**Does this change what it means to be United Methodist?**

For some, it may. We hope for the better. The current system is not one of equity around the world. We hope this revised proposal will change that. For example, renaming the General Conference to the Global Connectional Conference and the central conferences and jurisdictions to regions highlights our connectional heritage. But name changes are not sufficient. The proposed structure is designed to foster stronger connections globally and within the continental connections. We have worked hard to retain the basic identity of The United Methodist Church.

**Will the addition of the four connections increase costs of the United Methodist structure?**

It may. There will probably be some additional costs related to connectional conferences, committees, etc., but these costs may be offset by a possible reduction in costs related to the meeting of the Global Connection. If the business of the North America connection is removed from the agenda of the Global Connectional Conference, the duration of that meeting will be less than the current General Conference, perhaps by three or four days, resulting in a reduction in costs for that meeting.

The most significant increase in costs will probably involve the meetings of the connectional conferences. This proposal would require each connectional conference to meet quadrennially, prior to the Global Connectional Conference. Depending upon when and where the connectional conferences meet, the incremental cost of these meetings is estimated to be between US$300,000 and US$1,000,000. GCFA will be asked to develop more accurate cost projections.

Any incremental cost increases will also need to be examined in the context of the overall budget for the 2016 General Conference budget of over US$10 million.
BE IT RESOLVED that the Western Jurisdictional Conference adopt the following Statement of Lament on the General Conference 2016 Affirmation of Fossil Fuel Investments.

General Conference 2016 voted to continue investing hundreds of millions of dollars in the fossil fuel industry. During debate, proponents of fossil fuel investing cited shareholder advocacy as the primary reason for maintaining these investments. The following week, ExxonMobil continued its decades-long history of rejecting climate-related shareholder resolutions, this time voting down a resolution asking the company to report on the impact that limiting global warming to 2-degrees Celsius will have on its business. (The UM pension board had $19.5M invested in ExxonMobil in Q1 2016. Its investments in the top 200 fossil fuel companies lost 30% in value in 2015).
Meanwhile, United Methodists worldwide are suffering the impacts of climate change. Our colleagues in ministry tell stories of drought and fire in Africa, mothers and children torn apart and swept away by typhoon waters in the Philippines, and rising sea levels in Tonga. Closer to home, extreme temperatures continue to scorch the West, exacerbating long-term drought, fueling wildfires, melting glaciers and permafrost, and stressing agriculture, ecosystems and animals.

The United Methodist Church has a long history of screening industries from its investments when those industries cause widespread harm. Yet the suffering and harm caused by climate change will exceed the harm caused by the industries we already screen, including alcohol, tobacco, gambling, pornography, weapons and private prisons.

Jesus says that if anyone does not listen to what you have to say, you should leave that house or town and once outside it, shake its dust from your feet. Faith communities have voiced our climate concerns to the fossil fuel industry for more than two decades, yet The United Methodist Church remains invested in coal, petroleum and natural gas companies that exploit God’s creation. As long as we invest in fossil fuels, we have a financial stake in their success, and provide moral cover for their broken business model—a model that recklessly exploits fossil fuels despite the harm they cause. When we profit from these companies, then their coal dust, fracking waters and tar sands cling to our feet, and we leave our dirty footprints in our places of ministry around the world. United Methodist churches, institutions and agencies should seek alternative investments that contribute to a sustainable, low-carbon future.

The Western Jurisdictional Conference of The United Methodist Church laments that General Conference 2016 failed to support fossil fuel divestment, and we are sorry for the impact that the United Methodist Church’s continued affirmation of the fossil fuel economy will have on vulnerable people and places. We urge annual conferences of The United Methodist Church to work together to identify low-carbon alternatives to fossil fuel investments.

Marud Kuch-Stanovsky

Shirley DeLarue
Subject: The Intersectionality of Justice

Presenter: Molly Vetter, California Pacific Annual Conference

Organization: Western Methodist Justice Movement

Petitioners: Molly Vetter and 8 others

Names of Other Petitioners: Norma Kehrberg, JoAnn Yoon Fukumoto, Megan Armstrong, Frank Wulf, Sandy Olewine, Tonya Harris, Richard Bentley, Austin Adkinson

Estimated Fiscal Impact: None

Whereas a jurisdiction is “to promote the evangelistic, educational, missionary and benevolent interests of the Church” (The Constitution, Para. 27.1);

Whereas the Western Jurisdiction of the United Methodist Church faces diverse ministry challenges as one of the largest geographic expanses of any jurisdiction or central conference over many cultural contexts;

Whereas the United Methodist churches in the Western Jurisdiction need to respond to their wide breadth of ministry challenges in ways that reach out and help the diversity of people living in the Western Jurisdiction to hear and respond to the gospel in ways that are authentic;

Therefore be it resolved that the 2016 Western Jurisdictional Conference calls on its churches and annual conferences to provide leadership in the many places where the call for justice intersects especially in the following areas:

- strongly affirming the rights of women, including reproductive health, choice, and justice issues that intersect with many areas of justice,
- working for racial justice and resisting exploitative systems that teach racial, ethnic and/or tribal superiority and inferiority,
- not profiting from the oppression of others by divesting from companies earning profits through business in the occupied territories,
- divesting from companies who will not engage on sustainability and climate change and whose profits come from fossil fuels as a way of moving our world towards using sustainable, renewable resources and combating climate change,
- ending the use of mascot names which demean Native Peoples by not meeting in cities which have sports teams with such names,
- advocating economic policies that reflect love of neighbor by ensuring a living wage and such basic needs as food, clothing, shelter, quality education, healthcare and a clean environment,
- supporting effective gun control to help create safer communities,
• not complying with the Book of Discipline whenever it denies full inclusion of a person based on their sexual orientation or gender identity in the life, ministry and leadership of The United Methodist Church.

And be it further resolved that we call on the Western Jurisdiction Leadership Team and Western Jurisdictional Mission Council to work with the leadership of the annual conferences of the Western Jurisdiction in these areas to move from resolutions and words to actions that make a tangible and lasting difference.
PETITION TO THE 2016 WESTERN JURISDICTIONAL CONFERENCE FROM THE ROCKY MOUNTAIN AND YELLOWSTONE CONFERENCES OF THE MOUNTAIN SKY AREA

DATE: JULY 1, 2016

SUBJECT: SEEKING APPROVAL FROM THE WESTERN JURISDICTIONAL CONFERENCE TO REALIGN CONFERENCE BOUNDARIES OF THE ROCKY MOUNTAIN AND YELLOWSTONE CONFERENCES

PRESENTERS: BRADLEY LAURVICK, CLERGY, ROCKY MOUNTAIN ANNUAL CONFERENCE

JEREMY SCOTT, CLERGY, YELLOWSTONE ANNUAL CONFERENCE

WHEREAS, the Western Jurisdiction conferences committee prepared a proposal for the 2012 Western Jurisdictional Conference which, if followed, could have resulted in a simple merger of the Denver (now Mountain Sky) Area conferences; and

WHEREAS, the (then) Denver Area Futures Task Group was created by the Bishop of the Mountain Sky Area, Elaine J. W. Stanovsky, to listen, learn and discern the missional hopes of the two conferences; and

WHEREAS, this Futures Task Group comprised of members from both conferences identified a strong context, vision and mission between the conferences and recommended a new name and shared permeable boundaries for certain staff, including the experiment of a single District Superintendent for Wyoming; and

WHEREAS, the next Futures Team concluded its work by recommending creation of a new annual conference model (organization and structure) versus simple merger of the existing conference structures; and

WHEREAS, the vision of a simplified organization would better empower and enable laity and clergy of local churches and faith communities to deliver the mission and ministry of the church; and

WHEREAS, the Mission Shaped Future Committee was appointed by Bishop Elaine Stanovsky to carry out the Futures Team recommendations both in terms of building the new annual conference model and identifying opportunities to express Wesleyan grace and vitality in both congregational and non-congregational ways; and

WHEREAS, the Mission Shaped Future Teams determined that experiments in shared staff and resources, while very beneficial to the ministries of both conferences, are not sustainable with two separate conferences and their institutional structures to which staff must relate; and
WHEREAS, the Mission Shaped Future Committee generated a vision for the new annual conference emphasizing Wesleyan vitality in Mission and Disciple-Making, and shared that vision in 19 listening sessions and 2 rounds of Christian Conferencing across both conferences during the Spring of 2016; and

WHEREAS, the 2016 Rocky Mountain Conference voted 76% in favor of moving forward with consideration of the new conference model (Yes – 381, No – 114, Abstain – 7) and the 2016 Yellowstone Annual Conference voted 87% in favor of the same proposal (Yes – 93, No – 13, Abstain – 1);

THEREFORE, BE IT RESOLVED that the Western Jurisdictional Conference approve realigning the boundaries of the Yellowstone and Rocky Mountain Annual Conferences to form one, new annual conference, following, and contingent upon, the full discernment and agreement of the two participating conferences.

EFFECTIVE DATE: Effective upon adoption by the 2016 Western Jurisdictional Conference.

ORIGINATOR OF THE PETITION: The Mountain Sky Area Mission Shaped Future Groups appointed by Bishop Elaine Stanovsky

Group 1:
Rev. Janet Forbes, Chair (Highlands Ranch, Colorado)
Philip Cardin (Salt Lake City, Utah)
Kristi Kinnison (Denver, Colorado)
Rev. Betty Nguyen (Denver, Colorado)
Mark Sanman (Whitefish, Montana)
Rev. Laura Rainwater (Cheyenne, Wyoming)
Rev. Reuben Wilbur (Loveland, Colorado)
Ruth Wills (Parker, Colorado)
Rev. Debbie Schmidt (Whitefish, Montana)

Group 2:
Rev. Jeremy Scott, Chair (Billings, Montana)
Rev. Sarah Beck (Billings, Montana)
Victoria Casarrubias (Boulder, Colorado)
Chris Frasier (Last Chance, Colorado)
Jerry Krause (Littleton, Colorado)
Janna Lauver (Bozeman, Montana)
Rev. Jasper Peters (Denver, Colorado)

Conference Staff:
Rev. Youngsook Kang (Denver, Colorado)
Rev. David Burt (Billings, Montana)
FINANCIAL IMPACT: There is no expected financial impact to the Western Jurisdiction. Leadership teams from the Yellowstone and Rocky Mountain Annual Conferences will allocate or redirect existing funds as needed to facilitate the full discernment and agreement of the two participating conferences.

RATIONALE:

_**We desire to reclaim our Mission Field in the spirit of John Wesley.**_

1. The Western Jurisdictional Conference, meeting July 13-16, 2016 in Scottsdale, Arizona, has the power to determine the names and boundaries of the areas and annual conferences within the Western Jurisdiction (2012 Book of Discipline, Paragraphs 27.4 and 40). An approval from the WJC in 2016 provides the needed flexibility to form a new annual conference before 2020, when and if the two conferences are ready.

2. The Yellowstone Annual Conference is faced with an URGENT situation. As of 2012, the Yellowstone Annual Conference was comprised of 99 active clergy (49 elders), 129 churches and 13,602 members. Soon, the resources will no longer be enough to meet the requirements required of an annual conference as defined by the Book of Discipline.

3. The Rocky Mountain Annual Conference is in a FRAGILE state, facing similar trends as the Yellowstone Annual Conference. As of 2012, the Rocky Mountain Annual Conference was comprised of 336 active clergy (229 elders), 265 churches, and 65,820 members. Although the Rocky Mountain Annual Conference has been able to subsist in spite of a continuous decline of resources, expenses continue to outpace income.

4. A consolidated structure would alleviate concerns of declining trends and diminishing resources. These concerns inhibit creativity. A consolidated structure would provide efficiency and economies of scale so that the annual conference could apply energy and resources toward discovering innovative ministry, methods, and service. Only then will the work of the annual conference be renewed to its purpose of equipping churches for ministry, as it is instructed in the Book of Discipline.

5. The region’s Mission Field is growing. Since the founding of the Rocky Mountain Conference the population of Colorado has more than doubled, from 2.2 million to 5.4 million. Since the founding of the Yellowstone Annual Conference, the population of Montana has increased by almost half, from 700 thousand to just over one million. And these demographic trends are expected to continue with increasing diversity. It is time to reclaim the mission field in the same way John Wesley did.
WHAT ADAPTIVE CHALLENGES DO WE FACE?

1. We, the people of both Annual Conferences, recognize the risk of **loss of individual conference identity**. We intend to mitigate this risk by taking intentional steps to grow relationships between the conferences during the transition process. In fact, this has already begun. For example, the Whole Church Initiative (WCI), which started as an initiative in the Yellowstone Annual Conference, has since expanded to an area-wide effort involving more than 30 churches by the end of 2016.

2. We recognize the risk of **managing geographic distance**. The Mission Fields of the Rocky Mountain and Yellowstone Annual Conferences are arguably unique, comprised of large urban areas, medium and small towns, farming communities and Native American Tribal lands – spread across a very large geographic area. In fact, our two major metropolitan areas, Salt Lake City and Denver, are themselves widely separated in terms of geography and travel cost. We intend to mitigate this risk by re-applying organizational lessons learned including “the Wyoming Experiment” as well as judicious use of teleconferencing technology.

3. We recognize the fact that our **success will depend on aligning resources** (human, financial, real, and tangible assets) first and foremost according to focusing priorities which include:
   a. Renewing and establishing vital congregations
   b. Developing leaders who are gifted at empowering local churches and laity in the church mission.
   c. Establishing new faith communities to meet the needs of our unique Mission Field.

4. Finally, we acknowledge the challenge of assuring our **missional work and disciple-making efforts** continue to support and build upon each other. Our plan to create a new conference versus simply merging the two existing conferences goes to the heart of this challenge. We believe the affiliated and the unaffiliated will experience **Wesleyan Christian values** through people not buildings, actions not meetings, relational not institutional activities, connections not committees. We will serve outwardly, not inwardly, by open expressions of love and understanding with both tangible and intangible gifts.

**This is a rebirth of a conference.**

**TIMELINE:**

**2016**

The Western Jurisdictional Conference agrees to this petition.

The Rocky Mountain and Yellowstone Annual Conferences develop a comprehensive PLAN FOR THE CREATION of a new annual conference. The plan may include the Book of Discipline questions, alignment of resources according to vision and missional priorities, structure, staffing, budget, pension and health insurance benefits, property management, candidacy and ordination processes,
and appointments. This work continues into 2017 to include the STAGES OF IMPLEMENTATION/TRANSITION.

2017

At separate conference sessions, the two annual conferences refine the PLAN FOR THE CREATION and STAGES OF IMPLEMENTATION / TRANSITION. Formal approval is sought and received from both annual conferences for creation of the new conference.

2018

We host the FIRST JOINT CONFERENCE SESSION, either face-to-face or in regional locations through cyber-connection.

2019

We affirm the INCORPORATION of a new annual conference and enact the TRANSITION PLAN. This work likely continues into 2020.

ADDRESS, TELEPHONE NUMBER AND EMAIL ADDRESS OF CONTACT PERSONS:

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LINKS TO DOCUMENTS:

YELLOWSTONE ANNUAL CONFERENCE PETITION:
http://www.yacumc.org/2016petitions and then click on “Mission Shaped Future”

ROCKY MOUNTAIN ANNUAL CONFERENCE PETITION:
http://www.rmcumc.org/missionshapedfuture and then click on “Annual Conference 2016 MSF Petition”
**Subject:** The Call Toward Healing Relationships With Indigenous Peoples

**Presenter:** Mark Stephenson, California-Pacific Annual Conference

**Organization:** Western Methodist Justice Movement

**Petitioners:** Mark Stephenson and 8 others

**Names of Other Petitioners:** Jeffrey Kuan, Cedrick Bridgeforth, Karen Oliveto, Megan Armstrong, Sandy Olewine, Patricia Farris, Austin Adkinson, Richard Bentley

**Estimated Fiscal Impact:** None

**Whereas** the 2012 General Conference engaged in an Act of Repentance service as a first step in calling the church to acknowledge and seek forgiveness for past sins while launching a process of healing relationships with indigenous persons throughout the world; and

**Whereas** the 2012 Western Jurisdictional Conference embarked on a journey of healing relationships with indigenous peoples; and

**Whereas**, during the 2013-16 quadrennium, the Rocky Mountain and Yellowstone Conferences led the denomination in acts of repentance around the 150th anniversary of the Sand Creek Massacre, which took place in 1864 with significant leadership from Methodists; and

**Whereas**, during the 2013-16 quadrennium, many of the other Conferences of the Western Jurisdiction engaged in acts of repentance; and

**Whereas** the Western Jurisdiction and its constituent Conferences have made progress but have not fully met the goals and objectives laid out in the adopted 2012 Resolution on Responding to the Act of Repentance, especially around establishing new and revitalizing existing Native American/Indigenous Churches;

Therefore be it resolved the 2016 Western Jurisdictional Conference commend the resolution entitled Native People and the UMC, which was overwhelmingly adopted by the 2016 General Conference, to its constituent Conferences for study and action;

Be it further resolved the 2016 Western Jurisdictional Conference direct its constituent Conferences to continue to work with the Council of Bishops and the Western Jurisdictional College of Bishops in fulfilling the promises of the 2012 Statement from the Council of Bishops As We Embark on a Journey toward Healing Relationships with Indigenous Peoples.

Be it further resolved the 2016 Western Jurisdictional Conference directs the Western Jurisdictional Conference Leadership Team to ensure that any plans for starting new churches and revitalizing existing churches during the 2017-20 quadrennium include:

1. A strategy for starting new Native American/Indigenous ministries in each annual conference, with specific targets set after consultation with the Committee on Native American Ministries (CONAM) of each annual conference and with the Western Jurisdiction Inter-Ethnic Coordinating Committee; and
2. Concrete plans for strengthening and undergirding existing Native American/Indigenous ministries;
Be it further resolved that each annual conference report its progress on fulfilling this resolution to the annual meetings of the Western Jurisdictional Leadership Team and to the 2020 session of the Western Jurisdictional Conference.

And therefore be it further resolved that United Methodist and other seminaries in the Western Jurisdiction are ardently encouraged to invest in the enhancement of leadership for The United Methodist Church by participation in deep listening / learning from the peoples upon whose ancestral lands we live, and with whom will be consulted in the development of these opportunities.
Subject: Commending the Love Your Neighbor Coalition’s Open Letter to the African Bishops of The United Methodist Church for study and implementation

Presenter: Frank Wulf, California-Pacific Annual Conference

Organization: Western Methodist Justice Movement

Petitioners: Frank Wulf and 4 others

Names of Other Petitioners: Cedrick Bridgeforth, Jan Nelson, Richard Bentley, Austin Adkinson

Estimated Fiscal Impact: None

Whereas the United Methodist Bishops of Africa issued a statement on September 11, 2015 that addressed issues of global terrorism, marriage and sexuality, and the unity of the church; and

Whereas several of the annual conferences of the Western Jurisdiction are deeply engaged with annual conferences in Africa; and

Whereas many United Methodists in the Western Jurisdiction seek to be engaged missionally with United Methodists in Africa while also engaging with them in deeper conversation about human sexuality; and

Whereas the Love Your Neighbor Coalition (LYNC) issued An Open Letter to the African Bishops of The United Methodist Church on January 6, 2016 that identified points of both commonality and difference even as it called the whole church to “do the hard work of discerning God’s will by engaging “in conferencing that is truly holy... conferencing that is actually open to the ongoing movement of God’s Spirit;”

Therefore be it resolved that the 2016 Western Jurisdictional Conference lift up LYNC’s Open Letter to the African Bishops of The United Methodist Church (which is reprinted below) as one approach to working together in areas of common ground while also engaging in deeper conversation about areas of difference;

And be it further resolved that the 2016 Western Jurisdictional Conference commend this open letter for study by annual conferences and United Methodists throughout the Western Jurisdiction;

And be it still further resolved that the 2016 Western Jurisdictional Conference forward this open letter to the Commission on Human Sexuality, which is to be formed by the Council of Bishops, and urge the Commission use the open letter as a resource for faithfully engaging the church in conferencing that is truly holy and fully open to the leading of God’s Spirit.

An Open Letter to the African Bishops of The United Methodist Church

From the Love Your Neighbor Coalition

January 6, 2016

Grace and hope to you during this season of Epiphany as together we celebrate the revelation of God’s saving presence and commit ourselves anew to the sacred work of doing justice and making peace.

We are writing in response to the statement issued by the African College of Bishops of The United Methodist Church at their meeting of 7-11 September 2015 in Victoria Falls, Zimbabwe. Their words come to us as a mixture of both blessing and curse. Even as they inspire hope on some fronts, they deepen our despair on others. That is why we have discerned a profound need to respond.
It is not our goal to deepen the divisions that threaten to splinter our United Methodist Church. We do not believe that schism is in anyone’s best interest. Rather than facilitating the church’s crucial work of preaching good news to the poor, proclaiming release to the prisoners and recovery of sight to the blind, liberating the oppressed, and proclaiming the year of God’s favor (Luke 4:18-19; Isaiah 61:1-2), schism engages us in internecine battles that threaten to make us irrelevant as a witness to the reality of God’s love for our whole world (John 3:16). In this regard, we agree with the College of African Bishops when they assert that there are “important issues that unite us,” and that we, as a church, “are called to be in solidarity with people who suffer as a result of unjust political systems, wars, famine, poverty, natural disasters, diseases, illiteracy, etc.” We commit ourselves to pray and work for a church that can indeed be unified around these crucial matters that affect the lives of far too many of God’s children around our world.

We also join the Bishops in their condemnation of the atrocities that have been and continue to be perpetrated as a result of “the ongoing bloody and brutal civil war in Syria, the ISIS insurgency across parts of Europe, as well as the Boko Haram and Al-Shabab insurgencies in parts of Africa.” We recognize that international terrorism has helped to fuel human rights crises of untold proportions that must be addressed by the church with courage, resourcefulness, and commitment. We cannot stand idly by as thousands of families are made homeless and turned into refugees, as women and children are raped and enslaved, as innocent civilians are intentionally slaughtered or caught in the crossfire of warring factions, as children are denied access to education, and as the diseases of war and poverty take a terrible toll on whole populations of God’s people. As “God’s messengers of peace and reconciliation,” we must engage our world leaders to do what is necessary to make real peace – not just to bring about a begrudging cessation of hostilities, but to create communities of safety and abundance where all can thrive. To this end, we applaud the Bishops’ call to engage in authentic dialogue with grassroots movements of ordinary citizens, including young people and women, as well as community and political leaders.

The issue of global terrorism is not just about disaffected people engaging in horrible and terrifying acts to advance particular agendas or ideologies. There is more involved in global terrorism than just “radical Islam.” As the African Bishops rightly point out in their statement, Global terrorism is but one response to “unjust political systems and the manipulation of weaker nations by world powers.” We join with the Bishops in urging The United Methodist Church to pay real attention to “the stark realities of needless suffering and pain in our world” not merely by raising voices of lament but by bringing together our best minds, engaging our most fervent prayers, and utilizing our significant resources “to usher in God’s reign of peace, justice and freedom to all.” These issues must not be pushed to the sidelines of the work that we do together as church, particularly during the 2016 General Conference, but must take center focus as we pray and conference together about how best to be God’s people and to do God’s will in our world.

Having discerned these points of commonality in our witness for the gospel of Jesus Christ, we must nevertheless take issue with the College of African Bishops’ analysis of our ongoing conflict in the church about marriage and sexuality. We do not believe that our ongoing work around these issues can be sidelined while the church focuses on other issues of global importance. As the Rev. Dr. Martin Luther King Jr. has so eloquently stated in his Letter from a Birmingham Jail, “Injustice anywhere is a threat to justice everywhere.”

We understand that our disagreements around issues of human sexuality have, for several decades, tended to monopolize the church’s attention during General Conferences and other international
gatherings. These issues have divided us into warring camps and have threatened us with the specter of schism. We do not believe that God is calling us to split the church apart. We apologize for the times when our actions have perpetuated an “us vs. them” mentality.

Nevertheless, we must insist that peace is not going to come through ignoring the demands of lesbian, gay, bisexual and transgender Christians for full inclusion in the church. We will not heal our church’s divisions by ignoring the need for women to have control over the reproductive capacities of their own bodies through the use of family planning tools such as birth control and abortion. Unity will not be found in silence. Nor will silence change the realities of the multiple structures that already exist in family life.

We are longing for our church to talk honestly about human sexuality and the realities of family life. Not only do we need to address the growing reality of same-sex marriage, but we also need to address concerns around polygamy, the sexual exploitation of children and the sexual violence of subjugation faced by so many women and young girls. We are bringing these issues into the light because we believe that being united is worth being uncomfortable during tough conversations. Even our Methodist founders disagreed sometimes. Points of theological conflict should open our hearts to the fact that God is bigger and more complicated than any of us can imagine.

To work toward a goal of honest holy conferencing and not forced conformity, we insist that the final word has not been spoken about the teachings of Scripture on human sexuality. A whole literature exists that takes the Scriptures seriously, sets them into their appropriate historical context, and seeks to draw guidance for our current understanding of sex and sexuality. This literature belies the claim that Scripture issues a clear and unequivocal denunciation of sexual practices and institutions that do not fit the norm of marriage between one man and one woman. We consequently contend that The Book of Discipline’s claim that “sexual relations are affirmed only within the covenant bond of a faithful, monogamous, heterosexual marriage” creates a moral dilemma in United Methodism. A dilemma, because faithful United Methodists believe this pronouncement and subsequent church policies and practices to be unjust; and, denying the right of those who believe it is their faithful duty, “under the constraint of conscience and, after having exhausted all legal recourse, to resist or disobey laws that they deem to be unjust or that are discriminatorily enforced” (BOD ¶ 164.F). This dilemma is the result of creating a state of hypocrisy in the United Methodist Church within our own Book of Discipline.

We further deny the Bishops’ allegation that sexual relations are not affirmed “within same-sex unions or polygamy.” Not only are these completely separate issues, but this is harmful and offensive language; reminiscent of the past efforts to demonize homosexual persons by equating homosexuality with pedophilia.

It is beyond doubt that The Book of Discipline is a work in progress that provides guidance for the people called United Methodist, but in no way can it be taken as the final definitive word on this or any other matter. That is why we, as a church, gather every four years in General Conference to review it and amend it.

The real issue that confronts us in our battles about human sexuality is not the existence of diversity in belief and practice, but the mean-spirited way that those who advocate for change in the church’s traditional position have been treated. Rather than listening to our testimony and engaging us in prayerful dialogue that honestly seeks to discern God’s will on matters of human sexuality, there are those in the church who have attacked us, demonized us, humiliated us, and all too often
ignored us. Herein lies the problem! The real threat to unity in our denomination does not come from faithful Christians who are calling the church to reconsider its traditional stands on human sexuality, but from those who refuse to engage in honest, respectful, humble, and prayerful dialogue, including those who stand at microphones during the General Conference and use words that are both hateful and untrue against those with whom they disagree.

Our testimony is this: We have seen God at work powerfully, inspirationally and miraculously in the lives of people who do not fit within traditional heterosexual norms. In the lives and ministries of these people, we experience the fruit of the Spirit, which is “love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control.” (Galatians 5:22-23) Some of these people are Spirit-filled leaders in our denominational movements to establish justice and peace around our world. We join with the apostle Peter in recognizing that the work of the Spirit trumps our historical assumptions about what must be true because it has always been assumed to be true. (Acts 10:47) It is the Spirit who must give us guidance in these matters, and we will do well to trust that the Spirit is leading us in ways that are true. Let us be reminded of Gamaliel’s prescient warning to his colleagues on the Jerusalem Sanhedrin: “I tell you, keep away from these people and let them alone; because if this plan or this undertaking is of human origin, it will fail; but if it is of God, you will not be able to overthrow them—in that case you may even be found fighting against God!” (Acts 5:38-39)

There is much in the world that demands the church’s attention and our prophetic action. It is tragic that we find ourselves incapable of doing what must be done to do justice and make peace because of our divisions around issues of human sexuality. And yet, we cannot simply ignore these divisions. The church must do the hard work of discerning God’s will. It must engage in conferencing that is truly holy... conferencing that is actually open to the ongoing movement of God’s Spirit. While we may find that we still disagree, we may find a way to recognize each as fellow travelers in the way of Jesus who together find unity in grace rather than law, compassion rather than hatred, and love rather than fear.

The members of the Love Your Neighbor Coalition Leadership Team, representing thirteen United Methodist caucus organizations, respectfully await your willingness to work together on all of the issues that are facing our denomination and world! To the Glory of God and out of our deep and abiding love for Jesus, the Christ!

1. The Rev. Walter Lockhart, Affirmation: United Methodists for Lesbian, Gay, Bisexual, Transgender and Queer Concerns
2. The Rev. Cedrick Bridgeforth, Black Methodists for Church Renewal (BMCR)
3. Deborah Dangerfield, Black Methodists for Church Renewal (BMCR)
4. Jenny Phillips, Fossil Free UMC
5. The Rev. Amy DeLong, Love Prevails
6. The Rev. Lyssette Perez, MARCHA: Metodistas Asociados Representando la Causa de los Hispano-Americanos
7. Chett Pritchett, Methodist Federation for Social Action (MFSA)
8. Jayson Dobney, Methodists In New Directions (MIND)
9. The Rev. Sara Thompson Tweedy, Methodists In New Directions (MIND)
10. The Rev. Dr. Jacob Dharmaraj, National Federation of Asian American United Methodists (NFAAUM)
11. Cynthia Kent, Native American International Caucus of United Methodists (NAIC)
12. Monalisa Tuitahi, Pacific Islanders Caucus of United Methodists (PINCUM)
13. Bridget Cabrera, Reconciling Ministries Network (RMN)
14. The Rev. Janine Delaunay, United Methodist Association of Ministers with Disabilities
15. The Rev. Frank Wulf, Western Methodist Justice Movement (WMJM)
16. The Rev. Richard Bentley, Western Methodist Justice Movement (WMJM)
17. The Rev. Steven Clunn, Love Your Neighbor Coalition Coordinator (LYNC)
WHEREAS, 1 John 4:18-19 states, “There is no fear in love, but perfect love casts out fear; for fear has to do with punishment, and whoever fears has not reached perfection in love. We love because God first loved us.”

WHEREAS, we acknowledge that our United Methodist Book of Discipline names the loving behavior of persons of the same-sex as “incompatible with Christian teaching” and thus discriminates against and encourages fear against those in same-sex relationships.

WHEREAS, we recognize that this language and its underlying (ir)rationale is a barrier not only to persons of non-heterosexual sexual orientations, but also to an increasing number of people unafraid to embrace those in same-sex relationships, and

WHEREAS, in 2000, the Western Jurisdiction has publicly declared, “We cannot accept discrimination against gay, lesbian, bisexual or transgender persons and therefore, we will work toward their full participation at all levels in the life of the church and society” and each succeeding Jurisdictional Conference has reaffirmed that statement and expanded it into extravagant hospitality in ministries with all of God’s children, and

WHEREAS, in 2012 A Resolution of Non-Conformity With The United Methodist Book of Discipline affirmed the practice of Biblical Obedience, and asked retired Bishop Melvin Talbert to oversee a grassroots movement challenging bishops, clergy, laity and local churches and ministry settings to operate as if the statement printed in the Book of Discipline Paragraph 161F does not exist, and

WHEREAS, General Conference recognized the deep division in The United Methodist Church and have made clear that we are not of one mind, and have formed a commission to study “A Way Forward,” and

WHEREAS, we are called to follow Jesus who stood on the side of the oppressed and worked to tear down barriers that kept people apart and who answered God’s call to actively love those who in his context were deemed to be of a lesser worth.

THEREFORE BE IT RESOLVED:

That the Western Jurisdiction cast out our fear and prophetically call our Annual Conferences and local churches to not conform to or comply with provisions of the Discipline which discriminate against persons based on their sexual orientation or gender identity, including marriage (161.B), the incompatibility clause (161.F), ordination and appointments (304.3), homosexual unions (341.6), the Annual Conference funding ban (613.19), the GCFA funding ban (806.9), chargeable offenses pertaining to being “a self avowed practicing homosexual” or to officiating at weddings for couples regardless of the sex of the partners (2702.1b,d);

That the Western Jurisdiction insist that the church be in ministry to and with all persons and that we not conduct judicial procedures against our bishops and clergy related to the Discipline’s provisions which
discriminate against persons based on their sexual orientation or gender identity, and even when complaints are filed, they no longer conduct trials;

That the Western Jurisdiction realign its funding to reflect these commitments, using no reserve funds to pay for judicial procedures related to the Discipline’s provisions which discriminate against persons based on their sexual orientation or gender identity, and instead ask the Western Jurisdiction Leadership Team to use these funds to lead trainings in cultural competency, anti-racism, anti-sexism, anti-ageism, anti-heterosexism, anti-homophobia, anti-transphobia, and anti-oppression at the conference and district levels.
Subject: A Resolution To Support The Council of Bishops’ Proposal A Way Forward
Presenter:  Rev. Sharon Moe, Pacific Northwest Annual Conference
Organization: Western Methodist Justice Movement
Petitioners: Sharon Moe and 3 others
Names of Other Petitioners: Megan Armstrong, Austin Adkinson, Richard Bentley
Estimated Fiscal Impact: None

WHEREAS, in May 2016 The United Methodist General Conference adopted the recommended plan authored by the Council of Bishops entitled A Way Forward, and deferred consideration of all legislation related to human sexuality before the 2016 General Conference;

WHEREAS, A Way Forward provides that the Council of Bishops shall appoint a special Commission “to develop a complete examination and possible revision of every paragraph in our Book of Discipline regarding human sexuality” and that the Council of Bishops will “maintain an on-going dialogue with the Commission” and that if they complete their work in time, report to a called General Conference before the regular 2020 General Conference;

WHEREAS, the Western Jurisdiction supports A Way Forward, and endorses the leadership of the Council of Bishops and the 2016 General Conference in its decision to address discrimination against lesbian and gay persons currently in the Book of Discipline;

WHEREAS, the Western Jurisdiction Conference previously expressed its views on human sexuality in the following ways:

1. In each quadrennial WJC since 2000, the body has adopted a resolution calling for full inclusion of all persons without regard to sexual orientation or gender identity;
2. In the 2008 WJC, a resolution entitled “Resolution on Human Sexuality in Western Jurisdiction” was adopted, supporting the “Majority Report” of the Human Sexuality Subcommittee of Church and Society II legislative committee;
3. In 2008, the WJC adopted a resolution, “Western Jurisdiction in Ministry To All of God’s Children,” which named the diversity of sexual orientation and gender identities in the West, and proclaimed “that those diversities of gender identity and sexual orientation are good elements of God’s creation;”
4. In 2012, the WJC adopted a resolution of “Apology to LGBTQIA Persons” for the continued marginalization, dehumanization, and demonization of LGBTQIA persons;
5. Also in 2012, the WJC adopted a resolution entitled “Gospel Obedience” which stated our belief that the UMC is in error on the subject of “homosexuality’s incompatibility with Christian teaching” and commended “to our bishops, clergy, local churches and ministry settings, the challenge to operate as if the statement in Para. 161F does not exist, creating a church where all people are truly welcome.”

WHEREAS, we believe that the statement in Social Principle ¶161F, Book of Discipline Paragraphs ¶341.6 and ¶304.3, as well as other sections which discriminate against persons based on their sexual orientation or gender identity, conflict with the Constitution of The United Methodist Church’s guarantee that “all persons are of sacred worth,” (Division 1 Article 4). In addition the Social Principles “implore families and churches not to reject or condemn lesbian and gay members and friends. We commit ourselves to be in ministry for and with all persons.” (Social Principles ¶161F)
WHEREAS, our United Methodist connection calls us to treat well-intentioned, well-reasoned differences of opinion with mutual respect rather than insisting upon a verdict or language that rejects one side of the other;

WHEREAS, we acknowledge the critical importance of carrying out this historic process with the utmost of care, effectiveness, and timing. And, while we agree that establishing the details and naming the members of the Commission are paramount to overall success, we must also acknowledge the harm that grows with each passing day and the importance of preserving momentum and collective trust that this new way forward will not ultimately result in failure as similar Commissions have in our past. We must not repeat past mistakes;

THEREFORE, BE IT RESOLVED that the Western Jurisdiction Conference, endorses A Way Forward, commits to being in continued prayer for the Council of Bishops and the Commission throughout the journey ahead, and encourages the Council of Bishops to do the following:

1. Name the members of the A Way Forward Commission as soon as possible but no later than August 1, 2016 and require that the first Commission meeting be convened within 60 days of the Commission members being appointed;
2. Among the members of the Commission, include self-identifying LGBTQIA persons (at least 10% but no fewer than 3) so that such voices will be represented in what will otherwise be a conversation about LGBTQIA persons by heterosexual persons identifying with their gender assigned at birth. Such conversation will lack integrity if LGBTQIA voices are not included;
3. Authorize and encourage the Commission to seek out and invite established experts to provide information as needed;
4. Provide a forum for the Commission to receive input from individual churches and members, perhaps through and with the cooperation of the Annual Conferences.
5. Report to the Annual Conferences at least once each quarter on the progress of the work of the Commission;
6. Provide a final report at least two months in advance of any called General Conference that shall take up any necessary legislation to implement the recommendations of the Commission;
7. Provide continued leadership and a commitment to unity during this interim and vulnerable period, agreeing to a moratorium on the processing of any current or future complaints related to Discipline paragraphs having to do with human sexuality until the General Conference is reconvened.

BE IT FURTHER RESOLVED that the Council of Bishops contact the Western Methodist Justice Movement, the Love Your Neighbor Coalition, Signers on the Coming Out Letter of May 9, 2016, and following, among others, for names of LGBTQIA persons who would be willing to serve on the Commission;

BE IT FURTHER RESOLVED that the Council of Bishops have the Commission put in place assurances that LGBTQIA clergy, lay and others serving on the Commission be assured of their safety, such that no negative repercussions accrue to them from their serving as openly LGBTQIA on the Commission;

BE IT FURTHER RESOLVED that the Conference Secretary convey this resolution to the President of the Council of Bishops.
2016 Western Jurisdictional Conference Profiles
Alaska United Methodist Conference
Conference Profile
Prepared for 2016 Western Jurisdiction Conference

a. Geographical location & description:
The Alaska Conference encompasses the entire state of Alaska – a state with an estimated
735,601 residents and covering 570,374 square miles. Because of its size, there are great
variations in topography, geology, and weather within the state.
Most of the United Methodist churches in Alaska are clustered along the road system
connecting the Kenai Peninsula, Anchorage and Fairbanks. Other churches in the
Southeast and West are not connected to other communities by road, and travel must be by
airplane or Alaska Marine Highway (ferry system).
The conference is living into a new leadership team structure which was begun at the
beginning of this quadrennium.

b. Demographics:
Clergy Members:
Active elders: 18
Active deacons: 0
Probationers: 2
Licensed Local Pastors: 5
Clergy from other Methodist churches: 1
Clergy from other denominations: 3
Commissioned Mission Personnel: 2 standard support missionaries
2 Generation Transformation
Consecrated Lay Persons: 2 deaconesses (1 Church and Community Worker)
Lay Members: 3,435 full members and 1644 constituents
Churches: 500-1,000 members – 1
100-500 members – 9
Fewer than 100 members – 18
Fellowship with 31 members – 1
Additional cultural fellowships connected with existing
congregations
Missional congregation with 1 member and 44 constituents – 1
Worship Attendance: 2013 – 2,057
2014 – 2,023

c. Conference Mission Statement:
The mission of the United Methodist Church is to make disciples of Jesus Christ for the
transformation of the world. The mission of the Alaska United Methodist Conference is to
be a community that creates a home for all peoples, finds our hope in God’s grace, and
journeys together into God’s preferred future. In 2010 the Alaska United Methodist
Conference adopted this vision: 20/20 Vision: Leading to God’s New Horizons. Five
Annual Conference Priorities were named: Church Revitalization, Stewardship, Youth and
Young Adults, New Church Starts, and Native Ministries.

d. Political/Social Makeup:
Political Environment:
Alaska is a frontier state, often attracting persons who wish to be as independent and “free” as possible. This tends to result in a more conservative political stance, emphasizing individual rights, though also resulting in the expression of personal behaviors that may be considered more liberal or contrary to the “norm” of society. The majority of the State Legislature is Republican and the Congressional delegation includes a Republican representative and two Republican senators.
Political issues include conflict between with: major urban areas and rural communities; Native and non-Native groups; development and environmentalism; the Permanent Fund Dividend and state funding (current deficit in state budget resulting in reduced program funding).

Church Trends:
Over the past twenty years the membership of the United Methodist Church in the state had remained basically constant for a time and now it is in decline, despite the fact that the population of Alaska has increased significantly during that period. Current membership in the conference is 81% White; 6.2% Pacific Islander; 4.1% Asian; 4% Native American; 3% Multi-Racial; 1.3% African American/Black; .6% Hispanic/Latino. While labels are hard to apply to our churches, especially collectively, each congregation takes seriously the call to make disciples of Jesus Christ for the transformation of the world, no matter where they may see themselves in the theological spectrum.

Social Environment:
Alaska leads the nation with very high rates of alcohol and drug abuse, child abuse, domestic violence and suicide. Many rural areas located outside of the major urban centers have high poverty rates, with lack of employment opportunities, subsistence lifestyle, limited economic infrastructure, and high cost of living continuing the poverty. There is a high “turnover” rate of persons moving into the State and then returning “home,” as well as persons who come for seasonal employment. There is an increasing influx of ethnic minorities to the major urban centers of the state, especially Pacific Rim peoples. For instance, in the Anchorage School District Caucasian students are now the minority, and over 100 primary languages are spoken by enrolled students. There are eight main Native cultures in the state, that collaborate for political and social purposes through the Alaska Federation of Natives. Anchorage and Fairbanks both have a significant presence of active and retired military personnel because of the presence of Joint Base Elmendorf Richardson (JBER), Fort Wainwright, and Eilson Air Force Base. In addition, there are other military installations in Alaska, which has long been considered to be on the frontier of national defense.

Ecumenical Environment:
Ministry throughout the state of Alaska was divided between a number of denominations many years ago in the Comity Agreement, which has influenced church development in various areas and has limited United Methodist Church presence in bush Alaska. Three of the churches in the Annual Conference are federated with the Presbyterian Church (USA). The conference supports small campus ministries in Anchorage and Fairbanks while opportunities for campus ministry in Southeast Alaska are being explored with some budgeted funds.
Conversations among the previous comity agreement partners has been ongoing concerning shared ministry opportunities in places where mainline presence is not strong. In the Mat-Su Valley, a unique ecumenical partnership called PLUME (derived from Presbyterian Church (USA), Evangelical Lutheran Church of America, United Methodist, and
Episcopal ownership) is providing avenues for shared ministry and developing lay leadership training and support in areas underserved by the mainline churches. In 2013, Ascent Alaska was formed as a new faith community for people who encounter God through the created world. They build community through shared experiences in outdoor recreation, social and environmental justice, and diverse discipleship practices.

e. Financial status:
Clergy compensation:
Ranges from $41,500 to $65,000 for a full-time appointment, with a cost of living adjustment for areas with higher costs. Eight appointments are less than full-time.
Apportionments and Annual Conference finances:
The Alaska Conference has usually been one of the highest contribution per member rates in the denomination, but this is offset by the higher cost of living, the small membership local churches, and the costs of operating the conference.
The conference received $2,000,000 from the sale of property in 2009. This money, now known as the Legacy Fund, has been invested in the Northwest United Methodist Foundation. The conference plan is to preserve the corpus of this fund into the foreseeable future and is currently working to set up an endowment through the Northwest United Methodist Foundation.

f. Issues:
Clergy issues:
Isolation from colleagues; distance from extended family; membership in home conferences as it relates especially to the lack of guaranteed appointment in the Alaska Conference; short tenure of clergy; health benefits; ordination of indigenous leadership; local pastors being the only clergy members of the AUMC; and strengthening lay leadership within both the local churches and the conference.
Lay issues:
Training; time and cost for traveling to meetings; access to leadership in the conference; dependence at time on VIMs and outside sources of funding; understanding themselves in the context of a connectional denomination; and maintaining local church vision when clergy cycle in and out.
Conference strengths:
An annual Alaska School of Theology; strong UMW; strong UMM; strong mission focus; active camping program; small enough to feel like family (this carries with it both the benefits and struggles of being a family); annual conference missional priority; relatively easy access local church to conference leadership due to the small number of ministry sites; a proven and on-going ability to be flexible and creative.
Areas for improvement:
Reach more native and ethnic persons; revitalize conference youth ministry; adequate strategies for utilizing emerging funding streams; continue to work at hospitality to new and existing members; living into an overall conference restructure.

g. Conference Episcopal Leader Expectations:
Give oversight to the life of the Conference, being present as often as possible (especially Annual Conference, Professional Church Workers Retreat/Fall Meetings, Winter Meetings) and be willing to delegate authority to conference leadership in those instances.
when a physical episcopal presence in unavailable.
Be appreciative of the Alaska Conference and the heritage of the state and the conference, and engage as fully as possible in the various activities that the AUMC affords, in Anchorage and in more remote corners of the conference.
Provide leadership in the continued development of what it means to be missionary clergy in this Conference, addressing such issues as clergy membership, the role of local pastors, commissioning, and our relationship with the General Board of Global Ministries.
Identify, attract, and support potential clergy from conferences throughout the country and the world for service in the Alaska Conference, and to be discerning of gifts and grace for ministry in the Alaska Conference.
Advocate for the Alaska Conference within denominational structures, especially the General Board of Global Ministries, General Board of Pensions, and the Advance.
Work ecumenically as much as possible.
Provide an effective leadership style conducive to the limitations of a small and geographically remote conference Leadership Team and a very small conference staff; especially finding ways to work collegially with a single superintendent model that is very different from a larger conference’s more traditional cabinet model as well as ways to effectively connect leaders within the three conferences with the shared episcopal area.
Become culturally competent as it pertains to Native Alaskans and the unique gifts.
Assist the conference with the implementation of its mission/vision statement by serving as lead vision caster, helping the conference find appropriate organizational practices to stress our five mission priorities in ministry, and celebrating the missional successes in our local churches.

h. Nine Elements of the Jurisdictional Vision Statement

On a scale of 1 to 5 (1= mastered; 2=doing much of the time; 3=mixed results; 4=needs work; 5=no work begun) what is your conference level of accomplishment in fulfilling the

  _3_ 1. A multicultural, inclusive church
  _2_ 2. Churches engaged in life of the community
  _3_ 3. Confident, effective leadership
  _3_ 4. Congregations forming disciples
  _2_ 5. Diverse ministry settings
  _3_ 6. Congregations living as global citizens
  _3_ 7. A church that thinks and acts regionally
  _3_ 8. Fully accessible churches
  _3_ 9. Ministry enhanced by technology
Conference Profile
Prepared for 2016 Western Jurisdiction Conference

a. Geographical location & description:

The California/Nevada Conference spans the northernmost boundaries of the states of California and Nevada, which include seashores, mountains, deserts, large suburban and urban areas, remote rural areas and large varied agricultural regions and communities. People of faith of diverse cultures are spread across a diverse geography and are united in our belief and discipleship in Jesus Christ.

Our Conference is divided into four districts made up of more than 335 United Methodist Churches and Fellowships. Each district is comprised of circuits. There are 40-50 clergy circuits, each having 8-12 members, including a named circuit leader. Guided by circuit leaders, the pastors support, challenge and encourage each other; collaborate for ministry development, spiritual growth, mutual accountability, share vision and strategic development toward making disciples and extending Christ's service beyond the church.

b. Demographics:

<table>
<thead>
<tr>
<th>Current Clergy Status</th>
<th>Total Number</th>
<th>Number Currently Appointed</th>
</tr>
</thead>
<tbody>
<tr>
<td>FE-Elder in Full Connection</td>
<td>242</td>
<td>226</td>
</tr>
<tr>
<td>RE – Retired Elder/Full Conn.</td>
<td>66</td>
<td>15</td>
</tr>
<tr>
<td>(The retired elder number is not included in the FE number.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>PE-Provisional Elder</td>
<td>22</td>
<td>21</td>
</tr>
<tr>
<td>CLayM-Conf Lay Minister</td>
<td>35</td>
<td>33</td>
</tr>
<tr>
<td>LM-Certified Lay Minister</td>
<td>10</td>
<td>7</td>
</tr>
<tr>
<td>FL-Full-time Local Pastor</td>
<td>9</td>
<td>7</td>
</tr>
<tr>
<td>PL-Part-time Local Pastor</td>
<td>36</td>
<td>34</td>
</tr>
<tr>
<td>RL-Retired Local Pastor</td>
<td>13</td>
<td>4</td>
</tr>
</tbody>
</table>
FD-Deacon in Full Conn  12  12
PD-Provisional Deacon  7  4
DM-Diaconal Minister  3  0

Lay Members  74,228
Churches  335

Ethnic membership:
Racial/Ethnic congregations: 71
Multi-ethnic congregations: 98 (> 50% of members non-White, this number includes the racial/ethnic congregations)
Moderate growth in Pacific Islander, Hispanic and multi-racial members
   Hispanic: 2014=2450, 2010=2050
   Pacific Islander: 2014=4299, 2010=3832

Number of New Church Starts: 16 over last four years
  2012: Acts Community (El Camino Real)
  2013: Heavenly Grace (El Camino Real)
      New Creation – Hispanic/Latino  (El Camino Real)
  2014: River Valley Christian Fellowship (Bridges)
      Fresca Expresion (Central Valley)
      Restart Trinity UMC (El Camino Real)
      Jesus Love Korean UMC (El Camino Real)
      Cambodian Bayside UMC (Bridges)
  2015: The Gathering in Mountain House (Central Valley)
      Elko Nevada Multi-site (Greater Northern)
      The Followers of Christ (El Camino Real)
      Embrace in East Bay/Oakland (Bridges)
Cambodian Faith Community (El Camino Real)
Online Church (Bridges)
First Taulanga-U Tongan UMC (Bridges)
Reno First Tongan UMC (Greater Northern) New Church Sacramento,
9 Currently in consultation.

UMVIM:
Number of teams: 85
Number of participants: 607
Number of persons engaged in mission: 15,790
Number served for ministries for daycare and/or education: 16,435
Number served for ministries for outreach, justice and mercy: 1,533,492
Vacation Bible School participants: 7,171
Number in confirmation classes: 485

Christian Formation group participation:
Youth: 2014=4059, 2010=4189  [Defined as 12-18]
Young Adult: 2014=2498, 2010=1807  [Defined as 19-30]

Campus Ministries :  San Francisco State University, Ecumenical House
                      Stanford University, United Campus Christian Ministry
                      University of California at Berkeley, Wesley House Student Center*
                      University of California at Davis, Cal Aggie Christian Association
                      University of California at Merced, Wesley Foundation
                      University of California at Santa Cruz, United Campus Christian Ministry
                      University of the Pacific, Multifaith Chaplain
                      University of Nevada at Reno, Campus Christian Association

* currently on hiatus
Related Community Institutions

Fred Finch Youth Center (Oakland, CA) – housing, education, mental health and therapeutic behavioral services for at risk youth

Cal/Nevada Methodist Homes (Pacific Grove, Oakland) – Senior Living

Mary Elizabeth Inn/ Gum Moon Residence Hall (San Francisco, CA) – Local and immigrant women’s aid.

Additional Notes:

Refer to attached Mission Insite report. The database has not been updated with churches recently merged, closed or name changes. Some numbers may not exactly match those in other places of this Conference profile.

The number of multicultural members is increasing.

“The Church is leaving the building.” Congregations are becoming more active in the community as seen by our mission participation and impact.

c. Conference Mission Statement:

Passion for Jesus Christ. Compassion for all.

See attached Conference Strategic Plan.

d. Political/Social Makeup:

Political Environment – Our conference works to listen and follow Christ together. There is a strong progressive voice, a strong conservative voice and a strong center around various issues. One of our strengths is holding this balance together in all our diversity. We are committed to work together even in this tension.

Ecumenical Environment – Interfaith community is an important reality in our area. The fastest growing faith community is Muslim. The largest Sikh community is in our conference boundaries. Hindu, Buddhist and Baha’i communities are growing. Atheists, Spiritual but not religious and None of the above are important demographic groups to engage. There are strained relations between Jewish communities and progressive UM congregations over Palestinian rights.
Social Environment –

Currently Nevada has one of the highest unemployment rates in the US. There are many ties to countries in Asia and the Pacific Islands. We are highly sensitive to current social issues.

e. Financial status:

2015 minimum compensation for clergy (1-5 years of service): $37,210 plus housing and utilities.

Average FT Annual Total clergy compensation: $46,513

There is a high cost of living in California-Nevada conference relative to other parts of country.

Local /global mission giving increasing trend.

Tithe Collections – 42% congregations paying 100%

f. Issues:

1. Strength: Intentional cross-cultural appointments followed up with cross-cultural sensitivity training for congregations.
2. Strength: Increasing “hands on” engagement in mission with more congregations launching their own global mission projects
3. Strength and continuing need: development of spiritual and transformational leadership training for clergy and laity through the Conference and collaboration through the circuits.
4. Need: recruit and appoint younger clergy and reach out to young people, high average age of clergy and laity
5. Need: providing spiritual leadership to small churches with declining resources
6. Clergy issues: High costs of clergy compensation with pension and rising health insurance

g. Conference Episcopal Leader Expectations:

Transformational Leadership: A spiritual leader who reflects, personally and professionally, the transformation that God seeks for the global Wesleyan witness.

1. Is a Spiritual Leader who is theologically and biblically astute
2. Is an adaptive leader with a prophetic voice willing to take risks
3. Has an understanding and love of the diversity of this conference including ethnic, geographical, political and social perspectives, ecumenism and cultures
4. Is committed to leadership development for laity and clergy
5. Will give leadership to starting new faith communities for new people, especially young people, multi-cultural, multi-generational
6. Brings creative and effective administrative and leadership skills and personnel management
7. Is committed to strong fiscal management for the conference
8. Is committed to highly collaborative Conference leadership
h. Nine Elements of the Jurisdictional Vision Statement

On a scale of 1 to 5 (1= mastered; 2=doing much of the time; 3=mixed results; 4=needs work; 5=no work begun;) what is your conference level of accomplishment in fulfilling the

__2__ 1. A multicultural, inclusive church
__2__ 2. Churches engaged in life of the community
__2__ 3. Confident, effective leadership
__3__ 4. Congregations forming disciples
__2__ 5. Diverse ministry settings
__2.5__ 6. Congregations living as global citizens
__2__ 7. A church that thinks and acts regionally
__3__ 8. Fully accessible churches
__2__ 9. Ministry enhanced by technology
a. Geographical location & description:
The California-Pacific Conference has within its boundaries Los Angeles, arguably the entertainment (also known as culture production) capital of the world, Hawaii, a major tourist destination, and San Diego, a well-known bio-tech and military hub.

Moreover, its strength in geography is derived from the diversity of its population which represents the broader geographies of almost all other continents in the world and the religions that originate from them.

b. Demographics:

Clergy Members 866
Active elders 322 (346 including clergy on leave)
Active deacons 14 (16 including clergy on leave)
Probationers 33 (36 including those on leave)
Licensed Local Pastors 72 (73 including one on leave)

Lay Members: Total Membership on December 31, 2014: 71,822

Churches: 336 Chartered Churches; 23 Missions; 1 satellite congregation and 1 start up

c. Conference Mission Statement:
The Conference mission statement is, “to make disciples of Jesus Christ for the transformation of the world.”

Our vision is, “to inspire the world as passionate followers of Jesus Christ so all may experience God’s life-giving love.”

d. Political/Social Makeup:

Political/Social Environment
California is known for it’s progressive political leanings and generally continues to move in that direction as it’s population becomes increasingly younger and more ethnically diverse. This is certainly true of the southern part of the state within our conference. This is particularly the case for the western side of the state along the coast and the more urban areas from San Luis Obispo to the L.A./Long Beach area. Orange County, the Inland Empire in the east, and North San Diego have traditionally been more conservative but this is changing. Metro and South San Diego have moved from conservative to progressive in the last decade. These trends appear to have to do with the growing ethnic diversity in these areas plus a strong orientation among young Californians toward progressive political views especially in the areas of openness to diversity both racially and in regards to sexual orientation. Issues of immigrant’s rights and economic
justice in the context of a rising gap between rich and poor are also central concerns of these populations. The world position of both Los Angeles and San Diego in relation to both Latin America and the Pacific Rim provide opportunities for the Church to engage and have an impact in relation to Global issues and for a Bishop to provide prophetic leadership not only for the church but within the broader society as well.

Hawaii’s political environment is also moving in a “progressive” direction. The state has the highest percentage of registered Democrats in the nation. Like California the rich diversity of the state has a great impact on the political leanings of the people. The “Pacific” part of Cal-Pac also provides us with many opportunities as well as challenges as we seek to be a part of the global church. Again, providing the opportunity for a Bishop to be a leading voice in this part of the world.

The membership and constituency of our churches increasingly tends to reflect the diversity and openness of the broader society. The members of our churches, on a whole, are only slightly more conservative than the general population on most issues likely due to a larger percentage of Older White members than are in the general population. Still, In comparison to other conferences, Cal-Pac is probably one of those most committed to issues of social justice and openness. Conference resolutions dealing with peace, social justice and inclusiveness generally are strongly supported.

Given the political environment of our area, with it’s growing diverse and younger population, we believe that the Wesleyan emphasis on the interrelationship between personal piety and ministries of justice and compassion is a real strength as we seek to grow the church in Cal-Pac and to inspire this part of the world as passionate followers of Jesus Christ so that all of it’s diverse peoples might experience God’s life giving love.

Ecumenical Environment

~ Mainland
Cal-Pac collaborates with councils and organizations like the Los Angeles Council of Religious Leaders, Southern California Ecumenical Council (now Southern California Christian Forum), Clergy and Laity United For Social Justice.

~ Hawaii
Cal-Pac collaborates with a number of ecumenical and interfaith groups in Hawaii:

Oahu Partnership
Faith Action Community Equity (FACE)
Interfaith Open Table
Interfaith Conversations
All Believers Network
Hawaii Interfaith Alliance
Hawaii Council of Churches (fund only for special events).
Christian Unity and Prayer (Newman Center) IHS (ecumenical) Family Promise
Kauai Partnership:
Kauai Interfaith Alliance
N. Kauai Ministers
Interfaith Round Table

e. Financial status:

The California-Pacific Annual Conference has continued to make healthy progress in its journey to financial stability this quadrennium. The apportionment budget and giving has increased at a consistent pace and this table reveals the growth:

<table>
<thead>
<tr>
<th>YEAR</th>
<th>Apportionment Budget</th>
<th>Actual Giving in $$</th>
<th>Actual Giving in %</th>
</tr>
</thead>
<tbody>
<tr>
<td>2012</td>
<td>$12,060,825</td>
<td>$9,725,689</td>
<td>80.64%</td>
</tr>
<tr>
<td>2013</td>
<td>$12,024,405</td>
<td>$9,799,229</td>
<td>81.50%</td>
</tr>
<tr>
<td>2014</td>
<td>$12,819,105</td>
<td>$10,512,205</td>
<td>82.00%</td>
</tr>
<tr>
<td>2015</td>
<td>$12,819,105</td>
<td>$7,647,482 (10/31/2015)</td>
<td>59.66%</td>
</tr>
</tbody>
</table>

We are glad to state that our connectional giving to the General Church is marked with an increasing trend since 2012 as demonstrated hereby:

<table>
<thead>
<tr>
<th>YEAR</th>
<th>General Church Apportionment Budget</th>
<th>Actual Giving in $$ to General Church</th>
<th>Actual Giving in %</th>
</tr>
</thead>
<tbody>
<tr>
<td>2012</td>
<td>$2,715,805</td>
<td>$2,200,046</td>
<td>81%</td>
</tr>
<tr>
<td>2013</td>
<td>$2,639,348</td>
<td>$2,200,334</td>
<td>83%</td>
</tr>
<tr>
<td>2014</td>
<td>$2,641,941</td>
<td>$2,345,228</td>
<td>89%</td>
</tr>
<tr>
<td>September 2015</td>
<td>$2,612,448 (Annual)</td>
<td>$1,601,505 (9/30/2015)</td>
<td>61%</td>
</tr>
</tbody>
</table>

We have contributed $184,049 to the Western Jurisdictional quadrennial goal of $311,856 as of July 31, 2015, which is 59% of the budgeted amount.
**Imagine No Malaria Initiative:** Our conference joined hands with many other conferences in the connection to help United Methodist Communications, the governing body of the initiative meet the goal of raising $75 Million for the cause and help eliminate malaria from the sub-Saharan Africa. We gratefully report our generous contribution of $1.26 Million thus far.

Other facts worth celebrating include:

- 100% giving to the Africa University Fund in 2014
- The cumulative deficit from prior years is shrinking
- No borrowing from external financial institution or Conference’s own Congregational Fund Resources since 2012.
- The designated funds meant for programs and ministries are intact and available for such ministries and programs.
- Our support to the Claremont School of Theology continues as we strive to help its mission by our monetary contribution through apportionment funding each year. Our conference has also designated one Sunday annually since 2014 to raise funds through local churches giving to the School.

We thank God for the wisdom granted in managing our resources in a prudent manner with accountability, transparency and care.

**f. Issues:**

**~ Clergy issues**

The Cabinet identified an ongoing need for educational experiences and training in revitalization, cross- cultural competency, theological diversity and the fullness of stewardship among the clergy and their ability to lead a Christ-centered movement in a culture that has many options. They also identified a need for clergy to pursue personal opportunities for deeper discipleship, enhanced leadership, and a more comprehensive knowledge of UMC polity. The Cabinet further highlighted a need for a continued focus on identification and equipping of young clergy and the planting of new ministries.

Respondents from other areas of Conference leadership clearly conveyed a concern that clergy feel mistrusted and isolated. While many clergy find hope that the conference now has a vision statement that is clearly defined and a strategic plan for growth that is underway, others are left to feel isolated, disconnected, and distrusted in their leadership in the local church from conference leadership. Communication during the appointment process and at annual conference has exacerbated this feeling. Local churches have experienced a shift in conference leadership styles which has centralized decision-making in the conference office and at the cabinet table with regards to the decisions previously made at the local church level that some have not felt was adequately explained to the local churches. This is looked upon as the clergy being distrusted in their leadership at the local church level. Many clergy are reacting to long-standing issues of mistrust in conference leadership by disengaging. The ongoing development of
a new strategy and plan for better communication is crucial to regaining clergy cohesiveness and trust.

Many Cal-Pac churches struggle with the financial burden of full-time elder appointments, and may need to explore the possibility of licensed local pastors.

Cal-Pac clergy are not all trained effectively in evangelism, which has left the laity confused and disconnected from a daily personal relationship with God through daily practice: what it means to be a disciple of Jesus Christ every day and how to connect with the power of the Holy Spirit in each moment. Evangelism is not a stated value of the conference even though there has been a steady decline in membership. While there are great resources for clergy to teach from, there is a sense that much of the quality and useful resources are not United Methodist and outside resources are continually having to be translated from other traditions.

~ Laity issues

The laity issues can be grouped into three categories—discipleship, education and leadership. The laity will continue to grow in their discipleship with a focus on relationship with Jesus Christ and the response to that call into the life of the person, community and world. Learning to communicate the Gospel in a diverse world. The laity will continue to grow in their education of the United Methodist Church, its connectional global witness, and matters of social and personal holiness. The laity will continue to grow in their leadership skills to lead the local church, district, conference and denomination into the fulfillment of the UMC mission – making disciples of Jesus Christ for the transformation of the world.

Current concerns of the laity include:

A) Financial burden is deeply felt in local churches as congregations age and demographic shifts occur around them for which congregations are not prepared for or ready to accept.
B) A sense of powerlessness due to aging congregations, closing churches and unclear futures.
C) A sense of disconnect from the conference and its structures and decisions. Laity feel uninformed about the Conference and where they may be of assistance to its work.

~ Conference Strengths

The California-Pacific Conference strengths include a strong commitment to a diverse community of disciples – culturally, racially, socio-economically and theologically. It has a strong tradition of affirmative action, being inclusive, and an overall concern for social justice. The conference is working on being financially stable and seeking greater clarity on financial practices and budget development. There is a commitment of laity and clergy to bear witness to the mission of the UMC and to live out the vision of the conference. Bishop Minerva Carcaño is Christ-centered and a strong Episcopal leader.
~ Conference Areas for Improvement

At times, our annual conference struggles over its priorities. Consequently, areas of funding are often a battleground. While our conference is very diverse, we struggle with developing a diversity of young clergy to serve the array of churches. Lay leadership in local churches continue to rely on long time members and are challenged to integrate young laity to work with clergy.

g. Conference Episcopal Leader Expectations

The California Pacific Conference needs an Episcopal leader that has a deep relationship with Christ and inspires others in their Christian discipleship. We would like our Episcopal leader to inspire effectiveness and fruitfulness in ministry, creating and living into a systematic vision of diverse people and entities work together as a team.

We would expect our Episcopal leader to provide a culture of accountability and serve as an example of how we are to live out our faith in the conference and world. At this point in time, it would be helpful to have a leader who is accessible to clergy, and can unify clergy and create environments to improve clergy morale.

Cal-Pac appreciates an Episcopal leader who is visible in our Conference, enhancing the brand of United Methodism in our region. Our Episcopal leader should also be visible in our local churches as a spiritual leader.

h. Nine Elements of the Jurisdictional Vision Statement

On a scale of 1 to 5 (1= mastered; 2=doing much of the time; 3=mixed results; 4=needs work; 5=no work begun;) what is your conference level of accomplishment in fulfilling the

___3___ 1. A multicultural, inclusive church
___3___ 2. Churches engaged in life of the community
___3-4___ 3. Confident, effective leadership
___3-4___ 4. Congregations forming disciples
___2___ 5. Diverse ministry settings
___2___ 6. Congregations living as global citizens
___4___ 7. A church that thinks and acts regionally
___3___ 8. Fully accessible churches
___3___ 9. Ministry enhanced by technology
Desert Southwest Conference Profile  
Prepared for 2016 Western Jurisdiction Conference

1/4/16

a. **Geographical location & description:**
Desert Southwest - Arizona, Southern Nevada, Colorado River Corridor Cities of California, and U.S.A. border cities with Mexico. Includes deserts, mountains, and canyons with ranching, agriculture, tourism, defense industry, mining, construction, and miscellaneous industries.

a. Three large metro areas: Phoenix, Tucson and Las Vegas; smaller metro areas of regional significance: Yuma, Flagstaff; large rural areas
b. Significant growth in Hispanic population
c. Large senior adult population
d. Large number of high school dropouts
e. Large areas of Native American reservation land
f. Significant winter influx of retirees

b. **Demographics:**

<table>
<thead>
<tr>
<th>Clergy Members</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Active elders</td>
<td>128</td>
</tr>
<tr>
<td>Active deacons</td>
<td>12</td>
</tr>
<tr>
<td>Provisional members</td>
<td>8</td>
</tr>
<tr>
<td>Licensed Local Pastors</td>
<td>37</td>
</tr>
<tr>
<td>Associate &amp; Affiliate w/vote</td>
<td>0</td>
</tr>
<tr>
<td>Total Active Clergy</td>
<td>185</td>
</tr>
</tbody>
</table>

Lay Members 33,629

Number of Churches 123 plus 14 unchartered fellowships


c. **Conference Mission Statement:**
The Desert Southwest Conference will empower leaders who create vital congregations. We will accomplish this through the priorities contained in our Strategic Direction.

- Developing an ongoing culture of leadership development. Leadership development helps individuals learn about themselves while growing in their personal skills and abilities. It empowers leaders to create and adapt to new circumstances and opportunities that will build vitality in their congregation. Leadership development identifies and forms new leaders capable of visioning and inspiring social and scriptural holiness that make disciples for Jesus Christ.

- Developing an ongoing culture of starting new communities of faith. New faith communities emerge from engaging new people in new missions, new worship times or locations, new fellowship, or study groups where they can find a relationship with Christ. These new opportunities create avenues for lives to be touched and transformed by God’s grace.

- Developing an ongoing culture of transformational worship. Transformational worship glorifies God. As God meets us, we find our voice and lives are transformed as our faith grows. Worship sends us to change the world by doing God’s work of service and justice.
The three priorities of the Conference Strategic Direction and questions in the brochure are designed to help through the journey of creating a vital church culture.

**d. Political/Social Makeup:**

*Political Environment –*

Three significant political concerns affect the Desert Southwest region. Immigration, economic revitalization, and education. Both Arizona and Nevada are struggling to recover from the 2008 recession which impacted this area at an extreme level. Nevada was one of the states most affected by the housing collapse with nearly 80,000 abandoned homes in Las Vegas at the height of the housing collapse. Economic revitalization of the major urban areas in Nevada and Arizona are among the political priorities of the two states. Contributing to the slow economic recovery are the complicating factors of child education and immigration. Nearly 1/4th of Arizona students drop out before graduating high school, and in 2014 the state was ranked 46th in the nation for child-well-being, with 27% of children under the age of 17 living below the poverty line. Immigration reform is a crucial issue for both Arizona and Nevada with both states relying heavily on migrant labor in certain sectors: the hospitality industry in Nevada, elder care industry for both states, and agricultural industry in Arizona. United Methodist Church members are involved in reform and leadership efforts around these and many other political concerns at the local, state, and national level.

*Church Trends –*

Like many denominations and like other areas, the United Methodist churches in the DSC are aging with increasing portions of giving coming from even older members. There will come a time when severe challenges will be faced. While being aware of these trends, there is much to be hopeful for in the DSC.

Churches have focused on invitational hospitality for many years and are now hearing the call to leave their buildings and engage with neighbors. In 2014, every DSC church received a $2,000 grant for the specific purpose of “Meeting New People.” It will take more concerted focus and effort to make the transition from churches knowing that they need to get into their neighborhoods to actually being in their neighborhoods, but the awareness is growing. For example, City Square Church of Phoenix has been training its members in how to engage and listen to community leaders.

Of course, starting new churches remains a key priority. Beginning in 2014, DSC now has a full-time, Level 1 position on the Appointive Cabinet specifically focused on new church starts and church revitalization.

*Social Environment –*

The area of the DSC continues to be a more diverse area than is obvious on the surface. The Conference serves Anglos, Hispanics, Korean, Filipino, Native Americans, Tongans and persons from a variety of African countries. The strongest ministry with African people is our Ethiopian fellowship in the Phoenix Area, though there are a number of churches in ministry with African people. The area served has growing poverty as Arizona is 49th in the country in terms of poverty. (Only Mississippi is poorer than Arizona.) Native Americans in the Desert Southwest Conference are among the poorest people in the United States, and are currently underserved. Budget cuts
have deeply affected the lives of women and children, the mentally ill, and the already poor. Racism that is both blatant and just under the surface is a concern that should not be ignored.

**Ecumenical Environment -**
There is a revitalized ecumenical spirit in the State of Arizona and a steady ecumenical commitment in Nevada. The ecumenical witness in Arizona is more complex with efforts that are of a theological, social justice, and community building nature. The ecumenical efforts in Nevada have focused primarily on social justice and community organizing efforts.

**e. Financial status:**

The DSC is in solid financial condition. It has no mortgage debt and is nearly fully funded on all of its pension and health insurance obligations, including those for retiree health care. It is anticipated that this year the DSC will receive 88-89% of its apportionments from member churches and will once again pay 100% of its general and jurisdictional apportionments. There is excellent stewardship collaboration between the administrative and programmatic arms of the conference’s leadership.

The DSC has closely controlled expenses, resulting in a cash position that is well in excess of minimum cash reserve targets and is among its best in the last five years. DSC has been able to accomplish this while simultaneously reducing the conference budget each year for the last 4 years for a cumulative reduction of over 2% this quadrennium.

During the last 3 years, DSC has raised almost $1.9 million towards its $2.0 million pledge for the Imagine No Malaria campaign. DSC and its member churches also contribute regularly and generously to many UMCOR advance specials. The DSC has also made significant financial investments in planting new churches and revitalizing existing ones.

**f. Issues:**

**Clergy Issues** – On the whole the DSC has a very committed clergy body. Our Bishop has been committed to developing relationships with clergy and emphasized the need for clergy self-care; these efforts have stimulated and elevated clergy morale. While there are clergy who resist being held accountable, the Bishop and Cabinet are working diligently to create a culture with clergy of mutual accountability and support. The DSC is a small annual conference that is working to provide additional opportunities for clergy development.

**Lay Issues** – The laity continue to be committed to ministry, within our own communities as illustrated by the numerous projects and events that were a result of the Ignite grant money given to each church in 2014 and worldwide in our quest to meet the Annual Conference goal for Imagine No Malaria. There is a willingness to try new and innovative ways of doing ministry within our communities because of the sense of hope and positive energy that has been infused into the annual conference.

There are challenges that concern the laity. The laity want the church to remain relevant in our ever changing world while remaining true to our Wesleyan roots. The laity want to find ways to
reach all people, especially the younger generations and our culturally and economically diverse neighbors. Instituting change within our churches that is positive and moves us forward so that we can fulfill our mission of making disciples of Jesus Christ and transforming the world continues to be a difficult challenge. Ongoing support and direction from the leadership in the annual conference is important to assist the laity in facing these challenges with grace and love.

**Conference Strengths and Areas for Improvement**
The DSC is a conference of strong churches that are vital in their mission and ministry and stewardship. It has a strong prophetic witness.

DSC has had a long history of offering high quality programs and events on leadership development, spiritual development, and other relevant topics. In addition, we have also hired consultants and coaches for our churches. As we look forward into our future, though, we are taking a step back in order to face the difficult assessment that many of our excellent programs and services have not affected or slowed the downward decline of our membership and attendance rolls. Our current conference structure has also outlived its usefulness as many committees are no longer functioning.

Spring of 2016, DSC leadership is engaging a new process of listening posts and conversations with clergy and lay members in order to listen, improve trust and relations, build legitimacy and responsiveness, and nurture for the potential of a groundswell movement for our future. DSC is open to the possibility of changing staff, volunteers, and organizational structure in order to be more responsive to the results of this process which may easily move into 2017.

**Areas for Improvement** – We need to continue to develop a clear direction for the Conference, which will include the need to plant new churches and multiply. This requires continued leadership identification and development. Our Bishop has currently convened a Missional Stewardship Task Group that is working with the Bishop to clarify future strategies for the Desert Southwest Conference.

**g. Conference Episcopal Leader Expectations:**

- ability to unify the conference around a common mission
- continue to provide an uplifting spirit that builds relationships, encourages morale and inspires clergy and laity to use their gifts for the common mission
- willingness and ability to tackle social issues and be a prophetic witness for diverse populations
- willingness to participate ecumenically with faith partners to address issues that are critical for our area
- continue to develop, nurture and encourage teams for addressing the Conference Strategic Direction
- commitment to nurturing youth and young adult leadership
- commitment to modelling leadership in personal and professional balance, through faithful and discerning self-care
- ability to inspire local churches to be missionally and outwardly focused
- ability to understand and engage modern culture
h. Nine Elements of the Jurisdictional Vision Statement

On a scale of 1 to 5 (1= mastered; 2=doing much of the time; 3=mixed results; 4=needs work; 5=no work begun ;) what is your conference level of accomplishment in fulfilling the

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  __2__  2. Churches engaged in life of the community
  __3__  3. Confident, effective leadership
  __3__  4. Congregations forming disciples
  __3__  5. Diverse ministry settings
  __2__  6. Congregations living as global citizens
  __3__  7. A church that thinks and acts regionally
  __3__  8. Fully accessible churches
  __2__  9. Ministry enhanced by technology

Revised 11/14/11 & 9/30/15 & 11/10/15 & 12/5/15 & 1/4/16
a. Geographical location & description:

The Oregon-Idaho Annual Conference is comprised of the entire state of Oregon and 75% of the state of Idaho, encompassing two time zones. Geographically diverse, the Annual Conference stretches 1200 miles from the Pacific Ocean and Willamette Valley in Western Oregon to the mountains and plateaus of Eastern Oregon and on to the fertile farmlands and high desert of Idaho.

The Annual Conference, which consists of 189 congregations, is currently divided into four districts:

- **Columbia District** (includes the Portland metro area and the Columbia Gorge and Basin Area from Rainer to Milton-Freewater): This district is both highly urban and to the east, very rural. It has 43 chartered churches, 1 fellowship, and 2 new start ministries. It also includes the most diversity within the annual conference, having Japanese, Korean, Tongan, African-American, and Native American communities of worship.
- **Sage District** (Southern Idaho, primarily along the corridor of 1-84/86): This district has the largest total membership and many of our “stronger” churches. It is also the largest district geographically, running from Baker City in Oregon to the eastern border of Idaho. It is predominantly rural, but also includes Boise and churches in the Treasure Valley area. It has 54 chartered churches, which include 4 cooperative church arrangements.
- **Crater Lake District** (southern Oregon, mainly along I-5 from Albany to the California border): This district, like the Sage District, covers a large rural region. There are 43 chartered churches in this district.
- **Cascadia District** (sandwiched between Columbia and Crater Lake Districts, this district includes the central and northern Oregon coast and includes some Portland Metro Area churches, as well as congregations as far east as John Day). There are 49 chartered churches, plus a new start Hispanic Ministry. This district also includes a large and growing Hispanic population.

The Annual Conference Cabinet includes four District Superintendents, the Conference Treasurer/Benefits Officer, the Director of the Vital Church Project, and the Mission and Ministry Coordinator (aka DCM), as well as the Greater NW Area Bishop, who also oversees the Pacific NW Annual Conference, and the Alaska Missionary Conference. Currently, the cabinets of the three annual conferences are meeting jointly to do their appointment-making processes.

b. Demographics:

For more information, please see the attached BAC from Annual Conference 2015, which was
Clergy Members - 323

Active elders - 104
Active deacons - 13
Active Associate members - 1
Provisional members (deacon track and elder track) - 2
Licensed Local Pastors - 21
  Lay Members - 252
  Churches – 194

There has also been a significant increase in the number of Lay Assigned and Certified Lay Ministers within the annual conference. That number now stands at 20.

c. Conference Mission Statement:

Currently the mission and vision of the Oregon-Idaho Annual Conference is as follows:

Our Mission: The Mission of The United Methodist Church is to make disciples of Jesus Christ for the Transformation of the World.

The Oregon-Idaho Annual Conference, as a regional body of the body of the church, subscribes to this mission and works to carry it out through the churches, programs and ministries of the conference. To fulfill that mission the Annual Conference leadership is working toward a vision.

Our Vision: The Vision of the Oregon-Idaho Annual Conference is growing healthy vital congregations that change lives and transform communities.

The Oregon-Idaho Annual Conference will work strategically to bring this vision to life.

Our Strategy: The Oregon-Idaho Annual Conference will achieve our vision by: Revitalizing existing congregations; starting new faith communities; and encouraging lifelong Christian formation through our Vital Church Project.

In addition, we are currently updating our Vision and Mission Statement as an annual conference, in conjunction with the Pacific NW and Alaska Conferences, in order to reflect a vision for the Greater NW Area. This work should be completed in 2016.

The Oregon-Idaho AC has a Ministry Leadership Team (MLT) that in addition to the appointive cabinet also includes the AC Lay Leader, additional Conference Program Staff, and several lay representatives. This group helps to provide review and oversight for conference program initiatives.

Another change that has taken place following the reduction of a Resident Bishop in Portland and the formation of the Greater NW Episcopal Area is that we are doing a significant number of
ministries in a collaborative fashion with the PNW Annual Conference, including Certified Lay Ministry (CLM) trainings, Transitions Workshops at the beginning of appointments, church revitalization and new church start consultations, communications for special joint events, the Bishop’s Symposium, cross-cultural, cross-racial appointment retreats, etc. As a result, staff from each annual conference have partnered on ministry and training efforts extensively during the past couple of years. And finally, a significant effort has gone into working with the GNW Area to develop the work of The Tuell Center, which is designed to address the needs of lay and clergy leadership within the area.

d. Political/Social Makeup:

Political Environment - With an independent spirit typical of the people of the Pacific Northwest, we are politically, theologically, and socially diverse. Though our congregational perspectives and positions are moderate on the whole, some urban areas (Portland and Eugene) tend to be progressive, while town and country areas tend to be more conservative. Oregon recently legalized the sale of marijuana and has long been a “death with dignity” state. Idaho, as a whole, tends to be politically more conservative, but is similar in many ways to rural Oregon.

Church Trends - More than half of Oregonians are unchurched. In Idaho, while half the population identifies with a church, only a small percentage is United Methodist (the LDS church exerts a significant influence in southern Idaho). On the whole, our own local churches continue to see declining membership. There are pockets of growth throughout the Annual Conference, and in recent years, we have taken on several new start efforts and churches have experimented in a number of new, significant ways in terms of mission and ministry.

Social Environment - The ethnic and cultural make-up of our region continues to become more diverse, although our churches do not mirror this diversity. We face the same issues of poverty, health care, and dwindling resources for social programs faced by other areas of the country. Portland continues to be a destination for many young people today, who are drawn by this city’s entrepreneurial, out-of-the-box approach to things.

Ecumenical Environment - In Oregon, we are a part of the statewide organization of Ecumenical Ministries of Oregon. In Idaho, the influence of the Church of Jesus Christ, Latter Day Saints is widespread and some communities in Idaho have managed inroads with their local LDS wards in ecumenical partnership regarding issues such as hunger and homelessness. Our Annual Conference has a partnership with the Episcopal Diocese of Oregon for joint camp and retreat ministries using the United Methodist Camp and Retreat centers located in Oregon. We are in conversation with the Episcopal Diocese of Idaho to partner in camp and retreat ministries there as well.

e. Financial status:

The minimum clergy compensation in 2016 for elders in full connection is $37,850; for provisional members it is $36,050; and for local pastors it is $34,050. The housing allowance for the Portland area is $14,210, with the amount being $12,180 for the remainder of the annual conference.

Apportionments continue to be a struggle in the annual conference. In 2010 the percentage of apportionment paid by local churches was 72.3%; in 2011 it was 73.5%; 2012 it was 74%; 2013, 79.2%, 2014, 79.9%; and 2015, 78.1%.
In addition to reducing the number of districts from five to four in 2012, which helped us balance our AC budget, the following financial information helps paint a picture of where we are at as an annual conference:

- For many years, we have received a generous grant from The Collins Foundation that has helped to fund many of our program ministries.
- We are fully funded with our AC PRE82 liability.
- We have virtually no benefit payment arrearages by our local churches.
- We have reserves in our pension and health insurance plans.
- Our 2015 and 2016 budget has held at $3,746,156, and there are no plans to increase this amount in 2017.
- We are currently looking at our apportionment formula to look at alternative options.

f. Issues:

Clergy issues – Issues facing clergy in our Annual Conference seem to revolve around relationship and morale. We value collegiality and are increasingly open to finding ways to collaborate and share ministry most effectively. While many clergy are facing grim realities of declining attendance and decreasing financial support for their churches, overall the clergy are still motivated to lead congregations toward vitality. There is some increasing frustration with institutional demands and a desire to find ways to assess vitality apart from mere statistical measurements of attendance, membership and apportionment payment. Some clergy express grief over the loss of a resident bishop and long for a more direct relationship with our episcopal leader.

Lay issues – Many lay people enjoy their ministries in partnership with their local churches. There is a growing need to engage the laity in all levels of our connection, from local churches to districts to the annual conference. We continue to struggle to find ways to lay leaders who are younger to get involved in the workings of the districts and the conference, and there is a desire to train, encourage and empower young adults.

Conference strengths – We are able to find creative solutions to the issues that we face. We are more practical and pragmatic in our approach to decision-making, especially at Annual Conference time. We find new ways to work within the system and tend to be interested in finding ways to intersect with the culture and society in which we find ourselves. Churches in both Oregon and Idaho are intentional about making our churches available to all people. We place a high value on relationships. Our Vital Church Project and our Camp and Retreat Ministries are two program areas which seem to have solid support.

Areas for improvement - Finances weigh heavily on the minds of the members of the Annual Conference. Numerous small churches in remote areas are becoming less able to sustain their ministries on their own. Conference staff work hard and are often over-extended. As we work with the changes in our Annual Conference, we are challenged to work together as laity, clergy, and Episcopal leadership to effectively start new faith communities, and continuing the process of strengthening our local congregations through leadership and accountability.

g. Conference Episcopal Leader Expectations:
Willingness to build relationships is important in Episcopal leadership style. As we continue to move into the future, we require Episcopal leadership that listens to clergy and laity, has the ability to cast a vision and the ability to help us put “feet” on the vision, to make it reality through practical application. As long as we are a part of the Greater Northwest Episcopal Area it will be important for our bishop to encourage collaboration across three annual conferences and to help everyone to feel included in the forward movement of our church.

h. Nine Elements of the Jurisdictional Vision Statement

On a scale of 1 to 5 (1= mastered; 2=doing much of the time; 3=mixed results; 4=needs work; 5=no work begun;) what is your conference level of accomplishment in fulfilling the

1. A multicultural, inclusive church
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5. Diverse ministry settings
6. Congregations living as global citizens
7. A church that thinks and acts regionally
8. Fully accessible churches
9. Ministry enhanced by technology
Geographical Location and Description:

250 United Methodist churches in Washington and northern Idaho in partnership with a wide variety of related institutions and extension ministries make up the Pacific Northwest Conference. This region of oceans, mountains, deserts, wheat fields, forests, orchards, lakes and rivers was first home to American Indian peoples. European settlers began to immigrate during the 19th century. Immigration continued and continues today to bring people to the Pacific Northwest from around the world. Today this region is home to a widely diverse population. Unfortunately, many area churches do not adequately reflect or serve the variety of ethnic persons in their communities, nor do they effectively engage younger generations. However, many congregations are effectively engaging their communities in vital ministry and are thriving. The Pacific Northwest Conference, has made great strides in reaching many communities in a variety of ethnic and language groups, including, Hispanic/Latino, Filipino/Filipino American, Korean/Korean American, African American, Multi-ethnic German-Speaking, Japanese/Japanese American, South Asian, Fijian, Tongan and American Indian.

While the population has grown consistently for decades, most United Methodist Churches have experienced decline in participation over the past 30 years. The conference has embraced the Certified Lay Minister Program, an innovative program which trains capable laypersons to lead small churches in areas of declining population. The Pacific Northwest is known historically for its low rate of church religious affiliation compared with other regions of the country. Still, theologically conservative churches have been planted and flourished during this same period at a much higher rate than United Methodists churches have.

The United Methodist Church in the Pacific Northwest is theologically diverse, socially progressive, yet spiritually expressive. There is a lively spirit of ecumenical and interfaith cooperation in the region, both at the grass roots and among denominational leaders.

Demographics:

Clergy Members:

- Active elders 179
- Active deacons 8
- Probationers 5
- Licensed Local Pastors, unappointed 4
- Licensed Local Pastors, appointed 57 (19 full time)

Lay Members 44,600

Churches 250
Conference Mission Statement: The mission of the United Methodist Church is to make disciples of Jesus Christ for the transformation of the world. Consistent with this mission, the Pacific Northwest Conference “is called to be a community, diverse and united in God’s saving love, engaged in vital ministry for Jesus Christ.” The purpose of the Annual Conference “is to make disciples for Jesus Christ by equipping local churches for ministry and by providing a connection for ministry beyond the local church, all to the glory of God.

Political/Social Makeup: Broad multi-cultural mission opportunities, rapid population growth, church decline and the inability for some local churches to remain at full time clergy support, combine to produce anxiety among clergy and laity. Congregations need to change rapidly to respond to changing circumstances and reconnect to their communities. Pastors are asked to lead in ways for which they often do not feel equipped and supported. The membership of many local churches is reflecting more and more a diverse denominational background. Persons from other Christian faith traditions are freely becoming United Methodist without familiarity of the history of the United Methodist way of ministry. We are seeing some very creative, certainly “out of the box” thinking about new faith community development. We continue to see growth in the number of Reconciling Congregations. A richness of our area certainly is the diversity of cultures, including a diversity of faiths. The potential for interfaith understanding is rich here.

Differences exist, generally, between the more progressive churches in the western part of the conference and those in the east, which tend to be more conservative in political and social thought. Churches on the Eastside also often describe a feeling of disconnect, perhaps a result of being further removed from the Conference Center, making it more difficult to connect and serve the church at a conference level.

Financial Status: We continue to see a notable turnaround in the prior trend of declining payments of apportionments. The past quadrennium has shown a significant and steady increase in the number of churches paying 100% of their apportionments. That being stated, there is still significant room for improvement in this arena of connectional support. Conference leadership is working diligently to continue this trend toward a stronger payment of apportionments. Intentional management maintains a healthy conference budget.

The Pacific Northwest Conference possesses no outstanding debt and we have little unfunded liabilities. There are also few local churches facing significant outstanding debt. We are out in front in the denomination regarding retiree pensions and benefits and are more in line with the norm in the secular world in that our retiree benefits do not include health care and active clergy benefits do not extend to family members.

Issues:

c. Clergy issues – An aging clergy population has led us to be more intentional about recruitment of clergy of all ages. Clergy work very hard in difficult ministry settings and expectations. There are many very capable clergy serving very well in such circumstances.

d. Laity issues – Laity remain central to the leadership of our conference. Many give significant time and energy to the management of existing ministries and programs and sustain a deep sense of spiritual grounding. However, we often see the same laypersons serving in conference leadership
for many years, decades even. New initiatives are currently being designed to help us identify new leaders among laity.

Members of local churches do not always understand the connectional nature of the church which can lead to misunderstandings about the need to support the church through their leadership and apportionment payments. Many who come to the United Methodist Church from other faith traditions don’t have the deep understanding of the history, traditions and Wesleyan theology of the denomination. We haven’t always been intentional about providing learning opportunities in these areas.

e. **Conference Strengths** – We have seen a continuing resurgence of “clergy cluster” support groups and sharing of ministry concerns and opportunities. Creating “missional church” mentality. New interest in local churches partnering in ministry projects/settings. Multi-cultural character of the conference continues to strengthen. Conference strengths include an openness to looking at new ways of doing ministry, a bishop and cabinet open to change, an awareness of the potential of this area among those who identify as “spiritual but not religious”.

The Office of Congregational Development is currently working to cultivate a new vision and process for planting new churches. Currently the OCD is managing 14 new church plants, launched over the past 7 years. Three new faith communities will soon transition to charter as official churches and we are poised to launch 6 additional new church development projects in the 2016/17 appointment year.

New initiatives are being explored and implemented which will support Laity who are looking for learning opportunities which will strengthen their roles in leading the local church, the districts and the conference. Certified Lay Ministers are leading many of our worshipping communities well and that program continues to attract gifted laypersons.

f. **Areas for Improvement** – Each of the areas listed above continues to be improved upon. We face a quickly changing culture in search of spiritual stability. As a denomination we have every opportunity to offer spiritual stability to our principally non-churched environment. We must learn to do so at the local church level with a willingness to engage in new forms of worship expression while maintaining the central function of ministry, which is reconciliation and restoration of health both within the church and the communities where we serve. Strengthening our commitment to BOTH the Personal Gospel and the Social Gospel will be much of our work in the years to come.

**Conference Episcopal Leader Expectations:**

For the quadrennium 2016-2020 the Pacific Northwest Annual Conference needs the following qualities in its Episcopal leader.

B. Proven ability as an administrator in finance and personnel

C. A visionary leader capable of motivating the Annual Conference around a vision of ministry.

D. A commitment to inclusiveness

E. A advocate for social justice

F. A commitment to ecumenical cooperation and collegiality
G. A willingness to know constituents and be known by them.
H. An ability to recognize strong team members and work with them effectively
I. An ability to take risks and lead an organization through change
J. An ability to lead the conference in developing multicultural and ethnic ministries.
K. Ability and commitment to oversee both the PNW Conference, the Oregon-Idaho Conference and the Alaska Missionary Conference.
L. Advocate for the recruitment of young clergy.
M. Proven ability to enable new ministry development
N. Proven commitment to present in the field (local churches and other ministry settings) and in public forums
O. Proven ability to order the life of the community.
P. Ability to balance residential and general church responsibilities
Q. Continue to strengthen relationship between Alaska, Oregon/Idaho and Pacific Northwest Conferences
R. Creative and Strategic use of Annual Conference Session to strengthen the connection

Nine Elements of the Jurisdictional Vision Statement:
On a scale of 1 to 5 (1= mastered; 2=doing much of the time; 3=mixed results; 4=needs work; 5=no work begun;) what is your conference level of accomplishment in fulfilling the:

3 1. A multicultural, inclusive church
2 2. Churches engaged in life of the community
2 3. Confident, effective leadership
3 4. Congregations forming disciples
2 5. Diverse ministry settings
2 6. Congregations living as global citizens
1 7. A church that thinks and acts regionally
4 8. Fully accessible churches
3 9. Ministry enhanced by technology
A. Geographical Location & Description

Colorado, Utah and 2/3’s of Wyoming are roughly the dimensions.

From southern mountains and desert through vast stretches of stunning wilderness, passing by fossil beds, orchards, ranches, verdant fields of grains and produce, zipping around multiple National Parks of startling beauty and the journey through prairies, around lakes would be but an appetizer. Two urban corridors anchored by Denver and Salt Lake City are magnets for creative enterprises, sports complexes, and educational institutions. Ski slopes and solar energy, extraction industries (including coal and coal bed methane, natural gas, oil, and minerals) with some energy boom/bust towns, and geographical tourist meccas are prominent opportunities in this area.

B. Demographics (2015)

We have 336 active clergy made up of: 229 elders, 36 deacons, 41 licensed local pastors, 8 associate members, and 22 in provisional relationship. Among them are stewards of multiple parishes, cooperative parishes and Large Church Initiative pastors. We have 267 retired clergy, many of whom share their wisdom and leadership.

Lay membership is 65,820 with average worship attendance at 31,136.

We celebrated 1,658 new members by profession of faith and 1,103 baptisms.

We have some little churches and some of the largest churches in the WJC.

About half of our churches are under 100 active members, but we also have more 1000-plus member churches (13) than any other conference in the Jurisdiction.

C. Conference Mission Statement

The Mission of the Rocky Mountain Conference of The United Methodist Church is to make disciples of Jesus Christ for the Transformation of the World. Celebrating God, Creating Sacred Change.

D. Political/Social Makeup

Political Environment
The region enjoys a robust diversity of political practices and activism with a Western U.S. flavor. There are deeply conservative theological centers in Colorado Springs and Salt Lake City and there are large pockets of independents and progressives. The United Methodist churches reflect this theological diversity and articulate a covenantal hope to reach beyond our differences.

The region has a strong history and current reality of a military presence: multiple military bases, the nuclear missile strike force, NORAD, and the Air Force Academy among the many.

As a large and complex geographical area, many issues of local intensity are but a bubble in the larger region.

Thus, at best, a brief review of issues that dominate the public arena would include:

- Water and drought management in the midst of climate change
  (Ski slope melting is a hot topic, too.)
- Intense debate over the nature and quality of public education
- Growing urbanization processes including gentrification and displacement
- Growing ethnic populations
- Affordable & “responsible” housing
- Resort living
- Immigration, especially growth of Hispanic/Latino population
- Traffic and commuting to work and to play
- Environmental issues

**Historical Context**

Methodists were among the first settlers to enter Colorado in 1859, starting some of the first churches in the area. However, they were also among leaders who perpetrated the Sand Creek Massacre of Native People in 1864, which resulted in eliminating Native People from what became eastern Colorado. Even today Colorado has the lowest percentage of Native Americans of any western state, and the only federally recognized tribes are west of the Rocky Mountains. This is in stark contrast with Wyoming, Montana and Utah, which have significant Native American populations. Knowing and owning this history, and working to build new and healing relationships with Native Peoples, especially descendants of the massacre, is important work for the Rocky Mountain Conference.

**Church Trends**

In the spirit of the early 21st century, it is fair to say we experiencing some areas of wild ecclesial growth and scenes of both urban and rural churches aging, shrinking, and reconfiguring. There is increasing use of less-than-full-time spiritual leadership and local pastors as issues confronting these same churches.
Opportunity is abundant as well! We see ministry settings thriving from the full spectrum of UMC theological expressions.

Thus:

- There is movement toward strategies with affinity groups and specialized training such as Young Clergy, Small Church Initiatives, Mountain Resort Ministries, Cooperative Parishes, & Spiritual Directors
- Increasing use of indigenous lay staff in local churches
- Social witness challenges: Immigration, food, housing, race, inclusion
- Mission Field opportunities—Only 22% of region professes a relationship to a church community
- Movement toward the active, intentional Christian discipleship and Missional leadership

Social Environment

- Experiencing rapid increase in immigrant populations
- Increasing ethnic diversity in our communities
- Influence in our communities and life-styles by young adults and youth
- Chasm between poverty and means
- Concerns about insurance and healthcare
- Increasing population over 65 as more people retire in the region

Ecumenical Environment

- Growing interest in interfaith dialogue and activities
- Openness to ecumenical new church starts / tradition of shared church ministries
- Strong community and ecumenical leadership among lay and clergy
- The Iliff School of Theology as mentor of interfaith relationship

E. Financial status

1. The RMC direct bills churches for their specific pension, health and property insurance expenses. These expenses are not included in amounts apportioned to the churches.

2. Rather than using an expense-based apportionment system, the RMC asks churches to report income monthly, identifies allowable deductions from gross monthly income, and asks churches to remit to the Conference office 13% of their adjusted income each month. Approximately 50% of our churches comply with this methodology, which is approved annually at the AC session. All income information is self-reported by churches.

3. The Conference budget which is supported by church tithe plus mission giving (13%) is $5.6 million in 2016. It has been $5.6 million since 2014. Revenue has exceeded expenses for the past several years.

4. Based on the income data submitted by churches in the Ezra system, we estimate that we receive approximately 85% of the full tithe plus mission giving that we would receive if every church complied with the AC standing rule.

5. The RMC has no debt. Our Pre-82 Plan is funded at 137% based on the new mortality tables. Our liability for retiree healthcare is approximately $11 million, based on the actuarial valuations, and we currently have about $3 million saved towards this commitment. Retiree healthcare is currently funded in full from the Conference budget supported by tithe plus mission giving.

6. In 2014 the RMC paid it general church and jurisdictional apportionments at 100% for the first time. We did this again in 2015. The intention of our CF&A is to do this annually.
F. Issues

Clergy Issues

- Clergy health (physical, emotional, mental, spiritual) and health care costs, isolating geography, self-discipline and self-care issues
- Respectful dialog between different theological opinions, including clergy covenant
- The dance of trust between clergy/churches/cabinet/bishop
- Orders events increasing collegiality
- Helping clergy learn to use imagination, innovation, and contextual thinking to lead churches who are more capable in engaging people in the neighborhood

Lay Issues

- Deep participation in Volunteers in Mission and the Transformation of the World
- Strong desire for sharing in training and development for spiritual leadership
- Focus pulled toward the BIG TWO: Tithe Plus Giving and Appointments
- Radical hospitality to stranger and guest

Conference Strengths

- Strong, dedicated men and women, lay and clergy leaders
- Theological diversity
- Iliff School of Theology
- Beauty of geography
- Commitment to social issues
- General constructive Open Hearts, Open Minds, Open Doors
- Capacity to respond to and meet challenges

Accomplishments in the Last Quadrennium

- Conference Mission and Ministry work brought together by a common conference mission plan to build vital ministries through: congregational development, leadership development, ministry to the poor, global health, and diseases.
- Comprehensive plan and action steps for new church development created and implemented.
- While Church Initiative started to support revitalization
- Participation in Vital Congregations and Vital Signs Initiative
- Re-established conference financial stability by paying off conference debt, multi-year financial planning, and development of new conference financial procedures.
- About to launch a new version of the Rocky Mountain Conference website
- Utilizing web cast for conference communications
- Updated procedures for Ethical Education Training- well received
- Rocky Mountain and Yellowstone Cabinets collaborating in a Mountain Sky vision with permeable boundaries, shared initiatives, common annual conference session and charge/church conference themes and Missional Leader/Church teams.
- Hispanic Ministry Plan adopted and initiated resulting in new Hispanic ministries, arrival of Hispanic Missionary in conference
- Bishop's Imagine team considered options for redesign and restructure of the annual conference

Areas for Improvement
Equipping ourselves to respond to our communities' ethnic diversity and to our communities' young adult populations

Embracing the geographical fullness of our conference
Continuing to start and fund new church starts helping them to reach sustainability
Fueling growing congregations
Growing a dynamic understanding of evangelism
Being/Doing/Practicing the sense of identity as United Methodist
Effective ministry with non-white population
Expanding ministry with the poor and the rich. We are primarily serving the middle class.

G. Conference Episcopal Leader Expectations

Embody trust with all people including laity, church and conference staffs, and clergy
Aims for excellence in the appointive process so that churches radiate constructive love that is able to transform in healing and holy ways the culture and world about us
Exemplifies a delightful model of what it means to be progressively available to the future and steadfastly faithful to the Gospel of Jesus Christ as expressed in the best of our shared Wesleyan tradition
Communicates regularly with the whole of our Conference
Demonstrates the ability to be relational and listen, as well as to be prophetic and visionary
Models service, worship, prayer, study, breaking multi-cultural communion bread, cheering Rockies & Jazz
Shows responsible care and respect for theological diversity
Is nimble in bridge-building and conflict resolution and financial leadership
Shines as a great example of the Artist of delegation, authority and responsible/authentic leadership

H. On a scale of 1 to 5 (1= mastered; 2=doing much of the time; 3=mixed results; 4=needs work; 5=no work begun;) what is your conference level of accomplishment in fulfilling the

"9 Elements of the Jurisdictional Vision Statement"

1. A multicultural, inclusive church 3
2. Churches engaged in life of the community 2
3. Confident, effective leadership 3
4. Congregations forming disciples 3
5. Diverse ministry settings 3
6. Congregations living as global citizens 2
7. A church that thinks and acts regionally 2
8. Fully accessible churches 4
9. Ministry enhanced by technology 3
a. Geographical location & description:

The Yellowstone Annual Conference encompasses all of the state of Montana, the northern half of Wyoming, and a smidgin’ of Idaho.

b. Demographics:

Clergy Members

Active elders: 34
Active deacons: 0
Probationers: 1
Licensed Local Pastors: 21
Elders from other conferences: 11
Elders from other denominations: 11
Retired members under appointment: 8
Supply pastors: 3
Associate members: 3

Lay Members to Annual Conference: 180
Church Membership: (as of 2014 per Ezra) 12,267
Churches: 125

c. Conference Mission Statement:

We send leaders to serve disciples who offer the gospel to the world.
Conference Strategic Priorities:

- Strong, healthy clergy leaders that give voice to the Wesleyan commitment to personal and social holiness
- Strong healthy lay leaders that teach, empower and lead others to live active, loving lives
- Faith community experiments
- Vital mission outreach to people who are in need and marginalized in our communities and the world
- The financial health and solvency of Yellowstone Annual Conference

“The Mountain Sky Area Cabinets will challenge, inspire and equip the church to be on the experimental edge of Christ’s mission to the world.”

d. Political/Social Makeup:

Political Environment: conservative, although MT has a liberal democrat Governor and a moderate democrat U.S. Senator

Church Trends: mainline churches shrinking; fundamentalist churches growing; lots of folks who would define themselves as unaffiliated with any organized church.

Social Environment: not sure what this means. If we’re talking socio-economic, Montana and Wyoming both have huge land holdings owned by billionaire out-of-state interests who are buying up land in the “sexier” sections of our landscape. This is land formerly owned and worked by traditional ranching and farming families. There is ongoing conflict not only between these landholders but also between “environmentalists” and “working class” folks. Both states have large mineral, logging, and fossil fuel holdings in which this latter conflict is worked out.

Ecumenical Environment: Primarily Protestant and Catholic population; Native American religions; negligible Jewish, Muslim populations
**e. Financial status:** Unclear whether we’re talking about state or church. Church status: membership primarily middle/upper middle class. States: Median income pretty low, with few professional jobs available.

If we’re talking about the conference financial status: 91% apportionment support in 2014; 2016 budget is $1,369,767; YAC paid 90% of its general and jurisdictional apportionments in 2014.

Clergy minimum cash compensation for elders with 0 years’ experience: $31,813
Clergy minimum cash compensation for elders with 20 years’ experience: $39,766
CAC: $49,708

**f. Issues:**

Clergy issues: low salaries; fear of future of annual conference and what this will mean with respect to their appointments

Lay issues: diminishing population in rural areas necessitating transition in traditional church leadership and mission; inadequate talent pool among clergy for leadership of churches in our areas of growing population, let alone in our rural areas

Conference strengths: many a denominational leader has told us that we have such a minimal conference structure that we can “turn on a dime”; therefore, we are a place where the church can constantly experiment with “being church” in new ways. Churches in our annual conference are currently involved in the Whole Church Initiative, intentional Transitional Ministry, Community-Based Mission; “Fresh Expressions”, and other experiments in church structure and leadership. We have staffed to make these experiments valid and to focus on offering the gospel in every setting, rural and (by Montana and Wyoming standards) urban. We are careful training and deploying coaches for clergy, and we are participating in the Young Clergy in Ministry initiative with Rocky Mountain Conference.

Areas for improvement: Primary areas for improvement: recruiting system for attracting new elder-level clergy to our annual conference; youth and camping ministries; systematic revision of our camping program and structure, as well as a review of camp property ownership and liability

**g. Conference Episcopal Leader Expectations:**

Because Bishop Stanovsky has worked with us on the above initiatives, and because we are only beginning to realize the fruits of her insight and leadership, and because she will be eligible for retirement in 4 years, we respectfully request that she remain our bishop for the next quadrennium.
h. Nine Elements of the Jurisdictional Vision Statement

On a scale of 1 to 5 (1= mastered; 2=doing much of the time; 3=mixed results; 4=needs work; 5=no work begun;) what is your conference level of accomplishment in fulfilling the

__4__ 1. A multicultural, inclusive church

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__3__ 8. Fully accessible churches

__3__ 9. Ministry enhanced by technology
Conference-Endorsed Candidates

Western Jurisdictional Conference – July 13-16, 2016
Dottie Escobedo-Frank

Eligible Quadrennium according to *2012 Discipline* ¶ 408.1:

- Three: 2016-2020
  - 2020-2024
  - 2024-2028
- Probationary Membership: 7/1/1996
- Full Membership: 7/1/2000
- Ethnic Background: Hispanic/Latina
- Annual Conference: Desert Southwest Conference

**Education:**
- Undergraduate: Oral Roberts University, Double major in Theology & Sociology, BA, 1979
- Seminary: Claremont School of Theology, MDiv, 1996
- Arizona State University, Master of Social Work, 1987
- George Fox Seminary, DMin. in Semiotics & Future Studies, 2012

**Professional Service Record:**
- South District Superintendent, Desert Southwest Conference of the UMC, July 2014 - present
- Pastor, CrossRoads UMC, Phoenix, AZ., 2005-2014
- Associate Pastor, Community Church of Joy, (an ELCA church), Glendale, AZ. 2002-2005
- Pastor, Mission Bell UMC, Glendale, AZ. 1996-2002
- Pastor, Liberty UMC, Buckeye, AZ. 1995-1996

**Other Relevant Experience:**
- Social Worker (in Pediatric ICU & Home Health), St. Joseph's Hospital and Medical Center, Phoenix, AZ. 1987-1993
- Case Management (early release program), Prison Fellowship, Phoenix, AZ. 1985-1987
- Chair, Hispanic Committee, Desert Southwest Conference, apps. 2003-2004
- Percept Advisor to Local Churches, Desert Southwest Conference, appx. 2000-2003

**General & Jurisdictional Leadership Roles:**
- School of Congregational Development Conferences, The General Board of Discipleship, speaker on variety of topics, 2004-2015
- School of Mission, Speaker, Poverty, The United Methodist Women, around 2005
- Hispanic Ministry Event, Speaker, Ohio Conference, UMC, around 2014
- Detroit Annual Conference, Speaker, around 2014
- Soul Fiesta, The General Board of Discipleship, Speaker, around 2010
Pastors School, North Alabama Conference, speaker, around 2004
School of Congregational Development, Nordic & Baltic Conference, in Copenhagen, Denmark, & Oslo, Norway, speaker, around 2009 & 2011
and many other speaking events throughout the US...

Community and Ecumenical Involvement:
- Board Member: Arizona Center for Theological Studies, an interfaith theological study program for laity; Downtown Urban Community Kids, an after-school program for at-risk children, centered in a downtown Presbyterian church; Faith Counseling Center, an interfaith counseling center; Project Hope Floats, provides safety drop off locations for babies who would be abandoned; Hacienda de Los Niños Hospital, a hospital and rehabilitative center for children with disabilities; Ethics Committee, St. Joseph’s Hospital and Medical Center, advised on controversial ethical events; Arizona Board of Behavioral Health Review Committee – first review on complaints against social workers; AND: President, MLS, a mission that works with Mexico, India, and in Nursing Homes in the U.S.; Local RMN, member.

Organizational Endorsements:
- Annual Conference Endorsement: Yes.
- Hispanic Latino Committee of the Desert Southwest Conference
- Commission on the Status & Role of Women of the Desert Southwest Conference
- Welcome & Reconciling Committee of the Desert Southwest Conference
- Conference Commission on Religion & Race (DSC)
- United Methodist Women of the Desert Southwest Conference

Why have you responded to this call?
- Occasionally in my ministry people would ask me if I was going to be a bishop. I heard those comments and tucked them away, but never took that call seriously. However, when Bishop Hoshibata asked our conference to put forth names for an Episcopal candidate, I wondered if I needed to respond. In prayer, I asked God to let me know by calling me out as I did not want to nominate myself. Immediately I received a call from a mentor colleague, asking if I would consider being an Episcopal candidate. Her call was the answer to my request, so out of faithfulness to God, I am in this process of discernment and availability. I know there are many qualified candidates before us, and I simply add my name as a person to be considered.

Tell about a time when your leadership made a difference.
- When serving at CrossRoads UMC, we worked with a local group that was hosting a worship & breakfast for the homeless community. With about 200 attendees, there was an obvious visible presence. Some neighbors complained. The City of Phoenix gave us a "cease and desist" order, as we were "acting like a charity dining hall and not like a church." We filed a federal lawsuit with the City for our right to engage the homeless community in worship and breakfast. The story went viral, and we heard from people all over the world. As a church, we made a difference in sharing the gospel that everyone matters to God. We settled the lawsuit,
and in some sense we "lost." However we gained in standing for & with a group of "outsiders." And the beloved souls on the streets know one church loves them.

What are your strongest spiritual gifts for ministry and how will they apply to the episcopacy?

- As a creative who loves visioning and thinking "outside the box," I would lead us in finding new ways to be the church in the world. "Creatives" think and work to provide a safe place for risky ventures, and value both failure and new ideas. For this is a time period where, ignored to be the church that lives into the future, we must encourage the risk-takers and edge-dwellers among us. I am also a person of great passion for the church. I communicate and encourage with a passion of one whose heart has been "strangely warmed." My passion leads me to invite us to be a church for all people; to meet people wherever they are in the world; and to not only "make disciples" but to also help us "be disciples" as we live our lives in a way that centers on love, justice, and mercy.

General Statement:

- Living in a time of great culture shift requires that the church find sacred ways to die in order to be reborn. It is time for "sacred heretics," defined as those who are outside-thinkers, to lead the church forward. Now is the time to push these new leaders to the forefront of church restarts and new birth. Worship, preaching, justice, mercy, and creating space for revolutionary change are at the center of my work and passion. I stand for inclusion of all, and look for the day when we live by our motto: Open hearts, Open minds, Open doors. I am full of hope that the Holy Spirit is leading the church in the present and into the future. I believe we can do the work to develop communities of disciples of Jesus Christ who participate in this transformation.
Recommendations for: Dottie Escobedo-Frank

Javier Olivares • Rev. • Desert Southwest Conference
Rev. Escobedo-Frank is a compassionate person who can see the gifts in someone who other don not discern. She has empowered the minority and has helped them gain the trust in the church again. I succeded Dottie as a pastor at CrossRoads and some of the things she did were very bold like ministering to the homeless which brought a lot of resistance from the neighborhood and attention from the nation. She stood her ground and having compassion for those on the margins. She believes in people and believes there's still goodness in the hearts. Her life is full with hope and sees that hope in others. I'm proud to endorse Rev. Dottie Escobedo-Frank as an episcopal candidate.

Marjie Hrabe • Deaconess • Desert Southwest Conference
She is patient, kind, steadfast, thought provoking, spiritual, and leads by example. Her vision of loving all of God’s children guides her actions. She leads with grace and power.

Rev. Sharon Ragland • Senior Pastor, St. Mark’s UMC, Tucson • Desert Southwest Conference
As we consider an Episcopal leader, I believe that person needs to possess the qualities of courage, vision, humility, and ability to build a team to lead others. I am honored to endorse Rev. Dottie Escobedo Frank for the episcopacy, as I have seen these qualities in her. When I served as her DS from 2004-2010, she showed courage in implementing a homeless ministry at her church, even in the face of neighborhood opposition. Then, and in her work as my DS (since 2014), she has led with a visionary spirit, helping us see the ministry potential. She has a passion for new faith communities, and possesses the wisdom to build a team to make things happen. Dottie focuses her life on prayer, humbly taking courageous stands on vital issues. She has been encouraging to pastors in her District, insisting that we care for ourselves in order to care for our churches. In these times of division in our church and society, Dottie is a Christ-like presence, bringing hope to our world.
Karen Oliveto

Eligible Quadrennium according to *2012 Discipline* ¶408.1:

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<td>2016-2020</td>
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Probationary Membership: 6/13/1982
Full Membership: 6/9/1985
Ethnic Background: Caucasian or White
Annual Conference: California-Nevada Conference

Education:
- Undergraduate: Drew University, BA (cum laude) Psychology, 1980
- Seminary: Pacific School of Religion, MDiv., 1983
- Drew University, MPhil, 1991
- Drew University, PhD, 2002

Professional Service Record:
- Bloomville UMC, Bloomville, NY, Pastor, 1983-1986
- At school (Drew University), 1986-1989
- Ecumenical House Campus Ministry, San Francisco State, Campus Minister, 1989-1992
- Bethany UMC, San Francisco, 1992-2004
- Pacific School of Religion, Associate Dean of Academic Affairs/Director of Contextual Education, Berkeley, 2004-2008
- Glide Memorial Church, San Francisco, Senior Pastor, 2008-Present

Other Relevant Experience:
- Adjunct Professor of United Methodist Studies, Pacific School of Religion, 2005-Present
- Adjunct Professor, DMin program at Drew University, teaching "Prophetic Leadership in Congregation and Community" 2012
- Adjunct Professor of Practical Theology, Brite Divinity School (TX), "Evangelism in Methodist History and Practice", 2015
- Member, Oxford Institute on Methodist Theological Studies, 2013-Present
- Advisory Board, The Forum for Theological Exploration (GA), 2012-Present
- Board Member, California Faith for Equality (LA), 2010-2013
- Member, Committee on Investigations, CNAC, 1998-2008
- Board Member, Reconciling Ministries Network, 1992-1999, 2005-2011 (chair, 95-99)
- Clergy Advisory Board Member, Delaware-Otsego (NY) Planned Parenthood, 1983-1986
General & Jurisdictional Leadership Roles:
- Board Member, General Council of Finance and Administration, 2016-present
- Member, Western Jurisdiction Council of Finance and Administration, 2012-Present
- Trained coach for the Lead Women Pastor Project (GBHEM), 2010-Present
- Member, Lead Women Pastor Project, (GBHEM), 2008-2009

Community and Ecumenical Involvement:
- Throughout my vocation, I have engaged in ministry in the public square. This includes working with activist communities (homelessness, economic justice, and lgbtq rights as well as with communities of color through immigration and civil rights work). I am currently the vice chair of the SF Interfaith Council and co-chair the annual Thanksgiving Prayer breakfast, which brings together interfaith leaders, civic leaders, and federal, state, and city politicians to honor religious communities for their civic engagements. My ministry extends beyond San Francisco through articles, books, lectures, preaching, and teaching opportunities across the US and internationally.

Organizational Endorsements:
- Annual Conference Endorsement: Yes.

Why have you responded to this call?
- I have long resisted this call. But at General Conference, I began to hear that still small voice of God, speaking through those I respect in our church. I also had many late night wrestling sessions with God. The call to the episcopacy finally crystallized in recent weeks. I realize that my experiences and skills—as senior pastor of a large church, scholar of UMC Studies, and ministry with and for marginalized communities—would serve the denomination well at this particular time.

Tell about a time when your leadership made a difference.
- I was asked if Bethany UMC would be a medicinal marijuana distribution site at a time when the attorney general had shut down all the sites. A paper reported I had agreed to it before I discussed it with the church. I apologized to the members, gave them all the information I had, provided a theological framework for reflection, & asked them to be in prayer. We gathered for discernment & I was struck by the conviction of the community. Folks realized that by agreeing to it, we would be breaking the law. But folks kept saying, “But what would Jesus do for people who are sick?” It was a unanimous decision to host it. For years, the church pointed to that decision as pivotal in their growth as Jesus followers. I learned that when the Gospel takes hold, folks live into radical discipleship.
What are your strongest spiritual gifts for ministry and how will they apply to the episcopacy?

- My daily prayer is: Dear God, please help me check my ego at the door. I realized my ego has been very invested in my ministry and caused a blurring of boundaries around where my ministry ended & laity’s began. Often I would default to “I can do it more efficiently,” blocking the spiritual & leadership growth of others. As a result, I have moved from being ego-driven to being Spirit-led. Being Spirit-led, discernment has taken a center role in my decision-making, congregational development, & leadership empowerment. It’s no longer about me, but instead how God’s moving in the community, what opportunities for faithful discipleship God’s offering, & who God’s lifting up as new leaders. My job is to listen, plan, implement, & empower. I believe this would serve me well in the episcopacy.

General Statement:

- Old ways & structures aren’t working. That is plainly evident not only from the stalemate experienced at GC but by the list of church closures that grows at a faster rate than new church plants. It’s time for us listen for the whispers of the Spirit & to collectively dream dreams & see visions. It’s time to unleash our imaginations to allow the Spirit to lead our church in a direction we never thought possible. We have within our denominational DNA the stuff of schism but also the profound depth of spirituality found in the Wesleyan way. I believe the best of our heritage can assist as we dream our church anew, so that we will bear witness to the God we know through Christ Jesus, who stands with the outcast, defends the vulnerable, challenges the powerful, & invites us to beloved community.
Recommendations for: Karen Oliveto

Rev. Dr. Joretta L Marshall • Executive VP and Dean; Brite Divinity School • Rocky Mountain Conference

Rev. Dr. Karen Oliveto brings to the episcopal candidacy at least three qualities that are essential in this work. First, she loves the gospel, the church that embodies it, and the people who inhabit the institution we know as the church. This is not a simple love, but one which compels her to depth of passion, wisdom, and compassion in all that she does. Rev. Oliveto is steadfast to the call of the gospel and to the church. Second, Rev. Oliveto brings a vision that empowers her to see a United Methodist Church that embraces the most inclusive, diverse, and powerful presence of God in the world. She stands faithfully in the church, believing that it has something profound to offer the world. Third, Rev. Dr. Oliveto knows the United Methodist Church, in particular. She is not simply familiar intellectually with its history; rather, her life and ministry point toward the best vision for what we, in the Wesleyan tradition, can bring to the challenges and possibilities that surround us.

Joan E. Carter-Rimbach • Senior Pastor - Mt. Zion UMC • Baltimore-Washington Conference

I have been a friend and colleague with Rev. Dr. Oliveto for almost three decades. She is a leader with a vital spirit and prophetic voice for justice, who seeks reconciliation and unity with a vision of a future Church. This fellow Christian exercises exceptional integrity, intelligence, and commitment to ministry; one who sees greatness in people while being compassionate about human frailty. As the only clergywoman serving in the top 100 largest UMC churches, she has demonstrated a servant leadership style through inspiring and equipping ministry for the marginalized. She has exhibited gifts of general oversight and supervision as a large church lead pastor, dean of a graduate school, and chair of different boards and committees. As a scholar activist, she teaches the importance of guarding the doctrine and discipline of the Church and its relevancy of the time. I believe Rev. Dr. Oliveto to hold qualities that would make her an outstanding episcopal leader of the UMC.

Howard J. Parker • Lay member of annual conference, Glide Memorial UMC • California-Nevada Conference

As a member of Pastor Karen's congregation, I know her as an inspiring preacher who speaks eloquently and powerfully. I know her as a skilled administrator of a large and strongly growing local church. ... Karen has embraced the challenges at Glide with consummate grace. She has worked hard, worked well with others, and provided leadership in a highly complex and conflicted organization -- not unlike our denomination! ... She has developed disciples. The churches she has served have become agents of transformation. ... As the senior pastor of Glide, Karen broke the stained glass ceiling, becoming the first woman to serve as lead pastor in one of the denomination’s 100 largest churches. ... I know that she also works in theological education at the Pacific School of Religion. She is highly regarded as a coach and mentor to those considering ministry, mentoring 15 from her churches who have gone on to seminary. ... I proudly endorse her Episcopal candidacy. It's time!
Lyda Pierce

Eligible Quadrennium according to *2012 Discipline* ¶ 408.1:
Two: 2016-2020
     2020-2024

Probationary Membership: 6/21/1980
Full Membership: 6/19/1982
Ethnic Background: Caucasian or White
Annual Conference: Pacific Northwest Conference

- Undergraduate: The Evergreen State College, BA, 1974
- Seminary: Pacific School of Religion, M.Div., 1980
- San Francisco Theological Seminary, D.Min., 2003

Professional Service Record:
- Coordinator of Hispanic Latino Ministries, Pacific Northwest Conference, 2010 - present. Serving as a missionary with Global Ministries.
- Missionary Interpreter in Residence, NE Jurisdiction, 2008-2010
- (Missionary) Dean, Theological Community of Honduras, and Profesor, Latinamerican Biblical University, Costa Rica.
- (Missionary) Coordinator of Feminist Theology, Christian Commission on Development, Honduras. 1996-2004
- (Missionary) Women's Ministry Team Leader, National Primitive Methodist Church of Guatemala, 1994-1996
- (Missionary), GBGM, Latin American Office, Executive at Large, 1993-1994
- (Missionary) CEPAD, Council of Protestant Churches of Nicaragua, Women and Gender Ministry Associate Director, 1990-1993
- (Missionary) CEPAD, Council of Protestant Churches of Nicaragua, Delegation Leader and Coordinator of Sister Churches, 1984-1989
- Pastor, PNW Conference, Elma 1980-1983, Satsop & McCeary 1983-1984 (this year was a planned one year experiment and transition)

Other Relevant Experience:
General & Jurisdictional Leadership Roles:

- Consultations on Hispanic ministries in the Western Jurisdiction, 2011-2012
- Western Jurisdiction Hispanic Ministry Advisory Board 2013-2016
- Rapid Response Team, on Immigration connected to Church & Society, and UMC Task Force, 2011-2016
- Representative to the National Consultation on Hispanic Latino Ministry, 2015

Community and Ecumenical Involvement:

- Most of the time in Central America, I was working ecumenically with national and international churches. My current works keeps me connected to the communities in which we have or are envisioning Hispanic ministry, and with organizations working on immigration.

Organizational Endorsements:

- Annual Conference Endorsement: Yes.

Why have you responded to this call?

- I have a vision of a church in mission, a church that reaches out and crosses boundaries, a church that counts engaging its neighbors as more important than getting butts into pews, a church that offers deep hospitality and true friendship to those who are marginalized. I have responded to this call from God and my Conference to open myself up to the discernment of the WJC, trusting that sharing our visions, God will lead us to a united vision. Together, I believe we can become more open and flexible to the wide variety of gifted clergy (local pastors, deacons, elders) and the wonderful laity whom God calls into leadership from all the cultures in our Jurisdiction.

Tell about a time when your leadership made a difference.

- In my current work with Hispanic Latino folks, I rejoice in that Hispanic leadership has moved from defining themselves against the conference to being part of it. Together we’ve grown in diversity and maturity. Every time I see the fruitfulness of these passionate and committed lay and clergy leaders, I give thanks for the part I play in watering the soil from which the growth comes. We’ve had difficult conversations over homophobia that have brought us closer together instead of further apart. We’ve led conference sessions into the streets for immigration justice and peace in Pasco. This year we are celebrating our first Latina commissioned as an Elder, and the first Hispanic successfully assigned from one Hispanic ministry to another.

What are your strongest spiritual gifts for ministry and how will they apply to the episcopacy?

- 1. Accompaniment: I’m fanatical about walking alongside people at the margins. Adding my voice to theirs, assisting their organizing, listening to their stories, and being a faithful and trustworthy ally. 2. Heart for Justice: God has gifted me with a desire for justice, empathy for the marginalized, and anger in the face of oppression. As a bishop, I would focus my public work on our quest for justice. 3: Diversity: To me, variety is a gift. As a bishop I would seek out
diversity of culture, worship, theology, and ministry. 4. Playfulness: As we journey together, we need more time for play, for hanging out, for dreaming and praying together. Claiming God's gift of playfulness may be useful for just such a time as this.

General Statement:

- As a missionary, I see our church differently. During my decades in Latin America, I began to see how we are a part of a worldwide church. We are not simply a U.S. church but, instead, a part of a global church located in the U.S. Before we are citizens of any nations, we are citizens of God's Beloved Community. As such, we seek the good of all peoples, all nations. We stand with immigrants and refugees. We work for climate stabilization. We hold ourselves accountable to future generations who will inherit our church and world. We seek God's grace for today and walk the road to Christian perfection for ourselves and our society.
Recommendations for: Lyda Pierce

Mary Huycke • Director, Courageous Space Coaching & Consulting • Pacific Northwest Conference

Lyda Pierce is exceptionally self-aware and spiritually grounded. Lyda has been key to the successful development of Hispanic faith communities in the Seven Rivers district and the Pacific Northwest Annual Conference. She has provided strong and wise leadership to Anglo congregations when their communities experienced ICE raids targeting undocumented immigrants. A hands-on leader, she continues to lead our conference in justice work around immigration. Highly intuitive and open to Spirit, Lyda is creative and spontaneous. She is an encouraging, collaborative leader that allows the wisdom and path to arise from the group. Voices that hesitate to speak find courage under Lyda’s style and grow in confidence and ability. She brings groups together, yet is able to retain her own clear voice and perspective. Lyda has that rare ability to be both fully open with her perspective and fully open to the perspectives of others.

Abigail Vizcarra Perez • Reverend Lead Pastor at Create Commons • Pacific Northwest Conference

Lyda’s emotional intelligence and strategic impulse come to bear in every conversation we have. She is humble, honest, well-informed, creative and consistently gracious in the face of challenge. She connects easily with strangers, listens well and only gives advice when it is sought. She deescalates emotionally charged situations with an authentic diplomacy that is quite refreshing. Many voices would have been silenced in our midst if not for Lyda’s working behind the scenes to make a place for all God’s people the table. Her intercultural competencies are unparalleled among clergy in our conference. Her international experiences inform her ability to take healthy risks, follow God’s leading, serve as Christ served and lead others to do the same. She never sought to be a Bishop; she fears her age and need for administrative assistant made her a lackluster candidate. Obviously, she possesses skills that cannot be delegated or learned and these are much more necessary to the task.
Donna M.L. Pritchard

Eligible Quadrennium according to 2012 Discipline ¶ 408.1:
Two:  
2016-2020  
2020-2024

Probationary Membership: 6/18/1982  
Full Membership: 6/14/1985
Ethnic Background: Caucasian or White  
Annual Conference: Oregon-Idaho Conference

Education:
- Undergraduate: BA in Public Recreation & Parks Man. 1977 Western Washington State College (now University)
- Seminary: MDiv Iliff School of Theology, 1983
- Shalem Institute Certificate in Contemplative Leadership, 2005

Professional Service Record:
- Pastor, Cave Junction & Wilderville UMCs (southern Oregon), 1983-1987
- Associate Pastor, Newberg, Oregon UMC, 1987-1989
- Pastor, Mountain Home UMC Sherwood, Oregon, 1989-1992
- Senior Pastor, Albany, Oregon UMC 1998-2003
- District Superintendent Oregon-Idaho Conference, 2003-2011
- Senior Pastor, First UMC Portland, Oregon 2011-present

Other Relevant Experience:
- Chair, Oregon-Idaho Episcopacy Committee, 2012-2016
- Certified Facilitator, SoulCollage, 2014-Present
- Co-Chair, Oregon-Idaho Order of Elders, 2000-2004?
- Member, Bd of Ordained Ministry, OR-ID, 1992-1998?

General & Jurisdictional Leadership Roles:
- Chair, Western Jurisdiction Leadership Team, 2008-2016
- Member, Western Jurisdiction Mission Cabinet, 2012-2016
- Member, General Commission on General Conference, 2008-2016
- Western Jurisdiction Conferences Committee, 2008-2012
Oregon-Idaho 3rd Elected General Conference (reserve delegate) 2012
General Conference Committee on Credentials, 2008
General Conference Committee on References, 2016

Community and Ecumenical Involvement:
- Portland Homeless Family Solutions Advisory Council (Portland); New City Initiative Village Support Network (Portland); Ecumenical Ministries of Oregon, 2014 winner of preaching award; Board of Directors, Silverton Together; Board of Directors, Grants Pass Family YMCA; Greater NW SoulCollage Facilitator Network

Organizational Endorsements:
- Annual Conference Endorsement: Yes.

Why have you responded to this call?
- I found I could do nothing less. For over a year I have been saying "No thanks" to the call, because I love the church I serve - one of the first 50 Reconciling Congregations in the nation, a church of diverse and capable lay leaders, where discipleship and joy go hand in hand. However, I genuinely love The United Methodist Church, and I know God is not finished with us yet. The next 4 to 8 years are pregnant with possibility for us to re-imagine our denomination and re-create vital, healthy ministries in the West. This work demands bishops who are creative, energetic, persistent and spiritually grounded. I trust God's Spirit is not only calling me, but also equipping me to serve effectively as a bishop.

Tell about a time when your leadership made a difference.
- When I met with the SPRC before coming to Portland First, they told me they were hoping for a Senior Pastor who could shake them up, and make them new again. I took them at their word, designing worship that is joyful, thought-provoking, challenging and fun. I took them at their word, insisting on a strategic plan owned by the congregation. I took them at their word, finding the right people for the right positions, staffing for growth and vitality. I took them at their word, and reminded them of their word repeatedly. My leadership is grounded in God's love and fueled by God's joy, a contagious combination which has managed to shake up every community and every team where I have been privileged to serve.

What are your strongest spiritual gifts for ministry and how will they apply to the episcopacy?
- Compassion, wisdom, proclamation, creativity and humor - these may not all show up on the Biblical hit list of gifts, yet these are the ones which make me a good pastor, and they will serve me well as a bishop. First, compassion - the ability to put myself into others' shoes, and to be vulnerable - will go a long way in building trust. The wisdom to see what is going on in a group of people or a situation will allow me to lead with clarity. Proclaiming the Gospel with passion and finesse will inspire our common work. Creativity will allow God's imagination to flow through ours for innovative solutions to the most entrenched problems. And humor will help me to hold myself lightly, and to keep living out the Christian life of joy.
General Statement:

- These are critical days for The United Methodist church, and for those of us in the West who want to be in ministry in the most inclusive and loving ways possible. We need to share God's love with new people and to expand our effectiveness in bringing Christ's Light into the darkest places of pain. We need episcopal leaders with significant experience in the local church, at the Cabinet level, in Jurisdictional and in General Church arenas to help us re-imagine how God might use us. We need leaders who can build bridges and speak truth courageously and lovingly. I believe I am such a leader. To see more please visit Facebook page for Rev Donna Pritchard.
Recommendations for: Donna M.L. Pritchard

David Beckett • Pastor • Oregon-Idaho Conference
I have known Donna Pritchard for many years, having worked on several jurisdictional, area, and conference teams. She is an authentic human being who has the insight our episcopal leaders need to frame reality for what it is and offer a gospel way forward. Her entire life is rooted in the way of Jesus, and her leadership track record is one of vision and proven results. Donna is the kind of leader the UMC needs today.

Mele. Maka • District Co-lay leader • California-Pacific Conference
I am writing on behalf of Donna Pritchard who is a candidate for episcopacy. It has been my pleasure to know Donna over the years. In my experience Donna has excellent communication skills, positive outlook and pleasing personality. Her natural leadership qualities, and her spiritual gift will certainly guide her. She is a hardworking servant of God. Her faith in God is one of the qualities I admired about her. I know that Donna will serve as a great Bishop if elected.

Kristina Gonzalez • Director of Leadership Development for an Inclusive Church • Pacific Northwest Conference
The Rev. Donna Pritchard is theologically grounded and thoroughly United Methodist; a proven leader at all levels of the church—general, jurisdictional, conference, district, and local church; values full inclusion and embraces the leadership challenges inherent in multicultural settings; lives her values—her rhetoric and actions match; plays well with others—is an excellent facilitator and listener, and is willing to learn from others. Donna is an artist, and brings creativity to her ministry and leadership. She is generous, willing to lead from the front or back, and is tireless in living her call. I met Donna years ago. I was drawn in by her humor, candor and authenticity. I am honored to know Donna’s two adult daughters, both of whom are forces for inclusion and good in the world. I pray for discernment as you consider the slate of excellent candidates. Please give Donna your full consideration. She is worthy of your respect and of the office of bishop.
Walter "Skip" Strickland

Eligible Quadrennium according to *2012 Discipline* ¶ 408.1:
Two: 2016-2020

Probationary Membership: 6/10/1979
Full Membership: 6/10/1981
Ethnic Background: Caucasian or White
Annual Conference: Rocky Mountain Conference

- Undergraduate: University of Puget Sound BA Urban Studies, 1975
- Seminary: Iliff School of Theology, MDiv. 1980
- Certification in Spiritual Direction, Benet Hill Monastic Center, 1995

Professional Service Record:
- Ordained Deacon and Probationary member, PNW 1979, appointed to attend School
- Transferred to Rocky Mountain Conference 6/15/80
- Longmont First UMC associate, Longmont, CO, 80-86
- Pagosa Springs, CO, Community UMC, Pastor, 86-89
- Colorado Springs, Wilson UMC, New Church Pastor, 89-94
- Broomfield, CO, Broomfield UMC, Associate, 94-95
- Cortez CO, First UMC, Pastor, and Director of San Juan Cooperative Parish 95-4/10/99
- Boulder, CO, Mountain View UMC, Senior Pastor, 4/11/99-12/31/06
- Rocky Mountain Conference, Director of Mission and Ministry (Director of Connectional Ministries, Congregational Development and Communications 1/1/2007-12
- Rocky Mountain Conference, District Superintendent Peaks and Plains District 12-

Other Relevant Experience:
- Conference Youth Coordinator, Rocky Mountain Conference, 1980-86
- Early Founder of Up With Youth Event in RMC, 1977. Served on Staff 11 years.
- Conference Secretary, Rocky Mountain Conference, 03-06
- Member Board of Director, Sierra Service Project, 2000-2002
- President Conference Council on Youth Ministries Pacific Northwest Conference
- Board member, Four Corners Native American Ministry, Navaho Reservation, Shiprock 1987-89
- Conference host and member of UMC Board of Discipleship Design Team and faculty member for the 2011 School of Congregational Development, Denver CO.
• Chairperson of Design Team for the annual meeting of UMC Directors of Connectional Ministries, 2010-2012
• Walterskipstrickland.com - Personal web site:

General & Jurisdictional Leadership Roles:
• Commissioner, General Commission on Communications, 2012-2016
• First Clergy Reserve Delegate to 2016 General Conference, 3rd Clergy Reserve Delegate to 2012 General Conference Session and Delegate to Western Jurisdictional Conference
• Sixth Reserve Clergy Delegate to 2012 General Conference and Delegate to 2012 Western Jurisdictional Conference.
• Member of Mission Cabinet of Western Jurisdiction 2008-2012
• Member of Western Jurisdiction Congregational Developers team 2007-2012
• Member of Western Jurisdiction Communicators Team 2007-2012
• Member of Western Jurisdiction Inter-ethnic Coordinating Committee 2007-2009
• Member of Design Team, Training for New District Superintendents and Directors of Connectional Ministries - 2011
• Adult member of the Nation Youth Ministry Steering Committee of the UMC from Western Jurisdiction 1984-86
• Western Jurisdictional Youth Coordinator 1984-86

Community and Ecumenical Involvement:
• Vice President of the Pinon Project, Cortez, CO, 97-99; Youth Speak Coordinator, With Ute Mountain UteTribe;1998-99; State of Colorado Board of Directors Healthy Communities Initiative

Organizational Endorsements:
• Annual Conference Endorsement: Yes.

Why have you responded to this call?
• The members of the Rocky Mountain Conference believed that 47 years of lay and clergy leadership at all levels of the church has equipped me to be a catalytic leader at a time when the UMC will face a significant systemic change. Having served 8 years at the appointed and program cabinet level I am well aware bishops provide steady guiding leadership through mission alignment, ordering the life of the church, strategic deployment and support of leadership, handling complaints, building relationships, inspiration, administration, conflict mediation and interpretation of the Book of Discipline. They also work to created space for innovation and new creative experiments and strive to give persons on the margins a voice. I would be humbled to serve in this way.

Tell about a time when your leadership made a difference.
• When I began as Director of Mission and Ministry, the Rocky Mountain Conference was a million dollars in debt and the conference budget was not sustainable. Due to budget limits I served as the Director of Connectional Ministries, Communication and Congregational
Development. Working with Bishops Brown and Stanovsky and treasurer Bettendorf, the conference became debt free and the budget was reduced by 1 million dollars and supported through the “tithe plus” apportionment plan. The conference culture shifted and new church planting and renewal became a priority. I led change through vision clarification, team building and collaboration. A positive conference attitude resulted and the conference operations are now healthy.

What are your strongest spiritual gifts for ministry and how will they apply to the episcopacy?

- Friends have described my spiritual gifts as intuitive, authentic, spirit filled, relational, compassionate, connectional, able to build networks, deep listener, adaptive, risk taker, and a servant leader that says, “Hey look at you.” verses, “Hey look at me.” I believe I am a networker, build teams, collaborate and look for the Christ in the other. I have dedicated my life to follow and practice the ways and teachings of Jesus. Empowered by God, I see myself called to be an animator, one who helps brings things to life. My model of ministry is based upon Luke 4:18-19 and its emphasis on liberation and release. Becoming a certified spiritual director taught me to listen, expanded my faith, deepened my spiritual journey and compels me to seek and discern what God it up to.

General Statement:

- I pray the United Methodist Church continues. We are the moderate and grace filled Christian choice in many rural communities. I hope the bishops find a way forward. To support them, may the global church model that cooperation and tolerance of significant diversity is possible. Present church members must use imagination and innovation for ministry with neighbors. Ministries with youth and young adults should expand. Barriers should be removed that prevent LGTBQIA+ and others on the margins from full participation. Yet I pray forces do not use specific issues to force schism. If things get turbulent and anxious, as a bishop I will depend on the deep calm of God and strive to be nimble, creative and able to adapt and lead within an ever changing religious & global context.
Recommendations for: Walter "Skip" Strickland

Jerry • Rev./Pastor After Hours Denver • Rocky Mountain Conference

Skip Strickland has exactly the gifts and graces need for the challenging job of Bishop in today's church. His experience in a variety of roles within the church gives him the knowledge of the system that is needed to navigate it's waters. His love of the Church gives him the passion to want to see it succeed and flourish. Skip has been in love with the Church from an early age and continues to be smitten. His love and understanding of innovation means he will take what has worked best in the past and integrate it into the future for the betterment of the Church. Above all, Skip is a humble man that will give all the glory to God and act out of a servant leader mentality. Experience, passion, innovation, humility. These words exemplify Skip Strickland. I can’t recommend Rev. Strickland enough for the Episcopacy. Peace and all good things, Rev. Jerry Herships

Kunle Taiwo • Co-Lay Leader Rocky Mountain Conference • Rocky Mountain Conference

It is an honor to endorse Walter “Skip” Strickland. He has the temperament, skills and knowledge to serve as an episcopal officer. Services as a youth director, local church pastor, director of mission and ministry and a district superintendent under different bishops testifies to Skip’s gifts and graces for leadership. He has served rural and urban settings, has tremendous knowledge of the structure of the church and a deep understanding of the Book of Discipline. Those Skip serves as DS have remarked he is a very compassionate and encouraging cheerleader. A good listener, a thoughtful decision maker who handles conflict in a calm manner. He is not afraid to delegate as appropriate without second-guessing the decisions made by others. He does not need to be in the spotlight. And his exuberance for life is very contagious. Skip has a huge respect for the role of laity. He believes clergy and lay collaboration is the path to a sustainable, growth oriented mission service to the world.

Jessica Rooks • Lead Pastor for Community Life • Rocky Mountain Conference

Rev. Walter “Skip” Strickland is a leader who seeks to empower others. As the Director of Mission and Ministries for the Rocky Mountain Conference, Skip focused on reshaping the culture of our conference. He developed clergy and lay leadership, built trust, and gained the respect of the conference through his authenticity and integrity. Leading with trust and respect, Skip was able to invite clergy and lay members into new leadership roles and expand the leadership base of the conference. I’ve had the pleasure to serve with Skip as a Commissioner with the UMC General Commission on Communications (UMCom), and I’ve known him as the Director of Mission and Ministry and as a District Superintendent. Skip has held a number of positions outside of the local church, yet his ability to stay grounded in the realities and needs of the local church are commendable. Skip has a passion for offering people the love of God. He can talk with anyone, and seems to know everyone.
Frank D. Wulf

Eligible Quadrennium according to 2012 Discipline ¶ 408.1:
Two: 2016-2020

Probationary Membership: 6/17/1979
Full Membership: 6/17/1984
Ethnic Background: Caucasian or White
Annual Conference: California-Pacific Conference

- Undergraduate: University of California San Diego, B.A. in Mathematics and Literature, 1973-77
- Columbia University/Union Theological Seminary, 1986-1997, Graduate work toward the Ph.D. in religion, Uncompleted

Professional Service Record:
- Pastor in charge, Echo Park UMC, Los Angeles, CA, appointment to begin July 1, 2016
- Pastor in charge, United University Church, Los Angeles, CA, July 1, 2005-June 30, 2016
- Campus Minister & Executive Director, Wesley Foundation serving UCLA, Los Angeles, CA July 1, 1997-June 30, 2005
- Appointed to School, Columbia University/Union Theological Seminary, New York NY, July 1, 1993-June 30, 1997
- Leave of Absence, July 1, 1992-June 30, 1993
- Appointed to School, Columbia University/Union Theological Seminary, July 1, 1986-June 30, 1992
- Associate Pastor, Covina UMC, Covina, CA, July 1, 1981-June 30, 1986
- Appointed to School, Fuller Theological Seminary, Pasadena, CA, July 1, 1979-June 30, 1981

Other Relevant Experience:
- Religious Director, University of Southern California, Los Angeles, CA, 2005-16
- President, University Religious Conference at UCLA, Los Angeles, CA, 1999-2004
- Interim Pastor (local hire), Bell Memorial UMC, Rowland Heights, CA, June-September 1992
- Minister of Christian Education (local Hire), Upland UMC, Upland, CA, June-October, 1992
- Interim Pastor (1993-94); Associate Pastor (1994-97), Rutgers Presbyterian Church, New York, NY, 1993-97
- Associate Pastor for Administration, West Park Presbyterian Church, New York, NY, 1990-92
Tell about a time when your leadership made a difference.

- My church sits on a private university in LA. While the students are largely affluent, the surrounding population consists of low-income African American & migrant families from

Why have you responded to this call?

- As a person of faith who openly identifies as gay, I believe the time has come to take bold steps to confront the misrepresentations undergirding the church’s exclusion of LGBTQI persons. This is especially important as we enter into conferencing about human sexuality & the future of the UMC. If this conferencing is to be truly holy, LGBTQI persons must have a presence & a voice at its center & not merely at its margins. The election of an LGBTQI bishop threatens to unleash a torrent of anger & fear, but also has potential to move the UMC to a more honest wrestling with its calling to full inclusion. I offer myself as a person of deep faith, grounded in the scriptures, long part of the struggle & with at least 2 decades of experience in engaging people of faith who oppose full inclusion.

Organizational Endorsements:
- Annual Conference Endorsement: Yes.

Community and Ecumenical Involvement:
- Presently: Member-Clergy & Laity United for Economic Justice-L.A.; Member-Interfaith Communities United for Justice and Peace; Co-Leader-Stop Mass Incarceration Network-L.A.; Clergy member-Presbytery of the Pacific (PCUSA); Member & Chair-Presbytery Mission Interp. & Promotion Committee; Institutional Rep.-United Neighbors in Defense Against Displacement; Member-RCRC-California; Convener-Western Methodist Justice Movement; Member-Cal-Pac MFSA, Cal-Pac Reconciling Ministries, More Light Presbyterians; Previously: Board member-California Council of Churches; Member-USC Master Plan Advisory Committee; Member & Chair-UCLA Chancellor’s Advisory Committee on Religion, Ethics & Values, Member-National Campus Ministry Assoc.; Chair-Cal-Pac Committee on Christian Unity & Interreligious Concerns

General & Jurisdictional Leadership Roles:
- Chair, Western Jurisdiction Committee on Conferences, 2004-2012
- Chair, Western Jurisdiction Credentials Committee, 2000-2004
- Consultant on Campus Ministry, General Board of Higher Education and Ministry, 2001-2005
- Chair, United Methodists in Campus Ministry/United Methodist Campus Ministry Association, 2001-2005

Organizational Endorsements:
- Annual Conference Endorsement: Yes.

Why have you responded to this call?

- As a person of faith who openly identifies as gay, I believe the time has come to take bold steps to confront the misrepresentations undergirding the church’s exclusion of LGBTQI persons. This is especially important as we enter into conferencing about human sexuality & the future of the UMC. If this conferencing is to be truly holy, LGBTQI persons must have a presence & a voice at its center & not merely at its margins. The election of an LGBTQI bishop threatens to unleash a torrent of anger & fear, but also has potential to move the UMC to a more honest wrestling with its calling to full inclusion. I offer myself as a person of deep faith, grounded in the scriptures, long part of the struggle & with at least 2 decades of experience in engaging people of faith who oppose full inclusion.

Tell about a time when your leadership made a difference.

- My church sits on a private university in LA. While the students are largely affluent, the surrounding population consists of low-income African American & migrant families from
Mexico & Central America. When the Church expressed a desire to reach out to this neighborhood, I worked with our Peace Center Director to call together a team to develop plans for providing faith-based education in peacemaking, conflict resolution, and community building for neighborhood young people who had largely been written off by society. Peace Camp/Peace Kids now serves more than 70 neighborhood families with school year and summer programs that make a real difference in the lives of young people. Under my leadership, a strong team has emerged with the resources & permission it needs to do an excellent job.

What are your strongest spiritual gifts for ministry and how will they apply to the episcopacy?
- I am gifted for speaking the truth in love. This involves a capacity for discerning & articulating truth in a way that is honest, understandable & prophetic. It also involves the recognition that we are all fundamentally children of God created in the image of God & therefore deserving of respect & care. There are times when truth demands that we say ‘No more’ to those who cause harm but this must come with a commitment to engage as possible in the work of reconciliation. As a bishop I would lead in a way that is more collaborative than directive, recognizing that there are times when direction is required. I have a tested gift for facilitating holy conferencing that engages people in speaking their own truth, listening to the truth of others & being willing to be changed by God’s Spirit.

General Statement:
- It is the bishop’s task to order the life of the church & equip it for its disciple-making ministry. While I believe the Discipline provides general guidelines for carrying out this task, I also believe there are kairos moments when bishops must heed God’s Spirit & guide the church in new directions. A decision to act in non-compliance with the Discipline should be not taken lightly. It should emerge out of deep prayer & profound engagement with our biblical/theological traditions. It must be set in the context of our covenant to live into the inclusive reality of God’s kindom. We seek fullness of life for all. While I pledge that I won’t enforce rules that cause harm to LGBTQI persons, I won’t stop there. I pledge to work on the margins with any who seek God’s kindom of justice and peace.
Recommendations for: Frank D. Wulf

Dr. Susan Stouffer • Director of the Peace Center of United University Church • California-Pacific Conference

Rev. Frank Wulf has been a prophetic, dynamic, and spirit-led leader as the pastor of United University Church for the past 11 years. During his time with us, he has become proficient at leading bilingual worship in order to reach out to many in Los Angeles who speak Spanish. He helped create our outreach programs of food and services for people who are homeless or in need and our Peace Camp programs to reach out to the economically disadvantaged children and youth in our neighborhoods with God's love and the kin-dom focus of justice and peace. He has been involved in leadership and collaboration in Los Angeles with many of the struggles of our day such as Black Lives Matter and the Minimum Wage Campaign with Clergy and Laity United for Economic Justice. He has worked in many roles for a more inclusive and just United Methodist Church. He thinks deeply and prays about the responsibility of being a Christian leader in our broken world and then allows God’s spirit to lead him to action.

Gary Bernard Williams • Pastor • California-Pacific Conference

Rev. Frank Wulf is a man of great character and deep faith in God. He is morally consistent, stable, and reliable. He’s a humble man not only with an awareness of his shortcomings but with the knowledge that he is accountable to God a reality that transcend the local church and personal ambition. He is genuinely interested in, and concerned for, other people neither excessively self preoccupied nor interested in others only to the extent that they meet his need. He extends care and concerns to the larger community, especially for the voiceless, the dispossessed, those who do not have, or do not believe they have, any power to change their situation of suffering or oppression. He has worked hard to develop a ministry of the laity, laypersons who participate in worship, teaching, counseling and witnessing, and who work with the called professional leader to build a caring and redemptive faith community. I fully endorse Rev. Frank Wulf for the Episcopacy of the United Methodist Church.

Sharon Rhodes-Wickett • Rev. Dr./ Retired • California-Pacific Conference

I’ve been blessed to be colleague with Frank Wulf in several church contexts. He is pastoral, carefully listens, works well with others as a team and carries a heart for justice & peace. When he was Campus Minister at UCLA & I at Westwood UMC he engaged with Westwood folks building relationships, teaching, co-teaching various classes, being part of the worship team & preached when asked. He was humble, available, prophetic & a fine colleague. We served on Conference Leadership Team where I experienced the same qualities as gifts to the Team. He understands himself as one of the team and does not self-promote. He offers his pastoral and prophetic gifts as they are needed and does not shy away from assuming leadership responsibilities. He is dependable & flexible. We have worked together serving Christ over many years. He lives the redemptive power of faith in Jesus. His faithfulness challenged my own. His grace & forgiveness inspire & transform. I commend him, church, for Bishop.