



Community of Christ

CHRIST'S MISSION, OUR MISSION

2019 World Conference Resolutions

The following resolutions have been submitted to the World Conference after approval by mission center conferences, World Church quorums, or World Church teams that support the World Conference. These resolutions will be considered according to parliamentary procedures as defined in Robert's Rules of Order, Newly Revised, 11th Edition, and the standing rules of the 2019 World Conference.

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A-4 Priesthood Release for Cause

From the First Presidency

Summary: Upon passage this would rescind [World Church Resolution 1192](#) and present key principles and mutual understandings of ministry by priesthood members. It also would detail reasons for releasing priesthood members for cause and acknowledge the responsibility of the First Presidency for developing and maintaining policies and procedures related to such release.

Resolution

Whereas, “The demands of a growing church require that [instruction given in former years] shall be evaluated and subjected to further interpretation” (Doctrine and Covenants 147:7); and

Whereas, WCR 1192, Ministerial Silences and Appeals (adopted 1986) needs to be updated to reflect current terminology and understandings; and

Whereas, The church has been given additional understanding into God’s vision for priesthood ministry; therefore, be it

Resolved, That WCR 1192 be rescinded; and, be it further
Resolved, That the World Conference affirms the following provisions for the development of policies and procedures regarding priesthood release for cause:

I. Principles

- a. All disciples “are called according to the gifts of God unto them” (Doctrine and Covenants 119:8b). Some are called to priesthood ministry as a focus of their call as disciples.
- b. The priesthood should “be made up of those who have an abiding faith and desire to serve [God] with all their hearts, in humility and with great devotion” (Doctrine and Covenants 156:8a).
- c. “Priesthood is a sacred covenant involving the highest form of stewardship of body, mind, spirit, and relationships. The priesthood shall be composed of people of humility and integrity who are willing to extend themselves in service for others and for the well-being of the faith community” (Doctrine and Covenants 163:6a).
- d. Priesthood members are expected “to continually magnify their callings through spiritual growth, study, exemplary generosity, ethical choices, and fully accountable ministry” (Doctrine and Covenants 163:6c).
- e. God “ultimately is concerned about behaviors and relationships that uphold the worth and giftedness of all people and that protect the most vulnerable. Such relationships are to be rooted in...Christ-like love, mutual respect, responsibility, justice, covenant, and faithfulness” (Doctrine and Covenants 164:6a).
- f. Church policies “provide a clear way for disciples to respond to [priesthood] calling. They also define the difference between a sense of call as potential and the need to align one’s life with principles of moral behavior and relationships that promote the well-being of the church community” (Doctrine and Covenants 165:4b).
- g. All presiding administrative church officers should uphold the “worth and giftedness” of all persons impacted by administrative actions and “protect the most vulnerable” (Doctrine and Covenants 164:6).

II. Mutual Understandings

- a. Priesthood members agree to serve according to the church’s expectations for Christian and ministerial conduct and to uphold the current version of “Covenant Principles for Faithful Priesthood Ministry” as found at www.CofChrist.org/common/cms/resources/Documents/priesthood/Covenant-Principles-English.pdf.
- b. Priesthood members provide affirmative ministry consistent with current versions of the church’s official documents such as the current version of *Sharing in Community of Christ*. When there is personal disagreement with a position, priesthood members are guided by “Faithful Disagreement: Definition and Principles” at www.CofChrist.org/common/cms/resources/Documents/FAITHFUL-DISAGREEMENT-PRINCIPLES.pdf.
- c. A priesthood member can be released from priesthood by presiding administrative church officers for established causes outlined below in Section III.
- d. Releasing a priesthood member for cause is an administrative action that does not affect church membership.

- e. Administrative policies and procedures should assure that a priesthood member subject to release:
 - i. Is informed of the allegations in writing. Where possible, personal contact by the presiding administrative church officer is encouraged.
 - ii. Has reasonable time to consider the allegations.
 - iii. Has opportunity to resolve the relevant issues, if possible and appropriate, before administrative action is taken.
 - iv. Has opportunity to appeal the decision to release for cause to the next-higher presiding administrative church officer.
- f. All priesthood status changes will be reported to the World Church secretary through established procedures.

III. Causes

1. Causes for release include, but are not limited to:
 - a. Conviction of a serious crime as defined by applicable laws.
 - b. Deliberate disregard of church law as expressed through church bylaws, relevant World Conference Resolutions, First Presidency official rulings, and current World Church policies and established practices.
 - c. Deliberate disregard of the properly exercised authority, action, or direction of a presiding administrative church officer.
 - d. Public and private statements that attempt deliberately to undermine the well-being of the church. This includes print, broadcast, and social media (electronic) communications.
 - e. Deliberate failure to preserve confidential information given with the expectation of ministerial confidentiality, with the understanding that reporting mandated by law or when physical harm of self or others is likely are exceptions.
 - f. Such other disregard for the principles of Christian conduct as may result in the loss of power and standing to minister effectively.
2. An additional cause is priesthood inactive status for at least three years.

And, be it further

Resolved, That the First Presidency is responsible for developing and maintaining administrative policies and procedures related to priesthood release for cause and appeal in harmony with this resolution.

A-4 Priesthood Release for Cause Background Statement

Three resolutions, G-1, G-2, and G-4, approved by the Canada East and Canada West mission centres were submitted to the 2016 World Conference. The resolutions were about priesthood morality and related church policies.

During the 2016 World Conference the First Presidency ruled G-4 out of order because it conflicted with church bylaws and WCR 1192 Priesthood Silences and Appeals. Then the Presidency ruled that G-1 and G-3 were almost identical in their approaches, and whatever the Conference decided about G-1 would apply to G-3.

G-1 Issues of (Priesthood) Morality was considered by the World Conference. After discussion a motion to refer to the First Presidency was approved. The motion to refer placed the matter in the hands of the Presidency to act as determined best for the church.

The Presidency already was addressing the issue before the 2016 World Conference. The President's Address of October 2015 included comments on moral behavior and relationships related to priesthood calling and ministry. It listed areas of concern: sexual conduct, cohabiting before or instead of marriage, and drinking intoxicants.

The president's 2016 World Conference sermon included comments on social trends and then commentary on Doctrine and Covenants 164:6a. The church was assured that the principles of moral behavior and relationships identified in Doctrine and Covenants 164:6a have certain meanings and related behavioral boundaries.

Following the 2016 World Conference the Presidency developed a "Commentary on Principles" to interpret principles of moral behavior and relationships identified in Doctrine and Covenants 164:6. This commentary was developed with the assistance of the World Church Leadership Council and the Standing High Council. It was published through the *Herald* and the World Church website in French, Spanish, and English for study and discussion. The document said the commentary would be used by church officers to inform their consideration of various issues, including questions of priesthood morality raised at the 2016 World Conference.

Before the 2016 World Conference the Presidency and Standing High Council discussed the adequacy of WCR 1192 Ministerial Silences and Appeals in relation to the concerns raised by the resolutions from Canada. Conversations continued after the 2016 World Conference. Subsequently, it was determined that WCR 1192 was not adequate because of outdated content. The Presidency drafted legislation for the 2019 World Conference to rescind and replace WCR 1192. The proposed replacement resolution is A-4 Priesthood Release for Cause.

A-4 uses terminology that coincides with the current "Priesthood Status Categories" document (effective 1 July 2017). Please note that the administrative action titled "Silence" in WCR 1192 was changed to "Involuntary Release" in the "Priesthood Status Categories" document. In response to questions and feedback from the fields, the category of "Involuntary Release" is being changed to "Release for Cause." All documents will be updated to reflect this change.

If approved A-4 will rescind WCR 1192 and replace it with a resolution that identifies foundational "Principles" related to priesthood ministry and expectations for moral and holistic lifestyles. It proposes "Mutual Understandings" that provide additional direction for the development of policies and procedures. The "Mutual Understandings" section includes a list of provisions that ensure related administrative processes are fair. A-4 also identifies general causes (reasons) that result in the administrative action, Release for Cause. Finally, A-4 acknowledges the First Presidency will develop detailed administrative policies and procedures in harmony with the resolution.

If A-4 is approved the Presidency will work with the World Church Leadership Council and others to develop detailed administrative procedures, including culturally sensitive adaptations if needed. The Presidency plans to develop administrative procedures that include opportunities for reconciling ministry prior to administrative action when possible and options for involving several authorized people in decision-making about releases and appeals if desired.

B-1 Graceland University Board of Trustees

To the World Conference:

In accordance with WCR 1278, the Graceland University Corporate Body (First Presidency, Presiding Bishopric, and president of the Council of Twelve Apostles) has consulted

with other church leaders and the Graceland University Board of Trustees and Administration to determine the existing and needed strengths of the board in filling expiring terms.

The following criteria were applied. No candidate was expected to be strong in each criteria, but these strengths should be represented in the nominations.

- Proven experience in an executive position in higher education.
- Solid understanding of operational issues of related organizations the size of Graceland.
- Strong relational ties with potential college students, understanding that demographic.
- Understanding of fiscal management and development.
- Willingness to uphold the importance of the long-standing relationship between Community of Christ and Graceland.

The following names are placed in nomination for a three-year term beginning 1 August 2019 and ending 31 July 2022:

Position 1: Heather A. Donofrio

Position 2: Scott D. Ourth

The following names are placed in nomination for a two-year term beginning 1 August 2020 and ending 31 July 2022:

Position 3: John F. Glaser

Position 4: John R. Sheehy

Additional nominations may be received from the delegates for specific positions.

—*The First Presidency*

Nominees' Biographical Information

Heather A. Donofrio

Heather Donofrio grew up in Florida, where she received a bachelor of science in business administration (with a specialty in marketing) from the University of West Florida, Pensacola, Florida; a master's degree in communication arts from the University of West Florida; and a PhD in communication theory and research (with a quantitative methods track and a cognate in marketing) from Florida State University, Tallahassee, Florida. Her instructional assignments have included research, theory, writing, and communication at both universities.

Heather, a high priest, previously served as president of the Alabama-Northwest Florida USA Mission Center and has worked for Prentice Hall, writing textbook communication chapters and constructing PowerPoint slides to accompany marketing-research textbooks.

She lives in Cantonment, Florida, with her husband and two children, both college students. She serves as the youth minister for the North Pensacola Congregation, a member of the Pastoral Team for that congregation, and the young-adult minister for the Alabama-Northwest Florida USA Mission Center.

Scott D. Ourth

Scott Ourth, a seventy, is a 1981 graduate of Graceland University, the third generation of his family to study there.

Since 2013 Scott has been the Iowa state representative from the 26th District. He sits on the Iowa Mental Health and Disability Services Commission, the Statewide Fire & Police Retirement System Board of Directors, and the Graceland University Board of Trustees. He is a

past vice president of the Disability Rights Iowa Board of Directors (formerly known as Iowa Protection & Advocacy Services, Inc.), which is the only disability advocacy agency mandated by Congress.

He served on the Graceland University Alumni Board of Directors from 2003 until 2011, and received the American Cancer Society Distinguished Service Award and the American Heart Association Director's Award. He has served on the Warren County Leadership Institute Board of Directors, the Warren County Coalition against Domestic Violence, and is a member of the Indianola Noon Lions Club. Scott has served as the Americans with Disabilities Act coordinator for Warren County.

Scott also has received numerous awards for legislative work on conservation and environmental protection. He lives in Ackworth, Iowa, with his wife, Dr. Heather Ourth. Their son, Logan, is a student at Graceland University.

John F. Glaser

John "Juanito" Glaser is president of seventy for Quorum 8 with geographical emphasis in the Caribbean Mission Field and the Canada-Haiti-Mexico mission fields. John was raised in a bilingual, bicultural family on the US-Mexico border in south Texas, where his family participated in church activities on both sides of the border.

John received a bachelor of arts with a major in history from Graceland College, Lamoni, Iowa; a master's in urban planning from the University of Kansas in Lawrence; and a PhD from the college of education at Texas A&M University in College Station.

His earlier work centered on the *colonias* of south Texas while employed in the City of McAllen, the State of Texas, and at Texas A&M University. John was instrumental in inviting Outreach International to demonstrate its participatory human-development program in the *colonias* of south Texas.

John also has worked at the Hispanic Economic Development Corporation in Kansas City, Missouri. His work within the Kansas City Latino immigrant community led to employment with Community of Christ. He desires to develop Hispanic leaders to promote the identity, message, mission, and beliefs of the church. John is a founding board member of Advocates for Immigrant Rights and Reconciliation based in Kansas City, Missouri.

John and his wife, Paula, live in Independence, Missouri.

John R. Sheehy

John Sheehy graduated from Graceland College in 1979 with a degree in economics and business administration. He worked at Hallmark Cards and Bendix before venturing into the construction industry in 1986 as an owner-partner of Double Eagle Construction.

John has owned and operated Summit Masonry, Inc. since 1995. Summit Masonry specializes in building schools, churches, and other commercial structures in the Kansas City area. He has served as president of Greater Kansas City Mason Contractors Association, 2008 and 2009.

For the past 21 years, John has served on the Board of Directors at the Bank of Grain Valley in Kansas City, Missouri. He currently is on the Board of Trustees at Graceland University. He serves on the CPCI (Doniphan Campgrounds) Board and the World Church Investment Committee.

John lives in Blue Springs, Missouri, with his wife, Kim, of 30 years. His son is a junior at Graceland University, and his daughter is a freshman at the University of Missouri. John holds the priesthood office of elder.

B-2 World Church Finance Board

To the World Conference:

In harmony with World Conference Resolution 1306 the First Presidency nominates the following persons for election to a six-year term on the World Church Finance Board beginning 1 December 2019 and ending 30 November 2025. Additional nominations may be made from the floor for specific positions.

- Position 1:** Valerie K. Brennan
- Position 2:** John D. Chatburn
- Position 3:** Eric L. Cox
- Position 4:** Carolina de la Rosa Sánchez
- Position 5:** Raphael Asiko Diang'A
- Position 6:** Kathryn J. Haines
- Position 7:** Kathleen E. Hnatyshyn
- Position 8:** Judith C. Jackson
- Position 9:** Kimberly I. Lubbers
- Position 10:** Mark E. Megee
- Position 11:** Rocio Del Pilar Paz Carlos
- Position 12:** Joel C. Ross
- Position 13:** Ronald A. Viera Lopez
- Position 14:** Michael A. Wellington
- Position 15:** Shelby J. Williams

This nomination is for election to a three-year term on the World Church Finance Board beginning 1 December 2019 ending 30 November 2022 to fill an unexpired term. Additional nominations may be made from the floor.

Position 16: Sam Zokar Zota, Jr.

If no nominations are received from the floor, a sustaining vote will be taken on all 16 nominees. If there are nominations from the floor, the vote for each position will be taken at polling stations outside the legislative meetings. Those receiving the highest number of votes in each position will be elected.

—*The First Presidency*

Nominees' Biographical Information

All ages of nominees are as of the beginning of World Conference.

Valerie K. Brennan: Zionsville, Indiana, USA; bachelor's degree in accounting; member of the American Institute of Certified Public Accountants, the Indiana CPA Society, the Estate Planning Council of Indianapolis, the International Academy of Collaborative Professionals, and the Central Indiana Association of Collaborative Professionals; partner with Somerset CPAs, P.C., a large CPA firm headquartered in Indianapolis, Indiana; treasurer of Collaborative Solutions, Inc.; involved with several nonprofit organizations within the Indianapolis area, including Outside the Box (board member and treasurer), Impact 100 of Greater Indianapolis, and the Arts Council of Indianapolis; currently lead pastor for the Indianapolis Congregation, Kentucky-Indiana USA Mission Center; a member of the Standing High Council; female; age 52; a high priest.

John D. Chatburn: Spokane, Washington, USA; graduate of Graceland University, the Community of Christ Seminary, and the Urban Planning Graduate School at Eastern Washington University; an urban planner and housing developer working with communities to provide housing to vulnerable persons; World Church Finance Board member; served as a full-time minister for over a decade in multiple roles, including mission center president and financial officer; male; age 37; a bishop.

Eric L. Cox: Austin, Texas, USA; bachelor's degree in computer science, Graceland University; spent most of his career in technical sales; has held various congregation and mission center leadership roles; World Church Finance Board member; Coastal Bend USA Mission Center; male; age 55; a high priest.

Carolina de la Rosa Sánchez: Santo Domingo, Dominican Republic; degree in accounting from the Dominican University O&M, a post-graduate degree in tax accounting, and a diploma in human-talent management; worked in different areas in diverse companies; Ensanche Luperon Congregation, Dominican Republic Mission Center; female, age 45.

Raphael Asiko Diang'A: Mombasa, Kenya; Universal Central College in Thika; blast training in Egypt at Cairo El-Sokhna Cement Plant; mechanical engineer and certified explosives blaster; quarry supervisor for Lafarge Holcim Bamburi Cement Limited and packing-plant foreman from 1988 to 2017; music director and chairman of Mombasa Choir Directors Association; pastor of the Mtopanga Congregation in Mombasa, Kenya; male; age 51; an elder.

Kathryn J. Haines: Leicester, England; bachelor's degree in combined sciences and master's in business administration; chartered accountant, employed for over nine years as chief executive of a charity with assets in excess of £120 million, following 18 months as finance director; qualified as an accountant with PwC and worked in the audit department for 14 years before moving into senior finance roles in retail, service, and housing sectors for 15 years; chair of trustees of a small UK charity; financial officer assistant for the British Isles Mission Centre and financial officer for the Leicester Congregation; served 30 years as treasurer/finance director for Dunfield House, the British Isles campgrounds; female; age 62; an elder.

Kathleen E. Hnatyshyn: Overland Park, Kansas, USA; bachelor's degree in speech communications, Graceland University; regional market director, CommunityAmerica Credit Union; contributor to *Kansas City Star* blog on personal finances, CommunityAmerica "Savin Maven" since 2008; Midlands USA Mission Center President Team member and Midlands USA Mission Center Financial Officer Team member; World Church Investment Committee member; World Church Finance Board member; Community Services League board member; PeacePathways board member; female; age 36; a high priest.

Judith C. Jackson: Forster, New South Wales, Australia; advanced certificate in accounting, North Coast Institute of Technical and Further Education; held various Australian government and private-enterprise positions, performing administration and financial roles; served as finance manager in a nonprofit organization, retiring in 2017; volunteers in various organizations, from junior-school reading programs to the Red Cross; female; age 61; a priest.

Kimberly I. Lubbers: Tempe, Arizona, USA; CPA in public accounting for 25 years; managed auditing financial statements and tax-return preparation; controller for a manufacturing company; served as treasurer for several nonprofit entities; member of the Phoenix Central Congregation pastorate; female; age 53; an elder.

Mark E. Megee: East Windsor, New Jersey, USA; master's of business administration in international business; bank executive; served as president of a community bank; World Church Finance Board member; served as Mid-Atlantic USA Mission Center financial officer, reunion director, and member of the Deer Park Board; previously served on the World Church

Ecumenical and Interfaith Ministries Team; previously served as congregational pastor; male; age 52; a high priest.

Rocio Del Pilar Paz Carlos: Callao, Peru; bachelor's degree in business administration, Peruvian University of Applied Sciences UPC-EPE; management executive for Pacifico Seguros in San Isidro, Lima; served as congregational financial officer of the Filadelfia Congregation in Lima; currently the Northwest of South America Mission Center financial officer; female; age 46; a deacon.

Joel C. Ross: Venetia, Pennsylvania, USA; bachelor's degree in business administration, Graceland University; graduate, University of Pittsburgh Institute For Entrepreneurial Excellence Program for executives; graduate, Harvard Business School Executive Education Programs in Building Business in Emerging Markets and Leading Global Businesses; chief executive officer, Universal Electric Corporation; former board member of Outreach International; board member of The Catalyst Connection Industrial Resource Center in Pittsburgh, Pennsylvania; pastor of Pittsburgh South Hills Congregation, Eastern Great Lakes USA Mission Center; co-chair of the Mission Funding Council; male; age 61; high priest.

Ronald A. Viera Lopez: San Pedro Sula, Honduras; industrial engineering degree from Universidad Tecnológica Centroamericana; diploma in leadership from Dale Carnegie; process superintendent at Cargill Company, Honduras; has led national youth camps; served as pastor of El Carreto congregation, Las Vegas, Santa Barbara, Honduras; serves on the Central America Mission Center Council; male; age 38; a high priest.

Michael A. Wellington: Edmond, Oklahoma, USA; served as director of finance, chief financial officer, and treasurer for many entities including overseas operations in developing countries; 22 years of experience in real estate development, commercial rental properties, national and international agricultural ventures, and a public accounting firm; serves as counselor to the Oklahoma USA Mission Center financial officer; member of Community of Christ Professional Law Enforcement Officers Association; board member of the Oklahoma Campground Association; co-pastor of the Edmond Congregation; male; age 60; a high priest.

Shelby J. Williams: Chandler, Arizona, USA; bachelor's degree in accounting and business administration, Graceland University; certified public accountant; accounting manager at Harkins Theatres; secretary on the National Board of Directors for Accounting and Financial Women's Alliance; World Church Finance Board member; Arizona USA Mission Center youth council; female; age 34.

Sam Zokar Zota Jr.: Liberia and Sierra Leone Mission Centre; diploma in journalism from the Liberia Broadcasting System School of Journalism; candidate (graduating senior) for a bachelor of arts degree in mass communications with an emphasis in public administration from the United Methodist University in Liberia; several certificates in journalism, human rights, peace-building, gender- and conflict-sensitive reporting; award-winning journalist (*Press Union of Liberia*, investigative reporter of the year, 2012/2013); professional journalist nearly 13 years; national communications associate at the United Nations Development Programme, Liberia Country Office, since December 2014; male; age 34; an elder.

C-2 Standing Rules of the 2019 World Conference

From the Conference Organization and Procedures Team

Summary: Passage would give the World Conference a framework for operating through Standing Rules. They would encompass things such as certifying delegates, voting, basic

procedures, publication of minutes, speaking during business meetings, and adjusting the agenda. This item also would establish *Robert's Rules of Order, Newly Revised* as the source for governing the Conference in all cases when not inconsistent with bylaws and these standing rules. Standing rules may be suspended by a majority vote of the body without debate.

Resolution

1. The Credentials Committee shall report the names of certified delegates and alternates at the opening of the Conference. The Credentials Committee shall be authorized to certify alternates as delegates according to predetermined guidelines, without further reference to the Conference. (Guidelines: Alternate delegates certified by the Credentials Committee shall be listed in the order of votes cast for them at their election. They shall be seated by the team in place of regular delegates who cannot attend, in the order of such listing. The Credentials Committee's action in this regard shall be based on a written statement signed by the administrative officer and secretary of the Conference, indicating which properly selected delegates cannot be present. This statement must in the hands of the Credentials Team no fewer than 10 days before World Conference. If a permanent vacancy occurs due to an emergency during the 10 days before or during Conference, the Credentials Committee may seat the next-listed alternate, if requested in writing by the administrative officer of the Conference or the officer's designee.)
2. The First Presidency shall identify delegations without full representation whose delegates will cast proportional* votes equal to the number of delegate votes provided in the rules of representation. Whenever a vote is taken using an electronic response system, proportional voting will be automated. If the Conference votes by another method, the chair has discretion to call for a counted vote.
**For each delegation using proportional voting, a ratio will be established by dividing the number of delegates the jurisdiction is entitled to by the number of delegates registered and certified, carried out to the second decimal place and rounded to the nearest whole number.*
3. Conference registration badges are to be worn during any delegate caucus or mass meeting and during Conference business sessions.
4. In compliance with WCR 1290, legislation to be considered at World Conference shall have been approved by a mission center conference, quorum, council, the Presiding Bishopric, orders of the World Church, or committees of World Conference. For such legislation to come before the World Conference, the World Church secretary must receive it at least one year before the Conference.
 - a. During World Conference, the quorums, councils, the Presiding Bishopric, orders of the World Church, mass meetings, and caucuses authorized by the First Presidency shall meet for fellowship, spiritual growth, educational pursuits, and to consider pre-submitted legislation and other matters to be brought before the World Conference. With the approval of the First Presidency, proposals from councils, quorums, the Presiding Bishopric, orders of the World Church, mass meetings, and authorized caucuses may be submitted during World Conference if urgent or required because of actions during World Conference.
 - b. During World Conference, these urgent resolutions shall be presented to the World Church secretary. Any of the above bodies may consult with the Resolutions Team regarding wording and form before submitting resolutions to the World Church secretary.

5. The minutes of World Conference business meeting shall not be approved by the Conference each day. They will be approved after the Conference by a team of people from the Standing High Council appointed by the First Presidency on behalf of the Conference body. To help delegates, the First Presidency will provide a summary of the prior day's business and actions in each daily *Bulletin*.
6. No delegate shall speak in debate more than once on the same question on the same day or longer than three (3) minutes without permission of the Conference, granted by a two-thirds ($\frac{2}{3}$) vote without debate. In the case of the mover and first speaker in opposition, five (5) minutes shall be allowed. These time limits shall be doubled for non-English-speaking delegates whose remarks require translation. Individuals called to provide information are not governed by this rule.
7. The chair may allow additional time for delegations to gain clarity by discussion among themselves before voting.
8. All proposed amendments should be submitted to the World Church secretary one day before their expected consideration to allow for translation.
9. At the chair's discretion, voting may be done by raised hands or an electronic response system. When using an electronic response system, results will be displayed for delegates.
10. The First Presidency shall formulate and adjust the agenda each day as required. Therefore, the printed agenda is for guidance only and shall not be considered as general or special orders.
 - a. Near the beginning of Conference, the assembly shall receive the opportunity to prioritize business items with the exception of those required for the ongoing management of the church. This prioritization shall guide the First Presidency as it formulates and adjusts the agenda.
11. Delegates seeking the floor to ask a question will not receive special preference in recognition. They may obtain the floor in the same manner as those wishing to speak in debate.
12. To allow adequate debate, the motion to "close debate" may be moved only on the immediately pending motion. The chair is justified in ruling any motion to close debate out of order until a diversity of viewpoints has been well expressed.
13. After any main motion is introduced, at least two speeches in favor and two opposed shall be allowed before the chair entertains any amendment or any motion to refer.
14. Generally, points of order shall not be recognized while someone is speaking. They shall be called on when no one has been assigned the floor.
15. Questions of privilege (e.g. temperature, difficulty hearing, and so on) shall be addressed to the Conference directors and shall not interrupt the proceedings.
16. As provided in the Bylaws of Community of Christ, the rules in the 11th edition (2011) of *Robert's Rules of Order, Newly Revised* shall govern the Conference in all cases to which they are applicable and when they are not inconsistent with the Bylaws and these standing rules.
 - a. At the discretion of the chair, the assembly may be resolved into the Committee of the Whole, during which an alternative common-consent process may be used to facilitate discernment on any matter properly before the World Conference. The First Presidency shall appoint a chair for the Committee of the Whole. During the committee's deliberations any rules in the 11th edition (2011) of *Robert's Rules of Order, Newly Revised* and any World Conference standing rules that conflict with the common consent process shall be suspended.

- b. When the Committee of the Whole concludes its work, it shall report the results to the assembly. Using an alternative common consent process, the assembly then will approve or disapprove the matter.
17. Any of these standing rules may be suspended by a majority vote of the body without debate. In such a case, the regular rules in the 11th edition (2011) of *Robert's Rules of Order, Newly Revised* shall come into force. Rules that relate to the fundamental rules of parliamentary procedure may not be suspended (i.e., the right of each member to speak in debate, make motions, and vote). A two-thirds ($\frac{2}{3}$) vote shall be required to amend or rescind these standing rules.

C-4 Dates for Future World Conferences

Submitted by the Conference Organization and Procedures Team

Summary: The Conference Organization and Procedures Team (COPT) researched how other conventions (religious and non-religious) set dates for conventions. The team could not identify any group that used a system like Community of Christ's, with delegates debating and voting on the next Conference dates. Most organizations realize multiple factors go into selecting dates. In an international body such as Community of Christ, these factors become too numerous to discuss and debate adequately at World Conference. Consequently, the COPT believes the Conference often makes decisions out of parochial views that do not take into account the total needs of the church. The COPT therefore recommends the following resolution be adopted by the 2019 World Conference to allow the First Presidency to set dates for World Conferences after appropriate consultation.

Resolution

Whereas, Community of Christ Bylaws state, "These conferences meet at the call of the responsible administrative officers, at times and places determined by the bodies concerned, or without such provisions at time and places set by the responsible administrative officers," (Article III, Section 6); and

Whereas, The First Presidency presides over the World Conference and traditionally has proposed dates for the next World Conference based on a unique understanding of the logistics, finances, staffing, and scheduling that would impact dates, and

Whereas, WCR 1288 provides that "Conferences be scheduled to meet every three years;" and

Whereas, It is difficult for delegates to be aware of many factors impacting the scheduling of a World Conference; and

Whereas, Consideration of future World Conference dates can be time consuming; and
Whereas, World Conference legislative time should be focused on issues and proposals that matter most for the ongoing development of the church; now, therefore, be it

Resolved, That the World Conference authorize the First Presidency to set the dates and locations for future World Conferences in compliance with WCR 1288; and be it further

Resolved, That the dates for each World Conference be announced by the First Presidency at the preceding World Conference.

D-2 Worldwide Mission Budget Projections

To the World Conference:

Summary: This resolution would approve projections of \$17.3 million (USD) for the 2020, 2021, and 2022 annual Worldwide Mission Budgets.

Resolution

Whereas, in harmony with WCR 1289, the World Church Finance Board has the responsibility to approve the Worldwide Mission Budget projections for recommendation to the World Conference; and

Whereas, the 2019 Worldwide Mission Budget was approved by the World Church Finance Board for \$17.237 million (USD); and

Whereas, the current contributor trends indicate an aging contributor base but the future also holds the possibility of new contributors, new funding sources or increasing contributions from current contributors; therefore, be it

Resolved, That the 2019 World Conference approve \$17.3 million (USD) as the budget projection for the 2020, 2021, and 2022 annual Worldwide Mission Budgets.

—*The First Presidency*

D-3 World Church Budget and Audit Processes

Submitted by the Presiding Bishopric

Summary: This resolution would rescind and replace World Conference Resolution 1306. The total number of Community of Christ employees serving on the World Church Finance Board would be limited to 25. Community of Christ employees would not be eligible for any of the 30 board seats elected by the World Conference. The World Church Finance Board would be reduced by five seats by changing the number of elected members from the Order of Bishops from nine to four. The new configuration would ensure the majority of the board members would not be employees, creating a more representative body of the World Conference, which is not comprised of a majority of employees. Also, the procedure for nominating and voting for members of the World Church Finance Board would be established by the First Presidency based on changing technology available to expedite voting at each Conference.

Resolution

Whereas, World Conference Resolution (WCR) 1306 authorizes the World Church Finance Board to annually review and approve the World Church audit, approve the annual Worldwide Mission Budget, and make recommendations to the World Conference concerning special appropriations, and

Whereas, WCR 1306 establishes the World Church Finance Board as a 60-member body with 30 members elected by World Conference (15 elected each Conference) and nine members elected by the Order of Bishops (five being elected some years and four being elected in other years), and 21 members based on their positions on the World Church Leadership Council, and Whereas, The only requirement to be elected is to be a church member in good standing, and Whereas, It is common to limit the number of employed staff members on governing boards to minimize conflicts of interest, and

Whereas, An employed staff member is anyone who receives compensation (which does not include reimbursement of expenses) in the name of Community of Christ, and

Whereas, The number of non-employed bishops is limited, and the Order of Bishops gathered at World Conference is small and less representative than the World Conference, and

Whereas, the World Conference has and can continue to elect bishops who are not Community of Christ employees as members, and

Whereas, The Presiding Bishopric has received input that the size of the board is too large for effective meeting participation, and

Whereas, Having an even number of bishops elected by the Order of Bishops is easier to manage at each World Conference, and

Whereas, According to the current resolution elected members may not serve more than twelve (12) years on the board, and

Whereas, The technology used to automate elections is changing rapidly; now, therefore, be it

Resolved, That WCR 1306 be amended to read as follows:

World Church Audit and Budget-development Policy

1. The World Conference shall establish a World Church Finance Board responsible for annually reviewing and approving the World Church audit, approving the annual Worldwide Mission Budget, and making recommendations to the World Conference concerning special appropriations. The board shall present projections to each World Conference for annual budgets for the next inter-Conference period. These projections shall be based on the best estimates of potential church income and expenses, but they shall not bind the World Church Finance Board in developing and approving annual Worldwide Mission Budgets should circumstances change or income vary. The World Conference shall discuss these projections, and the input gained shall be considered by the World Church Finance Board in forming and approving these annual budgets.
2. The World Conference may establish parameters for the World Church Finance Board in developing and approving annual Worldwide Mission Budgets.
3. The World Church Finance Board shall be presided over by the First Presidency and shall be composed of up to fifty-five (55) members as follows:
 - First Presidency (3)
 - Council of Twelve Apostles (12)
 - Presiding Bishopric (3)
 - President, High Priest Quorum (1)
 - Senior president of seventy (1)
 - Presiding evangelist (1)
 - Four (4) bishops elected by the Order of Bishops at World Conference to represent the order, with each elected for a six-year term. Terms would be staggered so two (2) will be elected at each World Conference.
 - Thirty (30) members elected by the World Conference to represent the church at-large, with each elected for a six-year term. Terms would be staggered so fifteen (15) would be elected at each World Conference.
4. The First Presidency is authorized to appoint board members when vacancies occur between World Conferences. These appointments must follow the same criteria for the vacancy being filled.
5. The bishops elected by the Order of Bishops as members of the World Church Finance Board shall be church members in good standing, may be current employees of Community of Christ in local or World Church jurisdictions, and may not serve more

- than two (2) consecutive full (six-year) terms without a three-year break in service. A term completed by a person appointed to fill an inter-Conference vacancy is not a full term.
6. Individuals elected by World Conference as members of the World Church Finance Board shall be church members in good standing, shall not be current employees of Community of Christ in local or World Church jurisdictions, and may not serve more than two (2) consecutive full terms (six years) without a three-year break in service. A term completed by a person appointed to fill an inter-Conference vacancy is not a full term.
 7. The Worldwide Mission Budget shall provide funds to cover travel expenses as requested by World Church Finance Board members.
 8. The First Presidency, in consultation with the Presiding Bishopric, shall make nominations to the World Church Finance Board for election by the World Conference. In addition, each World Conference shall allow nominations from the floor. These nominations shall occur early enough to allow biographical sketches of the nominees to be available to the World Conference before the election. In the nomination process, attention shall be given to balanced representation, including factors such as vocation, geographic residence, age, gender, church leadership experience, and church jurisdiction. The First Presidency shall form the specific procedures to conduct voting, including use of prevailing technology as appropriate. The 15 individuals receiving the highest number of votes shall be declared elected. The First Presidency shall provide the specific procedure in the event of ties.
 9. The First Presidency shall appoint a team to handle preliminary preparation of the budget. This committee shall be composed of World Church personnel responsible for church programming, finance, and field ministries.
 10. The annual audit and budget shall be made available on the church website. The *Herald* shall publish an annual report on the audit and budget, and a summary report shall be made to each World Conference.

D-3 World Church Budget and Audit Processes

Background Statement

The 2019 World Conference passed World Conference Resolution (WCR) 1306 authorizing the World Church Finance Board to annually review and approve the World Church audit, approve the annual Worldwide Mission Budget, and make recommendations to the World Conference concerning special appropriations. WCR 1306 did not change the membership of the board as a 60-member body with 30 members elected by World Conference (15 elected each Conference), nine members elected by the Order of Bishops (five being elected some years and four being elected in other years), and 21 members based on their positions on the World Church Leadership Council. Historically the only requirement to be elected to the board by World Conference is to be a church member in good standing. The requirement to be elected to the board by the Order of Bishops is to be a church member in good standing and a bishop.

The board is to serve as a representative of the World Conference. In recent years, it has been observed that the World Conference has elected a growing number of church employees to the board. This has raised concerns that if a majority of the board members are employees of the church, then the board no longer represents the World Conference. Additionally, based on research regarding best practices for governance, it is common to limit the number of employed

staff members on governing boards to minimize conflicts of interest. An employed staff member is anyone who receives compensation (which does not include reimbursement of expenses) in the name of Community of Christ.

This resolution would result in not allowing employed staff members to be elected by the World Conference. Additionally, this resolution would reduce the number of bishops elected by the Order of Bishops from nine to four. If all four bishops elected by the Order of Bishops are employed staff members, then the maximum possible number of staff members would be 25 with 30 members who are not staff members. This would ensure the majority of seats are not held by staff members and would reduce the size of the board by five positions.

This resolution also would clarify the language associated with terms and term limits to match what has been practiced and broaden the language associated with automating elections so amendments are not required as technology changes.

Although the resolution is brought by the Presiding Bishopric, it received input from the First Presidency, World Church Leadership Council, and World Church Finance Board before passing the resolution and submitting it for 2019 World Conference consideration.

D-4 Terminating the General Operating Endowment Fund of the Community of Christ

Submitted by the Presiding Bishopric:

Summary: This resolution, if passed, would support ending the church's General Operating Endowment Fund. Also, it would enable the Presiding Bishopric to move money deposited in the endowment by previous World Conferences into the Bridge of Hope Fund, where it would be applied to reducing the church's retirement obligation. Further, the resolution would support legal steps to move donor-designated money from the endowment into the Bridge of Hope Fund. Once the retirement responsibility is met, it would require all remaining assets in the Bridge of Hope Fund to be transferred to the Temple Endowment Funds and Worldwide Mission Endowment Fund.

Resolution

Whereas, the Presiding Bishopric is responsible for determining the overall current and long-term strategic financial direction for the church; and

Whereas, the Presiding Bishopric's ongoing strategic financial review has included examining the role and purpose of the church's three main types of endowment funds: the General Operating Endowment Fund, the Temple Endowment Funds, and the Worldwide Mission Endowment Fund; and

Whereas, the purpose of the General Operating Endowment Fund of the Community of Christ (Fund) is to support through net annual earnings the basic costs of World Church ministry programs, including ministerial personnel, resource production, program development for mission outreach, International Headquarters operation, jurisdictional budget supplements, and institutional support; and

Whereas, the review has identified certain similarities in role and purpose of the General Operating Endowment Fund to the more specific Temple Endowment Funds and Worldwide Mission Endowment Fund; and

Whereas, these similarities provide an opportunity to streamline the church's long-term financial management and reporting responsibilities and aid direction of future fund-raising efforts by reducing the number of endowment funds; and

Whereas, the Presiding Bishopric sees greater long-term strategic benefit to the church in maintaining the more purpose-specific Temple and Worldwide Mission Endowment Funds; and

Whereas, the First Presidency is committed to meeting the church's retirement responsibility, described in D-1 Presiding Bishopric Report, by establishing the goal of raising \$115 million (USD) by January 2022; and,

Whereas, the First Presidency has said all church assets will be considered in meeting this goal; and,

Whereas, it would be consistent with the purpose of the Fund to redeploy its assets to help meet the church's retirement responsibility; and,

Whereas, the World Conference has the authority to remove World Conference-designated assets previously added to this Fund, but not donor-designated contributions to the Fund; therefore be it

Resolved, that the 2019 World Conference approves removing the World Conference-designated assets from the Fund and re-designating them to the Bridge of Hope Fund and by this action understands that any previous actions by the World Conference to designate assets to the General Operating Endowment Fund are rescinded; and be it further

Resolved, that the 2019 World Conference supports the Presiding Bishopric's plan to take legal steps to 1) terminate the Fund and 2) move all donor-designated assets in the Fund to the Bridge of Hope Fund; and be it further

Resolved, that once the retirement responsibility is met, any remaining assets in the Bridge of Hope Fund will be transferred to the Temple Endowment Funds and Worldwide Mission Endowment Fund as determined by the Presiding Bishopric; and be it further

Resolved, that the Presiding Bishopric will include information on the status of these actions in ongoing financial updates.

G-1 Nonviolence

*Submitted by the British Isles Mission Centre
and the Western Europe Mission Center*

Summary: World Conference Resolution 1273 identifies Community of Christ as a peace church and encourages us to seek ways to achieve healing and restorative justice. Members in these mission centers recall the Christian Crusades, the colonial history of mother nations, and the nationalisms that led to world wars from 1914–1918 and 1939–1945. In addition, in 2018 the world commemorated the end of World War I. This resolution calls for Community of Christ to reject all forms of violence, including acts of terrorism, war, and the financing of wars. It also calls the church to confront and resist injustice while rejecting the notion that violence on Earth and violence against Earth can be addressed separately. Further it urges Community of Christ to continue supporting peace education and inviting members to embody Christ's nonviolence through local, global, ecumenical, and interfaith actions.

Resolution

Whereas Jesus taught in Matthew 5:44 "love your enemies and pray for those who persecute you"; and

Whereas, No known Christian writings between 100 CE and 313 CE approve of Christian participation in warfare; and

Whereas, The founding vision of Community of Christ was of the peaceable kingdom of God on Earth, a nonviolent Zion with economic justice for all; and

Whereas, Community of Christ has been admonished from its earliest days to hear the words of the Living Christ and to listen again to the voice that calls us to the great and marvelous work of building the peaceable kingdom of God on Earth; and

Whereas, Community of Christ has a logo, inspired by Isaiah 11:1–10, that shows how nonviolence is central to the way we conceive of peace; and

Whereas, Community of Christ, today is called to become a prophetic people that embodies in the lives of its members the ministries of the Temple through the pursuit of peace, reconciliation, and healing of the spirit; and

Whereas, Community of Christ’s Enduring Principles and Mission Initiatives call us as a people to share Christ’s peace throughout all of creation and embody God’s love for all creatures; and

Whereas, Previous World Church Resolutions such as WCR 1177, WCR 1216, and WCR 1227 have supported nonviolent methods in establishing peace; and

Whereas, Biblical scholarship continues to highlight the potential for nonviolent peacebuilding inherent in the New Testament’s witness to Jesus; therefore be it

Resolved, That Community of Christ reject all forms of violence, including acts of terrorism, war, and financing wars, and act upon Christ’s invitation to practise nonviolence and (confront and resist) injustice; and be it further

Resolved, That Community of Christ reject the notion that violence on Earth and violence against Earth can be addressed separately and affirm the importance of addressing the environmental causes of conflict; and be it further

Resolved, That, through its Enduring Principle of Worth of All Persons, Community of Christ opposes all ideologies of violence and injustice, including those expressed in diverse forms of nationalism, populism, racism, and bigotry; and be it further

Resolved, That Community of Christ continue its support of peace education and invite its members to embody Christ’s nonviolence through local, global, ecumenical, and interfaith actions toward justice and peace for all.

G-1 Nonviolence

Background Statement

World Conference Resolution 1273 [2000], identifies Community of Christ as a peace church and encourages us to seek ways to achieve healing and restorative justice. On this note, in the Christian world today, churches are striving to revive the role nonviolence plays in our shared faith. Community of Christ was urged in Doctrine and Covenants 165 to “remember that the way of suffering love that leads to the cross also leads to resurrection and everlasting life in Christ’s eternal community of oneness and peace.”

In March 2017, a field peace team for Europe was created to consider holistic peace—personal, relational, economic, political, social, and environmental—as integral to the Enduring Principle of Pursuit of Peace (Shalom). When the idea of this resolution emerged, we asked questions like: “What role should nonviolence play, as an integral part of the gospel of Jesus Christ and of our understanding that in the pursuit of peace, peace is the way? What does it mean to become a people of the Temple, and to be a church pursuing peace on and for the Earth? What does the way of suffering love mean? How can we practice this in the world today?”

Members in the British Isles and Western Europe mission centres in Community of Christ recall the Christian crusades, the colonial history of mother-nations, and the nationalisms

that led to world wars from 1914–1918 and 1939–1945. In addition, in 2018, the world commemorated the end of World War I. We believe previous World Church resolutions paved the way for this consideration. Among them are WCR 1177 [1982] (...“We, as a church, promote peace” and “We, as a church, oppose all forms of destructive violence, such as national and international conflict, war, withholding of food, terrorism, and mental and physical abuse...”); WCR 1216 [1990] (... “to include in the ministries of the Temple creative initiatives for peace and justice on behalf of the poor and oppressed peoples of the world, including initiatives designed to facilitate nonviolent efforts on the part of peace-loving people to reconcile oppressors and oppressed”); and WCR 1227 [1992] (...“intensify our efforts to heal the causes of violence, war, prejudice, discrimination, greed, hunger, and oppression”... “That we pledge.... [to] be actively engaged in the pursuit of peace, all as taught to us by Jesus Christ”).

For those reasons, and because the 2019 World Conference will celebrate the 25 years since the Temple in Independence, Missouri, USA, was dedicated to the pursuit of peace, reconciliation, and healing of the spirit, a resolution on nonviolence is timely and right.

G-2 Domestic and Family Violence

From the Australia Mission Centre

Summary: This would raise awareness of continuing domestic-violence issues by urging the World Conference to support groups that seek to end the problem. Also, it would call on congregations to review and respond challenges brought in several previous resolutions.

Resolution

Whereas, Globally, according to the World Health Organization, about one in three women has experienced physical violence, and almost one in five has experienced sexual violence since the age of 15 (www.who.int/mediacentre/factsheets/fs239/en/); and

Whereas, Violence in familial and domestic settings continues to be recognised worldwide as a significant public-health issue for women, men, and children; and

Whereas, Familial and domestic violence and sexual assault are crimes that cause endless and unacceptable suffering; and

Whereas, It is within our calling to support those who are acting to prevent the victimization associated with familial and domestic violence, for in Doctrine and Covenants 163:4a we read, “God, the Eternal Creator, weeps for the poor, displaced, mistreated, and diseased of the world because of their unnecessary suffering. Such conditions are not God’s will. Open your ears to hear the pleading of mothers and fathers in all nations who desperately seek a future of hope for their children. Do not turn away from them. For in their welfare resides your welfare”; and

Whereas, the challenges brought to the church in WCR 1195 (1986), WCR 1235 (1992), WCR 1250 (1996), and WCR 1276 (2002) remain and require revisiting in order to be met with renewed vigor, therefore, be it

Resolved, That

1. The 2019 World Conference express its solidarity with and show active support for those organizations and community groups that currently aim to eradicate familial and domestic violence wherever it occurs.

2. Congregations worldwide be called upon anew to prioritize with urgency the admonitions found in WCR 1195, 1235, 1250 and 1276.

G-2 Domestic and Family Violence

Background Statement

As with many other countries around the world, Australia suffers from significant issues stemming from domestic and family violence. Whether this is physical or emotional violence, the world is less because of this abuse.

We've been called as a church movement to consider how we can apply our principles to assist the world in need of compassion and peace. Through this resolution we are encouraging the church to consider how it can partner with organisations and community groups to continue working towards ending violence of this kind. We're aware of the limited resources the church has in many places, which is why this resolution emphasises partnerships and support rather than creating programs.

Additional World Conference Agenda Items

Use of Common Consent Process for G-1 Nonviolence

Two resolutions submitted from the British Isles and Western Europe mission centres are identical except for one word in the first "resolved." With the permission of the presiding officers of the two jurisdictions and the originating field Peace Team, a single resolution, identified as G-1, will be considered by the 2019 World Conference. This resolution will include both words, combined as shown in parentheses in the following:

Resolved, That Community of Christ reject all forms of violence, including acts of terrorism, war, and financing wars, and act upon Christ's invitation to practise nonviolence and (confront and resist) injustice; and be it further...

G-1 will be considered through parliamentary procedure later in the week of World Conference. However, given the likely variety of perspectives on this legislation and the importance of having time to hear each other fully, a portion of the common-consent process will be used to consider each of the four resolved statements of G-1.

The common-consent process has three main parts: listening carefully, surveying, and refining together. Because of this proposal's scope and the time constraints of World Conference, the Conference will use only the steps that involve listening carefully and surveying. It will not attempt to refine the proposal using the common-consent process. As stated above, final action on this legislation will occur through parliamentary procedure. The First Presidency believes this approach will help the body deliberate this resolution.

J-1 Sacrament of the Lord's Supper (Communion) Draft Guidelines for World Conference Discussion

Introduction

The First Presidency released “Guidelines for Administration of the Lord’s Supper” in 1994. Those guidelines responded to action taken at the 1994 World Conference to remove the legislated prohibition on serving the Lord’s Supper to persons who are not baptized and confirmed members of the church. The introduction to the 1994 guidelines affirmed that “we now offer the Lord’s Supper to any who choose to partake of it in accordance with their own faith and practice” while not altering the church’s beliefs about the basic purposes of the sacrament.

The 1994 statement also acknowledged that questions remained, and the guidelines did not attempt to answer all of them. Church-wide dialogue on the sacrament of the Lord’s Supper was called for in anticipation of gaining additional insights.

Since 1994 theological and pastoral issues have arisen from the church’s experience with serving the sacrament of the Lord’s Supper. Questions have emerged related to our practices, including:

- Can people baptized by Community of Christ priesthood members, but not yet confirmed, participate in the Lord’s Supper since others can at their own discretion?
- Can children from Community of Christ families not yet baptized or confirmed participate in the Lord’s Supper like children from non-Community of Christ families do at the discretion of their parents?
- World Conference Resolution 401 states, “That the act of conveying the emblems to those partaking forms a part of the work of ‘administering the sacrament’” which, according to Doctrine and Covenants is the responsibility of certain priesthood offices. How does this resolution relate to Communion services in which participants are not served individually by priesthood members, such as when people go to a table to take the emblems for themselves after they are blessed?
- More groups are offering opportunities for people to connect online to congregational and mission center activities. Can people participate online in the sacrament of the Lord’s Supper? How can that occur while maintaining the basic elements and symbols of the sacrament, and how does WCR 401 apply to these circumstances?

Consideration of these and other issues led the Presidency to decide it is time to present updated guidelines for serving the sacrament of the Lord’s Supper. These updated guidelines do not change any provisions in the earlier guidelines for the practice of open Communion. These guidelines clarify how that practice will be lived throughout the worldwide church. These guidelines also provide instructions on how to serve Communion in a new setting in the life of the church.

The Presidency provides these guidelines in its role as “leading interpreters and teachers of the laws and revelations of God” (WCR 386) and continued fulfillment of the direction approved by the 1994 World Conference that the “First Presidency develop guidelines for the administration of the sacrament of the Lord’s Supper” (WCR 1240). The responsibility of the Presidency to provide such guidelines also is emphasized in Doctrine and Covenants 164:4.

The multiyear process of exploring issues with various leadership groups and developing updated guidelines was done with the spirit and intent of several sections of Doctrine and Covenants particularly in mind:

Look especially to the sacraments to enrich the spiritual life of the body. Seek for greater understanding of my purposes in these sacred rites and prepare to receive a renewed confirmation of the presence of my Spirit in your experiences of worship.

—Doctrine and Covenants 158:11c

You have already been told to look to the sacraments to enrich the spiritual life of the body. It is not the form of the sacrament that dispenses grace but it is the divine presence that gives life. Be respectful of tradition and sensitive to one another, but do not be unduly bound by interpretations and procedures that no longer fit the needs of a worldwide church. In such matters direction will come from those called to lead.

—Doctrine and Covenants 162:2d

Generously share the invitation, ministries, and sacraments through which people can encounter the Living Christ who heals and reconciles through redemptive relationships in sacred community.

—Doctrine and Covenants 163:2b

The Presidency's reflections on these scriptures and input from the Theology Formation Team led to an understanding of our journey with this sacrament. The Spirit is calling us to recognize how strictly maintaining a rigid form and emphasizing the "worthiness" of participants can lead people to be legalist and judgmental, against which we have been strongly cautioned (2 Corinthians 3:6; Matthew 7:1–3; Luke 6:37–38). The sacrament of the Lord's Supper patterned after Jesus' ministry should be gracious, generous, inviting, and welcoming. It is with this awareness that these guidelines were developed.

The Presidency discussed the history and purpose of WCR 401, "Emblems of the Sacrament" during its exploration. This resolution is the response of the 1895 General Conference to a question about who should serve the emblems in relation to the meaning of the phrase "administer the sacrament" in Doctrine and Covenants 17:10–11. After extended deliberation, the Presidency decided this resolution does not apply to settings that were not conceivable when it was approved.

Background from the Theology Formation Team

Online technologies are transforming the world in which the church pursues Christ's mission. These cultural changes impact people's daily lives. The church must carefully discern how best to share its message in this new context.

The Theology Formation Team reflected on the question, "What are the implications of celebrating the Lord's Supper in an online environment?" The team discarded the phrases *virtual community* and *virtual Communion* early on. The term *virtual* unfortunately can suggest something is not "real." But the online communities pursuing this question are very real. They meet regularly, share testimonies, support each other pastorally, pray together, and share the good news of Christ's gospel.

Online congregations are emerging in response to the call to "create diverse communities of disciples and seekers" (Doctrine and Covenants 161:6a). Technology allows people to form community despite challenging circumstances.

The Presidency asked the team to consider the theological and sacramental issues related to this possibility. The team affirmed that this also was "ecumenical territory" because sacramental questions cannot be addressed in isolation from the wisdom of the wider Christian

tradition. At the same time, Community of Christ faces specific situations that many of our ecumenical partners do not. For example, great distances often separate our congregations and members from each other. This fact of our denominational life is important as we think about access to the Lord's Supper. Our identity as a prophetic people calls us to explore new, even radical, ways of being in community together, while also being "respectful of tradition" (Doctrine and Covenants 161:5, 162:2d).

The team considered the issue of the Lord's Supper in online environments by exploring the three historic markers of a sacrament: sign, word, and covenant. The repeatable "signs" of the Lord's Supper are the emblems, bread and wine. The "words" in Community of Christ tradition are the Communion prayers. In Community of Christ, celebration of the Lord's Supper, the "covenant" is evident in the practice of remembering one's baptismal covenant.

All three markers assume a gathered community. Celebrating the Lord's Supper must occur in "real time," meaning Communion is to be celebrated by all participants at the same time (see *The Priesthood Manual* [2004], pp. 177–178). "Gathered in real time" implies a visual connection. The team held that the Lord's Supper might be celebrated online when there is a "real-time" gathering with shared live video and sound, and where the emblems are blessed and the service presided over by a priest, elder, or high priest.

With this "Introduction" and "Background" in mind, the Presidency is pleased to present an updated version of "Guidelines for Serving the Sacrament of Lord's Supper" for use throughout the church. We commend this document for church-wide study and implementation.

Guidelines for the Sacrament of the Lord's Supper (Communion)

Official Name: Sacrament of the Lord's Supper (Communion)

Description: A widely recognized Christian ritual of remembrance of the life, death, and resurrection of Jesus Christ, as patterned in the last supper of Jesus with the 12 apostles. In Community of Christ this sacrament also provides "opportunity for members to reaffirm their baptismal covenant, to reconcile strained relationships, and to commit together to the church's mission of promoting communities of generosity, justice, and peacefulness (Doctrine and Covenants 164:4).

Scriptural Foundations: 1 Corinthians 11:23–26; Matthew 26:17–30; Mark 14:12–26; Luke 22:7–39; 3 Nephi 8:28–31; Doctrine and Covenants 17:22d; 17:23b; 119:5; 158:11c; 162:2d; 163:2b; 164:4, 165:3a–b

Sacrament Universals

- Connection to God and all of God's creation
- God's desire to bless people with wholeness
- God's self-revelation and interaction with humanity
- Connection to past, present, and future generations of God's people
- Recognition of God's grace and saving activity among us
- Acknowledgement of the Holy amid the ordinary
- Covenanting between the Divine and humans, humans and the Divine, and humans with each other

Primary Symbols

- Bread and wine (unfermented juice or water)
- Priesthood ministry
- Sacred community meal

Community of Christ Particulars (Required)

- Oblation offering for the poor and needy as an expression of the Mission Initiative of Abolish Poverty, End Suffering (Doctrine and Covenants 42:8; 59:2 and WCR 773)
- Uncover the emblems (if covered) before the prayer of blessing (Doctrine and Covenants 119:5e).
- Priesthood members read prayer(s) of blessing and kneel with the congregation (Doctrine and Covenants 17:22).
- A priest or Melchisedec priesthood member(s) read the blessing of the bread and wine.
 - Bread (two options): Doctrine and Covenants 17:22b or contemporary-language version in the front of *Community of Christ Sings*
 - Wine (two options): Doctrine and Covenants 17:23b or contemporary-language version in the front of *Community of Christ Sings*
 - Combined bread and wine (two options): Based on Doctrine and Covenants 17 or contemporary-language version in the front of *Community of Christ Sings*
- Following the reading of the prayer(s) of blessing by authorized priesthood members, the emblems are served in one of the following ways:
 - Authorized priesthood members (priests and Melchisedec priesthood) offer the emblems to each person.
 - The worship leader invites participants to come to a place(s) where the emblems are available, and authorized priesthood members facilitate the process.
- Partaking the emblems is a personal choice. Priesthood members who are serving do not withhold the emblems from anyone.

Denomination Particulars (Generally Expected, but Not Required)

- Melchisedec priesthood members preside.
- Priesthood members prepare and arrange the emblems as needed during the worship service and before the blessings are read.
- The sacrament is offered within a communal worship experience.
- Use of a Communion table

Additional Guidance from the First Presidency

In addition to the basic information above, the following guidelines are provided to address specific questions that have arisen in various fields.

3. Ordained and unordained persons may prepare the emblems, set the Communion table, remove any covering linens, and arrange the emblems and serving trays before the worship service. Following the service remaining emblems may be consumed or discarded by ordained or unordained persons.
4. Worship related to the sacrament of the Lord's Supper should focus clearly on the sacrament itself. Worship elements should enhance participants' experience with the sacrament. The spoken message, if included, should be brief and center on the meaning of the sacrament.
5. We understand the sacraments work together as an expression of God's love, grace, and shalom. However, multiple sacraments performed in a single worship service may limit the congregation's ability to fully experience the deeper meaning of a particular

sacrament. Therefore, if another sacrament is scheduled, attention should be given to ensure the meaning of each sacrament is emphasized.

6. It is highly recommended that two statements be read during the worship before the emblems are blessed and served. The first is a scripture reading that roots the sacrament in scripture and Christian history. Scriptures appropriate for this purpose are 1 Corinthians 11:23–26 or other similar passages (Matthew 26:17–30, Mark 14:12–26, Luke 22:7–39). The second statement describes how Community of Christ views and practices the Lord’s Supper. It usually is read just before the emblems are blessed. This often is referred to as the Communion Preparation Statement:

All are welcome at Christ’s table. In Community of Christ the Lord’s Supper is a sacrament in which we remember the life, death, and resurrection of Jesus Christ. Through participating in Communion, we are formed as disciples of Christ. We renew the covenant we made through baptism, reconcile strained relationships, and commit together to the church’s mission of promoting communities of generosity, justice, and peacefulness (Doctrine and Covenants 164:4). Others may have different or added understandings within their faith traditions. We invite all who participate in the Lord’s Supper to do so as an expression of the love and peace of Jesus Christ, in whose name we worship.

5. The emblems are offered to all worship participants.
 - a. No attempt should be made to determine who should or should not partake. We offer the Lord’s Supper following the example of Jesus, who generously shared table fellowship and meals with all people, including outcasts and sinners (Mark 2:15; Luke 15:1–2). We are instructed through Continuing Revelation to “Generously share the invitation, ministries, and sacraments through which people can encounter the Living Christ who heals and reconciles through redemptive relationships in sacred community” (Doctrine and Covenants 163:2b).
 - b. People recently baptized by Community of Christ priesthood members but not yet confirmed may participate in the Lord’s Supper as a matter of personal choice like others in the assembly.
 - c. In the spirit of the sacrament we respect the decision of parents or guardians regarding whether their unbaptized children participate in the sacrament. Some parents or guardians prefer that their children wait until after baptism. Others allow participation before baptism as an expression of desire to remember and follow Jesus Christ. In those instances, the central question for parents or guardians to consider is, “Does the child understand people participate in Communion to remember Jesus Christ and commit to doing their best to follow him?”
6. When administering the Lord’s Supper, synchronous online group or individual participation is considered the same as being in a single physical location. The Lord’s Supper may be administered online when the following criteria are met:
 - a. Groups or individuals participate in the sacrament at the same time.
 - b. The emblems are physically present in all places.
 - c. Authorized priesthood members read the prayer(s) of blessing on the emblems so that those in all locations experience the blessing of the emblems at the same time. If practical, participants should be encouraged to kneel.
 - d. In groups, emblems should be placed in a location easily accessible by all participants so each person can partake.

7. When providing the Lord's Supper to sick or homebound persons, priesthood members endeavor to establish an atmosphere of worship. The prayer(s) of blessing on the emblems are read by priesthood members in the presence of the participant(s) even if the emblems were blessed previously. This ensures that all basic elements of the sacrament, including the prayer(s) of blessing, are experienced by the participant(s).
8. Worship planners and leaders should make provisions to meet needs that otherwise could keep individuals from fully participating in Communion. This might include providing gluten-free bread or acknowledging that not all people can kneel or come forward.
9. If circumstances arise that are not covered in these guidelines, pastors and mission center officers should contact their field apostle, who will consult with the First Presidency.
10. The Holy Spirit instructs in unique situations where policies and guidelines may not. Those who preside over congregations and worship services are called to do so in accordance with the leadings of the Spirit (Doctrine and Covenants 17:9). Their pastoral judgment should be respected in situations where further interpretations may be required. The Lord's Supper should never be used to cause spiritual, emotional, or relational harm. When the sacrament of the Lord's Supper is shared with the gathered community with sensitivity and consistency it can be a spiritual blessing for all who share in the life of Christ.

NOTE: *These draft guidelines will be discussed at the 2019 World Conference. Opportunities for comments and questions will be offered. Comments and questions will be collected and reviewed by the First Presidency prior to finalization of the guidelines. Those unable to participate in World Conference may provide feedback for the First Presidency at FP@CofChrist.org or 1001 W. Walnut St., Independence, MO 64050.*

J-2 Notice of World Conference Discussion

Delegate Input to Help Shape Emerging Retirement Responsibility Plans

World Church leaders are exploring ways to achieve the retirement-responsibility goal: \$115 million (USD) invested by January 2022. Conversations with and input from World Conference delegates will be important in determining a way forward. It will take intentionality and the whole church working together to succeed.

Conference delegates will have opportunity to provide input to emerging plans before final decisions are made. The process will require making major decisions together while remaining focused on living Christ's mission.

World Conference delegates should prepare for the discussion and polling by carefully studying the November 2018 Presiding Bishopric Financial Update and the related Questions and Answers document (www.CofChrist.org/financial-updates). Additional updates will be provided during the Presiding Bishopric's report to the World Conference in April.

Bridge of Hope pledges and other income activities suggest progress will be made in the next several years. However, current projections indicate we will fall short of the January 2022 goal by \$33.9 million (USD). The shortfall may be greater depending on economic trends. If the church does not meet the \$115 million (USD) goal by January 2022, the retirement-responsibility cost will continue to rise.

The Presiding Bishopric also will offer a special lunch-and-learn session to answer questions or receive comments that are not covered as part of the Presiding Bishopric's Financial Report to the Conference.